

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God

Most Merciful and Compassionate

*And establish the prayer at the two ends of the day and at the
approach of the night; surely good deeds drive away evil deeds.*

That is a reminder for those who remember.

(QUR'ĀN 11:114)

ZHIC NEW MUSLIM CURRICULUM

THE REVEALED PATH

- A Guide Book for New Muslims:* Hasan Lam, Ramzy Ajem
- First Instructions on Worship:* Ramzy Ajem (Maliki), Samah Marei (Hanafi), Najam Khaja (Hanbali), Saiema Din (Shafi'i)
- A Visual Guide to Prayer* (DVD)
- The Sounds of Prayer* (Audio)
- Teacher's Manual:* Saiema Din
- Teacher Training Course:* Nadeem Memon
- Teacher Development and Certification Program:* Qaiser Ahmad

The REVEALED PATH

FIRST EDITION

The REVEALED PATH

FIRST INSTRUCTIONS
ON WORSHIP

ACCORDING TO THE SCHOOL OF IMAM MĀLIK B. ANAS ﷺ

Ramzy Ajem

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ABOUT ZAYED HOUSE FOR ISLAMIC CULTURE

Zayed House for Islamic Culture (ZHIC) is a specialized independent institution, affiliated with the Court of the Crown Prince. It was founded on the vision of the late UAE Ruler, Sheikh Zayed bin Sultan al-Nahyan, and was officially inaugurated in 2005 by the present Ruler, HH Sheikh Khalifa bin Zayed Al Nahyan, President of the UAE and Ruler of Abu Dhabi.

ZHIC focuses on promoting Islamic culture, and building bridges between diverse ethnicities. The institution welcomes new Muslims and individuals interested in learning about Islam and Islamic culture. ZHIC has developed specialized educational programs to educate new Muslims in several languages, providing them the vision and direction they need to integrate into society. Additionally, it offers special programs in Qur'ānic memorization and Arabic language, Hajj services, a public library, and other social activities such as cultural and theme-based trips and sports.

ABOUT SHEIKH ZAYED

Sheikh Zayed was born in 1918 in the city of Al-Ain and spent most of his childhood there. In 1971, after a number of successful years as Ruler of Abu Dhabi, he assumed the leadership of the newly founded United Arab Emirates, a federation of seven emirates, including the capital, Abu Dhabi. Sheikh Zayed guided the UAE through profoundly changing times, bringing wealth, education, and opportunity to a region that had seen hardship for a number of decades. He was beloved by his people and nation and was influential in promoting a culture of co-existence, tolerance, and mutual respect in the UAE. Sheikh Zayed passed away in 2004 and is buried next to the Grand Mosque of Abu Dhabi, named after him. He was succeeded by his eldest son, HH Sheikh Khalifa bin Zayed Al Nahyan.



A MESSAGE FROM THE CHAIRMAN OF THE BOARD

By the grace of Allah ﷻ, the number of new Muslim converts in the United Arab Emirates has been steadily increasing. Since its establishment, Zayed House for Islamic Culture has been an institute that acquaints new Muslims with Islam, and provides them with the assistance and support they need to integrate into society. As such, it has become necessary to develop a comprehensive and holistic system for educating new Muslims about their faith.

Zayed House for Islamic Culture is pleased to introduce *The Revealed Path*: a comprehensive curriculum which sets a fresh standard for new Muslim education in the twenty-first century. In producing this curriculum ZHIC has kept in mind the unique challenges of our age and has endeavored to make it both relevant and contextual. This system incorporates modern educational theories and formulas of adult education and takes into account the cultural sensitivities and backgrounds of new Muslims.

The advent of the information age means that new Muslims can access materials on Islam from various sources and in no particular structure, easily causing confusion and uncertainty. To counter this phenomenon, this curriculum aims to provide a base from where anyone can begin his or her search for authentic Islamic knowledge.

The Revealed Path: A Guide Book for New Muslims is the cornerstone of this curriculum, followed by its companion: *First Instructions on Worship*. These are the primary texts of ZHIC's curriculum for new Muslims and will be indispensable resources for all those entering the doors of our institution seeking guidance.

Zayed House would also like to take this opportunity to thank Tabah Foundation (UAE) and Razi Group (Canada) for their tireless efforts in making this unique and innovative project an unqualified success. It is our hope that this work can be the beginning of a concerted effort to produce quality Islamic educational materials.

DR. MOHAMMAD MATTAR AL KA'ABI

Chairman of the Board

Zayed House for Islamic Culture

ABOUT THE AUTHOR

Ramzy Ajem is co-founder of Razi Group (www.razigroup.com) and serves as its Director of Curriculum Development. He is also the founder and executive director of Risalah Foundation, a non-profit organization that provides educational and social services to new Muslims.

In 1995 he began his Islamic studies at Abu Nour Islamic Institute in Damascus, Syria, graduating from its pre-college program in 1998 with honors. While in Damascus, he also studied privately with a number of its scholars, including Shaykh Ramaḍān al-Bouti, Shaykh Nūr al-Dīn ʿItr, and Shaykh Adīb Kallās.

In pursuit of a classical Islamic education, he travelled westwards and was welcomed by the Ministry of Religious Affairs and Endowments of Morocco to enroll as a full time student at the ancient seminary of Tanalat, becoming the first westerner admitted. While in Morocco he received a number of authorizations to teach the religious sciences from scholars in Fes, Salé, and Southern Morocco.

Since his return to Toronto, Canada in 2001, Ramzy has been deeply involved in serving the Muslim community. He teaches regularly at Risalah Foundation and resides in Toronto with his wife and four children.

TRANSLITERATION KEY

ا/آ/أ	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w/ū
ي	y/ī
ة	a
ء	ʾ
أ	a
إ	i

FORMULAIC ARABIC EXPRESSIONS

ﷺ (*Ṣalla-llāhu ʿalayhi wa sallam*) an invocation of God’s blessings and peace upon the Prophet Muḥammad: “God’s blessings and peace be upon him.”

ﷺ (*ʿAlayhis-salām*) an invocation of God’s blessings and peace upon a Prophet or an Angel: “May peace be upon him.”

ﷺ (*ʿAlayhimus-salām*) an invocation of God’s blessings and peace upon three or more Prophets: “May peace be upon them.”

ﷺ (*Raḍiyallāhu ʿanhū*) an invocation of God’s pleasure with a male Companion of the Prophet: “May God be pleased with him.”

ﷺ (*Raḍiyallāhu ʿanhā*) an invocation of God’s pleasure with a female Companion of the Prophet: “May God be pleased with her.”

ﷺ (*Raḍiyallāhu ʿanhum*) an invocation of God’s pleasure with the Companions of the Prophet: “May God be pleased with them.”

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CHAPTER 4

MENSTRUATION

FIGURE Menstruation Cycle

PART II: PRAYER (ṢALĀH)

CHAPTER 5

THE OBLIGATORY PRAYERS

FIGURE A Prayer Cycle

FIGURE The Five Obligatory Prayers

CHAPTER 6

THE CALLS TO PRAYER

TABLE The *Adhān* and *Iqāma*

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PREFACE

“Make things easy and do not make things difficult.”¹ In this ḥadīth of the Prophet ﷺ lies the great educational foundation that this manual follows.

In his commentary on the above mentioned ḥadīth, Ibn Ḥajar al-ʿAsqalānī, one of the most authoritative Islamic scholars, noted that: “The content [here] is suitable for new Muslims.” Since the readership of this manual is precisely the new Muslim, we made sure to take this Prophetic guidance to heart. Ibn Ḥajar continued: “Thus, learning knowledge ought to be gradual. If a subject matter is easy from the outset, it becomes appealing to the one going into it and it also causes him to receive it with delight.”²

The goal of this small manual, *The Revealed Path: First Instructions on Worship*, is to present to the new Muslim and the newly practicing Muslim enough instruction to correctly implement the five daily prayers and the fast of Ramaḍān according to the example of the Prophet ﷺ and in the least amount of time.

In order to fulfill this objective, the following pedagogical measures were taken:

- a. prerequisite knowledge and technical Arabic terminology were kept to a minimum
- b. obligatory and recommended elements were presented together without distinction
- c. answers to rare or exceptional circumstances were excluded
- d. proofs, reasoning, benefits, and wisdoms related to acts of worship were excluded
- e. counsels and relevant facts were included throughout the text and kept concise

One of the challenges many new Muslims face is learning the *wuḍūʿ* and Ṣalāh correctly along with their supplications and Qurʾānic recitations. To facilitate this, we included an audio and visual aid. Other daily supplications have also been carefully transliterated and gathered in the appendix.

Although it is encouraged to study this material with a qualified teacher, the simplified content and carefully designed layout make it accessible for independent learners.

It is hoped that this book will facilitate learning the correct practice of the prayer and the fast. Other essential introductory teachings on Islam can be found in a companion volume to this manual titled *The Revealed Path: A Guide Book for New Muslims*.

INTRODUCTION

Islam is a complete religion. Its teachings do not focus solely on the spirit, nor is it a series of intellectual statements; in Islam, mind, body, and soul unite to glorify our Creator.

We are in a unique position among other faiths, for we are able to know exactly what was taught by our Prophet ﷺ, and thus, with precision and confidence we are able to emulate him in the way he worshipped. Learning how to worship God in the way of the Prophet ﷺ is like receiving a key to attain spiritual fulfillment in this world and eternal salvation in the next. That key has been preserved and handed down to us through a chain of scholars.

Through this chain God has protected the Qur’ān and Prophetic way (Sunnah) from corruption, both in text and interpretation. For this reason it is important to seek knowledge from those who are qualified to give the right answers and from books that follow the teachings of an intellectual and spiritual heritage connected to the Prophet ﷺ and his Companions Ṣ. God the Exalted says: *Ask those who know if you know not* (QUR’ĀN 16:43).

From the time of the Prophet ﷺ until now, there has always been a tradition of scholarship that has preserved and conveyed the sound practice of Islamic worship. Scholars and their students have carefully documented and conveyed the rulings of

the Revealed Law that the legal experts derived from the two primary sources of our religion: the Qur’ān and Sunnah. The body of law and the method for deriving rulings from these two sources are preserved in a *madhhab* or a “way” (a legal school).

There are four main schools in Islamic practice that are still followed today: the school of Imam Abū Ḥanīfa, Imam Mālik, Imam al-Shāfi‘ī, and Imām Aḥmad b. Ḥanbal. The contents presented before you are according to the school of the great scholar of Medina, Imam Mālik b. Anas Ṣ (711–795 AD / 93–179 AH).



