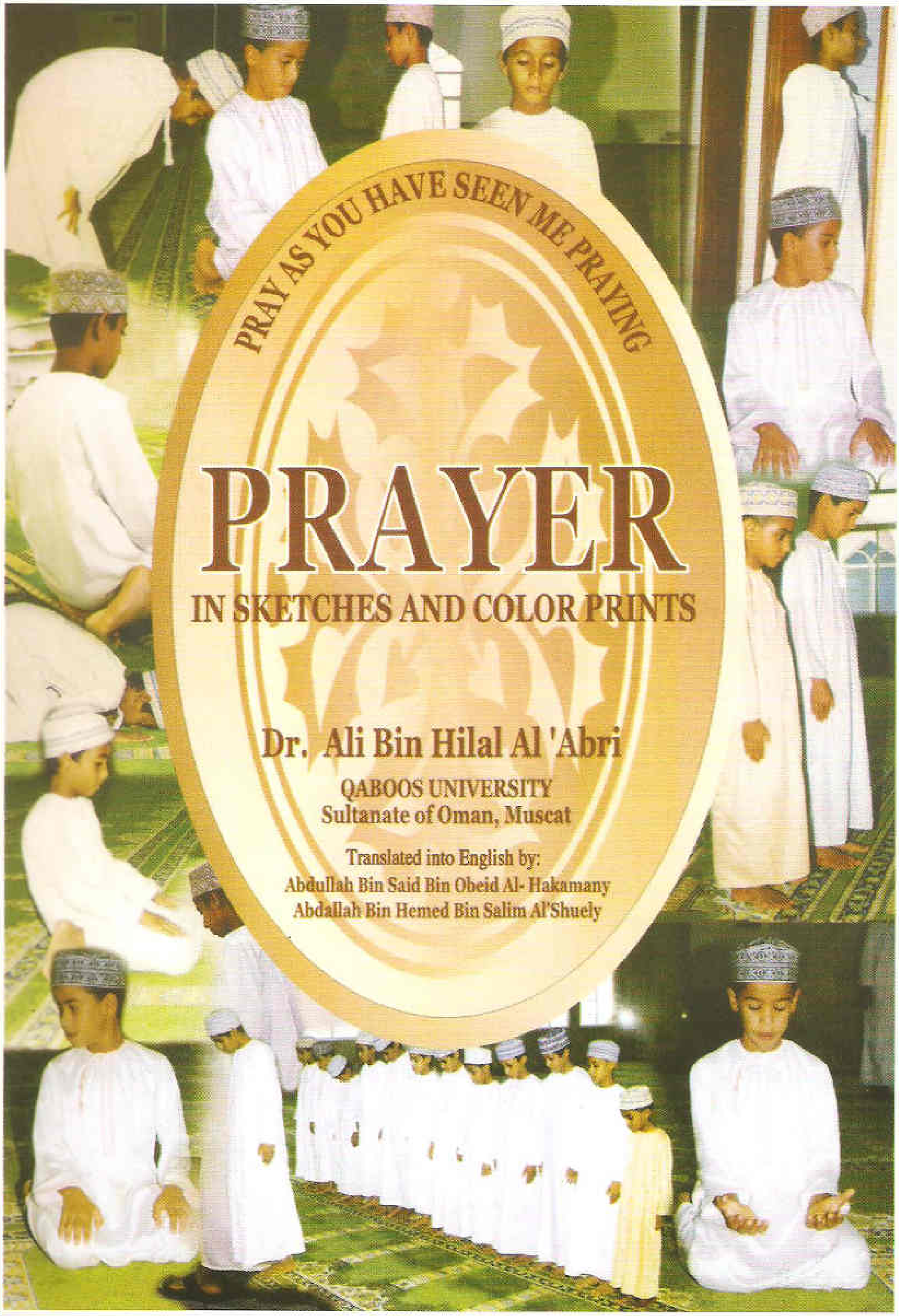


PRAYER

IN SKETCHES AND COLOR PRINTS

Dr. Ali Bin Hilal Al 'Abri

QABOOS UNIVERSITY
Sultanate of Oman, Muscat

Translated into English by:
Abdullah Bin Said Bin Obeid Al- Hakamany
Abdallah Bin Hemed Bin Salim Al'Shuely

آیین زندگی

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PRAY AS YOU HAVE SEEN ME PRAYING

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INTRODUCTION:

PRAISE be to Allah the Cherisher and Sustainer of the Worlds, Who by his grace and favour perfected His creed and completed His blessings on us all. Allah S.W.T. said:

﴿اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينا﴾

"To-day, I have perfected your religion for you and completed My blessings on you and approved Islam as a way of life for you. (Suratul Maidah 3).

May blessings and peace be upon the best of Allah's creation, the rightly guided leader of the pious, the last and final Messenger - Muhammad, and upon his family and companions and those who follow Allah`s way and abide by His religion and call for it until doomsday.

It is one of the greatest favors of Allah that He made us amongst the nation of Islam and the bearers of His book - the "Holy Qur'an". Regardless of the attempts by a Muslim to be thankful, this favor can only be repaid by strictly following the teachings of Islam, obeying its rules, abstaining from breaking its prohibitions, carrying out its rites and conforming to its law.

No doubt that the obligation of prayer is one of the greatest obligations and the most important pillar of Islam after the testimony of faith. This is according to the Prophet's saying, peace be upon him:

(بني الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت من استطاع اليه سبيلا)

"Islam is built on five pillars, namely: Testimony that there is no one worth worshiping except for Allah, and that Muhammad is His messenger, establishing regular prayers, payment of alms, fasting during the month of Ramadhan, and performing pilgrimage to the sacred house of Allah, for those who can afford".

Prayer in Islam is like a pillar of a tent. It is the chief support holding up Islam. The Prophet, peace be upon him, said:

(لكل شيء عمود وعمود الدين الصلاة وعمود الصلاة الخشوع وخيركم عند الله أتقاكم).

"Every thing has a pillar, and the pillar of Islam is prayer, and the pillar of prayer is submissiveness, and the best of you with Allah are those of you who are the most fearful of Allah".

The Prophet, peace be upon him, has ordered us to observe and learn this obligation, and to teach it to our children when they are seven years of age. Thus upbringing them under the banner of Islam so that they may become righteous servants of Allah and honest people. He, peace be upon him, said, "

(مُرُوا أَوْلادَكُمْ بِالصَّلاةِ إِذا بلَغوا سبْعاً واضْرِبُوهُمْ عليْها إِذا بلَغوا عشْرا وفَرِّقُوا بيْنَهُمْ في الْمضاجِع)

"Instruct your children to pray when they reach seven and punish them if they neglect prayer when they are ten, and separate them from each other in beds".

On this basis we have prepared this booklet, which lays down the teachings, and code of practice, necessary for those who wish to perform this major duty in Islam in the right way. We have attempted to simplify the teachings by inserting tables and pictures showing step by step how to perform the ritual of ablution and that of prayer, thereby trying to correct a lot of mistakes that are made by even the elderly and the learned ones contrary to the sayings and actions relayed from the jurisprudence of prayer.

We pray to Allah for His forgiveness, and ask Him to accept from us all our deeds, and make our worship sincere for His sake, and surround us with His help, His support and His assistance for He is the best Sponsor and the best Supporter.

Abu Ghalib

Rabiu -lawwal 1422H

2001 June

THE IMPORTANCE OF PRAYER AND ITS PLACE IN ISLAM

Islam has attached great importance to this pillar, as is obvious in the Quranic verses and the Prophetic sayings, which urge maintenance of the regular prayer with its rules and rites as an obligation.

The Prophet, peace be upon Him made this pillar the criterion distinguishing belief from unbelief, and faithfulness from unfaithfulness. He, peace be upon him, said:

(الْعَهْدُ الَّذي بَيْنَنا وبَيْنَهُمُ الصَّلاةُ فَمَنْ تَرَكَها فَقَدْ كَفَر)*

"The vow distinguishing between us (the muslims) and them (the non-muslims) is prayer. Whoever abandons it is unfaithful". The Prophet, peace be upon Him, illustrated the place of prayer amongst other obligations of Islam by saying:

(رأس الأمر الإسلام وعموده الصلاة وذروة سنامه الجهاد في سبيل الله).

"The head of the whole matter is Islam (submission to the will of God), its pillar is prayer and its summit is struggle for the cause of God".

Allah has promised a great reward for those who maintain regular prayers. The Prophet, peace be upon him, said:

(الصَّلَواتُ الْخَمْسُ والْجُمْعَةُ إِلى الْجُمْعَةِ ورَمَضانُ إِلى رَمَضانَ مُكَفِّراتٌ ما بَيْنَهُنَّ إِذا اجْتَنَبَ الْكَبائِرَ)*

"The establishment of the five daily prayers, and the Friday prayer on a weekly basis and fasting the month of Ramadhan on a yearly basis are the causes of expiation of the sins committed between them provided the major sins are avoided". And in pointing out the rewards of prayer, He, peace be upon him, said, "

(مَنْ حافظ عليْها كانتْ لهُ نورًا وبُرْهانا ونجاة يوْم القِيامةِ)*

"Whoever maintains prayer, it will turn into light for him and will be an evidence of his faith and a cause of his salvation on the day of judgement".

As regards to the effect of prayer on the individual as well as on society as a whole, it is sufficient to mention how Allah (SWT) described it.

﴿إن الصلاة تنهى عن الفحشاء والمنكر﴾ (العنكبوت / ٤٥)

"Surely prayer restrains from indecent and evil acts".
(Suratul Ankabut: 45).

The Prophet's portrayal of the effect of prayer was more illustrative when He said to His Companions:

(أرأيْتُمْ لوْ أنَّ نهْرًا ببابِ أحدِكُمْ يغْتسِلُ مِنْهُ كُلَّ يوْمٍ خمْسَ مرَّاتٍ ما تقولُون هلْ يبْقى مِنْ درنِه شيءٌ قالُوا لا يبْقى مِنْ درنِه شيْءٌ قال ذاك مثلُ الصَّلواتِ الْخمْسِ يمْحو اللَّهُ بها الْخطايا)

"Look, if there were a river at the door of one of you, in which he would bath five times a day, would any of his dirt be left?" They said: "No". He said, "Likewise the five prayers, for with them Allah wipes out one's sins".

Thus, prayer reforms the soul, brightens the mind, refines the nature, and supplies the Muslim's belief with great power which enables him to control his heart, his mind, his emotions, and his feelings. It is also the nourishment of the soul just like food nourishes the body.

My brother, in Islam! Don't you like to be amongst those whom Allah blesses in their lifetime and their livelihood? Don't you like to be amongst those who will come on The Day of Judgement with the signs of prayer and ablutions imprinted on their foreheads and limbs?

Don't you want to be amongst those who on the day of resurrection will not be grieved by the greatest terror, and will be met by the angels with their greetings: "This is your day, which you were promised". That day the criminals and the disobedient will be asked:

﴿مَا سَلَكَكُمْ فِي سَقَرَ، قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾.

"What has caused you to enter Hell?" They will say, "We were not of those who used to offer prayers". 3

Wouldn't you like to be amongst the successful believers who strictly guard their prayers? Prayer does not take a lot of your time. The longest prayer, which is the night prayer (Isha) with four Rak'ats, when prayed together with its Sunnah and Witri, does not take more than 15 minutes. The total time spent on the regular prayers during the whole day does not amount to 50 minutes. If these minutes of your time are spent on prayer, you will

win an eternal comfort and an endless reward in paradise. On the other hand, if you neglect prayer, what a sorrow and regret you will get. It is an endless punishment in a blazing fire. "

﴿ لا يصْلاها إلَّا الْأشْقى، الَّذي كذَّب وتولَّى ﴾.

"None shall burn in it but the most wretched one, who denies and turns away". (Surat Al-Lail - 15/16)

So, brother in Islam, turn your face to Allah without delay and maintain this great worship and obligation, which is the symbol of your religion and your nation, and the way to your success in this life and hereafter. Indeed, lifetime is short, the way ahead is long, and the end is either eternal heaven for those who obeyed Allah, or eternal hell for those who disobeyed Him. May Allah help you and me maintain prayer so that we may be amongst the successful.

FIRST IMPORTANT ISSUES CONCERNING ABLUTION (WUDHUU)

The Prophet, peace be upon him said:

((من يرد الله به خيرا يفقهه في الدين))

"Whoever Allah wishes to bless He gives him knowledge of religion".

TYPES OF WUDHUU

Wudhuu can be classified into four main types, depending upon the purpose and intention of performing it, as is shown below.

Obligatory (Fardh) for :

1. The five daily prayers
2. The Friday prayer.
3. The funeral prayer when compulsory.
4. Tawaf al Ifadha (during Hajj)
5. Tawaf alUmra.

Optional (Sunna) for:

1. The optional prayers (Sunan).
2. Tawaf al Widaa (during Hajj and Umra).
3. Touching the Holy Qu'ran.
4. One who has had sexual discharge and wants to sleep without taking a bath.
5. Going to sleep.

Virtuous (Fadhila) for:

1. Reading the Holy Qu'ran
2. Invocation to Allah.
3. Entering the mosque.

Permissible (Mubaah) for:

1. Travelling by sea
2. Being in a state of purity.

MANNERS OF RELIEVING ONESELF

IN TOWN

One should not releive himself:

1. In the pathways.
2. In someone's house without permission
3. Under trees
4. In gardens and farms.

OUTDOORS

One should:

1. Move and hide away from others.
2. Not face or give one's back to the Qibla
3. Avoid facing the wind.
4. Seek soft ground and low places.
5. Avoid holes, and ruins of old houses.

GENERAL MANNERS IN BOTH CASES AND IN TOILET.

1. When entering the toilet one should enter with his left foot first and should seek the protection of Allah by saying, "O! Allah I take refuge with you from male and female demons.
2. In the toilet one should avoid speaking or listening to general conversations or responding to a greeting.
3. It is not permissible to relieve oneself on sanctified things like books etc.
4. It is not permissible to relieve oneself while standing, except if there is an excuse or good reason for that.
5. It is not permissible to eat, drink or read while relieving oneself.
6. Using the left hand one should wipe up the remaining impurities from one's passages three times with paper or stones or any other solid thing, but not bones or dung; as they are food for Jinn and their riding animals.
7. To get rid of the remaining last drops of urine in the penis: the penis is to be pulled and pressed gently.
8. After wiping up the remaining impurities one must clean one's passage with water using the left hand.
9. When leaving the toilet one should leave with one's right foot first and say: "O! God I beg Your forgiveness".
10. One should not relieve oneself in running or stagnant water.

IMPORTANT NOTES

DEAR BROTHER\ SISTER IN ISLAM REMEMBER:

1. The supplication while performing ablution is not obligatory. One should only make an intention and say "BISMILLAH". However it is preferred to say the supplication so as to keep the heart and the mind busy with worship during ablution.
2. In order for the ablution to be valid water must reach the entire parts that are supposed to be washed. Therefore make sure that it reaches the sole of the foot, the heel, as well as between the toes and fingers. Since shedding water alone is not enough, the hands should be used to rub those areas.
3. Speaking during ablution is undesirable except when replying to greetings.
4. Don't dry up the washed parts of your body after performing the ablution unless it is cold or there is a sandstorm.
5. If any of the parts that must be washed is not washed intentionally or unintentionally the ablution will be invalid.
6. Don't waste water.
7. When performing one's ablution each bodily part must be washed right after the other without leaving a gap of time.
8. When performing one's ablution one is to follow the prescribed sequence as follows: (a) Cleansing the mouth three times. (b) Sniffing up and blowing out the water three times. (c) Washing the face three times. (d) Washing the right arm and then the left arm. (e) Wiping the head with wet hands and then the ears. (f) Washing the right foot and then the left foot.
9. If blood oozes out continuously from a wound or from the nostrils and the time of prayer has come, then the afflicted part should be covered and the person should perform ablution and pray immediately. No blame on him or her for that.
10. A woman who bleeds outside her normal period must perform ablution for every prayer.
11. The ablution won't be complete with make-up or other cosmetics that prevent water from reaching the skin, fingernails or toenails.

SECOND :

HOW TO PERFORM ABLUTION

Allah the Exalted says:

﴿ يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ﴾ (المائدة: ٦).

"O you who believe! When you rise for prayer, wash your faces and your hands to the elbows, and wipe your heads (with water), and (wash) your feet to the ankles". Surat Al-Maidah /6.

The Prophet, peace be upon him, said:

(لاصلاة لمن لاوضوء له)

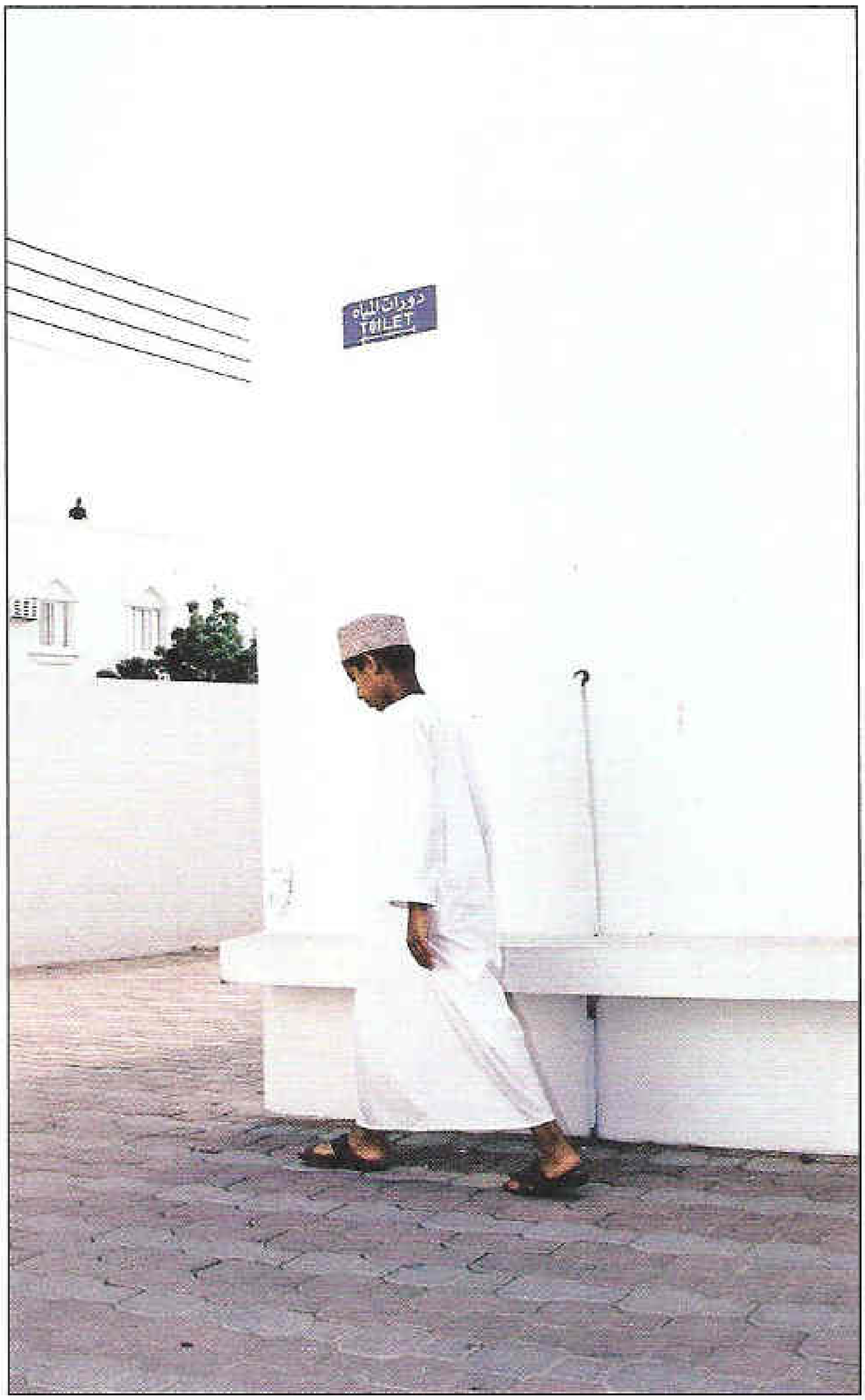
"No prayer is valid of whoever neglects ablution".

He also said:

(الطهور شطر الإيمان).

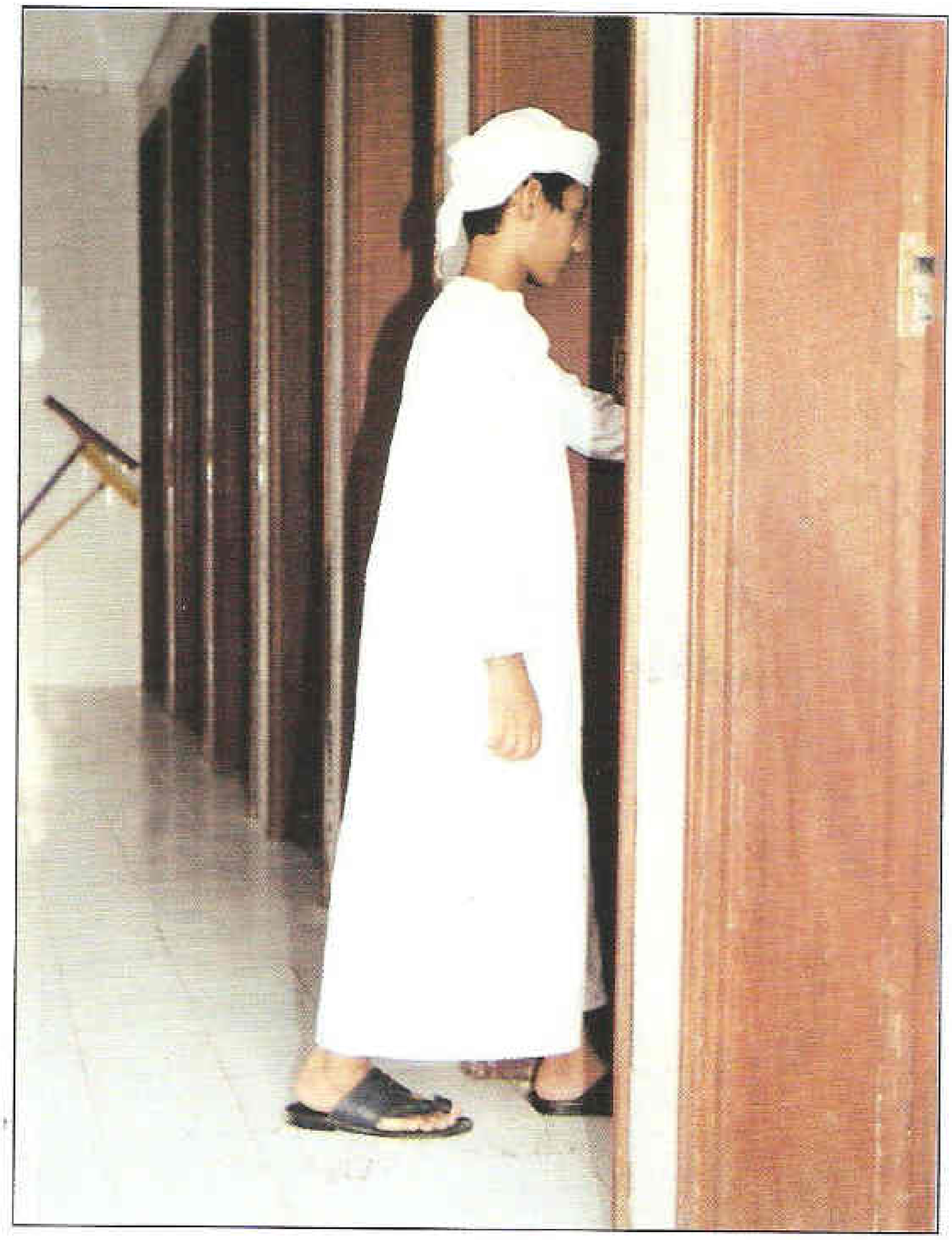
"Cleanliness is half of the faith".

