

52.

Method of Ṣalāt

Along with Pictures

Compiled by Sayyid Muhammad Qāḍī Mar'ashī
Translated by Saleem Bhimji



In the Name of Allāh, Most Gracious, Most Merciful

A Word from the Publisher:

This booklet was originally printed in Persian by the *Organization for the Establishment of Ṣalāt* of the Khuzistān Province in the Islamic Republic of Iran in 1998.

We present the English translation of this small booklet to the dear, esteemed readers in hopes that the younger generation of Muslims will be able to benefit from it and learn the correct method of the Ṣalāt - the best way for the Muslim to get closer to his Creator. We ask Allāh (Glorified and High is He) that He place us amongst His true worshippers and servants, Inshā-Allāh.

Mar'ashi, Muhammed Qadi.

Method of Salat Along with pictures/Compiled by
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METHOD OF SALAT ALONG WITH PICTURES

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Fundamental Principles of the Religion

Fundamental Principles of the Religion are five:

1. *Tawhid* [Oneness of Allah]

Tawhid means that God is One. He has no associates or partners. He was not born from anyone, nor is anyone born from him, and there is nothing like Him.

2. *'Adl* [Just]

'Adl means that Allāh is Just and he does not oppress any of His creations. He will reward and punish everybody according to his or her actions.

3. *Nubūwat* [Prophethood]

Allāh sent Prophets to mankind for guidance, and among their great characteristics is that they were Ma'sūm - meaning that they were immune from committing sins and errors. A Prophet excels all other people for he is sent by Allāh to perfect mankind and teach them the correct code of life. The first of the Prophets was Ādam (Peace be upon him), and the last of them was Muhammad ibn 'Abdullāh (Peace be upon him and his family). In total, Allāh sent 124,000 Prophets to us.

4. *Imamat* [Leadership]

After the death of Prophet Muḥammād' (Peace be upon him and his family), Allāh designated and appointed twelve Imāms, one after the other, to lead and guide the community until the Day of Judgement. Just like the Prophets, the Imāms too are immune from committing sins or errors. The Imāms which are twelve in number and they are the only rightful successors to the Prophet of Islam. The first of them was 'Alī (Peace be upon him) and the last of them is Imām al-Zamān (may Allāh hasten his reappearance), who is still alive.

5. *Qiyāmat [Resurrection]*

Qiyāmat means that when the Day of Judgement comes, all people will be brought back to life. Those who had performed good deeds in this world will be rewarded and will go to Heaven and those who did bad deeds will be punished for their actions.

﴿ Furū'-e-Dīn ﴾

Branches of the Religion

The Branches of the Religion are ten:

1. Ṣalāt [Prayers]

There are obligatory Ṣalāt for a Muslim to perform, one of which is the five daily prayers. These are obligatory on those who have become baligh. For the purpose of fulfillment of religious obligations, a boy becomes bāligh after completing 15 years and a girl on the completion of 9 years (or earlier — for a detailed explanation, look at the books of Islamic laws).

2. Ṣawm [Fasting]

Fasting during the Holy Month of Ramadān is wājib for a Muslim. The observance of the fast of the Month of Ramadān becomes obligatory from the day following the appearance of the new moon of the month of Ramadān until the night when the new moon of the following month is seen.

3. Zakāt [Poor Rate]

This is payable at the rate of 2.5%, on the value of one's capital possessions such as gold and silver coins, wheat, barely, dates, raisins, camels, cattle, and sheep according to certain conditions.

4. Khums

Paying 20% of one's yearly savings, after deducting all legitimate expenses from the earnings of that year. The Sadāt, or the descendants of the Holy Prophet have a right of half of this amount which must be paid to those amongst them who are poor and needy. The other half belongs to the 12th Imān and must be paid to his representatives (Marāja' Taqlīd) or those whom they have given permission to collect on their behalf.

5. Hajj [*Pilgrimage to Mecca*]

Going to Mecca to visit the House of Allāh for the pilgrimage, is called the Hajj. The Hajj becomes obligatory on one who has the funds to travel to Mecca and return home, as well as the funds to maintain his family while he is gone. The Hajj is performed in the last month of the Islāmic calendar, called Dhū al-Hijjah.