[Above] Hassan II Mosque, Casablanca, Morocco

“The first things that must be taught to someone who has just entered Islam are those which are indispensable and without which Islam does not exist...”
— SHAYKH ḤABĪB AḤMAD MASHHŪR

In general, the basic rulings of the Revealed Law classify human action according to the following five categories:

RULING	ARABIC	DESCRIPTION
Obligatory	<i>Farḍ/Wājib</i>	Required actions that are rewarded; one is held accountable for not performing them.
Recommended	<i>Sunna/Mandūb</i>	Recommended actions that are rewarded, although there is no accountability for not performing them.
Permissible	<i>Mubāḥ</i>	Neutral actions that have neither reward nor liability, although one can be rewarded for them if performed with good intentions.
Disliked	<i>Makrūh</i>	Discouraged actions that do not hold one liable for performing them, although one is rewarded for avoiding them.
Forbidden	<i>Ḥarām</i>	Forbidden actions that hold one liable for performing them; one is rewarded for avoiding them.

The goal of this small book is to give the new Muslim and the newly practicing Muslim enough instruction to correctly implement the five daily prayers and the fast of Ramaḍān according to the example of the Prophet ﷺ.

The Prophet ﷺ said: “Whoever travels a path in pursuit of knowledge, God puts him on a path to Paradise.”³ Through your pursuit of this knowledge, you will be taking the first steps on a path that leads to Paradise. Remember that this book is not like other books that can simply be read and put away; use it as often as possible until you feel confident in your worship.

If you have questions or particular circumstances that come up which are not addressed in this book, your teacher will give you suggestions on where to seek answers.

The authors and editors of this book sincerely pray that you benefit from it and that you find its contents easy to understand and follow. Any good that comes from this is from God, and any mistakes are our own.

May God grant us all success in attaining His pleasure.

Āmīn



PREPARING FOR THE PRAYER

﴿O you who believe! When you rise up for prayer, wash your faces, and your hands up to the elbows, and wipe your heads and (wash) your feet up to the ankles﴾ —QUR'ĀN 5:6

1 PURITY AND FAITH

“Purification is half of faith.”⁴

By saying these words, the Prophet Muḥammad ﷺ made clear to his followers the significance of being inwardly and outwardly pure. As a practicing Muslim, you will soon become very familiar with the details of how to purify your body and surroundings for worship. There are two aspects to purity in Islam: physical purity and ritual purity, and both are attained through purifying water.



WATER FOR PURIFICATION

﴿And He sent down upon you from the sky, rain by which to purify you﴾ (QUR’ĀN 8:11)

Only plain water can be used for physical and ritual purification. Whether that water comes from rain, the sea, a river, a well, melted snow, or from your faucet, as long as the water is free of impurities (*najāsa*) and the taste, color, or odor of the water has not changed, it can be used for purification. Water that naturally contains algae, mud, or salt is also permitted for purification.

ADVICE If you have no reason to believe that the water you’re using is impure, then consider it pure. The only reason you should question the purity of water is when you have sensed a change in its color, taste, or odor.

2 ATTAINING PHYSICAL PURITY

﴿And purify your garments﴾ (QUR’ĀN 74:4)

Before performing a prayer you must be physically pure. This means that your body, clothing, and place of prayer are free from impurities (*najāsa*) such as blood, urine, and excrement. These substances are considered impure by the Revealed Law and must be removed when preparing for worship. Physical purification involves washing away these substances with plain water.

ADVICE Unwarranted doubts about the purity of things may start coming to your mind causing you anxieties. Whenever this happens, put an end to them by recognizing that the default position in our religion is that things are pure unless proven otherwise.

PURIFICATION OF THE PRIVATE PARTS

﴿And God loves those who purify themselves﴾ (QUR’ĀN 9:108)

It is obligatory to clean the private parts whenever any solids or liquids leave the front or rear passages. Be sure that this is accomplished before the prayer.

The best way to clean is to first use paper and then water. If the impurity (*najāsa*) has spread beyond its usual passage then wiping alone is not enough and washing it away with water becomes obligatory.

Before cleaning make sure that you have finished relieving yourself. See to it that



[Above] “And purify your garments”

“Since the seventh century, Islamic teachings on personal hygiene have been exceptional. Only recently has it become common to find medical sources advising ‘that the private parts should be washed with water often.’”

the impurities (*najāsa*) have left the passages. This can be done by waiting a few moments, then clenching the muscles in your abdomen or inhaling. Then gently tap or squeeze out any final drops from the front passage. This is called *istibrāʾ* and it is obligatory.

Here are some things you should observe when going to the toilet:

1 Enter the restroom with the left foot and say: *Bismillāh Allāhumma innī ʿaūdhu bika minal khubthi wal-khabāʾith* (In the name of God. O God, I seek refuge with You from male and female devils).

- 2 Relieve yourself in a way that is hygienic.
- 3 Perform *istibrāʾ*.
- 4 Pour water onto the privates with the right hand and wash the privates using the left hand.
- 5 Always wash your hands well.
- 6 Leave the restroom with your right foot and say: *Ghufrānak* (O God, I seek your forgiveness).

3

ATTAINING RITUAL PURITY

Once you have made sure you are physically pure, you can focus on becoming ritually pure for the prayer. Since prayer is direct communication with your Creator, being ritually pure is obligatory and it will help you to prepare for the greatness of the moment.

The Prophet ﷺ said, “God does not accept the prayer without purification.”⁵

Ritual purification means removing ritual impurity (*ḥadath*) from yourself. *Ḥadath* is a legal condition caused by certain actions. This condition of *ḥadath* prohibits you from the prayer and other acts of worship, and it can be either minor or major.

Major *ḥadath* is removed by performing a full body wash called *ghusl* (ritual body wash). It will be discussed later. As for

minor *ḥadath*, which is caused by certain actions such as breaking wind or urination, it is removed by performing a lesser wash called *wuḍūʾ* (ablution).

FACT When plain water is unavailable or when one is incapable of using it, there is another means of ritual purification without the use of water. It’s a dry ablution called *tayammum*.

WUḌŪʾ (ABLUTION) AND HOW TO DO IT

The *wuḍūʾ* (ablution) must be made with plain water. If there is anything on your body that would block the water from reaching the skin underneath such as paint, nail polish, or makeup, you must remove it before you begin. The following steps are done in order without interruption:



[Above] Muslims prepare for the prayer at Sheikh Zayed Grand Mosque, Abu Dhabi, UAE

“Whoever performs wuḍū’ (ablution) and does so well, his sins will leave his body, even from under the nails.” —THE PROPHET MUḤAMMAD ﷺ

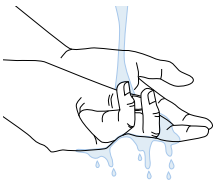
1 Make the intention. This is done by intending in your heart to make an obligatory wuḍū’ (ablution).

FACT The intention is what makes our works become acts of worship. Anyone can wash his or her limbs, but only someone who intends it as worship can be rewarded for it. The Prophet ﷺ said: “Actions are according to their intentions.”⁶

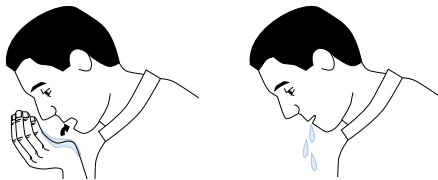
2 Say Bismillāh (In the name of God).

بسم الله

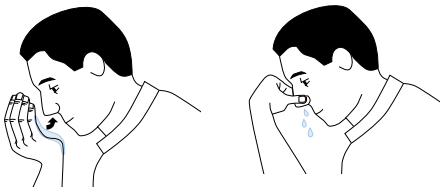
3 Wash your hands three times just past the wrists. Be sure to begin with the right hand and wash between the fingers.



4 Rinse the mouth three times. With your right hand take a handful of water into the mouth, shift it around, and then expel it.

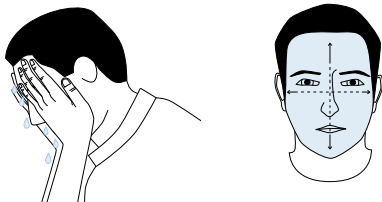


5 Wash your nostrils three times. With your right hand take some water up to the nose and slightly sniff some of it into the nostrils. Then expel it by blowing out while pinching the nose with your left hand.

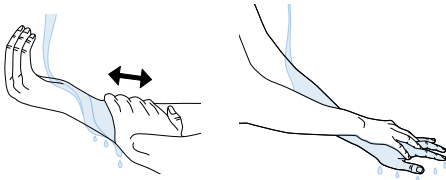


“O you who believe! When you rise up for prayer, wash your faces, and wash your hands up to the elbows, and wipe your heads and (wash) your feet up to the ankles.” —QUR’ĀN 5:6

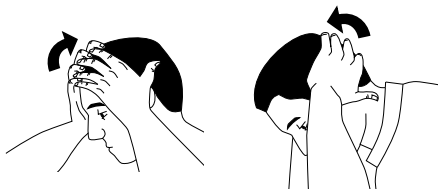
6 Wash your face three times. Be sure to wash the skin under any hair on your face. If the beard hair is so thick that the skin underneath does not show, then simply wash the outside of the beard. The face includes the entire area between the point where the hairline usually begins to the chin in height, and from ear to ear in width.



7 Wash your hands and arms just past the elbows three times. Begin with the right arm and then the left. Your washing must include the hands, between the fingers, and the whole arm, including the elbow.



8 Wipe the entire head once. Wet your hands and begin from the forehead back to the neck. It is recommended to return to the forehead.

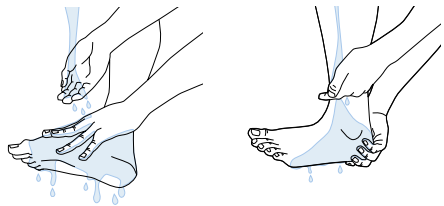


9 Wipe the ears once. Wet your hands again and insert the forefingers into the holes of both your ears and place the thumbs on the outer parts of the earlobes and wipe the back of the ears once.

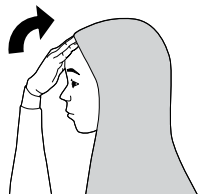


“Performing wuḍū’ in a public bathroom can be difficult if there is no facility for it; particularly washing your feet. It is important that you make sure to keep the area clean and dry so as not to leave a negative impression of practicing your religion.”

10 Wash each foot three times. Begin with the right foot and then the left. Your washing must include the entire foot including the heel and ankle bone, and water must even reach between the toes.



ADVICE The wuḍū’ description does not differ for women. However if circumstances do not allow for wiping the entirety of the head then she may wipe part of her head under the scarf.



After completing wuḍū’ (ablution), it is recommended to say the following supplication:

Ash-hadu allā ilāha illā Allāh waḥdahu lā sharīka lah
Wa ash-hadu anna Muḥammadan ‘abduhu was rasūluh
Allāhumma j‘alnī minat-tawābīn waj‘alnī mina al-mutaṭahhīrīn

I bear witness that there is no god but God, Alone without partner.
And I bear witness that Muḥammad is His servant and Messenger.
O God, make me of those who constantly repent and of those who are pure.

