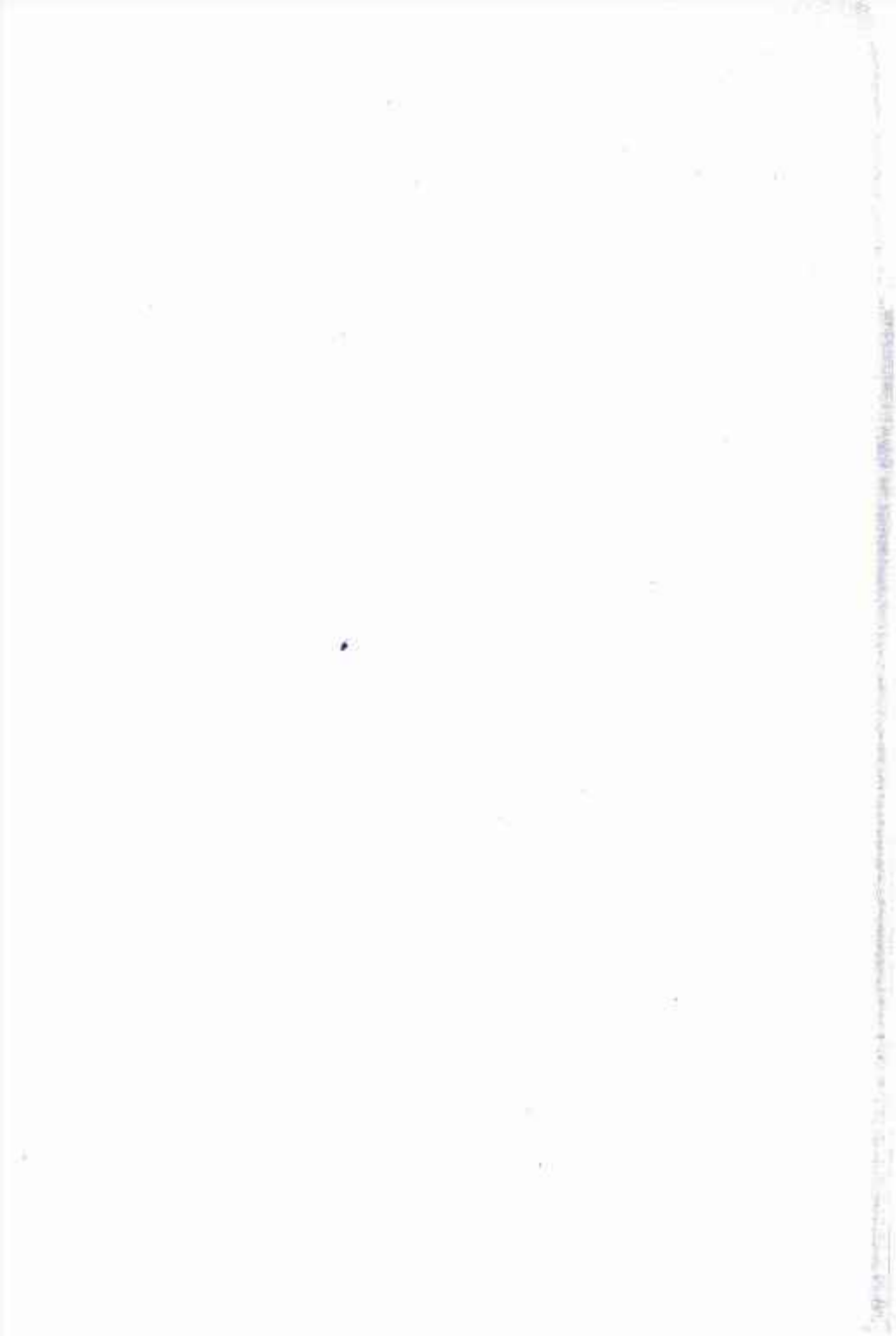




SOUND OF SALAT

(Arabic / English)

Amir Khoroshi





آوای نماز

(عربی / انگلیسی)

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IN THE NAME OF GOD

SOUND OF SALAT

(ARABIC/ENGLISH)

