

مُلَخَّصُ فِقْهِ الصَّلَاةِ

Workbook Sumarised Fiqh of Ṣalāh

Compiled by
Abul Abbaas Naveed Ayaaz

Publisher
Madeenah.com

eMail
admin@madeenah.com

madeenah.com

Workbook: Summarised-fiqh-of-salah

Electronic Edition - Version 1.00 Friday 18th April, 2025
Copyright © 2025 - Madeenah.com

All Rights Reserved*

No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without the prior written permission of the copyright owner;

*Except for one who wishes to charitably print and freely distribute this publication, "as is" - strictly without change, solely seeking the Pleasure of Allah.

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

CONTENTS PAGE

1.0	Introduction	Page 04
2.0	Definition of Ṣalāh	Page 04
3.0	Virtues of Ṣalāh	Page 04
4.0	Types of Ṣalāh	Page 06
5.0	Times of Ṣalāh: Fard ‘Ayn	Page 06
6.0	Times of Ṣalāh: Fard Kifayah	Page 07
7.0	Times of Ṣalāh: Mustahab/Nafil	Page 08
8.0	Prohibited times for Ṣalāh	Page 09
9.0	People Excused from Ṣalāh	Page 10
10.0	Aspects of Ṣalāh	Page 11
11.0	Shurūṭ: Conditions of Ṣalāh	Page 11
12.0	Arkān: Pillars of Ṣalāh	Page 12
13.0	Wājibāt: Obligations of Ṣalāh	Page 14
14.0	Sunnan: Recommended matters of Ṣalāh	Page 15
15.0	Makrūhāt: Disliked acts of Ṣalāh	Page 17
16.0	Nawāqid: Invalidators of Ṣalāh	Page 18
17.0	Sujūd as-Sahw: Prostration of Forgetfulness	Page 18
18.0	Ṣifat as-Ṣalāh: A Description of the Prophet’s Ṣalāh	Page 19

1.0 INTRODUCTION

1.1 Ṣalāh is one of the most important acts of 'ibādah, that every Muslim must learn about, attach importance to and strive to understand thoroughly. The khushū' of a person during ṣalāh is connected to how conscious he is during it; how much aware he is of its rulings; and how much of its statements he understands.

1.2 It has a great status in Islām; It is the greatest action of the religion, the greatest pillar after entering Islām through uttering the shahādah. It is the first action that a person will be held accountable for on the Day of Resurrection. If it was fulfilled properly, the rest of his accountability will be easy, however if he fails, the rest of his accountability will only be more difficult.

1.3 The fuqahā unanimously agree that deliberately abandoning ṣalāh is the most severe of major sins. Abandoning it is an act of kufr (disbelief); and the one who neglects it exposes themselves to punishment of Allāh, and disgrace in both this life and the Hereafter.

1.4 Ṣalāh must be performed in the manner prescribed by the Sharī'ah. The Prophet ﷺ said: ["Pray as you have seen me pray."](#)¹

1.5 Therefore, it is essential for a Muslim to learn the rulings related to ṣalāh so it can be performed correctly. This therefore highlights the importance of this course, which provides a brief overview of the aḥkām of ṣalāh, as well the proper method of performing it.

2.0 DEFINITION OF ṢALĀH

2.1 Linguistic definition: Du'ā.

2.2 Shar'i definition: "Worshipping Allāh through specific statements and actions, beginning with takbīr and ending with taslīm."²

3.0 VIRTUES OF ṢALĀH.

3.1 It is the 2nd pillar of Islām, and the first most important action in Islām.

3.2 Through ṣalāh, a person's Islām, righteousness and piety is measured. Only if a person prays properly and on time, are they considered to a good Muslim.

¹ Narrated by Mālik Ibn Ḥuwayrith; Collected by al-Bukhārī.

² Kashāf al-Qinā' - Vol. 1 Page 221.

3.3 The first action which a person will be held accountable for on the Day of Resurrection is ṣalāh.

3.4 Ṣalāh is the relationship between a person and their Lord.

3.5 During ṣalāh, we recite Qur'ān, we make dhikr of Allāh and supplicate to him. For these reasons, it is the most beloved action to Allāh.