“It is permitted to recite the Qur’ān from memory without wuḍū’ just as it is permitted to supplicate whenever you want, asking God for whatever you please.”

WHAT NULLIFIES WUḌŪ’

The following things nullify the wuḍū’ (ablution):

- 1 Anything exiting the private parts (including passing wind)
- 2 Deep sleep, unconsciousness, or intoxication
- 3 Touching one’s penis
- 4 Contact between a man and woman if it is lustful

FACT Islam does not necessarily consider these actions shameful or dirty, but out of divine wisdom, the Legislator has decreed that wuḍū’ is required after them in order to be ready for prayer.

WHEN WUḌŪ’ IS NECESSARY

You will need to make sure that you have wuḍū’ (ablution) in the following instances:

- 1 Prayer
- 2 Touching the Qur’ān
- 3 Ṭawāf (making seven rounds around the Holy Ka‘ba in Mecca)



“One of the first things that the new Muslim must do after declaring his or her faith is perform the ghusl.”

GHUSL (RITUAL BODY WASH)

«And if you are ritually impure, then purify yourselves» (QUR’ĀN 5:6)

Just as minor *ḥadath* is removed by making *wuḍū’* (ablution), major *ḥadath* is removed by performing a *ghusl* (ritual body wash).

The *ghusl* (ritual body wash) is a full body wash that you can do in the shower. Like *wuḍū’* (ablution), it must be made with plain water and if there is anything on your body that would block the water from reaching the skin underneath, you must remove it before you begin. To perform the *ghusl*:

- 1 Make the intention for an obligatory *ghusl* (ritual body wash).
- 2 Begin by saying *Bismillāh* (In the name of God).
- 3 Wash your hands three times.
- 4 Wash the private areas.
- 5 Make *wuḍū’* (ablution).
- 6 Pour water over your head three times. Standing under the shower is fine, but make sure that the water reaches the roots of your hair and that you are massaging your hair and scalp with your hands.
- 7 Pour water over the rest of your body and wash it. Do this three times. Make

sure that water reaches every crevice and that you are rubbing every part of your body with your hand or another object such as a scrub brush or wash cloth. When washing, it is good to start with the right side and finish with the left.

ADVICE Women and men do not have to undo their braids if they are doing a *ghusl* unless the braids are so tight that they prevent water from reaching the scalp or inside the braids.



“The purifying ghusl is valid providing an intention is present and the entire body is washed with plain water.”

CAUSES OF MAJOR ḤADATH

One of the first things that the new Muslim must do after declaring his or her faith is perform the ritual body wash (*ghusl*).

It must also be made after the following:

- 1 Emission of ejaculatory fluid whether in a wakeful state or not
- 2 Intercourse
- 3 Menstruation
- 4 Postnatal bleeding

FACT There may be times when a *ghusl* is made after intercourse and then sexual fluids exit without any renewed gratification. In this case, only the *wuḍū’* would be needed.

WHAT MAJOR ḤADATH PROHIBITS

Whenever you are in a state of major *ḥadath* it is not permitted to do any of the following:

- 1 Pray
- 2 Enter a mosque
- 3 Recite the Qur’ān (with the exclusion of women who are menstruating or in a postnatal condition)
- 4 Touch the Qur’ān
- 5 Perform *tawāf* (making seven rounds around the Holy Ka’ba in Mecca)
- 6 Perform the prostration associated with certain verses in the Qur’ān

4 MENSTRUATION

One of the causes of major *ḥadath* is menstruation. You’ve learned how to ritually purify yourself after it’s over, but it’s also very important to learn some of the specific rulings related to the menstruation period itself.

Menstruation is cyclical vaginal bleeding that occurs on a regular basis between the ages of nine and seventy lunar years.

WHEN IT STARTS AND WHAT IS PROHIBITED

A menstrual cycle begins when there is an emission of blood, even if it is very faint and minimal.

Whenever its signs appear you must refrain from:

- 1 Intercourse
- 2 Prayer
- 3 Fasting
- 4 *Ṭawaf* (making seven rounds around the Holy Ka’ba in Mecca)
- 5 Touching the Qur’ān
- 6 Entering a mosque

WHEN IT ENDS AND WHAT TO DO

If a piece of fabric is inserted and it does not change color whatsoever, then the

menstruation is considered over and it is obligatory to make a *ghusl* (ritual body wash) and pray—even if you think it may start again the next day or even the next prayer. If it starts again soon after, then the cycle is resumed and the same rules apply.

BLEEDING BETWEEN CYCLES

A new cycle of menstruation can only begin when you are free of menstruation for fifteen consecutive days—no less. When a sign of menstruation appears within these fifteen days of purity, then it is counted as a menstruation day belonging to your previous cycle. In such a case you will add it to those days until you reach your maximum.

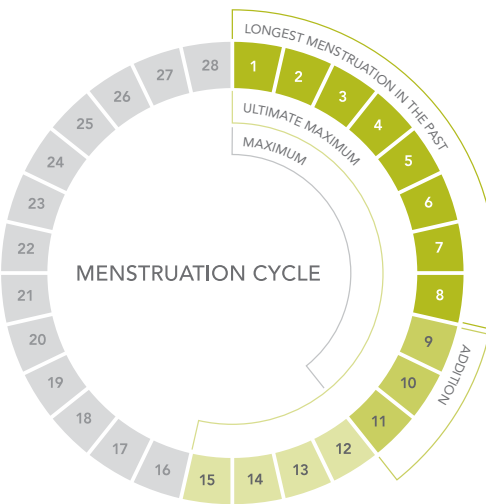
BLEEDING BEYOND A REGULAR CYCLE

The maximum number of days of your menstruation is determined by adding three days to your longest cycle ever. So for example, if your longest cycle in the past was eight days, then your maximum would be eleven days (3 + 8).

Therefore, if your days of menstruation add up to your maximum (in this case eleven days) then you must perform a *ghusl* (ritual body wash) on the twelfth day and reestablish the prayer. Any bleeding beyond your maximum or the ultimate maximum (see chart) is legally considered as chronic vaginal bleeding (*istihāḍa*)—not menstruation. As such,

“How good were the women of the Anṣār that they did not shy away from learning and understanding religious matters.” —‘Ā’ISHA B. ABĪ BAKR

the prohibited matters pertaining to menstruation do not apply.



LONGEST CYCLE OF MENSTRUATION

Menstruation does not last more than fifteen days and this is something to consider when adding the three days to your longest cycle ever. Your maximum must never exceed fifteen days and any bleeding beyond this point is legally considered chronic vaginal bleeding (*istihāḍa*)—not menstruation. Whenever this happens, you must perform a *ghusl* (ritual body wash) after the fifteenth day of the determined menstruation and re-establish the prayer. Also, it is advisable to see a medical doctor.

ADVICE A woman experiencing chronic bleeding should do the following before every prayer:
Wash the blood from her body and clothing
Use some sort of a pad to absorb any bleeding
Make *wuḍū'* and pray the prayer immediately



PRAYER

(ṢALĀH)

﴿And they were not commanded except to worship God—[being] sincere to Him in religion,
inclining to truth—and to establish prayer﴾
—QUR'ĀN 98:5

5 THE OBLIGATORY PRAYERS

Muslims are encouraged to remember their Creator at all times. To help them do this, five times a day, a special kind of remembrance is established: the daily obligatory (*farḍ*) prayers. These five obligatory prayers are your most important duty as a Muslim. On the Day of Judgment you will be asked about your prayers before anything else.

The Prophet Muḥammad ﷺ taught his followers to pray as they saw him pray. He himself prayed as he was taught by the Angel Gabriel ﷺ. Today, Muslims continue to pray in this manner, and it is this same prayer that you will learn about in Chapter 7.

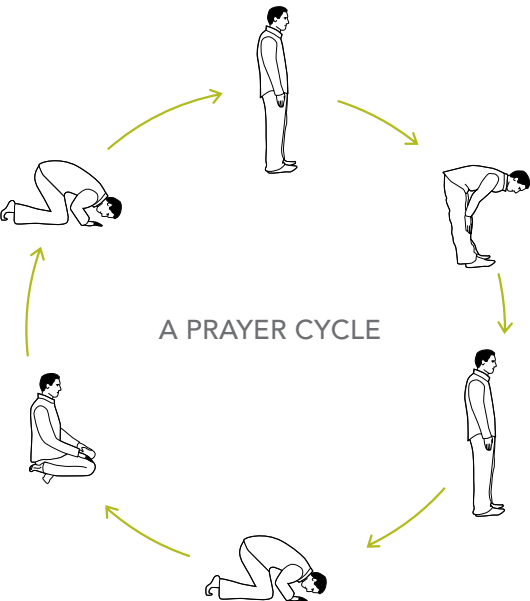
FACT The Muslim male or female becomes legally responsible (*mukallaf*) upon reaching the age of puberty. At that point, the obligation of establishing the five daily prayers becomes applicable and the only time one is excused from this obligation is during menstruation and after childbirth until the bleeding stops.

PRAYER TIMES, NAMES, AND CYCLES

«Indeed, the prayer has been prescribed at appointed times for the believers» (QUR’ĀN 4:103)

- Each obligatory prayer has a specific:
- a. name by which it is called
 - b. time in which it is performed
 - c. number of cycles

Also, depending on what prayer and cycle you’re performing, the Qur’ān is recited audibly and sometimes inaudibly.



“The times of the five daily prayers change from day to day. Only start the prayer when you are certain its time is in. One of the easiest ways to find out when a prayer starts is by having a prayer time calendar specific to your locality.”

THE FIVE OBLIGATORY PRAYERS

FAJR
THE DAWN PRAYER

2 CYCLES

- Starts at true dawn
- Ends at sunrise
- Audible recitation

ZUHR
THE MIDDAY PRAYER

4 CYCLES

- Starts soon after the sun’s zenith
- Ends when the next prayer starts
- Inaudible recitation

‘AṢR
THE AFTERNOON PRAYER

4 CYCLES

- Starts when shadows are longer than their objects
- Ends before sunset
- Inaudible recitation

MAGHRIB
THE DUSK PRAYER

3 CYCLES

- Starts after sunset
- Ends when the next prayer starts
- Audible recitation in first 2 cycles

‘ISHĀ
THE NIGHTFALL PRAYER

4 CYCLES

- Starts when the red twilight disappears
- Ends after the first third of the night
- Audible recitation in first 2 cycles

“A man asked the Prophet ﷺ: ‘O Messenger of God! What action is dearest to God, the Exalted?’ The Prophet ﷺ replied: ‘Prayer at its proper time.’”⁷

PRAYING ON TIME

A man asked the Prophet ﷺ: “O Messenger of God! What action is dearest to God, the Exalted?” He replied: “Prayer at its proper time.”⁷

Every prayer must be performed within its prescribed time frame and it is generally recommended to pray as soon as the prayer time begins.

