



عبادتي



MY WORSHIP



IBĀDATI

Purification, Prayer and Qur'ān for Beginners





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MY Worship

Purification, Prayer and Qur'ān for Beginners

By

Mashhoor Muhammad ALSuhaibi

South Jeddah Dawah Center -

Women's Section





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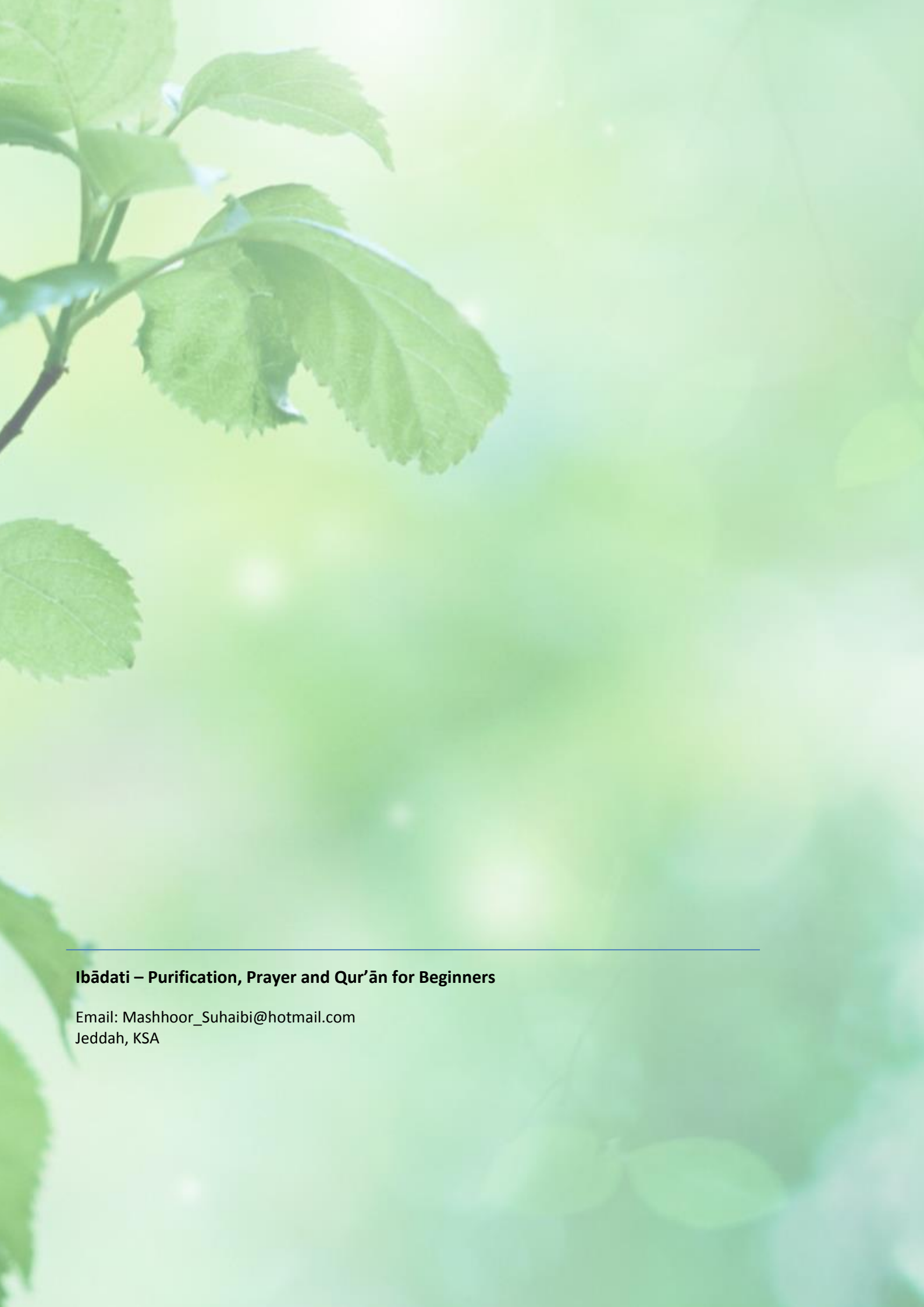




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh,

The Most Beneficent, The Most Merciful



Ibādati – Purification, Prayer and Qur’ān for Beginners

Email: Mashhoor_Suhaibi@hotmail.com
Jeddah, KSA

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Symbols

Meaning – *Transliteration*

عَزَّ وَجَلَّ

To whom belong Might and Majesty
Azza wa Jal

سَلَامٌ عَلَيْكَ

Allāh's blessing and peace be upon him
Salal-lāhu alihi wa sal-lam

السَّلَامُ عَلَيْكَ

Peace be upon him
Alaihis-Salām

رَضِيَ اللَّهُ عَنْكَ

May Allāh be pleased with him
Radiyah-lāhu Anhu

رَضِيَ اللَّهُ عَنْهُمْ

May Allāh be pleased with them
Radiyah-lāhu Anhum

Preface

All praises are due to Allāh ﷻ, we praise Him seek His help and forgiveness; and Allāh's peace and blessing be upon His Prophet Muhammad.

Allāh the Exalted said: (O mankind, worship your Lord, who created you and those before you, that you may become righteous.(22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him] (The Noble Qur'ān 2:21-22)

When you love someone, you strive immensely to win his love and satisfaction. Don't we see in reality how love leads a lover to give up his rest, wealth, health and perhaps his life for the sake of the one whom he loves? Compare this to the love and worship of Allāh, who is the cause of rest, wealth, health and life. So, can we bear not to love Allāh ﷻ? Our joy, satisfaction, hope, prosperity and serenity is in getting closer to Allāh ﷻ. On the contrary, agony, loss, suffering, boredom and anxiety lies in rebelling against Him ﷻ.

Allāh the Exalted said: (And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind) (The Noble Qur'ān 20:124)

That's why we need to worship Allāh, the owner of tranquility and success; the One who flourished our lives with multitude of favors. Allāh the Exalted said: (and if you should count the favors of Allāh you won't enumerate them.) (The Noble Qur'ān 16:18)

Do we realize that every limb and sense we enjoy is because of Allāh ﷻ? If any of our body parts such as the lung, kidney, stomach or other parts suffered from the slightest failure, do we realize how miserable our lives would become? When we tend to care, love and obey people like us for doing so little favors for us, is it right to ignore the One whose favors we cannot enumerate?

When Allāh ﷻ commands us to worship Him alone, He is directing us to what is beneficial for us in this life and the hereafter. We should understand that Allāh ﷻ is never in need of our worship; in fact we are the ones who are in absolute need to worship Him alone ﷻ.

The Prophet ﷺ said that Allāh ﷻ said: (...O My servants, even if the first amongst you (since the beginning of creation) and the last amongst you (until the end of time) and the whole of human race of yours, and that of jinns, all had the heart similar to the most God-conscious person amongst you, that would not add anything to My dominion ...) (Muslim)

Sadly, we see people drifting away from Allāh's planned secure path, and excessively obsessed with the transient delusive beauty of this materialistic world. The wisest person is the one who is well aware of the purpose of this life and seriously strives toward achieving it.

Allāh the Exalted said: (And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)) (The Noble Qur'ān 51:56)

May Allāh guide us, help us and keep us firm upon the pleasing way of His Prophet ﷺ until we meet Him ﷻ.

