

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ ذَالِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

**In the name of God, Most Gracious, Most Merciful. Praise be to ALLAH, the Cherisher and Sustainer of the Worlds and Peace be on His Messenger Muhammad (s.a.w) and his companions.**

## INTRODUCTION

After having praised ALLAH in His Highness and offered a prayer to the Holy Prophet (s.a.w), we wish to gather in this book all the teachings an adult Muslim should not be ignorant of.

We begin with the testimony that there is no GOD but ALLAH and the statement of the Divine Doctrine every Muslim should know:

The belief in the Day of Judgment, the belief in the Angels, the belief in the Divine Books revealed to the previous Prophets, the belief in Destiny which is the expression of God's will, the belief in the Seal of the Prophet **Muhammad** (s.a.w) and of all the Prophets of ALLAH.

We also intend to make known all the duties a religiously responsible Muslim should observe and the way they have to be performed, such as the ritual prayers, purification, the pilgrimage to the **Holy Kaaba of Mecca**, **Zakat** (poor-rate), fasting, the obligatory practices as well as the traditional ones (and the deeds which cause their annulment). The book also deals with the observance of practices by any individual Muslim that exempt the rest of the community. In that they are collective obligations and the non-observance of which constitutes a serious sin for the whole community: the washing of a dead, the praying over a dead, the burying of a deceased and such alike.

We will also talk about some sure **Sunnah** practices such as the **witr** prayer and the two **Eid** prayers of **Fitr** and **Adha**, some other supererogatory prayers and many other recommended practices.

Our intention, in this book is also to reveal how to seal a marriage, the precautions a Muslim should take in order to protect a woman during her pregnancy, the prayers he offers when she is in labor, when she repeatedly miscarries, how to give a baby a name, what to do for an infant and how to wean a child.

The reader will also find in this book the prayers to say for a child so as to protect him until he grows up, the remedies and the prayers to offer a sick person, how to circumcise a child, how to offer the ritual sacrifice of an animal on **Eid Adha**, the behavior of a Muslim in his relation with his Muslim neighbors, what we should do for greetings, and what we should do for a dying person.

We will also reveal many other benefits such as the prayers to say on some particular days of the year, the recommended way to recite the **Holy Quran**, the calling of the name of ALLAH, the giving of alms, the observance of some **Sunnah** prayers on the individual days of the week and during the holy month of **Ramadan**, the offering of some prayers to the Holy Prophet (s.a.w), the necessity of repentance and its nature, the nearness of the end of this world as well as some recommended deeds the performance of which brings about the remission of all the sins both past and present. That is in short what we offer to evolve in the following lines.

- • **S.a.w** = Salla Lahu Alaihi Wa Salam. ALLAH blesses Him and gives Him peace, as the formula is nowadays understood.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## IN THE NAME OF GOD. MOST GRACIOUS. MOST MERCIFUL ON THE ONENESS OF GOD

There is no god but ALLAH. He has no partner in His reign .He decides for everything. He makes and unmakes everything. He needs nobody's help. He asks nobody for permission. He carries out whatever He will for He is Omnipotent, He is Omniscient. He can do everything on account of His only will. He never has recourse to anybody and everybody seeks His help, He pre-exists everything and He is Everlasting. He is The Hearing, The Seeing, and The Speaking. He has no resemblance whatsoever to any of His creatures in His Perfection. He has no likeness to anybody. He has no likeness to anything. Nothing any human being can imagine or conceive or word is like ALLAH in His Attributes. He begets not and is not begotten. He is near of kin to nobody. All creatures are His servants. He is All-knowing, Cognizant, and Omnipresent. Solitude should not make us forget that He is everywhere with us, that He witnesses our deeds and words, that He is recording them and that He will never forget the least of them and will reward or punish us accordingly. He knows the thoughts of all of us however numerous we are and whatever the diversity of those thoughts. Every single being of us will stand alone before Him and will think that he is His only and one creature. He is the Creator. He makes us live thanks to His Grace. He does everything. He spreads His favors on us. It is ALLAH who puts an end to our lives and without any doubt will resurrect us. On the Day of Resurrection, once He has brought us back to life, He will gather us at a place and we will be individually reckoned with. After all our deeds have been examined, He will send us either to Paradise or to Hell according as they are good or bad (our deeds). His decision will be without any appeal and every one will be concerned with his own fate.

### MUHAMMADUN RASULU LAAHI THE MESSENGER

Our Prophet **Muhammad** (s.a.w) God's Servant is His Messenger whom He has sent to Mankind. Whatever he said, whatever he did is in accordance with the divine obligations and laws. Whoever disputes the least part of the Message is an unbeliever. Whoever takes off the least part of it or adds the smallest thing to it is a transgressor. If he does not repent of it contritely, he will be cast into the blazing fire of Hell. The aim of his mission is to reveal to us that we must submit to his recommendations, the most important of which is prayer (five times a day).



## CHAPTER I: THE RELIGIOUS PRACTICES

Prayer requires among other conditions the purification of the body, the clothes and the place where it is performed.

### 1.1- PURIFICATION

Among the various types of purification, the most important one is the greater ablution

**(Ghusl of AL-Janabah)** when it is obligatory. Every adult Muslim must purify his body whenever necessary. Whoever denies this is an unbeliever and whoever turns from it voluntarily without any good excuse is an impious with no credibility. If he does not repent of it, he will be cast into the blazing fire of Hell.

The following are the four conditions of the purification of the body.

**1-** Ejaculation following a sexual pleasure whether one is awake or asleep. Whoever finds out semen on his garments when he wakes up (even if he could not remember when it was discharged) must purify his body and do again all his prayers previously performed.

Whoever finds out suspected stains on his body or on his garments must purify.

**2-** After having had a sexual intercourse, two adult Muslims must purify even though there had been no ejaculation.

If it concerns two young people under age, it is meritorious for both of them to purify.

If it concerns an adult man and a girl under age, the purification is obligatory to the man and meritorious to the girl.

If it concerns an adult woman and a young man under age, the purification is not necessary to the woman if there had been no secretion. And it becomes meritorious for the young man.

**3-** A woman must perform the greater ablution after her monthly period however little the bleeding is.

**4-** Purification is obligatory to a woman after a delivery even though there had not been any flow of water or blood.

### **1.1.1- How to perform the greater ablution.**

1 - Use pure water that is neither tainted by any color or smell nor altered by any taste

2 - Go to a clean place, turn to **Kiblah**

3 - Wash first the right hand up to the wrist three times

4 - Wash the left hand the same way

5 - Wash the impure parts of the body

6 - Wash properly the private parts while expressing inwardly the intention to purify in accordance with the divine recommendations

7 - Wash respectively the different parts of the body as in the ablution (each part must be washed once) except the feet, which must be washed at the end of the purification.

8 - Cup water within your hands and wash your hair starting from the nape of the neck to the forehead.

9 - Wash you head three times paying heed the water is getting through the hair every time.

10 - Wash both ears inside and outside starting from the right one.

11 - Wash the neck properly starting from the nape

12 - Wash the right hand side of the body from the shoulder down to the knee

13 - Proceed in the same way with the left hand side

14 - Wash the right leg from the knee down to the ankle

15 - Proceed in the same way with the left leg.

16 - Wash properly the whole back

17 - Wash the chest and the belly

18 - Lastly, wash both feet, which should have been washed during the ablution.

If the purification is the **Ghusl** for Friday prayer, the feet must be washed during the ablution. The greater ablution can serve for both the **ghusl** of Friday and the ablution on condition that the intention has been formulated previously.

### **1.1.2- The obligatory practices of the greater ablution.**

They are five (5) of them:

1- 1- Formulating inwardly the intention

2- 2- The observance of the given order

3- The bathing of the whole body

4- The rubbing of the body with one's hand if possible or by any other means.

5- The bathing of the head down to the scalp

If any plaits prevent a complete wetting of the scalp, they must be obligatory undone. If not possible, they can be kept.

### **1.1.3- The traditional practices of the greater ablution.**

They are five (5) of them.

- 1- The washing of the hands to the wrists
- 2- The rinsing of the mouth
- 3- The sniffing of the water into the nostrils
- 4- The sending of the water out of the nose
- 5- The washing of the inner parts of the ears paying heed the water does not get too far for fear that it might cause some problems of hearing.

One must make sure that the armpits; the other hidden parts of the body and the skin folds are all wet.

## **1.2- THE ABLUTIONS**

Every Muslim attaining puberty must perform his ablutions before doing his prayers or passing his hands on the pages of the Holy Qur'an. Whoever denies this is an unbeliever; whoever ignores it intentionally without any good excuse is of the worst transgressor. If he does not repent of it before his death, he will be inexorably cast into the blazing fire of Hell.

