

Teaching Notes for the Ṣalāh

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1.0 Introduction

The notes presented in this paper are for teaching ṣalāh the way the Prophet (sallAllāhu ‘alayhi wasallam) prayed. These notes are not stand-alone and need to be followed with practical examples and elaboration. These notes are complimentary; to help the person teaching to maintain structure and also a subsequent memory aid for the person learning.

2.0 WuDoo

It is obligatory to be in a state of wuḍoo¹ prior to performing ṣalāh.

1. Make intention for wudoo. There is no need to articulate the intention but have humility in your heart and remember that you are about to purify yourself for worship of Allāh.
2. Say "*bismillāh*"
3. Wash hands up to the wrists²
4. Rinse mouth
5. Sniff water into the nose and then blow it out
6. Wash face - from forehead to lower portion of chin & from one earlobe to the other
7. Wash hands (- ensure you wash fingers & between fingers) and arms up to and including elbows
8. Wipe over head³
9. Wash feet up to ankles, ensure you wash between the toes
10. After wudoo, say: “ash hadu al-lā ilāha illallāhu wah dahu la shareeka lahu wa ash hadu an-na muḥammadan 'abduhu wa rasooluhu”

¹ Note: need to also learn *tayammum* for when wudoo is not possible.

² For each body part begin with the right.

³ This should only be done once, whilst other actions are recommended thrice.

2.0 The Daily Ṣalāh

The method of ṣalāh presented in this paper is a simple outline of the prophet's (sallAllāhu 'alayhi wasallam) way of praying. To keep this paper simple, the variations in the prophet's (sallAllāhu 'alayhi wasallam) sunnah are not given. For example, the prophet recited many different praises and supplications in his ṣalāh but for simplicity in this paper only one of each has been presented.

Rak'āt (Units) of the Daily Ṣalāh

	Before Fard	Fard	After Fard	Witr
Fajr		2		
Dhuhr	2	2	4	2
Asr	2	2	4	
Maghrib		2	3	2
Esha		2	4	2
				2... +1

Obligatory
 Verry Highly Stressed - *muakkadah*
 Highly Stressed - *muakkadah*
 Recommended - *ghayr muakkadah*

2.1 Steps for Performing the Daily Ṣalāh

How to perform the *fajr fard ṣalāh*

1. Have (in your heart) intention⁴ for *fajr fard ṣalāh* and stand facing the *qiblah* with a *sutrah*⁵ in front of your place of prayer.
2. Raise your hands and say "*Allāhu akbar*", then place hand right over left on your chest.⁶

3. Then read:

subHānaka allāhumma wabiHamdika watabārasmuka wata'ālā jadduka walā ilāha ghayruk
(Glory and praise be to You, O Allāh; blessed be Your name, exalted be Your Majesty, and there is no god but You)

Followed by:

Awoodhubillāhi minas shayTānir rajeem

4. Recite soorah Fātihah (alHamdulillāh):

bismillāhir raHmānir raHeem

AlHamdulillāhi Rabbil 'ālameen. arraHmānir raHeem māliki yawmiddeen. iyyāka na'budu wa iyyāka nasta'een. ihdinaSSirāTal mustaqeem SirāTal ladheena an'amta 'alayhim ghayril maghdoobi 'alayhim walaDDāālleen. Āmeen

⁴ Intention is in the heart, there is no need to speak it.

⁵ Have a *sutrah* (barrier) in front of your place of prayer and ensure that no one passes between you and the *sutrah* whilst you are in ṣalāh.

⁶ Ref. Abū Dāwūd, hadeeth no 758 (in Eng trans).

