

دليل الصلاة

A GUIDE TO

SALÂT

(Prayer)

By

Muhammad Abdul Karim Saqib

Birmingham, U.K.



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition: June 1997

© Maktaba Dar-us-Salam, 1996

King Fahd National Library Cataloging-in-Publication Data

Saqib, Mohammad Abdul Karim

A guide to Salat (Prayer)-Riyadh.

64p., 14x21 cm.

ISBN 9960-717-17-8

I-Prayer

252.3 dc.

II-Title

2363/17

Legal Deposit no. 2363/17

ISBN 9960-717-17-8

K.S.A.

- **Riyadh:** Darussalam Showroom:
Tel: 00966-1-4614483 Fax: 4644945
- **Jeddah:** Darussalam Showroom:
Tel & Fax: 00966-2-6807752
- **Al-Khobar:** Darussalam Showroom:
Tel: 00966-3-8692900
Fax: 00966-3-8691551

U.A.E

- Darussalam, Sharjah U.A.E
Tel: 00871-6-5632623 Fax: 5632624

Pakistan

- Darussalam, 50 Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street
Urdu Bazar Lahore
Tel: 0092-42-7120054 Fax: 7320703

U.S.A

- Darussalam, Houston
P.O. Box: 79194 Tx 772779
Tel: 001-713-722 0419
Fax: 001-713-722 0431
E-mail: sales@dar-us-salam.com
- Darussalam, New York
572 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925

UK

- Darussalam International Publications Ltd.
226 High Street, Walthamstow,
London E17 7JH, Tel: 0044-208 520 2666
Mobile: 0044-794 730 6706
Fax: 0044-208 521 7645
- Darussalam International Publications Ltd.
Regent Park Mosque, 146 Park Road,
London Nw8 7RG Tel: 0044-207 724 3363

France

- Editions & Librairie Essalam
135, Bd de Ménilmontant- 75011 Paris
Tél: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01- 43 57 44 31
E-mail: essalam@essalam.com

Australia

- ICIS: Ground Floor 165-171, Haldon St.
Lakemba NSW 2195, Australia
Tel: 00612 9758 4040 Fax: 9758 4030

Malaysia

- E&D Books SDN. BHD.-321 B 3rd Floor,
Suriia Klcc
Kuala Lumpur City Center 50088
Tel: 00603-21663433 Fax: 459 72032

Singapore

- Muslim Converts Association of Singapore
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

Sri Lanka

- Darul Kitab 6, Nirmal Road, Colombo-4
Tel: 0094-1-589 038 Fax: 0094-74 722433

Kuwait

- Islam Presentation Committee
Enlightment Book Shop
P.O. Box: 1613, Safat 13017 Kuwait
Tel: 00965-244 7528, Fax: 240 0057

India

- Islamic Dimensions
56/58 Tandel Street (North)
Dongri, Mumbai 400 009, India
Tel: 0091-22-3736875, Fax: 3730689
E-mail: sales@IRF.net

South Africa

- Islamic Da'wah Movement (IDM)
48009 Quilbert 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@lon.co.za

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

There are many books dealing with the subject of *Ṣalāt* in both Arabic and Urdu. Many of these books are well written and provide an informative and comprehensive view of how *Ṣalāt* should be performed according to the teachings of Prophet Muḥammad (ﷺ). Unfortunately, there are very few books in English which deal with the subject in the same informative and comprehensive way. The books, which do exist, have three main disadvantages:

Firstly, literature concerning *Ṣalāt* available in English is either so brief that it does not cover essential points in nearly enough detail, or it is so bulky and detailed that it becomes difficult to use it for quick reference, and essential points may get lost in the unnecessary detail.

Secondly, the text of the *Ṣalāt* lacks the quality of direct research from the *Sunnah* of the Prophet Muḥammad (ﷺ). There are also books which contain material without any reference to the original sources.

Thirdly, the majority of books have been written according to the views held by certain schools of thought and for this reason some people hesitate to follow them.

Because of these weaknesses in existing literature in English, we felt that the need existed to produce a medium sized book on *Ṣalāt* which would approach the subject according to the teachings of the Prophet Muḥammad (ﷺ). The Prophet, himself, said:

«صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي»

«Pray as you have seen me praying.»