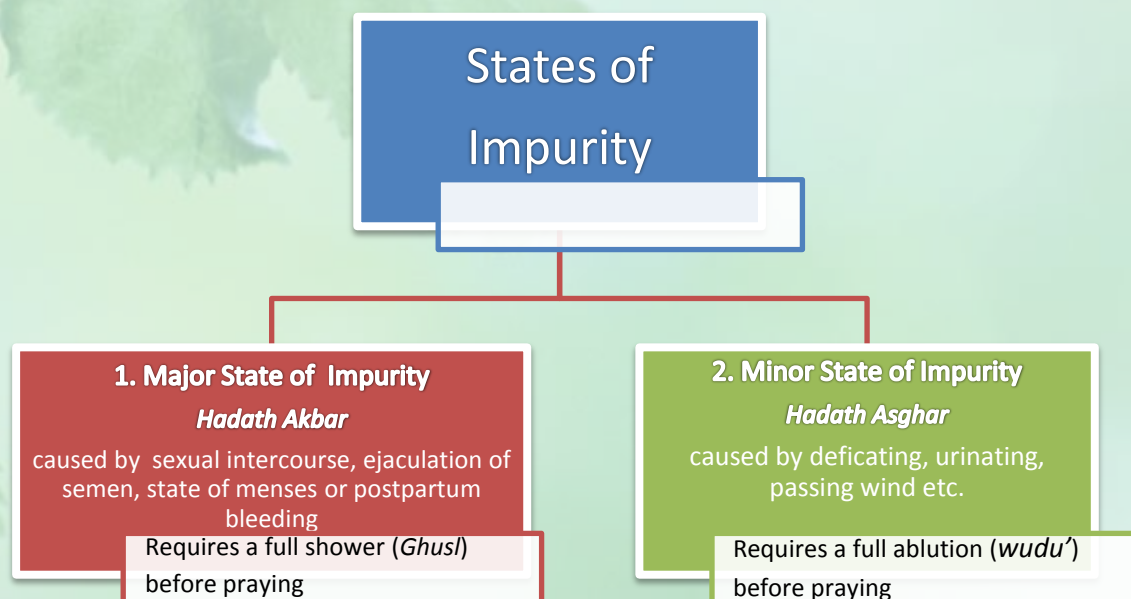


1

**My
Purification**

Purification is the removal of (spiritual) impurities and cleansing the body, garments and praying place from filth.

The spiritual impurity is a state in which a person cannot perform Prayer (*Salāh*). There are two types of impurities.



Abu Hurairah رضي الله عنه narrated that: The Prophet ﷺ said: "Indeed Allāh does not accept the prayer of one of you when he commits *Hadath* (defecate, urinate or passes wind), until he performs *Wudu'*." (Al-Bukhārī & Muslim)

Muslims are very cautious about cleansing their bodies physically from any sort of impurities. Similarly, Muslims should show greater concern in purifying and cleansing themselves from the spiritual filth of sins, innovations and polytheism (associating partners with Allāh ﷻ) by repenting sincerely to Allāh ﷻ.

TYPES OF WATER

Water is of two types

1. Pure water (*Tahir*)

This type of water still retains its essential characteristics. Typical examples of this water are that of the rain, snow, sea, river, spring and well. This type of water is permissible to use for ablution (*wudu'*) and drinking.



2. Impure water (*Najis*)

This type of water has had a change in at least one of its essential characteristics: color, odor or taste. This occurs when it mixes with impurities such as excrement; urine; blood or corpse. This type of water is forbidden to use for *wudu'* or drinking. One's *wudu'* is considered invalid if such water is used.



If a pond of water changed color, odor or taste because of tree leaves or the earth's sand, as long as it is still called water, it is pure to use. Only if the change was due to mixing with filth such as sewage or dead animals does the water become impure. But if some filth fell in a pond of water and it does not change the color, odor or taste, then this water remains pure and can be used for ablution.

Are there any virtues for maintaining purification?


Abu Hurairah رضي الله عنه reported: The Messenger of Allāh ﷺ said, **"When a Muslim, or a believer, washes his face (in the course of *Wudu'*), every sin which he committed with his eyes, will be washed away from his face with water, or with the last drop of water; when he washes his hands, every sin which is committed by his hands will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin his feet committed will be washed away with the water, or with the last drop of water; until he finally emerges cleansed of all his sins."** (Muslim)

Abu Hurairah رضي الله عنه also reported that the Messenger of Allāh ﷺ said, "Shall I not tell you something by which Allāh effaces the sins and elevates ranks (in Paradise)?" The Companions said; "Certainly, O Messenger of Allāh." He ﷺ said, **"Performing the *Wudu'* thoroughly in spite of difficult circumstances, walking with more paces to the mosque, and waiting for the next *Salāh* (the prayer) after observing *Salāh*; and that is *Ar-Ribat*, and that is *Ar-Ribat* (showing perseverance)."** (Muslim)

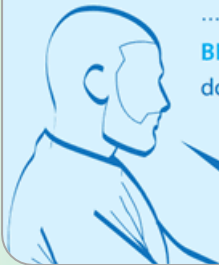
HOW TO PERFORM ABLUTION - WUDU' (STEP-BY-STEP)

THE FOLLOWING STEPS MUST BE OBSERVED IN ORDER (*Tarteeb*)

Allāh the Exalted said: (O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.) (The Noble Qur'ān 5:6)

 These ablution steps apply equally for both males and females.

STEP 1



BEFORE WUDU' Intention of making wudu' should be done in the heart, then say:

Bismillāh

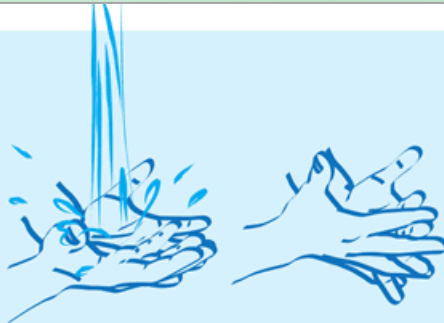
In the name of Allāh

بِسْمِ اللَّهِ

STEP 2

x3

Completely wash the hands including the wrists and between the fingers.
(max. 3 times)



STEP 3



x3

Take some water with your right hand; put half of it into the mouth, swirl around, and spit it out.
Then with the remaining water in your right hand, inhale it into your nostrils then exhale with your left hand. (max. 3 times)



STEP 4**x3**

Wash the entire face from forehead to chin and from left earlobe to right earlobe.
(max. 3 times)

STEP 5**x3**

Wash the two arms from the finger tips up to and including the elbows and between the fingers. Begin with the right arm.
(max. 3 times for each arm)

**STEP 6****x1**

Wet your hands; rub the head starting from the front to the back of the head and back to the front.

Without taking new water, rub your ears by inserting the index finger inside your ear and rub with the thumb the back of the ears. (1 time only)

**STEP 7****x3**

Wash the feet including the ankles and between the toes.
Begin with the right foot first.
(max. 3 times for each foot)



Finally, after finishing the wudu', it is from the Sunnah (Prophetic tradition) to say the following remembrance:

STEP 8

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

*Ash-hadu anllā ilāha illallāh wahdahu lā sharii kalah, wa ash-hadu
anna Muhammadan abduhu wa rasooluh*

I bear witness that there is no deity worthy of worship except Allāh alone and He has no partner. And I bear witness that Muhammad is His servant and Messenger. (Muslim)



Uqbah ibn Āmir رضي الله عنه said that the Prophet ﷺ said: “If anyone amongst you performs the ablution, and then completes the ablution well and then says: I testify that there is no deity worthy of worship but Allāh and that Muhammad is the servant of Allāh and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.” (Muslim)

Ablution - *Wudu'* - Conditions

A Muslim must fulfill the following conditions in order for the ablution to be valid:



Ablution - *Wudu'*- Pillars

The following six pillars are obligatory; if any are missed the ablution is **invalid**.