5. Then read another soorah (or a part of a soorah) from the qur'ān, e.g. soorah al-ikhhlās:
bismillāhir raHmānir raHeem
qul hu Allāhu aHad. AllāhuSSamad. lam yalid walam yoolad. wa lam ya kullahu kufiwan aHad.
6. Then raise your hands⁷ and say "*Allāhu akbar*"
7. Then go to rukoo' - bow, placing hands on knees (back level and the head parallel with it) - be at ease
8. Say thrice: "*subHāna Rabbiyal 'aDHeem*" (*Glory to my Lord the Almighty, free and far removed from all imperfections*)
9. Say "*sami'Allāhu liman Hamidah*" (*Allāh listens to the one who praises Him*), raise your hands⁷ and stand upright - be at ease
10. Then say "*Rabbana wa lakal Hamd*" (*O our Lord! And all praise is for You*) in standing position
11. Say "*Allāhu akbar*" and go for sajdah (prostration) - be at ease. Seven body parts must touch the floor:
- Feet (toes on the floor, facing forward) = 2 parts,
 - Knees = 2 parts,
 - Palms = 2 parts,
 - Face (nose and forehead) = 1 part.
12. Say thrice: "*subHāna Rabbiyal a'lā*" (*Glory to my Lord the Most High, free and far removed from all imperfections*)
13. Then say "*Allāhu akbar*" and sit up straight in the *muftarishan*⁸ position (sit on the left foot, holding the right foot upright with the bottom of the toes firmed on the ground, as shown below). Place palms on thighs.
- 
14. Remain sitting at ease and say twice: "*Rabbighfirlee*" (*O my Lord, forgive me*)
15. Say "*Allāhu akbar*" and go to sajdah again (as before)
16. Say thrice: "*subHāna Rabbiyal a'lā*"
17. Then say "*Allāhu akbar*" and stand up, place both hands (right over left) on you chest.
18. Then say "Awoodhubillāhi minas shayTānir rajeem" and recite soorah al-fātihah, beginning with *bismillāh*...
19. Then read another soorah from the qur'ān, e.g. soorah al-falaq:
bismillāhir raHmānir raHeem
Qul awoodhubi Rabbil falaq. min sharri mā khalaq. wa min sharri ghāsiqin idha waqab.
wa min sharrin naffasāti fil uqad. wa min sharri Hāsidiin idha Hasad
20. Then raise your hands and say "*Allāhu akbar*"
21. Then go to rukoo', perform actions as described previously from rukoo' until second sajdah.

22. After second sajdah, say "*Allāhu akbar*" and sit up straight in the *muftarishan* position.

⁷ Ref. Saheeh Bukhārī, Vol 1, hadeeth no. 702, 703, 706. Also, Saheeh Muslim, hadeeth no. 185.

⁸ A practical demonstration should be provided. Ref. an-Nasā'ee (1/173).

23. On the right hand: put your thumb on your middle finger, raise the index finger and look at it⁹ and clench the remaining fingers. Read tashahhud:
AttaHiyyātu lillāhi waSSalawātu waTTayyibātu assalāmu 'alannabiyyu waraHmatullāhi wabarākatuh. assalāmu 'alayna wa 'alā 'ibādillāhiS SāliHeen. ash hadu allā ilāha illallāhu wa ash hadu anna muHammadan 'abduhu wa rasooluh
(Praise and glorification are for Allāh alone, and prayers and acts of worship, and pure words and attributes. May Allāh send peace and security upon the prophet, and may Allāh's mercy and blessings be upon him. May Allāh send peace and security upon us, and upon all of Allāh's righteous servants. I bear witness that none has the right to be worshipped except Allāh, and I bear witness that Muhammad is His slave and messenger)
24. Invoke Allāh to send salāt and salām on the messenger (sallAllāhu 'alayhi wasallam):
Allāhumma Salli 'alā muHammadiw wa 'alā āli muHammad. wabārik 'alā muHammadiw wa 'alā āli muHammad. kamā Sallayta wabarakta 'alā ibraheema wa 'alā āli ibraheem. innaka Hameedum majeed¹⁰
(O Allāh! Extol and honour Muhammad and the true followers of Muhammad, and send continual blessings upon Muhammad and upon the true followers of Muhammad, just as You extolled and honored and sent blessings upon Ibrāheem and upon the righteous offspring of Ibrāheem. Indeed, You are deserving of all praise, Perfect in Glory and Honour)
25. Seek refuge with Allāh from (1) the punishment of hell, (2) punishment of the grave (3) trials of living & dying (4) trials of the false messiah:¹¹
Allāhumma innee a'oodhubika min 'adhābi jahannama, wa min 'adhābil-qabri, wa min fitnatil-mahyā wal-mamāti, wa min sharri fitnatil maseehid-dajjāl
26. Read du`ā:
Allāhumma innee DHalamtu nafsee DHulman katheeraw walā yaghfirudh dhunooba illā anta faghfirlee maghfiratam min' indika war Hamnee innaka antal ghafoorur raHeem
(O Allāh! indeed I have wronged myself greatly, and none can forgive sins except You, so forgive me out of Your forgiveness, and have mercy on me. Truly, You are the Oft-Forgiving, the Most Merciful)
27. Turn your face towards right and say "*Assalāmu 'alaykum wa raHmatullāh*". Repeat for left side.
28. Ṣalāh is complete.
29. Say “*astagfirullāh*” 3 times and then “*Allāhumma antas-salām wa minkas-salām, tabārakta yā dhal-Jalāli wal-Ikrām*” followed by other dhikr that you know.