First:



Going to the toilet to relieve oneself and then to perform ablution for prayers.

Second:



Enter the toilet with the left foot first and say:

(اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ)

"ALLAHUMMA INNIY AUDHU BIKA MINAL-KHUBUTHI WAL-KHABAITH"

"Oh Allah, I take refuge with You from male and female demons".

Third:



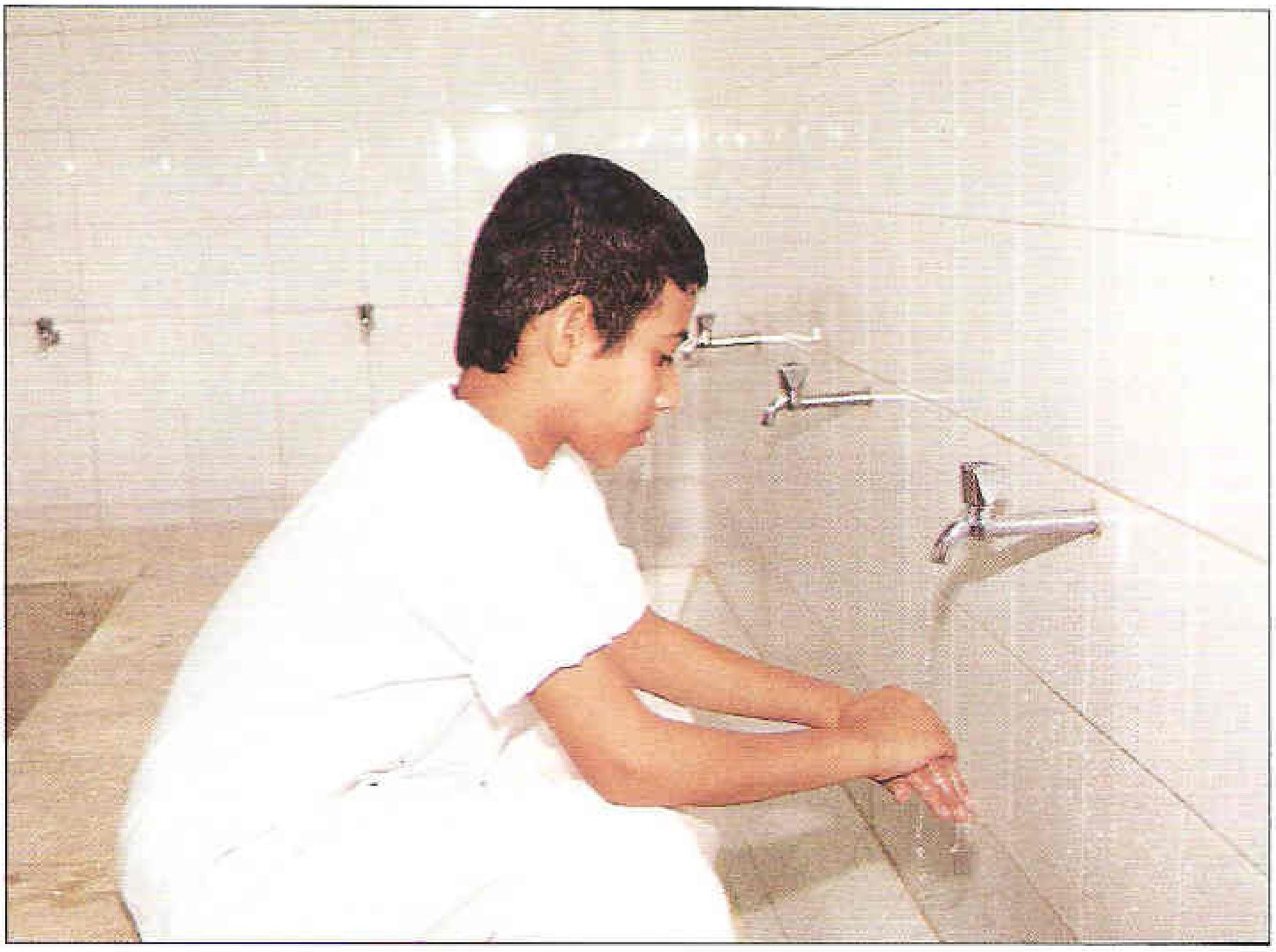
Exit from the toilet with the right foot first and say:

غفرانك

"GHUFRAANAK"

"O! God I beg Your forgiveness".

Fourth:



Make an intention in the heart to take away the state of ritual impurity from your body by performing ablution for the sake of Allah. Then say:

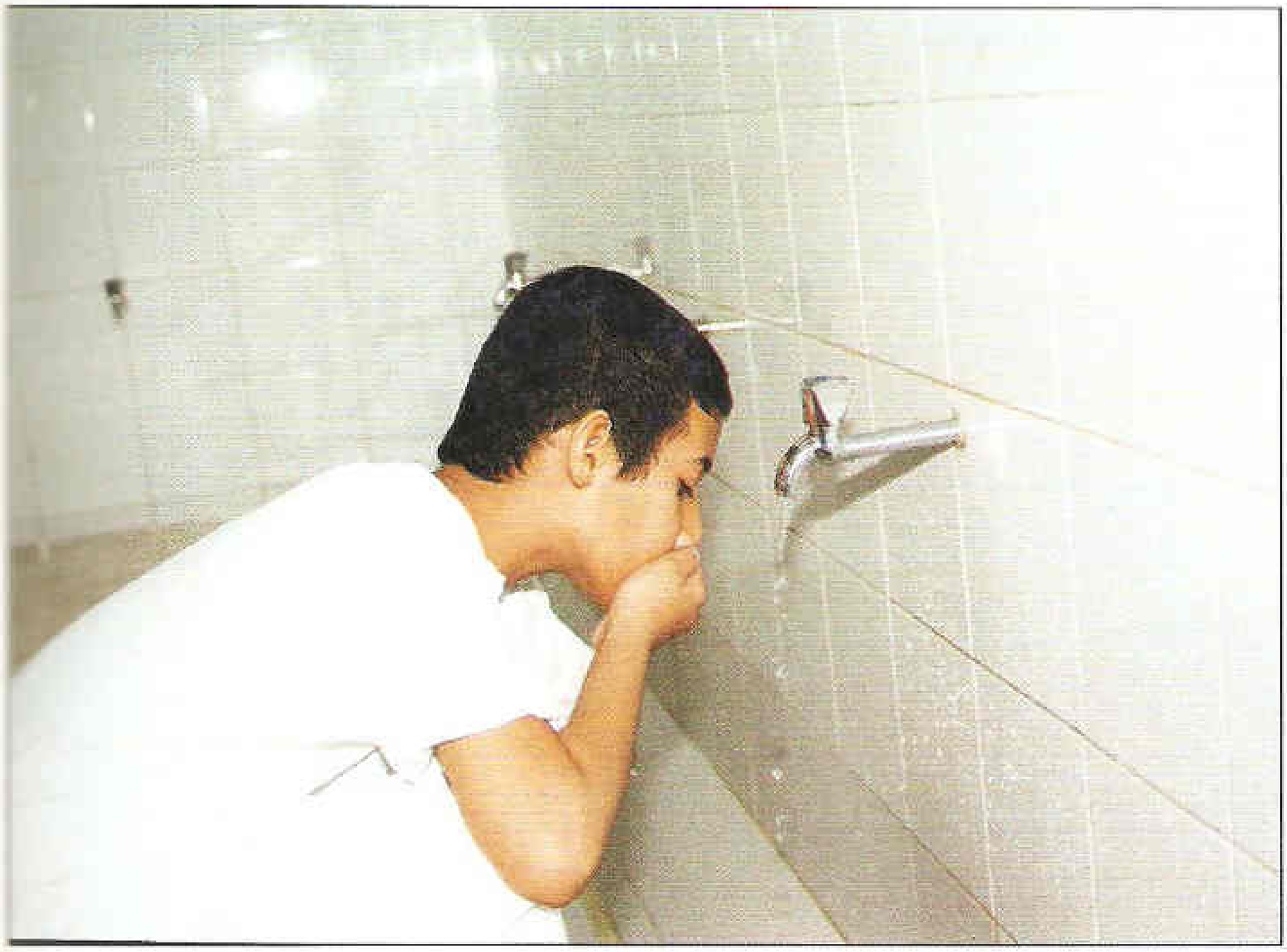
﴿ بسم الله ﴾

"BISMILLAH"

"In the name of Allah".

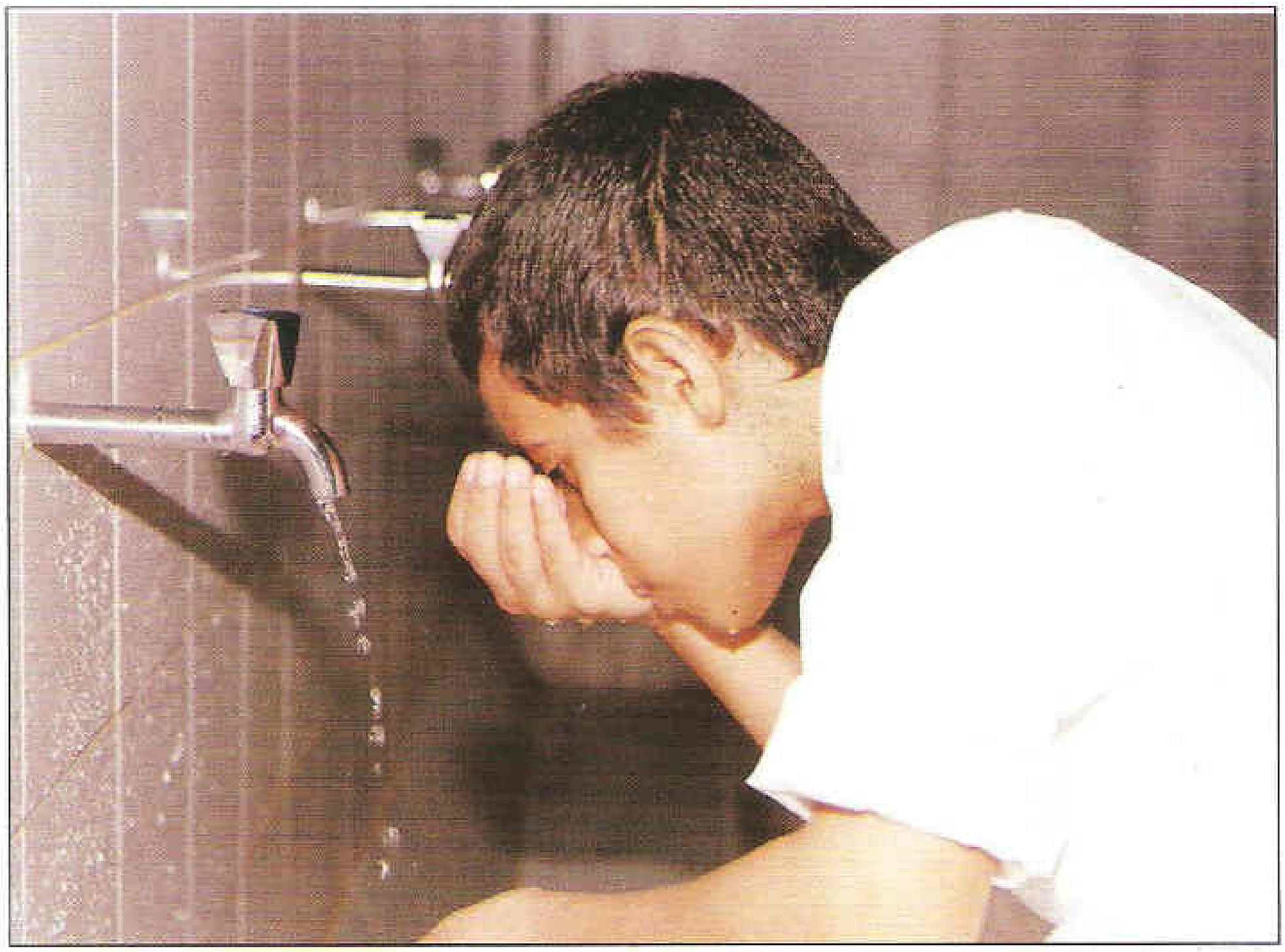
Then wash the hands to the wrists.

Fifth:



With the right hand take a little bit of water and rinse the mouth three times.

Sixth:



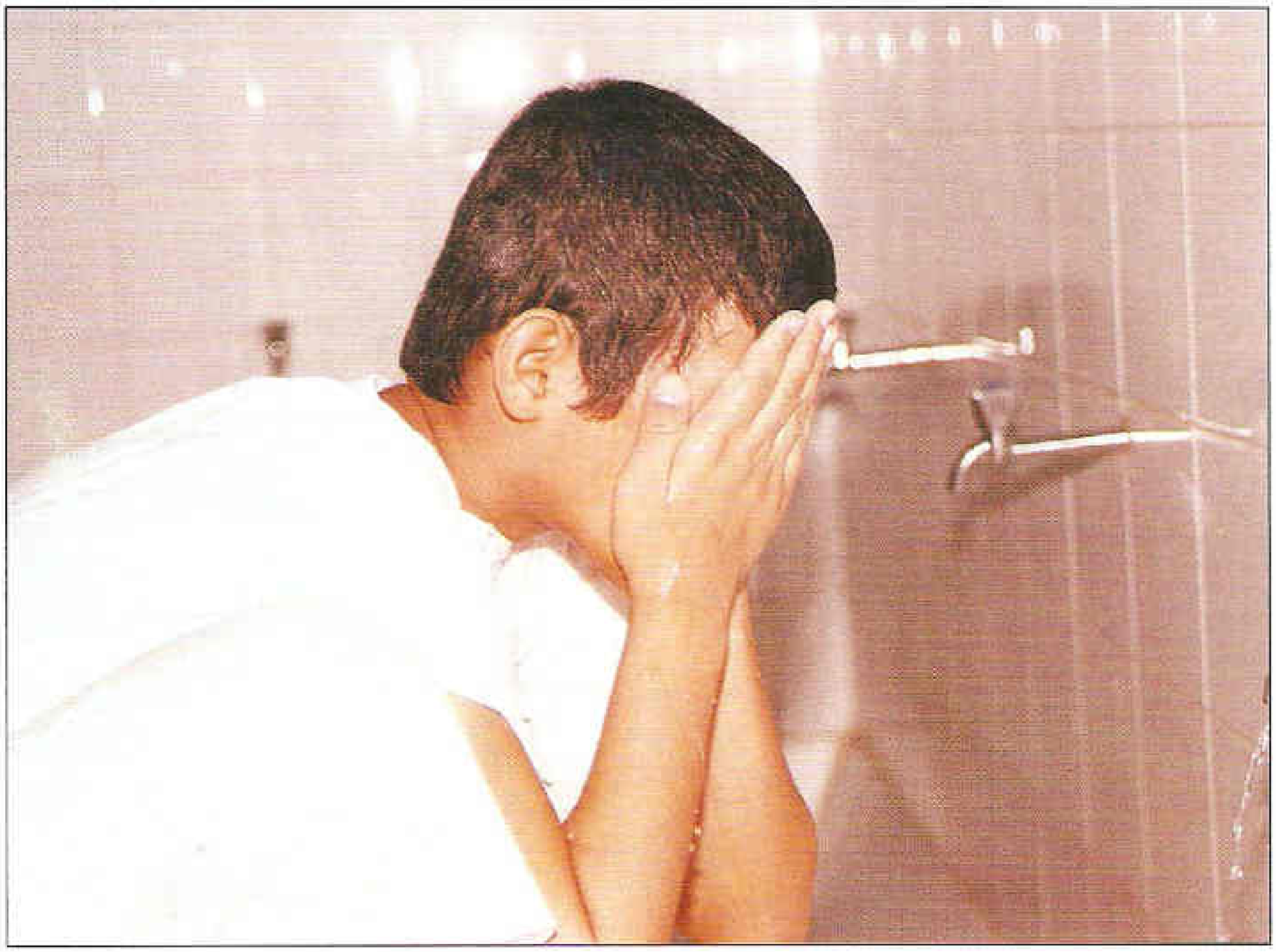
With the right hand put water into your nostrils and sniff it up.

Seventh:



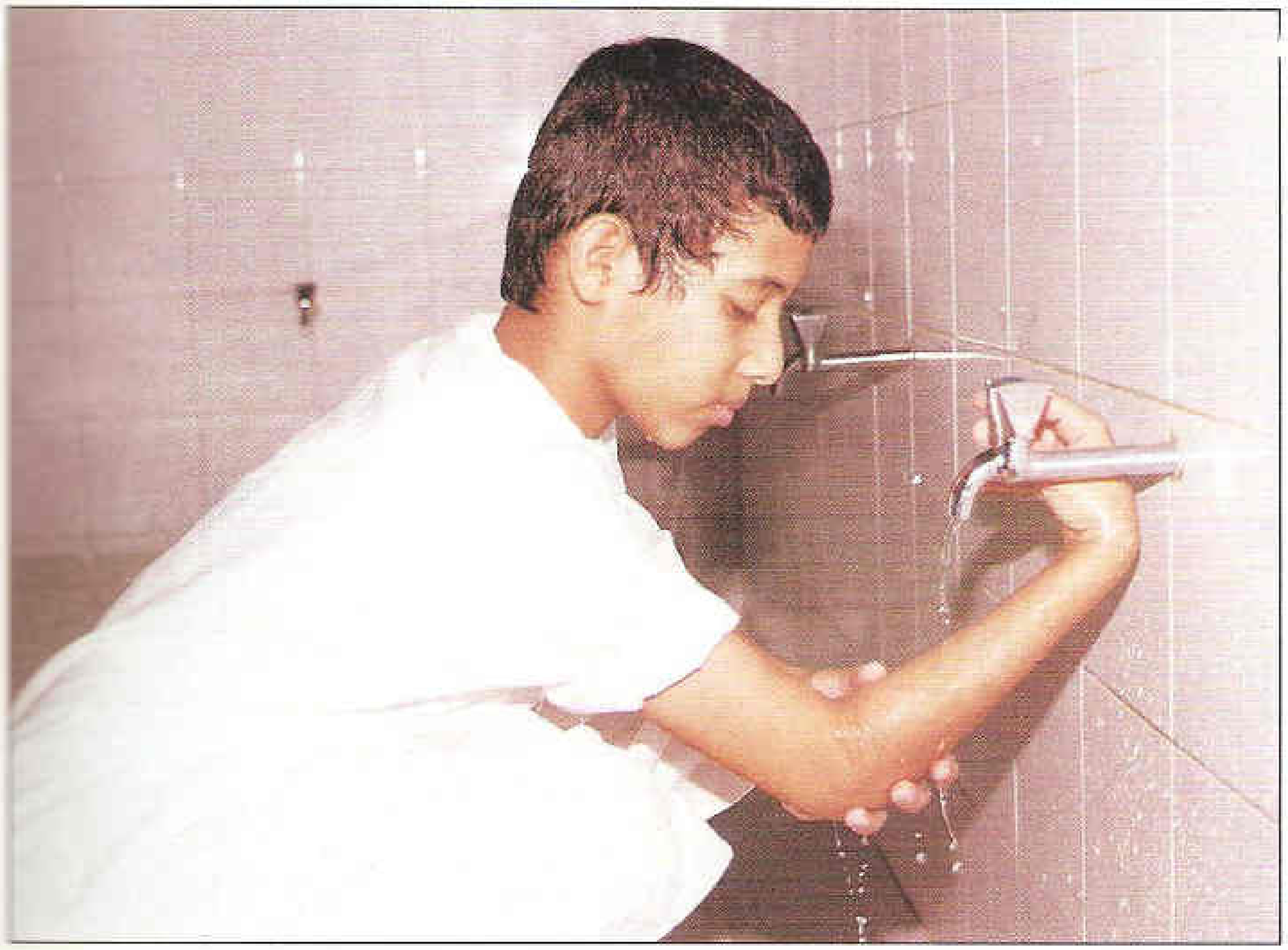
With your left hand blow out the water from the nostrils. This sixth & seventh is to be done three times.

Eighth:



Wash the face three times from the hairline to the end of the chin (beard), and from the right ear to the left ear.