Such a book needs to contain all the essential details of *Ṣalāt* without being too bulky or complicated so that the reader can use it as a point of reference on a journey or at home.

It was also felt that a comprehensive book on *Ṣalāt* in English would be useful for converts to Islam and for such Muslims who do not fully understand Arabic and Urdu languages. Keeping in mind the needs of our

brothers and sisters, every effort has been made to produce this book in simple and easy language.

During our research, we sometimes found that differences occurred between established practices in various prayer books. In these circumstances we referred to authentic *Aḥādīth* of the Prophet Muḥammad (ﷺ), so that the points could be clarified as much as possible. This was, because, for a true Muslim there is no greater proof for settling arguments than authentic *Aḥādīth* and practices of Prophet Muḥammad (ﷺ).

We hope that Allāh will accept this humble attempt because without His Support and Help we would never have been able to do this work.

Finally, we ask all our Muslim brothers and sisters to study the text and to strive to offer *Ṣalāt* (prayer) according to it. If anyone finds anything unacceptable or to be against the *Sunnah* of the Prophet (ﷺ) we would be grateful if they would inform us.

Muḥammad Abdul Karim Saqib

CONTENTS

Foreword	3
Notes about the Transliteration	8
Chapter One [WUDU (ABLUTION)]	11
Before doing <i>Wuḍu</i> (Ablution)	11
Tooth Stick (<i>Siwak</i>)	11
<i>Niyat</i> for <i>Wuḍu</i> (Ablution)	11
Actions of <i>Wuḍu</i> (Ablution)	11
Special facilities in <i>Wuḍu</i> (Ablution)	12
<i>Du'ā</i> at the end of <i>Wuḍu</i> (Ablution)	13
<i>Tayammum</i>	13
Chapter Two [ṢALĀT (PRAYER)]	15
Time of <i>Ṣalāt</i> (Prayer)	15
Forbidden times for <i>Ṣalāt</i> (Prayer)	16
Place for <i>Ṣalāt</i> (Prayer)	17
Dress for <i>Ṣalāt</i> (Prayer)	18
Types of <i>Ṣalāt</i> (Prayers)	18
<i>Fard</i> or Obligatory Prayer	18
<i>Nafil</i> Prayer	18
Number of <i>Rak'at</i>	19
Chapter Three [ADHĀN-IQĀMAT]	21
The story of <i>Adhān</i>	21
The <i>Mu'adhīn</i>	22
Text of the <i>Adhān</i>	22
<i>Adhān</i> for <i>Fajr</i>	23
Listening to the <i>Adhān</i>	24
<i>Darūd</i> after the <i>Adhān</i>	24
<i>Du'ā</i> after the <i>Adhān</i>	24
<i>Iqamat</i>	25
Text of <i>Iqāmat</i>	25
Chapter Four [CONDUCT OF ṢALĀT]	27
<i>Sutra</i>	27
<i>Qiblah</i>	27

Intention (<i>Niyat</i>).....	27
<i>Takbir Tahrimah</i>	28
Folding of hands.....	28
Recitation before <i>Fātiḥah</i>	28
<i>Ta'awwudh</i>	29
<i>Tasmiyah</i>	30
<i>Surah Fātiḥah</i>	30
Recitation of <i>Surah Fātiḥah</i> behind an <i>Imām</i>	31
<i>Āmeen</i>	31
Recitation after <i>Surah Fātiḥah</i>	32
<i>Rukū'</i> (Bowing).....	33
<i>Du'a</i> in <i>Rukū'</i>	34
<i>Qawmah</i> (Standing after <i>Rukū'</i>).....	35
<i>Du'ā</i> in <i>Qawmah</i>	36
First <i>Sajdah</i>	37
<i>Du'ā</i> in <i>Sajdah</i>	37
<i>Jalsah</i> (Sitting between two <i>Sajdah</i>).....	39
Second <i>Sajdah</i>	39
<i>Jalsah-e-Istarāhat</i> (Sitting for rest).....	39
Second <i>Rak'at</i>	39
<i>Tashahud</i>	40
Standing up for third <i>Rak'at</i>	40
<i>Ṣalāt 'Alan-Nabi (Darūd)</i>	41
<i>Du'ā</i> after <i>Ṣalāt 'Alan-Nabi (Darūd)</i>	41
Ending the <i>Ṣalāt</i> (Prayer).....	43
<i>Du'ā</i> after Salutation.....	44
Chapter Five [OCCASIONAL ṢALĀT (PRAYERS)]	46
<i>Witr</i> Prayer.....	46
Number of <i>Rak'at</i> of <i>Witr</i> Prayer.....	46
Time of <i>Witr</i> Prayer.....	47
How to pray <i>Witr</i>	47
<i>Du'ā Qunūt</i> in <i>Witr</i> Prayer.....	48
Text of <i>Du'ā Qunūt</i>	49
<i>Jum'ah</i> (Friday) Prayer.....	51
Importance of Friday Prayer.....	51
Importance of Cleanliness for Friday Prayer.....	51
Going early to Friday Prayer.....	51
<i>Ṣalāt</i> (Prayer) before <i>Jum'ah</i>	52

