

WHAT IS
SALAT?
(PRAYER)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL

هدية . هدية . هدية
المجتمعة العالم لأهل العلم
The ...

What Is
Ṣalāt (Prayer)?

By:

Martyr Āyatullāh Sayyid M.H. Beheshti

- ❑ *This standing, and bending down;*
- ❑ *This way of sitting, and laying the forehead on the ground;*
- ❑ *And uttering words in each position,*
- ❑ *What does it all mean?*

نماز چیست؟

شهید دکتر بهشتی

انگلیسی



What is Salât (Prayer)?

Martyr Ayatullah Dr. Beheshti

PUBLISHER: INTERNATIONAL PUBLISHING CO.

TEHRAN-ISLAMIC REPUBLIC OF IRAN

P.O. BOX: 14155/6319

SECOND EDITION: 1996-1416 A-H

ISBN: 964-304-027-5

COPYRIGHT RESERVED

Contents

Transliteration Table	*
Publishers preface.....	1
Glorification and Worship	3
Faithful Devotion and Supplication	3
Divine Worship ('Ibādah).....	3
The <i>Ṣalāt</i> (Prayer).....	5
The Hymn of Monotheism, Virtue and purity	7
Some Examples of physical pollution.....	8
Cleaning of the heart and soul	9
Timing of the Daily <i>Ṣalawāt</i> (Five Ritual Prayers).....	11
<i>Adhān</i> — the call to <i>ṣalāt</i> (prayer)	15
<i>Iqāmah</i> — the Recitation (of the Same <i>Adhān</i> Phrases with Little Difference) Directly before <i>Ṣalāt</i>	19
How to Be prepared for <i>Ṣalāt</i> ?.....	22
<i>Wuḍū'</i> — the Ritual Ablution before <i>Ṣalāt</i>	23
Al- <i>Qiblah</i> — the Direction (of Ka`bah) which a Muslim Faces at <i>Ṣalāt</i>	27
How to perform the <i>Ṣalāt</i>	31

The <i>Raka'at</i> (Joined Units) of <i>Ṣalāt</i>	41
1- <i>Ṣalātuṣ-Ṣubḥ</i> (Dawn [Morning] Prayer).....	43
2- <i>Ṣalātuṣ-Zuḥr</i> (Noon Prayer).....	47
3- <i>Ṣalātul-'Aṣr</i> (Afternoon Prayer).....	50
4- <i>Ṣalātul-Maghrib</i> (after sunset [Early Evening] Prayer) ...	50
5- <i>Ṣalātul-'Ishā'</i> (Nightfall [Dusk] Prayer).....	50
<i>Ṣalāt's</i> deep Influence on Man	51
<i>Ṣalātul-Jamā'ah</i> (Congregational Prayer).....	57
<i>Ṣalātul-Jumu'ah</i> (Friday Prayer)	61
The First <i>Ṣalātul-Jumu'ah</i> After Hijrah.....	64
<i>Ṣalātul-'Īd</i> (the Two 'Īd Prayers — 'Īdul-Fiṭr and Al-'Aḍḥā)	67
<i>Ṣalātul-Ayāt</i> (the Prayer of Signs of the Divine Power)	71
<i>Ṣalāt</i> in the Language of the Holy Qur'ān.....	79
The Expressive Sentences of the <i>Adhān</i> , <i>Iqāmah</i> , and <i>Ṣalāt</i>	83
Glossary of Non-English (Islamic) Terms.....	91
Attached Photos.....	109

Transliteration

Arabic-Persian Alphabet	Key Word	Transliteration Symbols	Examples	English Equivalent	
				Sound	Key Word
ء	رأى	, ra'y	/E/	ago	
ب	قبل	b	qabl	/b/	bad
پ	پل	p	pull	/p/	pen
ت	متن	t	matn	/t/	tea
ث	تمر	th	thamar	/θ/	thin
ج	جبر	j	jabr	/dʒ/	jump
چ	چاپ	ch	chap	/tʃ/	chin
ح	حمد	h	ḥamd	—	—
خ	خوف	kh	khawf	—	—
د	درس	d	dars	/d/	do
ذ	ذکر	dh	dhikr	/ð/	then
ر	رب	r	rabb	/r/	red
ز	زمان	z	zamān	/z/	zoo
ژ	ژاپن	zh	zhapan	/ʒ/	vision
س	سبب	s	sabab	/s/	so
ش	شرف	sh	sharaf	/ʃ/	she
ص	صدق	s	ṣida	—	—
ض	ضعف	d	ḍa'f	—	—
ط	فطر	t	fiṭr	—	—
ظ	نظر		naẓar	—	—
ع	عین		'ayn	—	—
غ	غریب		gharīb	—	—
ف	طرف	f	ṭaraf	/f/	fall
ق	قرآن	q	Qur'an	—	—
ک	اکبر	k	akbar	/k/	cat
گ	گازی	g	gāzi	/g/	got
ل	هلال	l	hilāl	/l/	leg

Transliteration

Arabic-Persian Alphabet	Key Word	Transliteration Symbols	Examples	English Equivalent	
				Sound	Key Word
م	قوم	m	qawm	/m/	man
ن	نهج	n	nahj	/n/	no
و	قول	w	awl	/w/	wet
ه	هواء	h	hawā'	/h/	how
ي	بيان	y	bayān	/j/	yes
ة	بقية	ah	baqiyyah	—	—
<i>Short Vowels</i>					
ـَ	أبَد	a	abad	/e//^/	between (bed and bud)
ـُ	هُوَ	u	huwa	/u/	
ـِ	كَلِمَة	i	kalimah	/i/	sit
<i>Long Vowels</i>					
ـَا	رَامَ	ā	rāma	/a:/	arm
ـُو	دَاوُد	ū	Dawūd	/u:/	too
ـِي	نِيرَان	ī	nirām	/i:/	see
<i>Diphthongs</i>					
ـَوْ	مَوْعِد	aw	maw'id	—	—
ـَي	بَيْنَ	ay	bayna	/ei/	page
ـَيِّ	أَقْلِيَّة	iyy	aqaliyyah	—	—
ـُو	قُوَّات	uww	quwwāt	—	—
ـَا (آ)	مَآب	.ā	ma'āb	—	—

Publisher's Preface

The present book is a translation of one of the valuable religious books, on the *Ṣalāt* (prayer), its importance, performance and objectives written by martyr Dr. Muhammad Husayn Beheshti — may the Almighty Allah sanctify his soul. He wrote it in Persian, using a concise simple style with expressive phrases and impressive idioms; meanwhile it is covering all the subject effectively, and in a lively practicable method. Moreover the original Persian style is unmatched and trustworthy. In fact it is written by him in 1347 (H-Sh), and has been reprinted several times in Persian.