Ninth:

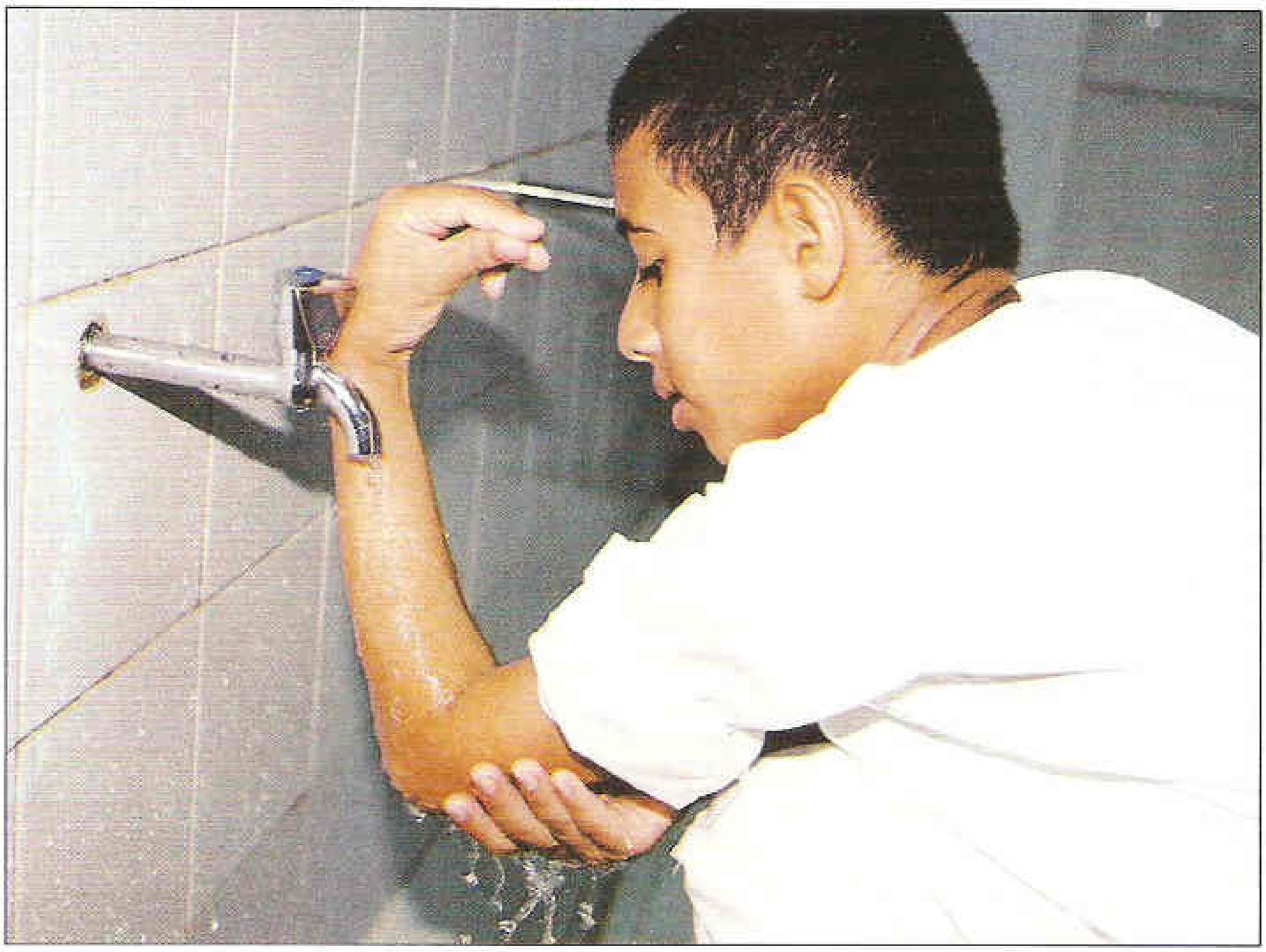


**Wash the right arm to the elbow three times,
passing water between the fingers.**

((خللوا بين أصابعكم في الوضوء قبل أن تخلل بمسامير من نار))

**Part your fingers and toes when performing the ablution
before they are parted with nails of fire.**

Tenth:



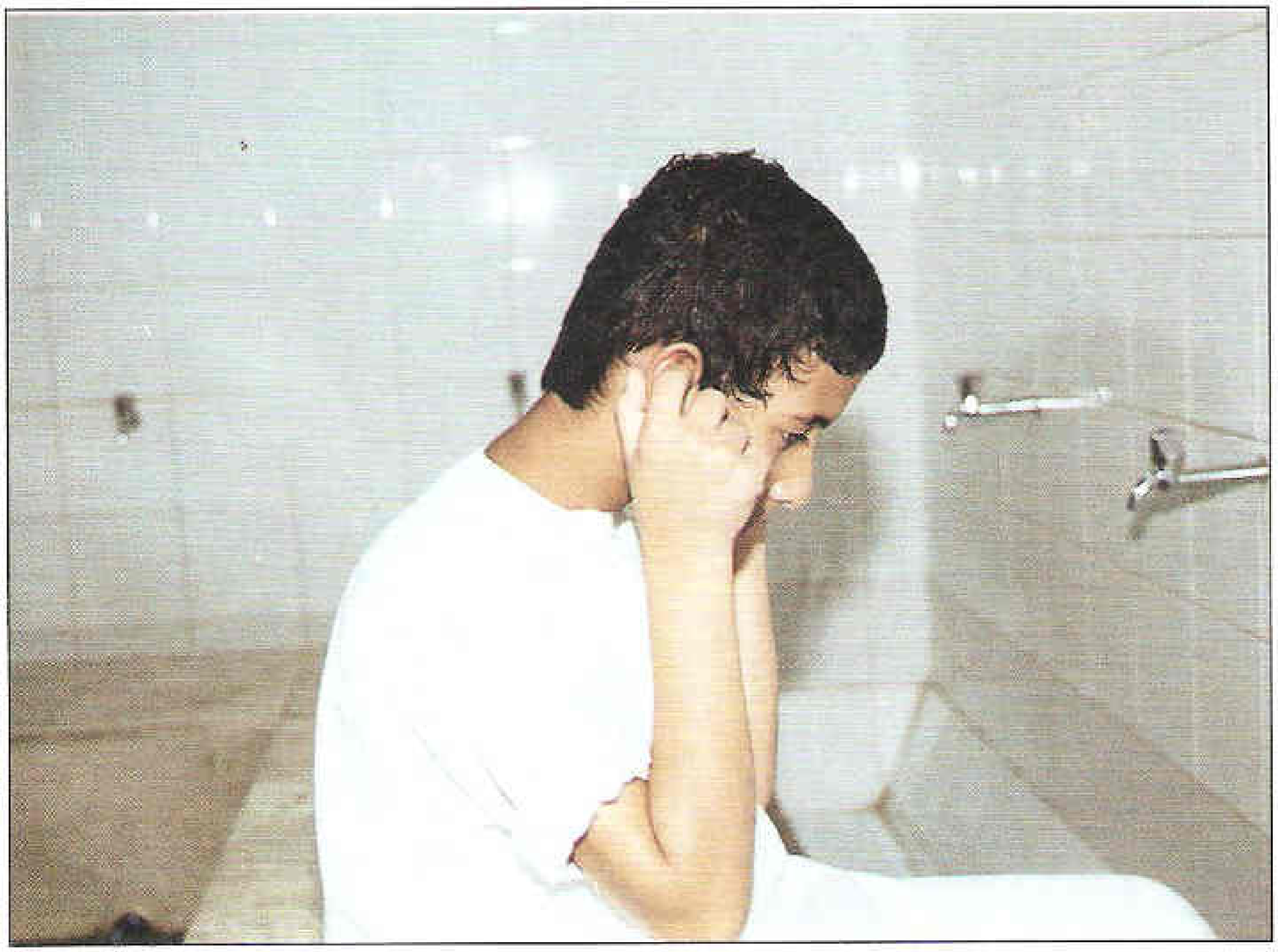
Wash the left arm to the elbow three times, passing water between the fingers, as you have done in the right arm.

Eleventh:



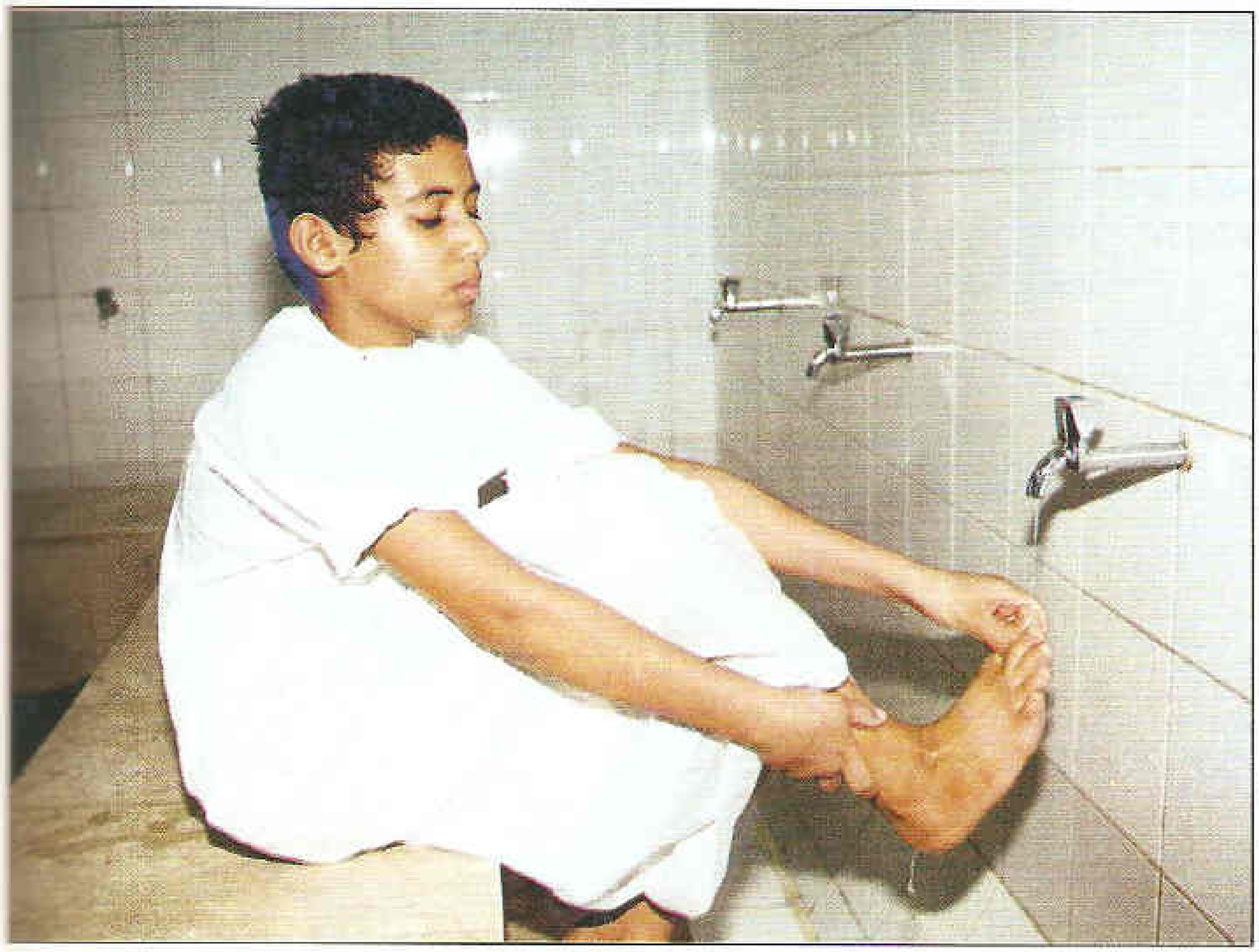
Wipe the head with a wet hand once from the front to the back.

Twelfth:



Rub nicely the inner and outer portions of the ear with the wet tips of the index finger and the thumb.

Thirteenth:

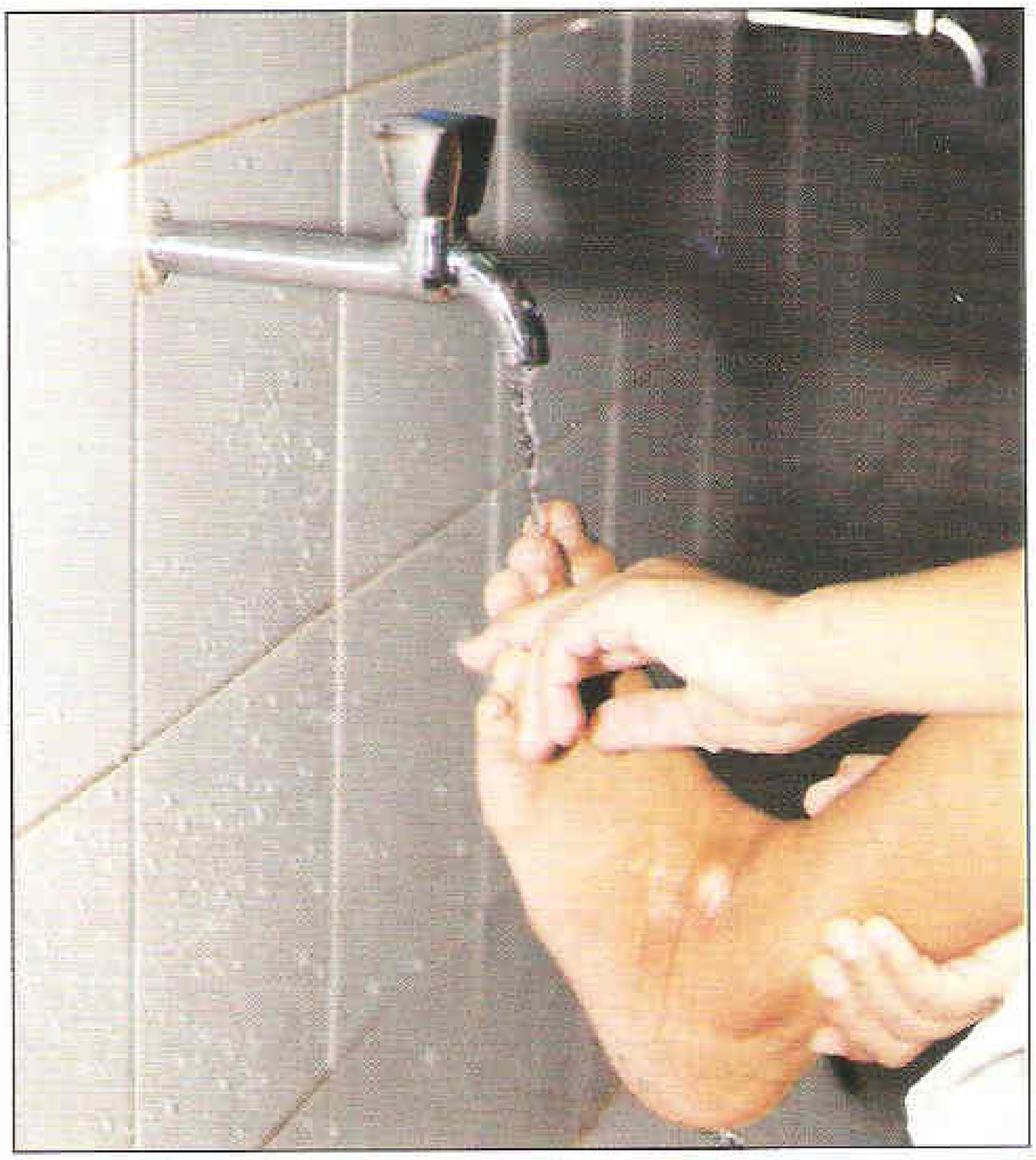


Wash the right foot to the ankle three times, passing water between the toes, and over the sole of the foot.

((ويل لبطون الأقدام من النار وويل للعراقيب من النار))

Woe to the soles of the feet from the hell fire!
And woe to the Achilles tendons
from the hell fire.

Fourteenth:



**Wash the left foot to the ankle three times,
passing water between the toes and
over the sole of the foot.**

AFTER FINISHING THE ABLUTION YOU THEN SAY:

((أشهد أن لا إله إلا اللّه وأن محمداً رسول اللّه اللهم اجعلني من التوابين واجعلني من المتطهرين))

ASH-HADU AN LAA ILAHA ILLA LLAH WA ANNA MUHAM-MADAN RASUULU LLAH. ALLAHUMMA J-ALNIY MINA TTAWWABYNA WA J-ALNIY MINA LLMUTATAHHIRINA.

"I bear witness that there is no deity save Allah and Muhammad is his messenger. O Allah! Include me amongst the repentant and purified".

Then go to mosque to perform prayer.

WHAT IS DISLIKED DURING ABLUTION

1. Using excessive water.
2. To wash the required parts more than three times.
3. To carry out ablution in areas which are not clean.
4. Speaking during ablution.
5. To carry out ablution nakedly, for this is against the tradition of the Prophet peace be upon him.

THIRD:

TAYAMMUM

(DRY ABLUTION)

LEGITIMECY OF TAYAMMUM

﴿وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ﴾ (سورة المائدة / ٦)

Allah the Exalted says: "And if you are ill or on a journey, or if any of you has relieved himself, or you have been in contact with women (i.e. have had sexual intercourse with them), and you can not find water, then turn to clean earth and wipe your face and hands therewith." Surat Al-Maidah 6.

The Prophet, peace be upon him, said: "

(الصعيد الطيب يكفي ولو إلى سنين فإذا وجدت الماء فامسس به جلدك)

Clean soil is a purifier (ablution) for a Muslim even if up to many years, but when you get water cleanse your skin with it".

Dear brothers and sisters in Islam, due to the simplicity and leniency of Islam, when a worshiper wishes to pray and has not found water or cannot use it then he can purify him/herself by using clean soil instead of water.

Some people may think that soil is different from water, as water cleans while soil stains. However, He who has ordered us to perform the ablution using water has also ordered us to use clean soil for purification. It is our duty as servants of Allah to obey His orders without questions. He says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

"And whatsoever the Messenger (Muhammad, peace be upon him) gives you, take it and whatsoever he forbids you, abstain from it".Suratul Hashr, 7.

RULES OF TAYAMMUM

Imam Noor Din al-Salmy (mercy be upon him) said: "If one does not find water or cannot use it, he should use clean soil. One should first mention the name of Allah and then make an intention of purifying oneself for the purpose of performing prayer. Then one is to strike one's palms on clean soil and gently wipe the face with them, and then strike them again and gently wipe the hands to the wrists".

What is Permissible and what is not Permissible to use for Tayammum.

For dry ablution (Tayammum) it is not allowed to use sand, ash, whitewash, cement, lime, manure, or damp clay. Only pure dusty soil is allowed. However, if that is not available then anything nearest to it can be used. Allah knows best.

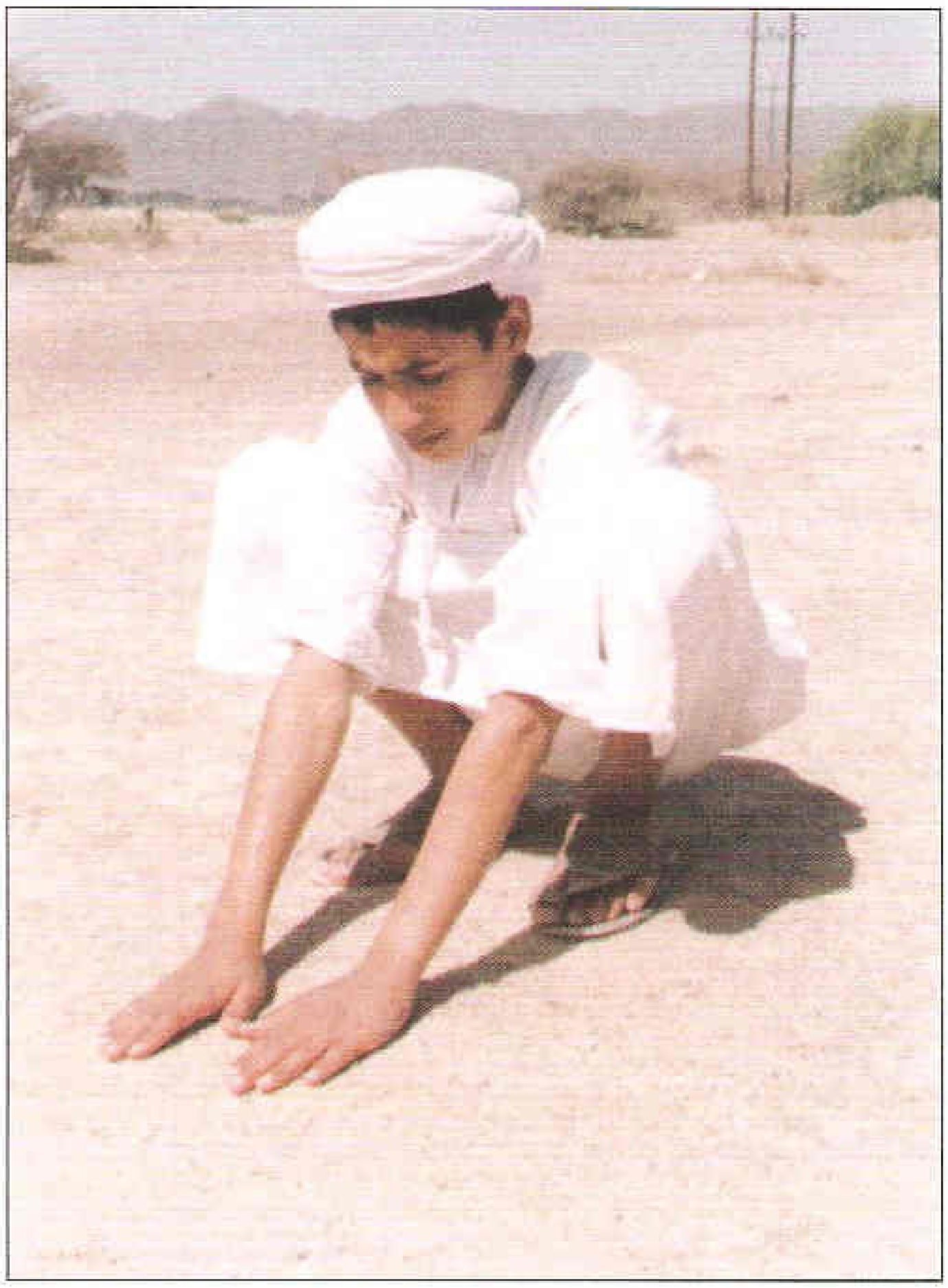
FOURTH:

HOW TO PERFORM

TAYAMMUM

(DRY ABLUTION)

First:



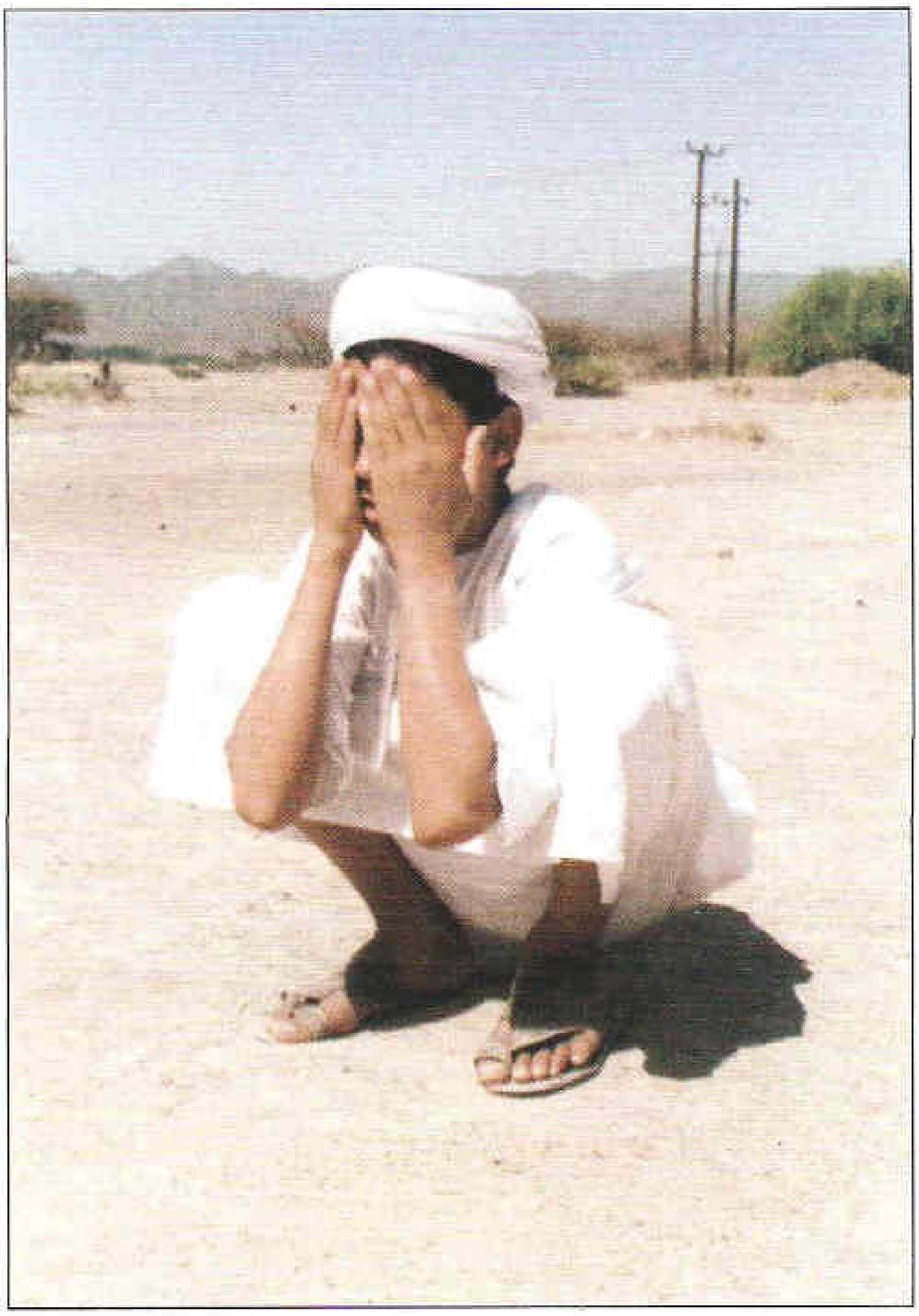
Strike gently both palms on clean dry soil once.