1. Washing the face including the mouth and nostrils
2. Washing the hands up to and including the elbow
3. Wiping the head including the ears
4. Washing the feet up to and including the ankles
5. *At-Tarteeb* - to perform the *wudu'* in order
6. *Al-Muwālāh* - don't leave a big time gap between the *wudu'* parts, where the last washed part becomes dry before washing the next part.



The difference between conditions and pillars is:

Conditions are prior to ablution; while pillars are during ablution.

Ablution - *Wudu'*- Invalidators

If any of the following is done, then *wudu'* becomes invalid.

- 1 • Any discharge from the private parts (excrement, urine, semen, gas ...etc)
- 2 • Losing consciousness - deep sleep, fainting, insanity or intoxication
- 3 • Eating camel meat
- 4 • Holding the private part directly with your hand
- 5 • Committing apostasy



You do not need to make ablution for every prayer; as long as you did not commit any of the above invalidators of *wudu'*, you can pray with the same ablution more than one prayer. For instance, if you made *wudu'* in *Dhuhr* (noon) time and you did not break it until *Ishā'* prayer, you can pray *Dhuhr*, *Asr*, *Magrib* and *Ishā'* with the same *wudu'*.

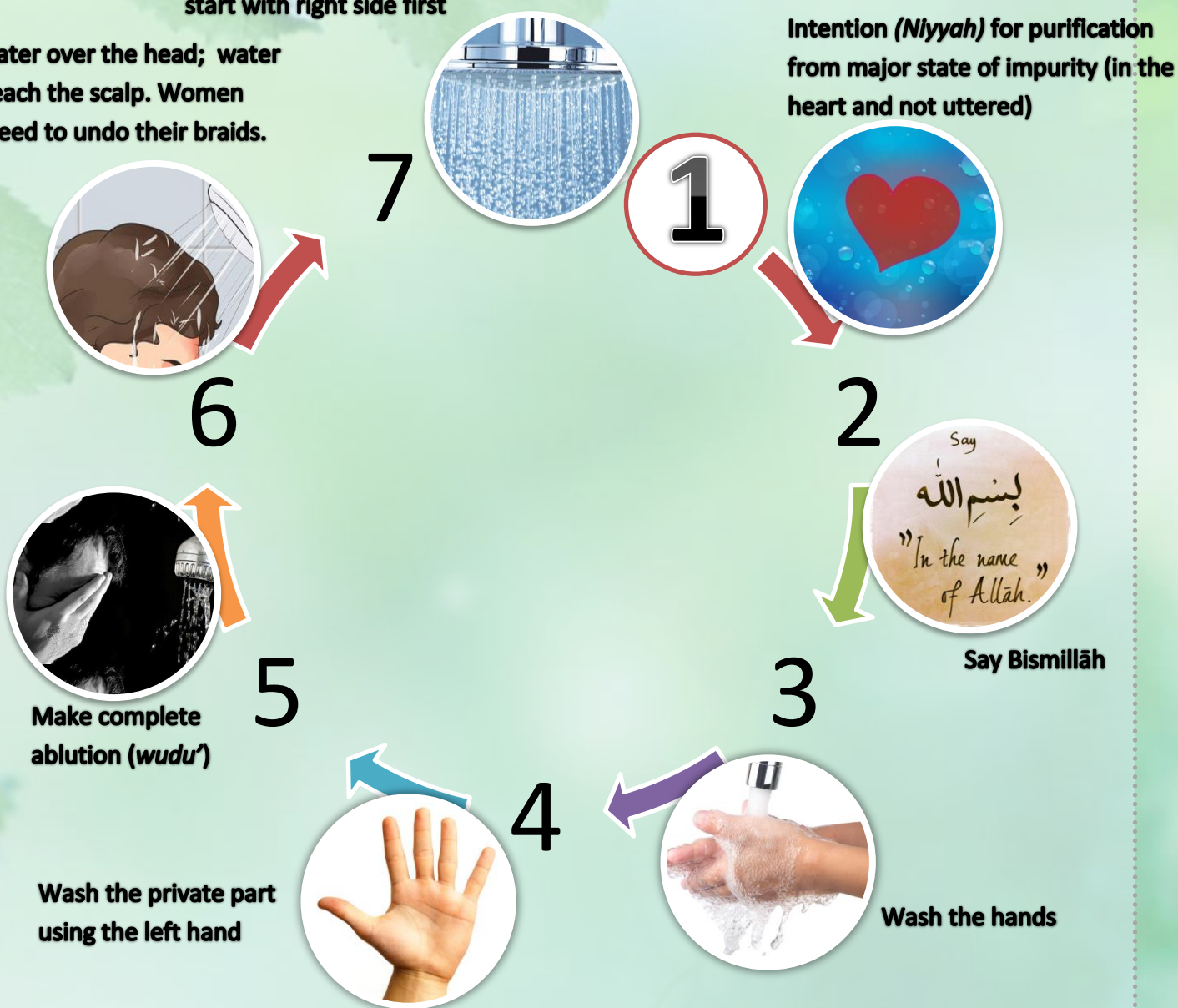
HOW TO PERFORM Shower - *Ghusl* - (STEP-BY-STEP)

Allāh the Exalted said: (And if you are in a state of *janābah* (major impurity), then purify yourselves.) (The Noble Qur'ān 5:6)

Finally, wash the entire body;
start with right side first

Pour water over the head; water
must reach the scalp. Women
don't need to undo their braids.

Intention (*Niyah*) for purification
from major state of impurity (in the
heart and not uttered)



TAYAMMUM

USING EARTH FOR PURIFICATION

Allāh the Exalted said: (But if you are ill or on a journey or one of you comes from the place of relieving himself or you have been in contact with women (i.e. sexual intercourse) and do not find water, then seek clean earth and wipe over your faces and hands with it.) (The Noble Qur'ān 5:6)


When do we resort to *Tayammum*?

Tayammum is a substitute for *wudu'*. In the following circumstances we use earth or dust instead of *wudu'* with water.

1. When there is no water and one searched for it and failed to find it.
2. If water is scarce and it is needed for drinking.
3. If one is sick and using water will hinder or worsen one's recovery.

When does *Tayammum* become invalid and when is it not permissible to do?

The *tayammum* invalidators are similar to the *wudu'* invalidators. Also the availability of water and the ability to use it, is an invalidator and, in such a condition, one cannot perform prayer (*Salāh*) with *tayammum*. Instead, one needs to perform *wudu'* with water in order to pray.

 You can pray with the same *tayammum* more than one prayer as long as you did not commit a *wudu'* invalidator.

HOW TO PERFORM TAYAMMUM



1

Intend in your heart; say Bismillāh (in the name of Allāh); and hit the ground with your two hands (palms) once.



2

Rub the face with your hands once (it is fine to blow the excessive sand before rubbing the face).



3

Finally, rub your two hands up to the wrist once. By this you have completed the *tayammum*.

The Prophet ﷺ showed Amār ؓ how to make ablution; he ﷺ said: (It would have been sufficient for you to do it like this. The Prophet ﷺ then hit lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands.) (Al-Bukhārī)

WIPING OVER THE LEATHER SOCKS (KHUFF)

Narrated Al-Mughira ibn Shu'ba رضي الله عنه:

Once I was in the company of the Prophet ﷺ, he then performed ablution and I dashed to take off his socks. He said, "Leave them for I had put them on after performing ablution". So he wiped over them.) (Al-Bukhārī & Muslim)

The condition of wiping over the socks (leather or fabric socks)

You can wipe over the socks if the following conditions are met:

1. Wearing the socks after doing a complete *wudu'* including washing the feet.
2. The socks must be pure (they have no filth on them or are not made from impure material).
3. The wiping is only after the minor impurity and not the major impurity which requires taking off the socks and taking a full shower.
4. The socks must cover the feet including the ankles.
5. It must be within the allowed duration. The resident can wipe for 24 hours and the traveller has 72 hours. The timing for the wiping starts from the moment you do the first wiping over the socks.