### **1.2.1- Causes of the Annulment of Ablution**

- Breaking wind
- Faeces
- Urinating
- The discharge of prostate liquid resulting from an erection caused by some pleasure, which is derived from imagination, caresses or watching. In that case one must wash the sex organ properly after having formulated the intention beforehand. Any erection without a flow of a liquid does not annul an ablution.
- **Wadhu** (a gluey liquid which may flow out after urination and which is not combined with pleasure)
- The discharging of sperm caused by a disorder, an exhaustion or incontinence
- The secretion of a liquid before a delivery. if the secretion is not followed by delivery the ablution is annulled. But if it is followed by a delivery without any bleeding the greater ablution must be immediately performed. If the delivery is followed by a bleeding the greater ablution will be performed after the flow has stopped.
- An epileptic fit or a fit of madness
- Fainting
- Drunkenness
- A deep sleep however short it is. It consists of a sleep during which one might unconsciously let an object off one's hand or a sleep during which one might drool.
- Caressing any part of a woman's body, her hair, her nails or her garments by an adult man in view of deriving pleasure from it even if he does not get it so long as the woman is old enough and physically fit to give pleasure. The ablution becomes invalid too if the man derives pleasure from the caressing unintentionally. If the pleasure is neither sought nor gained the ablution remains valid. This applies to an adult woman, too. Caresses between children under age do not invalidate an ablution
- A kiss on the lips between an adult man and an adult woman - whether it is followed with pleasure or not, intentional or not - invalidates an ablution
- Touching one's penis with either one's palm, one's fingers or with the sides of one's hands annuls an ablution, but touching it from upon one's garments as well as touching the privates apart from the penis does not annul it.
- As far as a woman is concerned, her touching her private parts -even with her fingers does not invalidate her ablution.
- Being doubtful whether one has actually performed ablution or not. Asking whether one has performed ablution before or after an annulment. Being doubtful whether one's ablution is valid or not.

In any case, one must do ablution again before performing any prayer. If one is still doubtful while performing prayer, one must interrupt it and do the ablution again. If not one must continue the prayer.

### 1.2.2- The Bathing of the private parts

It consists of washing properly the private parts with pure water which is neither tainted by any color or any smell nor altered by any taste, after relieving oneself. Therefore it is recommended for a Muslim to take some water with him whenever he goes to a toilet place. If the toilet place is a bathroom, it is meritorious for him to step into it on his left foot and say this prayer before entering:

لَبِّسْمِ اللّٰهِ اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَاِثِ

**Bismillahi Allahumma inniya auuzu bika minal qubusi wal qabahisi**

Once he is in, he does not need to repeat it. When he goes out, it is also meritorious for him to say this one:

لَبِّسْمِ اللّٰهِ الْحَمْدُ لِلّٰهِ الَّذِىْ اَذْهَبَ عَنِّىْ الْاَذَىْ وَ عَفَا بِنِّىْ

**Bismillahi Alhamdu lillahi lazi az-haba annil azaa wa afaani**

If the Muslim is in the open air, he says the first prayer before uncovering his privates and the second one once he has finished relieving himself. If he is not provident enough to take some water with him he may soil his garments and that may cause all his coming prayers to be invalid. That is why the bathing of the private parts is obligatory. But before doing it, a Muslim man must make sure that there is no urine drop left in the urethra. The time taken for passing water varies according to men. As for some of them, it is necessary to walk some steps before washing their penises because; the soiling of their garments after the washing (which may result from a lack of patience) is a sin, among others, which sets to punishment in the grave. It is only after the bathing of his private parts that a Muslim can perform his ablution.

### 1.2.3- How to perform the ablution

1-Get pure water, which is neither tainted by any color or smell nor altered by any taste. Sit down at a clean place turn to the **Kaaba** and say:

لَبِّسْمِ اللّٰهِ

**Bismillahi**

- 2-Rinse your mouth (as with a tooth-stick)
- 3-wash both hands to the wrists three (3) times repeatedly, starting from the right one
- 4-rinse your mouth three (3) times repeatedly
- 5-take water into the nose and send it out three (3) times repeatedly
- 6- wash your face three (3) times repeatedly while formulating inwardly your intention to purify according to the divine recommendations
- 7-wash your right forearm with the elbow three (3) times, repeatedly
- 8-wash your left forearm with the elbow three (3) times repeatedly
- 9-wash your head once (1) starting from the forehead to the nape then back from the nape to the forehead.
- 10-wash your ears inside and outside
- 11-wash your right foot with the ankle three (3) times repeatedly
- 12-wash your left foot with the ankle three (3) times repeatedly.

When you have finished washing both feet, you look up and say the following invocation:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا  
 مُحَمَّدًا صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ اجْعَلْنَا مِنَ التَّوَّابِينَ  
 وَاجْعَلْنَا مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِينَ وَأَدْخِلْنَا فِي  
 الْجَنَّةِ وَبَعْدُ نَا مِنَ النَّارِ. اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا  
 مُحَمَّدٍ وَسَلَّمَ

**Ash hadu an laahillaha illal laahu wahdahu laa shariika lahu wa ash hadu anna Saidinaa Muhammadan salla laahu tahaala alaihi wa sallama abduhu wa Rasuuluhu. Allahumma idj halnaa minat tawwaa biina wa haj halnaa minal mutatahiriina wa haj halnaa min hibaadikas saalihiina wa adqilnaa fil djannati wa bahidnaa minan naari. Allahumma salli hala Saidinaa Muhammadin wa hala ali Saidinaa Muhammadin wa sallam.**

#### 1.2.4- the obligatory practices of the ablution

1. To express inwardly the intention to do the ablution when washing the face
2. To wash the face completely
3. To wash the forearms with the elbows
4. To wash the fingers separately
5. To wet all the hair slightly

If it is plaited without any artificial hair, it is not necessary to undo the plaits. But if any artificial hair, is added to them, they must be undone so as to make the hair wet. Yet it should be observed that it is an evil deed to use artificial hair. In case the purification were consisted of the greater ablution (**Janabah**), if the plaits are so thick that they prevent the scalp from being wet, they must be undone whether the hair is natural or artificial.

6. To wash the feet completely with the ankles by rubbing the toes individually
7. To rub every part properly, during the washing, by using as little water as necessary
8. To strictly observe the given order

During the washing, if one waits until a part is already dry before going on to the next one, the ablution is invalid. If one remembers omitting a part whereas the other parts are already dry, one must only wet it. But if the other parts are still wet, one must perform the ablution again by starting from that very part.

#### 1.2.5 the traditional practices of the ablution

They are eight (8) of them:

1. To wash both hands to the wrists
2. To rinse the mouth
3. To take the water into the nose
4. To send the water out of the nose
5. To wash the ears inside and outside slightly
6. To wet the hands again before washing the ears
7. To make both hands go forward to the forehead starting from the nape
8. Not to reverse the given order of the obligatory practices.

#### 1.2.6 the importance of ablution

Islam recommends a Muslim to perform his ablution before:

- - Reciting the Holy Qur'an, the **Hadiths** or religious teachings
- - Mentioning ALLAH
- - Visiting a Saint
- - Going to market
- - Going to sleep

It is also meritorious for him to always renew his ablution whenever it is annulled. In so doing, it is more desirable to formulate the intention to make it stand for an obligatory ablution of a prayer (an obligatory one or a supererogatory one).

Islam also recommends a Muslim to renew his ablution after an obligatory prayer or a supererogatory one and after the circumambulation (**Tawas**) around the **Kaaba**.

But if the ablution has served only for the use of the Holy Qur'an it is not necessary to renew it. It is also meritorious for him to clean his teeth with a tooth-stick before performing a prayer, if possible. If he cannot do so, it is advisable for him to use it very often for the use of a tooth-stick,

- Brings about God's pleasure
- Makes Satan irritated
- Makes a Muslim remember ALLAH at the time of his death
- Makes a Muslim keep his faith until his last breath
- Pleases the two guardian angels
- Soothes the pangs of death
- Increases his chance of getting wealth
- Sharpens his wits
- Improves his sight
- Facilitates the ability to speak
- Facilitates the digestion
- Strengthens the teeth and cleans the mouth
- Makes the hair more beautiful
- delays the old age.

### **1.3- TAYAMMUN OR DRY ABLUTION**

When it is absolutely impossible for a Muslim to get water to do his greater ablution (**ghusl of Al-Janaba**) or ablution (**wudbu**), he is permitted to perform the dry ablution (**Tayammun**) with sand if he intends to do his prayer, or recite, or copy The Holy Qur'an or any other practices alike. Yet, he must look for it by all means as if he were on the point of dying because of thirst.

If he is certain that there is no possibility whatsoever of getting water for the purification, the dry ablution must be performed at the beginning of the prescribed period of the prayer.

In case he does not know for sure, the dry ablution is performed in the middle of the period. If he still hopes to have water, he should wait until the very last moment of the period.

Nevertheless he must not -on any account- delay the prayer.

If a Muslim is suffering from an illness, which will certainly be worsened by water, the water can be heated or salted for the ablution. Despite all that, if there is still a risk of worsening the illness by using water, he can perform the dry ablution. Apart from those conditions, whoever does the **Tayammun** is of the worst transgressor. And any prayer he has performed is invalid and must be done again and such a Muslim cannot be on any account, either an imam or a witness.

#### **1.3.1- How to perform the dry ablution**

If the dry ablution is for a prayer, it must be performed at the fixed time of the prayer. It is done the following way:

- Use pure sand or a large stone but neither cement nor tiles...etc
- Press both palms on the sand or on the stone with the fingers stretched out and quite close together
- Rub one's face completely starting with the right hand and without taking off the grains of sand
- Formulate inwardly -at that moment- the intention to make the **Tayammun** serve for either the greater ablution or the ablution in order to perform a prayer
- Press again both palms on the sand or on the stone, with the fingers slightly parted this time
- Put the back of the right hand on the palm of the left one then rub by starting from the tips of the fingers down to the elbow
- Rub the inner part of the forearm up to the wrist
- Rub the inner part of the right thumb with the inner part of the left one
- Do the same with the left one
- Rub slightly one's palms together and lastly, cross the fingers

The dry ablution can serve for only one obligatory prayer. Yet it can still serve after it for a supererogatory prayer, the recitation of the Holy Qur'an or for any other traditional practice if the intention has been formulated previously. Therefore, to every obligatory practice corresponds its dry ablution.

