

When we do our prayers, we have to do them in the way our Prophet ﷺ told us to.

We say the things he told us to.

We move in the way he told us to.



Today **إِنْ شَاءَ اللهُ** we are going to talk about how we move in our prayer.

Next time **إِنْ شَاءَ اللهُ** we will talk about what we say in our prayer.



As Muslims, we don't make pictures of people and animals. So we are not going to show any pictures of real people praying.



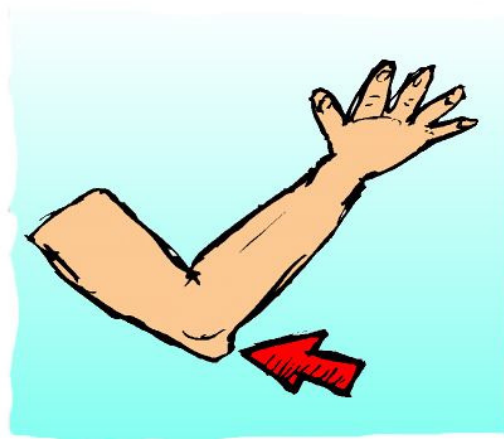
You will have to ask you mum or your dad to show you what to do when you read the next few pages!

The first thing we have to do is know the names of different parts of our body.

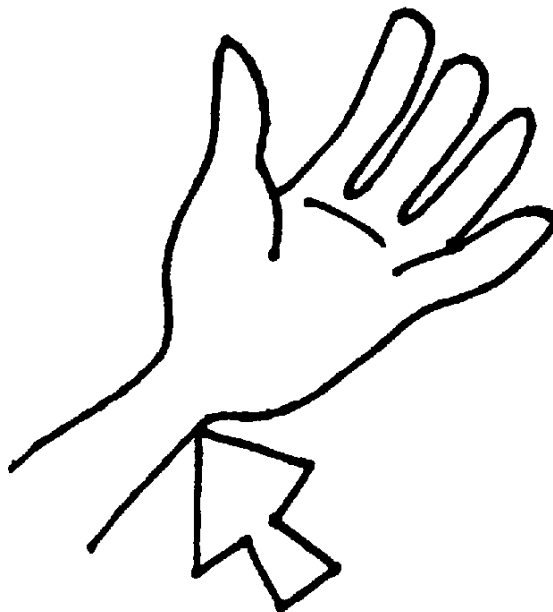
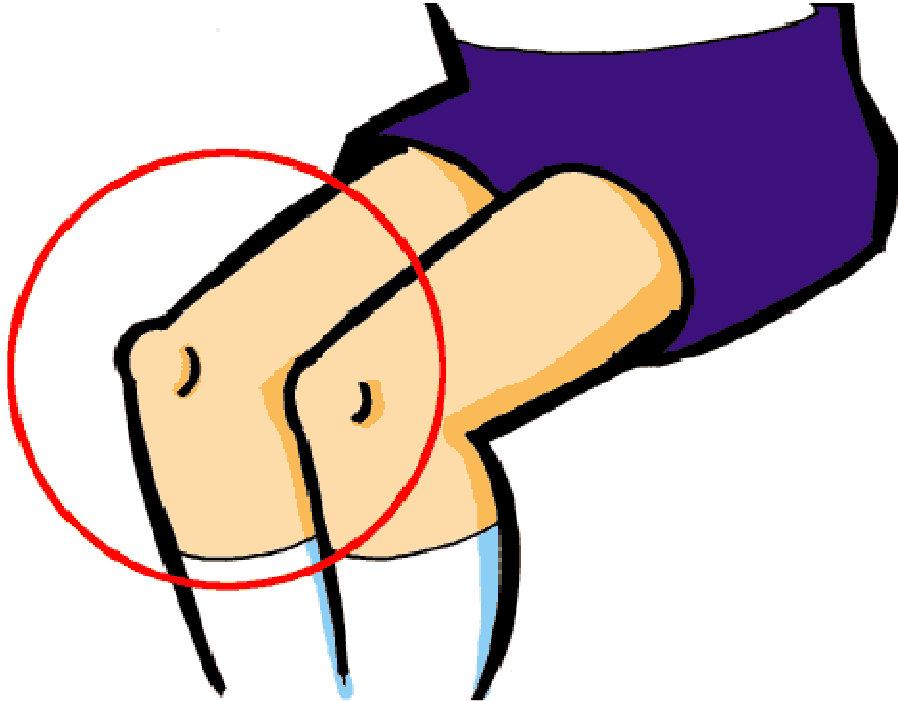
This is the palm of our hand.



