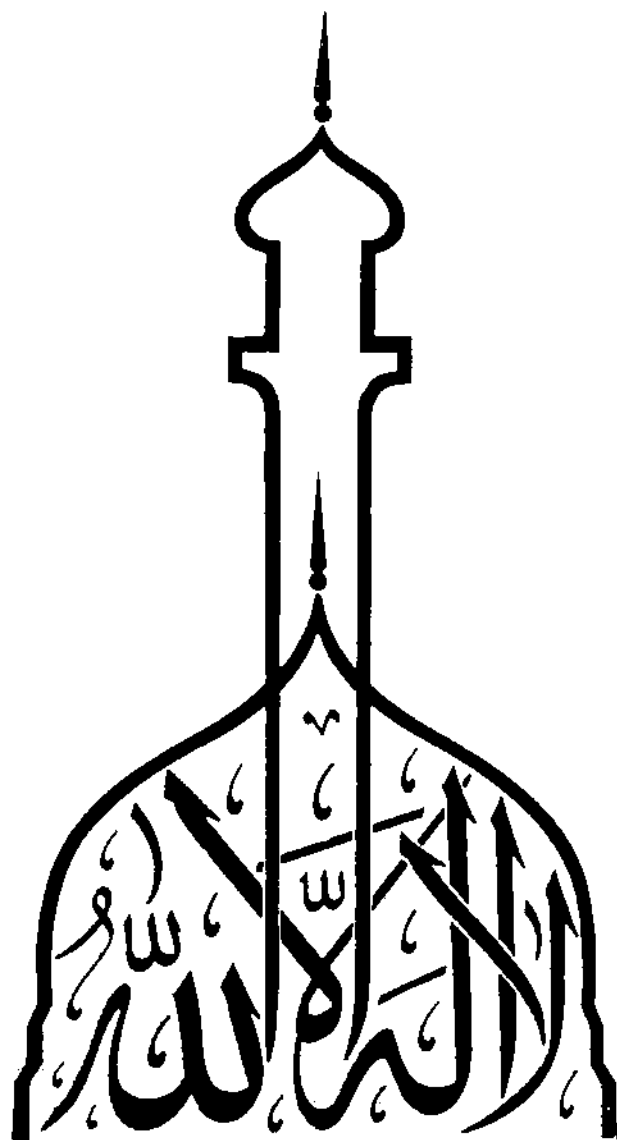


Prayer

For Young and New Muslims



Imam Yahya M. Al-Hussein

Prayer For Young and New Muslims

By
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Preface

Most of the material contained in this book was taken from five books that I had written some years ago for the children of the Muslim National School in Dublin as part of the religious education syllabus in the School.

A number of parents, especially some Irish converts informed me that they had benefited from these books when helping their children with their homework. From my experience as Imam of the Islamic Foundation of Ireland I have seen the need of new Muslims for a suitable book to help them learn how to perform the prayers. Many parents require the same for their children.

I though the material about *Salat* (Islamic prayer) contained in the five books written for the the Muslim National School may be of benefit to these two categories of people. I compiled the material in this book with little change.

The material was written in simple language as it was originally intended for young people. I divided the books into two parts; preparation for the prayer or *Taharah* (purification) and prayer itself. Each part is divided into two levels; a beginner and an advanced referred to as "Stage One" and "Stage Two." The purpose of this division is to make it easy for beginners. They should start with the beginner's level before moving on to the advanced level unless it is necessary (as in the case of Ghushl which is put in Stage Two" of preparation for the prayer. Adult readers may need to refer to this section at an early stage when learning how to prepare for the prayer.

Finally, I would like to apologise for any shortcomings or any deficiency that does not concur with the expectations of the reader.

Wassalamu alayjum,

Imam Yahya Mohammad Al-Hussein
Dublin, 16/04/1999.

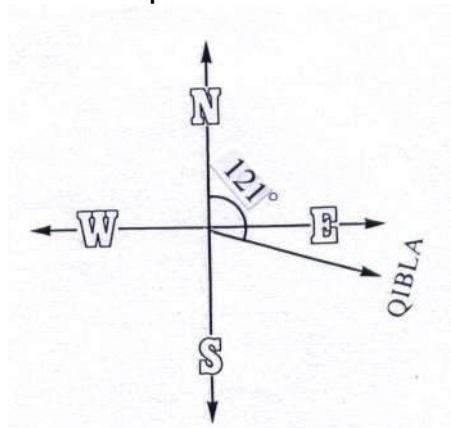
CHAPTER ONE

PREPARATION FOR THE PRAYER STAGE ONE

1.1. THE PRE-CONDITIONS OF PRAYER

The pre-conditions of prayer are the things, which must be checked before prayer can be performed. Prayer cannot be acceptable if these conditions are not fulfilled. These pre-conditions are:

- 1) Making sure that the time for prayer has begun.
- 2) Being in state of *Tahara* (purity) i.e. One must have *Wudu* (ablution). One's body, clothes and place of prayer must all be clean and free from *Najasa* (impurities). Blood, stool, urine and vomit are impurities. They must be washed if they fall on one's body or clothes.
- 3) Covering that which is necessary to cover of the body. The man covers the area between the navel and the knees, and the woman covers her whole body except the hands and face.
- 4) Facing the *Qibla* (Makkah). If one does not know the direction of the *Qibla*, one should ask someone who knows. If one cannot find anyone to ask, one should try his/her best to determine it, and then prays in the direction, which one thinks is right. If one discovers later that one has prayed in the wrong direction, one's prayer will still be correct and one needs not to repeat it.



Qibla for Dublin (Ireland) is: 121 degrees South East
(from Magnetic North)

1.2. WUDU (ABLUTION)

Before we pray we wash ourselves in a special way. This way of washing is called *Wudu*.

How *Wudu* is done:

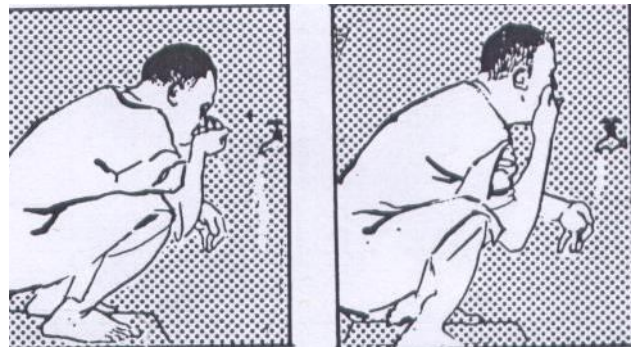
1) Before starting *Wudu* we should remember that we are making *Wudu* to prepare ourselves for prayer. This is called making *Niyyah* (intention.)

2) Say the *Bismillah* (Bismillahir-rahmanir-rahim.)

3) Wash the hands up to the wrists three times, cleaning between the fingers and making sure that no part of the hands is left dry.



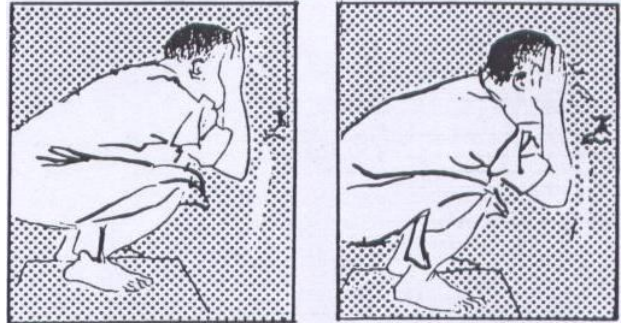
4) Rinse (wash) the mouth three times taking water with the right hand and cleaning the teeth with the fingertips.



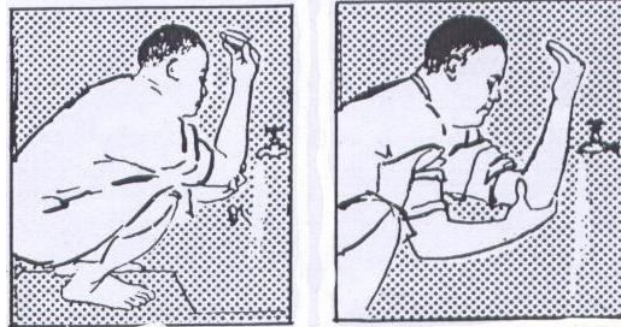
Clean the nose three times. Sniff water into the nostrils using your right hand, and blow the water out using your left hand.



6) Wash the face three times
From right ear to left ear and from
forehead to chin, making sure
that no part of the face is left dry.



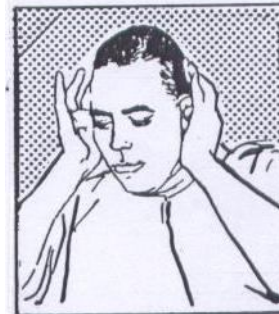
7) Wash the arms up to the
elbows three times, starting
with the right arm first and then
the left, making sure that no
part of them is left dry.



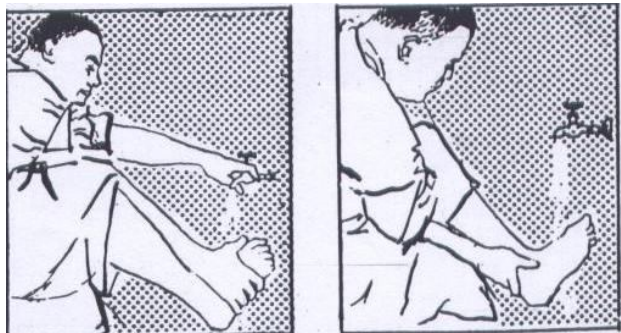
8) Wipe the head with wet
fingers, starting from the
forehead to the back of the
head, then bringing them to
the forehead.



9) Clean the ears from the
inside and the outside. Use the
wet tips of the index fingers to
clean the inside and pass the
thumbs behind the ears from
bottom upwards.



