



How to Pray

**An Illustrated Explanation of How to Pray with
Pauses of Reflection upon this Great Ritual**



How to Pray

**An Illustrated Explanation of How
to Pray with Pauses of Reflection
upon this Great Ritual**



© **Islamic Guidance & community Awareness Association in
Rabwah , 2024**

Center , Osoul

How to Pray: An Illustrated Explanation of How to Pray with Pauses of
Reflection upon this Great Ritual. / Center , Osoul - 1. .- Riyadh , 2024

50p ; 14.8 X 21 cm

L.D. no. 1445/24869

ISBN: 978-603-8438-50-3



- The Center prepared and designed this edition.
- The center allows printing and publishing the edition by any means on condition that indicating the source and avoiding changing the text.
- In the case of printing, the quality standards approved by Osoul Center have to be followed.



In the Name of Allah, the Most Compassionate,
the Most Merciful

Introduction

“Praise be to Allah, Lord of the worlds, and may Allah’s peace and blessings be upon our Prophet Muhammad, his family, and all his Companions. To proceed,”

Islam is the religion of perfection and excellence. It is based upon maintaining a good relationship between man and his Lord as well as between man and others.

Prayer is the greatest connection between man and his Lord. It is a great act of worship, as the Muslim stands before Allah Almighty, worshiping Him in the manner He has commanded, extolling and revering Him, and supplicating to Him out of love, fear, and hope.

Prayer has special and great merits as it is the second pillar of Islam, the best deed after the two testimonies of faith, and among the greatest reasons for being admitted to Paradise.

Prayer is a means through which Allah Almighty elevates degrees and erases sins and misdeeds. Walking to prayer is counted as a good deed, and every time the Muslim goes to the mosque, in the morning or evening, Allah Almighty prepares for him his abode, place, and accommodation in Paradise.



Moreover, the angels keep praying for the one performing Salāh as long as he is in his place of prayer. Prayer is also a means by which Allah forgives the sins committed between it and the following prayer. It is light for the one who performs it in this world and in the Hereafter. It has significant privileges over other acts of worship, and the best proof is the fact that it was directly ordained by Allah Almighty to His Prophet (may Allah's peace and blessings be upon him), not through Jibrīl (Gabriel) (peace be upon him),

besides the fact that it was ordained in heaven during the Isrā' and Mi'rāj Journey, not on earth.

Allah Almighty says: {Recite [O Prophet] what is revealed to you of the Book, and establish prayer, for indeed prayer restrains one from immoral acts and wickedness. Indeed, the remembrance of Allah is of greater merit. And Allah knows all what you do.} [Surat al-'Ankabūt: 45]

Jābir (may Allah be pleased with him) reported: "The five (obligatory) prayers are like a great river running by your door from which you wash your body five times every day." [Narrated by Muslim]

Contents

Topics	Page number
1 Khushū' (Humility) of the Heart and the Voluntary Organs in Prayer	9
2 The Obligatory Prayers	13
3 Rulings of Prayer	15
4 How to Pray	17
5 Prayer Invalidators	32
6 Things Disliked During the Prayer	33
7 Prayer of the patient	35
8 Prayer of the traveler	36
9 Rulings Pertaining to Women in Prayer	37
10 Evaluation Questions	40





Khushū' (Humility) of the Heart and the Voluntary Organs in Prayer:

Khushū' is the core of prayer. It is fulfilled when the heart is attentive, tender, and submissive to Allah Almighty and when the mind is occupied with nothing but prayer. This consequently leads to the tranquility of the voluntary organs and the avoidance of frivolous acts or moves that are not part of the prayer.

Neglecting Khushū' in prayer diminishes its reward and leads one to fall into sin, as the Prophet (may Allah's peace and blessings be upon him) said: "Verily, one may offer a prayer, and nothing good is written for him thereof but a tenth of his prayer, or a ninth, or an eighth, or a seventh, or a sixth, or a fifth, or a fourth, or a third, or a half." [Narrated by Imam Ahmad]



Things that help in fulfilling Khusū' are as follows:



1 Supplicate to Allah Almighty to fulfill Khusū'.



2 Clear the mind of all distractions before the prayer.



3 Put on perfume and wear whatever suitable clothes are available for prayer.



4 Make ablution at home, if possible, and perfect it.








5 Keep away from offensive odors and clean one's clothes and mouth.



6 Eat before prayer, if the food is served at the time when the prayer is due, to avoid being distracted by food while praying.



