

A Brief Illustrated Description of the Prayer of the Prophet, Peace and Blessings of Allāh Be Upon Him

from Takbīr to Taslīm



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(1) Introduction

Pray for the sake of *Allāh*, Exalted be He, following the description of the prayer of your Prophet, peace and blessings of *Allāh* be upon him, pondering carefully on the invocations (*Adhkār*) you are saying and the verses being recited. You should know that praying in congregation is twenty-seven times more meritorious than praying alone and that the woman's praying in her house is better than praying elsewhere. Children should learn how to pray when they are seven years old so that they get accustomed to it, and should be ordered to pray when they are ten years old.

(2) Tranquility

- *Hudhayfah*, may *Allāh* be pleased with him, saw a person who was not bowing and prostrating perfectly. He said to him, "You have not prayed! And were you to die, you would die while following a way other than the way on which *Allāh* created *Muḥammad*, peace and blessings of *Allāh* be upon him." [Narrated by *Al-Bukhārī*].

- **Tranquility:** to stay motionless for a while between every essential act (*Rukn*).

(Tranquility is also an essential act (*Rukn*))

One should direct his face toward the *Qiblah* in the obligatory prayers, while standing if one has the ability to.

Then, one should harbor within his heart

the intention of the prayer he is offering without pronouncing it, face a barrier and look down at the place of prostration, except during the *Tashahhud* where one should look at his right index finger.

- **The barrier:** an object placed in front of the person performing prayer (whether praying individually or in congregation), and it must be at least one hand span high. **(Standing in the obligatory prayers when having the ability to is an essential act (*Rukn*) of prayer)**

- ## (3)
- **Directing one's face toward the *Qiblah***
 - **The intention and the barrier**
 - **The place for looking**



<p>(4) • <i>Takbīratu-l-Ihrām</i> (the commencement <i>Takbīr</i>) • Raising the hands • Places of raising hands</p>	<ul style="list-style-type: none"> • Then, one must say <i>Takbīratu-l-Ihrām</i> (the commencement <i>Takbīr</i>): <i>Allāhu Akbar</i> (Allāh is Greatest) aloud. • and raise his hands in the following instances: <ol style="list-style-type: none"> 1. Commencement of prayer (<i>Takbīratu-l-Ihrām</i>). 2. When saying <i>Allāhu Akbar</i> for bowing (<i>Rukūʿ</i>). 3. Getting up from bowing (<i>Rukūʿ</i>). 4. Getting up from the first <i>Tashahhud</i>. <p><i>(Takbīratu-l-Ihrām (the Commencement Takbīr) is an essential act (Rukn) of prayer)</i></p>
<p>(5) Placing the hands on chest</p>	<ul style="list-style-type: none"> • Then, one should place the right hand on the upper side of the left hand, placing both on his/her chest.
<p>(6) Commencement supplications</p>	<ul style="list-style-type: none"> • After <i>Takbīratu-l-Ihrām</i>, one should say the <i>Istiftāḥ</i> (commencement) invocation: <i>(Subḥānaka Allāhumma wa biḥamdika, wa tabāraka ismuka, wa taʿālā jadduka, wa lā ilāha ghayruk)</i>. <i>(Glory be to You O Allāh and praise. Blessed is Your Name and Exalted is Your Majesty. There is none worthy of worship but You)</i> [narrated by <i>Abū Dāwūd</i>] <p>Note: There are also other authentic invocations.</p>
<p>(7) <i>Istiʿādḥah</i>, Basmalah, reciting Surat <i>Al-Fātihah</i> and other verses to follow</p>	<ul style="list-style-type: none"> • After the <i>Istiftāḥ</i> (commencement) invocation, one should recite Surat <i>Al-Fātihah</i>: <p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)</p> <p style="text-align: center;"><i>“In the name of Allāh, the Entirely Merciful, the Especially Merciful, (1)</i></p> <p style="text-align: center;">اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ (2)</p> <p style="text-align: center;"><i>[All] praise is [due] to Allāh, Lord of the worlds – (2)</i></p> <p style="text-align: center;">الرَّحْمَنِ الرَّحِيمِ (3)</p> <p style="text-align: center;"><i>The Entirely Merciful, the Especially Merciful, (3)</i></p> <p style="text-align: center;">مَلِكِ يَوْمِ الدِّينِ (4)</p> <p style="text-align: center;"><i>Sovereign of the Day of Recompense. (4)</i></p> <p style="text-align: center;">إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)</p> <p style="text-align: center;"><i>It is You we worship and You we ask for help. (5)</i></p>



أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)

Guide us to the straight path – (6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.(7)”

Then say, “*Āmīn*”, and recite another portion of the Quran. (*Āmīn*) means “O *Allāh*, respond to the supplication.”

(Reading Surat *Al-Fātiḥah* (The Opening) in every *Rak‘ah* (unit of prayer) is an essential act (*Rukn*) of prayer).