AMIR KHOROOSHI

**LINGUISTICS, M.A.
(PERSIAN LANGUAGE TEACHING TO
NON-PERSIAN SPEAKERS)**

This book is dedicated to all the Moslems
in the world

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Preface

The topics of this book are organized into 5 units. The units are in a developmental order. In the first unit of the book, there is an introduction to salat. In unit two, the Arabic pronunciation of salat is presented. In unit three, salat is translated from Arabic into English. In the fourth unit, the layout of the five daily salats is given and in unit five, there are some pictures for showing the motions of salat. At the end of the book and before its bibliography, we can see an alphabetized list of terms relating to salat. The order of the terms in this list is on the basis of word roots in Arabic.

Anyhow, I have tried to provide an ideal resource of salat learning and teaching.

I would like to sincerely thank and acknowledge my parents who have encouraged me to write this book.

Amir khorrooshi

August 15th 2004

An Introduction to Salat

The formal ritual prayer in Islam which has a fixed and prescribed form is called salat.

Ablution (minor ablution, major ablution and/or dry ablution) is the prerequisite of salat.

There are five obligatory daily salats as follows.

1. Morning salat that is performed from dawn until sunrise (a little before sunrise).
2. Noon salat that is performed shortly after midday until sunset (a little before sunset).
3. Afternoon salat whose time is like the time of noon salat is performed after it.
4. Evening salat that is performed after sunset until the middle of the night (a little before the middle of the night).
5. Night salat whose time is like the time of evening salat is performed after it.

If each of the five daily salats is missed in its time, it can be made up later.

As soon as the time of morning salat, noon salat and evening salat arrives, a call to salat is chanted in a loud voice. This recommended call which is for announcing salat is as follows.

God is the greatest. اَللّٰهُ اَكْبَرُ

God is the greatest. اَللّٰهُ اَكْبَرُ

God is the greatest. اَللّٰهُ اَكْبَرُ

God is the greatest. اَللّٰهُ اَكْبَرُ

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ.

I bear witness that there is no god except God.

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ.

I bear witness that there is no god except God.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ.

I bear witness that Muhammad¹ is the messenger of God.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ.

I bear witness that Muhammad is the messenger of God.

اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهِ.

I bear witness that Ali² is the friend of God.

اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهِ.

1. His Holiness Muhammad (May the blessing and peace of God be upon him and his progeny) is the last of the prophets.

2. His Holiness Ali (Peace be upon him) is the first Imam of the Shiites.

I bear witness that Ali is the friend of God.

Come to salat.

حَيِّ عَلَى الصَّلَاةِ.

Come to salat.

حَيِّ عَلَى الصَّلَاةِ.

Come to salvation.

حَيِّ عَلَى الْفَلَاحِ.

Come to salvation.

حَيِّ عَلَى الْفَلَاحِ.

Come to the best deed.

حَيِّ عَلَى خَيْرِ الْعَمَلِ.

Come to the best deed.

حَيِّ عَلَى خَيْرِ الْعَمَلِ.

God is the greatest.

اللَّهُ أَكْبَرُ.

God is the greatest.

اللَّهُ أَكْبَرُ.

There is no god except God.

لَا إِلَهَ إِلَّا اللَّهُ.

There is no god except God.

لَا إِلَهَ إِلَّا اللَّهُ.

A few moments after call to salat, there is a call to the beginning of salat. This recommended call which is for announcing the beginning of salat is as follows.

God is the greatest.

اللَّهُ أَكْبَرُ.

God is the greatest.

اللَّهُ أَكْبَرُ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

I bear witness that there is no god except God.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

I bear witness that there is no god except God.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

I bear witness that Muhammad is the messenger of God.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

I bear witness that Muhammad is the messenger of God.

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ.

I bear witness that Ali is the friend of God.

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ.

I bear witness that Ali is the friend of God.

Come to salat.

حَيِّ عَلَى الصَّلَاةِ.

Come to salat.

حَيِّ عَلَى الصَّلَاةِ.

Come to salvation.

