



Salat
Nemaz
the Muslim Prayers

Badr Hashemi

Salat/Nemaz - the Muslim Prayers

I. Introduction

The daily Muslim Prayers/Salat constitute one of the five Pillars of Islam and are considered the Foundation of Religion.

The *Holy Qur'an* contains repeated commandments to offer the Prayers/Salat regularly and at the designated times. A large number of documented evidences from the life and practice of Prophet Muhammed (571-633 AC) – Allah bless him and his family, demonstrate the way to perform the Prayers/Salat.

A Muslim [1] is mandated to offer the Prayers/Salat at five fixed times a day [2] in a prescribed manner with worshipful devotion and attentiveness to Allah:

1. Early morning at pre sunrise time (*Fajr*). Starts with the dawn appearing on the horizon and ends just before sunrise.
2. At midday (*Zuhr*). Starts quarter of an hour after midday when sun's trailing limb crosses meridian and ends at the start of *Asr*.
3. In the late afternoon (*Asr*) and ends before sunset.
4. After sunset (*Maghrib*) and before the start of *I'shaa*.
5. At night (*I'shaa*) when the evening twilight disappears and ends by late midnight.

The enactment of Prayers/Salat is the first activity at the start of a day. It is also the last activity before retiring to bed at night. Thus, in all the varying hours of work and business and leisure, a Muslim's soul is bestowed with Divine Presence. The Prayers mould our minds and thought-process into a way pleasing to Allah. The Prayers are thus a fountainhead of spiritual and moral resilience.

The Quranic message emphasizes the fact that Prayers/Salat cause restraint of the body and the soul from abomination, vicious ideas, foul talk and wrong deeds. The Prayers bring peace of mind and comfort at heart and are the best form of getting closer to Allah. The one who offers the Prayers/Salat regularly and sincerely is endowed with His Infinite Blessings.

The gist of recitations in Prayers/Salat is glorifying Allah, emphasizing His Oneness in all divine virtues of creation and sustenance, imploring for His Guidance in this life; seeking forgiveness and mercy on the Day of Judgment.

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1. The offering of Prayers is obligatory for every sane and relatively mature person attaining the age of puberty. The females have temporary relief from this obligation during the periods of menstruation, confinement to childbirth and the puerperal period i.e. about six weeks post-childbirth. The other exceptions include the unconscious and the mentally challenged.
 2. The *Zuhr* and the *'Asr* Prayers may be offered together if a person is traveling, sick or in certain unavoidable work environments. The same permission is granted with regard to the *Maghrib* and the *Ishaa* Prayers.

II. Step-by-Step Approach to Performance of Prayers/Salat

Dress modestly with clean and loose clothes that cover the whole body. A clean place to Pray should be available. The Prayers are performed in a set manner and the rules are the same for Muslims all over the world.

Step 1. Perform the ablution (Wadu’): Wash hands, rinse mouth; snuff and blow nose. Wash face and arms to the elbows – all repeated three times. Spread wet hands gently over the head, ears and back of the neck. Wash both feet, first the right and then the left, including the ankles. *See the Illustrative Sketches for the Wadu’.*

Step 2. Stand straight in reverence and humility. Keep the feet slightly apart. Look downwards to the place where the Prayers will be performed. Direct face towards the Ka’bah in Makkah (*Qiblah*) with intention to perform the Prayers/Salat. [3]. *Illustrative Posture No: 1.*

Step 3. ‘Iqamah’. Raise both hands up to the level of the shoulders or near to the lobes of the ears and pronounce “*Allah-u- Akbar*”, meaning ‘Allah is the only Supreme Authority’. *Illustrative Posture No: 2.*

Step 4. Fold your hands resting on the chest with right hand over the left hand. [4]. Recite the following Quranic text comprising the ‘Opening Supplication’ (#1 and 2), followed by the First *Surah* of the *Holy Quran* i.e. ‘*Al-Fatihah*’ (#3-9), and short passages from a *Surah* or any short *Surah* from the *Holy Qur’an*; for example, *Surah ‘Al-Ikhlās’* (#10) [5]: *Illustrative Posture No: 3.*

1. سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا إله غيرك
2. أعوذ بالله من الشيطان الرجيم

سورة الفاتحة

3. بسم الله الرحمن الرحيم

4. الحمد لله رب العالمين ،

5. الرحمن الرحيم ،

6. مالك يوم الدين ،

7. إياك نعبد وإياك نستعين ،

8. اهدنا الصراط المستقيم ،

9. صراط الذين أنعمت عليهم ، غير المغضوب عليهم ، ولا الضالين

(أمين)

سورة الاخلاص

قل هو الله أحد ، الله الصمد ، لم يلد ولم يولد ولم يكن له كفواً أحد .