3.6 Abandoning ṣalāh due to laziness is kufr (disbelief).

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

فَسَوْفَ يَلْقَوْنَ غَيًّا﴾ مريم: ٤٥

{Then generations ensued, who neglected ṣalāh and were driven by desires, they will meet evil} [19:59]

The Prophet ﷺ said: “The difference between us and them (the disbelievers) is ṣalāh, so whoever abandons it has fallen into kufr.”³

Therefore, a Muslim cannot be a Muslim if he does not fulfil [obligatory] ṣalāh.

3.7 Through ṣalāh, a person attains the help of Allāh in times of distress and grief.

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ البقرة: ٤٥

{Seek assistance in patience and ṣalāh} [02:45]

3.8 It prevents a person from committing other evil actions and shameful deeds.

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾ العنكبوت: ٤٥

{Verily, ṣalāh prevents one from evil and shameful deeds} [29:45]

3.9 It is light for the believers in their hearts and in their place of gathering on the Day of Resurrection. The Prophet ﷺ said: “Ṣalāh is light.”⁴

He also said: “Whoever is diligent on his ṣalāh, it will be a light, a proof and salvation for him until the Day of Resurrection.”⁵

³ Narrated by Buraydah al-Aslami; Collected by an-Nasāī, at-Tirmidhī & others.

⁴ Narrated by Abu Mālik al-Ash'ar ī; Collected by Muslim.

⁵ Narrated by 'Abdullāh Ibn 'Amr; Collected by Aḥmad.

4.0 TYPES OF ṢALĀH

4.1 There are two types of ṣalāh:

4.1.1 Fard: If a person performs this type of ṣalāh sincerely for the sake of Allāh, he is rewarded. If he abandons them, he deserves punishment.

Fard ṣalāh are two types:

4.1.1.1 Fard ‘Ayn such as daily ṣalāh, which are prayed five times, beginning at Fajr, and ending with ‘Isha.

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ البقرة: ٢٣٩

{Be diligent upon the ṣalawāt [especially] the middle ṣalāh. and stand before Allāh with obedience} [02:238]

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ﴾ هود: ١١٤

{Establish ṣalāh at the two ends of the day and at the approach of the night} [11:114]

4.1.1.2 Fard Kifāyah such as janāzah ṣalāh.

4.1.2 Mustahabb/Nafil: Ṣalāh for which there is reward, however a person is not punished.

Importantly, the mustahabb types of ṣalāh differ in how emphasized they are and how much reward is attached to them:

4.1.2.1 “Sunnah Muakkadah” are strongly emphasised, they should not be abandoned.

4.1.2.2 “Nafl Muṭlaq” are also encouraged but not as emphasised as the above.

4.1.2.3 Congregational sunnah ṣalāh is prayed in congregation such as the Ṣalāt al-Kusūf (Eclipse) and Tarāwīḥ.

5.0 TIMES OF ṢALĀH: FARD ‘AYN

5.1 There are five times in which it is obligated upon every Muslim who fulfils the conditions to pray ṣalāh. They are known as “as-Ṣalawāt al-Maktūbah”.

5.2 Men must pray them in congregation.

5.3 It is encouraged to pray them as early as possible except 'Ishā, in which the congregational ṣalāh is recommended to be delayed if it does not cause too much difficulty upon the people.

5.4 They are:

5.4.1 Ṣuhr: It begins just after sun has passed its zenith and can be prayed until the shadow of a person is equal in length to his actual height. It is 4 rak'āt, prayed silently.

5.4.2 'Aṣr: It begins when Ṣuhr finishes and extends until the shadow of a person is twice in length to his actual height. It is preferred to pray it until the sun has turned distinctly yellow. 'Aṣr ends before the sun begins to set. It is 4 raka'āt, prayed silently.

5.4.3 Maghrib: It begins when the sun has set, and extends until the twilight has faded and disappeared. It is 3 raka'āt, the first two raka'āt are prayed aloud.

5.4.4 'Ishā: It begins when Maghrib ends, i.e. after the disappearance of the twilight. It extends until the middle of the night. It is 4 raka'āt, the first two raka'āt are prayed aloud.

5.4.5 Fajr: It begins at the true dawn and can be prayed until before the sun begins to rise. When the sun begins to rise, the time for Fajr ends. It is 2 raka'āt prayed aloud.

6.0 TIMES OF ṢALĀH: FARD KIFĀYAH

These are types of ṣalāh which are not an obligation upon every individual, rather they are an obligation upon the community. If enough people pray them, the burden is removed from the others. However, if nobody prays them, the sin and responsibility is upon everybody.