This English translation of the book is the third edition. Being checked thoroughly with the original revised Persian book, it is fully reviewed, reedited, and many necessary changes and alterations have been made. Furthermore a chart for the transliteration symbols with the Arabic-Persian letters (and examples) has been given at the beginning of the book so as to help the dear readers to thoroughly read the Arabic Islamic words and phrases. At the end of the book a glossary of non-English terms has been given.

It is hoped that this valuable book will help the committed Muslim reader to deepen practicably his faith and practice in the Islamic precepts and teachings.

*International Publishing Co.,
Islamic Propagation Organization*

In the Name of Allah, the Beneficent, the Merciful

Glorification and Worship

The moment a man thinks of the infinite glory and absolute perfection of Allah, the Creator of the universe, he falls into adoration for Him with all his heart, pays homage with all his body and soul, to the Almighty Allah, bowing down to Him in all humility. Pushed by human nature, his genuflection, in obedience and reverence to all this perfection and glory of Allah, is called "*rukū*".

When one touches the ground with one's forehead in prostration, it is called "*sujūd*". When one praises one's Creator, thanking and glorifying Him, it is called "*ḥamd*" and "*tasbīh*".

Faithful Devotion and Supplication

The moment a man feels in need of help from a supernatural power, superior to matter, he turns towards the Omniscient, the Wise and the Merciful-the Creator of the Universe. He Communes with Him, discloses all his sorrows and desires, and implores His help. This is called "*du'ā*" (Supplication).

Divine Worship ('Ibādah)

All this glorification, adoration, love, faithful devotion, supplication and prayer to Almighty Allah, is called in the

language of the Qur'ān “*ibādah*” (Divine worship). The Holy Qur'an maintains that this Divine worship is only for Allah, the Unique and the Incomparable, and that the worship of any other being or thing besides Him is strictly forbidden and considered "a great sin" by the Holy Qur'ān:

«وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ».

"And your Lord has commanded that you worship none but Him..."

(The Holy Qur'ān, 17:23)

In Islam, from a general viewpoint, no particular language, form or thing has been specified for the general worship of the Unique God, Allah. No specific rule or condition has been stated. The only important thing that must be strictly observed in the Islamic worship is that whatever the worshippers — the servants of Allah-do in the Divine worship must not be polluted by superstition, polytheism, ostentation, hypocrisy or pretence.

Therefore, Muslims, carefully, observing these, can adore Allah Almighty and commune with Him at any time, in any place, and in any language, form or manner they want to.

The *Salāt* (Prayer)

The *Ṣalāt* (Prayer)

The *Ṣalāt* is a specific ritual form for the worship of Allah, and it entails the expression of love and devotion to Him. It contains and associates invaluable and specific instructive aspects. And for this reason, it has a special ritual form for itself.

The Hymn of Monotheism, Virtue and Purity

The *Ṣalāt* is hymn of monotheism, virtue and purity. It helps keep our mind and soul free from the agents of idolatry, polytheism, paganism, and other such pollutions which we face in the course of our daily life.

Each of us works the hardest he can to realise his objectives of his daily life, and rarely he thinks about anything else.

Toiling hard from morning to evening is something quite natural and necessary for man. It gives him vigour and joy in tackling everyday problems. His energy and intellect open up new avenues for his talents. Through his knowledge of arts, science and industry he can make new inventions, which improve his living conditions, and enable him to progress even more. But at the same time, his busy life, his egoism and selfish desires lead him to a stage that now and then, to realise his objectives, he bends and bows to every person, debasing himself. He undermines his self-respect and the true value of his real and human character, and in this manner, pollutes his actual personality, body and soul.

Some Examples of physical pollution

Few are those whose hands and feet, heads and faces, and sometimes even bodies and clothes, do not get dirty at daily work, and thus not require daily cleaning.

For instance, a teacher engaged in teaching students, who reads and writes continuously; farmer or a tiller who ploughs the field, sows the seeds, implants saplings, weeds the garden, irrigates, reaps and harvests the crops; an engineer or a worker who toils in the workshop; a doctor or a nurse who deals with patients; a housewife or a housekeeper who does household work; a merchant or a tradesman, who works at the market-place; a researcher scientist who works in the laboratory or conducts research in his field of specialisation whether in the university atmosphere or in the arena of nature; all need to wash their faces and clothes, or take a bath once or several times daily, in order to remain clean.

Likewise, our souls, are subject to different kinds of pollution; sometimes to a higher degree than that of our physical being, in dealing with others during our daily tasks. Examples of these are those arising from uncontrolled capricious passions and lusts, greed, selfishness, egotism, emulation, taking pride at victory and success, psychological complex resulting from disappointment and defeat; as well as jealousy, envy, enmity, revenge and hundreds of other kinds of pollution.

Such kinds of pollution blacken our souls; cause them to deviate from the right path of life, virtue, purity and piety; give way to depravity and corruption; make one forget all about Allah; and throw one into the devil's trap which encourages one to commit evil.

Cleaning of the Heart and Soul

Therefore, in the same way as we wash and clean our clothes and bodies, we must also spend time in cleaning our hearts and souls.

To attain the pleasure of Allah — The Primary Source of purity and perfection — we must spend some time for remembering and thanking Him, in supplication and sincere prayer. In this way we shall wash our contaminated souls with the pure and limpid water of the Divine Fountain.

This is what *ṣalāt* (ritual prayer) is, which a Muslim performs several times everyday.

It is narrated that the holy prophet (S.A.) had concisely said to his companions:

"Suppose in front of the house of one of you, there is a river, and he washes himself in it five times a day, will there still remain any dirt on his body?" They said. "No, this washing will cleanse the body of all dirt." Then he said, "The five-time *ṣalawāt* (ritual prayers) do the same thing. With these five daily prayers Allah obliterates all one's sins and makes one pure and clean."¹

Timing of the Daily Ṣalawāt
(Five Ritual Prayers)

Timing of the Daily Ṣalawāt (Five Ritual Prayers)

1. *Ṣubḥ* (morning): At the dawn or commencement of the morning.
2. *Zuḥr* (noon): At midday
3. *‘Aṣr* (afternoon): About 2 to 3 hours afternoon.²
4. *Maghrib* (evening): After sunset.³
5. *‘Ishā’* (night fall): At night when it gets dark.⁴

These are the original timings for performing the *ṣalawāt* (prayers), and it is better that each ritual prayer is performed at the right time. But for each one of the five ritual *ṣalawāt*, extended timing has been fixed so that if a man, because of work or some other constraints, could not perform his *ṣalawāt* at the afore-stated time, he can have more sufficient time at his disposal.