3. Pronouncing the intention for Prayers is not obligatory.

4. Hands may be placed anywhere between the chest and the naval

5. This *Surah* is the principal foundation stone of Islamic belief. It declares, in absolute terms, Allah’s most outstanding attribute i.e., His Omnipotence, Oneness and Unity. The Prophet, Allah bless him and his family, is quoted as having said that this *Surah* is equal to one-third of the whole *Qura’n*.

1. Subhana kallahumma wa bi hamdika wa tabarakasmoka wa ta'ala jaddoka wa la ilaha ghayruk.
2. Aouzu bi-Laahi mina-shaytanirajeem.

Al-Fatehah

3. BismillahiRahmaniRaheem.
4. Alhamdu li-Llah-i Rabbil Aalemeen.
5. Ar-Rahman-er-Raheem.
6. Maalik-i youmiddeen.
7. Iyyaka na'budu wa iyyaka nasta'een.
8. Ihdina-sseraatal mustaqeem.
9. Siratallazeena en'amta aleyhim, ghayril maghdub-e aleyhim wa laddaaleen.
(Ameen).

Al-Ikhlās

10. Qul HoAllahu Ahad. Allah-usSamad. Lum yelid wa lam yulad. Wa lam yakunlahu kufuwan Ahad.

Meaning of the Arabic text

1. *Limitless is all Praise and Glory for Allah. Blessed is Your Name; Exalted is Your Majesty. There is none worthy of worship and obedience except You.*
2. *I seek Allah's protection from the evil, both within the human soul and social environment, the Satan accursed.*

Al-Fatehah

3. *I start in the name of Allah who is Supremely Gracious and Ever-Caring.*
4. *The praise and gratitude is for Allah alone who is the Rabb – the Lord Creator and Lord Sustainer of all creation that exists or shall become to exist to the Last Hour.*
5. *Allah - Supremely Gracious; Ever Caring.*
6. *Allah is the Sole and Supreme Authority on all judgments on the Day of Resurrection.*
7. *We commit ourselves to Your worshipful obedience only – O' Allah. We beg You alone – O' Allah- for help and compassion. [6]*
8. *Please guide us to the righteous approach of practicing Islam. Like the practice of those Muslims who are bestowed with Your blessings.*
9. *Please protect us from imitating the habits and lifestyles of those non-Muslim individuals and nations who are disfavoured by You and those who are astrayed and flout Your Commandments in the Qur'an.
(A'meen). [7].*

Al-Ikhlās

10. *Declare: He is Allah. The Only One. Allah, the Eternal, the Source of all Creation. He is not born of any parents. He is not the parent of any son or daughter. There is none that could ever be comparable to Him.*

6. The Prophet, Allah bless him and his family, is reported to have advised: "When you have specific need, ask Allah to provide it; when you are short of help, seek it from Allah".

7. "A'meen" is not a part of 'Al-Fatihah'. It may be pronounced in a polite and marginally audible tone only during Fajr, Maghrib and Isha Prayers, which are conducted, in audible voice as part of the congregation.

Step 5. Genuflection [Rouku, bowing position - once only]. Say “*Allah-o-Akber*” and bend down at the waist placing the palm of hands on the knees so as the head and the back – more or less - are at the same level. Repeat at least three times: *Illustrative Posture No:4.*

سبحان ربي العظيم

“Subhan-a Rabbi yal-Azeem”

“Perfect is my Rabb – the Lord Creator and Lord Sustainer, the Almighty”.

Step 6. Rise from bowing, stand upright with arms at side and say: *Illustrative Posture No:5*

سمع الله لمن حمده . ربنا لك الحمد

“Sami’a Allah-u liman hamidah. Rabbana lakal-hamd”.

“ Allah listens to and accepts from the one who stays gratified to Him. O’ Our Rabb - the Lord Supreme, all praise is for You”.

Step 7. Prostration [Sajda]. Say “*Allah-u-Akbar*”, bend on knees and put forehead on the ground such that the nose, both hands, both knees and the toes rest on the ground. Raise and stretch out the elbows gently which should be slightly elevated from the ground. Recite at least three times: *Illustrative Posture No: 6.*

سبحان ربي الأعلى

“Subhana Rabbi yal-A’ala”.

“Perfect is my Rabb – the Lord Creator and the Lord Sustainer, the Exalted”.

Step 8. Raise head from the ground by saying “*Allah-u-Akbar*”; take a pause in the resting position. Recite once or more: *Illustrative Posture No: 7.*

الهم اغفر لي والرحمني

Allahumma Eghfirli warhamni

O’Allah! Please forgive my sins and mistakes. Please be kind to me.