10) Wash both feet (right first) up
to the ankles, cleaning between
the toes and making sure that no
part the feet is left dry.



11) After doing this . one is ready to do one's prayer.

1.3. THINGS THAT BREAK WUDU -ABLUTION

After one has performed *Wudu*, one can perform as many prayers as one wishes without having to renew *Wudu* so long as one's *Wudu* is still valid. However, there are certain occurrences, which nullify *Wudu* and make it necessary to renew *Wudu* for prayer. These occurrences are:

1. Passing of urine, stool or wind.
2. Deep sleep. (Which makes a person unconscious of things around him/her.)
3. Loss of consciousness due to fainting or taking a medicine.
4. Directly touching one's private parts without clothing.

Things which do not break *Wudu*:

- Flow of blood (due to injury, nosebleed etc.)
- Vomiting.
- Uncertainty to whether or not one's *Wudu* has been broken.
- Laughing during prayer.

CHAPTER TWO

PRAYER – STAGE ONE

2.1. NAMES AND RAK'ATS OF PRAYERS

The five daily prayers have certain names:

1. *Fajr* فَجْر (Dawn – Morning.)
2. *Dhuhr* ظُهْر (Noon.)
3. *Asr* عَصْر (Afternoon.)
5. *Maghrib* مَغْرِب (Sunset.)
6. '*Isha* عِشَاء (Night)

Rak'ats of Prayers:

One unit of prayer is called *Rak'at* (رُكُوعَة).

The number of Rak'ats in the five daily prayers is as follows:

<i>Fajr</i>	2 Rak'ats.
<i>Dhuhr</i>	4 Rak'ats
<i>Asr</i>	4 Rak'ats.
<i>Maghrib</i>	3 Rak'ats.
<i>'Isha.</i>	4 Rak'ats.

Each *Rak'at* includes the following:

1. *Qiyam* (standing) and reading *sura al-Fatiha* (Opening Chapter.)
2. Reading a *sura* (Chapter) after *Al-Fatiha* in the first and second Rak'at of prayer (In the third and fourth *Rak'ats* we read *al-Fatiha* only.)
3. *Ruku'* (bowing.)
4. Standing up from *Ruku'*.
5. *Sujud* (Prostration): first *Sajda* (prostration), *Julus* (sitting) between the two *Sajdas* and the second *Sajda*.

2.2. TIMES OF PRAYER

The times of prayer are decided by the position of the Sun. As the lengths of day and night change from day to day, prayer times come at different clock times as the seasons change.

***Fajr* prayer:**

The time for *Fajr* prayer starts when the light of dawn appears on the horizon and continues until just before the sun rises. If the prayer is performed between these two times, then it is correct, but it is better to do it at the first light of dawn.

***Dhuhr* prayer:**

The time for *Dhuhr* prayer starts when the sun is just past the middle of the sky until later in the afternoon (when the size of an object's shadow is equal to the size of the object).

***Asr* prayer:**

The time for the *Asr* prayer starts from the late afternoon (immediately after the time of *Dhuhr* has ended) until just before sunset. It is better to pray *Asr* before the sun becomes yellow. The Prophet (*Salla Allahu ?laihi wasallam*) disliked that the Muslim should delay *Asr* prayer - without an excuse- until just before sunset. He said that to delay *Asr* and pray it just before sunset, is the prayer of a *Munafiq* (Hypocrite).

Maghrib prayer:

The time for *Maghrib* prayer starts immediately after sunset and continues until the red glow* disappears from the sky (nearly one hour after sunset).

'Isha prayer:

The time for *'Isha* starts from the time when the red glow disappears from the sky until just before dawn. It is desirable to offer *'Isha* before midnight.

Note:

In countries where the sun is not always visible due to cloudy weather, people use printed calendars with accurate times of prayer.

* In Ireland the red glow doesn't disappear in summer for the whole night. Accordingly time of *'Isha*' is estimated by adding one and a half hour after *Maghrib* time starting from 17 May.

2.3. IQAMA الإِقَامَة

Iqama is said when we stand for prayer before starting it.

The text of Iqama is as follows:

Allahu Akbar ... Allahu Akbar

اللَّهُ أَكْبَرُ ... اللَّهُ أَكْبَرُ

Ashhadu alla ilaha illa-Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ashhadu anna Muhammadar-

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Rasulullah

Hayya ?las-Salah

حَيِّ عَلَى الصَّلَاةِ.

Hayya ?lal-Falah

حَيِّ عَلَى الْفَلَاحِ.

Qad Qamatis-Salat Qad Qamatis-

قَدْ قَامَتِ الصَّلَاةُ .. قَدْ قَامَتِ الصَّلَاةُ

Salat

Allahu Akbar Allahu Akbar

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ.

La ilaha illa-Allah

لَا إِلَهَ إِلَّا اللَّهُ .

Meaning:

Allah is great ... Allah is great.

I bear witness that there is no god but Allah.

I bear witness that Muhammad is the Messenger of Allah.

Come to prayer!

Come to success!

Prayer has begun ... Prayer has begun.

Allah is great ... Allah is great.

There is no god but Allah.

2.4. SHORT SURAS (QUR'ANIC CHAPTERS) FOR PRAYER

All Muslims, no matter what language they speak, must recite the Qur'an in prayer in Arabic, repeating the words of Allah in the very language they were revealed. Any translation of the Qur'an is a human effort and is not the word of Allah. Reading the prayer in Arabic (Qur'an and other phrases) ensures that the words of Allah remain unaltered. Furthermore, it emphasizes unity in performing this important act of worship in the sense that all Muslims pray in the same way.

Sura Al-Fatiha:

Sura Al-Fatiha is the most important chapter in the Qur'an. It must be read in every *Rak'at* (unit) of prayer. The Prophet (*salla Allahu ?alaihi wasallam*) said: "There is no prayer for a person who does not recite *umm al-Qur'an* (Mother of the Qur'an i.e. *Sura Al-Fatiha*.)

Here are the verses of *sura Al-Fatiha*:

- 1) *Bismillahir-rahmanir-rahim.*
- 2) *Al-Hamdu lillahi rabbil-?alameen*
- 3) *Ar-Rahmanir-raheem.*
- 4) *Maliki yawmid-deen.*
- 5) *Iyyaka n?budu wa iyyaka nasta?een*
- 6) *Ihdinas-Siratal-mustaqeem.*
- 7) *Siratal-ladheena an?mta ?layhim ghayril-maghdubi ?layhim wa ladh-dhaleen.*

1 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
2 الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ
3 الرَّحْمٰنِ الرَّحِیْمِ
4 مَالِكِ یَوْمِ الدِّیْنِ
5 اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ
6 اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ
7 صِرَاطَ الَّذِیْنَ اَنْعَمْتَ
عَلَيْهِمْ غَیْرَ الْمَغْضُوْبِ عَلَيْهِمْ
وَلَا الضَّالِّیْنَ

Meaning:

- 1) In the name of Allah, Most Gracious, Most Merciful.
- 2) Praise be to Allah, Lord of the worlds.
- 3) Most Gracious, Most merciful.
- 4) Master of the day of Judgement.
- 5) You alone we worship, and from You alone we seek help.
- 6) Guide us along the straight path.
- 7) The path of those on whom You have bestowed Your Grace, not of those who earned Your anger or those who went astray.

Sura Al-Ikhlās:

Bismillahir-rahmanir-raheem.

- 1) *Qul huwa Allahu ahad.*
- 2) *Allahu-s-samad.*
- 3) *Lam yalid wa lam yulad.*
- 4) *Wa lam yakun lahu kufwan
ahad.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 1) قُلْ هُوَ اللَّهُ أَحَدٌ.
 2) اللَّهُ الصَّمَدُ.
 3) لَمْ يَلِدْ وَلَمْ يُولَدْ.
 4) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

Meaning:

- 1) In the name of Allah, Most Gracious, Most Merciful.
- 2) Say: 'He is Allah,' the One.
- 3) Allah, the Self-sufficient, Whom all creatures need.
- 4) He begets not, nor was He begotten.
- 5) And there is none like Him.

Sura Al-Kawthar

Bismillahir-rahmanir-raheem.

- 1) *Inna a?taynakal-Kawthar.*
- 2) *Fa salli li-rabbika wan-har
Inna shani'aka huwal-abtar.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 1) إِنَّا أَنْعَمْنَاكَ الْكَوْثَرَ.
 2) فَصَلِّ لِرَبِّكَ وَأَنْحِرْ
 3) إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Meaning:

- 1) To you have We granted the Fount of Abundance.
- 2) So, pray to your Lord and make sacrifice.
- 3) Surely he who hates you will be cut off.

Sura Al-Asr

Bismillahir-rahmanir-raheem.

- 1) *Wal ?sr.*
- 2) *Innal-insana lafee khusr.*
- 3) *Illal-ladh-dheena amanu wa ?milus-salihati, wa tawasaw bil-haqqi wa tawas bis-sabr.*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1) وَالْعَصْرِ .

2) اِنَّ الْاِنْسَانَ لَفِي خُسْرٍ .

3) اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ وَتَوٰصَوْا بِالصَّبْرِ .

Meaning:

In the name of Allah, Most Gracious, Most Merciful.

- 1) By the time
- 3) Verily man is in loss.
- 4) Except those who have faith, do righteous deeds, and counsel one another with truth and counsel one another with patience.

2.5. AT-TASHAHUD

We read *At-Tashahud* in prayer after the second *Rak'at* and after the last *Rak'at*.

In *Fajr* prayer we read it after the second *Rak'at*.

In *Dhuhr* prayer we read it after the second and fourth *Rak'at*.

In *Asr* prayer we read it after the second and fourth *Rak'at*.

In *Maghrib* prayer we read it after the second and third *Rak'at*.