Listening to <i>Khuṭbah</i> (Religious talk).....	52
Actual <i>Jum'ah</i> Prayer.....	53
<i>Ṣalāt</i> (Prayer) after <i>Jum'ah</i>	53
<i>'Eid</i> Prayer.....	55
Place for <i>'Eid</i> Prayer.....	55
Time of <i>'Eid</i> Prayer.....	55
Number of <i>Rak'at</i>	55
Conduct of <i>'Eid</i> Prayer.....	55
<i>'Eid</i> Prayer before <i>Khuṭbah</i>	55
<i>Janāzah</i> (Funeral) Prayer.....	56
Conduct of <i>Janāzah</i> Prayer.....	56
First <i>Takbir</i>	57
<i>Du'ā</i> of starting.....	57
Recitation of a <i>Surah</i>	58
Second <i>Takbir</i>	58
Third <i>Takbir</i>	59
<i>Du'ā</i> of <i>Janāzah</i>	59
Ending the <i>Janāzah</i> Prayer (Fourth <i>Takbir</i>).....	61
<i>Ṣalāt</i> (Prayer) during a Journey.....	61
When to shorten and combine <i>Ṣalāt</i> (Prayers).....	62
Duration of Journey.....	63
<i>Nafil</i> Prayer on a Journey.....	63

Notes about the Transliteration

The following system has been adopted to represent corresponding sounds of the Arabic alphabet:

Arabic Letter	English Equivalent	Example (Arabic)	Example (English)
ا	a	Allāh	apple
ب	b	Bismillāh	bat
ت	t	Tirmidhī	Talmud
ث	th	Uthman	through
ج	j	Jābir	jug
ح	h	Raḥeem	hate
خ	kh	Khalifah	(no English equivalent)
د	d	Darmi	the
ذ	dh	Adhān	resemble
ر	r	Aṣr	river
ز	z	Zahid	zero
س	s	Salām	seen
ش	sh	Shuaib	shop
ص	ṣ	Ṣalāt	sardine
ض	ḍ	Wuḍu	(no equivalent)
ط	ṭ	Ṭahir	(no equivalent)
ظ	ẓ	Ẓuhr	razor
ع	‘	Jamā’at	(no equivalent)
غ	gh	Maghrib	(no equivalent)
ف	f	Fajr	fan
ق	q	Iqāmat	queen
ك	k	Kitāb	keen
ل	l	Jibrael	lean
م	m	Muḥammad	moon
ن	n	Nasāi	noon

Arabic Letter	English Equivalent	Example (Arabic)	Example (English)
و	w	Wuḍu	wallet
هـ	h	Janāzah	hour
‘	’		(no equivalent)
		(in the middle of the letter)	
ي	y		year

The following system has been adopted to represent some of the complex sounds of the Arabic language:

A macron (–) placed on a transcribed Arabic vowel indicates lengthening of the sound of that letter.

Arabic	English Equivalents	Example (Arabic)	Example (English)
آ	ā	Allāh	apple
إي	ee	Raheem	seen
إ	i	Istinja	sit
إي	i or ee		seen
هي	hī		he
أ	u		boot
أو	ū	Dawūd	true
أو	aw		sew
أو	aww	awwal	shovel
أي	ay		bay
أي	ayy		age
إي	iyy		

Note: Sometimes an Arabic letter changes sound according to its position in the word; for example; whether it is at the beginning, in the middle or at the end. In such circumstances the Arabic letter has been represented by more than one English equivalent.