Step 9. Say “*Allah-u-Akbar*”, and put the forehead back on the ground the way it was done in Step 7. Recite at least three times: *Illustrative Posture No: 8.*

سبحان ربي الأعلى

“Subhana Rabbi yal-A’laa”.

“Perfect is my Rabb – the Lord Creator and Lord Sustainer, the Exalted”.

Step 10. Rise up and stand upright. Recite the ‘*Fatihah*’ as was done in the first unit of Prayers. Repeat Steps 4-9; then instead of rising up and standing, keep sitting. *Illustrative Posture No:7.*

Step 11. While sitting, the left foot laid down while the right foot should be erect. The right hand should be placed on the right thigh and the left hand on the left thigh. [8]. Recite ‘*Tashahud*’ (#1-4) and seek Allah’s peace and blessings for Prophet Muhammed and his family (#5-6): *Illustrative Posture No: 9.*

1. التحيات لله والصلوات والطيبات
2. السلام عليك أيها النبي ورحمة الله وبركاته
3. السلام علينا وعلى عباد الله الصالحين
4. أشهد ان لا إله إلا الله وأشهد أن محمدا عبده ورسوله
5. اللهم صلي على محمد وعلى آل محمد
كما صليت على ابراهيم وعلى آل ابراهيم، انك حميد مجيد
6. اللهم بارك على محمد وعلى آل محمد
كما باركت على ابراهيم وعلى آل ابراهيم
إنك حميد مجيد

1. At-tahiyyatu lillahi wassalawatu wattayibat.
2. Assalamu alayka ayuha Nabiyu wa rahmatullahi wa barakatuh.
3. Assalamu alayna wa a'la ibadilahi-ssaleheen.
4. Ash-hadu Allaa illah-a ilAllah wa ash-hadu anna Mohammad-un abdu Hu wa Rasulu.
5. Allhumma salley a'laa Mohammad wa a'laa aaley Mohammad kama sallayta a'laa Ibraheem wa a'laa aaley Ibraheem. Innaka Hameed-um Majeed.
6. Allahumma baarik a'laa Mohammad wa a'laa aaley Mohammad kama baarakta a'laa Ibraheem wa a'laa aaley Ibraheem. Innaka Hameed-un Majeed.”

Meaning of the Arabic text

- 1) *We owe all reverence, all commitment of soul and body and all sanctity to Allah.*
- 2) *Peace, blessings and mercy of Allah are on you, O' Prophet Muhammed.*
- 3) *May peace and blessings be upon us and those who are Allah's favoured people.*
- 4) *I testify that there is none worthy of worshipful obedience other than Allah and that Muhammed is His obedient person and His messenger assigned to convey His Message to the entire humanity.*
- 5) *Allah, please bless Muhammed and his family with your favours as You blessed Ibraheem and his family. Indeed, You are the-Praised; Most-Glorious.*
- 6) *Allah, please bestow Your grace on Muhammed and his family as You bestowed it on Ibraheem and his family. Indeed, You are the-Praised; Most-Glorious.*

8. Another practice is to keep fingers of the right hand closed-fisted save the index finger running in a ring-shape. Yet another practice is to raise the index finger while reciting أشهد ان لا اله الا الله.

It is recommended that Du'a/supplcations may be offered at this point before winding up the Prayers/Salat. It may preferably be the Qura'nic du'a/supplcations, which may, amongst others, include the following:

1- رب اجعلني مقيم الصلوة ومن ذريتي .

2- ربنا وتقبل دعاء

3- ربنا اغفر لي ولوالدي وللمؤمنين يوم يقوم الحساب .

1. Rabbija'alni muqeeem assalatey wa min zurriyati
2. Rabbana wa taqabbal du'a
3. Rabbanaghfirli wa le walideyya wa lil mo'mineena yaouma yaquom-al-hisab.

Meaning of the Arabic text

1. *O' Rabb! The Lord Supreme! Please make me firm on performance of the Prayers/Salat and members of my downstream family, too.*
2. *O' Rabb! The Lord Supreme! Please accept my du'a /supplication.*
3. *O' Rabb! The Lord Supreme! Please grant me forgiveness, and to my parents and the Muslim Faithful, on the Day of Judgment.*

Step 12. Turn face over the shoulder first to the right saying the following greetings of peace and then to the left side repeating the same greetings: *Illustrative Postures No: 10 and 11.*

السلام عليكم ورحمة الله

“As-salam-u alaikum wa rahmatullah”

“Peace and Mercy of Allah be on you”.

The two-raka'at Prayers/Salat are formally completed.

In case of three-raka'at Prayers (*Maghrib*), perform Step 11 reciting 'Tashahud' (sentences # 1-4), then stand up saying (once) “*Allah-u Akbar* “, fold hands on the chest as in Step 4, and recite only 'Fatihah' i.e. sentences # 3-9. Repeat Step 5-12.