⁹ Ref. Muslim and Ibn Khuzaymah.

¹⁰ Ref. an-Nasā'ee. Can also be read in separated form, i.e., *Allāhumma Salli 'alā...* then *Allāhumma bārik 'alā...*

¹¹ Ref. Saheeh Bukhārī, Vol 1, hadeeth no. 796. Also, in Muslim.

How to perform the *dhuhr fard ṣalāh*

1. Have (in your heart) intention for *dhuhr fard ṣalāh* and stand on your place¹² of prayer facing the qiblah.
2. Then perform the same steps as *fajr ṣalāh* (up to and including tashahhud - step 23, this will complete 2 rak'āt).
3. After first tashahhud stand up, say "*Allāhu akbar*" and raise your hands¹³ to shoulder-level then place them (right over left) on your chest.
4. Then say "*Awoodhubillāhi minas shayṭānir rajeem*" and read soorah fātihah beginning with *bismillāh* (in the two rak'āt after tashahhud it is not required to recite another soorah after al-fātihah)...
5. Then perform actions as previously described for rukoo' and sajdah (3rd rak'āt is complete)
6. After second sajdah return to standing position, place both hands on your chest.
7. Then say "*Awoodhubillāhi minas shayṭānir rajeem*" and read soorah fātihah beginning with *bismillāh*...
8. Then perform actions as previously described for rukoo' and sajdah...
9. After second sajdah say "*Allāhu akbar*" and sit up straight, in the *mutawarrikan* position (protrude out the left foot from underneath right leg, in such a way that you do not rest on the left foot, as shown below).¹⁴ Raise index finger on right hand and read final tashahhud (*attaḤiyyātu*...)



10. Invoke Allāh to send ṣalāt and salām on the messenger (sallAllāhu 'alayhi wasallam)
11. Seek refuge with Allāh from four things previously mentioned
12. Read du`ā (*Allāhumma inni DHalamtu*...)
13. Turn your face towards right and say "*Assalāmu 'alaykum wa raḤmatullāh*". Repeat for left side.
14. *Ṣalāh* is complete.
15. Say "*astagfirullāh*" 3 times and then "*Allāhumma antas-salām wa minkas-salām, tabārakta yā dhal-Jalāli wal-Ikrām*" followed by other dhikr that you know.

How to perform the '*asr fard ṣalāh*

Have (in your heart) intention for '*asr fard ṣalāh* and perform the same steps as described above for *dhuhr ṣalāh*.

¹² Ensure you have a *sutrah* (barrier) in front of your place of prayer and ensure that no one passes between you and the sutrah whilst you are in ṣalāh.