(8) Bowling (*Rukū‘*)

- Then, one should bow saying (*Allāhu Akbar*) while raising his hands, then place them tightly on the knees while spreading apart the fingers, pointing the elbows outward, looking down to the place of prostration and saying “*Subḥāna rabbiya-l-‘azīm.*” “*Glory to my Lord the Exalted*” (Once, or three times or more as recommended).



Level his head with his back, neither raise nor lower it.

(Bowling (*Rukū‘*) is an essential act (*Rukn*) of prayer).

(9) Standing up after Bowling

- Afterwards, one should stand after bowing saying: “*Sami‘a-l-lāhu liman ḥamidah.*” “*Allāh hears whoever praises Him,*” raise both hands, stand up until feeling at ease and say: “*Rabbanā wa laka-l-ḥamd.*” “*Our Lord, praise is Yours*”.

Note: It is also acceptable to add: “*Ḥamdan kathīran ṭayyiban mubārakan fīh. Mil’a-s-samāwāti wa mil’a-l-arḍi wa mā baynahumā, wa mil’a mā shi’ta min shay’in ba’d. Ahla-l-thanā’i wa-l-majdi, aḥaqqu mā qāla-l-‘abdu, wa kullunā laka ‘abd. Allāhumma lā māni‘a limā a‘ṭayta, wa lā mu‘ṭiya limā mana’ta, wa lā yanfa‘u dhal-jaddi minka-l-jadd.*”

“Praise is Yours, abundant, good and blessed praise, praise that fills the heavens and the earth and what is between them, and whatever else You please. (You *Allāh*) are most

worthy of praise and majesty, (this is) the truest thing a slave could say and we are all Your slaves. O *Allāh*, there is none who can withhold what You give, and none can give what You have withheld. And the might of the mighty person cannot benefit him against You”

(Getting up after Bowing (*Rukū‘*) is an essential act (*Rukn*) of prayer).

(10)
Prostration
(*Sujūd*)

• After that, one should say (*Allāhu Akbar*) for prostration, then prostrate depending on seven parts of the body until attaining a state of tranquility while saying

“*Subhāna rabbiya-l-a‘lā*” “Glory be to my Lord, the Most High.”

(Once, or three times or more as recommended).

Note: It is recommended to supplicate *Allāh* as much as possible during prostration as it is one of the situations where supplication is most accepted.

Important note: The seven parts of the body are: The face (with the nose and forehead included), both hands, both knees and both feet.

(Prostration (*Sujūd*) is an essential act (*Rukn*) of prayer).



(11)
Rising
from *Sujūd*
and sitting
between
the two
units of
prostration

• Afterwards, one must raise his head from prostration saying: (*Allāhu Akbar*) and sit placing his hands on his thighs and knees, with tips of fingers on the knees, saying:

“*Rabbi ighfir lī, Rabbi ighfir lī*” “My Lord, forgive me. My Lord, forgive me,” and he may repeat it. Then, one should perform the second unit of prostration while saying *Takbīr*.

Note: One can also invoke saying (*Allāhumma ighfir lī, warḥamnī, wahdinī, wajburnī, wa ‘āfinī, warzuqnī, warfa‘nī.*) (O *Allāh* forgive me, have mercy on me, guide me, support me, protect me, provide for me, and elevate me.) [*Ṣaḥīḥ At-Tirmidhī*]



Ifirāsh Sitting

Note: Iftirāsh Sitting: A person must sit placing his right foot in an upright position and his left foot beneath himself. Moments of sitting at rest: between the two units of prostration, in *Tashahhud* of two *Rak'ahs* prayers and in the first *Tashahhud* of three and four *Rak'ahs* prayers.

(Sitting between the two units prostration is an essential act (Rukn) of prayer).

- In the second *Rak'ah*, one should sit in the position of *Iftirāsh* for *Tashahhud*, puts his right hand on his right thigh and knee, joining his fingers and making a fist except for the index finger to point it to the direction of the *Qiblah*, and stretch out his left hand on his left thigh. Then he should recite:

(Attahīyyātu lillāhi waṣṣalawātu, waṭṭayyibāt, assalāmu 'alayka ayyuha-n-nabiyyu waraḥmatullāhi wa barakātuh, assalāmu 'alaynā wa 'alā



'ibādillāhi-ṣ-ṣāliḥīn. Ash-hadu a-l-lā ilāha illallāh wa ash-hadu anna Muḥammadan 'abduhū wa rasūluh) (All greetings are for Allāh, and all prayers and good things. Peace be upon you, O Prophet, and the mercy of Allāh and His blessings. Peace be upon us and upon the righteous slaves of Allāh. I bear witness that there is none worthy of worship but Allāh, and I bear witness that Muḥammad is His slave and Messenger.)

- Afterwards, he should proceed with reciting the Abrahamic prayer* and then end the prayer if it is a two *Rak'ahs* prayer, otherwise he should get up saying *Takbīr* for the third *Rak'ah*.