6.1 Janāzah Ṣalāh: This is prayed immediately after a Muslim dies and the body has been prepared. It is only one rak'ah and is prayed in congregation, without a rukū' or sujūd.

6.2 'Eid Ṣalāh: This is two raka'āt before a short khuṭbah is given. The first rak'ah has 7 takbīrāt after takbīrāt al-iḥrām. In the second rak'ah there are 5 takbīrāt after the initial takbīr. It can be prayed any time after the sun has risen above the horizon the size of a spear, and can be prayed until before noon. It is recommended to pray it as early as possible.

6.3 Ṣalāt al-Kusūf: This is a congregational ṣalāh during the solar or lunar eclipse. It lasts as long as the eclipse, and each raka'ah consists of two rukū' with long standing and recitation.

6.4 Ṣalāt al-Isitīsqā: This is a congregational ṣalāh in times of drought.

It is prayed in the same manner as 'Eid ṣalāh followed by a short khutbah.

Its time is according to when the Muslim ruler, or one of his representatives, orders for it to be prayed.

7.0 TIMES OF ṢALĀH: MUSTAḤAB/NAFL

These are types ṣalāh which are not an obligation but are encouraged and recommended for a person to perform.

They protect fard ṣalāh, and make up for any deficiencies. The most important are:

7.1 Sunnan ar-Rawātib: They are the most emphasized type of mustaḥab ṣalāh, they are connected to the five obligatory ṣalāh and if missed, can be prayed later. The Prophet ﷺ was consistent upon them except when he was travelling. They are:

7.1.1 Two or four raka'āt before Ṣuḥr, and two raka'āt after it.

7.1.2 Two raka'āt after Maghrib.

7.1.3 Two raka'āt after 'Ishā.

7.1.4 Two raka'āt before Fajr. This is the most emphasized ṣalāh from as-Sunnan as-Rawātib, and should be prayed when travelling.

7.2 Witr: This is odd number of raka'āt and should not be abandoned; it can be prayed any time after 'Ishā until Fajr. The Prophet ﷺ would pray it whether resident or travelling. The minimum a person can pray is 1 rak'ah on its own, or increase to 3, 5, 7 etc... In the last rak'ah, a person can sometimes make a du'ā after the rukū', this is called Du'ā al-Qunūt.

7.3 Qiyām al-Layl: This ṣalāh is prayed at night before Witr.

In Ramaḍān it is called Tarāwīḥ and is prayed in congregation, otherwise it is called Tahajjud or Qiyām al-Layl and is prayed individually.

The Prophet ﷺ would pray 11 or 13 raka'āt, inc. Witr.⁶

A person can increase or decrease the number of raka'āt, whilst making each rak'ah longer or shorter, but it should be prayed in units of 2 raka'āt.

It can be prayed any time after 'Ishā, to before Fajr; and the most virtuous time is in the last third of the night.

7.4 Taḥiyat al-Masjid: Two raka'āt or more which are prayed when entering a masjid and before sitting down, this includes Jumu'ah even if the Imām is delivering the khutbah.

7.5 Other Nafl ṣalāh:

7.5.1 Two raka'āt after wuḍū.

7.5.2 Four raka'āt before 'Aṣr, in sets of two.

7.5.3 Duḥā Prayer: It is prayed at home after the sun has risen by a spear's length until before Ṣuḥr, and can be prayed two raka'āt up to eight raka'āt.

If it is prayed in the masjid at its earlier time it is called Ishrāq, and is 2 raka'āt.

7.5.4 Two nafl between the adhān and iqāmah of every ṣalāh.

7.5.5 Nafl Muṭlaq: Generally nafl ṣalāh which is prayed without any reason or timing.

8.0 PROHIBITED TIMES FOR ṢALĀH

8.1 There are three times throughout the day which a person is prohibited from praying general nafl ṣalāh:

8.1.1 From after Fajr to sunrise i.e. whilst the sun is rising until it is a spears length above the horizon.

8.1.2 During noon when the sun is at its zenith.

8.1.3 From 'Aṣr until sunset – but it is allowed to pray the 2 raka'ah between the adhān and iqāmah of Maghrib.

9.0 PEOPLE EXCUSED FROM ṢALĀH

Notes

9.1 Ṣalāh is an obligation upon every Muslim who fulfils its conditions. It must be prayed in the correct time, in the way the Prophet ﷺ prayed. Allāh said regarding the five daily ṣalāh,

﴿إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا﴾ النساء: ١٠٣

{Ṣalāh has been prescribed upon the believers, at set times}
[04:103]

9.2 There are generic exception for which the sharī'ah permits a person to not pray, or to not pray in its appointed time or manner.