6. Jihad [*Struggle*]

Jihād means to fight in the way of Allāh. Jihād literally means to strive and struggle, and this can be in various ways and different forms. It can also include fighting one's own soul to prevent it from causing a person to commit forbidden acts.

7. Amr bil Ma'rūf [*Enjoining what is right*]

Guiding and encouraging other people to performing good deeds and actions.

8. Nahī anil Munkar [*Forbidding what is wrong*]

Preventing and stopping people from committing bad actions.

9. Tawallā [*Friendship*]

Loving and obeying Allāh (SWT), the Prophet, the Imāms and Fātimah az-Zahra (Peace be upon all of them), and being a friend and kind to those who love and follow them.

10. Tabarrā [*Enmity*]

Staying away from and disassociating with those people who are the enemies of Allāh (SWT), the Prophet, the Imāms and Fātimah az-Zahra (Peace be upon all of them).



« The Importance of Ṣalāt »

The Prophet of Islam (Peace be upon him and his family) has said:

“The Ṣalāt is the most important act of worship in the religion. If Allāh (SWT) accepts one's Ṣalāt, then all other acts of worship will be accepted, and if the Ṣalāt is not accepted, then all other acts of worship will not be accepted either.”

He (Peace be upon him and his family) has also said:

“One who does not pay importance to the Ṣalāt and considers it as something insignificant, is worthy of punishment in the next world.”

﴿ Five ḥadith from the Prophet (ṣ) about Ṣalāt ﴾

الصَّلَاةُ عَمُودُ الدِّينِ.

1. The Ṣalāt is the pillar of religion.

الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ.

2. The Ṣalāt is the way that the God-Fearing become close to Allāh.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الصَّلَاةُ لَوْ قَتَبَهَا.

3. The most beloved action in the eyes of Allāh is performing the Ṣalāt right when the time sets in.

أَوَّلُ مَا يُحَاسِبُ بِهِ الصَّلَاةُ.

4. The first thing that will be taken account of (on the Day of Judgement) is the Ṣalāt.

الصَّلَاةُ مِفْتَاحُ الْجَنَّةِ.

5. The Ṣalāt is the Key to Paradise.

﴿ Concentration during Ṣalāt ﴾

During the battle of Siffīn, an arrow went into the leg of Amīr al-Mo'mīnin 'Alī ibn Abī Tālib (peace be upon him). The Imām was in great pain because of this injury, and blood was flowing out of his wound. However much the Muslims tried, they were not able to remove the arrow.

The Muslims went to Imām Ḥasan al-Mujtabā (peace be upon him) and asked him what would be the best way to remove the arrow from his father's leg? Imām Ḥasan replied, "Be patient and wait until my father stands for Ṣalāt, then at that time, pull the arrow out of his leg because at the time of Ṣalāt, my father is so deeply engrossed in communicating with his Lord, asking and begging Him for his needs, that he will not feel the pain."

The people acted according to what Imām Ḥasan (peace be upon him) told them, and while The Commander of the Faithful 'Alī (peace be upon him) was praying to his Lord, they managed to pull the arrow out. After Imām 'Alī finished his Ṣalāt, he noticed that blood was coming out of his leg and asked those around him as to what had happened. The people replied that while he was praying, they removed the arrow from his leg!

﴿ Wudhū ﴾

It is compulsory to perform Wudhū for all the wājib Salat, with the exception of Ṣalat al-Mayyit (Ṣalāt for the deceased person). In Wudhū, we wash our face and hands; and wipe our head and the top of our feet.