If you take off your socks after wiping over them, you cannot put them back on and wipe over them unless you make full ablution including washing the feet.

HOW TO WIPE OVER THE SOCKS

- Wet the hands with water (without carrying water).
- Rub the right foot from the toes to above the ankle level.
- Then do the same thing with the left foot.
- Or you may rub both feet simultaneously (the right foot with the right hand and the left foot with the left hand).



Narrated Ali ibn Abi Talib رضي الله عنه: "If the religion were based on opinion, it would be more appropriate to wipe the under part of the leather socks than the upper, for I have seen the Messenger of Allāh ﷺ wiping over the upper part of his leather socks." (Abu Dawood, declared sound by Al-Albani)

MENSTRUATION AND POSTNATAL BLEEDING

Women are excused from praying and fasting during the menses or the postnatal bleeding. They do not have to make up the prayers after they become pure from the menses or postnatal bleeding; they only make up for the fasting.

Narrated Aisha رضي الله عنها: The Prophet ﷺ said to me, "Give up the prayer when your menses begin and when it has finished, wash the blood off your body (take a bath) and start praying." (Al-Bukhārī)

The duration of menstruation and postnatal bleeding

- There is no specific limit for the menses duration; but the common period for a regular woman is six or seven days.
- In the case of postnatal bleeding, there is no limit for the least time for the blood to cease and at most it does not exceed forty days. So if a woman completes forty days, she should take a full shower and start praying, even if the blood is still coming out. She needs to make fresh ablution - *wudu'* - for every prayer.

AL-ISTIHĀDAH

Al-Istihādah is when a woman's bleeding does not cease.

It was narrated from Fatimah bint Abi Hubaish رضي الله عنها that she suffered from *Istihādah* and the Messenger of Allāh said to her:

"If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform *Wudu'*, for it is just a vein." (Al-Nasa'i, declared sound by Al-Albani)

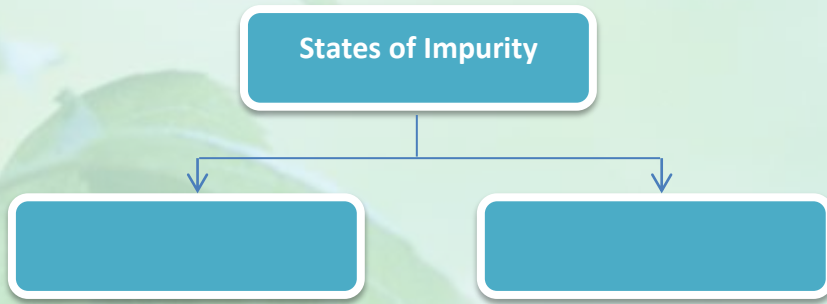
The woman who has *istihādah* is called *Mustahādah*, and she has three cases:

1. If the woman knows her period time, she should stop the prayer (*Salāh*) during that time; and after the period finishes, she takes a shower and prays. And during the bleeding, she only needs to make *wudu'* for every prayer without having to take a shower.
2. If the woman does not know her period time, but she can distinguish between the menstrual blood (black, thick and has odor) and the other blood (red and without odor), then she stops the prayer during the menstrual blood. Once the menstrual blood stops, she takes a shower and prays. In the time of the other blood, she makes *wudu'* for every prayer.
3. If the woman does not have a specific period time and she cannot distinguish between the two bloods, then she refrains from praying for the women's regular period, which is six or seven days; after that she takes a shower and prays.



TEST YOURSELF

1. List the two states of impurity:



2. Give examples for each state of impurity:

1. _____

2. _____

3. What are the two types of water? And which one can we use for ablution and drinking?

1. _____

2. _____

4. When does water become impure?

5. Write or :

- a. It is fine to make ablution with water which has changed color, odor, or taste due to mixing with sewage.....
- b. If some filth fell into a large pond of water and it does not change its color, odor or taste, it's fine to use it for ablution.....
- c. It is fine to make ablution with sea water

6. Put ☒ or ☑ for the conditions of ablution:

- a. If a non-Muslim makes ablution, his ablution is invalid.....
- b. You can make ablution without intention and it is still valid.....
- c. A woman must remove nail polish before making ablution.....
- d. It is from the *Sunnah* (prophetic tradition) to utter the intention.....
- e. You need to refrain from the ablution invalidators whilst making ablution.....

7. If one of the pillars of ablution is missing, the ablution becomes invalid; list the pillars of ablution:

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

8. List the invalidators of ablution:

1. _____

2. _____

3. _____

4. _____

5. _____

9. Put the *Ghusl* (shower) steps in order by drawing a line to the number:

- a. Make complete ablution
- b. Say Bismillah
- c. Wash the hands
- d. Wash the entire body, start with the right side first
- e. Have attention in the heart
- f. Pour water over the head, water must reach the scalp
- g. Wash the private part using the left hand

- 1
- 2
- 3
- 4
- 5
- 6
- 7

10. *Tayammum* is using earth or dust as a substitute for ablution with water; put or for the *tayammum's* rulings:

- a. A person can do *tayammum* if he is sick and it will harm him if he uses water for ablution.....
- b. If one is sick and touching water does not harm him, he can do *tayammum*.....
- c. If there is a scarcity of water and we need it for drinking, we can do *tayammum*.....
- d. The *tayammum* becomes invalid if one does any of the ablution invalidators.....

11. Briefly, in your own words, state how to perform *tayammum*.

.....

.....

12. Put or for the rulings of wiping over the socks.

- a. You can wipe over the socks even if you wear them without ablution.....
- b. The socks must be above the ankle in order to wipe over them.....
- c. A resident has 72 hours to wipe over the socks.....
- d. A traveller has 24 hours to wipe over the socks.....
- e. The timing of the wiping starts from the first time that you wipe over the socks.....

13. Put or for the rulings of Menses and Postnatal bleeding.

- a. Women should not pray or fast when having menstrual or postnatal blood.....
- b. The maximum limit for a postnatal bleeding is 40 days, and then the woman should take a shower (*ghusl*) and pray.....
- c. *Istihādah* is when a woman continues to bleed even if the menses ceases.....
- d. If a woman's menses or postnatal bleeding ceases, she should wait 2 more days then take a shower (*ghusl*) and pray.....

2

My Prayer

Prayer is Obligatory

Prayer is obligatory upon every Muslim; the obligatory prayers are five to be performed every day and night. Every prayer has an assigned time.

Allāh the Exalted said: (Indeed, prayer has been decreed upon the believers a decree of specified times.) (The Noble Qur'an 4:103)

The Prayer Times

Every prayer has a beginning and ending time in which it can be performed in between. The following shows the time span of every prayer:



Fajr Prayer (Dawn) -from the 2nd dawn until sunrise.



Dhuhr Prayer (Noon)- from the sun passing the meridian until an object's shadow is equal to its length plus its length at meridian



Asr Prayer (Afternoon) - from the end of *Dhuhr* time until the sun begins to turn yellow.



Maghrib prayer (After sunset) - from sunset until the disappearance of the twilight.



Ishā' prayer (Night) - from the end of *Maghrib* prayer until the middle of the night.