The first cycle of the prayer must be completed before the prayer time ends in order for it to be considered on time. It is prohibited to delay a prayer beyond its time without a valid excuse.

MISSING THE PRAYER TIME

The Prophet ﷺ said: “Whoever missed the prayer, then it is as if he has lost his family and his wealth.”⁸

In the event that you miss or forget an obligatory prayer during its time, you must make it up as soon as you remember.

There is no sin when the prayer is missed out of forgetfulness, but intentionally missing it is a major sin that requires repentance.



6 THE CALLS TO PRAYER

The call to prayer is a distinct symbol of Islam heard all over the Muslim world five times a day. Before the prayer, two calls are made: the *adhān* and *iqāma*.

The *adhān* is called when the prayer time starts. As for the *iqāma*, you should call it right before you start the obligatory prayer even if you are alone.

THE ADHĀN	
The <i>adhān</i> lets people know that the prayer time has started	
Allāhu akbar (twice)	God is the greatest
Ash-hadu allā ilāha illā Allāh (twice, inaudibly)	I bear witness that there is no god but God
Ash-hadu anna Muḥammadan rasūlullāh (twice, inaudibly)	I bear witness that Muḥammad is the Messenger of God
Ash-hadu allā ilāha illā Allāh (twice)	I bear witness that there is no god but God
Ash-hadu anna Muḥammadan rasūlullāh (twice)	I bear witness that Muḥammad is the Messenger of God
Ḥayya ‘alaṣ-ṣalāh (twice)	Come to the prayer
Ḥayya ‘alal-falāḥ (twice)	Come to true success
[Aṣ-ṣalātu khayrun minan-nawm] (twice in the Dawn Prayer)	[Prayer is better than sleep] (twice in the Dawn Prayer)
Allāhu akbar (twice)	God is the greatest
Lā ilāha illā Allāh (once)	There is no god but God
THE IQĀMA	
The <i>iqāma</i> is called just before starting the prayer	
Allāhu akbaru (twice)	God is the greatest
Ash-hadu allā ilāha illā Allāhu (once)	I bear witness that there is no god but God
Ash-hadu anna Muḥammadan rasūlullāhi (once)	I bear witness that Muḥammad is the Messenger of God
Ḥayya ‘alaṣ-ṣalāti (once)	Come to the prayer
Ḥayya ‘alal-falāḥi (once)	Come to true success
Qad qāmatiṣ-ṣalāt (once)	The prayer is commencing
Allāhu akbaru (twice)	God is the greatest
Lā ilāha illā Allāh (once)	There is no god but God

7

HOW TO PRAY

Before you begin the prayer check for the following conditions upon which the prayer’s correctness depends:

- 1
- Correct Time: that the time for the prayer has entered.
- 2
- Physical Purity: that impurities (*najāsa*) are removed from your body, clothing, and place of prayer.
- 3
- Ritual Purity: that you have removed minor *ḥadath* by performing *wuḍū’* (ablution) and major *ḥadath*, if necessary, by the *ghusl* (ritual body wash).



[Above] Muslims pray in Agadez, Niger

FACT The menstruating woman is exempted from the ritual prayer and fasting during her period. She is not required to make up the missed prayers but she is required to make up the missed fasts of Ramaḍān at a later time.

- 4
- Proper Clothing:** that certain body parts (*‘awra*) are covered. Men must cover at least what is between the navel and knees. But to cover more is superior. Women must cover the entire body except the hands and face. Your clothing must cover those parts in a way that does not reveal the shape or skin underneath.
- 5
- Prayer Direction (*qibla*):** that you are facing the direction of Mecca in the Arabian Peninsula. To determine which direction to face from your locality, find out from your local mosque or from a reliable online resource.
- 6
- Intention:** that the intention is present, which is the heart’s determination or will to perform the prayer. It is best to make the intention when you’re about to start the prayer with the first *Allāhu akbar*, and it is invalid if made after it. If you are praying an obligatory prayer, then indicate it in your intention. For example, if you are praying ‘Aṣr, the will to perform it must be present in your heart.

“The Muslim male or female becomes legally responsible (*mukallaf*) upon reaching the age of puberty. At that point the obligation of establishing the five daily prayers becomes applicable.”

PRAYING TWO CYCLES

The Prophet ﷺ said: “Pray as you see me pray.”

When saying any of the invocations or supplications, say it inaudibly while moving your mouth to it. As for the recitation of Qur’ān, it is either said audibly or inaudibly depending on the prayer and cycle you are performing.

- 1
- Stand straight.
- 2
- Make the intention.** Intend to pray the specific prayer by name and number of cycles. If you are praying behind an imam, make the intention to link your prayer to his.
- 3
- Say the opening *takbīr*:** *Allāhu akbar* (God is the greatest). This is said audibly upon raising both hands to the level of your shoulders. Then lower them gently placing your hands by your sides or above your navel, right over left.



“The opening chapter of the Holy Qur’ān, the Fātiḥa, is a very short chapter which is recited in Arabic every cycle of prayer. So try to memorize it as soon as you can. In the meantime you can read it from a large print in front of you during the prayer.”

4 Recite the Opening chapter from the Qur’ān (Fātiḥa):

Al-ḥamdu lillāhi rabbil-‘ālamīn
Ar-raḥmān nir-raḥīm
Māliki yawmid-dīn
Iyyāka na‘budu wa iyyāka nasta‘īn
Iḥdīnāṣ-ṣirāṭal mustaqīm
Ṣirāṭal-ladhīna an‘amta ‘alayhim
Ghayril maghḍūbi ‘alayhim
Walāḍ-ḍālīn

«All praise is due to God, Lord of the Universe.
The Most Merciful and Compassionate.
Sovereign of the Day of Judgment.
You alone we worship, and You alone we ask for help.
Guide us to and keep us upon the straight path;
The path of those on whom You have bestowed Your grace, not of those who have earned Your anger, nor of those who have gone astray»

FACT If you are following the imam and he is reciting aloud do not recite.

After the Fātiḥa, inaudibly say *āmīn*: This means that you are asking God to answer your prayers.

آمین

5 Recite some part of the Qur’ān, either an entire chapter or less. Here is one chapter:

Qul huwal-llāhu aḥad
Allāhuṣ-ṣamad



“Once you say the opening Allāhu akbar the prayer has started and certain acts are prohibited during it. Things like talking, eating, and fidgeting too much nullify the prayer.”

Lam yalid wa lam yūlad
Wa lam yakul-lahu kufuwan aḥad

«Say: “He is God, the One.
God, the Eternally Self-Subsisting.
He does not beget nor is He begotten.
And there is none like unto Him.”»



6 Bow (rukū‘). As you go down, say Allāhu akbar and bend forward at the waist and hold your knees. Your back and head should be level.

In each of the different prayer positions you must be still for at least a moment.

While bowing, say three times:
Subḥāna rabbiyal-‘aẓīm
Glorified is my Lord, the Magnificent.



7 Rise from the bowing. As you rise say: Sami‘a Allāhu liman ḥamidah
God listens to those who praise Him.

When you are standing straight say:
Rabbanā wa lakal-ḥamd
O Lord, to You belongs all praise.

FACT If you are following an imam’s prayer you would only say, as you rise from bowing: Rabbanā wa lakal-ḥamd.

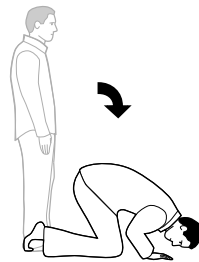


“Out of all the ways through which My servant gets closer to Me, prayer is the dearest to Me.”
—ḤADĪTH QUDSĪ

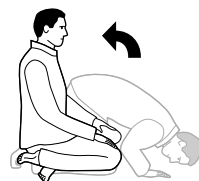
8 Prostrate. As you go into the prostration (*sajda*) from the standing position, say *Allāhu akbar* and gently go down, placing your hands on the ground first, then knees, and then face. Make sure that your feet, knees, palms, forehead, and nose are firmly placed on the ground and that your toes are bent pointing toward the *qibla* (the direction of prayer).

For men, your arms should be away from your sides, your thighs separated from your stomach, and your knees apart. For women, it is better that you gather your body tightly with your stomach very near to your thighs.

While in *sajda*, say three times:
Subḥāna rabbiyal-‘alā
Glorified is my Lord, the Most High.



9 Raise your head and hands from the prostration, saying: *Allāhu akbar* (God is the greatest).



10 Sit and place your hands flat on your thighs and say:
Rabbighfirlī Rabbighfirlī
O My Lord forgive me. O My Lord forgive me.



“During the prayer, make sure that your chest never turns away from the direction of the *qibla*.”

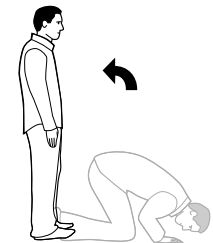
11 Go down into *sajda* again, saying:
Allāhu akbar (God is the greatest).
Say three times:
Subḥāna rabbiyal-‘alā
Glorified is my Lord, the Most High.



You have now finished ONE cycle of prayer.

12 After completing the first cycle stand up from the second prostration without sitting, saying: *Allāhu akbar* (God is the greatest).

Perform the second cycle by doing steps 4–11 again.

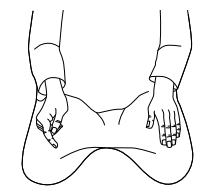


13 Rise to a sitting position from the prostration of the second cycle.



14 Place your hands on your thighs. Position your right hand as is in the illustration and gently move the right index finger side-to-side and continue to do so until the end of the prayer.
Recite the *tashahhud*:

At-taḥiyyātu lil-lāhi az-zākiyyātu lillāh
Aṭ-ṭayyibātu aṣ-ṣalawātu lillāh
As-salāmu ‘alayka ayyuhan-nabiyy wa
raḥmatullāhi wa barakātuh



“Indeed, God and His Angels send blessings on the Prophet. O you who believe! Send blessings and abundant salutations upon him.” —QUR’ĀN 33:56

As-salāmu ‘alaynā wa ‘alā ‘ibāḍillāhiṣ-ṣāliḥīn
Ash-hadu allā ilāha illā Allāh
Wa ash-hadu anna Muḥammadan ‘abduhu
wa rasūluh

Greetings be to God. All things exquisite be to God. Best of prayers to God. Peace be upon you O Prophet, and the mercy of God and His blessings. Peace be upon us and upon all of God’s righteous servants. I bear witness that there is no god but God. And I bear witness that Muḥammad is His servant and Messenger.



15 If it is the last cycle then after reciting the *tashahhud* recite the Abrahamic supplication and any supplication of your choice in Arabic.

Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm wa bārik ‘alā Muḥammadin wa ‘alā āli Muḥammadin kamā bārakta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm fil-‘ālamīna innaka ḥamidun majīd

O Allah, elevate the rank of Muḥammad and the family of Muḥammad as You elevated the rank of Abraham and the family of Abraham. And bless Muḥammad and the family of Muḥammad as You blessed Abraham and the family of Abraham in the worlds. Indeed, You are truly the Most Praiseworthy and Noble.



“The five prayers may be compared to a stream of fresh water, flowing in front of your house, into which you bathe five times each day... Indeed, the five prayers remove sin, just as water removes dirt.” —THE PROPHET MUḤAMMAD ﷺ

Example of a supplication:
Rabbanā ātina fid-dunyā ḥasana wa fil ākhirati ḥasana wa qinā ‘adhāban-nār

Our Lord, give us good in this world, and good in the Hereafter, and protect us from the punishment of the Hellfire.

16 End the prayer with *as-salāmu ‘alaykum* (Peace be upon you). As you turn your head to the right shoulder, audibly say *as-salāmu ‘alaykum* (Peace be upon you) and then say the same to the left if someone is there.



You have now completed a TWO cycle prayer.

PRAYING THREE CYCLES

In a three cycle prayer perform the two cycles as described above except rise after the *tashahhud* in the second cycle and perform one more cycle. In the third cycle, do not recite another chapter after the *Fātiḥa*. Recite only the *Fātiḥa* inaudibly in this third cycle. Then proceed to complete the prayer.

PRAYING FOUR CYCLES

In a four cycle prayer perform the two cycles as described above except rise after the *tashahhud* in the second cycle and perform two more cycles but without reciting another chapter after the *Fātiḥa*—you only recite the *Fātiḥa* inaudibly in the third and fourth cycle. Then proceed to complete the prayer.

8 PRAYING IN A GROUP

The Prophet ﷺ said: “Prayer with the congregation is better than prayer alone by twenty-seven times.”¹⁰

It is highly recommended for men to pray the five obligatory prayers in a group. A group consists of at least two legally responsible Muslims (*mukallaf*): one male leader (imam) and one follower.

HOW TO PRAY IN A GROUP PRAYER

1 Stand to the imam’s right side if you are male and alone; otherwise, stand behind him with the other follower(s), shoulder-to-shoulder in a straight row. Women stand together behind the men.

- 2 Before starting the prayer, be sure to make the intention to follow your imam.
- 3 Say the opening *takbīr* (*Allāhu akbar*) only after the imam finishes his.
- 4 If the prayer is an inaudible one, recite everything that you normally recite when praying by yourself. In the audible prayer the follower does not need to recite the *Fātiḥa* or a chapter (*sūra*). Instead, he or she will listen to the imam’s recitation.
- 5 As a follower, you are prohibited from going ahead of the imam in any of his actions.



[Above] Muslims pray as a group in Rabat, Morocco

9 OTHER PRAYERS

RECOMMENDED PRAYERS (SUNNA)

Besides the obligatory (*farḍ*) prayers there are other prayers that the Prophet Muḥammad ﷺ regularly prayed before or after the five obligatory prayers. These prayers are recommended, or *sunna*, and are sometimes called *nawāfil*. If you choose to perform them then they are extra acts of devotion that you are rewarded for doing.

The table below shows the minimum number of cycles for each of the *sunna* prayers and when to pray them.

FACT The *sunna* prayers before an obligatory prayer cannot be prayed until the time for that prayer has begun. It is generally recommended to do the *sunna* prayers at home.

WITR

The *witr* prayer is highly recommended. You may pray it any time after the ‘Ishā’ prayer until the true dawn. It is a single cycle prayer in which the *Fātiḥa* and the

last three chapters (*sūra*) of the Qur’ān are recited.

It is recommended to perform a two cycle prayer just before it called *shaf‘a*.

FRIDAY PRAYER

«O you who believe, when the call is proclaimed for the prayer on Friday, hasten to the remembrance of God» (QUR’ĀN 62:9)

The Friday Prayer (*jumu‘a*) is a group prayer where at least twelve men attend. If you pray the Friday Prayer, whether you are male or female, you do not need to pray Ṣuḥr that day.

The prayer begins with two sermons (*khutba*) delivered by the imam. It is followed by a two cycle prayer that is performed audibly by the same imam.

In general, the Friday group prayer is obligatory on every Muslim man who lives in a permanent settlement such as a city or town. Women are not required to attend; however, if they join it is valid.

SUNNA BEFORE	OBLIGATORY PRAYER	SUNNA AFTER
2 cycles	Fajr	none
2 cycles	Ṣuḥr	2 cycles
2 cycles	‘Aṣr	none
none	Maghrib	2 cycles
2 cycles	‘Ishā’	2 cycles

“The most appropriate person to lead the obligatory prayer is the one who is most knowledgeable in the rules of the prayer.”

EID PRAYER

The Eid prayer is prayed on two occasions: the end of Ramaḍān and the tenth of Dhū al-Ḥijja. The prayer has two cycles with extra *takbīrāt* (saying *Allāhu akbar*) and is followed by two sermons.

TARĀWĪḤ

Tarāwīḥ is usually a twenty cycle prayer performed in intervals of two during the nights of Ramaḍān. It is performed after the Nightfall Prayer (‘Ishā’) and before the *witr* prayer. In the evenings of Ramaḍān, mosques around the world are filled with worshipers performing *tarāwīḥ* together in a group. It is one of the traditions that make Ramaḍān special.

TRAVELER’S PRAYER

When traveling, you may shorten your four cycle obligatory prayers to two cycles. As long as your travel distance is more than 81 km away and the reason for your travel is permissible, you can start shortening the prayers once you leave the buildings of your city. In some cases, you may join *Zuḥr* with ‘Aṣr and *Maghrib* with ‘Ishā’; however, there are some details regarding the conditions for this. Consult someone learned to explain the conditions further.



[Above] Eid prayer in Mopti, Mali



FASTING IN RAMADĀN

﴿O you who believe, fasting is prescribed for you as it was prescribed for those before you so that
may attain piety﴾
—QUR'ĀN 2:183

THE OBLIGATIONS AND CONDITIONS

Fasting the entire month of Ramaḍān is one of the pillars of Islam. Every day between dawn and dusk, Muslims do not eat, drink, or have sexual relations. Ramaḍān begins with the sighting of the new moon and can last either twenty-nine or thirty days. It is one of the most blessed months of the year and every good action you do during this month is given an even greater reward.

WHO MUST FAST

Every legally responsible Muslim (*mukallaf*) who is healthy enough to fast and does not have a valid excuse must fast the month of Ramaḍān.

WHO DOES NOT FAST

You are exempted from fasting Ramaḍān if you are too old and unable to fast. Furthermore, if any of the following valid excuses are present during a fast day of Ramaḍān, you may miss that fast day, but you must make it up after Ramaḍān is over and when the excuse is no longer present:

- 1 Feeling sick and fearing you will be harmed by fasting or that it may delay your recovery
- 2 Traveling on a permissible journey longer than 81 KM
- 3 Finding the fast difficult due to pregnancy

- 4 Nursing and having no other alternatives to feeding your child
- 5 Menstruating (it is neither permissible nor valid to fast while menstruating)
- 6 Experiencing postnatal bleeding (it is neither permissible nor valid to fast while bleeding after childbirth)

FACT If you are menstruating or bleeding after childbirth you are prohibited from fasting and the missed days are made up after Ramaḍān is over.

MAKING SURE THE FAST IS VALID

For your fast to be valid you must:

- 1 Be free from menstruation and postnatal bleeding
- 2 Make an intention before dawn to fast
- 3 Refrain from things that break the fast from dawn to dusk

MISSING THE FAST AND CONSEQUENCES

THE KAFFĀRA (EXPIATION)

If fasting in Ramaḍān is obligatory for you then it is a major sin to deliberately break the fast without a valid excuse.

In general, if the fast is broken intentionally without a valid excuse, then you must continue to fast, make the day up, and perform the expiation (*kaffāra*) for each missed day. To perform the *kaffāra* one must:

- 1 Fast everyday for two months continuously
- OR
- 2 Feed sixty poor people for each missed day



MAKING UP THE FAST WITHOUT THE KAFFĀRA (EXPIATION)

If you break the fast in Ramaḍān due to a valid excuse you must still make the day up at a later time when able, however, without the *kaffāra*. Here are some other instances that break the fast but do not entail the *kaffāra*:

- 1 Forgetfully breaking the fast; if a solid reaches the stomach or liquid reaches the throat the fast is broken
- 2 Intentionally inhaling smoke or cooking vapors until they reach the throat
- 3 Accidentally allowing water or toothpaste to reach the throat through the mouth, or allowing liquids to reach the throat through one's ears, eyes, or nose (swallowing one's own phlegm does not break the fast even if it reaches the mouth first)
- 4 Emitting pre-ejaculatory fluid as the result of physical contact or constant looking (but not while sleeping)
- 5 Being coerced to abandon a fast
- 6 Being ignorant of the month of Ramaḍān, such as one who thinks it is still Shaʿbān, or a new Muslim who does not know the rules of fasting

“All the deeds of the son of Adam are for him: the good deeds will be multiplied ten times to seven hundred times, except fasting, which is for Me and I will reward for it accordingly.” —ḤADĪTH QUDSĪ

MAKING UP FASTS

If you missed a fast during Ramaḍān, it is best to immediately make up the same number of fasts. All fasts must be made up before the next Ramaḍān begins; otherwise, if you procrastinated without a valid reason you must pay the *fidya*.

You cannot start a voluntary fast until you have made up all missed fasts from Ramaḍān; however, you may combine two intentions: to make up an obligatory fast and perform a *sunna* fast, and you will get rewarded for both.

ADVICE If you have many days of fasting to make up, try to complete them as soon as you can. The winter months are ideal for making up fasts because the days are much shorter.

THE FIDYA (PAYMENT)

If you are physically unable to fast during Ramaḍān, then you are exempted from fasting and it is recommended to give the *fidya* payment, which means that you feed one poor person for each day of fasting that was missed.

12

HOW TO FAST A DAY IN RAMAḌĀN

The Prophet ﷺ said: “Whoever fasts Ramaḍān with belief and anticipation of a reward, his past sins are forgiven.”¹¹

- 1 Make your intention to fast the night before the fast.
- 2 Eat a meal just before dawn.
- 3 Avoid everything that breaks your fast from dawn until dusk.
- 4 Do many good deeds throughout the day.
- 5 Break your fast immediately once the sun has set.
- 6 Break the fast with moist dates, dry dates, or water.

While you break your fast, make this supplication:

*Allāhumma laka ṣumnā
wa ‘alā rizqika aṭṭarnā
fataqbal minnā
innaka anta as-Samī‘ul ‘Alīm*

O God, for Your sake we have fasted.
And with Your provisions we break
our fast.
Accept it from us.
You are surely the All-Hearing, the
All-Knowing.