The four-raka'at Prayers/Salat like *Zuhr*, *Asr* and *Isha* are performed by repeating the two raka'at Prayers with a sitting intermission after the two raka'at, reciting 'Tashahud' (sentences # 1-4), then rising up and completing another two raka'at. Thereafter turning face over the shoulder first to the right and then to the left saying 'alaAssm-u alaikum wa rahmatu-Allah', i.e. peace and mercy of Allah be on you.[9].

9. In case one forgets to perform or inadvertently repeats or under performs a particular act of Prayers, like Roku' or Soujoud, then having reached Step 11, perform two Sujud (as a mark of repentance for forgetfulness) and then with Step 12 finally complete the Prayers/Salat.

III. Conclusion of the Prayers/Salat

* It is important to understand that after the completion of the Mandatory Prayers, it is the right time for acceptance of ones wishes and prayers by Allah. Start with reciting:

اللهم أنت السلام ومنك السلام ، تباركت يا ذا الجلال والإكرام

“Allah-uma antas-Salam wa minkas-salam. Tabarakta ya Za-Jalal-e wal-Ikram”.

‘O Allah, You are The Peace and from You emanate all peace. You are the Blessed, O Possessor of all Glory and all Honour’.

* It is advisable to extol Allah by saying: “*Subhan Allah*”, meaning: ‘Perfect is my Rabb – the Lord Creator and Lord Sustainer (33 times); “*Al-Hamdolillah*”, meaning: ‘all Praise and gratitude is for Allah alone’, (33 times) and “*Allah-u Akbar*”, meaning: ‘Allah is the only Supreme Authority’, (34 times).

* Now make a fervent supplication (du’a) for yourself, family, friends and Muslim community at large by raising both hands, palms up – keeping close to each other in front of the body as if asking to receive something from somebody. *Illustrative Posture No. 12*. Sincerity is the key to having requests granted. The du’a can be said in any language.

* The Prophet, Allah bless him and his family, is quoted to have said that du’a is the crux of Prayers and that fervent supplication can even change our future in the timeline that Allah has set for us.

IV. Miscellaneous Issues

1. Numerical Constitution of Prayers/Salat

* The daily Mandatory Prayers (Ferd) consist of seventeen units (*Raka’at*): *Fajr* Prayers - two units, *Maghrib* Prayers - three units, *Zuhr*, *Asr* and *Ishaa* Prayers - four units each. Every effort must be made by male members of the Muslim family and community to perform Mandatory Prayers in congregation - preferably in masjid.

* The Prayers/Salat are offered in the Illustrative Postures 1 to 12. However, in situations of sickness and/or ageing constraints, the standing postures i.e. 1, 2, 3, 4 and 5 may be performed in a sitting position as *Illustrative Posture No. 9*. In circumstances where one finds difficulty even in sitting postures, all Steps can be performed in a resting/lying position. In worst health/age profiles, it may only involve symbolic expressions.

* **In essence, the Mandatory Prayers have always to be performed and never missed even under the most severe health and/or age constraints.**

* The Non-Mandatory Prayers (Sunnah) are combined with Five Mandatory Prayers and comprise: two before the *Fajr*, four before *Zuhr* and two after it, two after *Maghrib* and two after *Ishaa*. The *Witr* comprise odd number of units (1,3, etc.) and are prayed at night.

* The Witr are a stand-alone Prayer. The time for its performance stretches between 'after *Ishaa* to 'before the dawn'. As a matter of convenience, it is generally offered soon after the completion of *Ishaa* Prayers.

* The Optional Prayers (Nawafil) are generally offered in units of two and combined with Mandatory Prayers of *Zuhr*, *Maghrib* and *Ishaa*. It is also optional to pray four raka'at of Sunnah before *Asr* and *Ishaa*.

2. Prayers/Salat in Congregation

* The Prayers in congregation are better and superior in reward than Prayers performed alone. The Prophet, Allah bless him and his family, said: **Prayer in congregation is twenty-seven times better than the Prayer performed alone.** It is, however, not obligatory for the females to attend congregations.

* The call for the Prayers in congregation start with 'adhan'. An Imam (the Prayer leader) stands in front of everyone. Adults line up in straight rows behind him, leaving enough space between each row to bow down for *Sojoud*. The Imam recites passages of the *Holy Quran* aloud during the *Fajr*, *Maghreb* and *Ishaa* Prayers while the participants follow along silently. When it is time for Rouku', *Sojoud* and/or *Tashahud*, the Imam performs it first and the rest follow.