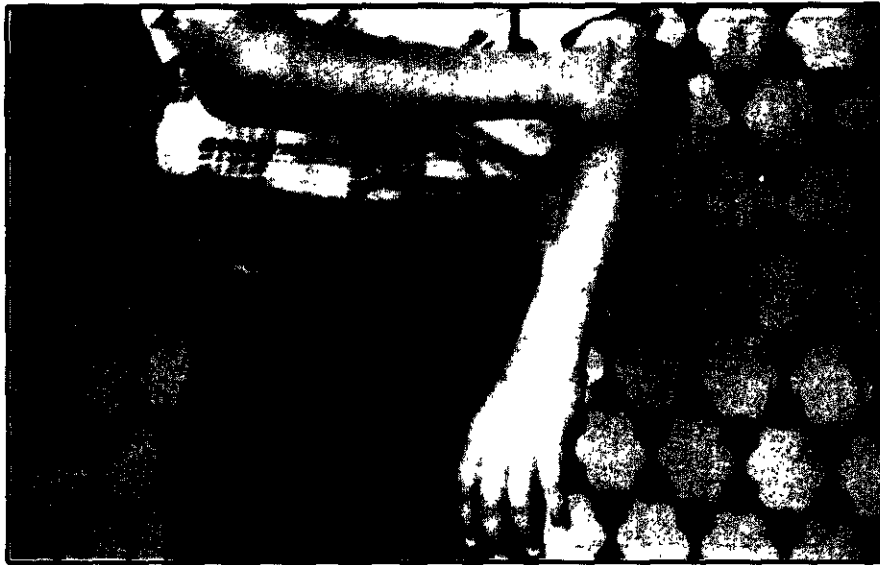
﴿ How do we Perform Wudhū? ﴾



1. First, the face must be washed from the top of the forehead, the place where the hair grows, until the bottom of the chin. The width of the face that must be washed is the distance between the tip of the thumb to the tip of the middle finger. We must wash our face from top to bottom.



2. After washing our face, then we wash our right arm, from sightly above the elbow down to our fingertips. This too must be washed from top to bottom.



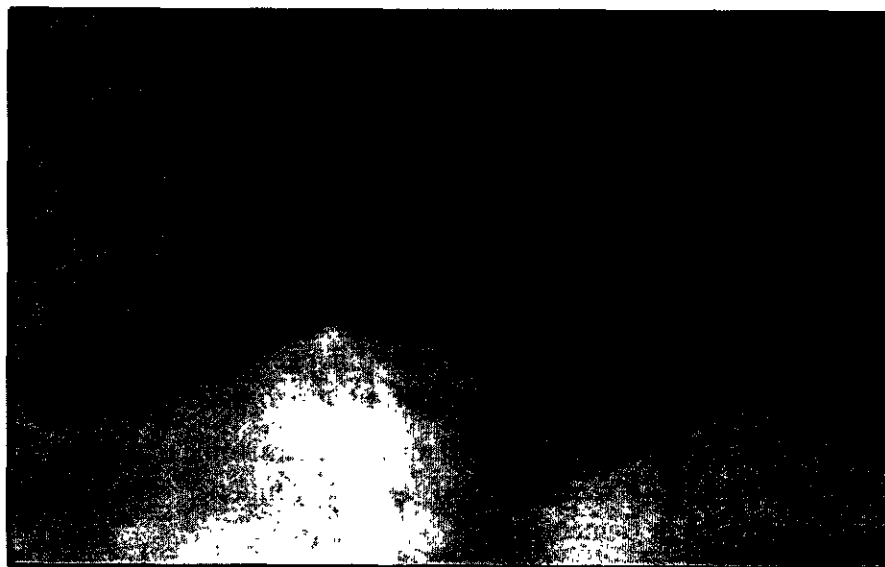
3. After our right arm, we must wash our left arm, again from above the elbow down to the fingertips, and from the top to bottom.



4. After these washings are completed, with the water that is on our right hand, we have to wipe the top of our head (from about the distance of one finger). We must not take any extra water for this.



5. We then proceed to wipe our right foot with our right hand, from the tip of our toes, up to the ankle bone with the water that is remaining in our right hand. Again, we must not take any extra water.



6. To finish, we wipe our left foot with our left hand from the top of our toes, up to the ankle bone with the water that is remaining on our left hand.

﴿ Conditions for Wudhū ﴾

There are fourteen conditions for the Wudhū to be correct:

1. The water we use for Wudhū must be clean. (Wudhū performed with water that is najis is void.)
2. The water must be pure. (Wudhū performed with water that is mixed is void.)
3. The water must be lawful to use. (Wudhū performed with water that is stolen or one does not have the permission to use is void.)
4. The container that the water is in must be permissible to use. (Wudhū performed with water that is in a stolen container or without the permission of the owner is void.)
5. The container that the water is in must not be made of gold or silver.
6. The parts of the body that must be washed and wiped in Wudhū, must be clean (not have najāsāt on them).
7. There must be enough time to perform Wudhū and Salāt.
8. The Wudhū must be performed with the intention of seeking nearness to Allāh (SWT) and for His pleasure.
9. The Wudhū must be performed in the order that was mentioned (Tartīb).
11. The actions in Wudhū must be performed one after another with no time gaps between them (Muwalāt).
12. The person himself must perform the actions in Wudhū (washing his hands and face, and wiping his head and feet) and he must not get help from others.
13. There must be no problem or harm for one by using water.
14. The parts of the body where the water is applied must not contain anything that would prevent the water from reaching that area.