Abbreviations

The following abbreviations have been used in this book:-

(ﷺ)	ŞAL-LAL LĀHU 'ALAYHI WA SAL-LAM (Peace And Blessing Of Allāh Be Upon Him)
(رضي الله عنه)	RAḌĪ ALLĀHU 'ANHU (May Allāh Be Pleased With Him)
(رضي الله عنها)	RAḌĪ ALLĀHU 'ANHA (May Allāh Be Pleased With Her)
(رضي الله عنهما)	RAḌĪ ALLĀHU 'ANHUMA (May Allāh Be Pleased With Them)
(رضي الله عنهم)	RAḌĪ ALLĀHU 'ANHUM (May Allāh Be Pleased With Them)
(ﷺ)	RAHIMAHULLAH (May Allāh's Mercy Be Upon Him)
(ﷺ)	RAHIMAHUMLLAH (May Allāh's Mercy Be Upon Them).

Chapter 1

WUḌU (ABLUTION)**BEFORE DOING WUḌU (ABLUTION)**

If someone needs to go to the toilet, he should use the toilet and do *Istinja* before doing *Wuḍu*.

SIWAK (TOOTH-STICK)

It is a good practice to clean the teeth with a tooth-stick, or a toothbrush before performing *Wuḍu*. In this way you can avoid many diseases which are caused by unclean teeth.

As mentioned in the *Ḥadīth*: 'Āiṣha (رضي الله عنها) reported Allāh's Messenger as saying: "The use of a tooth-stick is a means of purifying the mouth and is pleasing to the Lord as well" (Aḥmad. Dārmi and Nasāi).

Prophet Muḥammad (ﷺ) also said: «If I wouldn't have felt that it is difficult for my people I would have ordered them to use a tooth-stick with every *Ṣalāt* (prayer), that is, before doing each *Wuḍu*». So, Muslims should always try to fulfil this wish of our Prophet (ﷺ).

MAKING INTENTION (NIYAT) FOR WUḌU

Before starting the actions of *Wuḍu* it is necessary to make *Niyat*. Make *Niyat* that the act of performing *Wuḍu* is for the purpose of purity only. *Niyat* should be made in the heart because it is an action of the heart and not of the tongue.

Niyat by words is not approved by Prophet Muḥammad (ﷺ).

Then start the *Wuḍu* by saying: – *Bismillāh hir-Raḥma Nir-Raḥeem* (In the Name of Allāh, the Most Gracious, the Most Merciful)»

ACTIONS FOR PERFORMING WUḌU (ABLUTION)

1. Wash the hands up to the wrist making sure that no part of the hands is

left dry.

2. Rinse the mouth taking up water with the right hand.
3. Clean the nose: sniff water up from the right palm and then eject water with the left hand.
4. Wash the face, from ear to ear, and forehead to chin making sure that no part of the face is left dry.
5. Then wash the forearms (right forearm first) up to the elbows making sure that no part of them is left dry.
6. Rub the head as follows:
Wet your fingers and then wipe the head with your fingers, starting from the forehead, taking them to the nape of the neck, then bring them back to the forehead.
7. Clean the ears by inserting the tips of the index fingers wetted with water into the ears, twist them around the folds of the ears then pass the thumb behind the ears from the bottom, upwards.
8. Wash the feet (right foot first) up to the ankles making sure that no parts of the feet are left dry, especially between the toes.

SPECIAL FACILITIES IN WUDU (ABLUTION)

Rubbing the socks with wet hands instead of washing the feet is allowed, provided that the socks have been put on after performing an ablution, including washing the feet. This is allowed for 24 hours from the time of ablution, and for 3 days if the person is on a journey. After this time the feet must be washed. Similarly if there is a wound in any parts of the body which has to be washed in ablution, and if washing that particular part is likely to cause harm, it is permissible to wipe the dressing of the wound with a wet hand.

Hadith

Mughira bin Shu'bah said, «Prophet (ﷺ) performed ablution and wiped over his socks and his sandals.»