In *'Isha* prayer we read it after the second and fourth *Rak'at*.

* * * * *

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ.
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

"At-tahiyyatu lillah was-salawatu wat-tayyibat.

As-salamu ?layka ayyuha an-nabiyyu wa rahmatullahi wa barakatuhu.

As-salamu ?layna wa-?la 'ibadillahis-saliheen.

*Ashhadu alla ilaha illa Allahu, wa ashhadu anna Muhammadan ?bduhu
wa Rasuluh.*

Meaning:

All reverence, worship and goodness are for Allah.

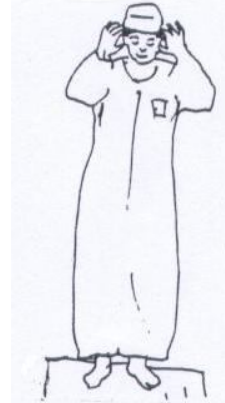
Peace be upon you, O Prophet, and the mercy of Allah and His blessings.

Peace be upon us, and on all the righteous servants of Allah.

I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger.

2.6. HOW THE PRAYER IS PERFORMED

- 1) Make sure that you have Wudu.
- 2) Stand upright facing the direction of the *Ka'bah* (Makkah)
- 3) Raise your hands to the level of the shoulders and say *Takbir* **اللهُ أَكْبَرُ** *Allahu Akbar*.



- 4) Put your hands in the chest, the right hand over the left hand.
- 5) Read *surat Al-Fatiha*.

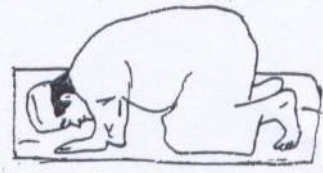

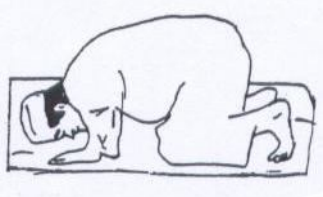


- 6) Bow down saying: **اللهُ أَكْبَرُ** *Allahu Akbar*.
Place your hands on the knees and say: *Subhana Rabibiyal-Adheem* **سُبْحَانَ رَبِّيَ الْعَظِيمِ** , 3 times.


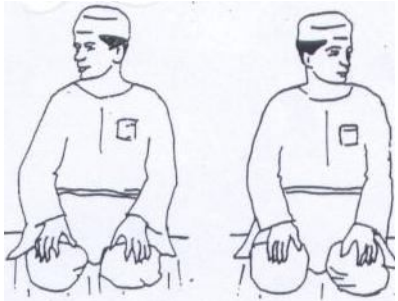










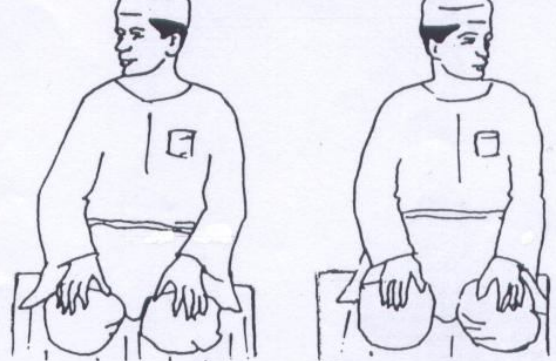
- 7) Stand up from bowing saying: **سَمِعَ اللهُ لِمَنْ حَمِدَهُ** *Sami'-al-Lahu liman hamiha*.



<p>8) Prostrate on the saying: اللَّهُ أَكْبَرُ <i>Allahu Akbar</i>. Read سُبْحَانَ رَبِّيَ الْأَعْلَى <i>Subhana Rabbi-yal-A'la</i>, 3 times.</p>	
<p>9) Get up from the floor saying: اللَّهُ أَكْبَرُ <i>Allahu Akbar</i>, and sit upright.</p>	
<p>10) Prostrate again on the floor saying: اللَّهُ أَكْبَرُ <i>Allahu Akbar</i>, then read سُبْحَانَ رَبِّيَ الْأَعْلَى <i>Subhana Rabbi-yal-A'la</i>, 3 times.</p>	

11) Get up from this position and stand up saying: **اللَّهُ أَكْبَرُ** *Allahu Akbar*.
This completes one *Raka'at* (or unit of the prayer.)
The second *Raka'at* is done in the same way.

<p>12) After praying two <i>Raka'ats</i> sit down and read <i>At-Tashahud</i>, quietly.</p>	
<p>13) To end the prayer turn your face to the right saying: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ <i>As-salamu alaykum wa rahmatullah</i>, and then turn your face to the left repeating the same words.</p>	

<p>1-Takbirat al-Ihram</p>  <p>اللَّهُ أَكْبَرُ Allahu Akbar</p>	<p>2- Reading Al-Fatiha</p> 	<p>3- Ruku'</p>  <p>سُبْحَانَ رَبِّيَ الْعَظِيمِ (٢) Subhana Rabbi-yal-'Adheem(3)</p>	<p>4-Standin up from Ruku</p>  <p>سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَبَّنَا لَكَ الْحَمْدُ Sami' Allahu Liman Hamida Rabbana Lakal-Hamd</p>
<p>5-First Sajda</p>  <p>سُبْحَانَ رَبِّيَ الْأَعْلَى (٢) Subhana Rabbi-yal-A'la (3)</p>	<p>6- Julus (sitting) between two Sajda</p>  <p>رَبِّ اغْفِرْ لِي وَارْحَمْنِي Rabbi-ighfir Lee War-hamni</p>	<p>7-Second Sajda</p>  <p>سُبْحَانَ رَبِّيَ الْأَعْلَى (٢) Subhana Rabbi-yal-A'la (3)</p>	
<p>8-At-Tashahud</p>  <p>الَّتِيَّاتُ لِلَّهِ At-Tahiyatu Lillah.....</p>	<p>9- As-Salam</p>  <p>السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ Assalamu Alaykum Wa Rahmatullah</p> <p>السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ Assalamu Alaykum Wa Rahmatullah</p>		

2.7. HOW THE FIVE DAILY PRAYERS ARE PERFORMED

Fajr Prayer:

After doing *Wudu* and making sure that your body, clothes and place of prayer are clean, stand facing the *Ka'ba*, make the intention to pray *Fajr* prayer and say: "*Allahu Akbar.*"

Pray two *Rak'ats* reading *Al-Fatih* and another *sura*, aloud, in each *Rak'at*.

After the second *Rak'at*, sit for *Julus* (sitting), read *Al-Tashahud* and *As-Salatu 'ala An-Nabi** silently and then say the *Salam* " *Assalamu 'Alaykum wa Rahmatullah*", on the right side and then repeat the *Salam* on the left side.

Dhuhr Prayer:

There are four *Rak'ats* in *Dhuhr* prayer. In the first two *Rak'ats*, we read *Al-Fatiha* and another *sura* silently and in the third and fourth *Rak'ats* we read *Al-Fatiha* only, silently.

There are two *Julus* (sittings) in *Dhuhr* prayer, the first *Julus* after the second *Rak'at* and the second *Julus* after the fourth *Rak'at*. In the first *Julus*, we read *At-Tashahud* only and in the second *Julus* we read *At-Tashahud* and "*As-Salatu 'Ala An-Nab*" silently. We then say *Salam* on the right and on the left.

Asr Prayer:

Asr Prayer consists of four *Rak'ats* and it is done in the same way like *Dhuhr* (reading silently etc.)

* See *As-salatu 'ala annabi* on page 45.

Maghrib Prayer:

Maghrib prayer consists of three *Rak'ats* with two *Julus*. In the first and second

Rak'ats, we read *Al-Fatiha* and another *sura* loudly and in the third *Rak'at*, we read *Al-Fatiha* only, silently.

After the second *Rak'at* we sit for *Julus*, read *At-Tashahud* and then stand up to do the third *Rak'at*. We sit again for *Julus* after the third *Rak'at*, read *At-Tashahud* and "*As-Salatu 'Ala An-Nabbi*" and then finish the prayer with the *salam* on the right side and left.

'Isha Prayer:

There are four *Rak'ats* in *'Isha* prayer. In the first two *Rak'ats*, we read *Al-Fatiha* and another *surah* loudly and in the last two *Rak'ats*, we read *Al-Fatiha* only silently. There are two *Julus*, the first one is after the second *Rak'at* and the second is after the fourth *Rak'at*. In the first *Julus*, we read *At-Tashahud* only, and in the second *Julus* we read both *At-Tashahud* and "*As-Salatu 'Ala An-Nabi*" followed by *Salam*.

CHAPTER THREE

PREPARATION FOR THE PRAYER STAGE TWO

3.1. TYPES OF WATER

The body and clothes of a Muslim should always be clean. Allah (*subhanahu wa ta'ala.*) wanted to purify us, and therefore, He ordered us to perform *Wudu* before the prayer. When we perform *Wudu* we wash the exposed parts of our bodies such as the face, hands and feet. This washing is repeated few times a day, and thereby, these parts are kept clean throughout the day.

Types of Water:

There are three kinds of **water**

1) Tahur Water (مَاءٌ طَهُورٌ) :

This is the water, which is pure in itself and can be used by any individual for *Wudu* and to clean his/her body and clothes from impurities. *Tahur* water includes the following:

- a) Tap water
- b) Rain water, snow and hail.
- c) River, spring and well water.
- d) Sea water.

2) Tahir Water (مَاءٌ طَاهِرٌ) :

This is the water, which-- is mixed with something *Tahir* (pure) such as soap, sugar, lemon, oil etc. It is pure in itself but we cannot use it for *Wudu* or to purify our bodies or clothes. However, we can use it for drinking, cooking, washing etc.

3) Najis (Impure) Water:

This is the water, which is mixed with something *Najis* (such as blood, urine, stool etc.), in such a way that its colour, taste or odour is

changed. The water becomes *Najis* (impure) and cannot be used for *Wudu* or for domestic use.