Second:



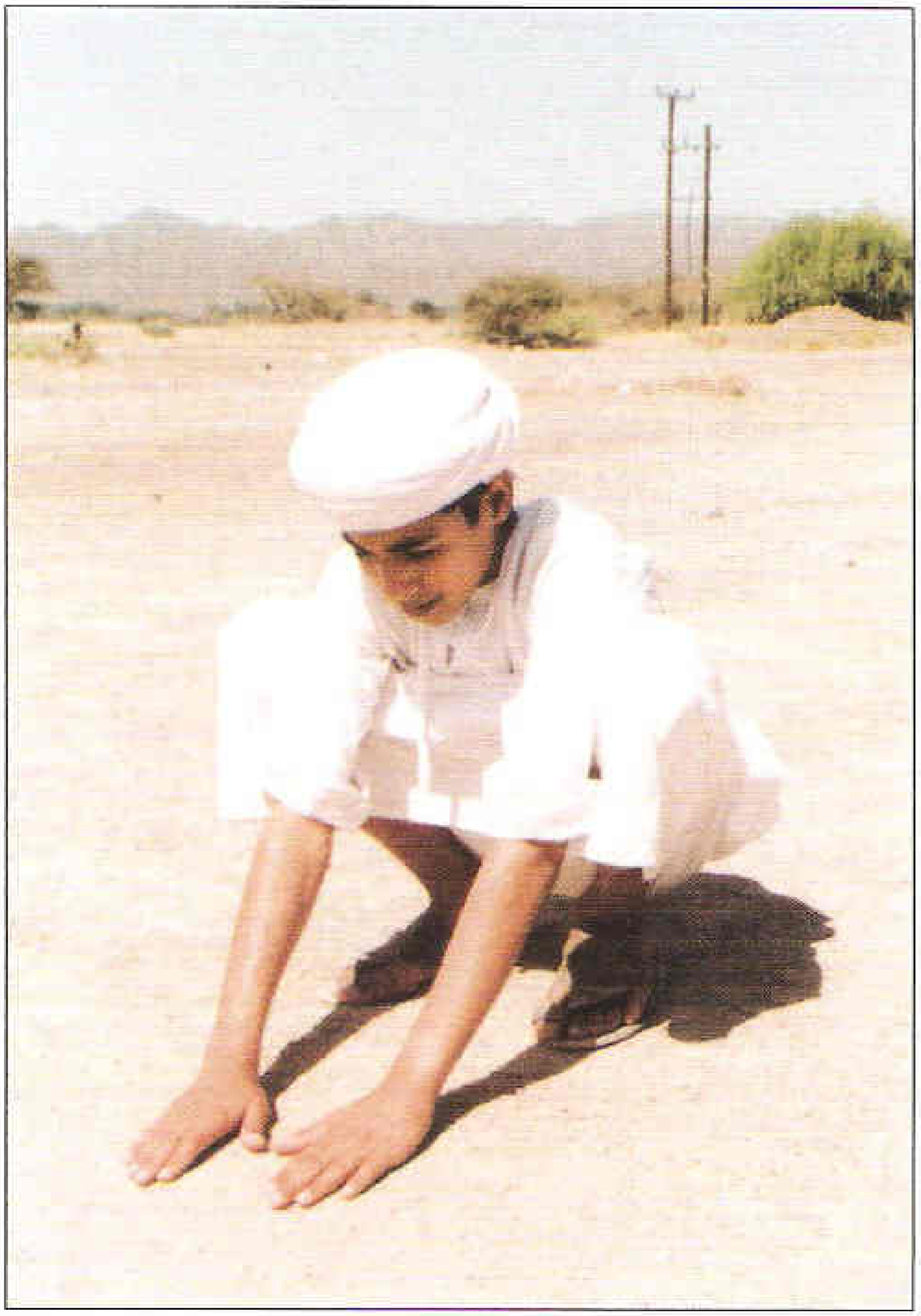
Then strike the palms together to lessen the amount of soil on them..

Third:



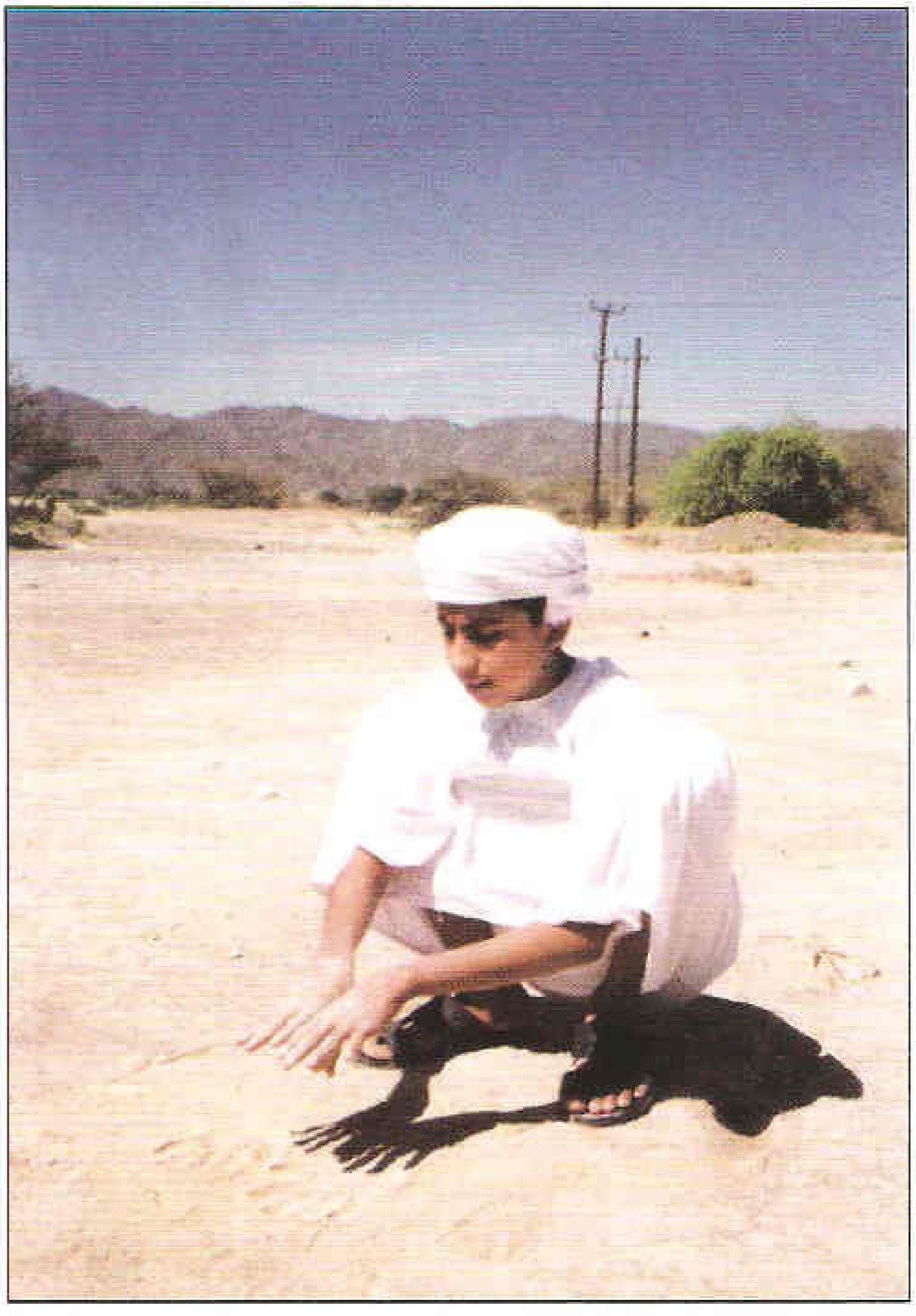
Then with both palms rub the face gently from the beginning of the scalp to the end of the chin along, and from the right ear to the left ear across.

Fourth:



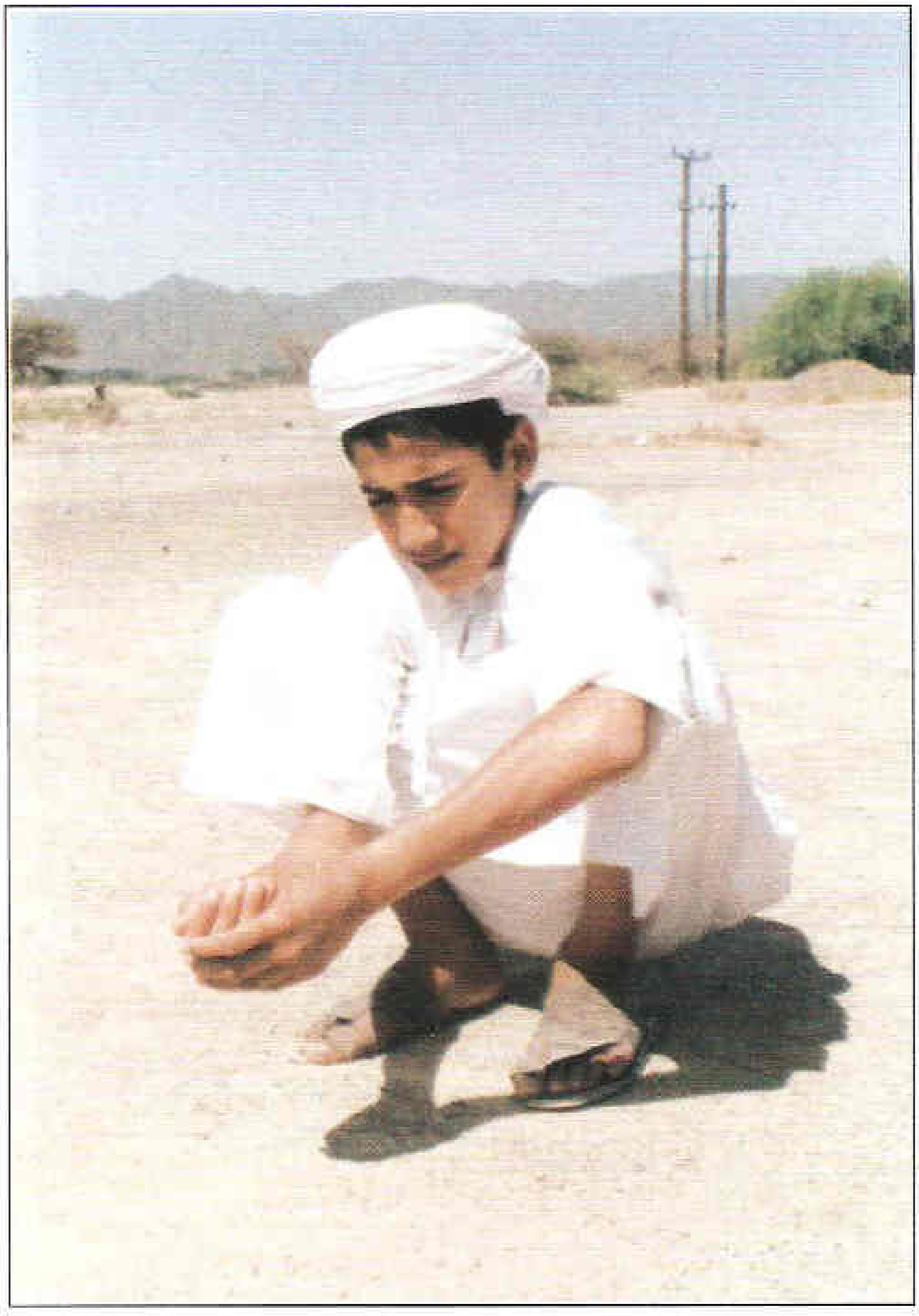
Strike gently both palms on clean dry soil once again.

Fifth:



Then strike the palms together to lessen the amount of soil on them..

Sixth:



Then with the left palm rub gently the back of the right hand (from the tips of the fingers to the wrist).
And then with the right palm rub gently the back of the left hand (from the tips of the fingers to the wrist).

FIFTH:
IMPORTANT RULES OF PRAYER

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

(العنكبوت/ ٤٥)

"Surely prayer (salat) restrains from indecent and evil acts, and certainly the remembrance of Allah is a thing even greater than this. Allah knows whatever you do". Suratul Ankabuut, 45.

Neglecting prayer or denying its being obligatory amounts to disbelief. This opinion is based on several sayings of The Prophet, peace be upon him. He said,

((لا إيمان لمن لا صلاة له..))

"Whoever does not pray is not a believer".

((ليس بين العبد والكفر إلا تركه الصلاة.))

"Nothing lies between a believer and disbelief other than renouncement of prayer".

﴿إِذَا رَأَيْتُمُ الرَّجُلَ يُكْثِرُ الخطى إِلَى الْمَسَاجِدِ فَاشْهَدُوا لَهُ بِالإِيمَانِ﴾

"If you see a man walking frequently to mosques, then testify to his faithfulness".

﴿وقوموا لله قانتين﴾

"AND STAND BEFORE ALLAH WITH OBEDIENCE".

Dear Brothers and sisters in Islam, the Prophet peace be upon him taught us that:

((الصلاة عمود الدين فمن تركها فقد هدم الدين))

"Prayer is the pillar of religion, hence whoever neglects it verily destroys religion" (i.e. he becomes an infidel).

This religion has its own foundations upon which it stands. These foundations are knowledge, action, piety and intention.

As for knowledge, Allah is not to be worshipped with ignorance but with knowledge. That is why the first verse of the Qur'an revealed to the Prophet started with the word "Iqra' i.e. READ.

With regard to action i.e. practical deeds, it is the translation of the faith that has settled in the heart. The action confirms the faith, since religion is both behavior and practicing. The Prophet peace be upon him said:

((ويل لمن علم ولم يعمل مائة مرة))

"Woe unto whoever knows but never acts a hundred times".

As regards piety, it is avoidance of whatever Allah has forbidden and prohibited.

And regarding intention, it is essential due to the saying of the Prophet peace be upon him:

((إنما الأعمال بالنيات))

"Indeed actions are rewarded according to intentions".

Intention is the desire to sincerely perform the action to please Allah S.W.T. alone and nobody else. Imam Noor din Salmy (mercy be upon him) said, "

قواعد الدين علم بعده عمل ونية ورع عن كل ما حظلا

The foundations of religion are knowledge, followed by action, as well as intention and abstinence from whatever is prohibited"

TYPES OF PRAYERS

Individual Duties

1. The Dawn Prayer (Alfajr)
2. The Middle Prayer (Dhuhri)
3. The Afternoon Prayer (Asir)
4. The Sunset Prayer (Maghrib)
5. The Evening Prayer (Ishai)
6. The Friday Prayer if its preconditions are met.

Collective Duties

1. The Funeral Prayer
2. The Prayers of the Two Feasts (Eid).

SUNAN (OPTIONAL) PRAYERS

HIGHLY RECOMMMENDED SUNAN (Sunan Muakada)

1. Al Witr
2. Sunat Alfajr (2 rak'as)
3. Sunat Maghrib (2 rak'as)
4. Sunat Taraweh
5. Prayer of rain (2 rak'as)
6. Prayer for the eclipse of the moon (2 rak'as)
7. Prayer for the eclipse of the sun (2 rak'as)
8. Prayer after tawaf (2 rak'as)

PURELY VOLUNTARY & OBEDIENCE-INSPIRED SUNAN (Nawafil, and Ttaat)

1. (4) Rak'as when it is past noon.
2. (4) Rak'as after Magharib
3. (4) Rak'as before Ishai
4. Forenoon prayer (Dhuha).
5. Night Prayer.

SUNAN RATIBA

1. (4) rak'as after Dhuhur prayer.
2. (4) rak'as after Ishai prayer

NOTES

* Each rak'a consists of Qur'anic recitation (AL-Fatiha with or without another sura), one bow and two prostrations.
* Friday prayer: is obligatory for every healthy resident man.

* Individual Duty: is one that is obligatory for every individual Muslim and no one can represent another in it.

*Collective duty: is an obligation that when fulfilled by some of the Muslims, becomes unbinding on the others. Hence those who fulfil it will be rewarded while the ones who don't will not be sinful for that. If however, nobody fulfils it, then the whole community will be sinful and will deserve punishment.

*Highly Recommended Sunnah: is the one that the Prophet (peace be upon him) adhered to and pointed out that it is not an obligatory duty. Thus whoever performs it will be rewarded, and whoever neglects it will be blamed, and will put himself in a low category among the Muslims, but will not be punished for neglecting it.

*All prayers are to be said in Arabic language.

THE FIVE PRAYERS, THE FRIDAY PRAYER AND THE WITR.

PRAYER	NO. OF RAK'AS		QUR'AN RECITATION IN IT	ITS TIME
	H	T		
Adhuhur	4	2	Al-Fatihah in every rak'a	When the sun has just passed the meridian (until prior to Al-asr)
Al-asr	4	2	Al-Fatihah in every rak'a.	When the shadow of every object is of the same length as the object itself until the beginning of sunset.
Maghrib	3	3	Al Fatihah and another Surah in the first 2 rak'as and only al-Fatihah in the last rak'a.	Immediately after sunset until the red twilight is gone.
Al-Isha	4	2	Al Fatihah and another Surah in the first 2 rak'as and only al-Fatihah in the last 2 rak'a.	When the red twilight has just disappeared until midnight
Alfajir	2	2	Al Fatihah and another Surah in each of the 2 rak'as.	When the true dawn appears until the beginning of sunrise.
Al-Jumuah (the Friday) Prayer	2	2	Al Fatihah and another Surah in each of the 2 rak'as.	Same time as Dhuhur
Al-witr	3	3 or 1	Al Fatihah and another Surah in all the rak'as.	After al-Isha until dawn.

H: Stands for someone in his homeland.
T: Stands for a traveller out of his homeland.

OTHER PRAYERS

PRAYER	ITS RAK'AS	RECITATION IN IT	ITS TIME	SPECIAL RULES
The prayer of Eid-al Fitr (the Feast of Breaking Ramadhan Fast) The prayer of Eid Al-Adh'ha (the Feast of Sacrifice)	2	Al-Fatihah and another Sura in each of the 2 rak'as.	After the sunrise until when the sun is close to its meridian.	13 more Takbirats, other than the normal Takbirats, Then the sermon in both Eid prayers.
The Prayer for Rain	2	Al Fatihah and another Surah in each of the 2 rak'as.	At all times except in the forbidden intervals.	The prayer is followed by a sermon.
The prayer of Solar and Lunar eclipse	2	Al-Fatihah and another Surah in each of the two rak'as.	During the eclipse.	
The prayer of funeral	Without bowing and prostration	Takbeeratul-Ihram then al-Fatihah, then a takbeera, then prayers for the Prophet p.b.u.h., then a takbeera, then supplication for the deceased and all Muslims, then takbeera, then pronounce the tasleem.		

RULES OF PRAYER

BEFORE ENTERING INTO PRAYER

1. Purity from major and minor impurities.
2. Purity of the body, clothes and the place of worship.
3. Arrival of the prayer's time.
4. Covering the private parts.
5. Remembering the greatness of Allah and the importance of Prayer and abandoning the world and its interests.

WHAT INVALIDATES PRAYER

1. Laughing, eating or speaking.
2. Looking up deliberately.
3. Turning right, left or backwards.
4. Neglecting intentionally or unintentionally any of its basic elements.
5. Neglecting intentionally any of the prophetic traditions in prayer.
6. Whatever invalidates the ablution invalidates also prayer, except for nasal bleeding and vomiting, in which case one can perform the ablution again and then complete the prayer.
7. For a man lowering his garment beneath the ankles.

ACTIONS OF PRAYER

BASIC ELEMENTS OF PRAYER

1. Saying the Takbeerat al-Ihraam.
2. Reciting al-Fatihah in every Rakaa
3. al-Ruku, (bowing).
4. al-Sujud, (postration).
5. The last Tahiyat (Salutation).

PROPHETIC TRADITION IN PRAYER

1. Taking refuge with Allah from Satan.
2. The Tawjih (orientation).
3. The first Tahiyat (Salutation).
4. The Takbeer for bowing prostrating, standing and so on.

** Prayer is invalid if any of its basic elements is neglected intentionally or unintentionally.

*** Prayer is invalid if any of the prophetic traditions is neglected intentionally. However, in case of forgetting to observe any of these, one can atone for it by prostrating oneself twice after tasleem.

SIXTH:

HOW TO PERFORM PRAYER

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلاتِهِمْ خَاشِعُونَ﴾ (المؤمنون / ١ – ٢)

Allah the exalted said: "Successful indeed are the believers, those who offer their salaat (prayers) with all solemnity and full submissiveness".
Surah Al-Mu'minun 1-2.

((صلوا كما رأيتموني أصلي))

And the Prophet, peace be upon him, said, "Perform prayer as you have seen me performing it".