(12)

- Sitting for reciting *Tashahhud*
- Recitation of *At-Tahīyyāt* (greetings)

(13)

- Sitting in the *Tawarruk* posture for reciting the last *Tashahhud*
- Recitation of *At-Tahiyyāt* (greetings) and the Abrahamic prayer which is the second part of *Tashahhud*

• After that, the person must sit in the *Tawarruk* posture in the last *Tashahhud* and recite: (*Attahiyyātu lillāhi waṣṣalawātu, waṭṭayyibāt, assalāmu ‘alayka ayyuha-n-nabiyyu wa raḥmatullāhi wa barakātuh, assalāmu ‘alaynā wa ‘alā ‘ibādillāhi-ṣ-ṣāliḥīn. Ash-hadu a-l-lā ilāha illallāh wa ash-hadu anna Muḥammadan ‘abduhū wa rasūluh, *Allāhumma ṣalli ‘alā Muḥammadi-w-‘alā āli Muḥammad, kamā ṣallayta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīma, innaka ḥamīdu-m-majīd. Allāhumma bārik ‘alā Muḥammadi-w-‘alā āli Muḥammad, kamā bārakta ‘alā Ibrāhīma wa ‘alā āli Ibrāhīm, innaka ḥamīdu-m-majīd*) (All greetings are for *Allāh*, and all prayers and good things. Peace be upon you, O Prophet, and the mercy of *Allāh* and His blessings. Peace be upon us and upon the righteous slaves of *Allāh*. I bear witness that there is none worthy of worship but *Allāh*, and I bear witness that *Muḥammad* is His slave and Messenger. O *Allāh*, send Your peace upon *Muḥammad* and on the family of *Muḥammad* as You have sent Your peace on *Ibrāhīm* and on the family of *Ibrāhīm*, You are Praiseworthy, Most Glorious. O *Allāh*, bless *Muḥammad* and the family of *Muḥammad* as You have blessed *Ibrāhīm* and the family of *Ibrāhīm*, You are Praiseworthy, Most Glorious.)

Note: *Tawarruk* posture: The person should stretch their left foot under the right shin, and place the right foot in an upright position with the left hip touching the ground. This sitting is to be performed in the last *Tashahhud* of prayers which includes two *Tashahhuds*.



Tawarruk posture

(The last *Tashahhud*, sitting while reciting it, and invoking *Allāh*'s peace and blessings upon the Prophet in *Tashahhud* is an essential act (*Rukn*) of prayer).

(14)

- Supplications after the final *Tashahhud* before *Taslīm*

• Then, the person should say: (*Allāhumma innī a‘ūdhu bika min ‘adhābi-l-qabr, wa min ‘adhābi jahannam, wa min fitnati-l-maḥyā wa-l-mamāt, wa min sharri fitnati-l-masīḥi-d-dajjāl.*) (O *Allāh*, I seek refuge with You from the punishment of the grave, from the punishment of Hell-fire, from the trials of life and death, and from the evil of the trial of the Anti-Christ).

- After that, he should supplicate *Allāh* saying: (*Allāhumma a‘innī ‘alā dhikrika, wa shukrika, wa ḥusni ‘ibādatik.*) (*O Allāh, help me to remember You, be grateful to You, and worship You in the best manner*).

Note: it is permissible for the person to ask *Allāh* for whatever he aspires to from the good of this world and the Hereafter, as it is one of the occasions for having one’s supplication answered.

(15)
The two
units of
Taslīm

- The person offering prayer should then make *Taslīm* to declare the end of the prayer by saying (*As-salāmu ‘alaykum wa rahmatullāh*) (*Peace be upon you and the mercy of Allāh*) while turning the head to the right.
 - Then, he should repeat (*As-salāmu ‘alaykum wa rahmatullāh*) while turning the head to the left.
- (Pronouncing *Taslīm* is an essential act (*Rukn*) of prayer and turning the head while doing this is an act of the *Sunnah*).



(16)
Essential
acts of
Prayer:
These must
be known
because
failing to
fulfill them
renders
the prayer
invalid.

1. Standing in the obligatory prayers while having the ability.
2. *Takbīratu-l-Ihrām* (the commencement *Takbīr*).
3. Recitation of Surat *Al-Fātiḥah*.
4. Bowing in every *Rak‘ah*.
5. Getting up after Bowing
6. Standing straight after rising from bowing.
7. Prostration depending on the seven parts of the body.
8. Sitting between the two units of prostration.
9. The final *Tashahhud*.
10. Sitting for reciting *Tashahhud*.
11. Invoking *Allāh*’s peace and blessings upon the Prophet in the final *Tashahhud*.
12. Uttering of *Taslīm* at the end of the prayer is an essential act of prayer, while turning the head is *Sunnah*.
13. Maintaining a state of tranquility during these essential acts.

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