حَيِّ عَلَى الْفَلَاحِ.

Come to salvation.

حَيِّ عَلَى الْفَلَاحِ.

Come to the best deed.

حَيِّ عَلَى خَيْرِ الْعَمَلِ.

Come to the best deed.

حَيِّ عَلَى خَيْرِ الْعَمَلِ.

The salat has started.

قَدْ قَامَتِ الصَّلَاةُ.

The salat has started.

قَدْ قَامَتِ الصَّلَاةُ.

God is the greatest.

اللَّهُ أَكْبَرُ.

God is the greatest.

اللَّهُ أَكْبَرُ.

There is no god except God.

لَا إِلَهَ إِلَّا اللَّهُ.

All salats are performed facing the Kaaba in Mecca. This place is the direction of salat for all the Moslems.

The five daily salats can be performed individually as well as collectively.

The Arabic Pronunciation of Salat

We know that Arabic is one of the Hamito-Semitic languages. In this unit, I show the symbols used in the phonetic script of Arabic. These symbols and some phonetic values of them are given as follows.

The consonants of Arabic

Consonant	Phonetic feature	Example
[ʔ]	a voiceless glottal stop	[ʔassuʔ] السُّوء
[b]	a voiced bilabial stop	[ʔalbāsIq] البَاسِق
[t]	a voiceless dental non-emphatic stop	[ʔattābIʔ] التَّابِع
[θ]	a voiceless interdental fricative	[ʔaθθāmIn] الثَّامِن
[dʒ]	a voiced palatal affricate	[ʔalʒabr] الجَبَر
[ħ]	a voiceless pharyngeal fricative	[ʔalhāfIθ] الحَافِظ
[x]/[χ]	a voiceless velar fricative / a voiceless uvular fricative	[ʔalxUruʃ] الخُرُوج

[d]	a voiced dental non-emphatic stop	[ʔaddāxIl]	الدَّاخل
[ð]	a voiced interdental non-emphatic fricative	[ʔaððIbħ]	الدَّبَح
[r]	a voiced alveolar trill	[ʔarrābIʕ]	الرَّابِع
[z]	a voiced alveolar fricative	[ʔazzārIʕ]	الرَّازِع
[s]	a voiceless alveolar non-emphatic fricative	[ʔassaḥāb]	السَّحاب
[š]	a voiceless palatal fricative	[ʔaššarʕ]	الشَّرْع
[s̥]	a voiceless alveolar emphatic ¹ fricative	[ʔassabāḥ]	الصَّبَاح
[d̥]	a voiced dental emphatic stop	[ʔaddāḥIk]	الصَّاحِك
[t̥]	a voiceless dental emphatic stop	[ʔattabib]	الطَّيِّب
[ð̥]	a voiced interdental emphatic fricative	[ʔaððarf]	الظَّرْف
[ʕ]	a voiced pharyngeal fricative	[ʔalʕājIl]	العَاجِل
[ɣ]/[ʁ]	a voiced velar fricative / a voiced uvular fricative	[ʔalyayb]	الغَيْب
[f]	a voiceless labio-dental fricative	[ʔalfath]	الْفَتْح
[q]	a voiceless uvular stop	[ʔalqāsId]	القَاصِد
[k]	a voiceless velar stop	[ʔalkItāb]	الكِتَاب
[l]	a voiced alveolar lateral	[ʔallIbās]	الْيَاس
[m]	a voiced bilabial nasal	[ʔalmIḡāl]	المِثَال
[n]	a voiced alveolar nasal	[ʔannaʕm]	النَّجْم
[w]	a voiced labio-velar semi-vowel	[ʔalwaʕd]	الْوَجْد
[h]	a voiceless glottal fricative	[ʔalhadaʕ]	الْهَدَف
[y]/[j]	a voiced palatal semi-vowel	[ʔalyasār]	الْيَسَار