A Muslim who has no water and who is neither ill nor traveling is permitted to perform the dry ablution in order to pray for a dead only if no one else is able to do it apart from him. He is not permitted to perform it for a supererogatory prayer, which does not come after an obligatory one. A Muslim who does the dry ablution for the recitation of the Holy Qur'an or for any other traditional practice must formulate the intention for that specific purpose and set to it immediately otherwise, the ablution becomes invalid.

### **1.3.2. the obligatory practices of the dry ablution**

They are eight (8) of them:

1. to formulate inwardly the intention of doing the prayer or the specific practice
2. to press both palms on the sand or on the stone the first time
3. to rub completely the face
4. to rub completely both hands to the wrists
5. to pay heed to the cleanliness of the place or the stone
6. to observe the given order without delaying, so as not to cause the annulment of the ablution
7. to perform -right after- the practice for which the ablution has been done for fear that it might become invalid
8. to perform the ablution at the very fixed time of the prayer. If it is performed before, the prayer is not valid

### **1.3.3- the traditional practices of the dry ablution**

They are four (4) of them:

1. To observe the given order and to start again if it were inversed
2. to press both palms on the sand or on the stone a second time
- 3 to rub the forearms from the wrists
4. to rub the different parts without shaking off the grains of sand



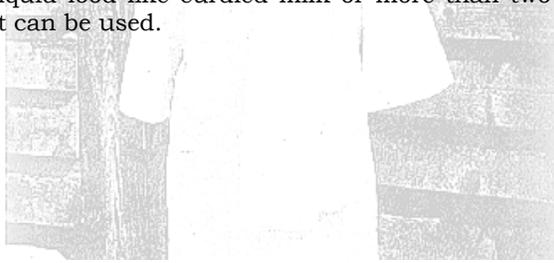
## **CHAPTER II: IMPURITIES**

It is obligatory for a Muslim to remove the impurities from his body, his garments and from the place where he performs his prayers as soon as he notices them. If he is doubtful whether his garments or the place where he performs his prayers are soiled or not he must sprinkle some water onto them. But if it is a part of his body, he must wash that part.

If he notices some stains either on his garments or on his body, which he cannot tell for certain whether they are impurities or not, he is not obliged to remove them. To remove wet impurities from the ground, he must use a lot of water, if the impurities are solid, they must be taken off.

If a dog drinks out of a vessel, which holds two liters of water or less, that water can no longer be used for a purification and it is meritorious for a Muslim to pour it. At least, he could use that water for non-religious purpose. However, it is recommended to pour it. It is also meritorious for the Muslim to wash the vessel seven (7) times repeatedly with sand, before using it again.

If the dog dips its tongue into the water, without wagging it in, or if it slavers into the empty vessel or just licks it, both the vessel and the water can be used. Likewise, if the container is holding some liquid food like curdled milk or more than two liters of water, both the container and the content can be used.



If an animal (which has blood in its body) drowns into stagnant water such as a pool, a lake, a reservoir or a basin without tainting it, it is recommended to scoop out the water, which might contain anything from the animal. All that depends on the size of the animal and the quantity of the water.

If it were consisted of some running or springing water, it is not necessary to scoop it if it is not tainted. But if the water is tainted, the altered part must be scooped out except when the animal is still alive after the fall. But if it were already dead before the fall, the water could be used if it is not tainted.

If there is an impurity in some liquid food (such as curdled milk, porridge, oil etc) the food must be thrown away however much it is and however little the impurity. If the food is solid and that the impurity has not been on it so long that it is mixed with it, one can just take it off along with the part of the food around it. But if it has been on the food long enough to be mixed with it, the whole food must be thrown away.

A Muslim who suffers from a scratch, a wound, an abscess or a sore is permitted to slightly pass his hand onto the sore part and wash the other parts of his body when he is doing his greater ablution or his ablution, if he is afraid to worsen the wound or hurt himself.

If he cannot bear the pain when rubbing the sore part, he can slightly run his hand onto the ruggedness of the wound; if not he can do it from upon a piece of cloth. The piece of cloth can be folded in two, if need be. In case he cannot do this at all, he may skip the sore part and do his greater ablution or ablution.

If he suffers from a serious conjunctivitis, he can slightly run his hands onto his eyes or his forehead, if possible. Otherwise, he puts a blindfold over his eyes and passes his hand onto the piece of cloth. The piece of cloth can be folded in two, if need be. But if he still cannot bear the pain of the rubbing then he can content himself with the washing of the other parts. Should the piece of cloth get out of place or fall from his eyes, after he has passed his hands on it, he must put it back rapidly (and passes his hands on it again) otherwise the ablution would not be valid.

## **2.1- THE MENSTRUAL PERIODS**

The menstrual period consists of an uncontrolled flow of blood proper to a woman who is nine years old at least and fewer than seventy. There are three categories of women:

- A woman who is experiencing it for the first time
- A woman who is used to having it
- A pregnant woman

### **2.1.1- A woman experiencing her period for the first time**

As for this category, the bleeding does not last more than fifteen days. In case it does, it is no longer a menstrual period but a disorder. Therefore the woman can purify, perform her prayers or fast accordingly and have sexual intercourses again. If the flow resumes after an interruption of less than fifteen days, the woman must add up the number of days the bleeding has lasted, if it exceeds fifteen days it is no longer a period but a disorder. Therefore, the woman can purify, performs her prayers or fast and could have sexual intercourses again. During the interruption of the bleeding, she must also purify, observe the practices and could commerce.

But if the interruption has lasted just fifteen days then, it is a menstrual period (and not a disorder), for a woman is normally in a state of purity for at least fifteen days. Any state of purity, which lasts less, can be taken for a disorder but if it lasts at least fifteen days any new bleeding is the result of a menstruation.

### **2.1.2- A woman used to having Menstrual periods**

If the bleeding lasts longer than usual the woman must wait three more days before she washes, performs her prayers, fasts and commerce's again. The three day-wait is valid only if the duration of the bleeding does not exceed fifteen (15) days.

If the menstrual periods usually lasts thirteen (13) days, the woman must wait two more days at most.

If the menstrual period usually lasts fourteen (14) days, the woman must wait one more day at most.

If the menstrual period usually lasts fifteen (15) days, the woman must not wait, even though the flow has not stopped because it consists then of a disorder.

### 2.1.3- the pregnant woman

The bleeding is uncommon to a pregnant woman. Should it happen, it would scarcely occur before the first two months of the pregnancy. Between the second and the sixth month, the bleeding should not exceed twenty (20) days, if it does, the woman must wash, perform her prayers, fast and can have sexual relations again.

If the bleeding resumes after an interruption of less than fifteen days, the woman must count the days it has lasted. If they are more than twenty days, it consists of a disorder. And the woman can then wash, perform her prayers fast and have sexual relations.

Between the sixth month and the term of the pregnancy, the bleeding should not last more than thirty (30) days. If it does, it then consists of a disorder. Therefore, the woman must purify, do her prayers, fast and can have sexual relations again.

If the flow resumes after an interruption of less than fifteen (15) days, the woman must count the days the bleeding has lasted. If they are more than thirty (30) days, it is a disorder. She must then wash, do her prayers, fast and possibly have sexual relations. She must purify during the interruption and observe her practices.

### 2.1.4- Ways of knowing the interruption of a Menstrual period

1. If there is no stain of new blood on the piece of cloth or cotton introduced into the vagina for a certain time, even if the cloth or the cotton is wet.
2. If there is some white liquid which looks like sperm.

The woman who usually notices the flow of the white liquid signaling the interruption of the menstrual period must immediately purify without waiting for the sex organ to be dry.

The woman who usually notices the flow of the white liquid after the dryness of the sex organ must immediately purify even if the inverse phenomenon occurs (white liquid before the dryness). But if the sex organ is dry before (white liquid), she must wait for the flow of the white liquid. If it appears, she must purify, if not, she will have to wait until the end of the prayer time (**muqtaar**; ideal period of time one must perform the prayer).

Thereafter, she must purify and do her prayers whether it has appeared or not. If it flows after she has already purified, she is not obliged to wash again since she has waited until the term of the prayer time. But if she purifies without waiting till the end of the **muqtaar**, she will have to repeat both her ablution and her prayer if the liquid appears.

The woman who does not usually notice any flow of a white liquid after the dryness of her sex organ must purify as soon as the sex organ is dry.

The woman who is experiencing the menstrual period for the first time and who is not able to tell for certain how it does stop must purify as soon as she notices either the flow of the white liquid or the dryness of her sex organ.

A woman must not observe her prayers during her period and she does not have to make up for them either.

A woman must not observe the fasting during her period but she will have to make up for the missed days.

She must not do the circumambulation around the **Kaaba**.

She must not have sexual intercourses.

She must not be divorced.

She must not observe the **lihtikaaf** (a spiritual retreat for contemplation and prayer).

No one must either flirt with her or attempt to derive pleasure from the area of her body between her navel and her knees. She must not go into a mosque. She must not touch the Holy Qur'an except when she is learning it or teaching it.

Likewise, there is no objection to her reciting it when she is neither teaching nor learning it.