3. The Prophet's preference for certain Surah(s)/Parts of Surah or Ayat to be recited during the Prayers/Salat

* *The Fajr*: Surah # 2, 3, 12, 22, 23, 47, 50, 56, 81, 85, 109, 112, 113, 114.

* *The Fajr on Fridays*: Surah # 32 (first raka'a) and 76 (second raka'a).

* *The Zuhr and the Asr*: Surah # 85, 86, 87, 92, 98.

* *The Maghrib*: Surah # 7, 44, 52, 77, 109, 112.

* *The Ishaa*: Surah # 87, 92, 93, 95.

* *The Jumu'ah and the Eid*: Surah # 50, 54, 62, 87, 88.

4. The Prophet's quotations on the significance of the Prayers/Salat.

* The one who prays both the *Fajr* and the *Asr* Prayers will enter the paradise.

* The *Zuhr* Prayers are the time when the gates of heaven are opened and I wish that righteous deeds of mine might rise up to heaven during this time.

* The one who leaves the *Asr* Prayer is like the one who has lost some of one's family.

* No Prayer is more burdensome to the hypocrites than the *Fajr* and the *Ishaa* Prayers, but if they knew what blessings lie in them, they would certainly come for them even if they had to crawl.

5. Weekly and Biannual Prayers

* **The weekly Prayers on Fridays (*Jumu'ah*) are obligatory** and consist of two raka'at. These are performed in the mosque or any place of gathering, i.e. farms, parks, etc. The Friday Prayers are a substitute for regular *Zuhr* Prayers. **If a person happens to miss it due to unavoidable circumstances, one should then offer the normal *Zuhr* Prayers.**

* The *Eid* Prayers, twice a year with two raka'at performed on each occasion, is recommended but not mandatory. If one misses it, it cannot be made up for.

6. Delay in joining the Prayers in Congregation:

* If one is late in joining the Congregation, one should follow the Imam (Prayers Leader) even when one or more units might have been missed. When the Imam completes the Prayers and announces the greetings “*assalam-o-alakum wa rahmatullah*”, the latecomer does not join in that, but rises and takes a standing position to make up for the loss of the missed units.

* In case one joins the Congregation in the bowing position (Rokou) before rising, one is considered as having joined from the start of a particular unit. However, if it is in any position after Rokou, a particular unit has been missed and should be made up for individually after the Imam concludes the Prayers/Salat.

7. Concession of Prayers/Salat

* While traveling and being away from the normal place of residence for about ten days, the Mandatory Prayers at *Zuhr*, *Asr* and *I'shaa* are allowed to be shortened, from four to two raka'at. The *Fajr* and *Maghrib* Prayers remain the same.

* In situations of the air travel or bus or train journey, the Prayers may be performed in a sitting posture as per Sketch 9. While traveling by air and crossing the time zone(s), the timings for Prayers should be the ground timings of the space being crossed at a particular time.

8. Ablution

* Ablution is a strict Quranic injunction. It must be performed as described in the Sketches. In situations where one attends the toilet, one should clean and wash, or use toilet paper where water is not available, the private parts prior to Wadu'. In special situations like, post-coition, wet dreams, after the menstruation and end of the nursing periods, the Wadu' is preceded by bathing the whole body.

* If one is wearing socks/stockings after performing an ablution, it is not essential to remove socks/stockings (even shoes) while renewing ablution. Instead, the wet hand should be passed over them. Such situations may arise at work and in extremely unfriendly weather environments. Similarly, it is permissible to spread the wet hand over dressing bandage, etc.

* Socks/stockings should, however, be removed and the feet washed at least once in 24 hours.

* However, an option to Wadu' is *Tayammum*, 'dry wadu' – reflecting a symbolic importance of Wadu' – may be exercised during sickness, travel and when water is not conveniently available. *Tayammum* is also mandatory for situations where bathing is mandatory.

* 'Tayammum' is performed by stroking both hands on clean surface; symbolically wiping the face with them in a manner done in Wadu'; stroking the hands again and

wiping the right arm to the elbow with the left and then the left arm with the right hand.

9. Invalidation of Prayers

- * If ablution (Wadu') is not properly performed.
- * The whole body, dress and the place of prayers are not clean.
- * One is not deliberately facing the direction of *Qiblah*.
- * By eating, drinking, talking, looking around during the Prayers.
- * Shifting the position from the direction of *Qiblah*.
- * Nullification of ablution, e.g. natural excretions from the body, full mouth vomiting and/or excessive bleeding.
- * By uncovering any part of the body between the navel and the knees during Prayers in case of males and/or any part of the body, except for the hands, face and feet, in case of females.

Emergencies such as helping an injured person or avoiding an imminent danger are valid reasons to interrupt Prayers/Salat.