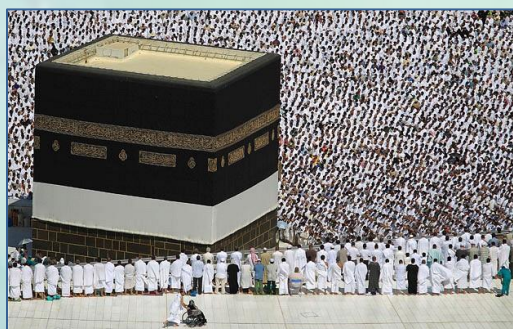
Abdullah ibn Amr رضي الله عنه reported: The Messenger of Allāh ﷺ said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon (*Asr*) prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening (*Maghrib*) prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer for it rises between the horns of the devil.) (Muslim)

Is Prayer a Burden or Blessing?

Some people may claim that *Salāh* is a heavy burden. This, however, can never be the thinking of a believer, who has tasted the sweetness of servitude to the Owner of the heavens and the earth. Sadly, in reality, we see people presenting greater servitude to human beings for the purpose of gaining some transient materialistic benefits. The One who is the sole reason for our existence and sustenance certainly deserves more than this.

Prayer is the spiritual therapy for one's inner self. Without it, a person will never rest in peace. Just as we are so cautious to cleanse our bodies from physical impurities, *Salāh* spiritually cleanses our souls from the agonies and worries of this worldly life.

Salāh is the strong bond between us and the One who created us; that's why prayer is a necessity. Like food and drink are necessary for our bodies, prayer is necessary for our souls and it is the substance of our serenity and tranquility.



Know that by praying, we not only show submission to the commands of the One who created us, but we also gain many benefits in this life before the hereafter. Reflect on this yourself and compare those who pray to those who do not.

Abu Malik al-Harith bin Asim al-Asharee رضي الله عنه

reported that: the Prophet ﷺ said: "And the *Salāh* (prayer) is light" (Muslim)

Allāh, the Exalted, is not in need of our prayers; we are the ones who are in need of Him in every breath we take. Bear in mind whenever you stand in prayer you are not doing Allāh ﷻ any favor.

Allāh the Exalted said: (O mankind, you are the ones who are in need of Allāh, while Allāh is the Free of need, the Praiseworthy) (The Noble Qur'an 35:15)



Allāh the Exalted said: (If you disbelieve - indeed, Allāh is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you) (The Noble Qur'an 39:7)

Conditions which are required before *Salāh*

Besides being Muslim, sane and having reached the age of discernment (around 7 years old), one must also fulfill the following requirements (when possible):

1. Being in a state of purity, i.e. to have *Wudu'* (Ablution)

The Prophet ﷺ said: (Allāh does not accept the prayer of anyone of you if he does *Hadath* (i.e. passes wind, urinates...etc.) until he performs ablution) (Al-Bukhārī and Muslim)

2. Ensuring that the body, clothing, and place of prayer are pure and free from impurities.

3. Covering the *Awrah* (Wearing the correct clothing)

A **man** must cover his body between his navel and knees, and it is recommended to cover the shoulders as well when praying. The garments must be loose and non-transparent.

A **woman** must cover her entire body, except for her hands and face. The garments must be loose and non-transparent.

4. The time for the prayer has started.

Allāh the Exalted said: (Indeed, prayer has been decreed upon the believers a decree of specified times) (The Noble Qur'ān 4:103)

5. Facing the *Qiblah* (the Ka'bah direction).

Wherever you are on the globe, you must pray towards the Ka'bah in Makkah. There are special compasses designed to help you find the *Qiblah* direction.

6. The intention

Every act of worship requires an intention prior to performing it. The intention is in the heart, which is to intend that you are going to pray the due prayer. It is against the *Sunnah* to utter the intention.



It is highly recommended, when praying, to place a barrier (*Sutrah*) in front of you, so that no one can pass directly in front of you.

Abu Saeed al-Khudri رضي الله عنه reported the Messenger of Allāh ﷺ as saying: (When one of you prays, he should pray facing the *sutrah* and he should keep himself close to it.) (Abu Dawud, declared sound by Al-Albani)

The *sutrah* can be a wall, bed, chair, cupboard, tree, car ...etc.; the following are more examples:



HOW TO PERFORM SALĀH (STEP-BY-STEP)

PERFORMING THE FIRST RAK'AH (UNIT OF PRAYER)

STEP 1

Intention



- Have an intention immediately prior to the prayer.
- Intention is an action of the heart. It should not be uttered.
- Include in the intention what kind of prayer you wish to perform.
- The most important: Make the intention of your prayer only for the sake of Allāh ﷻ alone.



These prayer steps apply equally for both males and females.

STEP 2

Face the *Qiblah*

- The *Qiblah* is the direction of prayer.
- The *Qiblah* is facing the *Ka'bah*
- Muslims do not worship the *Ka'bah*



STEP 3

الله أكبر
Allāhu Akbar

Takbeeratul Ihrām

The Prayer begins the moment you lift up your hands (see picture) and say:

الله أكبر
Allāhu Akbar

(Allāh is the Greatest)

Lift up your hands to the level of the shoulders or the earlobes



You are required to look at the place of prostration

STEP 4

Recite Al-Fātihah + Some Verses

Recite this before reciting Al-Fātihah:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
A'oothu billāhi minash-shaytānir-rajeem
(I seek refuge in Allāh from the cursed Satan)

- Recite Surah Al-Fātihah (see page 44) and complete it with reciting آمين Ameen
- Continue to recite some Qur'ānic verses (see pages 45-53)

Recite Al-Fātihah



In prayer you are required to move your lips whenever you recite anything.

STEP 5

Transition to bowing (RUKU') position

Before bowing, lift your hands as shown in the picture and whilst moving into the bowing position, say:

الله أكبر
Allāhu Akbar
(Allāh is The Greatest)

الله أكبر
Allāhu Akbar



STEP 6

RUKU'/ Bowing

Recite while moving your lips

(3x) سُبْحَانَ رَبِّيَ الْعَظِيمِ
Subhāna rabbiyal-Atheem (three times)
(How perfect my Lord is, The Supreme.)

(3x) سُبْحَانَ رَبِّيَ الْعَظِيمِ
Subhāna rabbiyal-Atheem

Bend your body so that your back and head are straight and keep your sight on the ground



Put your hands while separating the fingers on the knees as shown in the picture

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Samial-lāhu liman hamidah

STEP 7

Transition to I'tidāl (standing after bowing) Position

Whilst moving to I'tidāl position, raise your body and say:

(1) سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Samial-lāhu liman hamidah

(May Allāh answer he who praises Him.)

(1) You recite this if you pray alone, but if you are in a congregational prayer (*jamā'h*) you do not need to recite this and should instead move to step 8 below.



رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā walakal-hamd

STEP 8

I'tidāl (standing after bowing)

While in I'tidāl (standing after bowing) position, say:

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā walakal-hamd

(Our Lord, for You is all the praise)



STEP 9

Transition to 1st Prostration (SUJOOD) Position

When moving down to Prostration position, say:

الله أكبر
Allāhu Akbar
(*Allāh is The Greatest*)

الله أكبر
Allāhu Akbar



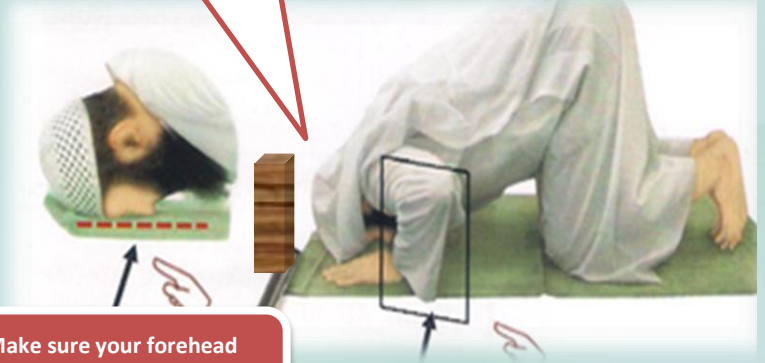
STEP 10

1st Prostration

Whilst in Prostration, say:

(3x) سُبْحَانَ رَبِّيَ الْأَعْلَى
Subhāna rabbiyal-A'Alā
(*three times*)
(*How perfect my Lord is, The Most High.*)

(3x) سُبْحَانَ رَبِّيَ الْأَعْلَى
Subhāna rabbiyal-A'Alā



Make sure your forehead and nose are placed on the ground as shown

Keep the elbow away from the ground as shown in the picture

Seven (7) parts of the body have to touch the ground while prostrating:

- 1.The face (including forehead and nose)
- 2&3. The two hands
- 4&5. The two knees
- 6&7. The two feet, the edges of the toes



It is recommended that the feet are joined and the toes bent toward the *Qiblah*

STEP 11

Transition to Sitting between the two Prostrations' Position

Whilst moving to the sitting position between the two Prostrations, say:

الله أكبر
Allāhu Akbar
(*Allāh is The Greatest*)



رَبِّ اغْفِرْ لِي (2x)
Rabbigh-fir lee

STEP 12

Sitting between the two Prostrations

Whilst sitting between the two Prostrations, say:

رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي (2x)
Rabbigh-fir lee, rabbigh-fir lee. (two times)
(*My Lord forgive me, My Lord forgive me.*)



Back view of the feet, it's preferred to bend the right toes toward the *Qiblah* direction



STEP 13

Transition to the 2nd Prostration's Position

When moving down toward the 2nd Prostration's position, say:

الله أكبر
Allāhu Akbar
(*Allāh is The Greatest*)

الله أكبر
Allāhu Akbar



STEP 14

The 2nd Prostration

Whilst in 2nd Prostration's position, say:

(3x) سُبْحَانَ رَبِّيَ الْأَعْلَى
Subhāna rabbiyal-A'Alā (three times)
(*How perfect my Lord is, The Most High.*)

(3x) سُبْحَانَ رَبِّيَ الْأَعْلَى
Subhāna rabbiyal-A'Alā.



PERFORMING THE SECOND RAK'AH (UNIT OF PRAYER)

STEP 15

Transition to the 2nd Rak'ah's Position

Whilst making transition to the 2nd Rak'ah toward standing position, say:

الله أكبر
Allāhu Akbar
(*Allāh is The Greatest*)



الله أكبر
Allāhu Akbar



Recite Al-Fātihah

STEP 16

Recite Al-Fātihah + Some Verses

- Recite Surah Al-Fātihah (see page 44) and after it say آمين Āmeen
- Continue reciting some Qur'anic verses (see pages 45-53)



STEP 17

Follow

STEP 4

to

STEP 14

STEP 18**الله أكبر***Allāhu Akbar***Transition to TASHAHHUD Position**

While in transition to *Tashahhud* position, raise your body and say:

الله أكبر*Allāhu Akbar*

(Allāh is The Greatest)

and remain in sitting position



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

At-tahiyyatu lillahi wassalawatu wattayyibat, assalāmu alayka ayyuhan-nabiyyu warahmatul-lāhi wabarakātuh, assalāmu alayna waa la ibadil-lahis-saliheen. Ash-hadu an lā ilāha illal-lāh, wa-ashhadu anna Muhammadan abduhu warasooluh. Allāhumma salli ala Muhammadin wa-ala āali Muhammad, kama sallayta ala Ibraheema wa-ala āali Ibraheem, innaka Hameedun Majeed, wa barik ala Muhammadin, wa-ala āali Muhammad, kama barakta ala Ibraheema wa-ala āali Ibraheem, innaka Hameedun Majeed.

STEP 19**TASHAHHUD**

Whilst in Tashahhud position, recite dua' (prayer) as above which means:

'Greetings are for Allāh. All acts of worship and good deeds are for Him. The Peace, mercy and blessings of Allāh be upon you O Prophet. Peace be upon us and 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.'

'O Allāh, send prayers upon Muhammad and the followers of Muhammad, just as You've sent prayers upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allāh, send blessings upon Mohammad and upon the family of Muhammad, just as You've sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.'

Raise your right hand index finger and point to the Qiblah direction



Back view of the feet in the first TASHAHHUD

PERFORMING THE THIRD RAK'AH (UNIT OF PRAYER)

STEP 20

Transition to the 3rd Rak'ah's Position

Whilst transition to standing position for the 3rd

Rak'ah, say:

الله أكبر

Allāhu Akbar

(Allāh is The Greatest)

and lift your hands when reaching the standing position as shown in the picture:



الله أكبر
Allāhu Akbar

Recite Al-Fātihah

STEP 21

Recite Al-Fātihah

Recite Surah Al-Fātihah (see page 44)
and say آمين Āmeen



STEP 22

Follow

STEP 4

to

STEP 14

PERFORMING THE FOURTH RAK'AH (UNIT OF PRAYER)

STEP 23

Transition to the 4th Rak'ah's Position

Whilst making transition to the 4th Rak'ah, say:

الله أكبر
Allāhu Akbar
(Allāh is The Greatest)



الله أكبر
Allāhu Akbar



STEP 24

Recite Al-Fātihah

Recite Surah Al-Fātihah (see page 44)
and say آمين Āmeen

Recite
Al-Fātihah



STEP 25

Follow

STEP 4

to

STEP 14

Continue
with

STEP 19

السلام عليكم ورحمة الله
Assalāmu alaykum wa
rahmatullāh

السلام عليكم ورحمة الله
Assalāmu alaykum wa
rahmatullāh

STEP 26

FINAL STEP: AT-TASLEEM

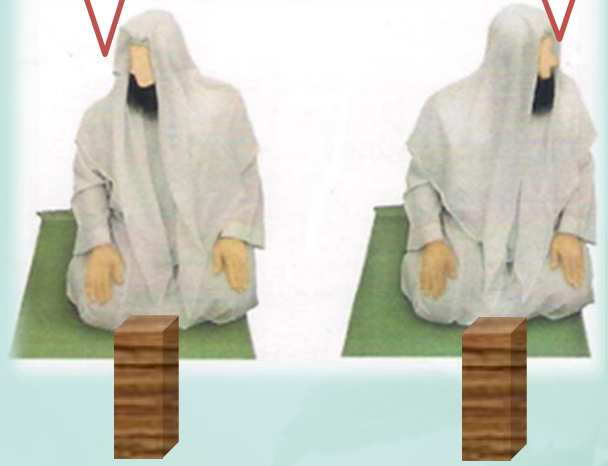
Upon completion of the prayer, follow these steps:

Turn your head to the right, and whilst doing that, say

Assalāmu alaykum wa rahmatullāh
(May Allāh's peace and mercy be upon you)

Then turn your head to the left, and whilst doing that, say

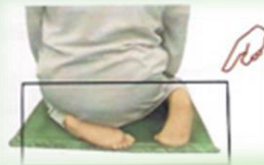
Assalāmu alaykum wa rahmatullāh
(May Allāh's peace and mercy be upon you)



The *Sunnah* (recommended) in sitting for the last Tashahhud:



Back view of the feet in the
Last TASHAHHUD for the 3
rak'ah or 4 rak'ah prayers.



Back view of the feet in the last
TASHAHHUD for the 2 rak'ah
prayers, such as Fajr prayer.