- 7 Perform the Maghrib prayer on time and then eat a meal.
- 8 Pray the *tarāwīḥ* prayer after the ‘Ishā’ prayer.



[Above] Moroccans pray before breaking the day's fast

13

RECOMMENDED AND PROHIBITED FASTS

RECOMMENDED FASTS

It is recommended to fast:

- 1 The Day of Arafat for non-pilgrims (the ninth of Dhū al-Ḥijja)
- 2 The eight days of Dhū al-Ḥijja before the Day of Arafat
- 3 The tenth of Muḥarram
- 4 The ninth of Muḥarram
- 5 The eight days before the ninth of Muḥarram
- 6 The rest of Muḥarram
- 7 The month of Rajab

- 8 The month of Sha‘bān
- 9 The fifteenth of Sha‘bān
- 10 Mondays
- 11 Thursdays
- 12 Three days of every lunar month

PROHIBITED FASTS

Muslims are not allowed to fast on:

- 1 *Eid al-Fiṭr*
- 2 *Eid al-Aḍḥā* and the three days that follow

CONCLUSION

The Prophet ﷺ said: “Whoever God wishes good for, He blesses him with knowledge of the religion.”¹²

You have been doubly blessed by God: first, with guidance to His religion, and yet again by learning the proper way to worship Him. This manual is an important first step in a journey that, God willing, will last your entire life.

The Revealed Path: First Instructions on Worship was intended as a brief but thorough introduction to the basics of Islamic worship. It also serves to open the doors of Islamic scholarship to you. The material presented here is not only important in itself, but also maintains the tradition of a continuous chain of

knowledge passed down from generation to generation. Every single guideline that you have read here has its roots in the practice of the Prophet Muḥammad ﷺ.

By learning the basics of one of the four classical schools of thought, you are now in a position to seek teachers who will further your understanding of Islamic knowledge.

There is a vast ocean of information that is available. Some of it will be genuine and beneficial, some not. The best way to determine that which is beneficial is to make sure that the source upholds the unbroken chain of scholarship of which you will, God willing, become a part. You should make it your principle to accept nothing less than this in matters of your religion.

Remember that with every bit of knowledge you learn, the best way to remember it and gain even more is through application: religious knowledge is knowledge you learn to use. Apply what you learn and you will find it becomes easier and easier to learn more.

It has been narrated: “Whoever acts upon what he has learned, God will grant him knowledge of that which he does not know.”¹³

It may sometimes feel like you are learning a lot all at once, but be patient, don’t expect perfection from yourself right away, and be sincere. Every day you will feel more comfortable with the blessed choice you have made. Turn to God in both difficulty and ease and you will find a constant Companion who will make any burden feel light.

﴿Allah desires ease for you; He does not desire difficulty for you﴾ (QUR’ĀN 2:185)

This religion is not meant to be difficult. We have been promised great rewards by both the words of the Qur’ān and the ḥadīth of the Prophet ﷺ who stated beautifully:

“This religion is easy, and no one makes his religion excessively difficult except that it overwhelms him. So remain steadfast, do your best, and be of good cheer for the reward of right action. And seek help [in prayer] in the morning, evening, and some of the night.”¹⁴

We pray that this manual is just the first of many that you will read in your quest to perfect your religion.

May God accept your good deeds.

Āmīn



GLOSSARY OF TERMS

A

adab: Highly refined manners and noble etiquette.

adhān: The Islamic call to prayer.

AH: See *after* Hijra.

after Hijra: The Islamic measurement of years that starts after the Prophet’s immigration ﷺ to Medina; this date system was instituted by ‘Umar b. al-Khaṭṭāb ؓ, the second Caliph.

Arafat: A sacred plain near Mecca where pilgrims gather for the most important part of the Ḥajj.

‘Aṣr: The Afternoon Prayer.

‘awra: The parts of the body that must be covered in the presence of the opposite gender.

āyāt: The verses of the Qur’ān.

B

Basmala: The phrase by which Muslims begin daily tasks: “In the name of God Most Merciful and Compassionate.”

D

dhikr: The remembrance of God.

Dhū al-Ḥijja: The twelfth month of the Islamic calendar. It is the month in which the Ḥajj occurs and one of the Eids.

du‘ā: Supplications or prayers.

E

Eid: An annual or semi-annual festival. There are two Eids in Islam.

Eid al-Adḥā: The festival commemorating the Prophet Abraham’s willingness to sacrifice his son ؑ. This Eid falls during the time of Ḥajj.

Eid al-Fiṭr: The festival marking the end of Ramaḍān.

F

Fajr: The Dawn Prayer.

fard: That which is obligatory according to Islamic Revealed Law.

Fātiḥa: The opening chapter of the Qur’ān. It is considered the heart of the whole Book.

fidya: The payment made for missing a fast.

H

ḥadath: Ritual impurity; can be minor or major. Minor *ḥadath* requires *wuḍū’*, major *ḥadath* requires *ghusl*.

ḥadīth: A saying or recorded action of the Prophet Muḥammad ﷺ; the second source of Islamic knowledge after the Qur’ān.

ḥadīth qudsī: A preserved and authenticated record of God’s words as narrated by the Prophet ﷺ. This is separate from Qur’ānic revelation.

Ḥajj: The major pilgrimage to the Ka‘ba in Mecca.

ḥalāl: That which is permissible according to Islamic Revealed Law.

ḥarām: That which is impermissible according to Islamic Revealed Law.

ḥayḍ: Menstruation.

I

iftār: The act of breaking the fast at the end of a day of fasting.

ijmā’: The consensus of qualified scholars on a particular legal issue; one of the main sources of Islamic Revealed Law.

imam: In prayer, the person leading the group.

iqāma: The second call to prayer; it signals that the prayer will be starting right away.

‘Ishā’: The Nightfall Prayer.

Islam: The last and final religion revealed by God to the Prophet Muḥammad ﷺ for all of humanity until the end of time.

istibrā’: The act of removing any remaining *najāsa* in the body after relieving oneself. See *najāsa*.

istiḥāḍa: Irregular vaginal bleeding. It is bleeding that does not count as part of the menstrual cycle. See *ḥayḍ*.

istikhāra: The prayer for seeking guidance from God.

J

janāba: A category of major *ḥadath* that is the result of intercourse or ejaculation. See *ḥadath* and *ghusl*.

jumu‘a: The Friday group prayer.

jinn: Beings made of fire and usually invisible to the human eye; they are legally accountable. Some are Muslims and some not.

K

Ka‘ba: The Holy Mosque in Mecca. The first structure built for the purpose of worshipping the One True God.

kaffāra: A major expiation for the Ramaḍān fast.

khutba: A sermon, given before the Friday Prayer and after the Eid Prayers. See jumu‘a.

M

madhhab: A recognized and accepted legal school of Islamic jurisprudence.

Maghrib: The Dusk Prayer.

makrūh: That which is disliked according to Islamic Revealed Law.

mandūb: That which is recommended according to Islamic Revealed Law.

masjid: The Muslim house of worship; it also serves as a community center.

Mecca: The city in Arabia where the Prophet Muḥammad ﷺ was born.

mosque: See masjid.

mubāḥ: That which has a neutral ruling according to Islamic Revealed Law.

muezzin: The one who performs the Islamic call to prayer.

Muḥarram: The first month of the Islamic calendar. See *after* Hijra.

mukallaf: A person who is legally accountable; someone who is considered by the Revealed Law to be responsible for fulfilling religious obligations.

Muslim: One who has accepted Islam as a religion by declaring the Shahāda.

N

najāsa: Physical impurity.

Q

qibla: The direction of prayer facing towards the Ka‘ba in Mecca.

qiyās: The use of analogy to apply established legal ruling to other cases; one of the main sources of Islamic Revealed Law.

Qur’ān: The Holy Book of Islam; the words of God dictated to the Prophet Muḥammad ﷺ through the Angel Gabriel ﷺ.

R

Rajab: The seventh month of the Islamic calendar. See *after* Hijra.

Ramaḍān: The holiest month of the Islamic calendar; the month in which the Prophet

Muḥammad ﷺ received the first revelation of the Qur’ān; a time in which Muslims fast from dawn to dusk.

rak‘a: One full cycle of prayer. It consists of standing, reciting Qur’ān, bowing, and prostrating. See *Ṣalāh*.

S

sajda: Prostrating during prayer with the forehead touching the ground.

Ṣalāh: The ritual prayer; one of the five pillars of Islam.

Ṣawm: Fasting from dawn to dusk. The fasting in the month of Ramaḍān is one of the five pillars of Islam.

shafa‘: A two cycle prayer performed just before the *witr* prayer. See *witr*.

Sha‘bān: The eighth month of the Islamic calendar. See *after* Hijra.

Shariah: Islamic Revealed Law.

suḥūr: The pre-dawn meal eaten before beginning the fast for the day.

Sunna: 1) The way the Prophet Muḥammad ﷺ did things. 2) A category of rulings for acts that when done, entail reward but are not obligatory.

sūra: A chapter of the Qur’ān. There are 114 chapters in the Qur’ān.

T

tahajjud: Extra prayers in the middle of the night before dawn.

takbīr: The proclamation that “God is the greatest.”

takbīrāt: The plural form of takbīr. See takbīr.

tarāwīḥ: The special prayer performed during Ramaḍān after the night prayer.

tashahhud: The testification uttered in the sitting position of the prayer.

ṭawāf: Walking around the Ka‘ba; this is an ancient form of worship that Muslims uphold.

tayammum: A dry ablution performed when water is unavailable or one is unable to use it.

W

witr: A single cycle prayer that is prayed after the ‘Ishā’ prayer.

wuḍū’: Ritual washing of the limbs, face, head, and feet in order to pray.

Z

Zuḥr: The Midday Prayer.

APPENDIX

THE SOUNDS OF PRAYER

TRANSLATIONS AND TRANSLITERATIONS
OF THE AUDIO SUPPLEMENT

BATHROOM MANNERS

BEFORE ENTERING THE RESTROOM

Bismillāh Allāhumma innī ‘aūdhu bika minal khubthi wal-khabā’ith

In the name of God. O God, I seek refuge with You from male and female devils.

AFTER LEAVING THE RESTROOM

Ghufrānak

O God, I seek Your forgiveness.

PURIFICATION

BEFORE STARTING WUḌŪ’

Bismillāh

In the name of God.

AFTER FINISHING WUḌŪ’

Ash-hadu allā ilāha illā Allāh waḥdahu lā sharīka lah

Wa ash-hadu anna Muḥammadan ‘ab-duhu wa rasūluh

Allāhummaj‘alnī mina at-tawwābīn waj‘alnī minal-mutaṭahhirīn

I bear witness that there is no god but God, Alone without partner. And I bear witness that Muḥammad is His servant and Messenger. O God, make me of those who constantly repent and of those who are pure.