¹³ Ref. Saheeh Bukhārī, Vol 1, hadeeth no. 702, 703, 706. Also, Saheeh Muslim, hadeeth no. 185.

¹⁴ A practical demonstration should be provided. Ref. Saheeh Bukhārī, Vol 1, hadeeth no. 791.

How to perform the *maghrib fard ṣalāh*

Have (in your heart) intention for *maghrib fard ṣalāh*. The steps are similar to *dhuhr* (as described above) - except after the 3rd rak'āt perform the final tashahhud and complete the *ṣalāh*.

How to perform the '*esha fard ṣalāh*

Have (in your heart) intention for '*esha fard ṣalāh* and perform the same steps as described above for *dhuhr ṣalāh*.

The Stressed / Recommended Ṣalāh

The actions¹⁵ for the sunnah 2 rak'āt *ṣalāh* (including *muakkadah* and *ghayr muakkadah*) are performed in the same manner described above for the *fajr fard ṣalāh*.

Witr salāh

The prophet (sallAllāhu 'alayhi wasallam) is reported to have prayed witr in a number of ways. Only one method is presented here and it is as follows (to pray witr in three rak'āt):

1. Have (in your heart) intention for *witr ṣalāh* and stand facing the qiblah.
2. Then perform 2 rak'āt (see steps for *fajr ṣalāh* up to step 27), but after giving the salām do not say anything until you stand up, then raise your hands and say "*Allāhu akbar*". Then place hands on your chest. Now you are on your final (witr) rak'ah.
3. Say *a'oodhbillāh...*, then *bismillāh...* and recite soorah al-Fātihah followed by another soorah. Then go for rukoo'.
4. After rising from the rukoo' (i.e. after raising hands to shoulder-level, saying "*samee Allāhu liman hamidah*"), then "*Rabbana wa lakal ḥamd*") you may do qunoot (invocation). Raise your hands in du'ā (outstretched at chest-level, palms facing upwards) and say the following supplication:¹⁶

*Allāhummaḥdinee feeman hadayt,
wa 'āfinee feeman 'āfayt.
wa tawallanee feeman tawallayt,*

*wa bārik lee feemā a'Tayt.
wa qinee sharra mā qaḌayt, fa
innaka taqḌee wa lā yuqḌā 'alayk.
Wa innahu lā yadhillu man wālayt.
Tabārākta Rabbanā wa ta'ālayt.*

*O Allāh, guide me among those whom You have guided.
And pardon me among those whom You have pardoned.
And turn to me in friendship among those on whom You
have turned to in friendship.
And bless me in what You have bestowed.
And save me from the evil of what You have decreed. For
verily You decree and none can influence You.
And he is not humiliated whom You have befriended.
Blessed are You, O Lord, and Exalted.*

5. After completion of qunoot, lower hands, say "*Allāhu Akbar*" and go for sujood to complete the final rak'ah. Perform all the usual steps to conclude the *ṣalāh*.

¹⁵ The intention (in the heart) will obviously be for the appropriate sunnah *ṣalāh*.

¹⁶ Ref. Ahmad (1/199), Abū Dāwūd (no.1425), Tirmidhī (no.464), an-Nasā'ee (2/248), Ibn Mājah (no.1178).

2.2 *Sujood as-Sahw – Prostrations of Forgetfulness*

The Sujood as-sahw is 2 prostrations to compensate for mistakes occurring in the *ṣalāh* due to forgetfulness.

Its causes are:

- 1) having added something (az-Ziyādah),
- 2) having omitted something (an-Naqs) and
- 3) having been in a state of doubt (ash-Shakk).