The following is the duration for each *ṣalāt*.

- Ṣalāṭus-Ṣubḥ*. From dawn to sunrise.
- Ṣalāṭuz-Zuḥr*. From midday to sunset.
- Ṣalāṭul-‘Aṣr*. After *Ṣalāṭuz-Zuḥr* until sunset.
- Ṣalāṭul-Maghrib*. From *maghrib* until midnight.⁵
- Ṣalāṭul-‘Ishā’*: After *Ṣalāṭul-Maghrib* until midnight.⁵

When a Muslim gets up in the morning, he performs the *ṣalāt* to enable him commence his daily work with a pure heart, goodwill, and attention towards the Almighty Allah.

At noon, during his lunch break, he temporarily stops his work and again performs the *ṣalāt*. He does so, because as he eats to provide Fresh energy and joy to his body, he enriches and cheers his soul through performing the *Ṣalāt*. Before resuming his job in the afternoon, he performs the *ṣalāt* again so that he may work, with Allah in mind.

After sunset (evening), when it is usually time to stop the daily work and enjoy dinner, he once again performs the *ṣalāt*, so that he may nourish his soul while gratifying his body with food.

At night, when one about to retire to bed, he once again stands up before Allah and performs his *ṣalāt*. So, just as he started the day by remembering and praying to Allah Almighty, he ends it with *ṣalāt* and remembrance of Allah. Thus, he goes to sleep with a comforted soul and a pure heart.

Allah in the Holy Qur'ān says:

«وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا
مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ»

"And keep up the ṣalāt at the two ends of the day and at some parts of the night. Surely, good deeds take away ill deeds. This is a reminder for the mindful."

(The Holy Qur'ān 11: 114)

Adhān — the Call to *Ṣalāt*
(Prayer)

Adhān — the Call to *Ṣalāt* (Prayer)

The time for each *ṣalāt* is announced by *adhān*, the proclamation for *ṣalāt*. At dawn, noon, afternoon, after sunset at early evening, and when it starts getting dark, throughout the Islamic regions, the call with the soul-comforting voice of *adhān* is heard by everyone. This call proclaims that it is time for *ṣalāt*.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

*"Allāhu Akbar, Allāhu Akbar, Allāhu Akbar,
Allāhu Akbar"*

(Allah is the Greatest)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

"Ashhadu an lā ilāha illa-Llāh.

Ashhadu an lā ilāha illa-Llāh."

(I clearly observe and bear witness that there is no god but Allah, [the Creator of the universe].)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

"Ashhadu anna Muḥammadan Rasūlu-Llāh.

Ashhadu anna Muḥammadan Rasūlu-Llāh."

(I clearly observe and bear witness that Muḥammad (S.A.) is the Messenger of Allah.)⁶

حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الصَّلَاةِ

"Hayya `alas-Ṣalāh.
Hayya `alas-Ṣalāh."
(Hurry up to Ṣalāt.)

حَيَّ عَلَى الْفَلَاحِ. حَيَّ عَلَى الْفَلَاحِ

"Hayya `alā-falāh.
Hayya `alā-falāh."
(Hurry up to the deliverance)

حَيَّ عَلَى خَيْرِ الْعَمَلِ. حَيَّ عَلَى خَيْرِ الْعَمَلِ

"Hayya `alā Khayril-`amal.
Hayya `alā Khayril-`amal."
(Hurry up to the best deed)

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ

"Allāhu Akbar.
Allāhu Akbar."
(Allah is the Greatest.)

لَا إِلَهَ إِلَّا اللَّهُ. لَا إِلَهَ إِلَّا اللَّهُ.

Lā ilāha illa-Llāh.
Lā ilāha illa-Llāh.
(There is no god but Allah.)

Iqāmah — the Recitation
(of the Same *Adhān* Phrases
with Little Difference)
Directly Before *Ṣalāt*

Iqāmah — the Recitation (of the Same *Adhān* Phrases with Little Difference) Directly Before *Ṣalāt*

On hearing *adhān*, the call to prayers, a Muslim prepares himself for *ṣalāt* and comes to the place intended for this purpose. Those who wish to perform congregational prayers (*Ṣalātul-jama'ah*), proceed to the mosque or some other place, which is prepared and arranged in advance for its performance.

At this time, before starting *ṣalāt*, *iqāmah* is recited as follows:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

Allāhu Akbar, Allāhu Akbar.

(Allah is the Greatest)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

"Ashhadu an lā ilāha illa-Llāh.

Ashhadu an lā ilāha illa-Llāh."

(I clearly observe and bear witness that there is no god but Allah, [the Creator of the universe].)

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

"Ashhadu anna Muḥammadan Rasūlu-Llāh.

Ashhadu anna Muḥammadan Rasūlu-Llāh."

(I clearly observe and bear witness that
Muḥammad (S.A.) is the Messenger of Allah)

حَيَّ عَلَى الصَّلَاةِ. حَيَّ عَلَى الصَّلَاةِ

*"Hayya 'alas-Ṣalāh,
Hayya 'alas-Ṣalāh."*
(Hurry up to Ṣalāt.)

حَيَّ عَلَى الْفَلَاحِ. حَيَّ عَلَى الْفَلَاحِ

*"Hayya 'alal-falāh.
Hayya 'alal-falāh."*
(Hurry up to the deliverance)

حَيَّ عَلَى خَيْرِ الْعَمَلِ. حَيَّ عَلَى خَيْرِ الْعَمَلِ

*Hayya 'alā Khayril-'amal.
Hayya 'alā Khayril-'amal.*
(Hurry up to the best deed)

قَدْ قَامَتِ الصَّلَاةُ. قَدْ قَامَتِ الصَّلَاةُ

Qad qāmatī-ṣalah, Qad qāmatī-ṣalah.
(Indeed Ṣalāt has started.)

اللَّهُ أَكْبَرُ. اللَّهُ أَكْبَرُ

Allāhu Akbar, Allāhu Akbar.
(Allah is the Greatest.)

لَا إِلَهَ إِلَّا اللَّهُ.

Lā ilāha illa-Llāh

(There is no god, but Allah [the Creator of all
the worlds])

How to Be Prepared for Ṣalāt.