THE CALL TO PRAYER

THE ADHĀN

Allāhu akbar (twice)

Ash-hadu allā ilāha illā Allāh (twice, inaudibly)

Ash-hadu allā ilāha illā Allāh (twice)

Ash-hadu anna Muḥammadan

rasūlullāh (twice, inaudibly)

Ash-hadu anna Muḥammadan

rasūlullāh (twice)

Ḥayya ‘alaṣ-ṣalāh (twice)

Ḥayya ‘alal-falāḥ (twice)

[*Aṣ-ṣalātu khayrun minan-naum*]

(twice in the Dawn Prayer)

Allāhu akbar (twice)

Lā ilāha illā Allāh (once)

God is the greatest

I bear witness that there is no god but God

I bear witness that Muḥammad is the

Messenger of God

Come to the prayer

Come to true success

[Prayer is better than sleep]

God is the greatest

There is no god but God

DURING THE ADHĀN

One says just as the muezzin says except in “*Ḥayya ‘alaṣ-ṣalāh*” and “*Ḥayya ‘alal-falāḥ*,” where instead one may say:

Lā ḥawla wa lā quwwata illā billāh

There is no might or power except by God.

AFTER THE ADHĀN

After one has finished repeating after the muezzin, he or she should ask God to bless the Prophet ﷺ and then say:

Allāhumma rabba ḥādhi hid-da‘wa

at-tāmma waṣ-ṣalātil qā’ima āti

Muḥammadan al-wasīla wal-faḍila wab-

‘ath-hu maqāman maḥmūdān alladhī

wa‘adtahu innak lā tukhliful-mī‘ād

O God, the Lord of this complete call and this prayer that is to be established: grant Muḥammad the Intercession and the lofty rank and award him the praiseworthy station that You have promised him. Indeed, You do not break Your promise.

THE IQĀMA

Allāhu akbaru (twice)

Ash-hadu allā ilāha illā Allāhu (once)

Ash-hadu anna Muḥammadan

rasūlullāhi (once)

Ḥayya ‘alaṣ-ṣalāti (once)

Ḥayya ‘alal-falāhi (once)

Qad qāmatiṣ-ṣalāt (once)

Allāhu akbaru (twice)

Lā ilāha illā Allāh (once)

God is the greatest

I bear witness that there is no god but God

I bear witness that Muḥammad is the

Messenger of God

Come to the prayer

Come to true success

The prayer is commencing

God is the greatest

There is no god but God

STARTING THE PRAYER

THE TAKBĪR

Allāhu akbar

God is the greatest.

THE FĀTIḤA

Al-ḥamdu lillāhi rabbil-‘ālamīn

Ar-raḥmān nir-raḥīm

Māliki yawmid-dīn

Iyyāka na‘budu wa iyyāka nasta‘īn

Iḥdināṣ-ṣirāṭal mustaqīm

Ṣirāṭal-ladhīna an‘amta ‘alayhim

Ghayril maghḍūbi ‘alayhim

Wa lāḍ-ḍālīn

«All praise is due to God, Lord of the Universe.

The Most Merciful and Compassionate.

Sovereign of the Day of Judgment.

You alone we worship, and You alone we ask for help.

Guide us to and keep us upon the straight path;

the path of those on whom You have bestowed Your grace, not of those who have earned Your anger, nor of those who have gone astray»

WHEN BOWING

Subḥāna rabbiyal-a‘ẓīm

Glorified is my Lord, the Magnificent (three times).

WHEN RISING FROM BOWING

Sami‘a Allāhu liman ḥamidah

Rabbanā wa lakal-ḥamd

God listens to those who praise Him. O Lord, to You belongs all praise.

WHEN PROSTRATING

Subḥāna rabbiyal-‘alā

Glorified is my Lord, the Most High
(three times).

WHEN SITTING BETWEEN PROSTRATIONS

Rabbighfirlī

Rabbighfirlī

O my Lord forgive me.

O my Lord forgive me.

THE TESTIFICATION (TASHAHHUD)

At-taḥiyyātu lil-lāhi az-zākiyyātu lillāh

at-taḥiyyātu aṣ-ṣalawātu lillāh

As-salāmu ‘alayka ayyuhan-nabiyy wa
rahmatullāhi wa barakātuh

As-salāmu ‘alaynā wa ‘alā ‘ibādillāhiṣ-ṣāliḥīn

Ash-hadu allā ilāha illā Allāh

Wa ash-hadu anna Muḥammadan ‘ab-
duhu wa rasūluh

Greetings be to God. All things exquisite
be to God. Best of prayers to God. Peace
be upon you, O Prophet, and the mercy of
God and His blessings. Peace be upon us
and upon all of God’s righteous servants.
I bear witness that there is no god but
God. And I bear witness that Muḥammad
is His servant and Messenger.

THE BLESSINGS ON THE PROPHET ﷺ

Allāhumma ṣalli ‘alā Muḥammadin

wa ‘alā āli Muḥammadin kamā ṣal-

layta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm

wa bārik ‘alā Muḥammadin wa ‘alā āli

Muḥammadin kamā bārakta ‘alā Ibrāhīm

wa ‘alā āli Ibrāhīma fil-‘ālamīna innaka

ḥamīdun majīd

O Allah, elevate the rank of Muḥammad
and the family of Muḥammad as You ele-
vated the rank of Abraham and the family
of Abraham. And bless Muḥammad and
the family of Muḥammad as You blessed
Abraham and the family of Abraham in
the worlds. Indeed, You are truly the
Most Praiseworthy and Noble.

ENDING THE PRAYER

As-salāmu ‘alaykum

As-salāmu ‘alaykum

Peace be upon you.

Peace be upon you.

POST PRAYER
REMEMBRANCE (DHIKR)

ĀYAT AL-KURSI

Allāhu lā ilāha illā huwal-Ḥayyul-

Qayyūm lā ta’khudhuhu sinatun wa

lā nawm lahu mā fis-samāwāti wa mā

fil-arḍ man dhal-ladhī yashfa‘u ‘indahū

illā bi-idhnih ya‘lamu mā bayn aydihim

wa mā khalfahum wa lā yuḥītūn bi-

shay’in min ‘ilmihī illā bimā shā’ wasī‘a

kursi-yuhus-samāwāti wal-arḍ wa lā

ya’ūduhu ḥifẓuhuma wa huwal-

‘alīyul-aẓīm

«God—there is no god but Him—the
Ever-Living, the Sustainer. Neither drows-
iness nor sleep overtakes Him. To Him
belongs whatever is in the heavens and
whatever is on the earth. Who is it that
can intercede with Him save by His per-
mission? He knows what is before them
and what is after them, and they do not
encompass anything of His Knowledge

save for what He wills. His Footstool ex-
tends over the heavens and the earth, and
their preservation tires Him not. And He
is the Exalted, the Magnificent»

SEEKING FORGIVENESS

Astaghfirullāh (three times)

I seek God’s forgiveness.

ALLĀHUMMA ANTAS-SALĀM...

Allāhumma antas-Salām wa minkas-salām

Tabārakta yā dhal-jalāli wal-ikrām

O God, You are the Perfect source of
peace and from You comes peace. Blessed
are You, O Possessor of might and honor.

ALLĀHUMMA LĀ MĀNĪ‘A LI MĀ A‘ṬAYTA

Lā ilāha illā Allāhu waḥdahu lā sharīka lah

lahul-mulku wa lahul-ḥamd wa huwa ‘alā

kulli shay’in qadīr

Allāhumma lā mānī‘a limā a‘ṭayta wa lā

mu‘ṭiya limā mana‘ta wa lā yanfa‘u dhāl-

jaddi minkal-jadd

There is no god but God. He is Alone and
without associates. To Him belongs the
kingdom and to Him belongs all praise
and He is All-Powerful over everything.
O God, there is none who can deny that
which You bestow and there is none who
can bestow that which You hold back;
and the greatness of the great will be of
no avail to them against You.

SUBḤĀNA ALLĀH, AL-ḤAMDU LILLĀH,
ALLĀHU AKBAR, LĀ ILĀHA ILLĀ ALLĀHU
WAḤDAHU...

Subḥāna Allāh

Glory be to God.

Al-ḥamdu lillāh

All praise is due to God.

Allāhu akbar

God is the greatest.

The above is said thirty-three times each
followed by:

Lā ilāha illā Allāhu waḥdahu lā sharīka
lah lahul-mulk wa lahul-ḥamd wa huwa
‘alā kulli shay’in qadīr

There is no god but God. He is Alone and
without associates. To Him belongs the
kingdom and to Him belongs all praise.
And He is All-Powerful over everything.

THE QUNŪT

This supplication is said inaudibly in the
second cycle of the obligatory Dawn Prayer
after reciting Qur’ān and before bowing.

Allāhumma innā nasta‘īnuka wa nastagh-
firuka wa nu‘minu bika wa natawak-
kalu ‘alayka wa nuthnī ‘alayka al-khayra
kullah nash-kuruka wa lā nakfuruk wa
nakhna‘u laka wa nakhla‘u wa natruku
man yakfuruk

Allāhumma iyyāka na‘bud wa laka nuṣallī
wa nasjud wa ilayka nas‘ā wa naḥfid
narjū rahmataka wa nakhāfu ‘adhābak
al-jid inna ‘adhābaka bil-kāfirīna mulḥiq

O God, we ask You for help and seek
Your forgiveness, and we believe in You
and have trust in You, and we praise You
in the best way and we thank You and

we are not ungrateful to You, and we submit before You, and we forsake and turn away from the one who denies You. O God, we worship You only and pray to You and prostrate ourselves before You, and we run towards You and serve You, and we hope to receive Your mercy, and we fear Your punishment. Surely, the disbelievers will receive Your punishment.

FASTING IN RAMAḌĀN

STARTING THE FAST

Wa bi-ṣawmi ghadin nawaytu min shahri Ramaḍān

OR

Wa bi-ṣawmi ghadin nawaytu min shahri Ramaḍān

I intend to fast tomorrow from the month of Ramaḍān.

BREAKING THE FAST

Allāhumma laka ṣumnā wa ‘alā rizqika aṭarnā fataqabbal minnā innaka antas-Samī‘ul-‘Alīm

O God, for Your sake we have fasted. And with Your provision we break our fast. Accept it from us, for surely You are the All-Hearing, the All-Knowing.

OR

Allāhumma innī laka ṣumtu wa bika āman-tu wa ‘alayka tawakkaltu wa ‘alā rizqika aṭartu

O God, for You I have fasted and in You I have believed [and upon You I have

placed my trust] and with Your provision I have broken my fast.

AND

Allāhumma innī as‘aluka bi-rahmatikal-latī wasī‘at kulla shay’in an taghfira lī

O God, I ask You by Your mercy that encompasses everything, that You forgive me.

SUPPLICATION IN RAMAḌĀN ON LAYLAT AL-QADR

Allāhumma innaka ‘afuwwun tuḥibbul-‘afwa fa‘fu ‘annī

O God, You are oft pardoning and You love to pardon; so pardon me.