9.2.1 A woman who is in her menses or post-natal bleeding.

9.2.2 Illness or injury: If this affects a person's ability to pray, he can change the how he prays – standing for some of the ṣalāh, sitting, lying on the right side, left side or back, symbolizing the movements with his head, finger or eye etc.

9.2.3 Travel: If a person travels the distance of a journey, he can shorten and combine ṣalāh (Zuḥr & 'Aṣr; and Maghrib & 'Ishā). If he intends to remain in one town for 4 days or more, he is no longer a "traveller".

If the person prays in congregation, he prays according to the ṣalāh of the imām.

9.2.4 Rain: This includes other form severe weather, which is abnormal or extreme to one's locality. It allows a person to combine ṣalāh (Zuḥr & 'Aṣr; and Maghrib & 'Ishā), however there are some guidelines for this:

9.2.4.1 It must be strongly raining at the time of the first ṣalāh, and most probable that it will continue raining during the time of the second ṣalāh.

9.2.4.2 This allowance only applies to people praying in the masjid, not at home, school nor the workplace. They are combined behind the imām in congregation, not by every person individually.

9.2.4.3 There is only one adhān to be said for both prayers, but two iqāmahs.

9.2.5 Fear: If there is a danger or a fear of something such as an enemy, a person is permitted to combine ṣalāh (Zuḥr & 'Aṣr; and Maghrib & 'Ishā), and pray them in any manner which ensures safety.

9.3 Ibn 'Abbās, radīaAllāhu 'anhu, narrated that “the Prophet ﷺ combined between Zuhr & 'Aṣr, and Maghrib & 'Isha in Madinah, and there was no cause of fear nor rain”.

When he (Ibn 'Abbās) was questioned about this, he replied: “He intended to remove extraneous difficulties from his Ummah”.

[al-Bukhārī & Muslim]

10.0 ASPECTS OF ṢALĀH

10.1 'Ibādāt often contain the following:

10.1.1 Shurūṭ: Conditions which must be fulfilled before – and maintained throughout – the act of 'ibādah.

10.1.2 Arkān: Fundamental pillars of an 'ibādah which cannot be unfulfilled intentionally or forgetfully.

10.1.3 Wājibāt: Obligations which must be fulfilled; however, a person is excused if one of the wājibāt is left unfulfilled forgetfully.

10.1.4 Sunnan: Recommended actions which increase the perfection of the 'ibādah.

10.1.5 Makrūhāt: Disliked actions which decrease its perfection but do not invalidate it completely.

10.1.6 Nawāqīd: Actions which invalidate the ibādah.

10.2 Ṣalāh is only valid if all shurūṭ, arkān and wājibāt are fulfilled, whilst all nawāqīd are fulfilled.

10.3 The sunnan increase the perfection and reward of salah, whilst the makrūhāt decrease its perfection and reward.

10.4 The more present, focused and contemplative a person is of the statements and actions of ṣalāh, the more beneficial it is for the person.

11.0 NINE SHURŪṬ (CONDITIONS) OF ṢALĀH

11.1 Islām: Its opposite is kufr. If a person who commits shirk or kufr prays, the ṣalāh is not accepted until he repents.

11.2 Al-'Aql (Intellect): Its opposite is mental incapacity or disability. Such a person is not obligated to pray. A person who is drunk, unconscious or sleeping also comes under this ruling, as they have lost their intellect temporarily, they are not allowed or able to pray in that state but must do so after recovering or waking up.

11.3 Tamyiz: This is not the age of puberty, rather it is the age of mental maturity, wherein a child is able to differentiate between matters. At 7 years old the child is trained to pray, and at 10 years old, is disciplined for not praying.

11.4 Tahārah (purification): This is by performing ghusl from major impurity and wuḍū from minor impurity.

11.5 Removal of najāsah: Physical impurities must be removed from a person's body, place of ṣalāh and clothing.

11.6 Covering one's 'awrah: These are parts of the body which must be covered. There are three types of 'awrah:

11.6.1 For a young boy between 7 and 10 years old: the 'awrah is his two private parts.

11.6.2 For a woman who is over the age of puberty: She must wear something loose-fitting which covers her whole body except her face and hands. A girl over 10 years old, but under the age of puberty, takes the same ruling.