Important Notes:

1- Altered water: This is the water which has been changed because of its being in a place for a long period of time, or because of the place or container in which it has been kept, or because of its being mixed with a substance that cannot completely be separated from it such as water mixed with algae, tree leaves etc. All these kinds of water are *Tahir* (pure) and can be used for *Wudu* and to clean our clothes.

2- Leftover Water: This is the water which remains in a container after some of it have been drunk. Water leftover in a pot after a human being has drunk from it, is considered *Tahir* (pure) regardless whether the one who drank from the pot is a Muslim or a non-Muslim. Water leftover in a container after an animal such as a cow, goat, cat, donkey, horse, bird, beast or birds of prey has drunk from it - is considered pure and can be used for *Wudu*. Water leftover in a pot after a pig or dog has drunk from it , is *Najis* (impure) and must be avoided.

3.2. GHUSL **الغُسل**

(COMPLETE ABLUTION)

We wash our bodies to keep them clean and healthy. We also wash them for religious reasons. *Ghusl* (bathing) means to wash the entire body with water so as to keep it pure.

A Muslim must be in a state of *Tahara* **طَهَارَةٌ** (purity) when he/she wants to pray. We wash our bodies in a certain manner to remove the ***Hadath*** **الْحَدَث** (impurity) and get ready for the prayer.

There are two kinds of *Hadath* (impurity):

1- *Al-Hadath Al-Asghar* **الْحَدَثُ الْأَصْغَرُ (Minor Impurity):** This is caused by passing wind, going to the toilet, deep sleep, fainting etc. *Wudu* is necessary for removing the minor *Hadath* (impurity.)

2- *Al-Hadath Al-Akbar* **الْحَدَثُ الْأَكْبَرُ (Major Impurity):** This is caused by one of the following reasons:

- a) The monthly period for females. This is a discharge of blood, which happens when a female reaches the age of puberty*. This discharge continues for few days every month.
- b) When one has a wet dream or discharges semen when one is awake (mainly males when they reach the age of puberty.)
- c) When a married couple had a marital relation.

In the last two cases (b and c) the major impurity (*Al-Hadath Akbar*) is also called ***Janabah*** and the person in such a situation is called ***Junub***.

d) Childbirth bleeding. This happens after a woman gives birth to a baby. The discharge of blood could continue for up to forty days.

What one should do when in a state of major *Hadath*:

* Reaching at puberty can be known by one of the following signs: (1) The growth of the pubic hair. (2) Wet dreams (males.) (3) Monthly period (females) (4) Completing 15 years of age (many people reach puberty before this age).

In this case *Wudu* alone is not enough for removing the *Hadath* (impurity). *Ghusl* (bathing) must be taken to remove the major *Hadath* before performing the *salat* (prayer). A woman who is on her monthly period or who has had a baby must wait until the blood stops then performs *Ghusl*.

Other actions which requires *Ghusl*:

In addition to the four causes of major impurity mentioned before, *Ghusl* is also a duty in the following two cases:

e- Death: When a Muslim dies, the dead body must be washed by some Muslims.

f- When a non-Muslim accepts Islam : New converts to Islam must perform *Ghusl*.

How *Ghusl* is performed:

1- Make the intention to perform *Ghusl* and say the *Bismillah* (i.e. *Bismillahir-rahmanir-rahim.*)

2- Wash the hands up to the wrists three times.

3- Wash the private parts and the area from the navel to the knees.

4- Perform full *Wudu* in the normal way but delay the washing of the feet until the end of *Ghusl*.

5- Pour water over the head three times passing the fingers through the hair to allow water to reach hair roots. (a woman does not need to undo her plaits provided that water can reach the roots of her hair.)

6- Pour water to wash the whole body, rubbing with both hand, starting with the right side before the left and the top of the body before the bottom.

7- Wash your feet up to the ankles.

Acts not allowed for a Muslim with a major *Hadath*:

- 1- To perform prayer.
- 2- To perform *Tawaf* around the Ka'ba.
- 3- To touch the Qur'an.
- 4- To recite the Qur'an.
- 5- To stay in a mosque.

Note:

1. A woman who is on her monthly period or having childbirth bleeding, as well as these five, is also not allowed to fast. She is not required to make up for the prayers which she has missed, but she must make up for the days which she has missed from Ramadan, by fasting for the same number of days after Ramadan.
2. In addition to *Ghusl* which is obligatory, it is desirable to perform *Ghusl* for *Jumu'ah* and *Eid* prayers, during Hajj etc.
3. One can pray immediately after making *Ghusl* and there is no need to perform *Wudu* after *Ghusl*.

3.3. TAYAMMUM

Tayammum is an Arabic word which means: aim or purpose. It refers to aiming for, or seeking soil to wipe one's face and hands with the intention of preparing oneself for prayer. *Tayammum* may be used as a substitute for *Wudu* and *Ghusl* in certain cases. *Wudu* and *Ghusl* should be the rule, *Tayammum* the exception.

When *Tayammum* is allowed:

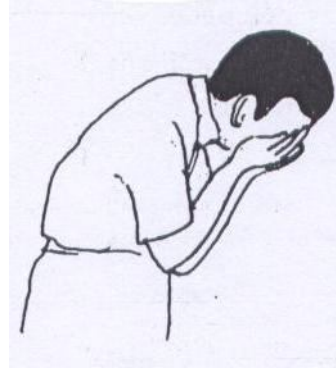
- 1) When one cannot find water for *Wudu* or the quantity one finds is not enough.
- 2) When the quantity of water is small and it is needed immediately or in the near future for drinking, cooking or for the use of animals.
- 3) When one is injured or sick and the use of water for *Wudu* or *Ghusl* is likely to increase the illness or delay its cure.
- 4) If water is nearby but one cannot obtain it because of some danger. e.g. If one fears an enemy -beast or human- for his/her life or wealth.
- 5) When one can get water but fears that one will miss the prayer by the time one obtains it. This may happen, for example, when one gets up late for *Fajr* prayer (just before sunrise) and finds no water for *Wudu*. If one starts looking for water, this will leave no time for one to perform the prayer within its appropriate time.

How *Tayammum* is performed:

- 1- Make the intention to perform *Tayammum* and say (*Bismillah-ir-Rahman-ir-Rahim.*)
- 2- Strike both hands on pure (natural) soil, dust, sand or stone. Shake them lightly to blow the dust from them.



(2)



(3)

3- Wipe your face once with both hands.

4- Wipe the hands up to the wrists (once) by rubbing them each against the other (inside and outside).



(4)

Things That Break *Tayammum*:

- 1) When one finds water.
- 2) Everything that breaks *Wudu* breaks *Tayammum*.

Note:

If a person did not find water and performed *Tayammum* and prayed but later found water, he does not need to repeat his prayer even if there is time left to do so.

3.4. WIPING OVER THE SOCKS

It is allowed to wipe over socks, stockings or tights during travelling or at home instead of washing the feet, as part of *Wudu*.

Conditions under which wiping over the socks is allowed:

- 1) One must have put on his socks (or whatever covering one is using) after making a complete *Wudu* and before that *Wudu* is broken.
- 2) The socks must be thick and completely hide what they cover (i.e. you cannot see through them.)

The wiping must take place within the permissible period (See below.)

Duration of the Wiping:

A traveller is permitted to wipe over his socks for three days after which he must take them off and wash his feet when making *Wudu*. A person who is not travelling may wipe over his socks for one day (five prayers).

How the Wiping is Done:

After a person makes a complete *Wudu* and puts on his socks , he may wipe over them when he wants to perform *Wudu* again. The *Wudu* is done in the normal way except that he wipes on top of his socks with wet hands instead of washing his feet.

When Wiping becomes invalid:

- 1) The maximum permissible period for wiping has passed.
- 2) If the socks or stockings are taken off.

Wiping Over Wrappers

If the limb which has to be washed in *Wudu* or *Ghusl* is fractured or injured, and the use of water is likely to be harmful, then it is permitted to wipe (with wet hands) over that limb instead of washing it. If direct wiping over the diseased part could also be harmful, one should wrap it and then gently wipe (once) over the wrapper (plaster or bandage) on condition that one does not wipe more than the diseased part.

It is not necessary for one to be in state of *Wudu* when putting the wrapper to be wiped. There is also no time limit for such wiping, for one can do so, as long as the condition lasts. The removal of the wrapper breaks *Wudu* and when the condition is cured *Wudu* must be made (properly) in the normal way.

3.5. RULES OF THE TOILET ROOM

- 1) Anything that bears the name of Allah should not be taken into the toilet.
- 2) Commonly used places such as roads, meeting places and shaded areas should not be used as a toilet.
- 3) Keeping away and hiding from people (not urinating publicly).
- 4) To enter the toilet with your left leg first and to leave with your right leg.

5) Saying: **"بِسْمِ اللَّهِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ"**

"Bismillahi, Allahomma inni a'udhu bika minl-khubthi wal khaba'ith",
when entering the toilet.

This *Du'a* means: (O Allah! I seek your protection from evil deeds and evil sprits.)

- 6) Keeping complete silence when using the toilet.
- 7) Not to urinate standing especially if urine might splash on to your clothes.
- 8) Not to urinate in water (running or still.)
- 9) Not to let the *Najasah* (impurity) fall on your body or clothes.
- 10) To clean the *Najasah* from the private parts (It is a duty) with water, tissue paper or three stones if one cannot find water or tissue. (It is better to use tissues and water together)
- 11) To use the left hand to clean yourself. This is hygienic because we use our right hand for eating and handshaking.
- 12) To say "*Ghufrank*" (i.e. I ask your forgiveness) when leaving the toilet.
- 13) Not to face the *Qibla* or to turn your back to it. (If you are in an open area.)
- 14) To wash your hands after using the toilet with water and soap.