Apart from that, she must not pass her hand on the pages of The Book, only after she has purified, following the stop of the bleeding. As long as she has not purified after the bleeding she is not permitted at all to either read it or touch it, in any way whatsoever.

A woman who is actually having her period must at every prescribed period of a prayer check whether the flow has stopped or not.

If the bleeding stops after the sunnah prayer (supererogatory) of **Fadjr**, the woman must perform the obligatory **Fadjr** prayer if she has got enough time to purify and do at least one raaka before sunrise, if she does not have enough time the prayer is no longer an obligation. If the bleeding stops whereas the woman has got enough time to purify and do five (5) raakas as before sunset,

she must perform both the noon prayer **Zuhr** and the afternoon one **Assr**. But, if she has got time to perform only four (4) raakas or less after she has purified, only the afternoon prayer is due.

If the bleeding stops whereas the woman has got enough time to purify and do four (4) raakas before the **Fajr** prayers both the evening prayer **Maghreb** and the night ones **Ishaa** are due. But, after her purification, if she has time to perform only three (3) raakas or less, only the **Ishaa** prayers are due.

Besides, a woman must necessarily be able to tell the exact time of the beginning of her period.

If the bleeding starts when the woman has got time to perform only one raaka in a state of purity before sunrise, the **Fajr** prayers are not due.

If the bleeding starts when the woman has got time to perform five (5) raakas in a state of purity before sunset, neither the **Zuhr** prayer nor the **Assr** one are due. But if she has time to perform only four (4) raakas or less therefore only the **Zuhr** prayer is due.

If the bleeding starts when the woman has got time to perform four (4) raakas in a state of purity before the **Fajr** prayers, neither the evening prayer **Maghreb** nor the night ones **Ishaa** are due. But if she has time to perform only three (3) raakas or less therefore only the **Maghreb** prayer is due.

In a period of fasting, a woman in her period must check, before **Fajr** prayers, whether the bleeding has stopped or not.

If it has stopped before **Fajr** she must observe the fasting.

If it has stopped right at **Fajr** she must also observe the fasting.

If it has stopped after **Fajr** she must not observe the fasting.

If she does not know for sure whether it has stopped before or after **Fajr**, she must not fast that day but she will have to make up for it later.

## **2.2-THE BLEEDING RESULTING FROM DELIVERY**

A delivery is accompanied with bleeding. The bleeding can occur at the same time or after it, but never before. Should there be any flow of blood before the delivery and however little that blood is, it consists of a menstrual period. The bleeding after delivery never exceeds sixty (60) days. If it does, it consists of a disorder. Therefore, the woman must purify, do her prayers fast and can have sexual intercourses. If the bleeding resumes after an interruption of less than fifteen (15) days, the woman must count the number of days it has taken. If it exceeds sixty (60) days, it consists of a disorder. Therefore she must wash, perform her prayers, fast and could have sexual relations. If the bleeding resumes after an interruption of fifteen (15) days, it is neither caused by the delivery nor by a disorder but it consists of a monthly cycle.

Both the woman who is having her bleeding following a delivery and the one who is in her monthly period face the same interdicts, have the same obligations and perform the same deeds. It is meritorious for both of them -after their purification- to introduce a scented piece of cloth or cotton into their vaginas three (3) times repeatedly so as to eliminate any smell of the blood or wetness. That is not an obligation but simply a meritorious practice. After a delivery, it is also meritorious for a woman to abstain from having sexual intercourses for forty (40) days after she has purified. That is not an obligation but simply a meritorious practice.

It is recommended to a pregnant woman not to work a lot, not to carry heavy loads, not to stretch up to reach high things, not to take any bitter foods or drinks. When she is less than six months pregnant, she must not take any purgative. But when she is (six months pregnant) she can take a light one. When she is not four months pregnant she must not take any quinine. But when she is (four months pregnant) she can take some at the rate of one tablet a day until the delivery. It is recommended to a pregnant woman to limit her sexual relations particularly at the second, the third, the fifth, and the ninth months. During those periods the sexual intercourses are harmful to her whether she feels it or not.



## **CHAPTER III: PRAYERS**



Every Muslim attaining puberty must observe prayers five times a day whoever denies that is an unbeliever, and whoever ignores it deliberately and without any good excuse is an impious. Only insanity can exempt a Muslim from observing his prayers. Every adult sane Muslim must do them, however unfit he is, even though he would perform them in mimes.

Whoever does not do his prayers in the prescribed period, is an impious and an unbeliever too, and he cannot be a witness at all. According to the **Shariah** Law, he must be punished to death, and if he does not repent of it before he dies, he will be inexorably cast into the blazing fire of Hell.

### **3.1- THE PRACTICES OF THE PRAYER**

After the Muslim has purified his body, his clothes and the place where he performs his prayer, he must hide at least his **awrah** (the parts of his body, which should be covered), otherwise the prayer is not valid. As far as a man is concerned, he must cover himself from his shoulders to his knees. As for the woman she must cover herself completely except her hands and her face. Any part of the body, which must be covered, and which is actually not -either to the woman or to the man- invalidates the prayer and the latter must be repeated. If not, it would be due forever.

### **3.2- THE CALL FOR THE PRAYER**

The call is a traditional practice (**Sunnah**) almost obligatory at a mosque or at a gathering of Muslims who are likely to draw others to the prayer. It becomes a traditional practice too, for any one who is used to announcing the time of the prayer even though he is not in a mosque.

It is meritorious for a Muslim, who is alone in the bush or on the fields to call for the prayer even if he does not expect any one to join him in the prayer.

It is blameworthy for a Muslim who is alone in his house, to call for the prayer if he does not expect any one to join him.

If there are mosques in the same neighborhood, and however close they are, one to the other, the call for the prayer becomes a traditional practice in each of them.

A call is valid only if a sane Muslim man performs it. It is **haram** (prohibited) for a woman to do it. It is more advisable that the muezzin be righteous, have a good notion of the time and a lovely and loud voice, be pure (with ablution) and stand on a high spot while facing the **Kaaba**. Yet, when he is reciting the part of the call, which says:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ

**Hayya halal salahi hayya halal falahi**

He can turn around slightly.

During the call he must not talk to anybody or greet them or answer their greetings and he must not interrupt the recitation on any account.

It is not recommended to call for a prayer before the prayer time except for the dawn one for which it is meritorious to do the calling before the time, particularly towards the end of the sixth and last part of the night.

### **3.3- HOW TO CALL FOR THE PRAYER**

To say twice and in a loud voice

**Allahou Akbar**

اللَّهُ أَكْبَرُ

To say twice and under one's breath

**Ash hadu an lahillaha illah lahu**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

To say twice and under one's breath

**Ash hadu anna Muhammadan Rasuululah**

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

To say twice and in a loud voice each of the following testimonies

**Hash hadu an lahillaha illah lahu**

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

**Ash hadu anna Muhammadan Rasuululah**

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

**Hayya Halas Sallah**

حَيَّ عَلَى الصَّلَاةِ

**Hayya Halal Falah**

حَيَّ عَلَى الْفَلَاحِ

If it were consisted of the call for the dawn prayer, the following section must be said twice and in a loud voice in addition to that part:

**Assalaatou qairun mina nawmi**

الصَّلَاةُ خَيْرٌ مِّنْ نَّوْمٍ

**Allahu Akbar**

اللَّهُ أَكْبَرُ

**La illaha illalahu**

لَا إِلَهَ إِلَّا اللَّهُ

During the call, it is meritorious for prayers to repeat in a whisper the muezzin's words down to the second **"Ash hadu anna Muhammadan Rasuululah"**

When he raises his voice to say: **"Ash hadu an lahillaha illah lahu"**

It is meritorious for them to say:

**Raditu billaahi rabban wabi lislami dinan wa bi Saidinaa Muhammadin salla lahu tahaala alaihi wa sallama nabiyyan wa Rassullan**

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَ  
بِسَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ  
سَلَّمَ نَبِيًّا وَرَسُولًا

When he says: **"Ash hadu anna Muhammadan Rasuululah"**

The Muslim should say after him:

**Marhaban bihabibi waqurrati hayni Saidinaa Muhammadin ibni Abdillahi salla !aahu tahaala alayhi wa sallama**

مَرْحَبًا بِحَبِيبِي وَقُرَّةِ عَيْنِي سَيِّدِنَا  
مُحَمَّدِ ابْنِ عَبْدِ  
اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ

When he says: **"Hayya halal salahi"**

He should say after him:

**Marhaban bil qaa niliina hadlan marhaban bi salaati wa ahlan wa sahlan**

مَرْحَبًا بِأَقْدَامِ الْمُرْتَدِّينَ عَدْلًا مَرْحَبًا بِالصَّلَاةِ  
رَأْفَةً وَسَهْلًا

When he says: “ **Hayya halal falahi**”  
He should say:

**La hawla walaa quwwata illah billaahil haliyil aziimi**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

When the muezzin says: “ **Salaatu qairun mina nawmi** ”

He should say after him:

**Sadaqta wa barirta wa ahsanta**

صَدَقْتَ وَبَرَرْتَ وَأَحْسَنْتَ

When he has completed the call, the Muslim should say:

**Allahumma rabba haazihi dahwati attammati Saadiqati naafihati wa salaati qaahimati haati Saidinaa Muhammadan salla laahu tahaala halaihi wa sallama wasiilata walfadilata wad daradjata rafihata waab hanhul maqaamal Mahmuuda allazi wa adnahu. Rabbanaa maa qalaqta hazaa baatilan subhaanaka faqinaa hazaba naari. Rabbanaa innaka man tutqilin naara faqada aqzaittahu wa maa lizaalimiina mina ansaarim.**

**Rabbanaa innanaa samihnaa munaadiyan yunaadi lil iimaani ana aminu bi rabbikum fa amanna. Rabbanaa faqfirlanaa zunuubanaa wa kaffir anna saiatinaa watawa fanaa mahal abraari. Rabbanaa wa aatinaa maa wa hadtanaa alla Rassulika wala tuqzinaa yawmal qiyaamati innaka laa tuqliqul mihaada. La illaaha ilaahu wah dahu laa shariika lahu. Kullu shaiin haalikun illaa wadjhahu. Allahumma anta lazi mananta alayya bihaazihi shahaadati wa maa shahidtu bihaa illa laka wala yataqabbaluha qairuka minni. Allahumma fadjhalhaa In qurbatan indaka wa hidjaaban min naarika waqfiri wali waalidayya wali kulli muuminin wa muuminaati birahmatika innaka alaa kulli shaiin qaadiirun.**

اللَّهُمَّ رَبَّ هَٰذِهِ الدَّعْوَةِ التَّامَّةِ الصَّادِقَةِ النَّافِعَةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ سَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ الْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ الرَّابِعَةَ وَأَبْعَثْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِعَادَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، اللَّهُمَّ أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذِهِ الشَّهَادَةِ وَمَا شَهِدْتُ بِهَا إِلَّا لَكَ وَلَا يُتَقَبَّلُهَا غَيْرُكَ مِنِّي اللَّهُمَّ فَاجْعَلْهَا لِي قُرْبَةً عِنْدَكَ وَحِجَابًا مِّنْ نَّارِكَ وَاغْفِرْ لِي وَلِوَالِدَيَّ وَلِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ بِرَحْمَتِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

If he says those invocations during and after the call, the Most Gracious will blot out all his sins from the first to the last ones. And he will go to Paradise without suffering any punishment.

Islam recommends a Muslim to step into a mosque on his right foot and to say:

**Bismillahi Allahumma iftahli abwaaba rahmatika. Allahumma iniya abduka wa zaahiruka wa hala kulli mazuurin haqqun wa anta qairu mazuurin fashaaluka. Allahumma antunqizanii mina naari wa antudqilanil djannata biqairi hisaabin.**

لِبِسْمِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ اللَّهُمَّ إِنِّي عَبْدُكَ وَزَائِرُكَ وَعَلَى  
 كُلِّ مَزُورٍ حَقٌّ وَأَنْتَ خَيْرُ مَزُورٍ فَاسْأَلُكَ اللَّهُمَّ أَنْ تُنْقِذَنِي مِنَ النَّارِ وَ  
 أَنْ تَدْخِلَنِي الْجَنَّةَ بِغَيْرِ حِسَابٍ

When he goes out, he should put forward his left foot and say:

**Bismillahi Allahumma iftahlii abwaaba fadlika. Allahumma subba halal qaira sabban wala tanzih anni saaliha maa ahtaitani abadan wala tadjhal duhaahi raddan wala tadjhal mahiishati kaddan wala tadjhalni liqairika habdan wadjhaalii yaa Rabbi fiilardi djaddan.**

لِبِسْمِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ اللَّهُمَّ صَبِّ عَلَى الْخَيْرِ صَبًّا وَلَا  
 نَنْزِعْ عَنِّي صَاحِحَ مَا أَهْمَيْتَنِي أَبَدًا وَلَا تَجْعَلْ دُعَائِي رَدًّا وَلَا تَجْعَلْ مَعِيشَتِي  
 كَدًّا وَلَا تَجْعَلْنِي لِغَيْرِكَ عَبْدًا وَاجْعَلْ لِي يَا رَبِّ فِي الْأَرْضِ جَدًّا

### **3.4- THE RITES OF THE PRAYER**

To stand on your feet, facing the direction of the **Kaaba** then recite the **liqam**:

- Allahu Akbar (twice)**
- Ash hadu an lahillaha illallah**
- Ash hadu anna Muhammadan Rassuululah**
- Hayya halal salah**
- Hayya halal falah**
- Qad qaamati salaatu**
- Allahu Akbar (twice)**
- Lahillaha illallah**

When the reciter says:

**Qad qaamati salaatu**  
قَدْ قَامَتِ الصَّلَاةُ

The others should say:

**Aqaamahal lahu tabaaraka wa tahala wa adamahaa maadamaati samawaatu walardu innahu  
hala kulli shaiin qaadiirun**

أَقَامَهَا اللَّهُ تَبَارَكَ وَتَعَلَّى وَ أَدَامَهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِنَّهُ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Express inwardly the intention to perform the obligatory prayer (specify the moment) under the guidance of the imam (if you are a follower). As for the imam he must express his intention to lead the common prayer (he must also specify the moment). When the Muslim is praying alone he must content himself with telling the specific prayer.

To raise one's hands to the level of one's shoulders then lower them saying **Allahu Akbar**.

When a Muslim is praying alone he recites the Surah **Al-Fatiha** and any other Surah he likes in the first two raakas. In the daytime, the recitation must be done inaudibly. During the third and the fourth rakas only **Al-Fatiha** is recited.

When he is praying behind an Imam, he must not say anything when the latter is reciting in a loud voice. On the contrary, if the Imam is reciting in an inaudible voice the follower must say the verses as if he were praying alone.

In the posture of bending (**ruku**) the Muslim says **Allahu Akbar** in a loud voice then adds inaudibly three (3) times:

**Subhaana Rabbiyal Azimi wa bihamdihi**  
سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ ,

When he is straightening back he says in a loud voice:

**Samiha Allahu liman Hamidahu**  
سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ هُ

If the Muslim is praying behind an Imam he must not repeat the phrase "**Samiha Allahu liman Hamidahu**" after him. He just says:

**Allahumma Rabbana Walakal Hamdu**  
اللَّهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ

As for the imam he must content himself with saying: "**Samiha Allahu liman Hamidahu**"

In the posture of prostration (**sujud**) the Muslim must say **Allahu Akbar** in a loud voice. Then adds inaudibly three (3) times:

**Subhaana Rabbiyal ahlaa Allahumma iqfirli**

سُبْحَانَ رَبِّيَ الْأَعْلَى اللَّهُمَّ اغْفِرْ لِي

When he sits himself from the posture of prostration he says **Allahu Akbar** in a loud voice. Then adds inaudibly once (1):

**Allahumma Iqfirli warhamni warzuqni wasturni wadjburni wahdini wahfu anni wahaafini**

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَارْزُقْنِي  
وَاسْتُرْنِي وَاجْعَلْنِي وَاهْدِنِي وَاعْفُ عَنِّي  
وَاعْفُ عَنِّي

For the first part of the **Tashahud** he says:

**Attahiyyatu lillahi Azzakiyyaatu lillahi Attayibaatu salawaatu lillahi. As salaamu alaika ayyuhaa Nabihu warahmatul lahi tahaala wabarakatuhu. As salaamu alaina wa ala Ibaadil lahi salihina ashhadu an lahillaha illah lahu wah dahu la shariika lahu wa ashhadu anna saidinaa Muhammadan salla lahu tahaala alaihi wa sallama abduhu wa rasuuluhu**

التُّحِيَّاتُ لِلَّهِ الرَّازِكِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ تَعَالَى وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ  
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ , وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا صَلَّى اللَّهُ  
تَعَالَى عَلَيْهِ وَسَلَّمَ عَبْدُهُ, وَرَسُولُهُ

For the second and last **Tashahud** he adds this part to the first one:

**Wa ashhadu annal lazi djaaha bihi saiduna Muhammadun salla lahu tahaala alaihi wa sallama haqqun wa anna djannata haqqun wa anna naara haqqun wa anna siraata haqqun wa anna saahata haatayatun laaraiba fiihaa wa anna laaha yabhasu man fil qubuuri. Allahumma salli alla saidinaa Muhammadin wa alaa aali saidina Muhammadin Kama sallaita ala saidinaa Ibrahiima wa ala aali saidina Ibrahiima wa baarik alaa saidina Muhmmadin wa ala aali saidina Muhammadin kama barakta aala saidina Ibrahim wa ala aali saidina Ibrahim fil aalamiina innaka hamiidun madjiidun. Allahumma salli ala malaahikatika wal muqarrabiina wa ala anbiyaahika wal mursaliina wa ala ahli taahatika adjmahiina. Allahumma ihfirli wa li walidayya wa lihayimmatinaa wa liman sabaqanaa bil iimmani maqfiratan hazman. Allahumma inniya ashaluka min kulli qairin sahalaka minhu abduka wa Nabiyyuka saidina Muhammadun sallal lahu tahaala alaihi wa sallamawa astahizuka min kulli sharing istaha zaaka minhu wa abduka wa Nabiyyuka saidina Muhammadin salla lahu tahaala alaihi wa sallama. Allahumma iqfirlanaa maa qaddamnaa wa maa aqqarnaa wa maa asrarnaa wa maa ahlanna wa maa anta ahlamu bihi minnaa rabbanaa aatinaa fidunyaa hasanatan wa fi laaqirati hasanatan waqinaa hazaaba naari Wa ahuuzu bika min fitnatil mahyaa wal mamaati wa min fitnatil qabri wa min fitnatil massihi dajjaali wa min hazaabi naari wa suuhil assiiri Assalaamu alaika ayuhan Nabiyyu wa rahmatul lahi tahaala wabarakaatuhu assalaamu alainaa wa ala ibaadil lahi saalihiina.**