First:

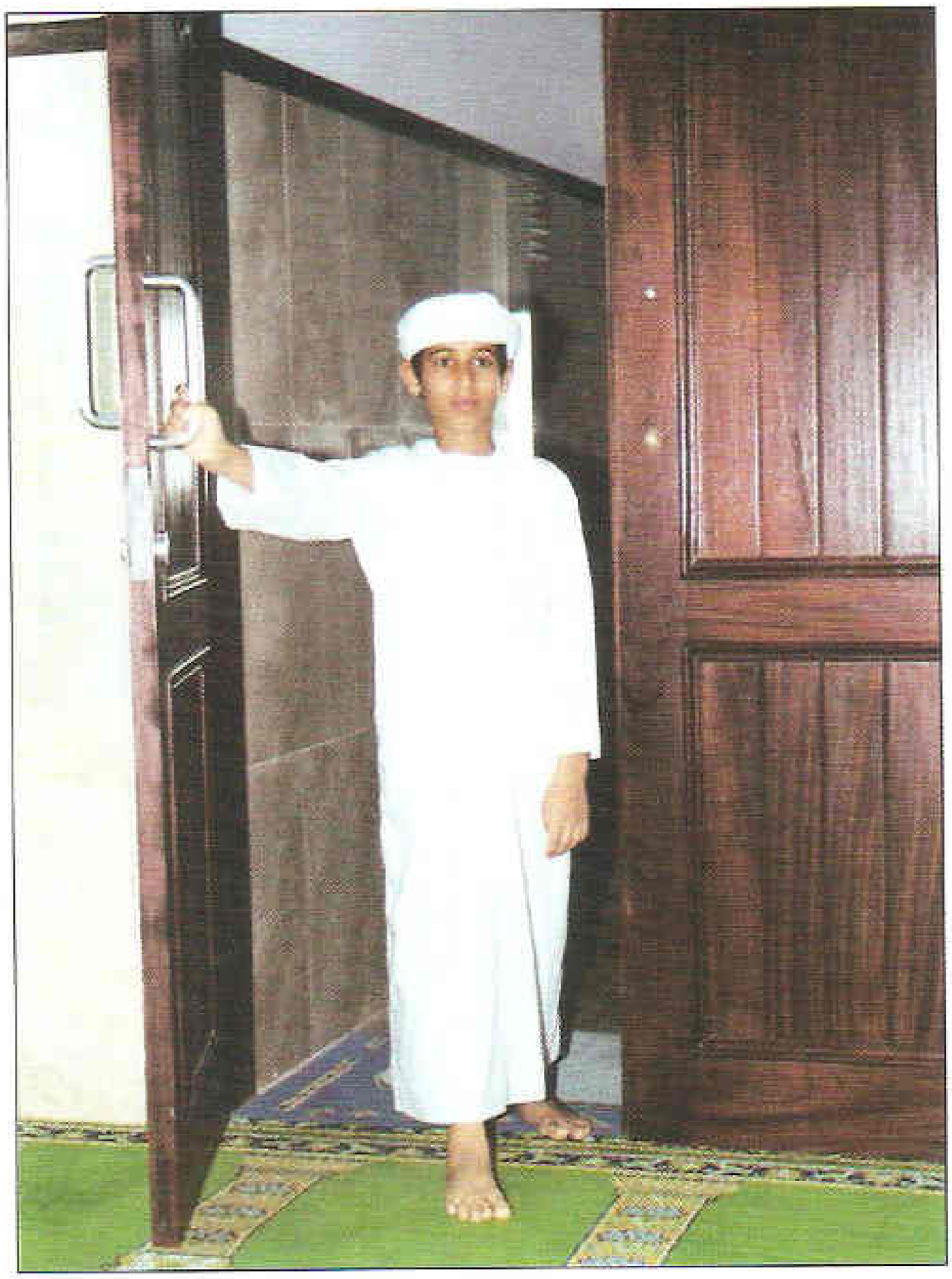


Going to the mosque with tranquility and solemnity.
The Prophet, peace be upon him, said:

((لا صلاة لجار المسجد إلا في المسجد))

"No prayer is rewarded of a neighbor of a mosque except in the mosque".

Second:



Enter the mosque with the right foot first and say:

بسم الله والصلاة والسلام على رسول الله اللّهم اغفرلي ذنوبي وافتح لي أبواب رحمتك

BISMILLAHI WA SSALAATU WA SSALAAMU ALAA RASULILLAH. ALLAHUMMA GHFIRLIY DHUNUBI WA FTAH LIY ABWABA RAHMATIK.

(In the name of Allah, Divine grace and peace be upon the messenger of Allah, O Allah! Forgive my sins and open for me the gates of your mercy).

Third:



When you have stood facing the direction of the Ka'ba (Al-qibla) ready for prayer you are first required to carry out the following three steps in succession before pronouncing the Takbeerat al-Ihram:

Make the Neyyah (intention), recite the Iqamah (call for beginning of prayer) and say the Tawjeeh (orientation).

NOTE: By way of an example we shall illustrate how to perform the Dawn Prayer (Fajr), wich has got two rak'as and each of them requires another sura in addition to Al-Fatiha.

1.The intention is the desire to pray. This is done in the heart.
2.The Iqamah (this is recited by every one when praying alone, and is as follows:

Pronunciation	**Meaning.**
Allahu Akbaru x 4	Allah is Great.
Ash-hadu an laailaha illa Llah x 2	I bear witness that there is no deity but Allah
Ashadu anna Muhammadan Rasuulu Llah x 2	I bear witness that Muhammad is the Messenger of Allah.
Hayya Ala Ssalaati x 2	Come all to prayer.
Hayya Alal-Falaahi x 2	Come all to salvation.
Qad Qaamati Ssalaatu x 2	The prayer has started.
Allahu Akbaru Allahu Akbaru	Allah is Great, Allah is Great
Laa Ilaha illa Llah.	There is no deity but Allah

3. The Tawjeeh (Orientation)

((سبحانك اللهم وبحمدك تبارك اسمك وتعالى جدك ولا إله غيرك إني وجهت وجهي للذي فطر السماوات والأرض حنيفا وما أنا من المشركين)).

SUBHANAKA ALLAHUMMA WA BIHAMDIKA TABAARAKA SMUKA WA TAALA JADDUKA WA LAA ILAAHA GHAYRUKA INNIY WAJJAHTU WAJHIYA LILLADHIY FATARA SSAMAAWATI WA WAL-ARDHA HANIYFAN WA MA ANA MINAL-MUSHRIKIYN.

"Glory and praise be to You Allah. Blessed is Your name. Supreme is Your majesty. There is no god but You. I turn my face to Him who created the Heavens and the Earth, shunning all false creeds and professing the true religion, and I am absolutely not among the polytheists".

After the last three steps being carried out successively, the next sequence of actions will be as follows:

First: Entry into the prayer by pronouncing the Takbeerat al-Ihram "ALLAHU AKBAR", seeking God's protection from the Devil, and recitation of Al-Fatiha followed by recitation of another sura:

اللّٰه أكبر

ALLAHU AKBAR
(Allah is Great.)

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمْ

AUDHU BILLAHI MINA SHAYTANI RRAJIYM (said very silently).
I take refuge with Allah from the damned Satan

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

BISMILLAHI RRAHMANI RRAHIM. AL-HAMDU LI LLAHI RABIL AALAMIN. ARRA MAANI RRAHIM. MAALIKI YAUMIDIIN. IYAAKA NA ABUDU WA IYAKA NASTA'IIN. IHDINASSERATAL MUSTAQIIM. SIRAATA LADHYIYNA AN'AMTA 'ALAIHIM. GHAYRI L'MAGHDHUUBI ALAIHIM WALA DHALIIN.

Meaning: "In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah - the Lord of the Worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgement. Thee do we worship and Thine aid do we seek. Show us the straight way. The way of those upon

whom Thou hast bestowed favors, not those who have incurred Thy wrath, nor those who have gone astray".

For the other sura to be recited after Al-Fatiha you may choose to recite the following one.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَصْرِ ﴿١﴾ إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُوا۟

وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ﴿٣﴾

BISMILLAHI RRAHMANI RRAHIM. WAL`ASR. INNA L`INSAANA LAFII KHUSR. ILLA LLADHIINA AAMANU WA AMILU SSAALIHAATI WA TAWASAU BIL`HA'QI WA TAWASAU BI`SABRI.

Meaning, "In the name of Allah, the Most Gracious the Most Merciful. I swear by time. Verily man is in loss. Except those who believe and do righteous deeds, and advise each other to cling to the Truth and advise each other to cling to patience".

Second: Getting into bowing:



UPON BOWING SAY,

اللـهُ أكبَرُ ..

"ALLAHU AKBAR". (Allah is Great).

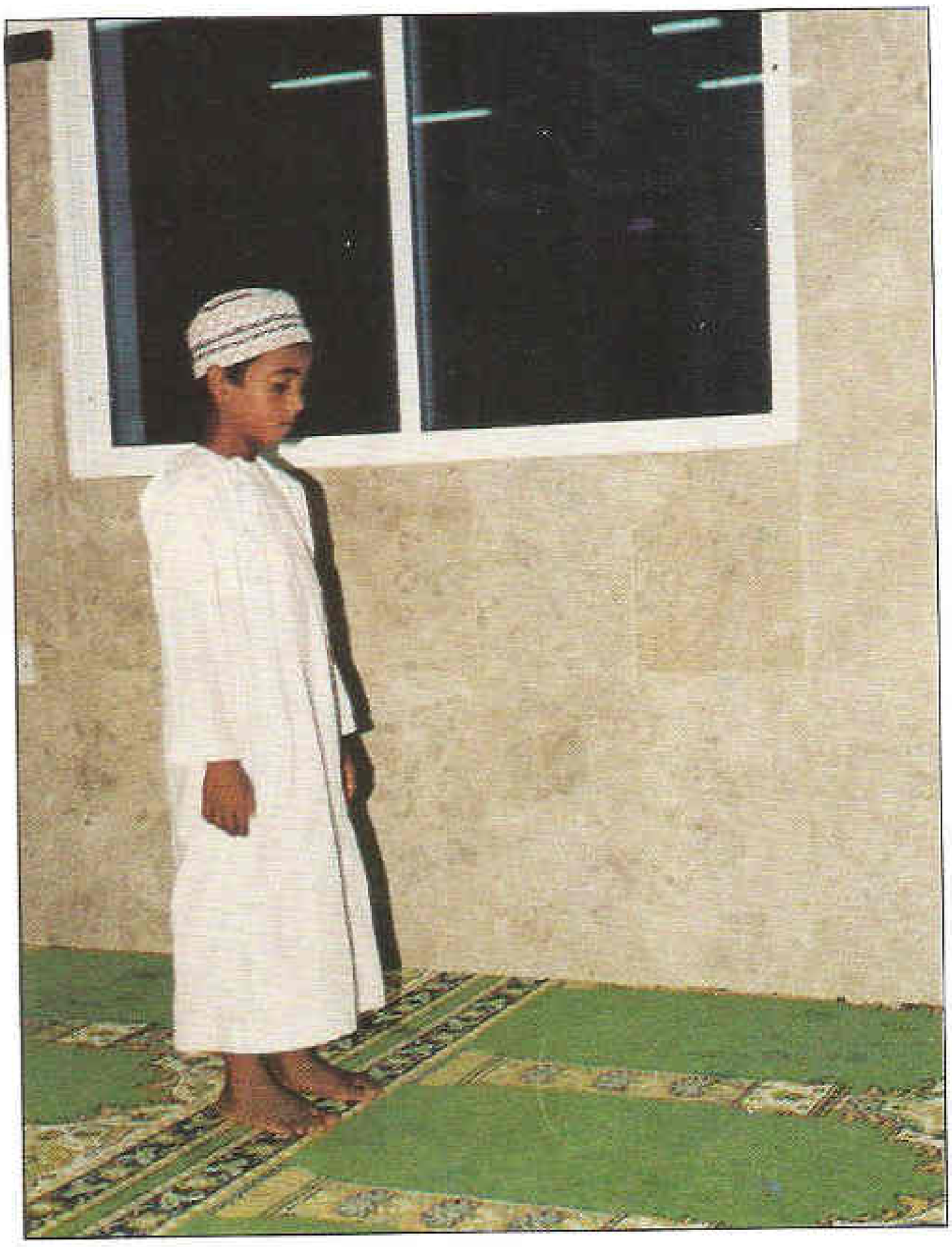
DURING THE BOW SAY,

سُبْحَانَ رَبِّيَ الْعظيم .. سُبْحَانَ رَبِّيَ الْعظيم سُبْحَانَ رَبِّيَ الْعظيم

"SUBHANA RABBIYA AL-ADHIYM, SUBHANA RAB-BIYA L-ADHIYM, SUBHANA RABBIYA L-ADHIYM".

(Glory be to my Lord, the Magnificent.)

Third: Rising from the bow:



UPON RISING UPRIGHT FROM THE BOW SAY,

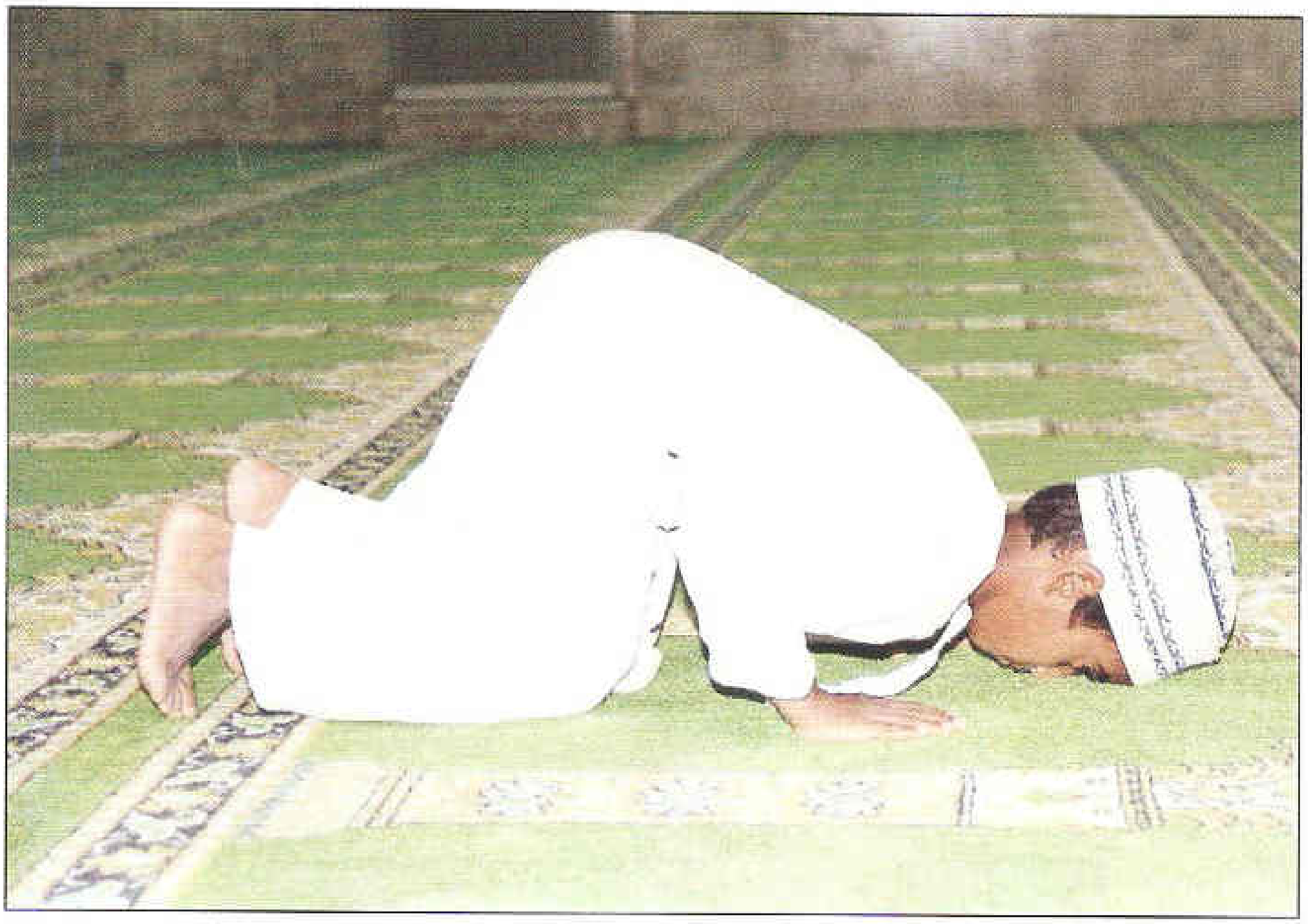
سَمِعَ اللهُ لِمَنْ حَمِدَهُ

SAMIA LLAHU LIMAN HAMIDAH."
"May Allah hear those who praise Him"
WHEN YOU ARE UPRIGHT SAY,

رَبَّنَا ولكَ الْحَمْدُ

"RABBANA WALAKA L-HAMD"
"Our Lord, be praised "

Fourth: Getting into prostration:



UPON GETTING INTO PROSTRATION SAY,

اللهُ أكْبَرُ -

"ALLAHU AKBAR"

(Allah is Great)

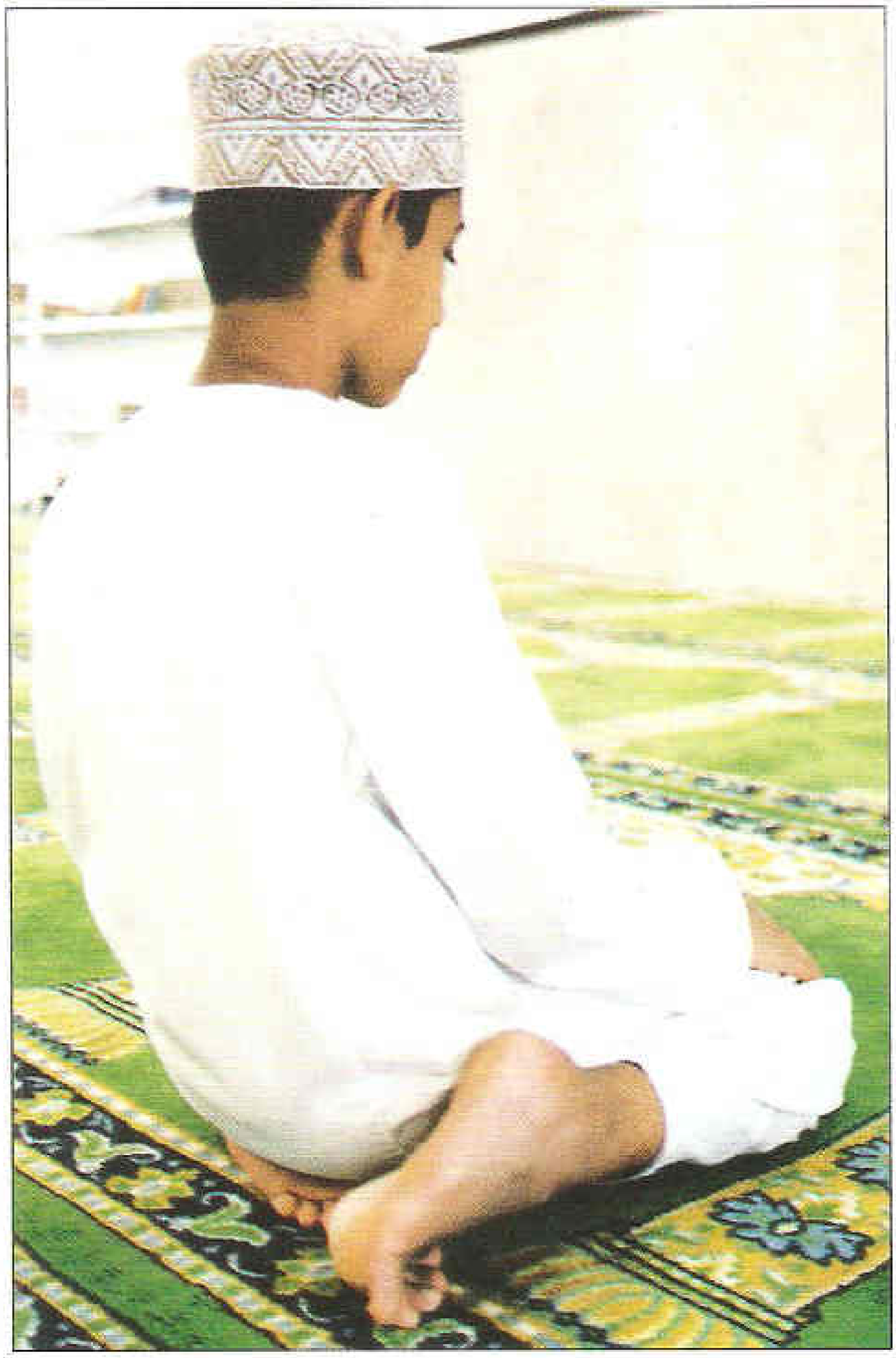
WHILE YOU ARE PROSTRATED SAY, "

سُبْحَانَ رَبِّيَ الأَعْلَى .. سُبْحَانَ رَبِّيَ الأَعْلَى ..سُبْحَانَ رَبِّيَ الأَعْلَى ..

"SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA".

(Glory be to my Lord, the Most High).

Fifth: Rising from prostration:



WHEN RAISING YOUR HEAD INTO THE SITTING POSITION SAY,

اللَّهُ أكبر

"ALLAHU AKBAR" (Allah is Great).

Then sit back on your left foot before going into the second prostration.

Sixth: Getting into prostration:



GET INTO THE SECOND PROSTRATION SAYING "

اللَه أكبر

"ALLAHU AKBAR"
(Allah is Great)
WHILE YOU ARE PROSTRATED SAY, "

سبْحان ربّي الأعلى .. سبْحان ربّي الأعلى ..سبْحان ربّي الأعلى ..

"SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA".
(Glory be to my Lord, the Most High).

Seventh: Getting up into the second rak'a:



UPON RISING UP FOR THE SECOND RAK'A SAY:

اللَه أكبر

ALLAHU AKBAR (Allah is Great).

WHEN YOU HAVE STOOD UPRIGHT
RECITE Al-FATIHA

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿١﴾
ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾
ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾ مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ ٱهْدِنَا
ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ﴿٦﴾ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّآلِّينَ ﴿٧﴾

BISMILLAHI RRAHMANI RRAHIM. AL-HAMDU LI LLAHI RABIL AALAMIN. ARRAHMAANI RRAHIM. MAALIKI YAUMIDIIN. IYAAKA NA ABUDU WA IYAKA NASTA`IIN. IHDINASSERATAL MUSTAQIIM. SIRAATA LADHYIYNA AN`AMTA `ALAIHIM. GHAYRI L`MAGHDHUUBI ALAIHIM WALA DHAALIIN.

"In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah - the Lord of the Worlds, the Most Gracious, the Most Merciful, Master of the Day of Judgement. Thee do we worship and Thine aid do we seek. Show us the straight way. The way of those upon whom Thou hast bestowed favors, not those who have incurred Thy wrath, nor those who have gone astray".

For the other sura to be recited after Al-Fatiha, you may choose to recite the following one.

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾ ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ
وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

BISMILLAHI RRAHMANI RRAHIM. QUL HUWA LLAHU AHAD. ALLAHU SSAMAD. LAM YALID WALAM YUULAD. WALAM YAKUN LAHU KUFUWAN AHAD.