CHAPTER FOUR

PRAYER – STAGE TWO

4.1. AS-SALATU 'ALA AN-NABBI

(Supplication for the Prophet “*Salla Allahu alaihi wasallam*”)

We read “*As-Salatu 'ala an-Nabi*” after we read *at-Tashahud* in the last *Rak'at* of prayer.

In *Fajr* prayer we read it after completing the second *Rak'at*.

In *Dhuhr* prayer we read it after completing the fourth *Rak'at*.

In *Asr* prayer we read it after completing the fourth *Rak'at*.

In *Maghrib* prayer we read it after completing third *Rak'at*.

In *'Isha* prayer we read it after completing the fourth *Rak'at*..



Text:

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

"*Allahumma salli 'ala Muhammadin wa-'ala aali Muhammadin, kama sallayta 'ala Ibraheema wa-'ala aali Ibraheema, innaka Hammedun Majeed.*

"*Allahumma barik 'ala Muhammadin wa-'ala aali Muhammadin, kama barakta 'ala Ibraheema wa-'ala aali Ibraheema, innaka Hammedun Majeed.*

Meaning:

O Allah! Send Your blessings on Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy and Glorious.

O Allah bless Muhammad and the family of Muhammad as You blessed Ibrahim and his family. Truly You are the Praiseworthy and Glorious.

4.2. FARD ACTS OF THE PRAYER (فَرَائِضُ الصَّلَاةِ)

For the prayer to be acceptable the following *Fard* (obligatory) acts of prayer must be done. These are;

1- *Niyah* (intention). The place of *Nuyyah* is the heart, thus it is not necessary to say with your tongue that you want to pray such and such prayer.

2- *Takbirat al-Ihram* (Saying "*Allahu Akbar*" when starting the prayer.)

3- Standing in the *Fard* (obligatory) prayer. If one is sick and cannot stand, then one can pray while sitting or lying.

4- Reading *surah Al-Fatiha* in every *Rak'at* of the prayer.

5- *Ruku'* (bowing).

6- Standing upright from *Ruku'*.

7- *Sujud* (prostration), including:

One)) the first *Sajda*.

b) *Julus* (getting up from the first *Sajda* and sitting.)

c) the second *Sajda*.

When doing *Sujud*, the following parts must touch the ground: the forehead, the nose, the hands, the knees and the feet.

8- Being calm and tranquil in all postures (Not to rush *Ruku'*, standing up from *Ruku'*, *Sujud*, *Julus* between two *Sajda* etc..)

9- *Julus* (sitting) for the last *Tashahud*.

10- Last *Tashahud*.

11- *As-Salam* (saying "*As-Salamu Alaykum*" to end the prayer.)

4.3. SUNNAH ACTS OF THE PRAYER (سُنُّنُ الصَّلَاةِ)

Sunnah means something, which *Rasulullah (salla Allahu ?laihi wasallam)* said or did. The Muslim should perform the *Sunnah* acts of the prayer to follow *Rasulullah (salla Allahu ?laihi wasallam)* and to get the full reward of the prayer. The *Sunnah* acts are:

1- Raising the hands –up to the ears - while doing the *Takbirat al-Ihram*, the *Ruku'*, raising from *Ruku'* and standing up from the second *Rak'at* (to start the third *Rak'at*).

2- Placing the right hand over the left and putting them together on the chest.

3- To read the opening *Du'a* (before reading *surah al-Fatiha*). The *Du'a* should be read in the first *Rak'at* only. *Rasulullah (salla Allahu alaihi wasallam)* used to read the following *Du'a*:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ نَقِّنِي
مِنْ خَطَايَايَ كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ.

"*Allahomma ba'id baini wa baina khatayaya kama ba?tta bainal-mashriqi wal-maghrib. Allahomma naqqini min khatayaya kama yunaqa ath-thubul-abyadhu min ad-danas. Allahomma aghsilni min khatayaya bil-ma'i wa-th-thalji wal-barad.*"

This *Du'a* means:

" O Allah! Make the distance between me and my sins as far as you have made the distance between the east and the west. O Allah! Cleanse me of my sins as a white garment is cleansed of dirt. O Allah! Purify me from my sins by snow, rain and hail."

4- *At-Ta'min* (saying *Aameen* at the end of reading *surah Al-Fatiha*)

5- To read a *sura* after *Al-Fatiha* in the first and second *Rak'ats*.

- 6- To say the *Takbir* "*Allahu Akbar*" when moving from one position to another (i.e. when making *Ruku'*, raising upright from *Ruku'*, *Sujud*, *Julus* (sitting), standing up.. etc..)
- 7- *Dhikr* during *Ruku'*. (The least is to say: " *Subhana Rabbiyal-Adheem*" three times.)
- 8- *Dhikr* during *Sujud*. (The least is to say "*Subhana Rabbiyal A'ala*" three times)
- 9- The first *Tashahud*.
- 10- To read *as-Salatu 'ala an-Nabi* before the *Salam*.

4.4. DHIKR AND DU'AS AFTER SALAM (END OF PRAYER)

It was the continuous practice of *Rasulullah (salla Allahu ?laihi wasallam)* to say a number of *Adhkar* and *Du'as* when he finished his prayer. We should learn these *Du'as* (in Arabic) and say them after the prayer, following the *Sunnah* of *Rasulullah (salla Allahu ?laihi wasallam)*

1) **أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ أَسْتَغْفِرُ اللَّهَ**

Astaghfirul-lah Astaghfirul-lah Astaghfirul-lah

(O Allah! Forgive me. O Allah! Forgive me. O Allah! Forgive me)

2) **اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ ' تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ**

"Allahomma antas-Salam wa minkas-Salam, tabarakta ya dhal-Jalali wal-Ikram."

(O Allah! To you belongs peace; and from you comes peace. Glory be to you, O Lord of majesty and honour!)

3) **اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ**

"Allahomma la mani'a lima a'tayta wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-Jaddi minkal-Jadd."

(O Allah! Nobody can prevent whatever you want to give and nobody can give whatever you want to prevent, and a person of high rank cannot benefit himself or others against your will.)

4) **اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ .**

"Allahomma a'innee 'ala dhikrika wa shukrika wa husni 'ibadatika. "

(O Allah! Help me to remember you and to thank you and to worship you perfectly.)

5) **سُبْحَانَ اللَّهِ (33) ، الْحَمْدُ لِلَّهِ (33) ، اللَّهُ أَكْبَرُ (33)**

Subhanallah 33 times, Al-Hamdulillah 33 times, Allahu Akbar 33 times.

4.5. DISLIKED ACTS DURING THE PRAYER

(مَكْرُوهَاتُ الصَّلَاةِ)

1. Playing with your clothes or body.
2. Turning the face away from the direction of *Ka'ba* (right or left).
3. Looking at the sky or upwards. (One should always look down at the place of *Sujud*.)
4. Placing the hands on the waist.
5. Looking at things, which distract from the prayer.
6. Resting the arms (up to the elbows) on the ground during *Sujud*.
(The only parts of the hands, which should touch the ground during *sujud*, are the palms)
7. Praying when one needs to go to the toilet. One should go to the toilet, then make *Wudu* and perform the prayer.
8. Praying when food is ready and he/she is eager to eat. One should eat his meal first and then come to the prayer calmly without being disturbed.

4.6. THINGS THAT BREAK THE PRAYER

(مُبْطَلَاتُ الصَّلَاةِ)

1- To miss one of the conditions or *Fard* (obligatory) acts of the prayer intentionally.

(If the worshipper forgets a *Fard* part of the prayer e.g. if he forgets the second of the two *Sajdas* and remembers afterwards, he can make up for this unintended mistake by repeating the whole *Rak'at*.)

2. To intentionally add a *Sajda* or *Rak'at*. (i.e. To do three *Sajda* in the prostration instead of two or to pray five *Rak'ats* in *Dhuhr*)

3- To eat or drink during the prayer.

4- To talk in any way that is not a part of the prayer.

5- To laugh during the prayer.

6- To do a lot of unnecessary movements which are not related to the prayer.

If any of the above actions is done, then the prayer must be repeated.

4.7. FORBIDDEN TIMES FOR PRAYER

It is forbidden to offer *Nafil* (voluntary) prayers at the following times:

- ❶ After *Fajr* prayer until the sun has risen.
- ❷ When the sun is rising until it is fully up to the height of a spear above the horizon (approximately 20 minutes after it begins to rise.)
- ❸ When the sun is at its highest point (mid-day) until it has moved towards the West.
- ❹ After *Asr* prayer until the sun has set.
- ❺ When the sun is setting.

Amr ibn Absa, one of the companions of the Prophet (*salla Allahu ?laihi wasallam*), related that he asked the Prophet (*salla Allahu ?laihi wasallam*): "O Prophet of Allah! Inform me about the prayers." The Prophet (*salla Allahu ?laihi wasallam*) said: 'Pray the *Fajr* prayer and then refrain from prayer until sunrise and the sun has completely risen , for it rises between the horns of *Shaytan*. That is when the *Kuffar* prostrate to it. Then pray, as your prayer will be witnessed and attended to until the shadow of a spear becomes less than its length. At that time stop praying, for at that time the Hell-fire is fed with fuel. When the shade comes (*Dhuhr* time), you may pray, for your prayer will be witnessed and attended to until you pray the *Asr* prayer. Then abstain from praying until the sun sets, for it sets between the horns of *Shaytan*, and that is when the *Kuffar* (disbelieves) prostrate to it."

Performing a *Fard* prayer at these times:

One can make up for missed *Fard* prayers at any time. e.g. if one sleeps through the time of *Fajr* and wakes up late or delays *Asr* prayer

until just before sunset* . *Rasulullah (salla Allahu ?laihi wasallam)* said: "If one of you forgets a prayer or sleeps through its time, then he should pray it as soon as he remembers it."