- If the forgetfulness causes to detract something from the *ṣalāh*, then prostrate before making the tasleem.
- + If the forgetfulness causes to add something to the *ṣalāh*, whether tasleem is made after two rak'āt or you rise to make a fifth rak'ah during prayer then go back (to sitting), you must prostrate after the tasleem. i.e., after the *salām* prostrate for forgetfulness, and then give the *salām* (again).
- ~ If you have doubt with no inclination – e.g. you don't know how many raka'āt you have prayed, whether you are on the 3rd or 4th, then you build upon what you are certain of, and this is the lowest (of the choices), then prostrate before the tasleem.
- ~ If you have doubt but with with inclination – e.g. you are uncertain how many raka'āt you have prayed, but you think that you are on the 4th, then proceed on that basis and prostrate after the tasleem.

3.0 *Shuroot Arkān & Wājibāt of the Ṣalāh*

Prerequisites / Conditions (shuroot) of the *Ṣalāh*

- 1) Intention
- 2) Being muslim
- 3) Being sane
- 4) Being at least of the age of discernment
- 5) The time for the prayer having begun
- 6) Being in a state of purity
- 7) Being free of any physical impurities (on one's clothing or place where one is praying)
- 8) Facing the *qiblah*
- 9) Covering the '*awrah*

The arkān & wājibāt of *Ṣalāh*

The difference between a *ruk'n* (pillar) and a *wājib* (obligatory act) is that a pillar cannot be waived, even when you omit by mistake. A *wājib* act is waived if one forgets and it is compensated by doing the prostrations of forgetfulness.

Pillars (arkān) of *ṣalāh*:

- 1) Standing straight (*al-qiyyām*) in the obligatory prayer for the one who has the ability to do so
- 2) Opening takbeer (*takbeeratul ihrām*) - saying “Allāhu Akbar”
- 3) Reciting soorah al-Fātihah in every rak'ah
- 4) Rukoo - this is bowing posture whereby the head and the back are positioned on the same level and both hands are rested on the knees with the fingers spread apart
- 5) Rising from the bow and standing up straight

- 6) Prostration (*sujood*)
- 7) Coming up from the prostration
- 8) Sitting between the two acts of prostration
- 9) Having calmness and stillness (in each of the acts of the prayer)
- 10) The final tashahhud
- 11) Sitting for the final tashahhud
- 12) Sending salāt and salām on the prophet after the final tashahhud¹⁷
- 13) The tasleem (saying twice, “As-salāmu ‘alaykum wa rahmatullāh”)
- 14) Performing the above in the correct order

Obligatory (wājib) acts of salāh:

- 1) Takbeers other than the opening takbeer
- 2) Saying “Samee’ Allāhu liman ḥamidah (Allāh hears those who praise Him)”
- 3) Saying “Rabbana wa lakal-ḥamd”
- 4) Saying “subhāna Rabbi al-‘ADHeem” at least once while bowing
- 5) Saying “subhāna Rabbi al-A’lā” at least once while prostrating
- 6) Saying “Rabbighfir lee” at least once between the two prostrations
- 7) Taking a sitting position for the tashahhud after the first two rakāt of dhuhr, ‘asr, maghrib and ‘esha
- 8) Saying at-tashahhud after the first two rakāt of dhuhr, ‘asr, maghrib and ‘esha prayers

4.0 Actions Which Nullify Salāh

- 1) Speaking or talking in the course of the salāh
- 2) Laughing in the course of the salāh
- 3) Eating while praying, even though what is eaten maybe as small as a piece of date
- 4) Drinking while praying, even though what is drunk maybe as small as taking only a mouthful
- 5) If someone in the course of the salāh remembers that they are not in a state wudoo, then they are required to break the prayer and go out to perform wudoo
- 6) If a person's wudoo gets invalidated in the course of the prayer, then the prayer becomes invalid
- 7) The prayer is also invalidated by carrying out the rukoo’ and sujood postures with haste and without ease
- 8) Turning oneself away from the direction of the qiblah

5.0 Prohibited Times for Salāh

- 1) After salātul-fajr until sunrise (until the sun has risen a spear’s head over the horizon), including while the sun is rising
- 2) When the sun reaches its zenith until it begins to descend
- 3) After salātul-‘asr until the setting of the sun, including while the sun is setting

¹⁷ Some scholars hold the opinion that the duā of seeking refuge from four matters (*Allāhumma innee a’oodhubika min ‘adhābi jahannam...*) before the tasleem is also a pillar, based on the hadeeth in Saheeh Muslim (no. 128/588).