1. In linguistics, "emphatic" is explained as an effect of pharyngealization.

The vowels (monophthongs) of Arabic

Monophthong	Phonetic feature	Example
[a]	a short open central	[ʔalʔamr] الأمر
[I]	a short close front unrounded	[ʔalkItāb] الكتاب
[U]	a short close back rounded	[sUbhān] سبحان
[ā]	a long open central	[ʔalʔālamīn] العالمين
[u]	a long close back rounded	[ʔassuʔ] السوء
[i]	a long close front unrounded	[ʔalʔimān] الايمان

The vowels (diphthongs) of Arabic

Diphthong	Phonetic feature	Example
[aU]	open → close , central → back (There is only slight lip-rounding.)	[ʔabxaUf] الخوف

According to the Arabic phones mentioned above, the broad phonetic script of salat is given as follows, but first of all I had better state some important points with respect to this phonetic transcription.

1. In the phonetic notation of salat, we can see the marks like parentheses, slur and quiver. If we want to have an exact pronunciation, we should pay attention to the following points about the above- mentioned marks.

(1) The mark () called parentheses shows the sounds which we can avoid pronouncing because of a pause or dwelling on a

syllable; in fact, our pause makes the omission of the sounds which are in parentheses.

e.g. [ʔallāhU ʔakbar(U)] → [ʔallāhU ʔakbar]

(2) The mark which is called slur shows a liaison or binding together of syllables into the time of one.

e.g. [ʔarraḥmānI ʔarraḥim(I)] → [ʔarraḥmānIrraḥim]

(3) The mark which is called quiver or circumflex shows a drawing out of one syllable to make it almost three.

e.g. [ʔaddāllin(a)]

2. The external sandhi or the phonological alternation which functions across word boundaries is footnoted.

e.g. [lā ʔaddāllin(a)] → [ladḍāllin]

3. The internal sandhi or the phonological alternation functioning within words is footnoted when this alternation comes together with another phonological process.

e.g. [ḥasanatan] → [ḥasanat] → [ḥasanah]

Now, I present the phonetic transcription of salat.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

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

bīsmī ʿallāhī ʿarraḥmānī ʿarraḥīm(I) 1

ʿalḥamdU illāhī rabbī ʿalʿālamīn(a) 2 ʿarraḥmānī

ʿarraḥīm(I) 3 māllīkī yaUmī ʿaddīn(I) 4 ʿiyyāka naʿbudU wa

ʿiyyāka nastaʿīn(U) 5 ʾIhdInā ʿasṣlṛāta¹ ʿalmUstaqīm(a) 6 sṛāta

ʿallaḍīna ʿanʿamta ʿalayhīm ʿayrī ʿalmayḍubī ʿalayhīm wa lā

ʿaddāllīn(a)² 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ ١ اللَّهُ الصَّمَدُ ٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

bīsmī ʿallāhī ʿarraḥmānī ʿarraḥīm(I)

qUl hUwa ʿallāhU ʾaḥad(Un) 1 ʿallāhU ʿassamad(U) 2 lam

yallīd wa lam yulad 3 wa lam yakUn lahu³ kUfUwan ʾaḥad(Un) 4

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

sUbḥāna rabbiya ʿalʿaʿīmī wa bīḥamdīh(i).

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

sUbḥāna rabbiya ʿalʾaʿlā wa bīḥamdīh(i).

1. [ʾIhdInā ʿasṣlṛāta] → [ʾIhdInasṣlṛāta]

2. [lā ʿaddāllīn(a)] → [ladḍāllīn]

3. [lam yakUn lahu] → [lam yakUlīlahu]

اللَّهُ أَكْبَرُ.

ʔallāhU ʔakbar(U).

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ.

bIlhāUll ʔallāh(I) wa qUwwatIlhī ʔaqumU wa ʔaqʕUd(U).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

rabbanā ʔātInā fi ʔaddUnyā¹ ḥasanatan² wa fi ʔalʔāxīratI³
ḥasanatan⁴ wa qInā ʔaḏāba ʔannār(I).