وَأَشْهَدُ أَنَّ الَّذِي جَاءَ بِهِ ، سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ حَقٌّ وَأَنَّ  
 الْحَقَّ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَأَنَّ السَّاعَةَ عَاقِبَةُ الْأَرْبَابِ  
 فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى عَائِ  
 لِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى عَائِلِ سَيِّدِنَا إِبْرَاهِيمَ  
 وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى عَائِلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى  
 سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى عَائِلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ ،  
 اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ وَ الْمُقَرَّبِينَ وَعَلَى أَنْبِيَائِكَ وَ الْمُرْسَلِينَ وَعَلَى أ  
 هْلِ طَاعَتِكَ أَجْمَعِينَ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِأُمَّتِي وَلِمَنْ سَبَقَنَا  
 بِالْإِيمَانِ مَغْفِرَةً عَزْمًا اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ سَأَلْتُكَ مِنْهُ عَبْدُكَ وَ  
 نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَسْتَعِيدُكَ مِنْ كُلِّ شَرٍّ  
 اسْتَعَاذَكَ مِنْهُ وَ عَبْدُكَ وَ نَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ  
 اللَّهُمَّ اغْفِرْ لَنَا مَا قَدَّمْنَا وَمَا أَخَّرْنَا وَمَا أَسْرَرْنَا وَمَا أَعْلَنَّا وَمَا أَنْتَ أ  
 عْلَمُ بِهِ، مِنَّا رَبَّنَا عَاقِبَةً فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ  
 وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ فِتْنَةِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَسِيحِ  
 الدَّجَالِ وَمِنْ عَذَابِ النَّارِ وَسُوءِ الْمَصِيرِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ  
 اللَّهِ تَعَالَى وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

He stops there then completes his prayer with the **tasliim**:

**Assalaamu Alaikum**

السَّلَامُ عَلَيْكُمْ

Once (1) and in a loud voice if he is alone or if he is leading the prayer.

As for the follower, in addition to the **tasliim** he should return the **salaam** to both the Imam and the Muslim who is on his left hand side, individually by saying **"Assalaamu Alaikum"** also.

He then proceeds saying three (3) times:

**Astaqfirulahu**

أَسْتَغْفِرُ اللَّهَ

**Allahumma anta salaamu wa minka Salaamu rabbanaa wa adqilnaa  
 daaras salaami tabaarakta wa tahalaita yaazal djalaali wal ikraami**

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ رَبَّنَا وَ أَدْخَلْنَا دَارَ السَّلَامِ تَبَارَكْتَ وَ تَعَالَى  
 لَيْتَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

Thirty three (33) times:

**Subhaanal laahi**

سُبْحَانَ اللَّهِ

**Alhamdu lilaahi**

الْحَمْدُ لِلَّهِ

**Allahu Akbar**

اللَّهُ أَكْبَرُ

Once (1):

**La illaha illal laahu wah dahu laa sharika lahu lahul mulku wa lahul hamdu wa huwa alaa kulli shaihin qadiirun.**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ  
لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The recitation of the verses underneath, regularly at every obligatory prayer, makes a Muslim keep his faith until his death.

**Allahumma inniya as haluka imaanan laa yartaddu wa nahiiman la yanfadu wa qurrata ainin laa tanqatihu wa muraaqata nabiyyika saidina Muhammadin salla laahu tahaala alaihi wa sallama fi ahlaa djannaatil quldi. Allahumma laa takilni ilaa nafsi tarfata hainin wala tanzih minni saalihaa maa ahtaitani yaa Karimu yaa Karimu yaa Karimu yaa arhama Raahimiina yaa arhama Raahimiina yaa arhama Raahimiina. Allahumma aamin wa sallal laahu alaa saidina Muhammadin wa alaa alihi wa sahbihi wa sallama tasliman.**

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا لَا يَرْتَدُّ وَنَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَمَرَأَةً نَبِيًّا سَيِّدِنَا مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي أَعْلَى جَنَّاتِ الْخُلْدِ  
اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَلَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطَيْتَنِي يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّاحِمِينَ  
الرَّحِيمِينَ اللَّهُمَّ آمِينَ صَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
, وَ سَلَّمَ تَسْلِيمًا

Likewise, whoever regularly recites the following prayer after every **Fajr** prayers and before talking to anybody, will keep his faith until his death.

**Allahumma antal haadi ilaa tariiqil zuhdi warrashaadi wa salla lahu alaa saidinaa Muhammadin wa alaa alihi wasahbihi wa sallama tasliiman bihadadi kulli harfin djaraa bihil qalamu.**

اَللّٰهُمَّ اَنْتَ الْهَادِيْ اِلَى طَرِيْقِ الرُّهْدِ وَ الرَّشَادِ وَ صَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِهِ وَصَحْبِهِ وَ سَلَّمَ تَسْلِيْمًا بَعْدَ كُلِّ حَرْفٍ جَرٰى بِهِ الْقَلَمُ

Whoever regularly recites the following prayer (40) times between the Sunnah prayer of **Fajr** and the obligatory one, will also keep his faith until his death.

**Ya hayyu ya qayyumu yaa badiihu samaawaati walardi yaa zal djalaali wal ikraami yaa Allahu yaa Allahu yaa Allahu laa illaha illa anta subhaanaka inni kuntu mina zaalimiina as haaluka an tuhyiya qalbi binuuri mahrifatika yaa Allahu yaa Allahu yaa Allahu yaa Arhaama raahimiina.**

يَا حَيُّ يَا قَيُّوْمُ يَا بَدِيْعُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا لِلّٰهُ  
يَا لِلّٰهُ يَا لِلّٰهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ أَسْأَلُكَ أ  
نْ تُحْيِيَ قَلْبِيْ بِنُورِ مَعْرِفَتِكَ يَا لِلّٰهُ يَا لِلّٰهُ يَا لِلّٰهُ يَا أَرْحَمَ الرَّاحِمِيْنَ

Whoever regularly recites the following prayers after every obligatory prayer, The Most Gracious will soothe the pangs of his death and He will save him from any punishment on the Day of Judgment.

**Allahumma inniya ahdaatu likulii hawlin alqaahu fiddunyaa wal aaqirati laa illaha illal laahu wa likulli hammin wa qammin mashaa allaahu wali kulli nihmatin Alhamdu lillahi wali kulli raqahin wa shidatin shukru lillahi wali kulli uhdjuubatin subhaana lahi wali kulli zanbin astaqfirul lahi wali kulli mussibat inna lillahi wa inna ilaihi raadji huuna wali kulli daiqin asbiyallahu wali kulli qadaahin waqadarin tawakkaltu hala lahi wali kulli taahatin wa mahsiyat in laa hawla wala quwwata illa billaahi.**

اَللّٰهُمَّ اِنِّيْ اَعْدَدْتُ لِكُلِّ هَوْلٍ اَلْقَاهُ فِي الدُّنْيَا وَالْآخِرَةِ لَا اِلَهَ اِلَّا اللهُ وَ  
لِكُلِّ هَمٍّ وَ غَمٍّ مَا شَاءَ اللهُ وَ لِكُلِّ نِعْمَةٍ اَلْحَمْدُ لِلّٰهِ وَ لِكُلِّ رَحَاءٍ وَ  
شِدَّةٍ الشُّكْرُ لِلّٰهِ وَ لِكُلِّ اَعْجُوْبَةٍ سُبْحَانَ اللهِ وَ لِكُلِّ ذَنْبٍ اَسْتَغْفِرُ اللهُ  
وَ لِكُلِّ مُصِيْبَةٍ اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَا جِعُوْنَ وَ لِكُلِّ ضَيْقٍ حَسْبِيَ اللهُ وَ لِكُلِّ قَضَاءٍ  
وَ قَدَرٍ تَوَكَّلْتُ عَلَى اللهِ وَ لِكُلِّ طَاعَةٍ وَ مَعْصِيَةٍ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰهِ

Whoever regularly recites this verse five (5) times after every prayer will be rewarded a lot of benefits.

**Astaqfirul lahal haziima li wali waaliddayya wali ashaabil huquuqi alayyaa walil muuminiina wal muuminaati wal Muslimina wal Muslimaati lahyahi minhum waalam waati**

اَسْتَغْفِرُ اللهُ الْعَظِيْمَ لِيْ وَلِوَالِدِيْ وَلِأَصْحَابِ الْحَقُوْقِ عَلَيَّ وَلِلْمُؤْمِنِيْنَ  
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَ الْاَمْوَاتِ

Whoever regularly recites the verse; **Astaqfirul laha**

أَسْتَغْفِرُ اللَّهَ

Seventy (70) times followed by the surah **Liqlas** eleven (11) times, after every prayer, ALLAH will increase his chances of getting wealth. He will also make him self-supporting enough to be independent of other people.

Likewise, The Most Gracious will make any Muslim who regularly recites the verse **Astaqfirul laha** one thousand (1000) times at every prayer, self-supporting enough to be independent of other people.

In the same way, the recitation of the following verse three (3) times after every obligatory prayer makes a Muslim live longer and acquire more wealth.