《 Things that Make the Wudhū Void 》

There are seven things which make the Wudhū void, some of them which are the most important are:

1. Urinating.
2. Defecating.
3. Passing gas.
4. Sleeping, such that you can't see or hear anything.

﴿ Tayammum ﴾

If we can not find water, or there is very little time left to perform Wudhū, or we are sick and can not use water, then instead of Wudhū, we must perform Tayammum. This is done on those things that we are allowed to use for it, such as dirt or a rock.

In Tayammum, there are four things that are compulsory:



1. Intention (Niyyat).
2. The palms of both the hands must be struck on that things which we are allowed to perform Tayammum on.



3. The palms of both hands must be rubbed on the forehead, and in both directions where the hair of the head grows until the bottom of the eyebrows and the tip of the nose.



4. The palms of the left hand must be rubbed on the back of the right hand; and the palm of the right hand must be rubbed on the back of the left hand.

﴿ Adhān & Iqāmah ﴾

It is recommended for both boys and girls to recite the Adhān and Iqāmah before starting the Salāt

﴿ Adhān ﴾

اللَّهُ أَكْبَرُ

Allahu Akbar

Read 4 Times

(Allāh is greater than anything else)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu an la Ilaha Illal-lah

Read 2 Times

(I bear witness that there is no god except Allāh)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ashhadu anna Muhammadan Rasulul-lah

Read 2 Times

(I bear witness that Muḥammad is the Messenger of Allāh)

أَشْهَدُ أَنْ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَلِيُّ اللَّهِ

Ashhadu anna 'Aliyan Amir al-Mo'mineena Waliul-lah

Read 2 Times

(I bear witness that 'Alī, The Commander of the Faithful is the Friend
of Allāh

حَيَّ عَلَى الصَّلَاةِ

Hayya Alas-Salaah

Read 2 Times

(Hurry towards the Salāt!)

حَيَّ عَلَى الْفَلَاحِ

Hayya Alal-falaah

Read 2 Times

(Hurry towards prosperity!)

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Hayya 'ala Khayril-'amal

Read 2 Times

(Hurry towards the best of deeds!)

اَللّٰهُ اَكْبَرُ

Allahu Akbar

Read 2 Times

(Allāh is greater than anything else)

لَا إِلَهَ إِلَّا اللَّهُ

La ilaha illal-lah

Read 2 Times

(There is no god except Allāh)

﴿ Iqāmah ﴾

اللَّهُ أَكْبَرُ

Allahu Akbar

Read 4 Times

(Allāh is greater than anything else)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu an la Ilaha Illal-lah

Read 2 Times

(I bear witness that there is no god except Allāh)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ashhadu anna Muhammadan Rasulul-lah

Read 2 Times

(I bear witness that Muhammad is the Messenger of Allāh)

أَشْهَدُ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ

Ashhadu anna Aliyan Amir al-Mo'mineena Waliul-lah

Read 2 Times

(I bear witness that 'Alī, The Commander of the Faithful is the Friend of Allāh)

حَيَّ عَلَى الصَّلَاةِ

Hayya Alas-Salaah

Read 2 Times

(Hurry towards the Ṣalāt!)

حَيَّ عَلَى الْفَلَاحِ

Hayya Alal-falaah

Read 2 Times

(Hurry towards prosperity!)

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Hayya 'ala Khayril-'amal

Read 2 Times

(Hurry towards the best of deeds!)

قَدْ قَامَتِ الصَّلَاةُ

Qad qaamatis- Salaah

Read 2 Times

(The Ṣalāt is being established!)