EVERYDAY SUPPLICATIONS

WAKING UP IN THE MORNING

Al-ḥamdu lillāhil-ladhī aḥyānā ba‘da mā amātanā wa ilayhin-nushūr

All praise is due to God who brought us back to life after causing us to die, and unto Him is the return.

GOING TO SLEEP

Bismik Allāhumma amūtu wa aḥyā

In Your name, O God, I die and live.

BEFORE INTERCOURSE

Bismillāh Allāhumma jannib-nāsh-shayṭāna wa jannibish-shayṭān mā razaqtanā

In the name of God. O God, protect both of us from Satan and turn him away from the children You provide us.

WHEN DRESSING

Al-ḥamdu lillāhil-ladhī kasānī ḥādha [name of garment] wa razaqanīhi min ḡhayri ḥawlin minnī wa lā quwwa

All praise is due to God who clothed me in this [name of garment] and provided me with it without any power or ability on my part.

WHEN UNDRESSING

Bismillāh

In the name of God.

BEFORE EATING

Bismillāh

In the name of God.

AFTER EATING

Al-ḥamdu lillāhil-ladhī aṭ‘amanā wa saqānā wa ja‘alanā minal-muslimīn

All praise is due to God who provided us food and drink, and made us from among the Muslims.

ENTERING THE HOME

Bismillāh walijnā wa bismillāhi kharajnā wa ‘alāl-llahi tawakkalnā

In the name of God we enter and in the name of God we exit and upon God we place our trust. (After saying this, one should greet his or her family)

LEAVING THE HOME

Bismillāh Tawakkaltu ‘alāl-llāh wa lā ḡawla wa lā quwwata illā billāh

In the name of God. I placed my trust

in God, and there is no might or power except by God.

RIDING A VEHICLE

Bismillāh subḡānal-ladhī sakh-khara lanā ḥādha wa mā kunnā lahu muqrinīn wa innā ilā rabbīnā la-munqalibūn

In the name of God. Glorified is He who subjugated this to us, and we could not have otherwise subdued it and indeed we shall return to our Lord.

TRAVELING

Allāhumma innā nas‘aluka fī safarinā ḥādha al-birra wat-taqwā wa minal-‘amali mā tarḡā Allāhumma hawwin ‘alaynā safaranā ḥādha waṭwi-‘annā bu‘dah Allāhumma antaṣ-ṣāḡibu fis-safar wal-khalīfatu fil-ahl Allāhumma innī ‘aūdhu bika min waṭhā-iss-safar wa ka‘ābatil-manṣar wa sūw’il-munqalab fil-māl wal-ahl

[and when returning from travel the same supplication is said, followed by the additional phrase: *āyibūn tā’ibūn ‘ābidūn li rabbīnā ḡamidūn*]

O God, we ask you for piety and goodness in this journey of ours and actions that are well-pleasing. O God, make this journey easy for us and shorten for us its distance. O God, You are the Companion in the journey and the Successor over the family. O God, I seek refuge with You from the hardships of travel, unhappiness from seeing ghastly scenes, and an ill-fated outcome with wealth and family.

[And when returning from travel the same supplication is said, followed by the additional phrase: “We return repenting, worshipping, and praising our Lord.”]

RETURNING FROM TRAVEL

Each time one ascends a high place he or she should say:

Allāhu akbar (three times) and then say:

Lā ilāha illā Allāhu waḥdahu lā sharīka lah lahul-mulk wa lahul-ḥamd wa huwa ‘alā kulli shay’in qadīr āyibūn tā’ibūn ‘ābidūn li rabbīnā ḥamidūn

There is no god but God. He is alone and without associates. To Him belongs the kingdom and to Him belongs all praise. And He is All-Powerful over everything. We return repenting, worshipping, and praising our Lord.

ENTERING A MOSQUE

A‘ūdhu billāhīl-aẓīm wa bi waj-hi-hil karīm wa sultānihil-qadīm minash-shayṭānir-raġīm

[*Bismillāh waṣ-ṣalātu was-salāmu ‘alā Rasūl-lillāh*]

[*Allāhummaḥ-taḥ-lī abwāb raḥmatik*]

I seek refuge in God the Magnificent, and in His noble Countenance and pre-eternal authority, from Satan, the accursed. [In the name of God and may blessings and peace be upon the Messenger of God.] [O God, open for me the doors of Your mercy.]

LEAVING A MOSQUE

Bismillāh waṣ-ṣalātu was-salāmu ‘alā Rasūl-

lillāh Allāhumma innī as’aluka min faḍlika

In the name of God, and may blessings and peace be upon the Messenger of God. O God, I ask of Your bounty.

ENTERING THE MARKET

Lā ilāha illā Allah waḥdahu lā sharīka lah lahul-mulk wa lahul-ḥamd yuḥyī wa yumūt wa huwa ḥayyūn lā yamūt bi yadihil-khayr wa huwa ‘alā kulli shay’in qadīr

There is no god but God. He is alone and without associates. To him belongs the kingdom and to Him belongs all praise. He gives life and causes death and He is the Ever-Living who shall not die. In His Hand is all goodness and He has power over all things.

SUPPLICATION FOR DECISION

MAKING (ISTIKHĀRA)

Jābir b. ‘Abdullāh ؓ said: “The Messenger of Allah ؐ used to teach us how to seek guidance in choosing the best option available in a particular matter, just as he would teach us a Chapter from the Qur’ān. He said: ‘If one of you is concerned about some particular undertaking, he should perform two cycles of prayer other than the obligatory [prayer] and then he should say:

Allāhumma innī astakhīruka bi ‘ilmi-ka wa astaqdiru-ka bi qudrati-ka wa as’aluka min faḍlikal-aẓīm fa in-naka taqdiru wa lā aqdir wa ta‘lamu wa lā ‘alam wa anta ‘allāmul-ghuyūb

Allāhumma in kunta ta‘lamu anna ḥādhal-amr [and mention here the undertaking] khayrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī [or: ‘ājilihi wa ājilihi]—faqdir-hu lī wa yass-sir-hu lī thumma bārik lī fīhi: wa in kunta ta‘lamu ann ḥādhal-amr sharrun lī fī dīnī wa ma‘āshī wa ‘āqibati amrī [or: ‘ājilihi wa ājilihi] faṣ-rifhu ‘annī waṣ-rifnī ‘anhu waq-dir liyal-khayra ḥaythu mā kāna thummar-dīnī bih

O God, I ask You to show me what is best through Your knowledge, and I ask You to empower me through Your power, and I beg You to grant me Your magnificent favor, for You have power, while I am without power, and You have knowledge, while I am without knowledge, and You are the One who knows the unseen. O God, if You know that this undertaking is better for me in my religion, my life in this world, and my life in the Hereafter [or: “in the short term and long term”], then decree it for me and make it easy for me, and then bless me in it. O God, if You know that this undertaking is worse for me in my religion, my life in this world, and my life in the Hereafter [or: “in the short term and long term”], then turn it away from me and turn me away from it and decree good for me wherever it may be and then make me content with it.”

Never shall one regret, so long as he or she seeks guidance from the Creator and consults with the creation and the

believers and commits with a firm resolve in his or her decision, as God says: ﴿And consult them in the matter, and when you have committed to a decision then place your trust in God﴾ (QUR’ĀN 3:159).

SUPPLICATION FOR NEED (ḤĀJA)

Lā ilāha illā Allāh al-ḥalīm al-karīm subḥāna Allāh rabbil-‘arshil-aẓīm al-ḥamdu lillāhi rabbil-‘ālamīn as’aluka mūjibāti raḥmatika wa ‘azā’ima maghfiratika wal-ghanīmata min kulli birr was-salāma min kulli ithm lā tad’a lī dhan-ban illā ghafarta-hu wa lā ḥamman illā farrajta-hu wa lā ḥājatan hiya laka riḍan illā qaḍay-taba yā arḥam ar-raḥīmīn

There is no god but God, the Clement and Generous. Glorified is God, the Lord of the Magnificent Throne. All praise is due to God the Lord of the worlds. I ask You for everything that leads to Your mercy and Your tremendous forgiveness. I ask You for enrichment in all good and freedom from all sin. Do not leave a sin of mine except that you forgive it and do not leave any concern except that you create for it an opening—nor any need in which there is Your good pleasure except that you fulfill it, O Most Merciful.

SHORT CHAPTERS OF THE QUR’ĀN

AL-IKHLĀṢ

*Bismillāhir-raḥmānir-raḥīm
Qul huwal-llāhu aḥad
Allāhuṣ-ṣamad
Lam yalid wa lam yūlad*

Wa lam yakul-lahu kufuwan aḥad

In the name of God Most Merciful
and Compassionate.

﴿Say: “He is God, the One.
God, the Eternally Self-Subsisting.
He does not beget nor is He begotten.
And there is none like unto Him.”﴾

AL-FALAQ

Bismillāhir-rahmānir-rahīm
Qul a‘ūdhu bi-rabbil falaq
Mīn sharri mā khalaq
Wa mīn sharri ghāsiqin idhā waqab
Wa mīn sharrin-naffathāti fil-‘uqad
Wa mīn sharri hāsadin idhā ḥasad
In the name of God Most Merciful
and Compassionate.

﴿Say: “I seek refuge with the Lord of
the daybreak.
From the evil that He has created.
And from the evil of darkness when
it settles.
And from the evil of blowers in
knots [magicians].
And from the evil of an envier when
he envies.”﴾

AL-NĀS

Bismillāhir-rahmānir-rahīm
Qul a‘ūdhu bi rabbīn-nās
Malikin-nās
Ilāhin-nās
Mīn sharril-waswasil-khannās
Aladhī yuwas-wisu fī ṣudūrin-nās
Mīn al-jinnati wan-nās

In the name of God Most Merciful
and Compassionate.

﴿Say: “I seek refuge with the Lord
of mankind.
The Sovereign of mankind.
The God of mankind.
From the evil of the retreating whisperer.
Who whispers in the breasts of mankind.
From jinn and mankind.”﴾

NOTES

¹ Imam al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.
² Ibn Ḥajar Al-ʿAsqalānī, *Fath al-Bārī*. Bayt al-Afkār al-Dawliya, vol.1, p. 324.
³ Imam Muslim, *Ṣaḥīḥ Muslim*.
⁴ Ibid.
⁵ Ibid.
⁶ Imam al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.
⁷ Imam Abū Dāwūd, *Sunan*.
⁸ Ibn Ḥibbān, *Ṣaḥīḥ*.
⁹ Imam al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.
¹⁰ Ibid.
¹¹ Imam Muslim, *Ṣaḥīḥ Muslim*.
¹² Imam al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.
¹³ Abū Nuʿaym, *al-Ḥilya*.
¹⁴ Imam al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*.

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