This is our elbow.



These are our knees.



This is our wrist.

I don't need to tell you what these are, do I?

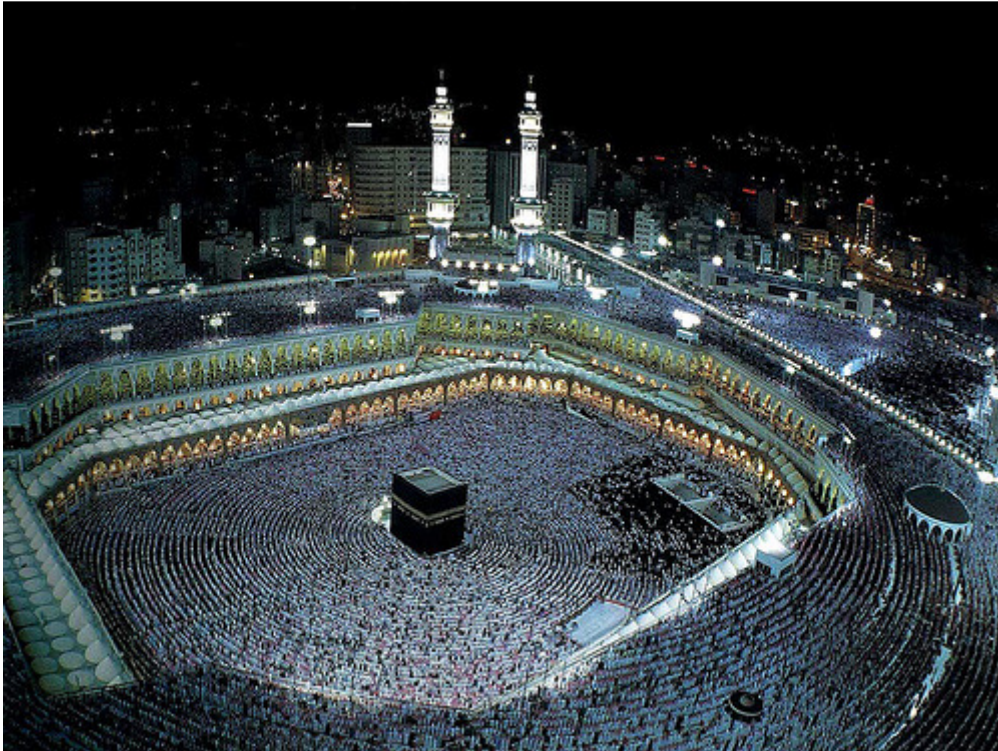
i) your nose

ii) your ears

iii) your back



Wherever we are in the world, we try to face towards the *qiblah*.



We start off our prayer standing up.

We put our fingers together.



We face our palms forward.





We lift our hands up to the level of our ears.