الله أكبر

Allahu Akbar

Read 2 Times

(Allāh is greater than anything else)

لا إله إلا الله

La ilaha illal-lah

(There is no god except Allāh)

« The Method of Reading Our Ṣalāt »

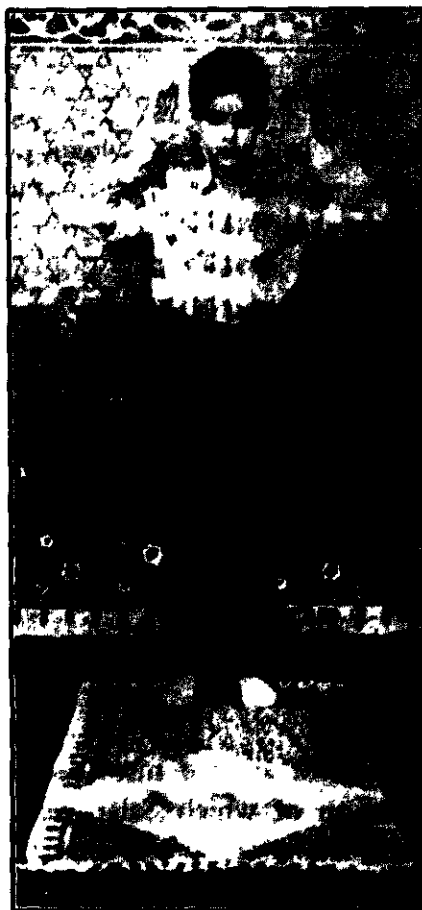
When we are praying, we must pay attention and realize who we are standing in front of, who we are speaking to, and that we are in the presence of Allah (SWT). Our Ṣalāt, therefore, must be performed correctly and in its entirety, and especially those eleven things which are Wājib in the Ṣalāt, must be completely and properly performed. The things which make our Ṣalāt void, such as eating, drinking, laughing, speaking along with the other things must be avoided.

Since we are now acquainted with the etiquette of reading our Ṣalāt, we will now give a summary of how to pray, step by step.

1. First of all, we must face the Qiblah, and after having made our intention of which Ṣalāt we are about to perform, whether it be Fajr, Zuhur, or... we specify that we are praying this Wājib Ṣalāt with the intention of seeking nearness to Allah (SWT) and in compliance to His order.

2. Then, we recite the Takbiratul Ihrām in the following way, by raising both the hands until they are parallel to our ears and then we say:

الله أكبر
Allāhu Akbar
(Allāh is greater than anything else)



اللَّهُ أَكْبَرُ

Allahu Akbar

(Allah is greater than anything else)

3. We then lower our hands and rest them on our thighs and start by reciting Sūrah al-Fātiha, followed by another Surah of the Holy Qur'ān

﴿Sūrah al-Fāṭihah﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillah bir Rahmaanir Raheem

1. In the name of Allah, the Most Beneficent, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-hamdu-li-Llahi Rabbil-aalemeen

2. All praise is due to Allah, Lord of the Worlds.

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmaanir Raheem

3. The Most Beneficent, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ

Maaliki Yawmid Deen

4. Master of the Day of Judgement

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaaka na'budu wa Iyyaaka nasta'een

5. You alone (Allāh) do we serve and You alone (Allāh) do we ask for help.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdinas sirraatal mustaqeem

6. Keep us on the right path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾

*Siratal-ladkina an'amta 'alayhim, Ghayril maghadhuubi 'alayhim wa-ladl
dhaleen*

7. The path of those whom You have bestowed favours. Not (the path) of those upon whom Your wrath is brought down on, nor of those who go astray.

﴿ Sūrah al-Tawhīd ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismil laahir Rahmaanir Raheem

In the name of Allāh, the Beneficent, the Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul Huwal-laahu Ahad