11.6.3 Men: They must cover what is between the knees and navel, and in ṣalāh they should cover their shoulders.

11.7 The entrance of the correct time: Each ṣalāh must be prayed in its correct time.

11.8 Facing the qiblah: Every fard ṣalāh must be performed facing the qiblah, this excludes nafl ṣalāh whilst traveling, which can be prayed facing any direction the transport faces.

11.9 Niyah (intention): A person must make a sincere intention before ṣalāh and maintain it throughout; this is done in the heart and to pronounce it upon the tongue is a bid'ah. Additionally, a person should know which ṣalāh he is praying.

12.0 FOURTEEN ARKĀN (PILLARS) OF ṢALĀH

12.1 Qiyām: Standing is a rukn in the fard ṣalāh. If a person is ill or unable, he in whichever state is easy for him. Whilst standing in ṣalāh, a person should look at the place of sujūd.

- 12.2 Takbīrat al-iḥrām: This is the first statement of takbīr by which the ṣalāh is began. It is only valid if a person says:

اللهُ أَكْبَرُ
Allāhu Akbar

A person cannot remain silent and intend it in his heart, rather he must physically utter it to the extent that he can hear himself, or that his lips are moving. This is the same in every ṣalāh – farḍ or nafl.

- 12.3 Sūrah al-Fātiḥah: It must be recited in every rak'ah of every ṣalāh. If it is a loud ṣalāh in which the imām is reciting Sūrah al-Fātiḥah out aloud, a person recites Sūrah al-Fātiḥah quietly. He recites each āyah during the silence of the imām after each āyah.
- 12.4 Rukū': This is the bowing after the qiyām. In the rukū', a person's back and head should be straight and level; he should continue looking at the place where he makes sujūd. The elbows should not touch the side of his body.
- 12.5 Rising from rukū': Rising back to the standing position.
- 12.6 I'tidāl: Being calm and settled in the standing position, all the body must be completely at rest after standing up.
- 12.7 Sujūd: This is two prostrations performed whilst resting on seven limbs – the face (i.e. the forehead and nose), two palms, two knees and both feet. The elbows should be away from the body.
- 12.8 Rising from sujūd & sitting before the next one: The same as rising from the rukū', the body should be settled in the position before the second sujūd.
- 12.9 The last tashahhud: This refers to the final sitting in ṣalāh.
- 12.10 In the last tashahhud, saying:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ

Exaltation are for Allāh, supplications/prayers and [all] pure words; may salutations of peace be upon the Prophet, and the mercy of Allāh and his blessings, and upon the righteous worshippers of Allāh. I bear witness that there is no deity worthy

of worship except Allāh, and I bear witness that Muḥammad is his worshipper and messenger.

Notes

12.11 Sending salutations upon the Prophet ﷺ, saying:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ
إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allāh, send salutations of praise upon Muḥammad and upon the family (and followers) of Muḥammad, as you sent salutations of praise upon Ibrāhim and upon the family of Ibrāhim. Indeed, You are praiseworthy, and glorious.

وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ، وَعَلَى آلِ إِبْرَاهِيمَ،
فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

And bless Muḥammad and the family (and followers) of Muḥammad, as you blessed Ibrāhim and the family of Ibrāhim among the worlds. Indeed, you are praiseworthy, and glorious.

12.12 Taslīm: Saying “Assalāmu alaykum...” to end ṣalāh.

السَّلَامُ عَلَيْكُمْ...

Peace be upon you...

12.13 Tuma'nīnah: Being calm and tranquil throughout every movement and position of ṣalāh. In each position of ṣalāh the body should be settled, and a person must be able to calmly and correctly say the relevant dhikr, du'ā or tasbīḥ. If a person rushes the ṣalāh, it is invalid and must repeat it.

12.14 Tarṭīb: Performing ṣalāh in the correct sequence i.e. the arkān should be according to the above sequence.

13.0 EIGHT WĀJIBĀT (OBLIGATIONS) OF ṢALĀH

13.1 Takbīrāt al-intiqāl: The other statements of takbīr by which a person moves from one position to another.

13.2 Tasmī': If a person is praying alone, or is an imām, he says:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allāh hears the person who praises him.

If a person is praying behind the imām, he does not say this.

- 13.3 Taḥmīd: This is said by a person praying alone, behind the Imām or an Imām himself:

رَبَّنَا وَلَكَ الْحَمْدُ

O our Lord, for you is all praise.