10. When the Prayers/Salat should not be offered

- * At **exact noontime** when the sun is at its highest point. It takes about five minutes after Noon to start *Zuhr*.
- * At **exact sunset time**. It takes about five minutes after sunset to start *Maghrib*.
- * At **exact sunrise time**. It should take about fifteen to twenty minutes for the 'no praying' time to be over. The *Eid* Prayers are held in congregation after this time

11. Voluntary Prayers

- * *Funeral* Prayers for the deceased Muslim (one raka'at);
- * *Taraweeh* Prayers any time during the night of the month of *Ramadan*. These may either be combined with *I'shaa* Prayers or prayed thereafter in congregation before/after midnight. A range of eight to twenty raka'at is prayed in units of two raka'at each;
- * Prayers at the time of natural calamities, excessive or shortage of rains and eclipse, etc.

12. Facing toward the Qiblah

- * In situations where access to Masjid is not possible, the use of compass needle is a convenient way to determine the indicative direction of *Qiblah*.
- * People in Western Europe, for instance, turn to the Southeast and those in North America face toward East-South.

May Allah accept our Prayers/Salat and Du'a and bless us with His infinite favours. A'meen.

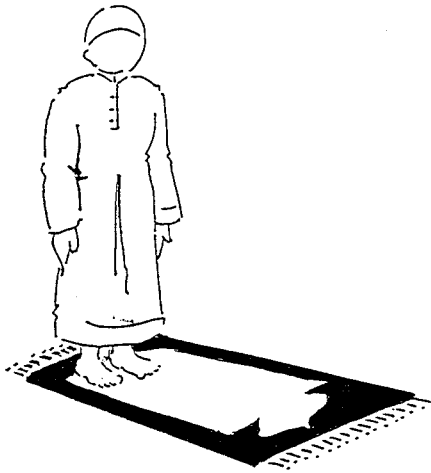
Attachments:

1. *Sketches for the 'Wadu'.* 2. *Sketches for the Prayers/Salat*

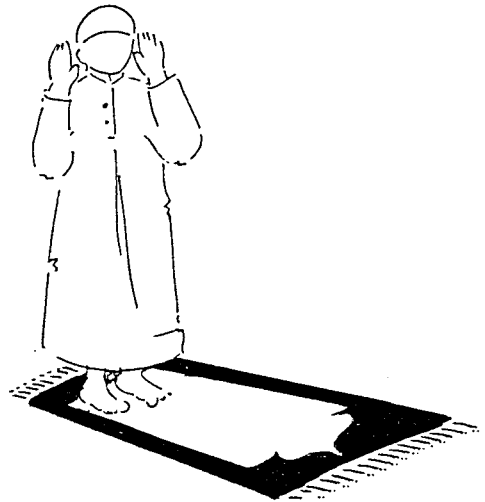


Illustrative Postures of the Prayers

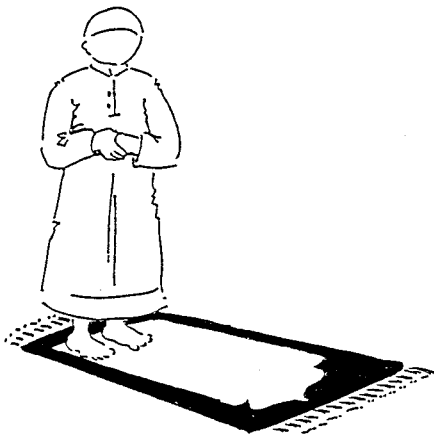
(Booklet written by: Badr Hashemi)



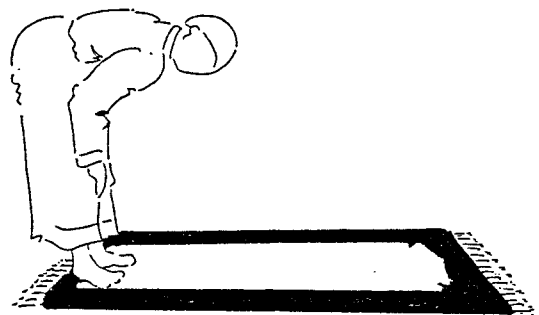
1. Stand straight and upright. Face the Qiblah.



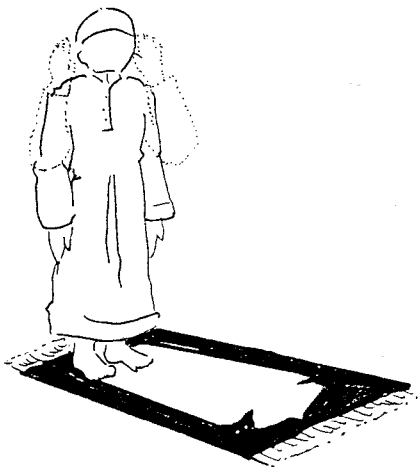
2. Raise both hands up to the level of shoulders or near to the ear lobes. Intention: to perform the Prayers. Pronounce: Allah-o-Akbar.