-  **7** Avoid praying while being in an urgent need to relieve one's nature. Rather, one should relieve his nature before prayer, to avoid interrupting one's humility and tranquility.
-  **8** Walk to the mosque in a composed and dignified manner without running, even if the prayer has already begun because haste distracts one's mind.
-  **9** Recite the prescribed supplications: supplication of going out of the house, of walking to the mosque, and of entering the mosque.
-  **10** Offer two Rak'ahs (units of prayer) as the mosque greeting upon entering it, for the regular Sunnah prayer is sufficient.
-  **11** Remember Allah Almighty while waiting for the second call to prayer and avoid talking with others about worldly affairs.



The Obligatory Prayers

Allah Almighty has ordained five prayers for Muslims during the day and night. They should be performed at specific times prescribed by the Sharia. These prayers are in the following order: Fajr, Zhuhr, 'Asr, Maghrib, and 'Ishā'. Each of these prayers has a particular number of Rak'ahs without which it becomes invalid, and each of them has a specific time during which it must be performed. The time of prayer could be known through any of the signs mentioned in the Prophet's Hadīths. It is also sufficient to know the time through reliable watches or by hearing the Adhān (call to prayer) that is proclaimed for every prayer.



Rulings of Prayer

- 1 Regardless of how many sins the Muslim commits, he must not abandon the prayer because whoever completely abandons the prayer is not counted among the Muslims.
- 2 In principle, men should pray in congregation in the mosque. The congregational prayer has a greater reward than the individual prayer. Prayer is valid in any pure place like houses, streets, and in the wilderness.
- 3 The Muslim must cover his 'Awrah (must-cover body parts) and must be in a state of ritual purity. He must also learn how to make Wudū' (ablution), if he does not already know.
- 4 Whether one is the Imam or praying alone, it is preferable to put a Sutraḥ (barrier) in front of him, i.e., as a barrier before him while praying to avoid being distracted by whoever passes in front of him.

Marginal benefit: (Tahārah (ritual purity) includes ablution, cleanness of the body, and the praying spot from impurities).

Marginal benefit: The validity of prayer depends on a number of conditions, which include: ritual purity, the intention, facing the Qiblah (direction of the Ka'bah), the commencement of the prescribed time of prayer, and covering the 'Awrah.







How to Pray

**A practical illustrated explanation about
how to pray**

How to Perform the Four-Rak'ah Prayer

A Pictorial Demonstration of How to Perform Zhuhr, 'Asr, and 'Ishā'



1 Facing the Qiblah: It is the direction of Makkah, and it is not a condition to face the exact direction of the Ka'bah itself. Rather, it is sufficient to be facing its direction in general if the one praying is far from the Ka'bah. However, the one who sees the Ka'bah must face it when performing the prayer.



2 The intention: We should recall the intention in our heart without uttering it, i.e., we should be conscious in our heart that we are performing the prayer whose time has become due.



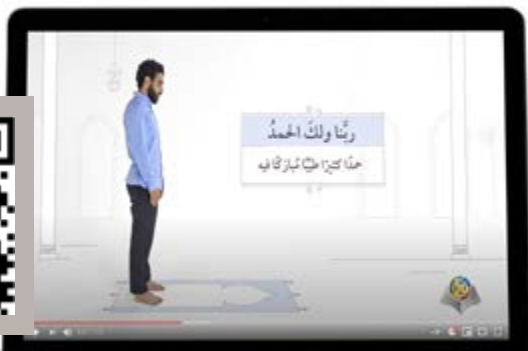
3 Opening Takbīr:



A Raise the hands to be in line with the shoulders or the ears, with the two palms facing the Qiblah, and say: **"Allāhu Akbar"** (Allah is the Most Great), which must be uttered by the tongue.



B After the opening Takbīr, it is Sunnah to put the right hand on the left hand and place both hands over the chest or above or below the navel, depending on what is easier for us.



By scanning the barcode, you will see the complete educational material of how to pray

C Look at the place of prostration and neither look at the sky nor look around.