6.0 The Occasional Ṣalāh

Ṣalātul janāzah (the Funeral Prayer)

Ṣalātul janāzah involves (four takbeers):-

1. Begin with "Allāhu Akbar" (raise hands). Then recite soorah al-Fātihah.
2. Then after 2nd takbeer, invoke Allāh to send ṣalāt and salām on the messenger (sallAllāhu ‘alayhi wasallam).
3. Then after 3rd takbeer, recite du`ā:

*Allāhumma-ghfir liHayyina wa mayyitina,
wa shāhidina wa ghā`ibina wa
Ṣagheerina wa kabeerina wa dhakarina
wa unthāna.*

*Allāhumma man aHyaytahu minna fa
aHyihi 'ala-l-islām. wa man tawaffaytahu
minna fatawaffahu 'ala-l-eemān.*

*Allahumma lā taHrimnā ajrah, walā
taftinna ba' dah*

*O Allāh, grant forgiveness to our living and to our
dead, to those who are present and to those who are
absent, to our young and our old, to our males and
our females.*

*O Allāh, whomsoever you grant to live from among
us, help them to live in Islām and whomsoever of us
you cause to die, help them to die in faith.*

*O Allāh, do not deprive us of the reward for
patience on their loss and do not make us subject to
trial after them.*

4. Then after 4th takbeer, make tasleem thus ending the funeral prayer.

Ṣalātul Istikhārah

When faced with a choice between two or more *ḥalāl* (permissible) actions a decision should be made using ones intellect and knowledge of Islām (also, if necessary, consultation with those knowledgable). Having done this, one should then seek Allāh's guidance as to the choice that has been made by making a two rak'ah prayer (at a permissible time), after which the *du'ā al istikhārah* should be said. The Prophet (sallAllāhu 'alayhi wasallam) said, "If any of you decides on a matter, he should pray two units of voluntary prayer then say: ¹⁸

Allāhumma innee astakheeruka bi 'ilmika, wa astaqriruka biqudratika, wa as-aluka min faDlikal 'aDHeem, Fa innaka taqdiru wa lā aqdiru, wa ta'lamu wa lā a'lamu, wa anta 'allāmul-ghuyoob

Allāhumma in kunta ta'lamu anna ḥādhal amra khayrun lee fee deenee wa ma'āshee wa 'āqibati amree [or fee 'ājilee amree wa ājilih] faqdurhu lee wa yassirhu lee thumma bāriklee feeh wa in kunta ta'lamu anna ḥādhal-amra sharrun lee fee deenee wa ma'āshee wa 'āqibati amree [or fee 'ājilee amree wa ājilih] faSrifhu 'annee waSrifnee 'anhu waqdur liyalkhayra haythu kāna, thumma arDinee bih

O Allāh, I seek Your guidance to what is good for me because of Your infinite knowledge, I seek Your help because of Your power, and I ask You from Your great favour, for surely You are able and I am not, You know and I do not, and You alone know the unseen

O Allāh, if you know that this matter {mention the matter} is good for my religion, my livelihood and the aftermath of my affairs [or the short term of my affairs or its long term] then decree it for me, make it easy for me and bless me in it but if You know that this matter {mention the matter} is bad for my religion, my livelihood and the aftermath of my affairs [or the short term of my affairs or its long term] then turn it away from me and turn me away from it, and decree for me what is better wherever it may be, and make me content with it.

7.0 Bibliography

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¹⁸ Al-Bukhārī, vol. 8, no. 391; Abū Dāwūd; an-Nasā'ee; at-Tirmidhī; Ibn Mājah and Ahmad.