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

sUbḥāna ʔallāh(I) wa ʔalḥamdU Illāh(I) wa lā ʔIlāha ʔIllā
ʔallāh(U)⁵ wa ʔallāhU ʔakbar(U).

sUbḥāna ʔallāh(I) wa ʔalḥamdU Illāh(I) wa lā ʔIlāha ʔIllā
ʔallāh(U) wa ʔallāhU ʔakbar(U).

sUbḥāna ʔallāh(I) wa ʔalḥamdU Illāh(I) wa lā ʔIlāha ʔIllā
ʔallāh(U) wa ʔallāhU ʔakbar(U).

1. [fi ʔaddUnyā] → [fīddUnyā]

2. [ḥasanatan] → [ḥasanat] → [ḥasanah]

3. [fi ʔalʔāxīratI] → [fīlʔāxīratI]

4. [ḥasanatan] → [ḥasanat] → [ḥasanah]

5. [ʔIlā ʔallāh(U)] → [ʔIlallāh(U)]

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

?ašhadU ?an lā¹ ?Ilāha ?Illā ?allāh(U)² waḥdahū lā šarika
lah(u) wa ?ašhadU ?anna mUḥammadan ?abdUhu wa rasulUh(u).
?allāhUmma salli ?alā mUḥammad(In) wa ?ālī mUḥammad(In).

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

?assalāmU ?alayka ?ayyUhā ?annabiyyU³ wa raḥmatU ?allāhI
wa barakātUh(u). ?assalāmU ?alaynā wa ?alā ?Ibādī ?allāhI
?assālīhin(a). ?assalāmU ?alaykUm wa raḥmatU ?allāhI wa
barakātUh(u).

1. [?an lā] → [?allā]

2. [?Ilā ?allāh(U)] → [?Ilallāh(U)]

3. [?ayyUhā ?annabiyyU] → [?ayyUḥunnabiyyU]

The Translation of Salat

In this unit, salat is translated from Arabic into English. Moreover, some Islamic terms of salat which are necessary to understand the fourth unit are given by the author.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢ الرَّحْمَنِ الرَّحِيمِ ٣ مَالِكِ يَوْمِ الدِّينِ ٤ إِيَّاكَ نَعْبُدُ وَ
إِيَّاكَ نَسْتَعِينُ ٥ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

In the name of God

the Merciful, the Compassionate 1

Praise belongs to God, the Lord of the Worlds 2 The
Merciful, the Compassionate 3 Master of the Retribution Day 4
We serve only You and we call only You for help 5 Guide us to
the right path 6 The path of those whom You have bestowed

favours not of those against whom You are wrathful nor of those who go astray⁷

The name of this surah¹ is "the Opening" whose representation is called *recitation*.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴

In the name of God

the Merciful, the Compassionate

Say: ' He is God, the One 1 God is Free from want 2 He has not begotten and He has not been begotten 3 And there is none equal to Him 4 '

The name of this surah is "the Unity" whose representation is called *recitation*.



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ.

Glory be to my Lord, the Majestic and praise to Him.

1. There are 114 surahs in the Koran.

This representation in genuflection is called *invocation*.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

Glory be to my Lord, the Exalted and praise to Him.

This representation in prostration is called *invocation*.

اللَّهُ أَكْبَرُ.

God is the greatest.

This recommended expression after the invocation in genuflection when we are on the point of standing or in a standing posture and also after the invocation in the first prostration and in the second one when we are on the verge of sitting or in a sitting posture is called *takbir*.

Takbir is called *takbir of consecration* when it is stated before recitation of "the Opening" at the beginning of salat. Takbir of consecration is obligatory.

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ.

With God's might and His strength I stand and sit.

This recommended expression between sitting and standing

before we start the next rak'ah is called *houkalah*.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord, grant us good in this world and good in the hereafter and save us from the chastisement of the fire¹.

This recommended prayer is called *prayer of supplication*.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.
سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

Glory be to God and praise belongs to God and there is no god except God and God is the greatest.

Glory be to God and praise belongs to God and there is no god except God and God is the greatest.

Glory be to God and praise belongs to God and there is no god except God and God is the greatest.

These expressions are called *the four glorifications*.

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

1. (II, 201)

I affirm that there is no god but God, He is alone, there is no partner with Him and I affirm that Muhammad is His servant and His messenger. O God, bless Muhammad and the family of Muhammad.