4

Istiftāh supplication (Opening supplication): Recite any of the opening supplications, which include the following: "Allāhumma bā'id bayni wa bayna khatāyāya kama bā'adta bayna al-mashriqi wa al-maghrib. Allāhumma naqqini min khatāyāya kama yunaqqa ath-thawbu al-abyadu min ad-danas. Allāhumma ighsilni min khatāyāya bith-thalji wal-ma'i wal barad" (O Allah, distance me from my sins as You have distanced the east from the west. O Allah, purify me from my sins as the white garment is purified from dirt. O Allah, wash out my sins with snow, water, and hail).



5

Isti'ādḥah (Seeking refuge with Allah): By saying: "A'ūdhu billāhi min ash-shaytani ar-rajīm" (I seek refuge with Allah from the accursed devil).



6

Reciting Al-Fātihah: It should be recited one verse after another in a humble and calm manner. Surat al-Fātihah comprises great supplications and that is why we say: "Amin" after reciting it, i.e., O Allah, answer the supplication, which is not a verse of Surat al-Fātihah.



7

Reciting as much of the Qur'an as may be easy: Recite, after Al-Fātihah, a complete Surah or part of it.





8 Rukū' (Bowing):

- (A) Raise the hands to be in line with the shoulders or the ears and say: **"Allāhu Akbar"** (Allah is the Most Great), while switching from standing to bowing.
- (B) Place the hands on the knees, while keeping the fingers apart, and keep a tight grip on the knees as if grasping them.
- (C) Maintain composure in Rukū', keep the back straight and not curved, while keeping the head in line with the back, without raising or lowering it.
- (D) Keep your arms away from the sides and do not show your cheek by turning to any of the two sides.
- (E) Say: **"Subhāna rabbi al-'azhīm"** (Glory be to my Lord, the Great) three times, which is the least degree of perfection, or more if you like, and once is sufficient. There are many supplications that could be said during Rukū'.





9

Rising from Rukū': Raise the head from Rukū' and raise the hands to be in line with the shoulders or the ears and say the following, whether praying alone or being the Imam: **"Samī'allāhu liman hamidah"** (Allah hears whoever praises Him).

After rising from Rukū', we are allowed either to let the hands hang down or hold them.



10

Standing up straight after rising from Rukū': Stand up straight while saying: **"Rabbana walaka al-hamd"** (O our Lord, all praise is due to You). It is Sunnah to prolong the standing after rising from Rukū' and to stand in a composed manner.

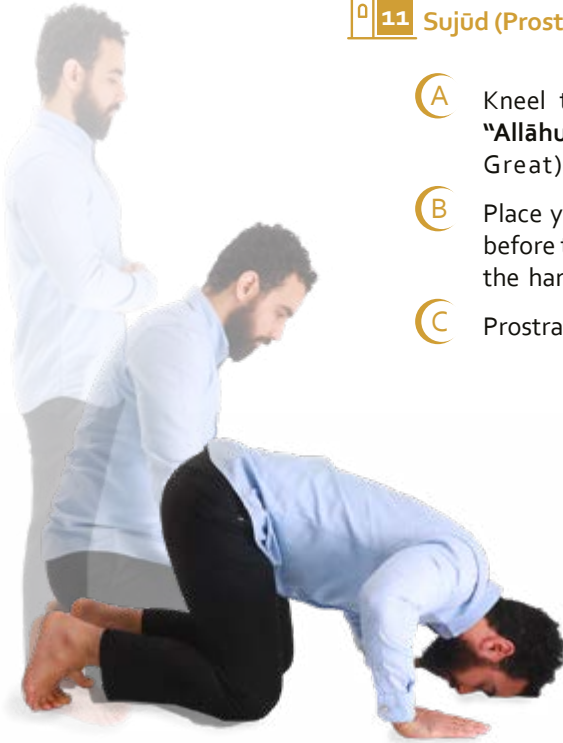




11

Sujūd (Prostration):

- (A) Kneel to the ground while saying: **"Allāhu Akbar"** (Allah is the Most Great).
- (B) Place your hands first on the ground before the knees, or the knees before the hands, whichever is easier.
- (C) Prostrate on seven bones, which are:



- And none of these should be neglected

- (D)** Join the fingers of each hand together in the direction of the Qiblah, with both palms in line with the shoulders or the ears and lift the arms from the ground.
- (E)** Keep your arms away from the sides unless you are praying in congregation and are afraid of causing inconvenience to others.
- (F)** Let the tiptoes face the direction of the Qiblah, while keeping both feet erect, and leave a space between both thighs and keep them away from the abdomen.
- (G)** Say: "Subhāna rabbi al-a'la" (Glory be to my Lord, the Most High) three times, and this is the least degree of perfection, or more if you wish, and once is sufficient, reciting alternatively one of the reported supplications.
- (H)** Supplicate to Allah to grant you whatever you wish for of the goodness of this world and the Hereafter.