Undesirable (*Mukrooh*) times for prayer:

- ① It is disliked to make voluntary prayers after dawn for more than the two *rak'ats* of *Sunnah*
- ② If the *Fard* congregational prayer has already started or the *Iqama* is being called for the same, it is disliked to pray voluntary prayers.
- ③ It is also undesirable to perform the prayer when one needs to go to the bathroom, or when one is hungry and food is ready.

* It is wrong to delay the Fajr and Asr prayer until such times.

4.8. THE PRAYER OF A TRAVELLER

When a person is travelling, he is in a different situation than that at home. One usually becomes exhausted during travel as one is packing his things, moving from one place to another and thinking about the journey and destination. Allah has made it easy for Muslims, in that they can shorten the prayers and join two prayers together when travelling.

The prayers which are shortened:

The four-rak'at prayers are shortened (i.e. *Dhuhr*, *Asr* and *'Isha*). In each of these prayers we pray two *Rak'ats* instead of four. The *Fajr* and *Maghrib* prayers remain the same i.e. two and three *Rak'ats* respectively.

What is meant by joining two prayers:

It means to perform both prayers (one after the other) at the time of the first prayer or delay the first prayer and perform them both at the time of the second prayer.

The Prayers which may be joined and the types of joining:

These prayers which share a time together may be joined. *D huhr* and *Asr* are joined together and *Maghrib* and *'Isha* are joined together. There is joining them at an early time (at the time of the first one of the two) or delaying them (until the time of the second one.)

The distance which allows one to shorten the prayer:

About 81 kilometres or more whether one uses a fast means of transport such as a plane, train or car or a slow means such as a horse, camel or donkey.

The place from which the traveller starts shortening the prayer:

When one leaves his house and passes the houses, gardens, and fields around his city, one may start shortening and joining the prayers.

The rule regarding shortening the prayer and joining two prayers:

It is better for a traveller to shorten the prayer following the *Sunnah* of the Prophet (*salla Allahu ?laihi wasallam*) than to complete it. As for joining two prayers, it is allowed and it is up to one to join two prayers or to pray each one of them at its specific time.

For how long does a person continue to shorten the prayers ?

A traveller is allowed to shorten the prayers whilst travelling and as long as he has not arrived at his destination. If he arrives at a place and decides to stay less than four days or twenty prayers, then he can continue to shorten the prayers. If he decides to stay for more than four days or twenty prayer, then he should perform the complete prayer (from the time of his arrival.)

Reasons for joining two prayers:

- 1- Travel. (a traveller can shorten and join the prayers.)
- 2- Sickness. A sick person can join two prayers together (but not shorten them if he is not a traveller.)
- 3- Rain. During heavy rains the congregational prayers at the mosque may be joined. Also when the roadways become muddy and it is dark, the Imam may join the prayers of Maghrib and 'Isha in the mosque.
- 4- On Hajj; at *Arafat* (*Dhuhr* and *Asr*) and at *Muzdalifah* (*Maghrib* and *'Isha*.)
- 5- A resident is allowed to join the prayers in case of a need as long as it does not become a habit.

The traveller following the prayer of a resident and vice-versa:

a- The traveller is allowed to follow a resident Imam in prayer and he must perform the complete prayer with the Imam. The resident may follow a traveller in prayer then he completes the prayer after the Imam says the *Salam*.

b- If the traveller catches one *Rak'at* with a resident Imam, he must complete the full prayer.

c- If the traveller prays behind an Imam whom he thinks is resident or one of whom he is not sure whether he is resident or a traveller , then he has to intend to complete the full prayer even if it turns out that the Imam was a traveller and shortened his prayer. If he is more inclined to think that the Imam is a traveller - because he sees the signs of travel on him- he should intend to shorten the prayer. If the Imam shortens the prayer, he does as the Imam and if the Imam does the full prayer, he does the full prayer.

The *Sunnah* prayers during a journey:

It is not necessary to observe the *Sunnah* prayers while travelling except the two *Rak'ats* before the *Fajr* prayer and the *Witr* prayer (one *Rak'at* after *Isha* prayer.) for *Rasulullah (salla Allahu alaihi wasallam)* always prayed these two prayers whether on a journey or at home. However, a traveller is allowed to pray the *Sunnah* prayers if he so wishes.

4.9. SUJUD AS-SAHW (سُجُود السَّهْوِ) (PROSTRATION OF FORGETFULNESS)

Rasulullah (*salla Allahu ?laihi wasallam*) said: "If one adds to his *Salat* or decreases something from it, he should make two *Sajda*."

Since we are human beings, we are likely to make mistakes. If we forget to do something or add something during our *Salat*, we can make up for our mistake by doing two extra *Sajda* - like those which we do in any *Rak'at* of *Salat*. This is called *Sujud as-Sahw* or prostration of forgetfulness.

How Sujud as-Sahw is performed?

Sujud as-Sahw (prostration of forgetfulness) is performed by making two *Sajdah* at the end of the prayer before the *Salam*. After the two *sajdah* the worshipper says the *Salam* on the right and on the left.

When is it performed?

Sujud as-Sahw is performed in the following situations:

1. If a person makes the *Salam* before he actually completes his prayer. (i.e. if he makes the *Salam* after two *Rak'ats* in *Dhuhr*, *Asr*, *Maghrib* or *Isha'* prayers or makes it after three *Rak'ats* in *Dhuhr*, *Asr* or *Isha'*.)
2. In case of adding an extra *Rak'at* to the prayer. For example, if he forgets and prays five *Rak'ats* in *Dhuhr* or four in *Maghrib*.
3. If the worshipper forgets the first *Tashahud* or one of the *Sunnah* acts of the prayer.

4. If the worshipper is in doubt about the number of *Rak'ats* he has prayed or whether or not he has performed one of the *Fard* acts of the prayer.

Rasulullah (salla Allahu ?laihi wasallam) said: "If one of you has some doubts during his *Salat* and does not know if he has prayed one *Rak'at* or two, he should take it to have been just one. If he does not know if he has prayed two *Rak'ats* or three, he should take it to have been just two. If he does not know if he has prayed three *Rak'ats* or four, he should take it to have been just three. At the end of his prayer, while sitting, he should make two *Sajdah* before the *Salam*."

Important Notes:

- ❶ The followers (those who are praying behind the Imam) must prostrate with the Imam when he makes a mistake.
- ❷ *Sujud as-Sahw* could not be sufficient if the worshipper forgets one of the *Fard* acts of the prayer such as *Takbirat al-Ihram*, reading *Surah Al-Fatiha* in every *Rak'at*, *Ruku'*, both *Sajda* etc. In this case the whole *Rak'at* must be repeated.
- ❸ If a worshipper forgets the first *Julus* (sitting) during which he reads the *Tashahud*, but he recalls it (or is reminded of it) before he completely stands up, he should return and sit. If he has already stood up, he should not sit down but carry on and then make two *Sajda* of forgetfulness at the end.

4.10. SALAT AL-MASBUQ (صَلَاةُ الْمَسْبُوقِ) (HOW A LATECOMER COMPLETES HIS PRAYER)

Al-Masbuq, or a latecomer, is a worshipper who joins *Salat al-Jama'ah* (the congregational prayer) after one or more *Rak'ats* have been performed.

How does a latecomer completes his prayer?

1- If the latecomer comes to the mosque and finds the Imam in the *Ruku'*, *Sujud* or *Julus* position, he should say Takbirat al-Ihram (while standing) to enter into the prayer, then say *Takbir (Allahu Akbar)* again and move directly to the act which the Imam is performing.

2- After the Imam says the *Salam* and brings the prayer to an end, he should stand up to make up for the *Rak'ats* which he has missed.

a) If he catches up the last two *Rak'ats* of *Dhuhr*, *Asr* and *Isha'*, he prays two *Rak'ats* after the Imam says the *Salam*.

b) If he catches the second and third *Rak'ats* of *Maghrib*, he stands up and prays one *Rak'at* after the Imam says the *Salam*.

c) If he catches up the third *Rak'at* of *Maghrib* only, he stands up after the Imam says the *Salam*, prays one *Rak'at*, sits to read at-Tashahud, then stands up to do the third *Rak'at*, after which he sits for *Tashahud* and *Salam*.

3- Whoever catches the *Jama'ah* prayer during the *Ruku'*, he will be considered as having performed the *Rak'at*. If he comes after that (during raising from *Ruku'* or during *Sujud*) he has missed the *Rak'at* and must do it again.

Discussion:

1) If you come to the mosque and find the Imam reading the Qur'an

in the last *Rak'at* of *Maghrib*, What should you do? How do you complete your prayer?

2) How do you complete your prayer if you catch only one *Rak'at* of *Dhuhr*, *Asr* or *Isha'* prayer?

4.11. SALAT AL-JAMA'AH (صَلَاةُ الْجَمَاعَةِ) (THE CONGREGATIONAL PRAYER)

Uncle Ibrahim has three children: Muhammad, Musa and Khadija. One day he said to them: "Children! Let us go to the mosque for prayer. *Rasulullah (salla Allahu ?laihi wasallam)* encouraged Muslims to go to the mosque for prayer, and he promised a great reward for this action."

"What did *Rasulullah (salla Allahu ?laihi wasallam)* say about praying in the mosque?" asked Muhammad.

The father replied: "He said that prayer in congregation is better than the prayer of a person on his own by twenty seven degrees. He also said that for every step you walk towards the mosque there is a reward for you."

"Can I tell you something which I heard from the religion teacher in the school?," requested Khadija.

"May Allah bless you, O Khadija! You always remember the useful things," said the father. He then asked: "What did the teacher say?."