This part of salat is called *affirmation of faith*.

✽✽✽

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Peace be upon you, o Prophet and the mercy of God and His blessings¹. Peace be upon us and upon the good servants of God. Peace be upon you² and the mercy of God and His blessings³.

This part of salat is called *greeting of peace*.

1. Stripping in *and the mercy of God and His blessings* < > : sc."and the mercy of God and His blessings be upon you."

2. plural form

3. Stripping in *and the mercy of God and His blessings* < > : sc."and the mercy of God and His blessings be upon you."

The Layout of Salat

In this unit, the layout of the five daily salats is given as follows.

Morning Salat

(standing)

- intention¹

- takbir of consecration

The first rak'ah - recitation of "the Opening" and " the Unity"
(genuflection)

- invocation in genuflection

- takbir on the point of standing²

(standing-prostration)

- invocation in the 1st prostration

1. I perform two rak'ahs of morning salat for an approach to God.

2. In all the rak'ahs of the five daily salats we can have "takbir in a standing posture" instead of "takbir on the point of standing".

- takbir on the point of sitting¹
(sitting-prostration)
- invocation in the 2nd prostration
- takbir on the point of sitting
(sitting)
- houkalah between sitting and standing
(standing)

- The second rak'ah
- recitation of "the Opening" and "the Unity"
 - prayer of supplication
(genuflection)
 - invocation in genuflection
 - takbir on the point of standing
(standing-prostration)
 - invocation in the 1st prostration
 - takbir on the point of sitting
(sitting-prostration)
 - invocation in the 2nd prostration
 - takbir on the point of sitting
(sitting)
 - affirmation of faith
 - greeting of peace

1. In all the rak'ahs of the five daily salats we can have "takbir in a sitting posture" instead of "takbir on the point of sitting".

Noon Salat

(standing)

- intention¹

- takbir of consecration

The first rak'ah - recitation of "the Opening" and "the Unity"

(genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration

- takbir on the point of sitting

(sitting)

- houkalah between sitting and standing

(standing)

The second rak'ah - recitation of "the Opening" and "the Unity"

- prayer of supplication

(genuflection)

- invocation in genuflection

- takbir on the point of standing

1. I perform four rak'ahs of noon salat for an approach to God.

(standing-prostration)

- invocation in the 1st prostration
- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- affirmation of faith
- houkalah between sitting and standing

(standing)

The third
rak'ah

- the four glorifications

(genuflection)

- invocation in genuflection
- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration
- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- houkalah between sitting and standing
- (standing)

The fourth - the four glorifications

rak'ah (genuflection)

- invocation in genuflection
- takbir on the point of standing
(standing-prostration)
- invocation in the 1st prostration
- takbir on the point of sitting
(sitting-prostration)
- invocation in the 2nd prostration
- takbir on the point of sitting
(sitting)
- affirmation of faith
- greeting of peace

Afternoon Salat

(standing)

- intention¹
- takbir of consecration

The first - recitation of "the Opening" and "the Unity"

rak'ah (genuflection)

- invocation in genuflection
- takbir on the point of standing

1. I perform four rak'ahs of afternoon salat for an approach to God.

(standing-prostration)

- invocation in the 1st prostration
- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- houkalah between sitting and standing

(standing)

- The second rak'ah
- recitation of "the Opening" and "the Unity"
 - prayer of supplication

(genuflection)

- invocation in genuflection
- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration
- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- affirmation of faith
- houkalah between sitting and standing

(standing)

The third - the four glorifications

rak'ah (genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration

- takbir on the point of sitting

(sitting)

- houkalah between sitting and standing

(standing)

The fourth - the four glorifications

rak'ah (genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration

- takbir on the point of sitting
(sitting)
- affirmation of faith
- greeting of peace

Evening Salat

(standing)