12

Rising from Sujūd (prostration): Say: **"Allāhu Akbar"** (Allah is the Most Great), while lifting the head from Sujūd to sit between the two prostrations.



**13**

The sitting between the two prostrations:

- (A) Spread out the left leg and sit on it composedly, while keeping the right foot erect with its toes facing the Qiblah, or keep both feet erect and sit on the heels.
- (B) Spread out both arms, with the right arm on the right thigh and the left arm on the left thigh, with both hands near the knees or on top of them.
- (C) Say: **"Rabbi ighfirli, rabbi ighfirli"** (O my Lord, forgive me. O my Lord, forgive me).

**14**

Sujūd (Prostration): Say: **"Allāhu Akbar"**

(Allah is the Most Great), while moving into the second prostration, which is similar to the first one in the manner and what is to be said therein.

**15**

Rising from Sujūd: Say: **"Allāhu Akbar"** (Allah is the Most Great), while switching from prostration to standing.



**16**

Performing the second Rak'ah in the same manner as the first Rak'ah:

- Place both hands on the chest and recite Al-Fātihah, followed by a complete Surah or part of it.
- Then, make Takbīr (proclaiming the greatness of Allah by saying: **Allāhu Akbar**), bow, and make Tasbīh (glorifying Allah by saying: Subhānallāh).
- Then, rise from Rukū' to the standing posture while saying: **"Sami'allāhu liman hamidah"** (Allah hears whoever praises Him).
- Then, stand upright and say: **"Rabbana wa laka al-hamd"** (O our Lord, all praise is due to You).
- Then, make Takbīr and fall into prostration and make Tasbīh.
- Then, make Takbīr, sit, and supplicate saying: **"Rabbi ighfirli"** (O my Lord, forgive me).
- Then, make Takbīr, prostrate again, and make Tasbīh.



- (A) Say: **"Allāhu Akbar"** (Allah is the Most Great), rise from Sujūd, and sit for Tashahhud in the posture of Iftirāsh (sitting on one's left leg, while the right foot is erect and the toes are facing the Qiblah), the same way you sat between the two prostrations.
- (B) Place the right hand on the right thigh, while holding together all the fingers except the forefinger with which you point to the Qiblah, or make with the thumb and the middle finger a ring while pointing with the forefinger. As for the left hand, it should be either spread out on the left thigh or gripped on the knee.
- (C) Look at the forefinger while saying the Tashahhud.
- (D) Recite Tashahhud by saying: **"At-tahiyyātu lillāhi was-salawātu wat-tayyibāt. As-salāmu 'alayka ayyuha an-nabiyyu wa rahmatullāhi wa barakātuh. As-salāmu 'alayna wa 'ala 'ibādillāhi as-sālihīn. Ash-hadu alla ilāha illallāh, wa ash-hadu anna Muhammadan 'abduhu wa rasūluh"** (Greetings, prayers, and good things are due to Allah. May the peace, mercy, and blessings of Allah be upon you, O Prophet. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is none worthy of worship but Allah, and I bear witness that Muhammad is His slave and messenger).





18 Rising from Tashahhud: Stand up to perform the third Rak'ah, while raising your hands to be in line with the shoulders or the ears and say: **"Allāhu Akbar"** (Allah is the Most Great). The third Rak'ah is to be performed in the same manner as the first Rak'ah; however, only Al-Fātihah is to be recited.