Perform the ritual ablution (*Wuḍū'*), and then
rise up for performing the Ṣalāt

Wuḍū' — the Ritual
Ablution before *Ṣalāt*

Wuḍū' — the Ritual Ablution before *Ṣalāt*

First wash the face and then, the arms, from the elbows to the fingers; then draw the wet hand, once from the top of the head up to the forehead, and then on the feet.⁷

The Holy Qur'ān says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.

"O you who believe! When you rise up for the Ṣalāt, wash your faces and your hands as far as the elbows, and wipe, your heads and feet to the ankles..."

(The Holy Qur'ān 5: 6)

Wuḍū', should be performed with pure *niyyah* (intention), and for the sake of the Almighty Allah.

If any part of the body becomes *najis* (impure), we should wash it and also wear *tāhir* (pure) clothes.⁸

Al-Qiblah — the Direction (of
Ka bah) which a Muslim
Faces at *Ṣalāt*

Al-Qiblah — the Direction (of Ka bah) which a Muslim Faces at *Ṣalāt*

Then stand facing the Ka'bah, the House renowned for the remembrance of Prophet Ibrahim (A.S.) the hero and champion of monotheism along with his son Prophet Ismā'il (A.S.). These two, the father and the son of pure temperament, once built this House at Makkah for the worship of Allah, the One and the Unique.

Islam has declared this House as the very focal point of monotheism, and the Muslims have been ordered to turn their faces towards it, wherever in the world they may be, during the performance of their *ṣalāt* so that it becomes the focal centre of monotheism. The Holy Qur'ān says:

«وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَقْرَةَ...»

"And from whatsoever place you set out, turn your face towards Al-Masjidu-Ḥarām (the Sacred Mosque); and wherever you are, turn your faces towards it..."

(The Holy Qur'ān, 2: 150)

The place where we perform *ṣalāt* and our dress should be unobjectionable, i.e., not having been acquired by force, nor by violation of the rights of others, nor these should be prohibited from other Islamic viewpoints.

How to perform the *Ṣalāt*

How to perform the *Ṣalāt*

At first we should condition our soul for worshipping the Almighty Allah. Then by expelling all other thoughts from our mind, we focus our entire attention towards Him.

Beginning with *Takbīr* after Resolving for *Ṣalāt* (Fig. 1)

In all sincerity and whole-heartedly we utter "*Allāhu Akbar*" i.e., Allah is the Greatest. Allah is Supreme and Sublime. Allah is incomprehensible and beyond our imagination.

Thus, with the utterance of *Allāhu Akbar*, the greatness of all other things vanishes from the eyes of the worshipper. He then thinks of nothing but the grandeur of Allah and with all his heart and soul, he stands humbly before his Creator for *ṣalāt* and glorification.

Standing Upright (Thinking Solely of Allah) (Fig. 2)

From this moment, until the end of the *ṣalāt*, ever facing the Ka'bah (Fig. 2), he keeps on addressing Allah lovingly and praisingly, refraining from speaking or replying to anyone around him.

Next in adoration and praise of Allah, we first read *Sūratul-Hamd*, paying careful attention to its valuable meaning.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi-Llāhi-r-Raḥmāni-r-Raḥīm

(In the Name of Allah, the Beneficent, the Merciful.)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-ḥamdu li-Llāhi Rabbi-l-ālamīn

(All praise is due to Allah, the Lord of the worlds.)

A Muslim begins every work and every speech with the Name of Allah. In the Islamic society, everything is begun with the Name of Allah Almighty.

In Islam, praise is due only to Allah, whose perfection is infinite. Besides Him none (nobody and nothing) is worthy of praise. One can express one's appreciation for someone or something, but within the limit of his or its worth. Thanks should be given in accordance with the service and kindness rendered. But appreciation and thanks must not take the form of flattery. Flattery and exaggerated praise is detrimental to morality and calamitous to society.

An exaggerating panegyrist and flatterer destroys his own personality and through his exaggerated eulogy and flattery, he debases himself. He further encourages people to project false images of themselves. These persons become increasingly more showy and self-conceited. They soon stop reflecting upon their own shortcomings to which

they turn a blind eye, and show aversion to criticism of their behaviour by others.

Allowing themselves to become the victims of these mean flatterers, they become self-centred, obstinate, proud and dangerous idols, who consciously or unconsciously, expect all others to respect them even to the point of adoration. They expect blind acceptance of their thoughts and views and strict obedience to their orders.

Islam stresses constantly that:

"Praise is due only to Allah"

Thus, Islam sees to it that such pompous and arrogant "idols" do not appear in the monotheistic Islamic society, thereby ensuring impartial and logical criticism of anyone, irrespective of rank or position.

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmāni-r-Rahim.

(The Beneficent, the Merciful.)

مَالِكِ يَوْمِ الدِّينِ

Māliki Yawmi-d-Din.

(The Master of the Day of Judgement.)

Although a Muslim believes in the mercy and forgiveness of Allah and is hopeful of His Compassion, yet on the other hand, as Allah is Just, he fears His punishment. He does not get self-conceited, and knows that his good and bad deeds will be weighed on the Day of Judgement.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyāka na'budu wa Iyyāka nasta'in

(You (Alone) we worship and you (Alone) we ask for help.)

A Muslim always relies upon Allah and the abounding possibilities and power bestowed upon him by providence, and never extends his hand to any individual for help.

Of course he does accept the help of others in the performance of his task. But this help is either by way of contract or out of friendship and cordiality or as per the rules, and regulations, which are by themselves a kind of social contracts. However, in return for any help rendered, he pays for it in cash or credit through his dealings; neither others' help to him nor his help to others has any tint of pompous bossiness or charging obligation for favour done.

A Muslim neither accepts any aid with lordliness, nor does he look for help from anyone with expectation and greed.

He instead relies on Allah, and works hard, utilising his potentials and Allah-gifted faculties. He is happy with a moderate income which meets his daily needs, and leads an honest and pious life:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina-ş-şirāṭa-l-mustaqim

(Guide us to the straight path.)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

Sirata-lladhina an'amta 'alayhim.

(The path of those whom you have favoured;

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

ghayri-l-maghdūbi 'alayhim wala-ḍḍāllin

not [the path] of those who incur your wrath,
nor [of] those who go astray.)

This is the most basic prayer (supplication) and faithful devotion which every Muslim makes in his daily Ṣalawāt. Communing heartily with Allah, he prays to Him to keep him always on the right path in life; the path of those on whom He has been gracious and bountiful and he can benefit from it; not of those with whom He has been angry (due to their disobedience or carelessness), nor of those who go astray, and not to let his valuable potentials be wasted in wrong directions.

Meanwhile he prays to Allah to grant him his prayer.