1. Say: He, Allāh, is One.

اللَّهُ الصَّمَدُ

Allāhus Samad

2. Allāh is He on Whom all depend.

لَمْ يَلِدْ وَلَمْ يُولَدْ

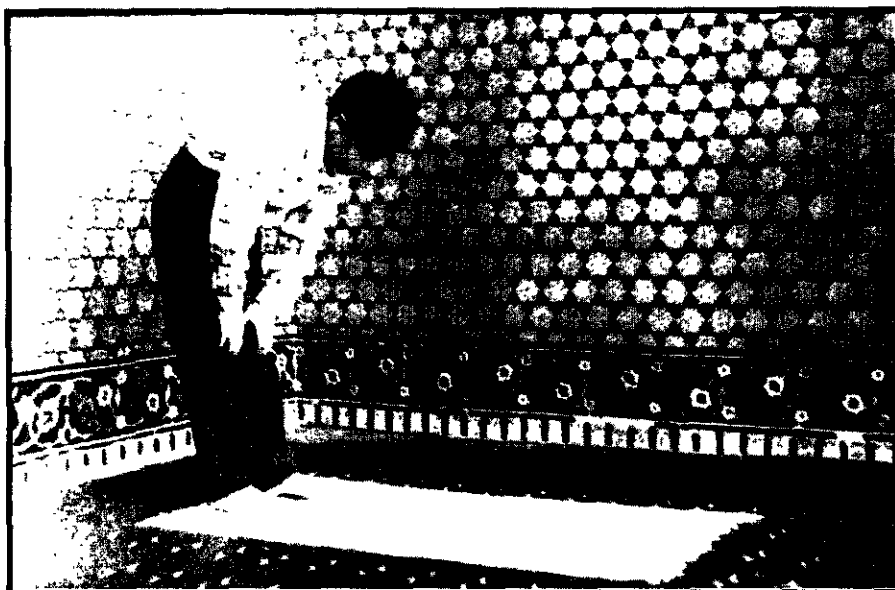
Lam yalid wa lam yoolad

3. He begets not, nor is He begotten.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Wa lam yakun lahooh Kufuwan ahad

4. And none is like Him.



. After reciting Sūrah al-Ḥamd and the second Sūrah, we go into the position know as Rukū', in which we bend at the waist and place our hands on our knee caps and then say the following line once (our body must be completely motionless):

Subhaana Rabbiyal' Azheemi wa bi-hamdih
(Glory and Praise be to my Lord, the Magnificent)

We can also say the following line three times, instead of the above line:

Subhaanal-laahe
(Praise be to Allāh)



5. After that, we stand up straight, and while standing, we recite:

سُبْحَانَ اللَّهِ لِمَنْ حَمِيدَهُ. اللَّهُ أَكْبَرُ

Sabhu' Allahu liman hamidah. Allahu Akbar

(Allah hear the one who praises Him. Allah is greater than anything else.)

6. Then we go into Sajdah, and while in Sajdah, we say the following:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Subhaana Rabbiyal' A'laa wa bihamdih

(Glory and Praise be to my Lord, the Highest)

We can also say the following line three times, instead of the above line:

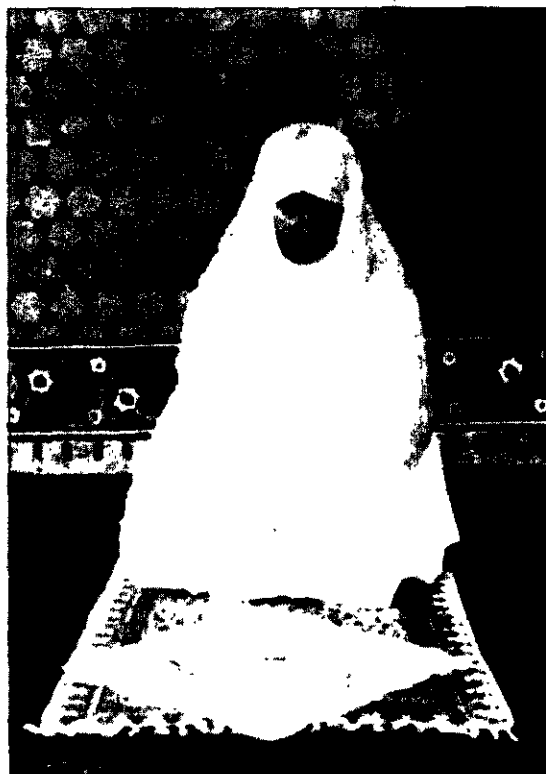
سُبْحَانَ اللَّهِ

Subhaanal-laah

(Praise be to Allah)

While in the position of Sajdah, seven parts of our body must be touching the ground; and these include:

1. Forehead
2. Palms of both the hands
3. Both knees
4. Tips of the big toes



7. Once we have completed the first Sajdah, we lift our head off of the ground, and while sitting, we say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ. اللَّهُ أَكْبَرُ

Astaghfirul-laaha Rabbi wa Atoobu Ilayhi. Allahu Akbar.
(I ask forgiveness from Allāh, my Lord and to Him I turn in repentance. Allāh is the greatest.)