3. Fold hands resting on the chest.
Recite as Step # 4, Booklet Page 2.



4. Bow down. Place hand palms on the knees.
Repeat 3 times as Step # 5, Booklet Page 4.

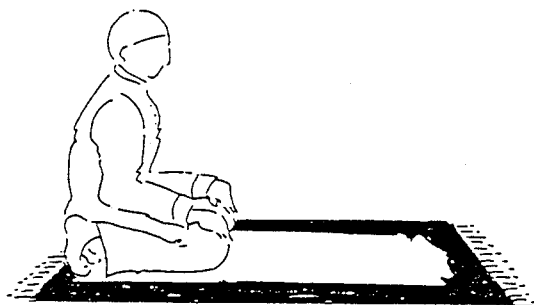


5. Rise from bowing. Stand upright.
Say once as at Step # 6, Booklet Page 4.

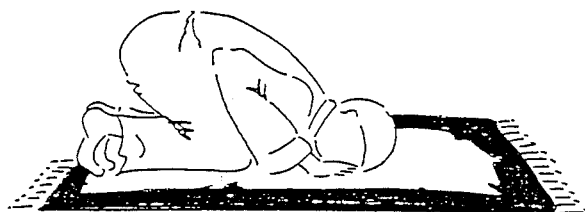


6. Take yourself down and place forehead at ground level.
Follow and Recite as in Step # 7, Booklet Page 4.

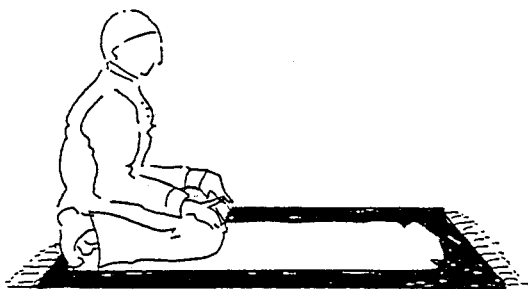
Contd. Illustrative Postures of the Prayers



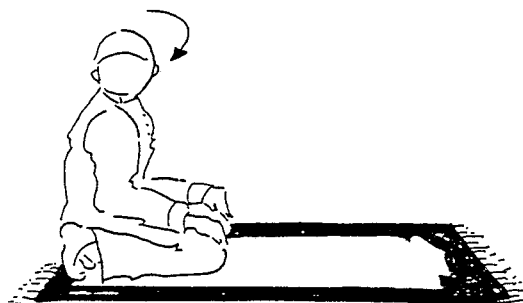
7. Raise head from ground level by saying:
Allah-o-Akbar. Take pause. Step # 8, Booklet Page 4.



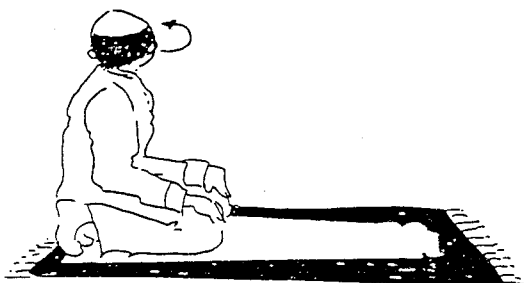
8. Put the forehead back on the ground.
Recite as in Step # 9, Booklet Page 4.



9. Raise yourself to the position of sitting.
Follow and Recite as Step # 11, Booklet Page 4 & 5.



10. Turn face over the shoulder to the right.
Say once as Step # 12 at Page 6



11. Turn face over the shoulder to the left.
Say once as Step # 12 at Page 6.

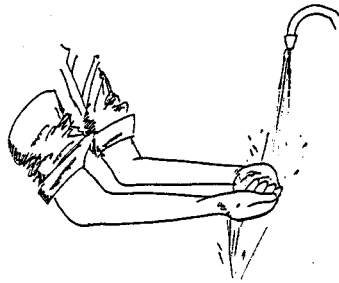


12. Raise both hands in front of the body.
Make prayers, Booklet Section III.

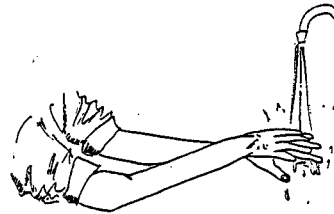
Acknowledgement: Illustrations by Isma'eel Hashemi

Illustrative Sketches for the Wadu

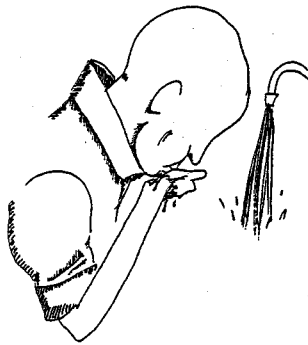
(Leaflet written by Badr Hlasiemi)



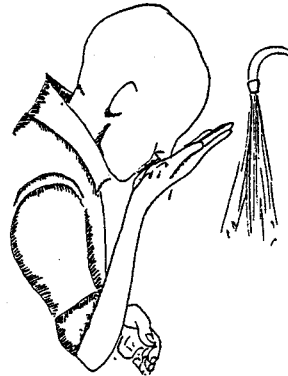
1 Wash hands – palm side - 3 times.