	1st Rak'ah	2nd Rak'ah	3rd Rak'ah	4th Rak'ah
Fajr	Follow steps 4 - 14	Follow steps 15 – 19 LAST TASHAHHUD + FINAL STEP: Step 26		
Dhuhr	Follow steps 4 - 14	Follow steps 15 – 19 FIRST TASHAHHUD	Follow steps 20 - 22	Follow steps 23 - 25 LAST TASHAHHUD + FINAL STEP: Step 26
Asr	Follow steps 4 - 14	Follow steps 15 – 19 FIRST TASHAHHUD	Follow steps 20 - 22	Follow steps 23 - 25 LAST TASHAHHUD + FINAL STEP: Step 26
Maghrib	Follow steps 4 - 14	Follow steps 15 – 19 FIRST TASHAHHUD	Follow steps 20 - 22 LAST TASHAHHUD + FINAL STEP: Step 26	
Ishā'	Follow steps 4 - 14	Follow steps 15 – 19 FIRST TASHAHHUD	Follow steps 20 - 22	Follow steps 23 - 25 LAST TASHAHHUD + FINAL STEP: Step 26

The Obligatory Prayer Units (*Rak'ah*)



How to win Allāh's ﷻ love?

It is highly recommended to pray the optional prayers in addition to the 5 obligatory ones.

The Prophet ﷺ said, that Allāh ﷻ said: (And the most beloved thing with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him) (Al-Bukhārī)

The Invalidators of Prayer (*Salāh*)

The five prayers hold a significant role in the Muslim's life. It is the human's most firm bond with their Creator. That is why when we stand in prayer we should realize that we are standing before the King of all kings, the Exalted.

Allāh said: (What is [the matter] with you that you do not attribute to Allāh [due] grandeur) (The Noble Qur'an 71:13)

This is why it is incumbent during *Salāh* to abstain from the following matters which invalidate ones prayer.

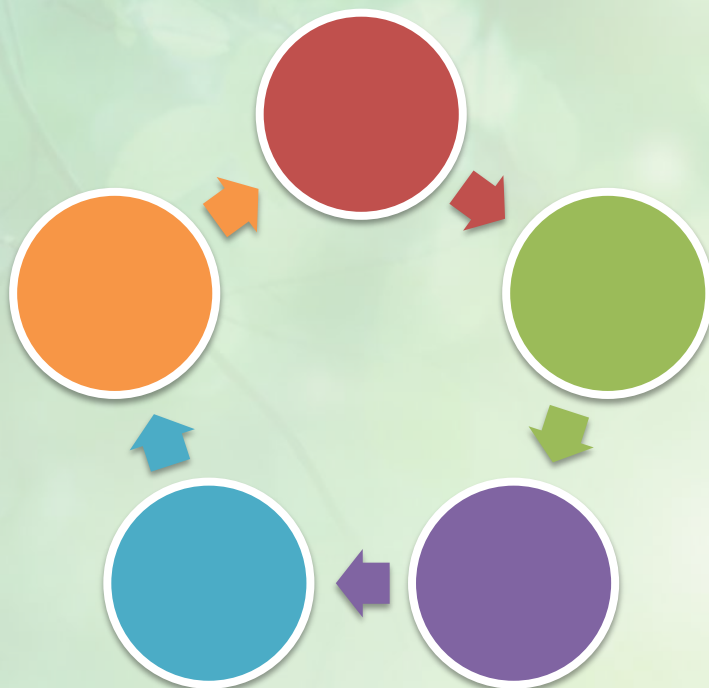
- 1 • The invalidators of ablution (*wudu'*) invalidate the *Salāh* too.
- 2 • Laughing with a sound (not smiling).
- 3 • Speaking whilst praying.
- 4 • Eating or drinking.
- 5 • Intentionally revealing the *awrah* (the body parts which must be covered during prayer).
- 6 • Praying to other than the *Qiblah* (Ka'bah direction).
- 7 • Praying whilst knowing that you have filth on the body or garments.
- 8 • To intentionally leave a pillar (i.e. Al-Fātihah recitation, bowing, prostrating ...etc.)
- 9 • To do too many continuous actions or movements which are not part of the *Salāh*.
- 10 • To intentionally not pray in the right order.



It is disliked to do the following in *Salāh*, which do not invalidate the *Salāh*:
To look to the sky, to look around, to close your eyes, to put the entire arms on the ground when prostrating or to make other than *Salāh* movements.

TEST YOURSELF

1. State the five daily prayers and how many *rak'ah* (units) each have:



2. State the beginning and ending time of every prayer:

	• 
	• 
	• 
	• 
	• 

Write or :

- a. Allāh ﷻ accepts the prayer of a non-Muslim.....
- b. Allāh ﷻ does not accept a prayer without *wudu'* (ablution).....
- c. We must face the *Qiblah* when praying.....
- d. It is fine to pray *Dhuhr* prayer at 10 o'clock before noon time.....
- e. It is fine to combine all five daily prayers before we sleep.....
- f. The intention in prayer is to utter what prayer you're about to pray.....
- g. It is obligatory upon a child to pray when he is less than 6 years old.....

3. State how men and women should cover themselves in prayer.

A man: _____

A woman: _____

4. State five of the *Salāh* invalidators:

- 1 ● _____
- 2 ● _____
- 3 ● _____
- 4 ● _____
- 5 ● _____

3

My Qur'ān

The Qur'ān is Allāh's ﷻ final statement to mankind, which was revealed to his last beloved prophet Muhammad ﷺ. It is Allāh's ﷻ guidance to the world. The Qur'ān is Allāh's ﷻ firm rope; whoever holds tight to it is led to salvation. Allāh ﷻ described the reaction of the believers when they listen to the Qur'ān.

Allāh the exalted said: (Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh leaves astray – for him there is no guide.) (The Noble Qur'ān 39:23)

Allāh the Exalted said: (The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely) (The Noble Qur'ān 8:2)

Unlike the disbelievers when they hear the Qur'ān; Allāh, the Exalted, described them by saying: (And when Allāh is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.) (The Noble Qur'ān 39:45)

Allāh ﷻ described the Qur'ān as being guidance and cure; He said: (Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place) (The Noble Qur'ān 41:44)

The Prophet ﷺ praised in many statements those who recite, memorize, learn and teach the Qur'ān.

Ibn Mas'ud ؓ reported:

The Messenger of Allāh ﷺ said, "Whoever recites a letter from the Book of Allāh, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam-Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter.) (At- Tirmidhi, declared sound by Al-Albani)

Uthman ibn Affan ؓ reported:

The Messenger of Allāh ﷺ said: (The best amongst you is the one who learned the Qur'ān and taught it.) (Al-Bukhari)

Abdullah ibn Amr ibn Al-'As ؓ reported:

The Prophet ﷺ said: (The one who was devoted to the Qur'ān will be told on the Day of Resurrection: "Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last verse - *Ayah*- you recite.") (Abu Dawud and At- Tirmidhi, declared sound by Al-Albani)

I ask Allāh ﷻ to make the Qur'an the spring of our hearts, light of our chests, departure of our grief and relief of our worries and anguish.

Qur'ān: Short Chapters (Surah)

The following is the Opening Surah of the Qur'ān (Al-Fātihah), which is recited in every prayer unit (rak'ah). This is followed by the last nine Surahs of the Qur'ān. Memorizing Al-Fātihah is compulsory in order to perform prayer.