- Then, make Takbīr, bow, and make Tasbīh.
- Then, rise from Rukū' and stand up while saying: **"Sami'allāhu liman hamidah"** (Allah hears whoever praises Him).
- Then, stand upright and say: **"Rabbana wa laka al-hamd"** (O our Lord, all praise is due to You).
- Then, make Takbīr and fall into prostration and make Tasbīh.
- Then, make Takbīr, sit, and supplicate saying: **"Rabbi ighfirli"** (O my Lord, forgive me).
- Then, make Takbīr, prostrate, and make Tasbīh.



19 Rising from Sujūd (prostration): Say: **"Allāhu Akbar"** (Allah is the Most Great) while switching from Sujūd to standing. The fourth Rak'ah is to be performed in the same manner as the second Rak'ah; however, only Al-Fātihah is to be recited.

- Then, make Takbīr, bow, and make Tasbīh.
- Then, rise from Rukū' and stand up while saying: **"Sami'allāhu liman hamidah"** (Allah hears whoever praises Him).
- Then, stand upright and say: **"Rabbana wa laka al-hamd"** (O our Lord, all praise is due to You).
- Then, make Takbīr and fall into prostration and make Tasbīh.
- Then, make Takbīr, sit, and supplicate saying: **"Rabbi ighfirli"** (O my Lord, forgive me).
- Then, make Takbīr, prostrate, and make Tasbīh.

- (A) Rise from Sujūd while saying: **"Allāhu Akbar"** (Allah is the Most Great), then, sit for Tashahhud.
- (B) Adopt the Tawarruk posture, i.e., sit on the left thigh, make the right foot erect as in Iftirāsh, and extend the left foot from under the right one.
- (C) Recite: **"At-tahiyyātu lillāhi..."** (Greetings are due to Allah) until the end of the Tashahhud, then, recite As-Salāh al-Ibrāhīmiyyah by saying: **"Allāhumma salli 'ala Muhammadin wa 'ala āli Muhammadin kama sallayta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd. Allāhumma bārik 'ala Muhammadin wa 'ala āli Muhammadin kama bārakta 'ala Ibrāhīma wa 'ala āli Ibrāhīma, innaka Hamīdun Majīd"** (O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the mention of Abraham and the family of Abraham, You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, You are Praised and Glorious).

Then, it is Sunnah to recite any of the reported supplications like the following one: **"Allāhumma inni a'ūdhu bika min 'adhābi jahannam wa min 'adhābi al-qabr, wa min fitnat al-mahya wa al-mamāt, wa min sharri fitnat al-masīh ad-dajjāl"** (O Allah, I seek refuge with You from the torment of Hellfire and from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the Anti-Christ).

Then, supplicate to Allah to grant you whatever good you wish for in this life and in the Hereafter.





21 Making Taslīm (salutation of peace ending the prayer): Say: **"As-salāmu 'alaykum wa rahmatullāh"** (May the peace and mercy of Allah be upon you), while turning only the face to the right, then, say: **"As-salāmu 'alaykum wa rahmatullāh"** (May the peace and mercy of Allah be upon you), while turning the face to the left. By this, you have concluded your prayer.



22 It is Sunnah for the one praying to sit for a short while after making Taslīm, ask for Allah's forgiveness three times, then, remember Allah Almighty by reciting the Dhikr reported from the Prophet (may Allah's peace and blessings be upon him).





How to Perform Two-Rak'ah and the Three-Rak'ah Prayers?

- A** If it is a **two-Rak'ah prayer**, like Fajr, sit after the two prostrations of the second Rak'ah to make Tashahhud and say: "At-tahiyyātu lillāhi..." (Greetings are due to Allah) until the end, then, recite As-Salāh al-Ibrāhīmiyyah, and make Taslīm.
- B** If it is a **three-Rak'ah prayer**, like Maghrib, sit after the two prostrations of the third Rak'ah to make Tashahhud and say: "At-tahiyyātu lillāhi..." (Greetings are due to Allah) until the end, then, recite As-Salāh al-Ibrāhīmiyyah, and make Taslīm.

Notes:

- 1** **Sitting in the posture of Iftirāsh:** It is during the Tashahhud of the two-Rak'ah prayer, like the Fajr, Jumu'ah, and the two Eid prayers. It is also during the first Tashahhud of three-Rak'ah and the four-Rak'ah prayers, and while sitting between the two prostrations.
- 2** **Sitting in the posture of Tawarruk:** It is during the last Tashahhud of three-Rak'ah and four-Rak'ah prayers.
- 3** **There is nothing wrong with sitting** in any manner for the one who cannot sit in the posture of Iftirāsh or Tawarruk because of his huge body, foot pain, or any other reason.