Khadija replied: "She said that a man came to the Prophet (s.A.a.w.) and asked his permission to pray at home because he was blind and had no one to guide him to the mosque. *Rasulullah (salla Allahu ?laihi wasallam)* gave him permission, but when the man turned away, he called him and said: 'Do you hear the call to prayer?' When the man said: 'Yes', the Prophet (*salla Allahu ?laihi wasallam*) said to him: 'Answer it.'

"That is right, Khadija," said the father. He further added: "Prayer at the mosque brings the Muslims together and unites them. Allah loves such acts, which unite the Muslims, and He gives great reward for them. *Rasulullah (salla Allahu ?laihi wasallam)* was very regular in attending

the congregational prayer throughout his life. He only missed it a few times when he was very sick."

"How do people stand during the congregational prayer?," asked Musa.

The father answered: "As you know there has to be an Imam in the congregational prayer. If there is only one man with the Imam, then he stands on the right hand side of the Imam. If there are two or more, they stand behind the Imam. If there is a large number of people, they stand closely in straight lines and they must not leave any gap between them.

"If I go to the mosque with my mother and young brothers, where do we stand?," asked Khadija.

"The boys stand in a line behind the men. The women have special lines behind the men at the back of the mosque," answered the father.

"What must worshippers who pray behind the Imam do?" asked Muhammad.

The father answered: "They must follow the Imam and do as he does. They must not do any act before him whether it be *Ruku'*, standing upright from *Ruku'*, *Sujud*, raising the head from *Sujud* and so on. Once the Prophet (*salla Allahu ?laihi wasallam*) was leading the *Sahaba* in prayer and when he finished he turned towards them and said: 'O people, I am your Imam, so do not precede me in *Ruku'* or in *Sujud* or in standing or in sitting or in finishing the prayer.'

"What should the worshippers read during the congregational prayer?," asked Khadija.

The father replied: "If the Imam is reading aloud, they should not read but listen to his reading; if he is reading silently, they should read *Sura al-Fatiha*. When the Imam is reading *sura Al-Fatiha* (loudly) and says at the end of it: '*Ghairil-Maghdhubi alaihim Waladh-dhalleein*', they should say: '*Aameen*'. When he stands upright from *Ruku'* and says: '*Sami' Allahu liman hamidah*', they should say: '*Rabana lakal-Hamd*'.

"If we live far from the mosque or go out for a picnic, can we pray *salat* together? " asked Musa.

"Yes," answered the father, "*Salat al-Jama'ah* can be done in any clean place, but to do it at the mosque is better," he added.

Summary:

1) Prophet Muhammad (*salla Allahi alaihi wasallam*) said that prayer in congregation is better than the prayer of a person on his own by twenty-seven degrees. He also said that for every step you walk towards the mosque there is a reward for you.

2) The Prophet (*salla Allahi alaihi wasallam*) was very regular in attending the congregational prayer throughout his life. He only missed it a few times when he was very sick.

3) If there is only one man with the Imam, then he stands on the right hand side of the Imam. If there is only one woman with the Imam, she stands behind him. If there are two or more men, they stand behind the Imam. A woman can lead a group of women in prayer, and she stands in the middle of the row.

4) Those praying behind the Imam in the congregation prayer must follow the Imam and do as he does. They must not do any act before him whether it be *Ruku'*, standing upright from *Ruku'*, *Sujud*, raising the head from *Sujud* and so on.

5) If the Imam is reading silently, those praying behind him must read *Sura al-Fatiha*, at least.

CHAPTER FIVE

SPECIAL PRAYERS

5.1. THE JUMU'AH (FRIDAY) PRAYER

Ali was listening to a recording of the Qur'an when he heard the Qur'an reciter, called *Qari* قَارِيء in Arabic, reading the following verse from *surah Al-Jumu'ah*:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴾

"O You who believe! When the call is proclaimed to prayer on Friday, hasten to the remembrance of Allah, and leave off business. That is best for you if you but knew." (surah 62, Al-Jumu'ah, verse NO. 9)

Ali asked his father: "What is the time for the *Jumu'ah* prayer?"

The father :The time for *Jumu'ah* prayer is the same as that of the *Dhuhr* prayer.

Ali : So, the Friday prayer is similar to the *Dhuhr* prayer.

The father: No, it is not like the *Dhuhr* prayer. *Jumu'ah* prayer consists of two *Rak'ats* in which the Imam reads the Qur'an loudly.

Ali : Is it an obligation to attend the *Jumu'ah* prayer?

The father : Yes, Friday prayer is a duty upon an adult, male, sane, resident Muslim who has the ability to attend the *salat* (i.e. not ill.) It is not a duty upon women, children and travellers, however, they can attend if they wish so.

Ali : Is Friday a special day for the Muslims? Is it better than other days?

The father: Yes, indeed. It the best day of the week. *Rasulullah (salla Allahu ?laihi wasallam)* said that the best day on which the sun rises is Friday. Adam was created on Friday and on it he entered Paradise and on it he was expelled from Paradise. And the Hour of the Last Day will occur on Friday.

Ali : I noticed that you wear your best clothes when you go for *Jumu'ah*.

The father :Yes, Ali. It is a *Sunnah* for a Muslim to clean himself by taking a bath, brushing his teeth and cutting his nails before he goes to *Jumu'ah* prayer. He should also wear his best clothes and put on some perfume.

Ali : I also notice that you stay longer in the mosque when you go to the *Jumu'ah* prayer, more than you do for other prayers; why is that?

The father :We stay longer for the *Jumu'ah* prayer because the Imam gives a *Khutba* before the prayer.

Ali : What is the *Khutba*?

The father: The *Khutba* is the speech which the Imam gives before the prayer itself. The *Khutba* consists of two parts between which the Imam sits for a short while. The Imam stands on the minbar while giving the *Khutba*. In his speech, the Imam teaches the people about Islam, advises them to obey Allah and to do good deeds. He reads some verses from the Qur'an and some *Hadith* of *Rasulullah (salla Allahu alaihi wasallam)* and concludes by saying some du'as. After the *Khutba* the Imam descends from the *Minbar* and leads people in prayer.

Ali : Is it important to go to the mosque early to listen to the *Khutba*.

The father: Yes it is. The *Khutba* is part of the prayer. The earlier one goes to the mosque for *Jumu'ah* prayer the greater the reward one will get.

Ali : What do the worshippers do when the Imam gives the *Khutba*?

The father : They sit quietly and listen to the *Khutba* carefully. It is forbidden to distract the worshippers from listening to the *Khutba* in any way. So no one should be speaking during the *Khutba* ; not even whisper a word to his neighbour or tell someone who was talking to keep silent.

5.2. THE SUNNAH PRAYERS

Muhammad woke up in the morning, went to the bathroom to make *Wudu* and then went downstairs to pray the *Fajr* prayer with his father. After they had prayed together, Muhammad asked his father: "I saw you praying two *Rak'ats* before the *Fajr* prayer; what was that prayer?"

The father said: "*Fajr, Dhuhur, Asr, Maghrib* and *'Isha* are the *Fard* or obligatory prayers which Allah (*subhanahu wa ta'ala.*) has ordered us to do and which every Muslim must perform. In addition to these prayers there are *Nafil* or extra prayers which *Rasulullah (salla Allahu alaihi wasallam)* advised us to do. Those prayers which *Rasulullah (salla Allahu ?laihi wasallam)* used to observe regularly are called the *Sunnah* prayers.

"Is it important to perform the *Nafil* prayers?," asked Muhammad.

"Yes, it is important to perform the *Nafil* prayers for one gets a reward for performing them and they also make up for the shortcomings in performing the *Fard* prayers i.e. If one fails to perform the *Fard* prayers properly, the *Nafil* prayers make up for this failure," answered the father. He further added: "*Rasulullah (salla Allahu ?laihi wasallam)* said in a Hadith that the first thing a person will be asked about on the Day of Judgement will be the prayers. Allah will ask the angels, although he knows better, to examine the prayer of the person to see if he had done it perfectly or performed it improperly. If he had observed it perfectly it will be recorded to his credit, but if he had performed it improperly, Allah will ask the angels to see if the person has any *Nafil* prayers. If he has any *Nafil* prayers, Allah will ask them to make up for the faults in his *Fard* prayers with his *Nafil* prayers."

"Can you tell me about the Nafil prayers because I want to start performing them?" asked Muhammad.

The father answered: "*Rasulullah (salla Allahu ?laihi wasallam)* taught us the following *Sunnah* prayers which are performed before and after the *Fard* prayers:

Two *Rak'ats* before *Fajr* prayer.

Two *Rak'ats* before *Dhuhr* prayer.

Two *Rak'ats* after *Dhuhr* prayer.

Two or four *Rak'ats* before *Asr* prayer.

Two *Rak'ats* after *Maghrib* prayer.

Two *Rak'ats* after *'Isha* prayer. (called the *Shaf'a* الشَّفْع. prayer)

The *Witr* Prayer. (One *Rak'at* after the *Shaf'a* prayer)



Muhammad thanked his father for teaching him about the *Nafil* prayers and promised to do his best to try to perform them.

Important note: The *Sunnah* of *Fajr* and the *Witr* prayer are the most important *Sunnah* prayers which *Rasulullah (salla Allahu ?laihi wasallam)* observed regularly. The *Sunnah* of *Fajr* consists of two short rak'ats in which we read *surah Al-Fatiha* silently in both rak'ats. You will learn more, *Insha* Allah, about the *Witr* prayer in the following lesson.

5.3. THE WITR PRAYER

Fatima prayed the *'Isha* prayer with her mother. After the prayer the mother told her to go to bed immediately so that she would be able to get up early the next morning. The mother stood up and prayed few *Rak'ats* before going to her bedroom.

On the following morning Fatima asked her mother about the prayer which she did after *'Isha* prayer.

Fatima: I saw you last night praying after *'Isha* prayer; what prayers were you performing?