The first sūrah (chapter) of *Al-Ḥamd* (the Opening of the Book) ends here.

After this sūrah, *Al-Ḥamd*, the worshipper recites any other surah from the Holy Qur'ān like surah 112, "*At-Tawḥīd*" (Monotheism) as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi-Llāhi-r-Raḥmāni-r-Raḥīm

(In the Name of Allah, the Beneficent, the Merciful.)

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul Huwa-Llāhu Aḥad

(Say: He is Allah, the One.)

اللَّهُ الصَّمَدُ

Allāhu-ṣ-Ṣamad

(Allah is free from want, and eternally besought of all)

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lam yalid wa lam yūlad

(He begets not, nor is He begotten.)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Wa lam yakun lahū Kufuwan aḥad

(And there is none comparable unto Him.)

This is a Muslim's faith in Allah, which is against other superstitious beliefs. For instance, most Christians believe in the "Trinity", i.e., the combination of God, viz, a father, who has a son, and a third god, namely, the Holy spirit, Gabriel.

They combine these three into one and worship them in "Trinity of God". Also, they stand before the statue of Virgin Mary, the mother of Jesus, or other prominent religious figures for supplication and glorification.

Rukū‘ (Fig. 3)

After extolling Allah, praying to and imploring Him, the Muslim worshipper bows down touching the knees with his hands to honour His Magnificence, and in this posture of *rukū‘* (genuflexion) he praises Allah and expresses love and sincere devotion to Him in the following words.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

Subḥāna Rabbiya-l-‘Azīmi wa bi-ḥamdih

(My Lord the Great is free from any imperfection; and praise be upon Him.)

Or, he says:

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ

Subḥāna-Llāh, Subḥāna-Llāh, Subḥāna-Llāh

(Allah is free from any imperfection.)

By uttering these words in this posture, the prayer-performer repeats the slogan of monotheism meaning to say:

"O Allah Almighty. The only Grandeur and Magnificence that makes me bow and bend down to the knees is Yours! I shall never bow and genuflect before anyone and anything in obeisance and homage except you. I shall keep my head upright in front of all natural and human powers, and shall never allow this free will and reason, and straight stature that you have given me, to genuflect before these powers."

This is how a Muslim, who treads the path of Islam feels and thinks. He keeps his head upright before all men of power, position, wealth and rank, and bends or bows before none.

He then lifts his head from this position, "*rukū*" and stands upright.

Sujūd (Prostration) (Fig. 4)

And again, in the presence of this 'Divine perfection', he touches the ground with his forehead for *sujūd* submitting before His Magnificence in all humbleness and humility. He places the tips of the big toes of both feet, the knees, the palms and the forehead on the ground in *sujūd* and praises Allah saying:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ.

Subhāna Rabbiya-l-'A`lā wa biḥamdih

(My Lord the Most High, is free from any imperfection; and praise be upon Him.)

Or, he says:

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ

Subhāna-Llah, Subhāna-Llah, Subhāna-Llah

(Allah is free from any imperfection.)

Uttering these words, while still in *sujūd*, which is a sign of complete humility and submission, the worshipper once again repeats the spiritual tone of monotheism in his heart, meaning to say:

"Others prostrate for the wealthy and powerful beings other than Allah, but since I am a Muslim, I prostrate on the ground only for Allah, Who is the Greatest. And I shall never prostrate in the presence of anyone and anything except Him."

He then raises his head from the ground and sits upright at ease. Having done so, he once again prostrates, placing his forehead on the ground and repeating the above-mentioned words of glorification and praise of Allah. He then lifts his head off the ground and sits upright for *tashahhud* (saying the two testimonies), (Fig. 5)

The *Raka'āt* (Joined Units)
of *Ṣalāt*

The *Raka'āt* (Joined Units) of *Ṣalāt*

From the time of reciting *Ṣūratul-Ḥamd* until now, i.e. at the point of lifting the head off the ground, is called "one *rak'ah* of *Ṣalāt*", i.e. one related unit of *Ṣalāt*. This is because it includes one '*rukū'*'. Each of the daily *ṣalawāt* consists of either two, three or four *raka'at* (*rak'ahs*).

Ṣalātuṣ-Ṣubḥ is a two-*rak'ah ṣalāt*. *Ṣalātul-Maghrib* is of three *raka'āt*. *Ṣalātuṣ-Zuhr*, *ṣalātul'Aṣr*, and *ṣalātul-Ishā'* are of four *raka'āt*, but while travelling these become two-*rak'ah ṣalāt* each.

For those who know little about *ṣalāt*, in order to make it easy for them to learn, we explain here only the *wājib* (obligatory) portion of each of the daily *ṣalawāt* in detail (leaving now the desirable acts).

1- *Ṣalātuṣ-Ṣubḥ* (Morning Prayer)

After *wuḍū'*, and other preliminaries (preparatory actions), with clean heart, away from any kind of dissimulation, affectation, etc., we stand up for *Ṣalāt* facing the "*Qiblah* (Makkah)" and say:

اللَّهُ أَكْبَرُ

Allāhu Akbar.

And we recite *Ṣūratul-Ḥamd* as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَا لِكِ يَوْمَ الدِّينِ ٤ إِيَّاكَ
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ
 عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

1- *Bismi-Llāhi-r-Raḥmāni-r-Raḥim*

2- *Al-ḥamdu li-Llāhi Rabbi—l-`ālamīn* 3- *Ar-Raḥmāni-r-Raḥim.* 4- *Māliki Yawmi-d-Din.* 5- *Iyyāka na`budu wa Iyyāka nasta`in* 6- *Ihdina-ṣ-ṣirāṭal-mustaqīm* 7- *Ṣirāṭal-ladhina an`amta `alayhim; ghayri-l-maghḍūbi `alayhim wala-ḍḍāllin.)*

We then recite another surah from the Holy Qur`ān, such as "*At-Tawḥid*".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ٢ اللَّهُ الصَّمَدُ ٣ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

Bismi-Llāhi-r-Raḥmāni-r-Raḥim

(1- *Qul Huwa-Llāhu Aḥad* 2- *Allāhu-ṣ-Ṣamad.* 3- *Lam yalid wa lam yūlad* 4- *Wa lam yakun lahu kufuwan aḥad.)*

We then bow in humility and reverence for the Greatness of Allah, resting the palms upon the knees in *rukū`*. We glorify and praise Allah in this position saying:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subḥāna Rabbiya-l-`Azīmi wa bi-hamdih.