Prayer Invalidators:

- 1- Violating any of the prayer's conditions despite having the ability to do it
- 2- Skipping any of the prayer's pillars deliberately
- 3- Skipping any of the prayer's obligatory acts deliberately
- 4- Deliberately moving, speaking, or walking without necessity
- 5- Laughing and giggling
- 6- Eating or drinking deliberately

As for forgetfulness in prayer, it has rulings that the Muslim must learn

Things Disliked During the Prayer:

There are things that do not invalidate the prayer but are disliked; hence, the one praying should avoid them. The following is a list of some of these things:

- 1- Turning one's face during the prayer.
- 2- Frivolity with any part of the body, snapping, and clapping the fingers.
- 3- Praying while facing something that distracts one from his prayer.
- 4- Praying while being in urgent need to relieve oneself either by urinating or defecating.
- 5- Reciting Al-Fātihah only in the first two Rak'ahs of the obligatory prayer.
- 6- Praying when food is served.
- 7- Folding up the clothes during the prayer.

Besides other things.



Prayer of the patient:

The sane adult Muslim is not exempted from the obligatory prayers in any case, with the exception of the Muslim woman during the period of menstruation or postpartum bleeding.

So, the Muslim must perform the prayers always and forever.

What should a Muslim do if he gets sick and it becomes difficult for him to perform the prayer?

Allah Almighty, out of His mercy, does not burden man with what is beyond his power and ability. So, if a Muslim gets sick and is unable to stand in prayer, he is exempted from the obligation of standing in the obligatory prayer and he can pray while sitting and carry out the rest of the pillars that are within his ability. If he cannot make Rukū' and Sujūd, he may nod instead, i.e., bend down as much as he can making the bending in Sujūd lower than that in Rukū'. If he can make Rukū' but cannot make Sujūd or vice versa, then he may do what he can and nod instead of what he cannot do.

If he cannot pray while sitting, he may pray while lying on his side and turning his face as much as possible towards the Qiblah, while nodding for Rukū' and Sujūd.

If he cannot pray while lying on his side, he may pray while lying down with his feet facing the Qiblah, raising his head, if possible, and nodding for Rukū' and Sujūd.

If he cannot nod his head, then nodding ceases to be due on him, and he may intend Rukū' and Sujūd with his heart.

So, the rule regarding the prayer of the sick is as follows:

Whatever the sick can do of the obligatory acts he must do, or he must do whatever he can of the obligatory acts, and whatever he cannot do ceases to be due on him.



Prayer of the traveler:

One of the forms of alleviation in Islam is making the prayer easier for the traveler, as he is permitted to shorten the four-Rak'ah prayers, i.e., Zhuhr, 'Asr, and 'Ishā', and perform two Rak'ahs only for each of these three prayers.



Rulings Pertaining to Women in Prayer

When it comes to the rulings of prayer, the woman is exactly like the man except for a few rulings that are unique to the woman including the following:

- The woman is exempted from prayer during the period of menstruation and postpartum bleeding, and she is not required to make up for such prayers later on.
- It is not obligatory for the woman to attend the Friday prayer.
- It is not a must for the woman to perform the obligatory prayers in the congregation.
- The woman must cover her whole body during the prayer except for the face and the hands.

Conclusion

We ask Allah Almighty to guide us and our Muslim brothers and sisters to establish this great pillar of the religion in the way that makes Him pleased with us, and we supplicate to Him in the way His close friend, Abraham (peace be upon him), did by saying: {My Lord, make me steadfast in prayer and those of my offspring. Our Lord, accept my supplication.} [Surat Ibrāhīm: 40]

Finally, Allah knows best, and may His peace and blessings be upon His slave and Messenger Muhammad.