- 13.4 Tasbīḥ of rukū: The absolute minimum obligation is to say it once in rukū', but it's more complete to say it three times.

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Glorified is my Lord, the great.

- 13.5 Tasbīḥ of sujūd: The absolute minimum obligation is to say it once in sujūd, but it's more complete to say it three times.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Glorified is my Lord, the most-high.

- 13.6 Istighfār when sitting between the two sujūd, he says:

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

My Lord, forgive me. My Lord, forgive me

- 13.7 The first tashahhud: This is wājib, whereas the last tashahhud is a rukn. It is saying: "at-taḥiyyāt..."

- 13.8 Sitting for the first tashahhud: Sitting for the first tashahhud is wājib, whereas the last tashahhud is a rukn.

14.0 SUNNAN OF ṢALĀH

There are many sunnan. Simply put, they are anything besides the arkān and wājibāt.

- 14.1 Why should we fulfil the sunnan?

14.1.1 The ṣalāh is more complete, therefore more rewarding.

14.1.2 The Prophet ﷺ used to fulfil the sunnan, so we should do it as well because he said, "pray as you have seen me praying."

14.1.3 It pleases Allāh more, as it is an indicator of taqwa.

14.1.4 It protects a person from missing the arkān and wājibāt; and compensates for general deficiencies.

14.1.5 It is preserving the knowledge of Islām.

14.2 There are many sunnan, including:

14.2.1 Raising the hands to the level of the shoulders or ears:

14.2.1.1 At the beginning of the ṣalāh.

14.2.1.2 Before the rukū'.

14.2.1.3 After the rukū'.

14.2.1.4 After the first sitting of tashahhud.

14.2.2 Praying behind a sutrah i.e. an object, pillar or wall which will prevent a person walking in front.

14.2.3 Placing the right hand on the left hand on the chest. This applies to both men and women.

14.2.4 Beginning with Du'a al-istiftāḥ:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ إِلَّا أَنْتَ

Glorified are you O Allāh, and by your praise; Blessed is your name and elevated is your majesty; there is none other worthy of worship except you.

14.2.5 Al-Isti'ādhaḥ and al-Basmalah before Sūrah al-Fātiḥah:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek refuge in Allāh, from the accursed Shayṭān.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the most-merciful, the bestower of mercy.

14.2.6 Saying "Āmīn" aloud in the loud ṣalāh along with the imām.

14.2.7 Reciting a sūrah or some āyāt after Sūrah al-Fātiḥah.

14.2.8 Reciting aloud in the loud ṣalāh, and quietly in the silent ṣalāh.

14.2.9 The additional duās, adhkār and tasbīḥāt throughout the ṣalāh like: Du'ā al-istiftāḥ, in the sujūd, in the rukū and

before taslīm. It is also recommended for a person to say as many du'ās as possible in the sujūd and before the taslīm.

- 14.2.9.1 Sitting in the prescribed manner, either al-iftirāsh or at-tawarruk.
- 14.2.10 Pointing with the right index finger throughout the sitting of tashahhud to the taslīm, whilst looking at the finger.
- 14.2.11 Sending salutations upon the Prophet ﷺ by saying as-Ṣalāh al-Ibrāhīmiyyah in the first sitting of tashahhud.
- 14.2.12 Seeking refuge in Allāh - from four matters - before taslīm:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ
الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

O Allāh, I seek refuge in your from the punishment of Jahannam; from the punishment of the grave; from the tribulations of life and death; and from the evil tribulation of Dajjāl.

- 14.2.13 Turning the head towards the right and left when saying taslīm.
- 14.2.14 Maintaining khushū' (complete focus and contemplation) during ṣalāh.

15.0 MAKRŪHĀT OF ṢALĀH

They diminish a person's focus in ṣalāh, as they symbolize being distracted and preoccupied. There are many makrūh actions, including:

- 15.1 Turning the face away slightly from the qiblah without a necessity; or looking away from the place of sujūd.
- 15.2 Movements which are not necessary in ṣalāh, if they are not too many.
- 15.3 Grasping the fingers, or cracking the knuckles.
- 15.4 Placing hands on the hips during ṣalāh.
- 15.5 Praying with sleeves rolled up, or hair tied back.
- 15.6 Yawning: A person should try to prevent himself yawning, or at the least cover his mouth with his hand.