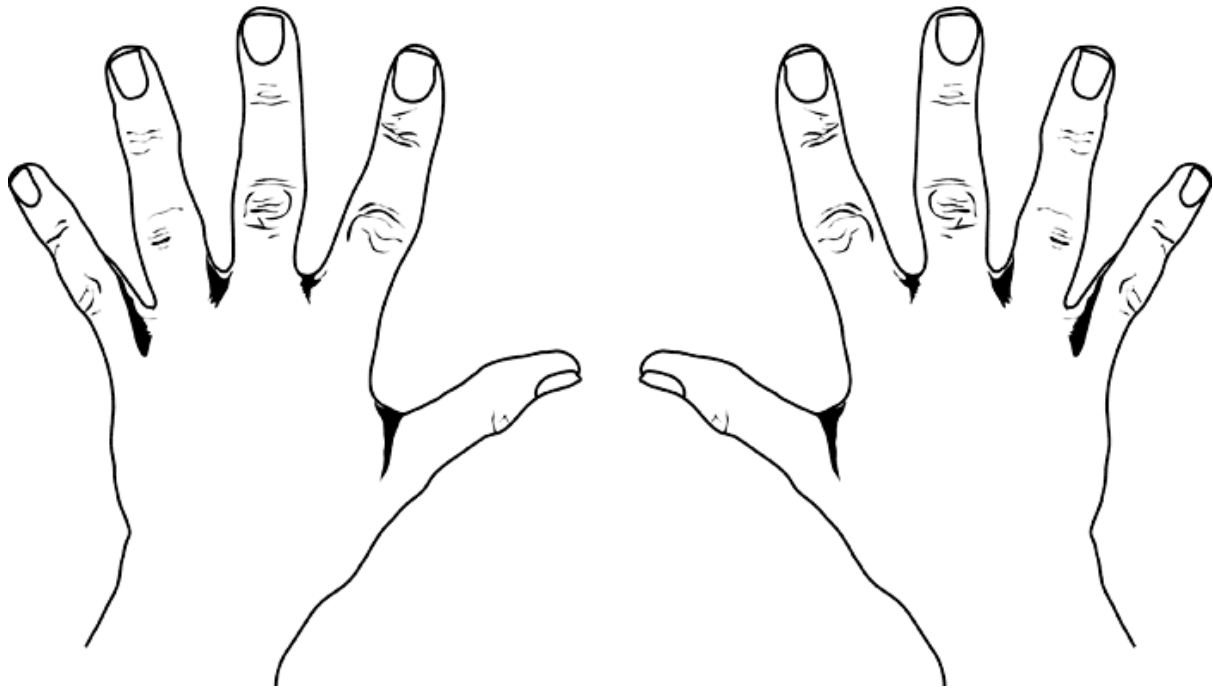


We say Allaahu akbar.

الله أكبر

Then we put our hands on our chest.

Can you remember which is your right hand and which is your left?



Left hand

Right hand

When we put our hands on our chest in prayer, our right hand goes on top of our left hand and our wrist and our forearm.

The next time we move is when we bow down.  
We bow down and put our hands on our knees.  
Our back should be flat and straight.



Our fingers are spread out.



This bowing is called *rukoo'*.

Then we stand up straight again.

We lift our hands up to the level of our ears, like we did at the beginning of the prayer.

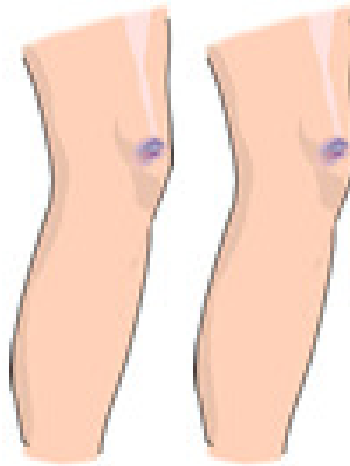


We stand like this for a few seconds so that we feel calm and relaxed.

When we move next-we put our hands and knees and face on the ground.

We put our hands down first.

Then we put our knees on the ground.



Then Our face touches the ground.<sup>1</sup>

We keep our knees and our toes touching the ground.

Our hands stay flat on the ground. Our fingers are together now.



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<sup>1</sup> Referring to the forehead and the nose

How many parts of our body are now touching the ground?

Can you count?



What are those parts?<sup>2</sup>

We put our feet together.

Now we are doing ***sujood***.

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<sup>2</sup> 1) The face (i.e. the nose and forehead)  
2) and 3) The hands  
4) and 5) The knees  
6) and 7) The toes

Then we sit up.

We rest on our feet and our knees.

This is called kneeling.

We put our palms on top of our legs, near our knees.

Our fingers are a bit spread out.





Then we do *sujood* again.

Then we sit up again and stop for a short time,  
kneeling down.

After this sometimes we stand up.



( pause )

But sometimes we stay kneeling down for longer and say some words in Arabic, before we stand up.

It depends which part of the prayer we are in.

We will talk about this soon *inshaa Allah*.



Now we have done one rak'ah of our prayer.

Now we are learning how to pray.



## **Key points for teachers:**

The child will need the adult to demonstrate each part of the prayer, to help cement the child's understanding of the description of the prayer.

Clearly the best reference for this is the Prophet's Prayer Described by the scholar of hadeeth, Shaykh Muhammad Nasir ud deen al Albaanee *rahimahullaah*.

This book is available in an abridged form which lends itself to discussion with the child on a regular, bit by bit basis.

The movements of the prayer can be learned by a child under seven years of age.

The teacher may wish to emphasise the importance of praying calmly and in an unhurried manner to the child so that this becomes second nature to them when they start to pray independently.

Making the child familiar with the standing, bowing, kneeling and prostrating positions will make learning the words that need to be said in each of those positions much easier *inshaa Allah*.

Children learn very quickly from copying people so this is a good chance for the adult to refresh their knowledge of the prayer and their implementation of that knowledge.