(Aḥmad, Tirmidhi, Abu Dāwūd and Ibn Mājah).

Each detail of ablution has been performed by Prophet Muḥammad (ﷺ) once, twice or three times (except rubbing of head and cleaning of ears,

i.e. actions 6 and 7 should only be done once). Since all the above methods meet Prophet (ﷺ)'s approval; we can perform ablution by doing the actions once, twice or three times; provided that no part has been left dry.

'Amr bin Shu'aib, quoting his father on the authority of his grand-father narrated that Prophet Muḥammad (ﷺ) said, «If anyone performs actions of ablution more than 3 times, he has done wrong, transgressed, and done wickedly».

(Nasāi and Ibn Mājah).

AT THE END OF WUDU (ABLUTION)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. (مسلم)

«*Ash hadu an lā ilāha illal lāhu waḥ dahu lā shareeka lahu wa ash hadu an-na Muḥammadan 'abduhu wa Rasūluhu*».

«I testify that there is no deity except Allāh Alone. And I testify that Muḥammad (ﷺ) is His servant and Messenger.» (Muslim).

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ (ترمذي)

«*Allāhum maj 'alnee minat taw-wābeena waj 'alnee minal muta ṭah-hireen*».

«O Allāh make me among those who are penitent and make me among those who are purified.» (Tirmidhi).

TAYAMMUM

In circumstances when water cannot be found, or just enough is available for drinking, or it is injurious to health: in such situations *Tayammum* (dry ablution) can be performed.

The procedure below is given according to Qur'ān and *Hadith*.

«... And if you don't find any water, then take clean earth (or sand) and rub it on your face, and hands. Allāh does not wish to put you in a difficulty, but He wants to make you clean, and to complete His Favour unto you, so you should be grateful to Him.» (Surah 5: Verse 6). (The permission to use sand for this purpose is allowed in the Qur'ān).

Procedure

1. Make *Niyat* in the heart.
2. Begin with the Name of Allāh.
3. Strike palms of both hands on clean sand, dust or anything containing these, e.g. wall or stone etc. then blow into the palms. Pass the palms of both hands over the face once and then rub your right hand with the left palm and left hand with the right palm). (Bukhāri and Muslim).
4. Finish with the same *Du'ā* as given at the end of ablution.

Note: Other procedures include the forearms and shoulders as well as armpits. These have been transmitted by reputable scholars but the most preferable and authentic is that given above.

Chapter 2

TIME-PLACE-DRESS and TYPES OF ṢALĀT

TIME OF ṢALĀT

Each *Ṣalāt* must be offered at or during its proper time. No *Ṣalāt* can be offered before its time. There are five obligatory *Ṣalāt* in a day:

Fajr Prayer

The time for the *Fajr* or the morning prayer starts at dawn and ends at sunrise.

Zuhr Prayer

The time for *Zuhr* or the early afternoon prayer starts when the sun begins to decline from its zenith and ends when the size of an object's shadow is equal to the size of the object.

Jābir bin 'Abdullāh (رضي الله عنهما) narrated: «The angel Jibrael came to Prophet Muḥammad (ﷺ) and said to him, "Stand up and pray *Zuhr*". So Allāh's Messenger (ﷺ) prayed *Zuhr* when the sun had declined from its zenith. Then the angel Jibrael came again at the time of *'Aṣr* and said, "Stand up and pray *'Aṣr*". Then Prophet Muḥammad (ﷺ) prayed *'Aṣr* when the shadow of everything was equal to itself. Then Jibrael came the next day to Prophet Muḥammad (ﷺ) and said, "Stand up and pray *Zuhr*". Then Prophet Muḥammad (ﷺ) prayed *Zuhr* when the shadow of everything was equal to itself. Then Jibrael came again at *'Aṣr* time and said, "Stand up and pray *'Aṣr*". Then he prayed *'Aṣr* when the shadow of everything was twice its length... Then Jibrael said, (after praying 10 *Ṣalāt* with Prophet Muḥammad (ﷺ) in two consecutive days) that the time of *Ṣalāt* (prayer) is in between these two times.»

Aḥmad, Nasāi, Tirmidhi and Bukhāri remarked that this is the most authentic *Ḥadīth* giving the times of prayer.