**Subhaana manlaa yahlamu qadrahu qairuhu walaa yabluquul waa sifuna sifatahu**

سُبْحَانَ مَنْ لَا يَعْلَمُ قَدْرَهُ , غَيْرُهُ , وَلَا يَبْلُغُ الْوَا صِفُونَ صِفَتَهُ

Any Muslim who recites these verses:

**Bismillahi Rahmaani Rahiimi**

**la hawla walaa quwwata illah billahil haliyil haziimi**

لِيسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Ten (10) times after the **Fadjr** prayers and before leaving the place where he has performed them, The Most Gracious will forgive him all his sins (he will be as sinless as a newborn). He will also be protected from seventy (70) plagues, the least harmful of which are syphilis and leprosy, and seventy (70) angels will be adjoined to him to ask for ALLAH's forgiveness in his favor until sunset.

A Muslim who sits himself mentioning the name of ALLAH after his **Fadjr** prayers in congregation, until sunrise, will be rewarded as someone who has performed both pilgrimages (the obligatory one and the less formal one).

A Muslim who regularly recites **Ayat-ul-kursiyu** after every obligatory prayer will undoubtedly go to Paradise and his house in there will be shown to him before his death.

The recitation of the Surah **Liqlas** twelve (12) times repeatedly after the **Fadjr** prayer is worth the recitation of the Holy Qur'an four (4) times. To recite it one hundred (100) times after the **Fadjr** prayer before talking to anybody remits all one's sins.

Whoever regularly recites the prayer underneath eighty (80) times before leaving the place where he has performed his **Assr** prayer of Friday, The Most Gracious will forgive him as many sins as committed during eighty years lifetime and he will be granted the blessings from worshipping Him for eighty years.

**Allahumma salli hala saidinaa wa mawlaanaa Muhammadin nabbiyul ummiyi wa hala haalihi wa sahabihi was sallim tasliiman**

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَعَلَى آئِلِهِ وَصَحْبِهِ  
وَسَلِّمْ تَسْلِيمًا

Whoever regularly recites the prayer underneath ten (10) times after every **Maghreb** prayer, before talking to anybody, will keep his faith until his death.

**Allahumma salli alaa saidinaa Muhammadin wa hala halihi wa sahabihi wa sallim bihadadi kulli harfin djaraabihil qalamu**

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آئِلِهِ وَصَحْبِهِ , وَ سَلِّمْ بِعَدَدِ كُلِّ  
حَرْفٍ جَرَى بِهِ الْقَلَمُ

After the Sunnah prayer of the **Maghreb** prayer, whoever regularly adds two more raakas reciting in each one **Al-Fatiha** followed by these verses and Surahs in the given numbers:

**Ayat-ul-kursiyu** (1)

**Al-Qadr** (1)

**Liqlas** (6)

**Al-Falaq** (1)

**An-Nas** (1)

Then when he has completed the prayer he chooses any prayer for the Holy Prophet (s.a.w) which he offers ten (10) times repeatedly and lastly says this invocation:

**Allahumma inniya astawdihuka diini faahfazhu halayyaa fi hayaati wa inda wa faati wa bahda mamaati innaka halaa kulli shaiin qadiirun**

اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ دِينِي فَاحْفَظْهُ عَلَيَّ فِي حَيَاتِي وَعِنْدَ وَفَاتِي وَ  
بَعْدَ مَمَاتِي إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

He will keep his faith until his death.

After the evening prayer (**Maghreb**) whoever regularly adds four (4) raakas, before talking to anybody will be recorded among the Saints and he will also be granted the blessings from the observance of the night of **Lailat-ul-Qadr**.

After the evening prayer (**Maghreb**), whoever adds six (6) raakas, The Most Gracious will forgive him as many sins as committed during fifty years lifetime. He will also be rewarded the blessings of twelve (12) years of worshipping.

On Thursday evening between the **Maghreb** prayers and **Ishaa**, whoever regularly performs two rakas reciting in each one **Al-Fatiha** followed by the surah **Al-Zilzal** fifteen (15) times, the Most Gracious will soothe the pangs of his death. He will also preserve him from the punishment in the grave and will make his crossing of the **Sirat** Bridge much easier.

After the night prayer (**Ishaa**), whoever adds two raakas reciting in the first one **Al-Fatiha** followed by the Surah **As-Sajdati** and in the second one **Al-Fatiha** and the Surah **Al-Mulki** will be saved from the punishment and the questioning in the grave. He will also be forgiven all his sins previously committed, which will be turned into blessings. He will also be promoted to a high rank.

### **3.5- THE FIVE OBLIGATORY PRAYERS**

Any Muslim man who lives near a mosque must observe his prayers in there. He must not perform them in his house by following suit from the mosque. The fact of not going to the mosque for his prayers without any good excuse is tantamount to not observing them at all.

In the mosque, when a Muslim is calling the name of ALLAH, using his beads, invoking Him, reading the Holy Qur'an and the things alike, he is absolutely forbidden to talk unless the whole congregation is discussing a matter or a messenger is giving some information. Apart from those two cases, the Muslim must say his prayers in such a low voice that his nearest neighbor could not hear him.

He is also forbidden to let his eyes roam everywhere, stretch his legs, crackle his fingers, cut his nails, scratch himself, look for lice or kill them, spit or blow his nose, laugh or smile, toy with his fingers, fiddle with sticks, draw lines or dot on the floor. He must always call the Name of ALLAH in a low voice or stand still and keep quiet otherwise he must leave the mosque.

It is meritorious for an Imam to wait after the recitation of the **Liqaam** before joining the place where he leads the prayer, whether he is in a mosque or somewhere else. It is also meritorious for him to change his posture of sitting when he has completed the prayer, and to move to another place as soon as he has finished saying the invocations following the **Tasliim**.

As for the followers, it is commendable that they leave not the mosque before the Imam unless the latter is used to staying in there for long. A Muslim who is praying behind an Imam must be in a place where he can see him or hear his voice. If not, he must follow someone else who can see the Imam or hear him otherwise his prayer is not valid.

During the obligatory prayer of **Fadjr**, it is meritorious to read qunoot inaudibly after the Surah of the second raaka and before bowing. It reads as follow:

**Allahumma innaa nastahiinuka wa nastaqfiruka wa nuuminubika wa natawakkalu alaika wa naqnahulaka wa naqlahu wa natruku man yakfurubika. Allahumma iyyaaka nahbudu walaka nusalli wa nasdjudu wa ilaika nashaa wa nahfidu nardjuu rahmataka wa naqaafu hazaabakal djidda inna hazaabaka bilkafiriina mulhiqun**

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنَخْشَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُ بِكَ اللَّهُمَّ إِنَّا كُنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُكَ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ نَرْجُو رَحْمَتَكَ وَنَخَافُ عَذَابَكَ الْجَدِّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ

Yet, if a Muslim deliberately do not recite it, his prayer is not invalidated. But if he does some extra prostrations just because he failed to recite it, his prayer becomes invalid. The following are the most commonly read **Surahs** during the five time daily prayers. Whoever observes them must learn them by heart.

**Bismillahi Rahmani Rahiimi Alhamdu lillahi Rabbil Haalamima ar-Rahmaani ar-Rahimi maliki yawmiddiini iyyaka nahbudu wa iyyaka nastahiinu ihdinaa siraatal mustaqima siraatal lazima anhamta alaihim qairil maqduubi alaihim walad daaliina Amin**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَانِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِنَّا كُنَّا نَعْبُدُكَ وَإِنَّا كُنَّا نَسْتَعِينُكَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ آمِينَ

**Bismillahi Rahmaani Rahiimi**

**Inna anzalnaahu filailatil qadri wamma adraka malaitatul qadri lailatul qadri qairun minaalfi shahrin tanazzalul malaiikatu wa ruuhu fiha bi izni rabbihim min kulli amrin salaamun hiya hattah matlahil fadjri**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ سَلَامٌ هِيَ خَتَمِ مَطْلَعِ الْفَجْرِ

**Bismillahi Rahmaani Rahiimi**

**Lihilafi quraishin lilafihim rihlata shitaahi was saifi falyahbuduuh rabba haazal bayti lahzi athaamahum mindjuuhin wa aamanahum min qawfin**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لِإِيلَافِ قُرَيْشٍ إِذْ يُلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

**Bismillahi Rahmaani Rahiimi**

**Alam tarakaifa fahaala rabbuka bi ashaabil fiili alam yadjihal kaidahum fitadliilin wa arsala alaihim tairan abaabila tarmihim bihidjaratin min siddjiilin fadjaalahum kahasfin maa kulin**

لِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ، أَلَمْ  
يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَابٍ رِ  
مِّنْ سِجِّيلٍ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

**Bismillahi Rahmaani Rahiimi**

**Ara aital lahzi yu kazzibu bid diini fazaalikal lahzi yaduhhul yatiima wala yahuddu ala tahaamil miskiini fawaylun lil musalliinal laziinahum an salaatihim saa huunal laziinahum yuraahuuna wa yam nahuunal maahuuna**

لِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ فَذَا لِكَ الَّذِي يَدْعُ  
النَّيْمَ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ  
سَاهُونَ الَّذِينَ هُمْ يُرَآؤُونَ وَيَمْنَعُونَ الْمَاعُونَ