Meaning, "In the name of Allah, the Most Gracious the Most Merciful. Say He is Allah the One and Only. Allah is the Eternal and Independent One upon Whom all depend. He begets not, nor is He begotten. And there is none equal to Him".

Eight: Getting into bowing:



UPON BOWING SAY,

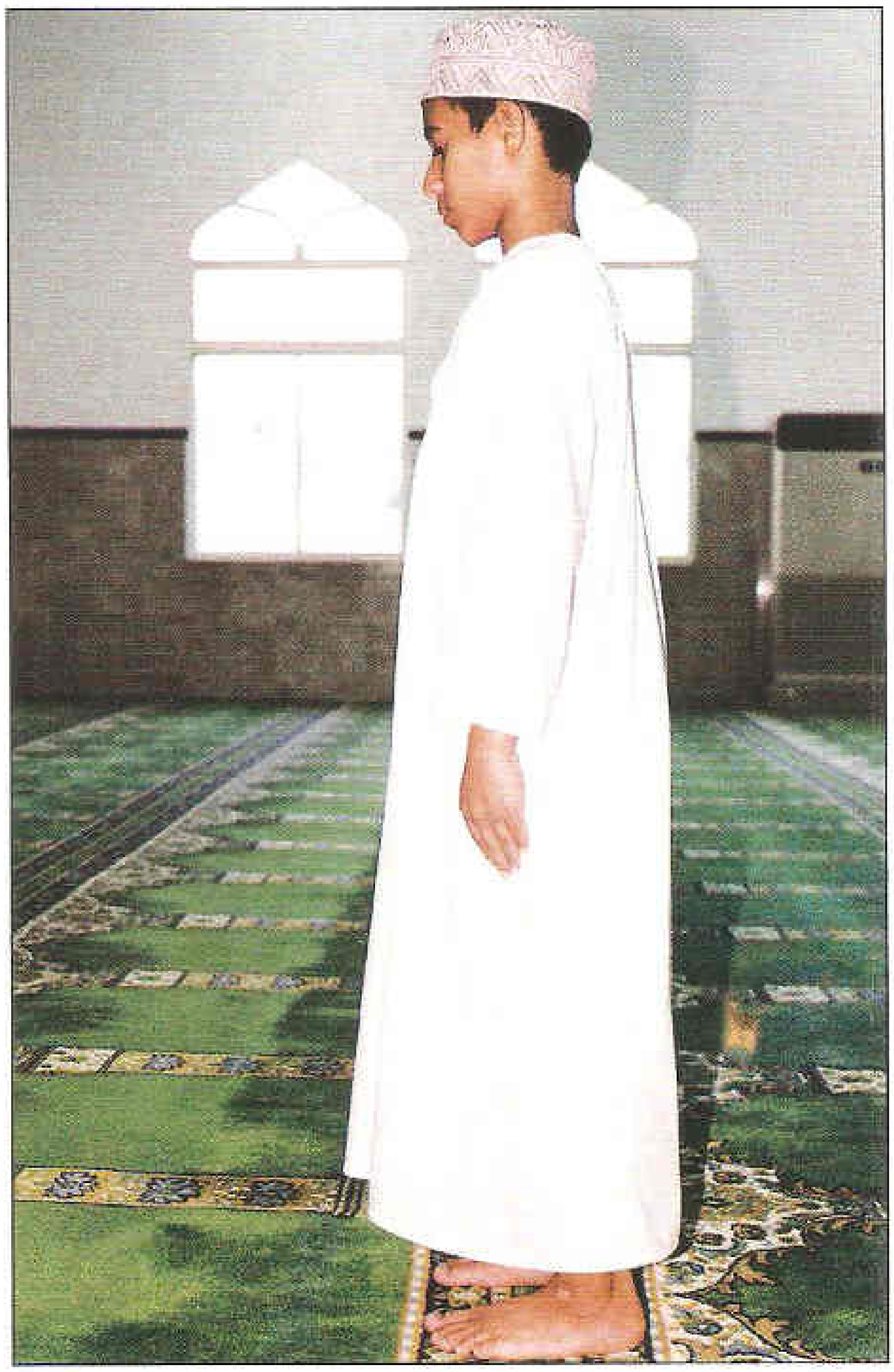
اللَهَ أكبر

"ALLAHU AKBAR". (Allah is Great).
DURING THE BOW SAY:

سُبْحان ربّي العظيم .. سُبْحان ربّي العظيم سُبْحان ربّي العظيم

"SUBHANA RABBIYA L-ADHIYM, SUBHANA RABBIYA L-ADHIYM, SUBHANA RABBIYA L-ADHIYM".
(Glory be to my Lord, the Magnificent.)

Nine: Rising from the bow:



UPON RISING UPRIGHT FROM THE BOW SAY, "

سمع الله لمن حمده

SAMIA LLAHU LIMAN HAMIDAH."

"May Allah hear those who praise Him"

ربّنا ولك الحمد

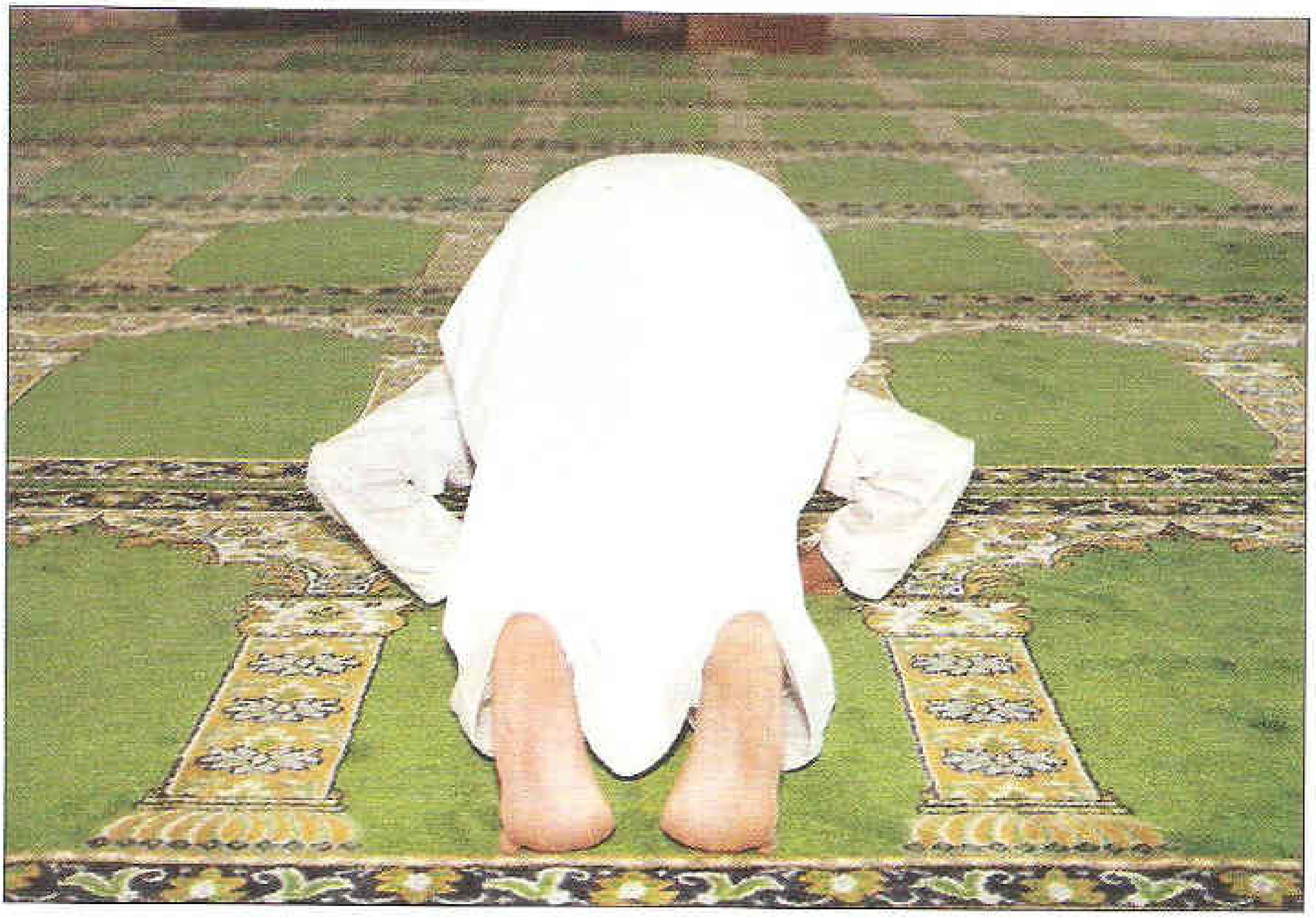
WHEN YOU ARE UPRIGHT SAY, "

ربّنا ولك الحمد

"RABBANA WALAKA L-HAMD"

"Our Lord, be praised"

Ten: Getting into prostration:



UPON GETTING INTO PROSTRATION SAY,

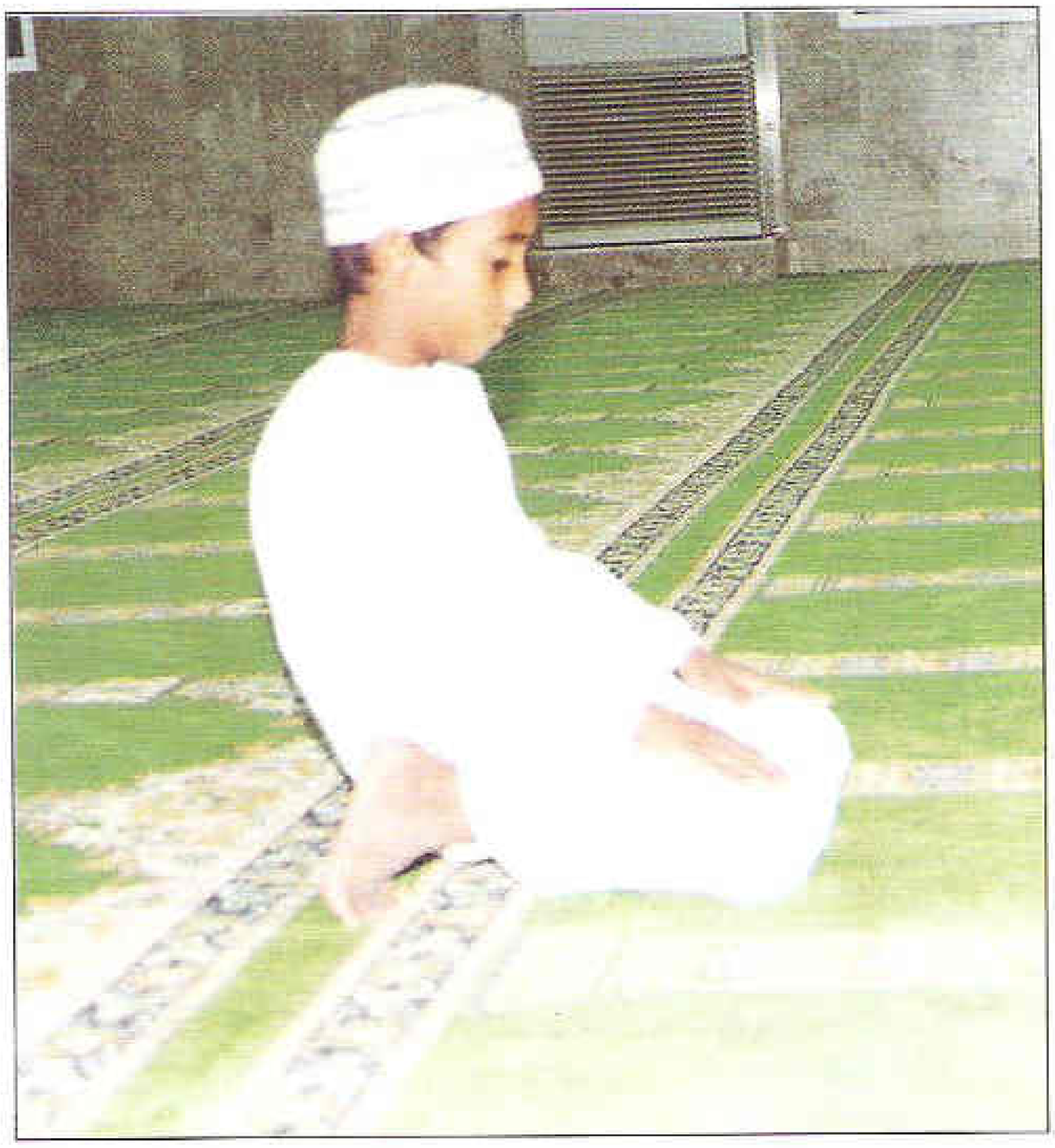
اللَهُ أكبر

"ALLAHU AKBAR"
(Allah is Great)
WHILE YOU ARE PROSTRATED SAY, "

سُبْحانَ رَبِّيَ الأعْلى .. سُبْحانَ رَبِّيَ الأعْلى ..سُبْحانَ رَبِّيَ الأعْلى ..

"SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA".
(Glory be to my Lord, the Most High).

Eleven: Rising from prostration:

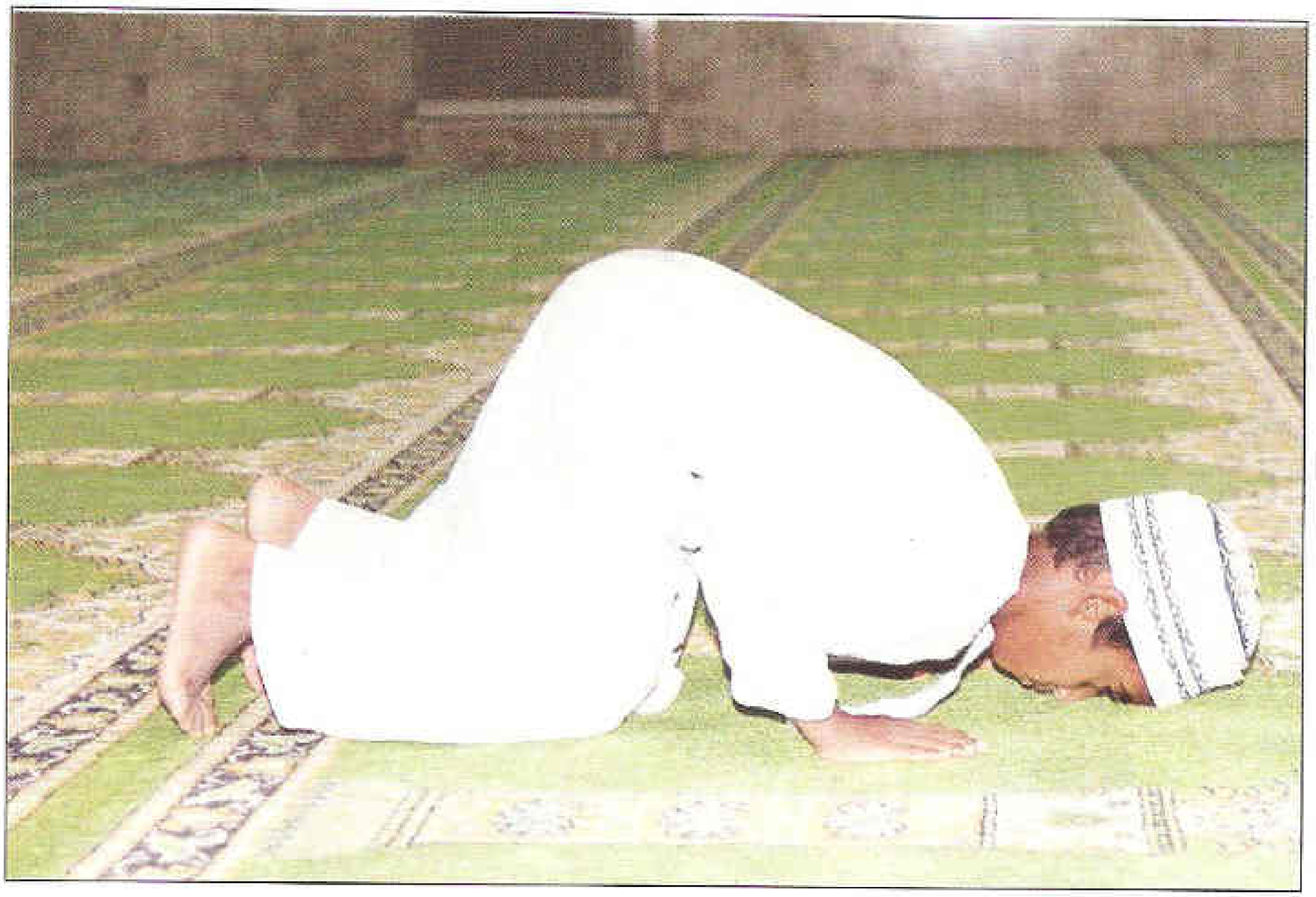


WHEN RAISING YOUR HEAD TO THE SITTING POSITION SAY, "

اللَه أكبر

"ALLAHU AKBAR" (Allah is Great). Then sit back on your left foot before going into the second prostration.

Twelve: Getting into prostration:



GET INTO THE SECOND PROSTRATION SAYING "

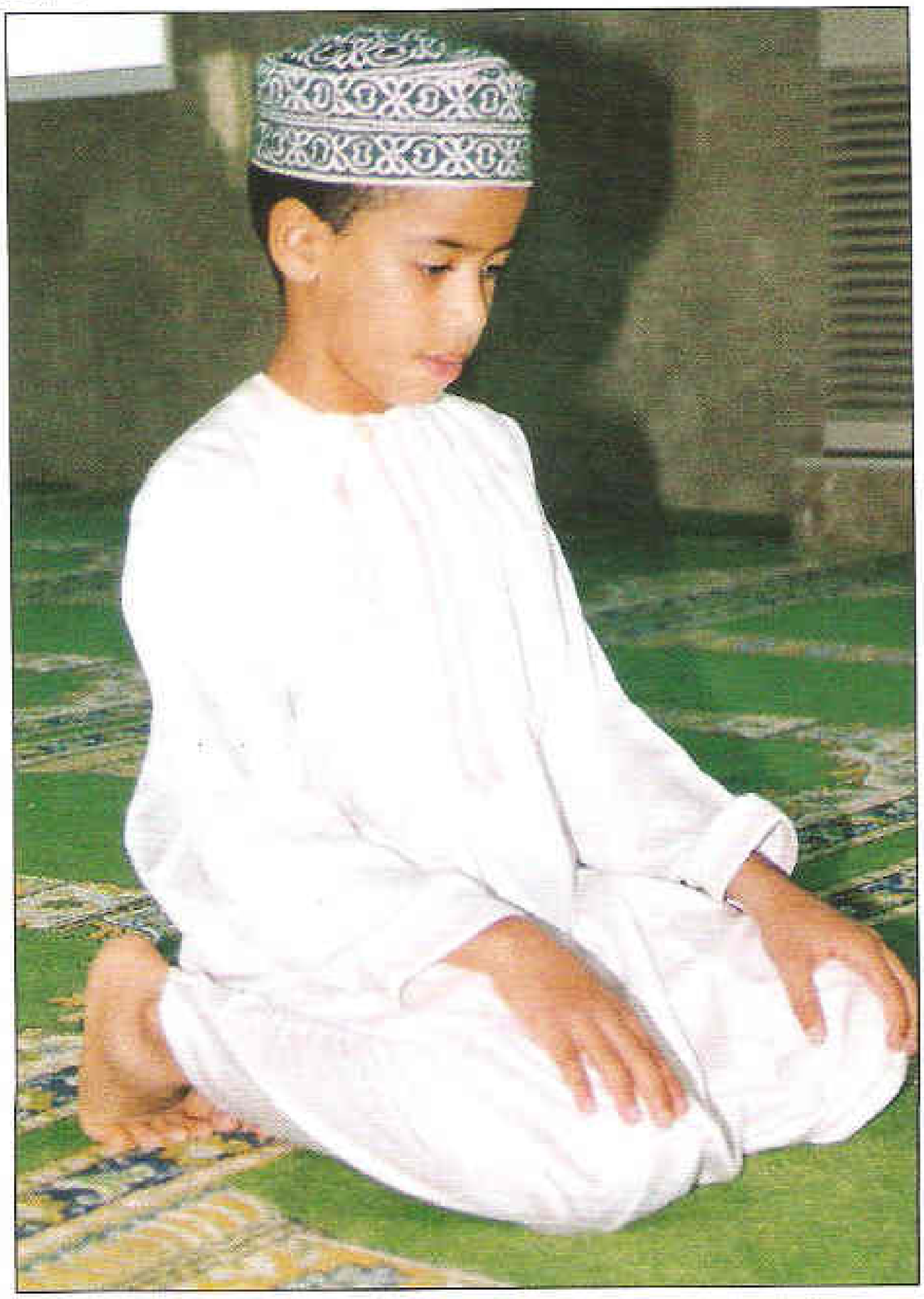
اللّه أكبر

"ALLAHU AKBAR"
(Allah is Great)
WHILE YOU ARE PROSTRATED SAY, "

سُبْحان ربّي الأعلى .. سُبْحان ربّي الأعلى ..سُبْحان ربّي الأعلى ..

"SUBHANA RABBIYA L-AALA, SUBHANA RABBIYA L-AALA".
(Glory be to my Lord, the Most High).

Thirteen: Sitting back for saying 'tashahud' or 'tahiyaat':



WHEN RAISING YOUR HEAD INTO THE SITTING POSITION SAY, "

اللَّهُ أكبر

"ALLAHU AKBAR" (Allah is Great).

WHILE IN THE SITTING POSITION SAY 'TAHIYYAT' WHICH IS AS FOLLOWS:

التحيات المباركات لله والصلوات والطيبات السلام عليك أيها النبي ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين أشهد أن لا إله إلا الله وأشهد أن محمدا عبده ورسوله اللهم صل على محمد وعلى آل محمد كما صليت على ابراهيم وعلى آل ابراهيم وبارك على محمد وعلى آل محمد كما باركت على ابرهيم وعلى آل ابراهيم في العالمين انك حميد مجيد. اللهم إني أعوذ بك من عذاب جهنم وأعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجال وأعوذ بك من فتنة المحيا والممات. اللهم إني أعوذ بك من المأثم والمغرم .

ATTAHIYATU LMUBARAKATU LILLAHI WA'SSALAWATU WA TTAYYIBATU, AS SALAMU ALAYKA AYYUHA NNABIYYU WA RAHMATU LLAHI WA BARAKATUH AS`SALAMU ALAYNA WA ALAA IBADI LLAHI SSALIHIN ASH`HADU AN'LAILAHA ILLA LLAHU WA ASH'HADU ANNA MUHAMMADAN ABDUHU WA RASULUHU.