Mother: This is a good question, Fatima! When a Muslim finishes *'Isha* prayer, he should perform two prayers called *Ash-Shaf'a* and *Al-Witr*.

Fatima: Could you tell me more about these two prayers? Is there any reason why they are called *Ash-Shaf'a* and *Al-Witr*?

Mother: *Ash-Shaf'a* prayer consists of two *Rak'ats* and *Al-Witr* prayer consists of one *Rak'at*. The names *Ash-Shaf'a* and *Al-Witr* refer to the number of *Rak'ats* in each prayer since *Ash-Shaf'a* means of even number and *Al-Witr* means of odd number.

Fatima: Are there any certain *suras* which one reads in *Ash-Shaf'a* and *Al-Witr* prayers?

Mother: Yes, in the first *Rak'at* of *Ash-shaf'a* one reads *sura Al-Fatiha* followed by *sura Al-A'la* ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ and in the second *Rak'at* one reads *Al-Fatiha* then *sura Al-Kafrun* ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾. In *Witr* prayer one reads *sura Al-Fatiha* followed by three short *suras*: *sura Al-Ikhlās* ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (*Qul huwa Allahu Ahad*), *sura Al-Falaq* ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ (*Qul A'udhu birabbil-Falaq*) and *sura An-Nas* ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ (*Qul A'udhu birabbin-Nas.*)

Fatima: Is the *Witr* prayer *Fard* like the five daily prayers?

Mother: No, it is not *Fard* like the five daily prayers. But *Rasulullah (salla Allahu ?laihi wasallam)* used to observe *Witr* prayer regularly even when he was travelling. Muslims should follow the *Sunnah* of *Rasulullah (salla Allahu ?laihi wasallam)* if they want to succeed.

Fatima: Can I pray the *Witr* prayer before the *Shaf'a*?

Mother: No, you cannot pray the *Witr* prayer before *Ash-Shaf'a* . *Rasulullah (salla Allahu ?laihi wasallam)* said: 'Let your last prayer at night be *Witr* (of odd number)

Fatima: If one has already prayed *Witr* prayer and went to bed but later in the same night woke up and wanted to pray *Nafil* (voluntary) prayers; is one allowed to do so?

Mother: Yes, but one should only pray even number of Rak'ats and not repeat the *Witr* prayer. *Rasulullah (salla Allahu ?laihi wasallam)* said: '*Witr* prayer should not be performed twice in one night.'

5.4. THE EID PRAYER

Muslims have two Eids, Eid Al-Fitr and Eid Al-Adha. Eid Al-Fitr takes place immediately after the end of Ramadan (on the first day of the month of Shawwal.) Eid Al-Adha takes place during the season of Hajj, on the 10th day of the month of Dhul-Hijjah. It is during this Eid that the Muslims slaughter their sacrifices.

The *Eid* Prayer:

Muslims start their *Eid* with a special prayer of thanks to Allah called Salat Al-Eid, or the *Eid* prayer. The *Eid* prayer is a *Sunnah Mu'akkadah* (confirmed) as the Prophet (*salla Allahu ?laihi wasallam*) always performed the two *Eid* prayers and ordered all men and women to attend them. Although, the *Eid* prayer is not a *Fard*, Muslims should always follow the *Sunnah* of their Prophet (*salla Allahu ?laihi wasallam*) and perform it. The *Eid* prayer is a good opportunity for Muslims to meet and congratulate each other on the happy occasion of *Eid* and to settle their differences and personal problems..

Getting ready for the prayer and going out to it:

It is preferred to take a *Ghusl* for the *Eid* prayer, wear the best clothes and put perfume. *Eid* prayer can be performed in the mosque but it is preferred to perform it in a place outside the town or in an open area, if the conditions permit. It is recommended that women and children should go out and attend the *Eid* prayer. This includes married, single and young women. It is preferred for a person to go to the *Eid* prayer by one route and then to return home by another route to meet as many people as possible.

How the Eid prayer is performed:

The *Eid* prayer consists of two *Rak'ats* without *Adhan* or *Iqama*. In the first *Rak'at* the Imam pronounce *Takbir* (*Allahu Akbar*) seven times after *Takbirat Al-Ihram* (the opening *Takbir*) and the worshippers repeat the *Takbir* after him. The Imam then reads *Sura Al-Fatiha* and another *Sura* loudly and performs *Ruku'* and *Sujud* as usual. In the second *Rak'at* the Imam pronounce *Takbir* five times - after the *Takbir* for standing up from *Sujud*- and the worshippers repeat after him. He completes the second *Rak'at* in the same way as he did in the first *Rak'at* and then finishes the prayer by pronouncing the *Salam*.

The *Khutba*: After the *Eid* prayer the Imam delivers a *Khutba* (speech). The *Khutba* consists of two parts between which the Imam sits for a short while. In the *Khutba* the Imam reminds and advises the people to do good deeds. It is a *Sunnah* to stay and listen to the *Khutba*.

Whoever misses the *Eid* prayer with the Imam should perform it by praying two *Rak'ats* at home or any other place.

5.5. SALAT - REVISION

Facing the Qibla, Fard and Sunnah acts of the prayer:

Q1. What should a person do if he wants to pray and does not know the direction of Qibla (Ka'ba)?

A1. If a person does not know the direction of the *Qibla*, he should ask someone who knows. If he cannot find anyone to ask, he should try his best to determine it and pray in the direction which he thinks is right. If he discovers later that he has prayed to the wrong direction, his prayer will still be correct and he needs not to repeat it.

Q2. If a person is told or remembers the right direction of Qibla while the prayer is in progress; what should he do?

A2. He should turn to the right direction without interrupting his prayer.

Q3. What parts of the body must touch the ground when one is making Sujud?

A3. When making *Sujud*, the following parts must touch the ground: the forehead, the nose, the hands, the knees and the toes of the two feet.

Q4. What is a Fard act of prayer? What is a Sunnah act of prayer? Is it important to perform the Sunnah acts of prayer?

A4. A *Fard* act of prayer is that essential part of the prayer which must be done and if not done the prayer will not be correct. The *Sunnah* acts of prayer are those acts, other than the *Fard* acts, which Rasulullah did in his prayers. It is important to perform the *Sunnah* acts of prayer in order to follow the way of Rasulullah (*salla Allahu ?laihi wasallam*) and to get the full reward of prayer. It is disliked for a worshipper to miss a *Sunnah* act of prayer intentionally.

Q5. If a person who is praying forgets a Fard act of prayer (e.g. if he forgets to read Surah Al-Fatiha or if he forgets the second of the two Sajdas etc.) and remembers afterwards; how can he make up for this

mistake? If he forgets a Sunnah act of prayer; how can he make up for this mistake?

A5. If a person forgets a *Fard* act of prayer and remembers afterwards, he can make up for this mistake by repeating the whole Rak'at and then performing two *sajdas* of forgetfulness at the end of the prayer. If a worshipper forgets a *Sunnah* act of prayer, he can make up for this by performing two *sajdas* of forgetfulness at the end of the prayer and he needs not to repeat the *Rak'at*.

Q6. If a person finishes his prayer (i.e. pronounced the Salam) and then remembers that he has made a mistake (e.g. prayed two rak'ats in Dhuhr instead of four); what should he do?

A6. He should not cancel what he has already prayed but complete his prayer and then make two prostration of forgetfulness at the end of the prayer.

Salat Al-Jama'ah (the congregational prayer):

Q7. What is the rule regarding Salat al-Jama'ah?

A7. *Salat al-Jama'ah* is a duty upon the Muslim men who live near the mosque and hear the call for prayer. It is not a duty upon women and children, however they can attend it if they wish. Whenever there are three Muslims or more in any place they must establish prayer in *Jama'ah* and not neglect it.

Q8. If there is only one person praying with an Imam, where should he stand?

A8. If there is only one person with the Imam, then he should stand on the right hand side of the Imam.

Q9. What should a person who is praying behind the Imam do?

A9. He must follow the Imam and does as the Imam does. He must not do any act of the prayer before the Imam whether it be Ruku', raising

from *Ruku'*, *Sujud*, raising the head from *Sujud* and so on. It is prohibited to precede the Imam in any way. One also should not race with the Imam but wait until he performs the act of prayer and then he does the same after him.

The *Jumu'ah* prayer:

*Q10. How should a Muslim prepare himself for the *Jumu'ah* prayer?*

A10. It is *Sunnah* for a Muslim to clean himself by taking a bath, brushing his teeth and cutting his nails before he goes to the *Jumu'ah* prayer. He should also wear his best clothes and put on some perfume (men).

*Q11. What is the Friday *Khutba*? How important is it? How should a Muslim behave in the mosque when the Imam is giving the *Khutba*?*

A11. The Friday *Khutba* is the speech which the Imam gives before the *Jumu'ah* prayer. It is important to go early to the mosque to listen to the *Khutba* because it is part of the prayer. When the *Khutba* is being given, the Muslim should sit quietly and listen to it carefully. It is forbidden to distract the worshippers from listening to the *Khutba* in any way. No one should be speaking during the *Khutba*; not even whisper a word to his neighbour or tell someone who was talking to keep silent. If somebody asks you or tells you something during the *Khutba*, you should simply ignore him.

Sunnah prayers:

*Q12. What are the *Sunnah* prayers which Rasulullah (salla Allahu ?laihi wasallam) taught us?*

A12. Rasulullah (salla Allahu ?laihi wasallam) taught us the following *Sunnah* prayers which goes with the *Fard* prayers: two *Rak'ats* before

Fajr prayer, two Rak'ats before *Dhuhr* prayer, two *Rak'ats* after *Dhuhr* prayer, two or four Rak'ats before Asr prayer, two Rak'ats after Maghrib prayer, two *Rak'ats* after 'Isha prayer (called the *Shaf'a* الشَّفْع prayer) and the Witr Prayer which is one Rak'at after the Shaf'a prayer.