Or: سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ

Subhana-Llāh, Subhana-Llāh, Subhana-Llāh

We then stand upright, and go down to perform *sujūd* before Allah, the Most High. By placing on the ground the tips of the big toes, knees, and palms, and resting the

forehead on the ground, stone, wood, mat or the like, we perform *sujūd*. Here again we glorify and praise Allah Almighty, Who is Greater than all, saying:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ.

Subhāna Rabbiya-l-'A`lā wa bi-ḥamdih.

Or:

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ.

Subhāna-Llāh, Subhāna-Llāh, Subhāna-Llāh

We then lift the head and sit at ease.

Once again we perform *sujūd*, as explained before, placing the forehead on the ground saying:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ.

Subhāna Rabbiya-l-'A`lā wa bi-ḥamdih.

Or:

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ.

Subhāna-Llāh, Subhāna-Llāh, Subhāna-Llāh

We then raise the head and sit at ease, with folded knees.

Thus, we complete one *rak`ah* of the two-*rak`ah* *Ṣalātus-Ṣubḥ*.

We then proceed with the second *rak`ah*. We get up and stand still. We recite "*Sūratul-Ḥamd*" and another surah such as "*At-Tawḥid*" while standing. We then perform *rukū`*, and two *sajdahs*, as described earlier.

We then raise the head from the second *sajdah*, to complete the second *rak`ah*, sit with folded knees as in (Fig. 5) and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

Ashhadu an lā ilāha illa-Llāh, waḥdahu lā sharika lah.

(I bear witness that there is no god but Allah; He is Alone, and to Him there is no partner.)

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

Wa ashhadu anna Muḥammadan 'Abduhu wa Rasūluh.

(I bear witness that Muḥammad (S.A.) is His servant and His Messenger.)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

Allāhumma ṣalli 'alā Muḥammadin wa Āli Muḥammad

(O Allah, bless Muḥammad (S.A.) and his Descendants.)

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

As-salāmu 'alayka ayyuha-n-Nabiyyu wa raḥmatu-Llāhi wa barakātuh.

(Peace, mercy and blessings of Allah be upon you O Prophet!)

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

As-salāmu 'alayna wa 'alā 'ibādi-Llāhi-ṣ-ṣāliḥīn

(Peace be upon us and all Allah's righteous servants)

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

*As-salāmu alaykum wa rahmatu-Llāhi wa barakātuh*¹⁰

(Peace, mercy and blessings of Allah be upon you all.)

Thus, the *ṣalātuṣ-ṣubḥ* ends here.

In this last part of the *ṣalāt* once again the prayer-performer acknowledges the uniqueness of Allah and says clearly:

"Muḥammad (S.A.) is a servant and Messenger of Allah. And I pray to Allah to send His blessings to him, his descendants, and all other righteous believers."

Muslims utter this sentence: "Muḥammad (S.A.) is a servant of Allah," at least nine times a day. They do so to avoid going astray like the Christians who exalt Jesus from the position of servitude to Allah to the state of Divinity, or semi-Divinity, or call him the Son of Allah.

Muslims seek peace and blessings of Allah for the prophet (S.A.), the great leader of Islam, his infallible descendants, and the righteous. They declare that all Muslims, the righteous and pious believers, to whatever corner of the world they may belong, are from one Islamic *Ummah*. This attachment prevails so widely and deeply among them that even when a Muslim performs *ṣalāt* alone, he feels himself among his other Muslim brothers. Thus, at the end of each *ṣalāt*, he says *salām* (greetings) to them all, addressing them directly with these words "*As-salāmu 'alaykum wa rahmatu-Llāhi wa barakātuh*" (Peace and Allah's mercy and blessings be upon you all.)

2. *Ṣalātuṣ-Zuhr* (Noon Prayer)

After *wuḍū'* and other preliminaries, with a clean heart, free from all dissimulation, affectation and pretence, we

stand up facing the "*Qiblah*" with the *niyyah* (intention) for four *rak'ahs* and we say "*Allāhu Akbar*".

Rak'ah 1

We then recite "*Sūratul-Ḥamd*" and follow it with another surah from the Holy Qur'ān such as "*At-Tawḥīd*".

We then perform *rukū'*, after which we rise and stand upright. We then perform *sujūd*, and then lift up the head and sit upright. We again perform *sujūd* after which we sit at ease with folded knees (Fig. 5)

Rak'ah 2

We then get up and stand upright to perform the second *rak'ah* of the *ṣalāt*.

Once again we recite "*Sūratul-Ḥamd*", and another surah from the Holy Qur'ān or the same surah of "*At-Tawḥīd*".

We then perform *rukū'*, after which we rise and stand upright. Having done so, we perform *sujūd*.

We then sit at ease (Fig. 5). This is followed by performing the second *sujūd* (*sajdah*) after which we sit at ease and say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

"Ashhadu an lā ilāha illa-Llāh, waḥdahu lā sharika lah. Wa ashhadu anna Muḥammadan 'Abduhu wa Rasūluh. Allāhumma ṣalli 'alā Muḥammadin wa Āli Muḥammad."

Rak'ah 3

We then stand up to perform the third *rak'ah* of the *ṣalāt*. To do so, we recite "*Sūratul-Ḥamd*", or instead say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

"Subhāna-Llāhi wal-ḥamdu li-Llāhi wa lā ilāha illa-Llāhu wa-Llāhu Akbar."

(Allah is Transcendent and devoid of any imperfection; all praise is due to Allah; there is no god but Allah; and Allah is the Greatest).

After this we perform *rukū'* and then rise and stand upright. We then perform *sujūd*, and then raise the head and sit still. After this we again perform the second *sujūd*, and then stand up to perform the fourth *rak'ah*. Here, we once again recite "*Sūratul-Ḥamd*", or instead say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

"Subhāna-Llāhi wal-ḥamdu li-Llāhi wa lā illāha illa-Llāhu wa-Llāhu Akbar."

After this, we perform *rukū'*, after which we stand upright. We then perform *sujūd*, raise the head from this position and sit still as in (Fig. 5). We perform *sujūd* once again, then raise the head and sit upright, and recite the *tashahhud* and *salām* successively as follows:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

"Ashhadu an lā ilāha illa-Llāh, waḥdahu lā sharika lah. Wa ashadu anna Muḥammadan 'Abduhu wa Rasūluh. Allāhumma ṣalli 'alā Muḥammadin wa 'Āli Muḥammad. As-salāmu 'alaykum ayyuha-n-Nabiyyu wa rahmatu-Llāhi wa barakātuh. As-salāmu 'alaynā wa 'alā 'ibādi-Llāhi-

ṣṣāliḥin. As-salāmu 'alaykum wa raḥmatu-Llāhi wa barakātuh."