ALLAHUMMA SSALLI ALA MUHAMMAD WA ALAA AALI MUHAMMAD KAMA SALAYTA ALA IBRAHIM WA ALAA AALI IBRAHIM WA BARIK ALAA MUHAMMAD WA ALAA AALI MUHAMMAD KAMA BARAKTA ALAA IBRAHIM WA ALAA AALI IBRAHIM FIL ALAMINA INNAKA HAMIDUN MAJIID.

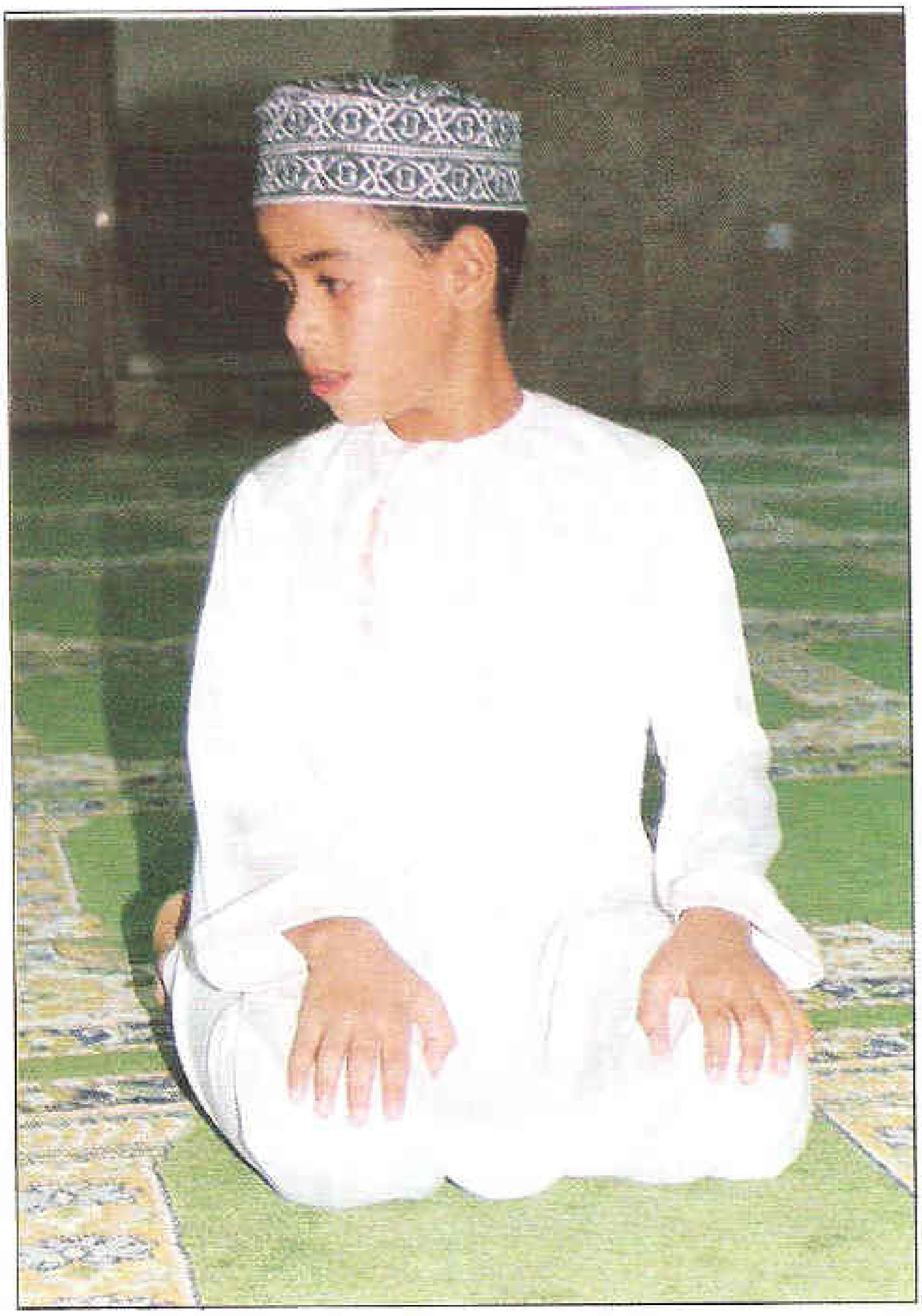
"ALLAHUMMA INNII AUDHUBIKA MIN ADHABI JAHANAMA WA AUDHUBIKA MIN ADHABI L`QABRI WA AUDHUBIKA MIN FITNATIL LMASIHI 'DAJJAAL WA AUDHUBIKA MIN FITNATI LMAHYA WA LMAMATI WA AUDHUBIKA MIN ALMA'THAM WA LMAGHRAM."

Meaning, "All blessed salutations, prayers and good deeds are due to Allah. Peace be upon you, O Prophet. Peace be upon us and upon the virtuous servants of Allah. I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and messenger.

O Allah! grant Your grace to Muhammad and the family of Muhammad as You granted Your grace to Abraham and the family of Abraham. And grant Your blessing to Muhammad and the family of Muhammad as You granted Your blessing to Abraham and the family of Abraham. You are the Praiseworthy, The Glorious.

O Allah! I take refuge with You from the torment of the Hell-fire. I take refuge with You from the torment of the grave. I take refuge with You from the trials of the false Messiah. I take refuge with You from the trials of life and death. I take refuge with You from sin and loss.

Fourteen: Pronouncing the 'tasleem':



PRONOUNCE THE TASLEEM:

(السلام عليكم)

"AS`SALAM ALAIKUM"(Peace be upon you)
TURNING YOUR FACE TO THE RIGHT

Fifteen:



ورحمة اللّه

"WA RAHMATUL LLAH"(along with God's mercy)
TURNING YOUR FACE TO THE LEFT

Sixteen: Post-prayer supplication:



SUPPLICATION AFTER PRAYER.

Supplication after prayer is greatly encouraged. It is recommended before making private supplication to praise Allah and pray for His grace on behalf of the Prophet Muhammad, peace be upon him, as follows:

ALLAHUMMA ANTA SSALAM WA MYNKA SSALAM TABARAKTA RABBANAA WA TA'ALAIYTA YA DHA'L JALALI WAL IKRAM. ALLAHUMMA SALLI ALAA MUHAMMADIN WA ALA A`ALI MUHAMMADIN KAMA SALLAITA ALAA IBRAHIMA WA ALA A`ALI IBRAHIMA, WA BARIK ALAA MUHAMMADIN WA ALAA ALI MUHAMMADIN KAMA BARAKTA ALAA IBRAHIMA WA ALA A`ALI IBRAHIMA INNAKA HAMIDUN MAJEED. RABBANA TAQABBAL MINNI INNAKA ANTA SSAMIIU L-ALIM, WA GHFIR LI WA R-HAMNI INNAKA ANTA L-GHAFOOR UR-RAHEEM.

O Allah! You are As-Salaam (Peace) and from You comes all peace, blessed are You O Possessor of Majesty and Honor. O Allah! grant Your grace to Muhammad and the family of Muhammad as You granted Your grace to Abraham and the family of Abraham. And grant Your blessing to Muhammad and the family of Muhammad as You granted Your blessing to Abraham and the family of Abraham. You are the Praiseworthy, The Glorious.

My Lord! Accept from me, for You are the All-Hearing, the All-Knowing. And forgive me my sins, for You are the Oft-Forgiving, the Most Merciful.

Seventeen: Exit from the mosque:



Leave the mosque after the prayer with your left foot first saying:

بسم الله و الصلاة والسلام على رسول الله اللهم اغفرلي ذنوبي وافتح لي أبواب فضلك.

BISMILLAHI WA SSALAATU WA SSALAAMU ALAA RASULILLAH. ALLAHUMMA GHFIR LIY DHUNUBI WA FTAH LIY ABWABA FADLIK.

"In the name of Allah. Divine grace and peace be upon the messenger of Allah, O Allah! Forgive my sins and open for me the doors of your favor".

SEVENTH :

CONGREGATIONAL PRAYER

THE LEGAL RULING ON CONGREGATIONAL PRAYER

Dear brothers, the Congregational Prayer is one of the Islamic rituals that Islam has commanded and urged upon due to its advantages and benefits. I shall mention some of them in brief.

1. The reward of congregational prayer is 25 or 27 times better than that of solitary prayer.

2. It is a practical implementation of the principles of equality. The rich and the poor, the leader and the led, the old and the young, the scholar and the ignorant, all stand on one line without distinction or privileges.

3. It is a practical implementation of unity. Thus the worshipers perform the same action at the same time. Together, they glorify, bow, say the Takbeer and salute.

4. It is a training ground for obedience and submissiveness. Worshipers praying behind the Imam in congregational prayers strictly follow the Imam and do not prostrate themselves, bow, stand, sit or salute except after the Imam. Thus, the Imam is like a leader or a commander and everybody else must obey him, otherwise his prayer will be invalid.

5. The Muslims meet each other daily five times in the mosque. They know each other and become aware of each other's conditions. Whenever one of them is sick the others will visit him. And if one amongst them wishes to travel then the others will pray for his protection and success, and if he needs help then they will offer it to him and if they observe that he was neglecting his religious duties then they will advise him.

6. Congregational prayer is an Islamic conference held five times daily at its permanent location "The Mosque". There is no doubt that a community that meets five times every 24 hours is an active one, alert, watchful, that takes care about its affairs and solves its problems day by day.

7. It is a proof and an indication of true faith and obedience to Allah. This is why the one who frequently visits the mosque is among the seven whom Allah will offer a shade on the day where there will be no shade except His. Therefore, a true believer is the one who observes the congregational prayer and the one who neglects it is a hypocrite.

IMAM SALMY (MERCY BE UPON HIM) SAID:

Whoever maintains the congregational prayer, his chest is full of obedience. Its merit is absolutely the greatest, and neglecting it is a sign of hypocrisy.

Dear brothers, and sisters in Islam, here are some of the rules and principles of the congregational prayer. Observe them strictly so as to be among the righteous from whom Allah accepts good deeds.

إنَّما يتقبل الله من المتقين

"Verily, Allah accepts only from the righteous"
Surah Al-Maidah /27

RULES OF CONGREGATIONAL PRAYER

BEFORE THE PRAYER

1. Perform ablution and go to the mosque.
2. Enter the mosque with humility
3. Pray two rakaa Tahiyatu al-Masjid (Salute to the Mosque).
4. While waiting for the prayer to start keep yourself busy by reading the Qur'an, praising Allah, or invoking his Name until the iqama is pronounced.

DURING THE PRAYER

1. Straighten the prayer line.
2. Make the intention and the Tawjeeh (orientation)
3. Say Takbeeratu L'Ihram immediately after the Imam.
4. Read silently the Fatiha with the Imam (leader).
5. Listen attentively to the Imam reciting the Surah after the Fatiha.
6. Strictly follow the Imam in all steps: reading, bowing, prostrating and tasleem.

Beware of and avoid the following:

1. Being ahead of Imam in words or actions.
2. Bending the prayer line.
3. Leaving gaps in the line between persons side by side.
4. Praying in the line alone.
5. Talking inside the mosque.
6. Competing with scholars and those who have precedence or superiority in knowledge.

EIGHTH :

HOW DO I PRAY IN CONGREGATION

First:



The Prophet, peace be upon him said:

الصلاةُ في جماعةٍ تفْضُلُ صلاةَ الفرد بسبْعٍ وعشْرين درجة

"Performing prayers in congregation is 27 times better than praying alone".

Second:



If you are alone, stand on the right side of the Imam immediately behind him.

Third:



If you are two or more, stand behind the Imam setting him in the middle.



NINETH:

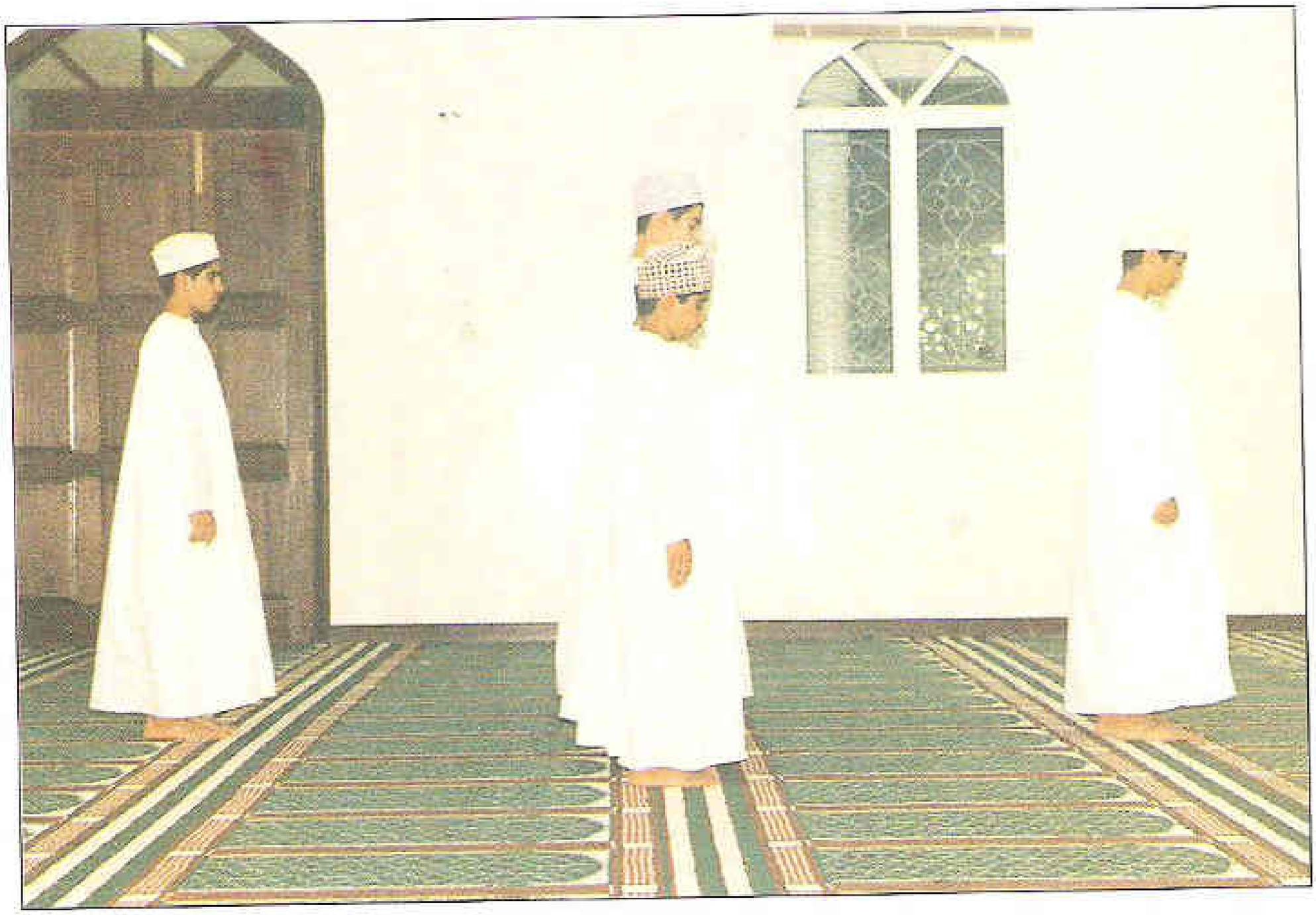
WHAT INVALIDATES PRAYER

First:



For a man,lowering the clothes under the ankle.
A woman, on the contrary, must cover her entire feet.

Second:



Praying alone behind the line.

Third:



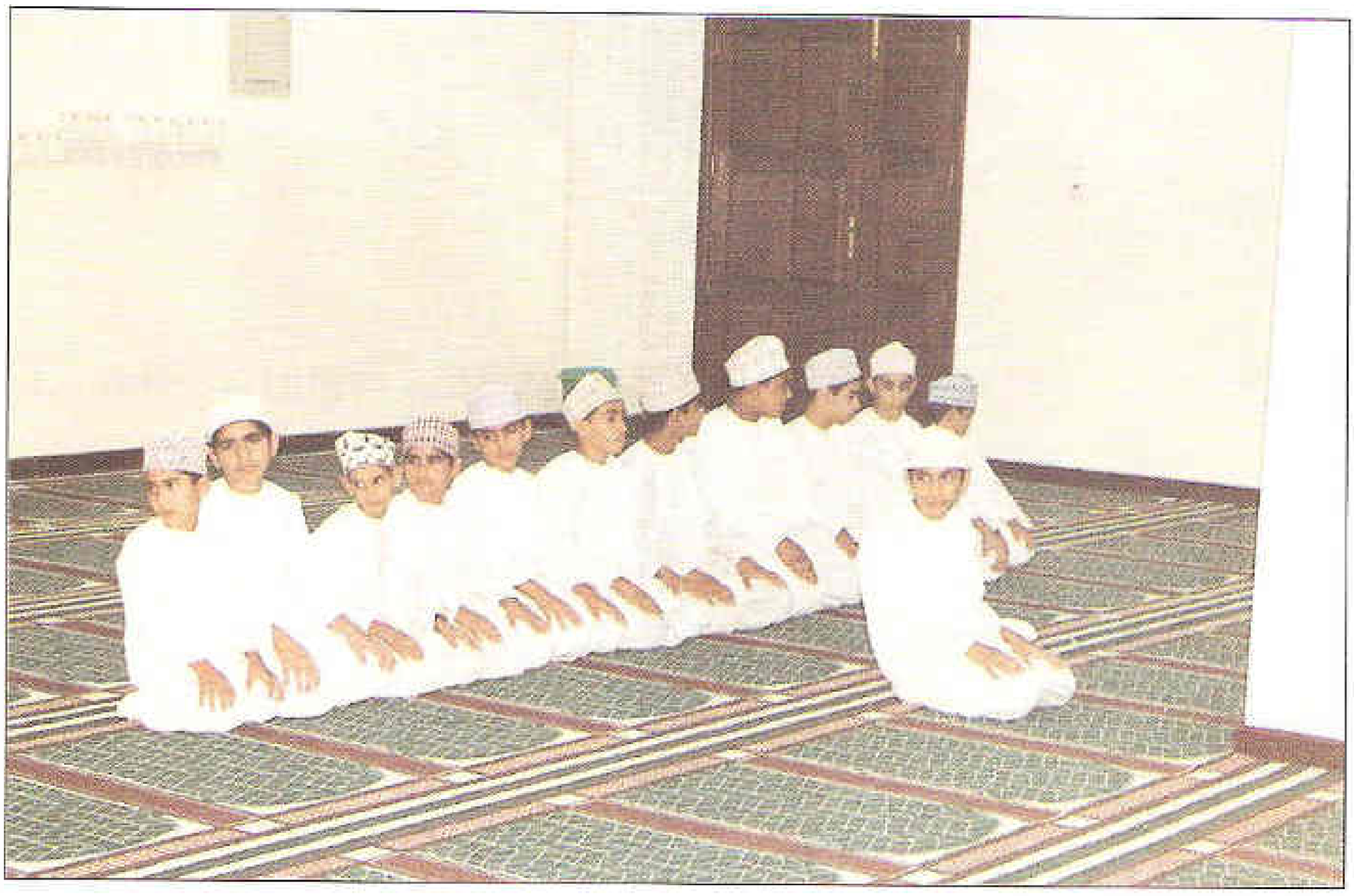
Erection of the feet while sitting.

Fourth:



Bending of the prayer line.

Fifth:



Being ahead of the Imam in words or action.



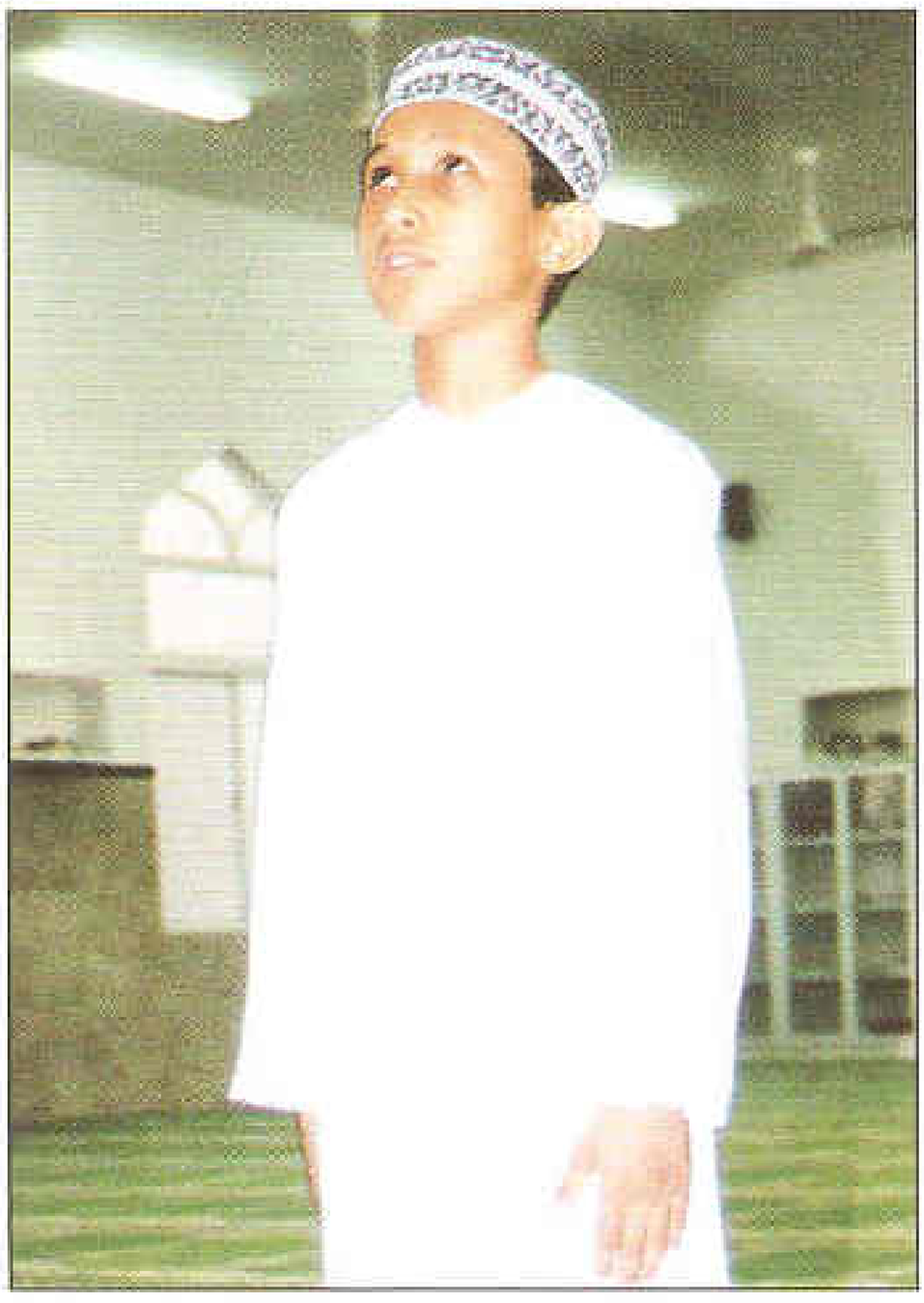
Sixth:



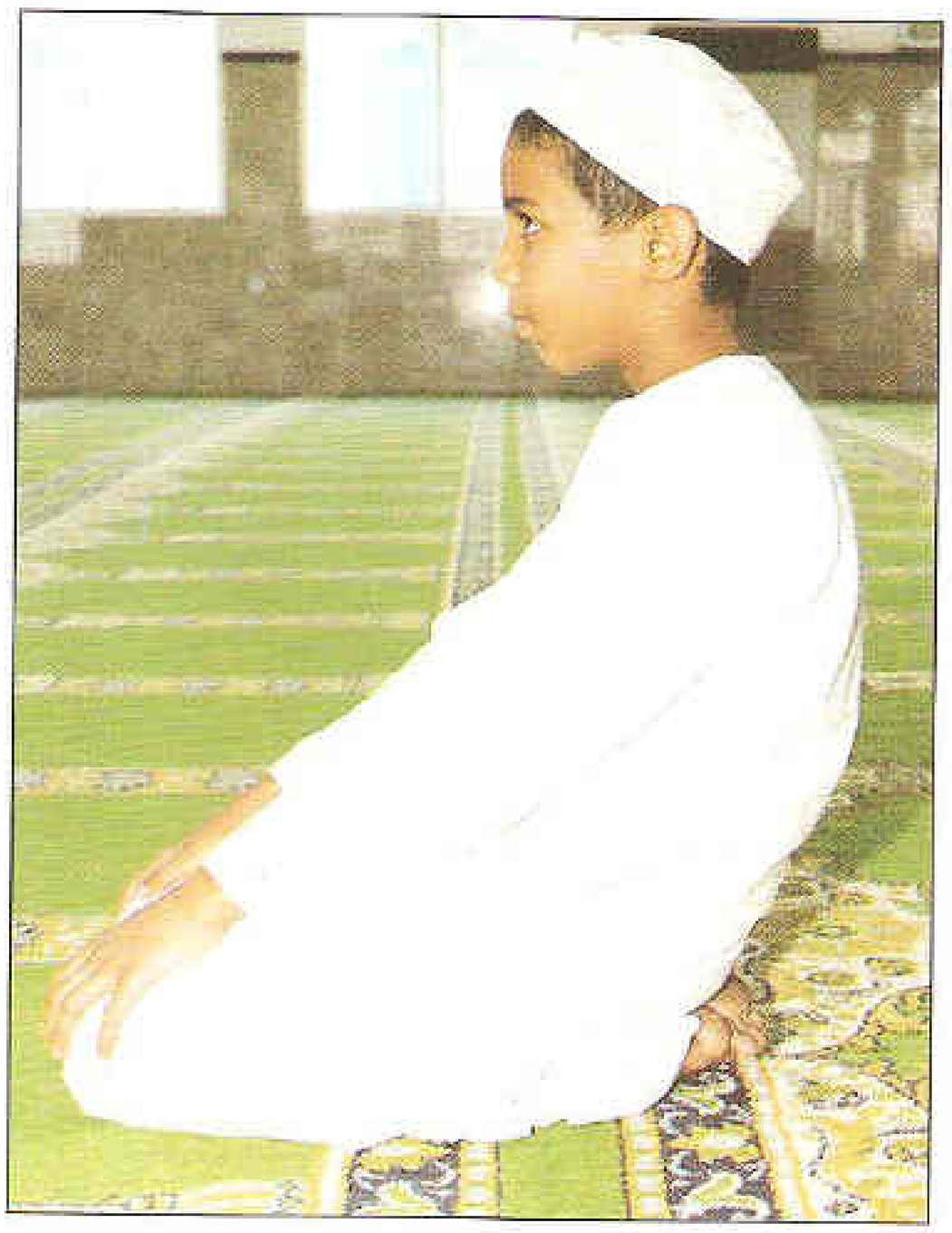
Looking right or left.

Seventh:

Looking up.



Eighth:



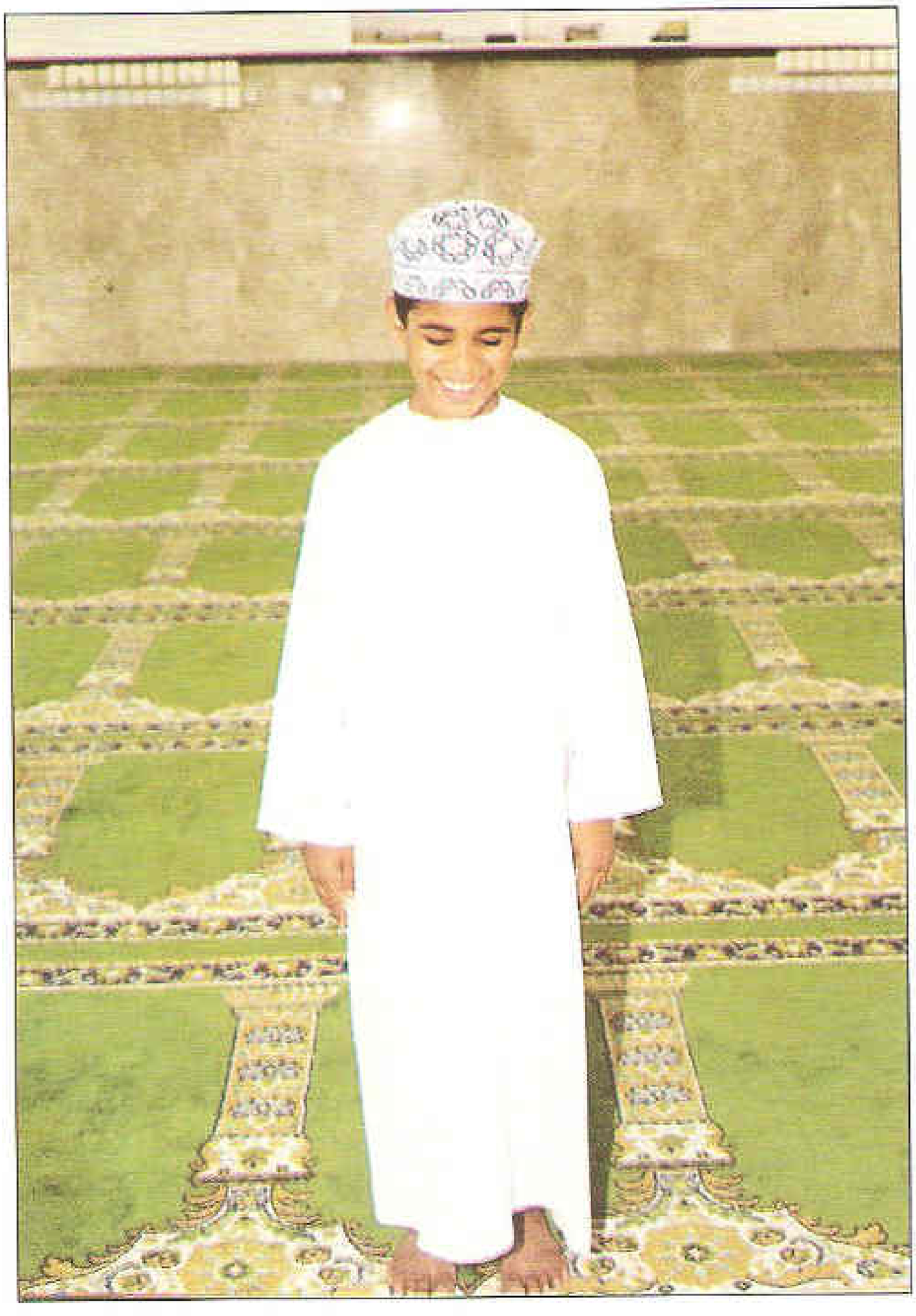
Looking straight ahead

Ninth:



Spreading out the arms on the floor during prostration.

Ten:



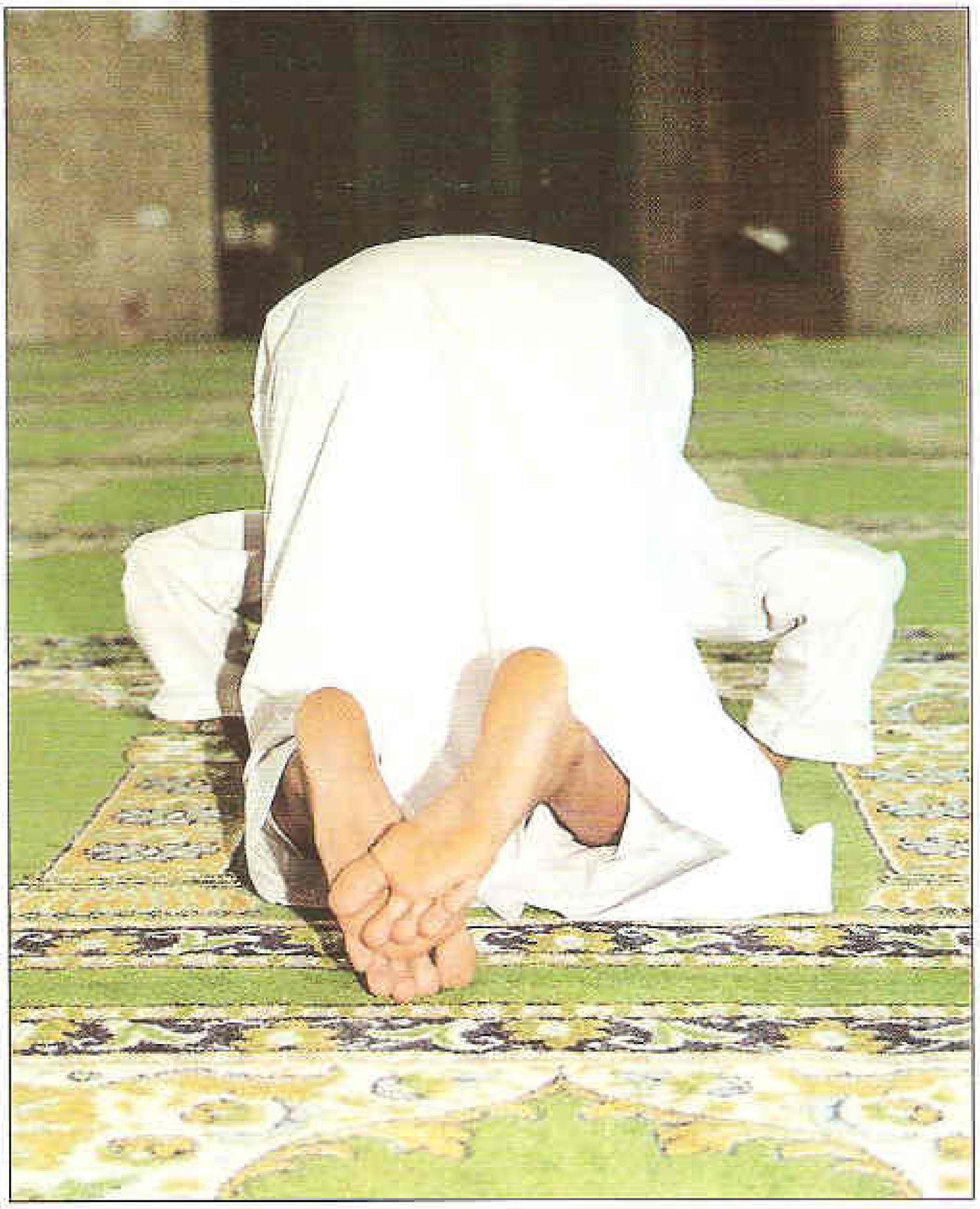
Laughing

Eleven:



Checking the time

Twelve:



Lifting the feet up

THE DIFFERENCES BETWEEN THE CONGREGATIONAL PRAYER AND THE SOLITARY PRAYER

The congregational prayer differs from the solitary prayer in the following aspects:

1. Iqama: When a person is praying alone an obligatory prayer, he has to say the Iqama, whereas when he is praying in a congregation, the Iqama is said by the muadhin (the person who made the call to the prayer) on behalf of all of the rest.
2. Intention: The person leading the congregational prayer (Imam) will make an intention of praying as well as leading others in that prayer, and the intention of everyone praying behind the Imam will be that of praying with the Imam. Whereas the intention of a person praying alone will be merely that of performing the prayer.
3. Saying aloud of certain parts of prayer: When praying alone, everyone says his prayer silently. But in a congregational prayer the Imam is required to say aloud the following five parts:
   (i) The Takbeeratul Ihram.
   (ii) The Fatiha and the other surah, only in the rak'as that require recitation of another surah after the Fatiha.
   (iii) The Takbeera for bowing, prostration and so on.
   (iv) "SAMIA LLAHU LIMAN HAMIDAH".
   (v) The Tasleem.
4. Required reading of the Qur'an: In a solitary prayer, one is required to read Fatiha along with another surah in some rak'as, and Fatiha only in some other rak'as. But in a congregational prayer everyone praying behind the Imam will read only Fatiha in all the rak'as, and will remain silent after reading Fatiha listening to the Imam's recitation of the other surah where this other surah is required.
5. Saying "SAMIA LLAHU LIMAN HAMIDAH" and "RABBANA WALAKALHAMD": When a person is praying alone, he has to say both of the two phrases. Whereas in a congregational prayer it is the Imam alone who will say "SAMIA LLAHU LIMAN HAMIDAH" while rising from the bow into the upright position, and all behind him will silently rise after him, immediately after he has said that. Then the Imam, likewise all behind him when they have stood upright will silently say "RABBANA WALAKALHAMD".

IMPORTANT POINTS TO REMEMBER

1. Dhuhur obligatory prayer is four rak'as. You sit at the end of the second rak'a to say the words of the first salutation (Tahiyaat) as far as "Abduhu wa Rasuuluhu". Then you stand up with a Takbirah to complete the last two rak'as, and then you sit for the last salutation in which you say the full Tahiyaat. In all the four rak'as you recite only the Fatihah.
2. Al-Asr obligatory prayer is similar to Dhuhur.
3. There is no prayer after Al-Asr untill the sun has completely set below the horizon.
4. Al-Maghrib obligatory prayer is three rak'as. In the first two rak'as you recite al-Fatihah and another surah. Then the bow, then the two prostrations, after which in the second rak'a, you sit for the first salutation (Tahiyat), said as far as "Abduhu wa Rasuuluhu". Then you stand for the third rak'a and recite surat Al-Fatihah only. Then the bow, then the two prostrations, then you sit for the last salutation, said in full.
5. The Isha obligatory prayer is four rak'as. You recite in the first two rak'as Al-Fatihah and another surah, then the bow, then the two prostrations after which, in the second rak'a, you sit for the first salutation (Tahiyat), said as far as "Abduhu wa Rasuuluhu". Then you stand with a Takbirah to perform the last two rak'as, reciting only the Fatihah in both. Then you sit for the last salutation (Tahiyat), said in full.
6. Al-Witir prayer is three rak'as. In every rak'a you recite Al-Fatihah and another surah. At the end of the second rak'a you sit for the first salutation (Tahiyat), said as far as "Abduhu wa Rasuuluhu", and at the end of the third you sit for the final salutation, said in full.
7. There is no prayer after Al-Fajr prayer utill the sun has risen above the horizon.
8. If you perform any prayer in congregation you recite only Al-Fatihah behind the Imam.
9. You don't have to say the Iqama when you are praying in congregation.
10. The Iqama isn't pronounced in the optional prayers (sunnah), but only in the obligatory prayers (fareedha).

11. No Iqama is required of women in all prayers. However some scholars prefer for them to pronounce the Iqama in obligatory prayers when praying alone.

12. It is not permissible in prayer to look sideways, move, talk or laugh.

13. Al-Jumuah (Friday) prayer is two rak'as done after the sermon, and both with Fatiha and another surah. It is only performed in congregation, and is followed by the Jumuah sunnah prayer which is either two or four rak'as.

14. If however, you miss the Friday Prayer in congregation, then perform Dhuhur prayer instead with all its four rak'as.

15. A traveler is under no obligation to perform Al-Jummah prayer.

HOW TO JOIN THE CONGREGATIONAL PRAYER

If you came late to any of the congregational prayers and found the prayer started then join the prayer where you found it and make up for what you have missed afterwards.

Following is the demonstration of how to join Isha prayer and make up for what has been missed.

1. When you come and find that the Imam has finished Al-Fatihah in the first rak'a, and has started reciting the other surah, you should do the following steps:-

   (1a) Make an intention in your heart of joining that prayer where you found it and making up for what you have missed later.

   (1b) Say the Tawjeeh (orientation) i.e. Subhaanaka Llahuma Wabihamdika to the end. (1c) Pronounce Takbiratul-Ihram (Allahu Akbar). (1d) Then keep Quiet and attentively listen to what the Imam is reciting, and follow him in all his actions up to the end of the prayer. (1e) When he ends the prayer by saying the tasleem, stand up without a takbeera. (1f) Recite surat Al-Fatihah which you missed. (1g) Sit down without a takbeera and pronounce the tasleem. Your prayer is now finished.

NOTE: As you are supposed to say "Audhu Billahi Mina Shaytani Rrajiiym" the first time you recite Al-Fatiha, you will say it in this case before the Al-Fatiha which is at the beginning of the second rak'a.

2. When you find that the first rak'a has been completed and the congregation is in the second rak'a then do the following:-

   (2a) Make an intention in your heart of joining that prayer where you found it and making up for what you have missed later. (2b) Say the Tawjeeh (orientation) i.e. Subhaanaka Llahuma Wabihamdika to the end. (2c) Pronounce Takbiratul-Ihram (Allahu Akbar). (2d) Say Audhu Billahi Mina Shaytani Rrajiim. (2e) Follow the Imam by reciting Al-Fatiha after him, and when he recites another surah keep Quiet and listen attentively to his recitation. (2f) Follow the Imam in all his actions up to the end of the prayer. (2g) When he ends the prayer with the tasleem, stand up without a takbeera. (2h) Recite surat Al-Fatihah and another surah, then perform the bow (rukuu) and the two prostrations (sujuud). (2i) Stand up with a takbeera. When you are at the upright position, you will be at the very point where you joined the prayer, and hence sit down without a takbeera. (2j) Pronounce the tasleem. Your prayer is now finished.

NOTE: If however, you find that the Imam has finished reciting Al-Fatiha in the second rak'a, then keep Quiet and listen to the other surah. Then follow steps 2(f) to 2(i), and when you are at the upright position recite Al-Fatiha, which you missed in the second rak'a, and then sit down without a takbeera to pronounce the tasleem.

3. When you find the congregation at its first Tashahud then do the following:-

Same as in 1(a). Same as in 1(b). Same as in 1(c). Then sit down and say the tashahud with the congregation as far as 'abduhu warasuuluhu' and then follow the Imam up to the end of the prayer. When he ends the prayer with the tasleem stand up without a takbeera and begin the first rak'a by reciting Al-Fatiha with another surah. Then perform the bow (Rukuu) and the two prostrations (sujuud). Then stand up for the second rak'a and perform it in a similar way to the first rak'a. When you finish with the two prostrations of the second rak'a sit back and this is the point where you joined the Imam. Hence do not recite the Tashahud again. Pronounce the tasleem and your prayer is complete.

NOTE: If however in this case, you did not get a chance to say the first tashahud with the Imam when you sat down, then you should say it after you have made up for the two prostrations of the second rak'a before pronouncing the tasleem.

4. When you find the prayer at the beginning of the third rak'a, then, as we know, in the third as well as the fourth rak'a every one will recite Al-Fatiha only and the Imam will not recite it aloud. In this case you should therefore follow the following steps:-

Same as in 1(a). Same as in 1(b). Same as in 1(c). Then take refuge with Allah from the satan by saying "Audhu Billahi Mina Shaytani Rrajiiym". Then recite surat Al-Fatiha and follow the Imam to the end of the prayer. When the Imam ends the prayer with the tasleem stand up without a takbeera and make up for the two rak'as that you missed along with the first tashahud. Then get up with a takbeera into the third rak'a where you joined the Imam. When you have stood upright at the beginning of the third rak'a sit down without a takbeera, pronounce the tasleem, and your prayer is complete.

NOTE: If you had missed al-Fatiha also when you joined in the third rak'a, then recite it when you have stood up on your own into the beginning of the third rak'a before you sit down to pronounce the tasleem.

5. When you find the prayer at the beginning of the fourth rak'a do exactly as is explained above for the case of the third rak'a, adding one more rak'a after you have made up for the first two rak'as and the first tashahud.

NOTE: You can copy the examples shown above for the rest of the prayers, acting in such a way that you make up for only what you have missed from the beginning to the very point at which you joined the Imam, then you sit down and pronounce the tasleem.

You ought, however, to be more eager to attend mosque early so as to always offer your prayer fully in congregation and get a great reward.

PRAYER DURING A JOURNEY

IF you are on a journey, you are required to shorten the prayers with four rak'as to two rak'as. These are Dhuhur, Asr and Isha prayers. The Fajr and Maghrib prayers remain the same. You may, if you wish, join the Dhuhur and Asr prayers by praying them at one time respectively one after the other. Likewise Maghrib and Isha prayers can be joined together. No matter in case of joining two prayers whether you choose to delay the first until the time of the second, or to bring forward the second to the time of the first. It is disliked, however, for a traveler to join prayers when he has reached his destination or has broken a journey for a long rest or other reasons.

When you join prayers, you will skip the sunna prayers except the Fajr one and the Witr. And when you don't join them it is preferable not to abandon the sunna and voluntary prayers that you used to perform at home. However, the Maghrib Sunna may not be dropped except in case of joining prayers.

PRAYER OF THE SICK

A sick person may shorten or skip prayer's requirements that he cannot perform. Thus if he could not use water for ablution, he should turn to dry ablution (Tayammum). If he is unable to stand up, he should offer his prayers seated. And if he is unable to sit, he should perform his prayer lying on his right side facing towards the Qiblah. If this position is not possible, then whatever position convenient to him can be used. And if he is unable to bow or prostrate himself, then he should make gestures with his head. Gestures for prostration should be lower then those for bowing. Should he be also unable to say the prayer with his tongue, then he would have to say five takbeeras for each obligatory prayer. And if this were still not possible for him, then he would be under no obligation, since Allah does not burden a person beyond his ability.

DEAR BROTHERS, AND SISTERS,

REMEMBER:

- Prayer is the pillar of religion as well as the first thing a person will be called to account for on the day of judgement.

- Performing prayer with submissiveness, strictly observing its rules and avoiding whatever renders it invalid is a precondition for it to be accepted and rewarded.

- Allah doesn't accept the obligatory prayer from a male person who lives near a mosque unless he offers it in the mosque.

- Congregation prayer is 27 times more in reward than solitary prayer.

- Prayer forbids sins. Thus, if your prayer doesn't forbid you to commit sins and doesn't bring you nearer to Allah, be aware that there is some fault in it, and hence find the reasons for that and mend your prayer without delay.

Finally, all praise and thanks be to Allah, the Lord of the worlds.

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