8. We then go back into Sajdah. While in Sajdah, we say the following line once:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Subhaana Rabbiyal 'A'laa, wa bihamdih
(Glory and Praise be to my Lord, the Highest)

We can also say the following line three times instead of the above line:

سُبْحَانَ اللَّهِ

Subhaanal-laahe
(Praise be to Allāh)

Up until this point, we have finished one complete Rak'at of the Ṣalāt.



9. We then stand up, and as we are getting up, we should recite the following:

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

Bihawlil-laahi wa quwwatihi aqoomu wa aq'u'du

(By the permission and power of Allāh I stand and sit)

10. The second Rak'at is performed just the same way as the first Rak'at, however after the second Sūrah, it is better that we perform Qunūt (as is shown in the above photograph). In Qunūt, it is sufficient if we recite any Duā', even if we just recite Ṣalawāt on the Prophet and his family once, or even if we simply say the following one time:

سُبْحَانَ اللَّهِ

Subhaanal-laah

(Praise be to Allah)



It is better however, that we recite the following Duā':

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَفِنَا عَذَابَ النَّارِ

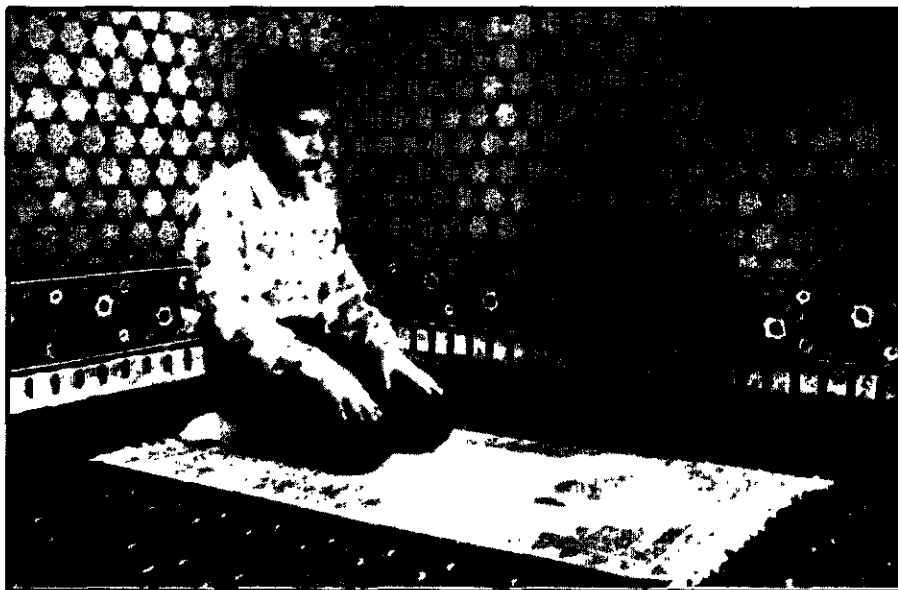
*Rabbanaa Aatina Fid-dunyaa hasanata wa Fil-akhirate hasanata wa
Qinnaa 'Adhaab an-Naar*

(O' Our Lord! Give us good in this world and in the hereafter
and save us from the punishment of the hell fire.)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

Allahumma. Salli 'Alaa Muhammadin wa 'Aale Muhammad
(O' Allāh! Send your blessings upon Muhammad
and the family of Muḥammad)

﴿ Tashahud ﴾



11. After the Qunūt, we go into Rukū' and Sajdah, and after the second Sajdah, we sit, and while our body is stationary, we recite the Tashahud

الْحَمْدُ لِلَّهِ

Alhamdu'lillah

(All praise is due to Allāh)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

Ashhadu an Laa Ilaaha illal-lah, Wahdahu laa sharika lah.
(I bear witness that there is no god except for Allah, the One who has no partners.)

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Wa ashhadu anna Muhammadan 'Abduhu wa Rasooluh.
(And I bear witness that Muhammad is His servant and Messenger.)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma salli 'Alaa Muhammadin wa 'Aale Muhammad
(O' Allah, send your blessings on Muhammad and the family of Muhammad.)

﴿ Salām ﴾



At the end of the Salāt, after the recitation of the Tashahud, we recite the Salam in the following manner:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

As-salaamu 'alayka ayyuhan Nabiyyu wa Rahmatul-laahi wa barakaatuh
(May the peace, mercy and blessings of Allāh be upon you O' Prophet.)