3. *Ṣalātul-'Aṣr* (Afternoon Prayer)

This *ṣalāt* is performed exactly as *Ṣalātuz-Zuhr*.

4. *Ṣalātul-Maghrib* (After Sunset [Early Evening] Prayer)

Ṣalātul-Maghrib is of three *raka'āt* (*rak'abs*). Therefore, after raising the head from the second *sujūd* (*sajdah*) of the third *rak'ah* instead of getting up to perform the fourth *rak'ah*, we remain seated and recite *tashahhud* and end with *salām* as follows:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ.
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

"Ashhadu an lā ilāha illa-Llāh, waḥdahu lā sharika lah. Wa ashhadu anna Muḥammadan 'Abduhu wa Rasūluh. Allāhumma ṣalli 'alā Muḥammadin wa Āli Muḥammad. As-salāmu 'alayka ayyuha-n-Nabiyyu wa raḥmatu-Llāhi wa barakātuh. As-salāmu 'alaynā wa 'alā 'ibādi-Llāhi-ṣṣāliḥin. As-salāmu 'alaykum wa raḥmatu-Llāhi wa barakātuh."

5- *Ṣalātul-'Ishā'* (Dusk or [Early Night] Prayer)

This *ṣalāt* is performed exactly as the *Ṣalātuz-Zuhr*.¹¹

Ṣalāt Deep Influence on Man

Ṣalāt Deep Influence on Man

The *ṣalāt* (Islamic prayer) can be called as follows:

"The hymn of monotheism and worshipping of the only one God, Allah."

"The hymn which protects man's personality."

"The hymn of purity and virtue."

"The hymn of peace and good relations with all the righteous men of Allah."

It is the hymn which all Muslims must recite five times daily, so that remembrance of and faith in Allah become stronger, enabling man to sustain and keep alive his high human qualities and guard against the deviation from the right Divine path. It guards him too, against the pollution of attributing associates to Allah Almighty, getting morally corrupt by the influence of enticing beauties or worldly pleasures, fear of the self-centred powers, and disagreement with Allah's righteous servants. It also safeguards him from all other spiritual corruptions.

It is like the hymn (that) the soldiers recite every morning and evening, to keep the spirit of heroism and courage alive, or like the hymn the pioneers recite to strengthen their spirit of benevolence and beneficence.

The following Qur'ānic verse reflects the profound influence of the "Ṣalāt" on the personality of man.

أَنْزَلْنَا مَا أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.

"Recite that which has been revealed to you of the Book, and keep up the ṣalāt. Surely, the ṣalāt keeps (one) away from indecency and evil, and certainly remembrance, of Allah is the greatest, and Allah knows what you do."

(The Holy Qur'ān 29: 45)

Ṣalāt brings man spiritual felicity and prevents his soul from getting dull, sad, and despondent.

Ṣalāt is an action which develops the sense of duty and responsibility. A committed man who makes a point of performing ṣalawāt (prayers) regularly, cultivates a commendable habit, and at least respects one moral obligation and Islamic duty. This habit discourages carelessness and negligence on his part towards other duties. It makes him a useful person and helps him to progress in the course of his life. The Holy Qur'ān says:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ.

"And seek help through patience and ṣalāt, and truly it is hard except for the humble-minded,

who know that they shall meet their Lord, and that they shall return to Him."

(The Holy Qur'ān, 2: 45-46)

Ṣalāt to some people seems to be a burdensome duty. But to those, who have faith in the eternal life (of the Hereafter) and believe that they should always keep themselves pure, virtuous and away from evil, and strive towards becoming a relatively perfect being so that they may return to Allah, the All-Perfect, the Almighty, the Merciful, is always an exhilarating, delightful and pleasant experience.

Islam right from its early days, has invited Muslims to perform *ṣalawāt* (prayers). In the beginning, when none other than the prophet (S.A.), his wife Khadijah, and his cousin (uncle's son), 'Ali (A.S.) had embraced Islam, the prophet (S.A.) and 'Ali (A.S.) used to go to the valleys around Makkah to perform *ṣalāt*.¹²

Those who opposed Islam used to ridicule the prayer-performers and sometimes, even attack and harm them. To perform their *ṣalāt* in peace, the Muslims used to go to the valleys around Makkah and perform their *ṣalāt* there in congregation. But the opponents often used to obstruct them, and occasionally, clashes also occurred.¹³

The pressure, harm and ridicule from antagonists, instead of discouraging the Muslims from performing their obligatory *ṣalawāt*, rather served to increase their pleasure in performing this pleasing duty of worshipping Allah.

Prophet Muḥammad (S.A.) had told them that *ṣalāt* is the main slogan of monotheism and that Muslims should never neglect it.

Banū Thaqif, was one of the great tribes which settled in the city of Ṭa'if and its suburbs. In the eighth year of Hijrah, i.e., about three years before the passing away of prophet Muḥammad (S.A.), Banū Thaqif sent some delegates to Madinah to discuss about their conversion to Islam, on certain conditions.

These delegates informed the Holy prophet (S.A.) that the Banū Thaqif tribe would set forth a proposal for accepting Islam that they be exempted from performing the *ṣalawāt* (prayers).

The Prophet (S.A.) answered:

"...Insofar as *ṣalāt* is concerned, if the conversion to Islam is not accompanied by performing the *ṣalawāt*, then this conversion is of no value...."¹⁴

If a Muslim finds himself in a situation where he is unable to perform his *ṣalāt* in a normal way, he should then do so in whatever way he is able to do in that particular situation like: sitting, lying on bed, riding on a horse, in a car, train or a plane, or sitting behind a tank or any other armoured vehicle, etc.

Ṣalātul-Jamā'ah
(Congregational Prayer)

Ṣalātul-Jamā'ah (Congregational Prayer)

Islam emphasises that Muslims should lead a community life, and even perform the *ṣalāt* in congregation. If there is a mosque, they should perform *ṣalāt* there. Otherwise, they should gather at a suitable place, such as a desert, a school-hall, a workshop, a factory, or a house.

In case there is place where *ṣalātul-jamā'ah* is performed, then everyone should try to leave his home or office and join other Muslim brothers there to perform the *ṣalāt* together.

In *ṣalātul-jamā'ah*, the prayer-performers stand up in orderly rows, all facing the *Qiblah*. One person stands up ahead to lead the *ṣalāt*, and he is called the "*imām*" (leader) of the *ṣalātul-jamā'ah*.

Ṣalātul-jamā'ah is normally led by the highest ranking representative of the Islamic government in each region. Or else, people select from among themselves a proper and worthy person to lead the *ṣalāt*.