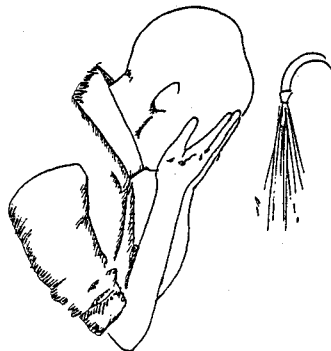
2 ... wash hands – back side - 3 times.



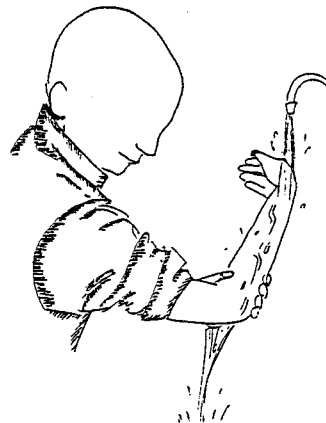
3 ... rinse mouth – 3 times



4 ... snuff and blow nose – 3 times

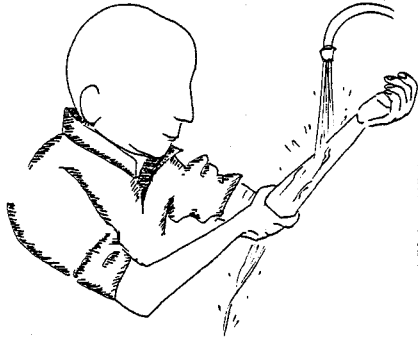


5 Wash face to ear lobes – 3 times

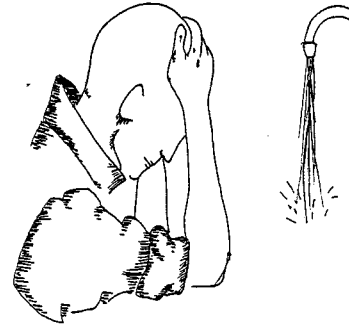


6 Wash right arm including the elbow – 3 times

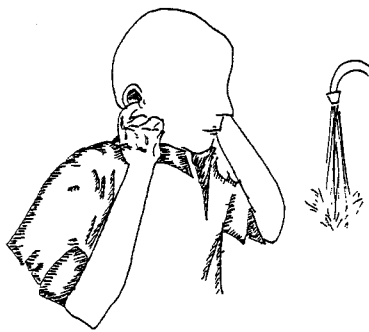
Contd. Illustrative Sketches for the Wudu



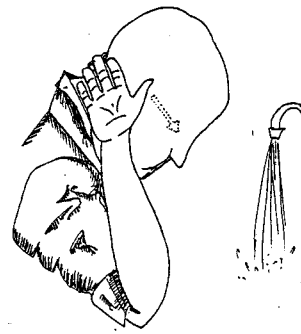
7 ... wash left arm including the elbow – 3 times



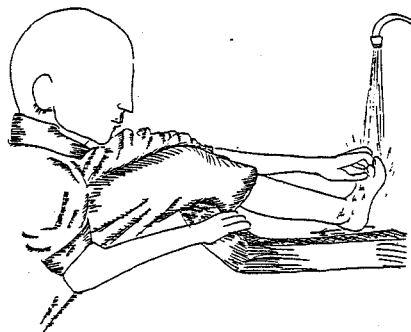
8 Spread wet hands from forehead to back of the head – 1 time



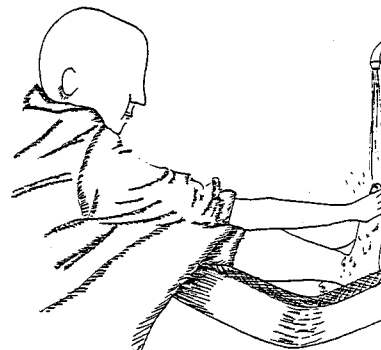
9 Spread wet hands in and around both ears – 1 time



10 ... spread wet hands to the rear of the neck



11 Wash right foot including the ankle and between toes.



12 ... wash left foot including the ankle and between toes.