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

As-salaamu 'alayna, wa 'alaa 'Ibaadil-laahis Saaliheen
(Peace be upon us and upon the righteous servants of Allāh.)

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

As-salaamu 'alaykum wa rahmatal-laahi wa barakaatuh
(May the peace, mercy and blessings of Allāh be upon you all.)

After the Salāt has finished, it is better to recite the Takbīr three times and each time, we should raise our hands so that they are parallel to our ears:

اللَّهُ أَكْبَرُ

Allahū Akbar
(Allah is Greater than anything else)

﴿ Tasbīhāt al-Arbāh ﴾

If we are praying a three or four Rak'at Salāt, then after reciting the Tashaḥud in the second Rak'at, we immediately stand up and recite the Tasbīhāt al-Arbā'h three times:

*Subḥānallāhi wal-ḥamdu lil-lāhi wa lā illaha
illallāhu wal-lāhu Akbar*

(Glory be to Allāh and praise be to Allāh and there is no god except
Allāh and Allāh is Greater than anything else)

We then go into Rukū' followed by Sajdah, and after performing the two Sajdahs, we recite the Tashahhud and Salām. If we are reading a four Rak'at Salāt, then we read one more Rak'at just as the third Rak'at and finish off the Salāt with the Tashhahud and Salām.

◀ Things that make the Ṣalāt void ▶

Twelve things make the Ṣalāt void:

1. If during the Ṣalāt, one of the conditions that is necessary for the Ṣalāt to be correct goes away, then the Ṣalāt is void. For example, one realizes that he is praying in a usurped place, a place that is stolen, or does not have the permission of the owner.
2. One's Wudhū becomes void.
3. Placing one's hand on top of the other hand, just like most of the Muslims who are not Shī'a do.
4. Saying "Āmin" after reciting Sūrah al-Fātiha.
5. Intentionally or unintentionally turning away from the Qiblah, or turning to the right or left.
6. Speaking intentionally during the Ṣalāt.
7. Intentionally or unintentionally laughing out loud, during the Ṣalāt.
8. Intentionally crying over matters of the world.
9. Breaking the form of the Ṣalāt, for example clapping, jumping up in the air, or anything else.
10. Eating and drinking.
11. Having a doubt in a two Rak'at Ṣalāt whether one has prayed two or three Rak'at, or in the first two Rak'at of a four Rak'at Ṣalāt.

12. Adding or subtracting any of the Pillars of the Salāt, whether it be intentionally or unintentionally. Adding or subtracting those things that are not a Pillar of the Salāt, if done intentionally (then it makes the Salāt void; but if done unintentionally, then it is not a problem).

« The Wājibāt of the Ṣalāt »

There are eleven things that are Wājib in Ṣalāt:

1) Intention (Niyyat)	7) Dhikr
2) Takbīratul Iḥram (Saying Allāhū Akbar)	8) Tashahhud
3) Qiyām (Standing)	9) Salām
4) Rukū'	10) Order (Tartī)
5) Sujūd	11) Continuity (Muwālāt)
6) Recitation	

« The Pillars of the Ṣalāt »

The Pillars (Arkān) of the Ṣalāt are five:

1. Intention (Niyyat)
2. Saying of the Takbīratul Iḥram (Allāhu Akbar to begin the Ṣalāt).
3. Standing motionless at the time of saying the Takbīr, and the standing before going into the state of Rukū'.
4. Rukū'.
5. Two Sajdahs.

﴿ The Place of Ṣalāt ﴾

The place where we want to recite our Ṣalāt, must fulfill the following conditions:

1. The place must be Mubāh, meaning that it is not stolen property.
2. The place must not have any movement; for example, we can not pray our Ṣalāt in a car or on a train while it is moving, except in the case of necessity (such as if the entire time of the Ṣalāt we are on a moving object).
3. The place must not have a small roof such that we can not stand up properly, or that we can not do our Rukū' or Sujūd the way it is supposed to be performed.
4. If the place where we want to pray is Najis, it must not be so moist that the najāsat gets transferred to our body or clothing.
5. The place where we put our forehead must not be higher or lower than four closed fingers, in relation to where our knees are.