**Bismillahi Rahmaani Rahiimi**

**Inna ahtamaakal kawsara fasalli lirabbika wa anhari inna shaanihak huwal abtaru**

لِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ إِنَّ شَا  
نَكَ هُوَ الْأَبْتَرُ

**Bismiilahi Rahmaani Rahiimi**

**Qulyahayuhul Kaafiruuna la ahbudu maatah buduuna wala antum aabiduuna ma ahbudu walaanna haabidun ma habadatum wala antum haabiduuna maa ahbudu lakum diinikum wal yadiini**

لِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ  
عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ  
دِينِكُمْ وَإِلَى دِينِ

**Bismillahi Rahmaani Rahiimi**

**Izaa djaha nasrullaahi walfathu wara aitan naasa yad quluuna fidiinil laahi afwaadian fassabih bihamdi rabbika wastaqfirhu innahu kaana tawwaaban**

لِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ  
يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

**Bismillahi Rahmaani Rahiimi**

**Tabbat yada haabi lahabin watabba ma aqnah anhu maaluhu wama kassaba sayaslaa naaran zaatalahabin wa amraatuhu hammatahul hatabi fidjiidiha hablin min masadin**

لِيسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ تَبَّتْ یَحْدَا اَبِیْ لَهَبٍ وَتَبَّ مَا اَغْنٰی عَنْهُ مَا لَهٗ وَمَا  
كَسَبَ سَیْصَلٰی نَا رَا ذَاتَ لَهَبٍ وَاَمْرًا تُهٗ حَمَّاتُهٗ الْحَطَبِ فِیْ جِیْدِهَا حَبْلٌ  
مِّنْ مَّسَدٍ

**Bismillahi Rahmaani Rahiimi**

**Qul huwallaahu ahadun allahul Samadu lamyalid walam yuulad walam yakun lahu kufuan ahadun**

لِیْسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ هُوَ اللّٰهُ اَحَدٌ اللّٰهُ الصَّمَدُ لَمْ یَلِدْ وَلَمْ یُوْلَدْ  
وَلَمْ یَكُنْ لَهٗ کُفُوًا اَحَدٌ

**Bismillahi Rahmaani Rahiimi**

**Qula auuzu birabbil falaqi min sharri maa qalaqa wa min sharri qaasiqin iza waqaba wa min sharri naffaasati fil huqadi wa min shrrri haasidin iza hasada**

لِیْسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ  
غَا سِقِّ اِذَا وَقَبَ وَ مِنْ شَرِّ النَّفٰثٰتِ فِی الْعُقَدِ وَ مِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

**Bismillahi Rahmaani Rahiimi**

**Qula auuzzu birabbil naasi maliki naasi ilaahin naasi min sharril was waasil gannaasil lahzi yuwas wisu fii suduurin naasi minal djinnati wan naasi**

لِیْسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِکِ النَّاسِ اِلٰهِ النَّاسِ  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِیْ یُوسِّسُ فِی الصُّدُوْرِ النَّاسِ مِنَ الْجِنَّةِ  
وَالنَّاسِ

### **3.6 THE OBLIGATORY PRACTICES OF THE PRAYER**

They are fifteen (15) of them:

1. Expressing the intention to observe the obligatory practices of the prayer.
2. The first **Takbiratul-Ihram (Allahu Akbar)**
3. The posture of standing in which the **Takbir** is formulated.
4. The recitation of the Surah **Al-Fatiha**.
5. The posture of standing in which the **Fatiha** is recited.
6. The bendings.
7. The straightening back from the posture of bending.
8. The prostrations.
9. The sitting of oneself from the posture of prostrating.
10. Expressing the intention to follow suit the imam (for the follower)
11. The observance of the different steps of the prayer in the prescribed order.
12. The observance of the pauses at every step of the prayer.
13. The observance of the uprightness in the postures of standing and sitting.

14. The formulation of the **Tasliim**, the closing formula of the prayer.
15. The posture of sitting in which the **Tasliim** is formulated.

### **3.7- THE TRADITIONAL PRACTICES OF THE PRAYER**

They are eighteen (18) of them:

1. The recitation of the **liqaam** (in a loud voice) for a man, which is meritorious for a woman but inaudibly.
2. The Surah, which is read after **AI-Fatiha**.
3. The posture of standing in which that surah is read.
4. The recitation of the Surahs or verses inaudibly when that is ordained.
5. The recitation of the Surahs or verses in a loud voice when that is ordained.
6. Any other **Takbir** apart from the first one.
7. The clause **Samihah Allahu liman Hamidah**
8. The first **Tashahhud**
9. The second and last **Tashahhud**
10. The second part of the **Tashahhud** down to the end **Allahumma salli alla saidinaa Muhammadin ... Hamidun**
11. The posture of sitting for the recitation of the first **Tashahhud**
12. The posture of sitting for the recitation of the last **Tashahhud**
13. The returning of the closing formula of the prayer **Tasliim** to the imam
14. The returning of the **Tasliim** to the other person who is on your left hand side if he has taken part in the prayer for at least one rak'ah, whether that person has already completed his prayer or not.
15. The fact of not saying anything -for a follower- when the Imam is reciting in a loud voice.
16. For the Imam or a Muslim who is praying alone -the fact of setting in front of them a stick which is at least as long as a cubit and as thick as a long helved hoe. The stick must be clean, without any impurity, motionless so as not to distract them. Not a small stone should be used and it must not be put straight in front of the prostration spot but slightly aside.
17. Taking time over every posture of the prayer so as to say correctly the Surahs, verses and clauses.
18. Saying in a loud voice the closing formula of the prayer **Tasliim**

### **3.8- THE PRAYER OF FRIDAY**

The attendance of the prayer of Friday is obligatory to every free Muslim man who is neither on a journey nor too ill to go to the mosque and who does not live 5.5 kilometers far from the mosque. Any man who is enjoined on that obligation and who does not fulfill it without a good excuse is of the worst transgressor. He should be punished, according to the **Sharia Law**. He is not trustworthy, and if he does not repent of it contritely, before his death, he will be cast into the blazing fire of Hell.

#### **3.8.1 How to perform the Friday prayer**

- Wait until the time ordained for the prayer is near.
- Undergo the **Ghusl of Friday** or at least do the ablutions
- Take care of the hairs
- Wear white and clean clothes if available and use scent
- Go and pray inside the mosque and not content oneself with following suit the imam from your house or from some distance away.
- Step into the mosque by putting forward one's right hand foot and say the following prayer:

**Bismillaahi. Allahumma aftahli abwaaba rahmatika. Allahumma inniha Abduka wazahiruka wa alla kulli ma zuurin haqqun wa anta qairu mazuurin fa ashaaluka. Allahumma an tunqizani minan naari wa an tudqilanil djannata biqairi hisaabin**

لَبِسْمِ اللّٰهِ اللّٰهُمَّ اِفْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ اللّٰهُمَّ اِنِّيْ عَبْدُكَ وَرَا بِيْرُكَ  
وَعَلَى كُلِّ مَزُوْرٍ حَقٌّ وَاَنْتَ خَيْرُ مَزُوْرٍ فَاَسْأَلُكَ اللّٰهُمَّ اَنْ تُنْقِذَنِيْ مِنَ النَّارِ  
وَاَنْ تُدْخِلَنِي الْحَنَّةَ بِغَيْرِ حِسَابٍ

-Step out of the mosque by putting forward one's left hand foot and say the following prayer:

**Bismillahi Allahumma aftahli abwaaba fadlika. Allahumma subba alayyal qairasabban wala tanzih anni saaliha moa ahtaitani abadan wala tajhalduhaahi raddan wala tajhal mahiishatin kaddan wala tajhalni liqairika abdan waa adjhalli yaarabbi filardi djaddan.**

لَبِسْمِ اللّٰهِ اللّٰهُمَّ اِفْتَحْ لِيْ اَبْوَابَ فَضْلِكَ اللّٰهُمَّ صُبَّ عَلَيَّ الْخَيْرَ صَبًّا وَلَا  
تَنْزِعْ عَنِّيْ صَالِحَ مَا اَعْطَيْتَنِيْ اَبَدًا وَلَا تَجْعَلْ دُعَايَ رَدًّا وَلَا تَجْعَلْ  
مَعِيْشَتِيْ كَدًّا وَلَا تَجْعَلْنِيْ لِغَيْرِكَ عَبْدًا وَاَجْعَلْ لِيْ يَا رَبُّ فِي الْاَرْضِ حَدًّا

Once inside the mosque, we should make a Two (2)-raaka prayer so as to greet it (if the imam has not arrived yet). If he is in we must do the obligatory prayer only. If the Imam arrives when we are actually performing a prayer, we must not interrupt it. If we are already in the mosque at the time of the first call for the prayer, it is blameworthy to do a Sunnah prayer. But if we arrive after the call or when it is being done, we can perform as many raakas as we like so long as the Imam is not in the mosque. But once he is in, we must no longer talk. We must watch him and listen to what he says. If we cannot hear him, we must keep silent and look at him. If we sneeze we can say **A1 Hamdu lillahi rabbil Haalamiina** inaudibly so as not to be heard. But, if someone else sneezes, we must not say anything. The fact of talking when the Imam is delivering his sermon **Qutba** causes a prayer to be invalid.

Likewise, any prayer performed outside the mosque is invalid unless the latter is full. In which case we can line up alongside the ranks and do our prayer in the yard or on the streets. It is more advisable to pray in the front ranks. In case it is not possible, we must strive to do it in the closest ones possible.