Evaluation Questions

1 Put (✓) or (x):

- ☐ Prayer represents a connection between the slave and his Lord where the former stands before Allah Almighty as a sign of glorification and exaltation.
- ☐ Neglecting Khusū' in prayer diminishes its reward.
- ☐ Prayer is obligatory upon every Muslim, even if he is a sinner who commits sins excessively.
- ☐ "Qiblah" means the direction of Makkah.
- ☐ The Muslim's prayer is valid without an intention.
- ☐ Reciting Al-Fātihah is a pillar, so no prayer is valid without reciting it for someone who can recite it.
- ☐ The sane adult Muslim is never exempted from the prayer, except the woman during the period of menstruation or postpartum bleeding.
- ☐ It is permissible for the traveler to shorten the four-Rak'ah prayer to two Rak'ahs only.

- ☐ The Friday prayer and the congregational prayers are not obligatory for women.
- ☐ Is one's prayer valid if he prays while sitting because of being unable to stand?
- ☐ Is it valid to turn one's face during the prayer?
- ☐ Is it permissible to speak or eat during the prayer?
- ☐ Is one's prayer valid if he prays facing another direction other than the Qiblah while having the ability to know the direction of the Qiblah or ask about it?
- ☐ Is one's prostration valid if he lifts all his toes from the ground?



Evaluation Questions

- 2 If one forgets one of the two prostrations during the first Rak'ah, then remembers it in the second Rak'ah, will the first Rak'ah be valid with one prostration because of forgetfulness?

☐

Yes

☐

No

- 3 Choose:

1. The prayers that are obligatory upon Muslims every day and night are:

☐

Seven

☐

Ten

☐

Five

2. Among the conditions of the validity of prayer are:

☐

Ritual purity

☐

The intention

☐

Facing the Qiblah

☐

All of the above

3. Among the reported supplications to be recited during Raukū' is

☐

Subhāna Rabbi al-A'la

☐

Subhāna Rabbi al-'Azhīm

☐

Al-hamdulillāhi Rabb al-'ālamīn

4. What should be done after rising from Tashahhud?

☐ Make Takbīr, stand up, recite al-Fātihah

☐ Then bow make Takbīr and prostrate

5. What is the ruling on one's prayer if he prays while being in need to relieve himself?

☐ Disliked

☐ Prohibited

☐ Permissible



Evaluation Questions

4 Complete:

1. The best act of worship after the two testimonies of faith is
2. The Maghrib prayer is Rak'ahs, while the Zhuhr prayer is Rak'ahs.
3. We start the prayer with Takbīr and end it with
4. During the prayer, the woman must cover her whole body except for and

5 Mention three of the prayer's merits:

.....

.....

6 Mention proof of the importance of establishing the prayer

.....

.....

.....

7 Mention the wording of the last Tashahhud

.....

.....

.....

8 What is the reported supplication to be recited between the two prostrations?

.....

9 What is the reported supplication to be recited during Sujūd (prostration)?

.....

10 Mention four things that help in fulfilling Khushū' in prayer.

.....

11 What are the four-Rak'ah obligatory prayers?

.....

12 Is one's prayer valid if he sits on a chair because he cannot sit anywhere else?

.....

13 What is the ruling on one's prayer if he intentionally skips the first obligatory Tashahhud?

.....

Prayer

the supreme ritual

Salah (prayer) is obligatory for Muslims five times during the day and night. It cannot be abandoned if Muslims have the power and ability, even if they must give up some sleep and work. It is like the mother's warm embrace, to which the little child resorts whenever he feels afraid of something. It is the thing the Muslim must be most keen on learning and teaching, which emphasizes worshiping his Lord alone. This booklet contains a detailed and easy explanation of the manner of Salāh from Takbīr to Taslīm, along with clarifying some of the relevant rulings.

By scanning the barcode, you will see the complete educational material of how to pray



رَبَّنَا وَلَكَ الْحَمْدُ
حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

4:25 / 13:42



Engage in a dialogue
about Islam



For further information
about Islam

Salah (prayer) is obligatory for Muslims five times during the day and night. It cannot be abandoned if Muslims have the power and ability, even if they must give up some sleep and work. It is like the mother's warm embrace, to which the little child resorts whenever he feels afraid of something. It is the thing the Muslim must be most keen on learning and teaching, which emphasizes worshipping his Lord alone. This booklet contains a detailed and easy explanation of the manner of Salāh from Takbīr to Taslīm, along with clarifying some of the relevant rulings.

By scanning the barcode, you will see the complete educational material of how to pray



osoulcenter



www.osoulcontent.org.sa

To download this book and other books through Osoul store



osoulstore.com