- intention¹
 - takbir of consecration
- The first rak'ah
- recitation of "the Opening" and "the Unity"
(genuflection)
 - invocation in genuflection
 - takbir on the point of standing
(standing-prostration)
 - invocation in the 1st prostration
 - takbir on the point of sitting
(sitting-prostration)
 - invocation in the 2nd prostration
 - takbir on the point of sitting
(sitting)
 - houkalah between sitting and standing
(standing)

1. I perform three rak'ahs of evening salat for an approach to God.

The second - recitation of "the Opening" and "the Unity"

rak'ah - prayer of supplication

(genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration

- takbir on the point of sitting

(sitting)

- affirmation of faith

- houkalah between sitting and standing

(standing)

The third - the four glorifications

rak'ah (genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting
(sitting)
- affirmation of faith
- greeting of peace

Night Salat

(standing)

- intention¹
 - takbir of consecration
- The first rak'ah
- recitation of "the Opening" and "the Unity"
(genuflection)
 - invocation in genuflection
 - takbir on the point of standing
(standing-prostration)
 - invocation in the 1st prostration
 - takbir on the point of sitting
(sitting-prostration)
 - invocation in the 2nd prostration
 - takbir on the point of sitting
(sitting)
 - houkalah between sitting and standing

1. I perform four rak'ahs of night salat for an approach to God.

(standing)

The second - recitation of "the Opening" and "the Unity"

rak'ah - prayer of supplication

(genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration

- takbir on the point of sitting

(sitting)

- affirmation of faith

- houkalah between sitting and standing

(standing)

The third - the four glorifications

rak'ah (genuflection)

- invocation in genuflection

- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration

- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- houkalah between sitting and standing

(standing)

The fourth
rak'ah

- the four glorifications

(genuflection)

- invocation in genuflection
- takbir on the point of standing

(standing-prostration)

- invocation in the 1st prostration
- takbir on the point of sitting

(sitting-prostration)

- invocation in the 2nd prostration
- takbir on the point of sitting

(sitting)

- affirmation of faith
- greeting of peace

The Postures and Gestures of Salat

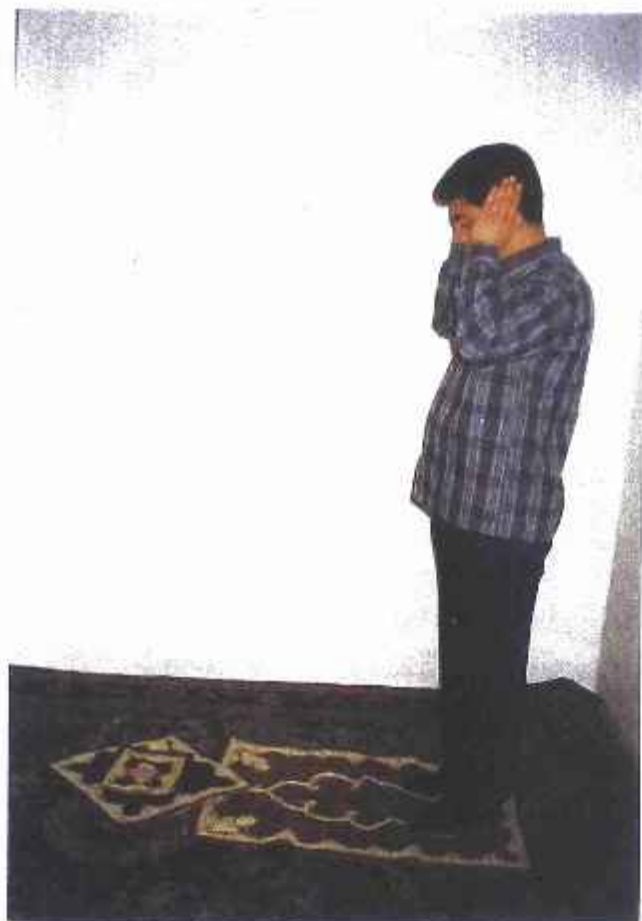
We know that we have the following postures and gestures in the five daily salats.