In *ṣalātul-jamā'ah*, *Sūratul-Ḥamd* and another surah like *At-Tawḥīd* in the first and second *rak'ahs* are recited by the *imām* only, while the other prayer-performers remain silent and just listen. But in the remaining *raka'āt*, all the other prayer phrases are recited together by all.

Ṣalātul-Jumu‘ah
(Friday Prayer)

Ṣalātul-Jumu‘ah (Friday Prayer)

On Friday noon, the Muslims from different areas (within a radius of about six kilometres) assemble and perform *Ṣalātul-Jumu‘ah*. In this *ṣalāt*, the *imām*, of the *Jamā‘ah* first stands up facing the audience and begins his speech by praising and thanking Allah, and by reciting verses from the Holy Qur‘ān and Hadith. He recites and explains at least one surah from the Holy Qur‘ān. He talks about the teachings of Islam, and discusses the socio-political problems of the Islamic *Ummah*, in two sermons (*Khuṭbahs*). At the end of the second *khuṭbah*, everybody stands up together to perform "two-*rak‘ah*" *Ṣalātul-Jumu‘ah* which is similar to *Ṣalātul-Subh*.

In fact, the two *Khuṭbahs* delivered, before the beginning of the *ṣalāt*, are counted as two *rak‘ahs* of *ṣalāt*.

Wherever, a just statesman rules in a dominion, the *Ṣalātul-Jumu‘ah* must be held. Wherever his representative is present, he himself must personally take the responsibility of leading *Ṣalātul-Jumu‘ah*. If he cannot do so, he must appoint someone else in his place.

And as soon as the *Adhān* of *Ṣalātul-Jumu‘ah* is heard, all Muslims must stop working and come to the place where the *ṣalāt* is being held.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

"O you who believe! When the call is heard for the ṣalāt on Friday, then hasten to the remembrance of Allah and leave off trading. That is better for you, if you know."

(The Holy Qur'ān 62:9)

Once the ṣalāt is over, everybody can leave and resume his work.

The Holy Qur'ān says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ.

"And when the prayer (ṣalāt) is ended, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may be successful."

The Holy Qur'ān 62: 10)

If the government is not headed by a just man, or if a Muslim community is settled in a certain place where a representative of the government of the just Imam is absent, it is better that a just and qualified person be chosen from among them who can deliver two khuṭbahs (sermons) before the ṣalāt, and lead *Ṣalātul-Jumu'ah*. Otherwise, they can perform *Ṣalātuz-Zuhr* as usual.

The first *Ṣalātul-Jumu'ah* after Hijrah

When the Holy Prophet (S.A.) emigrated from Makkah to Madinah, he stopped in its suburb at a place called

"*Qubā*", where a small tribe of Arabs resided: A group of Muslims from different corners of the city came to see and welcome the Prophet (S.A.), while some others who were not residents of the city also joined them.

The Prophet (S.A.) stayed in "*Qubā*" from Sunday to Thursday, the period during which he constructed a small mosque which is known as "*Masjid Qubā*".

This was the first Islamic mosque which was built by the Muslims.¹⁵

On Friday Morning, the Prophet (S.A.) left Quba for the city, along with other Muslims. At noon they reached a valley where another small tribe of Arabs lived. Here, the Prophet (S.A.) performed *Ṣalātul-Jumu'ah*. He first went ahead and stood before the ranks of Muslims present there and spoke to them about Islam, and about their duties during those early days of founding the Islamic government which they were expected to shoulder, in two sermons (*khutbahs*). Then he led them in congregation to perform together the two-*rak'ah Ṣalātul-Jumu'ah*.

Ṣalātul-ʿĪd (The Two-ʿĪd
prayers — *ʿĪdul-Fiṭr* and
AlʿAḍḥā)

Salātul- 'Īd (The Two- 'Īd Prayers — 'Īdul-Fiṭr and Al- 'Aḍḥā)

In Islam, there are two formal festivals: " 'Īdul-Fiṭr" and " 'Īdul-Qurbān" or " 'Īdul- 'Aḍḥā".

'Īdul-Fiṭr, is celebrated at the end of fasting at the close of the *Ramaḍān* month, on the first of the lunar month "*Shawwāl*". Muslims, after fasting throughout the month of *Ramaḍān*, break their fast on this day and having successfully completed this sacred worship, celebrate this festival together.

'Īdul- 'Aḍḥā is celebrated on the tenth of the lunar month, *Dhul-Ḥijjah* when the main part of the *ḥajj* rituals has been performed by the Muslims, who go to Makkah to perform *ḥajj*. On this day, the Muslims sacrifice a sheep, a cow, or a camel, a part of which they eat themselves and the remaining meat is distributed to the needy.

Throughout the world Muslims celebrate this day, because of the completion of the main part of the magnificent *ḥajj* rituals.

These two great Festivals of Islam are the festivals of action and deed. During the 'Īdul-Fiṭr festival, Muslims enjoy the feast for having successfully completed their fasting throughout the month of *Ramaḍān*. During the festival of 'Īdul- 'Aḍḥā, they celebrate the achievement of

the Islamic *Ummah* for performing the magnificent rituals of *hajj*.

To celebrate these two annual Islamic festivals, Muslims from every corner of the city or town gather together in a area such as a square, a field or an open area of a desert, or a large hall if weather conditions do not permit an open-air gathering. They then joyfully say together "*Allāhu Akbar*", and praise Allah.

After this, they start glorifying Allah and perform the two-*rak'ah ṣalāt* in congregation.

At the end of the *ṣalāt*, the prayer-performers altogether say loudly "*Allāhu Akbar*" several times. And then the *imām* stands up facing the worshippers, and delivers two *khuṭbabs* (sermons).

Usually after the *ṣalāt*, the worshippers are offered some light refreshment.

Salātul-Jumu'ah and *Salātul-'Īd* are not only congregational prayers, but also a symbol of Islamic, social and political unity. Therefore, the responsibility to hold such congregations is among the prime duties of the Islamic government.

In places where the ruling government is other than an Islamic one, the Muslims must themselves take the necessary initiatives to establish these pure and valuable Islamic congregations for the worship and adoration of Allah, the One, the Unique.

Salātul-jamā'ah, *Salātul-Jumu'ah*, and *Salātul-'Īd*, not only deeply affect the prayer-performers intellectually and help them in their spiritual growth, but also strengthen the brotherly feelings among them and enhance their unity and solidarity. These congregational *ṣalawāt* (prayers) are valuable Islamic symbols that must be carefully guarded and observed.