Surah 1: Al-Fātihah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

Bismil-lāhir-rahmānir-raheem

In the name of Allāh, the Entirely Merciful, the Especially Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

Alhamdu lil-lāhi rabbil ālameen

[All] praise is [due] to Allāh, Lord of the worlds –

الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

Ar-rahmānir-raheem

The Entirely Merciful, the Especially Merciful,

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

Māliki yawmid-deen

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

Iyyāka na'budu waiyyāka nasta'een

It is You (alone) we worship and You (alone) we ask for help.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

Ihdinas-sirātal mustaqeem

Guide us to the straight path –

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Siratal-latheena ana'mta alayhim ghayril maghdoobi alayhim walad-dāal-leen

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

Surah 106: Quraish



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِيْلَافِ قُرَيْشٍ ﴿١﴾

Le'eelafi quraysh

For the accustomed security of the Quraysh

إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

Eelafihim rihlatashitāi was-sayf

Their accustomed security [in] the caravan of winter and summer -

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

Falya'budoo rabba hathal bayt

Let them worship the Lord of this House

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَعَأَمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

Allathee ata'mahum min joo'in waa'manahum min khawf

Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear

Surah 107: Al-Maa'un



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾

Ara'aytal-lathee yukath-thibu bid-deen
Have you seen the one who denies the Recompense?

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ﴿٢﴾

Fathalikal-lathee yadua'ul yateem
For that is the one who drives away the orphan

وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

Wala yahuddu a'la ta'amil miskeen
And does not encourage the feeding of the poor.

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

Fawaylul lilmusalleen
So woe to those who pray

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

Allatheena hum a'n salatihim sahoon
[But] who are heedless of their prayer -

الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

Allatheena hum yura'oon
Those who make show [of their deeds]

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Wayamna'oonal ma'a'oon
And withhold [simple] assistance.

Surah 108: Al Kawthar



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾

Innā a'taynakal kawthar

Indeed, We have granted you, [O Muhammad], al-Kawthar

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

Fasal-lirabbika wanhar

So pray to your Lord and sacrifice [to Him alone]

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Inna shāniaka huwal abtar

Indeed, your enemy is the one cut off

Surah 109: Al-Kaafiroon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

Qul ya ayyuhal kaifiroon
Say, "O disbelievers,

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

Lā a'abudu ma ta'budoon
I do not worship what you worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

Walā antum a'ābidoona ma a'bud
Nor are you worshippers of what I worship.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

Walā ana a'bidun ma a'badtum
Nor will I be a worshipper of what you worship.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

Walā antum a'ābidoona ma a'bud
Nor will you be worshippers of what I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Lakum deenukum waliya deen
For you is your religion, and for me is my religion."

Surah 110: An-Nasr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

Itha jā'a nasrul-lāhi walfateh

When the victory of Allāh has come and the conquest,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

Wara'aytan-nasa yadkhuloona fee deenil-lāhi afwāja

And you see the people entering into the religion of Allāh in multitudes,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Fasabbih bihamdi rabbika wastaghfirh, innahu kana tawwaba

Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed,
He is ever Accepting of repentance.

Surah 111: Al-Masad



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾

Tabbat yadā abee lahabiw-watabb

May the hands of Abu Lahab be ruined, and ruined is he.

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٢﴾

Ma aghnā anhu māluhu wamā kasab

His wealth will not avail him or that which he gained.

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

Sayasla naran thata lahab

He will [enter to] burn in a Fire of [blazing] flame

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾

Wamra'atuhu hammalatal hatab

And his wife [as well] - the carrier of firewood.

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾

Fee jeedihā hablum-min masad

Around her neck is a rope of [twisted] fiber.

Surah 112: Al-Ikhlaas



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

Qul huwal-lāhu ahad

Say, "He is Allāh, [who is] One,

اللَّهُ الصَّمَدُ ﴿٢﴾

Allāhu as-samad

Allāh, the Eternal Refuge.

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

Lam yalid walam yoolad

He neither begets nor is born,

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

Walam yakul-lahu kufuwan ahad

Nor is there to Him any equivalent."

Surah 113: Al-Falaq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

Qul a'oothu birabbil falaq

Say, "I seek refuge in the Lord of daybreak

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

Min sharri ma khalaq

From the evil of that which He created

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

Wamin sharri ghasiqin itha waqab

And from the evil of darkness when it settles

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٣﴾

Wamin sharrin-naffathati fil a'uqad

And from the evil of the blowers in knots

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٤﴾

Wamin sharri hasidin itha hasad

And from the evil of an envier when he envies."

Surah 114: An-Naas



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

Qul a'oothu birabbin-nās

Say, "I seek refuge in the Lord of mankind,

مَلِكِ النَّاسِ ﴿٢﴾

Malikin-nās

The Sovereign of mankind.

إِلَهِ النَّاسِ ﴿٣﴾

Ilahin-nās

The God of mankind,

مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾

Min sharril waswasil khannās

From the evil of the retreating whisperer -

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

Allathee yuwaswisu fee sudoorin-nās

Who whispers [evil] into the breasts of mankind -

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Minal jinnati wan-nās

From among the jinn and mankind."

TEST YOURSELF

1. Memorize Surat Al-Fātihah (Chapter no. 1)

Download the Surah onto your mobile phone and keep listening to it until you memorize it perfectly. Know that in order for your prayer to be valid, you must memorize this *surah* (Chapter).

Ch. 1



2. Memorize the last 3 Chapters of the Qur'an; Chapter no. 112, 113 and 114.

Of course, the more you memorize from the Qur'an the greater the reward will be.

Ch. 112



Ch. 113



Ch. 114



The Beginner's Ibādah checklist¹:

Ibn Umar رضي الله عنه reported:

The Prophet ﷺ said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." (Al-Bukhārī and Muslim)

Make sure the following matters are fully comprehended. Only put a check mark in front of every question when fully mastered by the family member or friend:	Family & Friends Names									
1. State the types of water and which one can we use for wudu'?										
2. What are the 3 characteristic of water if changed by filth the water becomes impure?										
3. Before washing the hands for ablution, what must we do?										
4. Demonstrate how to make ablution?										
5. State the conditions of ablution.										
6. State the pillars of ablution.										
7. When does the ablution – wudu' – become invalid?										
8. Demonstrate how to perform a ritual shower – <i>Ghusl</i> .										
9. What to do when there is no water for wudu'?										
10. When do we resort to Tayammum?										
11. Demonstrate how to make Tayammum.										
12. Can we pray more than one prayer with one Tayammum or Wudu'?										
13. When can we wipe over the socks? (the conditions)										
14. How do we wipe over the socks?										
15. How long can the resident or traveller wipe over his socks?										
16. When does the timing for wiping over the socks start?										
17. Can a woman pray when having menses or postnatal bleeding? And does she need to make up for the missed prayers?										
18. How many prayers do we pray every day? And how many units is every prayer?										
19. When does every prayer time begin and end?										
20. State the conditions of prayer – <i>Salah</i> .										
21. Demonstrate how to pray Fajr, magrib and then Ishā' prayer.										
22. State 5 invalidators of prayer.										
23. State the clothing requirements for men and women in <i>Salah</i> .										
24. Why do we have to memorize surat Al-Fātihah? (Chapter 1 of the Qur'ān)										
25. Recite surat Al-Fātihah.										
26. Recite the last 3 chapters of the Qur'ān.										

¹ In a family gathering or on a long family drive, the head of the family may ask these questions to enlighten or review with his family members or friends their *Ibādah* (worship) matters. He can ask a question and see who can answer it correctly. Then he asks everyone else to repeat the correct answer. When everyone fails to answer, the family head intervenes and gives the right answer and again asks everyone to repeat the correct answer.





Jam'ah District, Jeddah, KSA

☎ 00966-12-681-1112

☎ 00966-544999766

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في جوار حارة