1. Standing
2. Standing for takbir of consecration
3. Standing for prayer of supplication
4. Genuflection
5. Prostration
6. Sitting

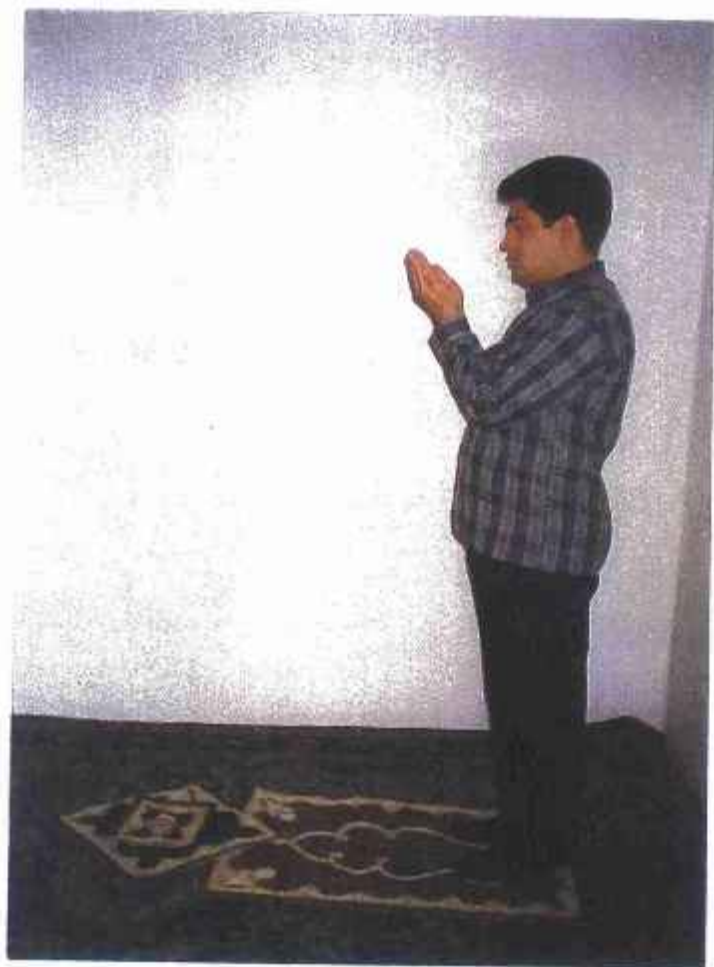
Now, I present the colour photographs of the above-mentioned motions hereunder.



Standing



Standing for takbir of consecration



Standing for prayer of supplication



Genuflection



Prostration



Sitting

Glossary

(Arabic - English)

call to salat	أَذَان
verse	آيَة
recommended	مُسْتَحَبّ
houkalah [haUqalah]	حَوْقَلَة
invocation	ذِكْر
unit / rak'ah /rak'a	رَكْعَة
genuflection / genuflexion	رُكُوع
the four glorifications	التَّسْبِيحَاتُ الْأَرْبَعَة
prostration	سُجُود
greeting of peace	سَلَام
chapter / surah / sura	سُورَة
affirmation of faith	تَشَهُّد
salat / salah	صَلَاة / صَلَاة
morning salat	صَلَاة الصُّبْح
noon salat	صَلَاة الظُّهْر

night salat	صَلَاةُ الْعِشَاءِ
afternoon salat	صَلَاةُ الْعَصْرِ
evening salat	صَلَاةُ الْمَغْرِبِ
major ablution	غُسْلٌ
the Opening	الْفَاتِحَةُ
direction of salat	قِبْلَةٌ
recitation	قِرَاءَةٌ
the Koran / the Qur'an / the Qoran	الْقُرْآنُ
missed	قَضَاءٌ
sitting	قُعُودٌ
prayer of supplication	قُنُوتٌ
call to the beginning of salat	إِقَامَةٌ
standing	قِيَامٌ
takbir	تَكْبِيرٌ
takbir of consecration	تَكْبِيرَةُ الْإِحْرَامِ
intention	نِيَّةٌ
obligatory	وَاجِبٌ
the Unity	التَّوْحِيدُ
minor ablution	وُضُوءٌ
dry ablution	تَيْمُمٌ

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