- 15.7 Praying whilst being distracted – like wanting to go to the toilet, in a state of slumber or extremely hungry.
- 15.8 Praying in the presence of food which has been served: if a person is hungry, desiring of food, and it has been served, it is better to eat first and then pray.
- 15.9 Praying in a room with images or pictures, especially of people or animals; or praying with clothes on which distract others.
- 15.10 Reciting Qur’ān during ṣalāh where it should not be recited, such as rukū and sujūd.
- 15.11 Praying towards a fire, or images of soul-bearing images; or praying in the prohibited times.
- 15.12 Praying with a bad smell emanating from the mouth or clothes.
- 15.13 As a general principle: anything which reduces a person’s concentration or focus.

16.0 NAWĀQID OF ṢALĀH

- 16.1 Speaking intentionally with words which are not from Ṣalāh.
- 16.2 Laughing, eating or drinking during ṣalāh.
- 16.3 Excessive external movements without necessity.
- 16.4 Not fulfilling or maintaining one of the shurūt, like breaking the wudū, completely turning away from the Qiblah without an excuse or realising it is not the correct time.
- 16.5 If the ‘awrah is uncovered intentionally; or if it was unintentional but continuous.
- 16.6 Not maintaining the niyyah (intention) throughout ṣalāh.
- 16.7 Missing a rukn or intentionally adding a rukn - if a person does not repeat the rak’ah immediately.
- 16.8 Intentionally delaying after the imām for a long time or preceding him intentionally.

17.0 SUJŪD AS-SAHW

- 17.1 This is the two prostrations in case of forgetfulness. It is prescribed in three main situations:

- 17.1.1 When a person mistakenly adds something to ṣalāh such as an extra rukū', sujūd, or rak'ah. In this situation, it is performed after taslīm.
- 17.1.2 If a person forgetfully omits a wajib from ṣalāh. In this situation is performed before taslīm,
- 17.1.3 If a person doubts something, like the number of raka'āt he has prayed. He bases his judgement upon what he is certain upon, and then performs sujūd as-sahw before or after taslīm.

18.0 A DESCRIPTION OF THE PROPHET'S ṢALĀH

- 18.1 The complete ṣalāh is one which is sincerely prayed for the sake of Allāh, according to the sunnah of the Prophet ﷺ.
- 18.2 All shurūṭ, arkān and wājibāt are fulfilled, along with as many sunnan as possible, avoiding as many makrūhāt as possible, and not committing any one of the nawāqid.
- 18.3 It begins at home, leaving in a state of taharah (purification), wearing appropriate clothes, intending only ṣalāh, walking calmly to the masjid, in a state of tranquillity and not irritating or harming others.

﴿يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾ الأعراف: ٣١

{O Children of Adam, take your adornment [by wearing clean clothes] while praying, and eat and drink but waste not by extravagance, certainly he does not like those are wasteful in their extravagance} [07:31]

- 18.4 He should pray some of his nafl ṣalāh at home.
- 18.5 When he reaches the masjid, he should remove his footwear and place them in their specified place. As he takes off his shoes and places them outside, he should also forget the dunya. This is because worldly actions such as buying, selling, or announcing lost property in the masjid are not permitted.
- 18.6 He should enter with his right foot saying:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

In the name of Allāh; may salutations of praise and peace be upon the Messenger of Allāh. O Allāh, open your doors of mercy for me.

- 18.7 Having entered the masjid, he should go to the first row(s). If men and women are praying in the same hall, a woman should begin at the back rows.
- 18.8 If he is late for ṣalāh and the Imām has already started, he should say Takbīrat al-Iḥrām and then immediately follow the Imām in the position he is in.
- 18.9 If a latecomer has caught the rukū' with the imām, he has completed a rak'ah. He does not need to stand up after the taslīm to make up an additional rak'ah.
- 18.10 If he is early, he should pray taḥiyyat al-masjid before he sits down and/or pray the sunnan ṣalāh which are attached to the fard ṣalāh.
- 18.11 Whilst waiting for the imām to begin, he should remain tranquil, making dhikr, reciting the Qur'ān or other acts piety, and not transgress the sanctity of the masjid by excessively talking about the dunya, talking aloud or talking about inappropriate matters.
- 18.12 When ṣalāh is about to start, the imām should stand in front of a sutrah, and the congregation behind him because the imām is the sutrah for the congregation. If a person is praying individually, whether at home or outside, he should also stand behind a sutrah and not in the middle of a room or a hall.
- 18.13 He should make an intention in the heart and say the takbīr, raising his hands with his fingers together. He should raise his hands to the level of his ears or shoulders, and his palms should be straight and facing the Qiblah.
- 18.14 He then places the palm of his right hand upon the back of his left hand, either grasping his left wrist or simply placing it on top of the left wrist, placing them on his/her chest.
- 18.15 He should look down at the place of sujūd and not look around.
- 18.16 He begins with Du'ā al-Istiftāḥ in the first rak'ah only. It is better to alternate between the various supplications.
- 18.17 He then recites Sūrah al-Fātiḥah completely, reciting each vowel, letter, word and āyah properly. He begins it with al-isti'ādḥah and al-basmala.
- 18.18 He then recites another surah or āyāt, without al-isti'ādḥah.
- 18.19 He says the takbīr, raising the hands as previously mentioned, and goes into rukū'.

- 18.20 Whilst in rukū', his back should be level to his head, his gaze fixed to the place of sujūd and his hands placed on his knees with fingers spaced out.
- 18.21 He says the tasbīh at least three times, and it is better to increase in odd numbers.
- 18.22 He then rises from the rukū', raising his hands to the level of his shoulders or ears, and simultaneously says tasmī'.
- 18.23 After he has stands up from the rukū', he should maintain that position until every limb of the body is back to its normal position, and says the taḥmīd.
- 18.24 After this he says takbīr without raising his hands and goes into sujūd. He must ensure that his forehead, nose, palms, knees and toes all touch the ground.
- 18.25 He must maintain space between his elbows and side, and between his thighs and stomach, and prop up his toes upon the ground, with ankles touching each other, and the body facing the Qiblah.
- 18.26 Whilst in sujūd he should say the tasbīḥ of sujūd three times
- 18.27 He can also add any other du'ā whilst in sujūd. A person should say the du'ās from the Qur'ān and Sunnah, and it is permitted to say a personal du'ā.
- 18.28 He then says takbīr, without raising the hands, and sits upon his left leg with the toes of his right foot propped up behind him. He places his hands on his knees, with his fingers together. He should remain in that position until he is settled.
- 18.29 Whilst he is sitting, he must say the relevant du'ā.
- 18.30 He then says takbīr and performs another sujūd.
- 18.31 After this, he says takbīr and stands up, resting on his knuckles whilst getting up. He assumes the same qiyām as before. If he requires a moment of sitting (jalsat al-istarāḥah), he can do so.
- 18.32 He has now completed a rak'ah. In the second rak'ah everything is repeated but there is no Takbīrat al-Iḥrām, nor Du'ā al-Istiftāḥ.
- 18.33 In the second rak'ah, when he has finished his second Sujūd, he sits for tashahhud. Whilst reciting the tashahhud, he places his left hand on his left knee, and with the index finger of his right-hand pointing towards the Qiblah, and move it slightly when supplicating.

- 18.34 If there are any periods of silence throughout ṣalāh, he can make extra tasbih, and glorify Allāh through dhikr.
- 18.35 If the last rak'ah, after at-taḥiyāt, he sends salutations upon the Prophet by saying as-Ṣalāh al-Ibrāhīmiyyah.
- 18.36 He then seeks seek refuge in Allāh from the Fire; the grave; the tests of life, death and Dajjāl. He can also add any other personal du'ā. A person can add any other supplications.
- 18.37 After this he makes a taslīm, by turning his head towards right and left saying. He should not move his shoulders, hands nor nod his head whilst making taslīm.
- 18.38 After finishing ṣalāh, a person should remain in the same place, facing the Qiblah, and begin making dhikr slightly loud, starting with takbīr, istighfār three times, then the other legislated adhkār. He should count the adhkār upon his fingers like the Prophet ﷺ used to do.

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا
اطْمَأَنَّتُمْ فَاقِيمُوا الصَّلَاةَ﴾ النساء: ١٠٣

{When you have finished ṣalāh, remember Allāh whilst standing, sitting, and lying down on your sides; and when when you are calm, perform ṣalāh} [04:103]

- 18.39 Upon leaving, he does so quietly and calmly. He should pray some of his sunnan ṣalāh at home, and some in the masjid, but should not neglect them.

May Allāh accept our ṣalāh and keep us steadfast upon it.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

My Lord, make me one who establishes Ṣalāh, and [many] from my descendants.

Our Lord, and accept my supplication.

Our Lord, forgive me and my parents and the believers the Day the account is established

