

Tracing the derivation of prayer positions from Torah, to Temple times, to Modern Practice

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Abstract:

This paper discusses the various forms of bowing and prostration in use in the Mosque and Synagogue. It is not meant to be a full comparison between Rabbinic and Islamic prayer customs but instead to propose a place to begin when seeking correlations in prayers. The groundwork is laid for further research to discern the identity and customs of the Jews of Arabia and the source of additional rabbinic customs that were shared by Muslims. It also opens the possibility that Islamic custom may have influenced medieval rabbinic custom. Of particular interest is the section "Repetition of the Shemonah Esrei" where the calculation of Rabbinic and Islamic Ra'akat's are shown to be the same.

Part I. Introduction

Prostration in the Temple and Synagogue

The bowing in the Temple and Synagogue finds its roots in the Temple custom to bow at each gate in Temple. The relationship between gates and prayer is a common theme in Jewish literature. City gates were the places where courts were set up to regulate commerce and taxes.¹ Similarly the Temple gates had courts that regulated Jewish law and entrance to the Temple grounds.



The custom of bowing at gates may date to the period of the First Temple and perhaps earlier, however it was made mandatory because of events leading to the Hasmonean revolt against the Greeks. The Temple had a series of specialized areas and the Greeks did not recognize such a division of labor in the Temple service. Permission to enter the Holy of Holies was restricted to the High Priest on a single day of the year. Permission to enter the court of the Priests was restricted to the sons of Aaron. Permission to enter the court of Israelites was restricted to those who kept the 613 commandments of the Torah. Permission to enter the court of the Nations was restricted to those who had properly purified themselves and came with the intention to service G-d. When a political dispute led to a military invasion by the Greeks into the Land of Israel, one of the things the Greeks did was to break down the *soreg* (fence) that separated the court of the Israelites from the court of the Nations.

After the Greek invasion was repulsed and the Hasmonean priests returned to Jerusalem and purified the Holy Temple once again, (the story of Chanukah), they enacted a decree that all who come up to the Temple should prostrate themselves opposite these breeches towards the direction of the Holy Temple, in order to deepen the feeling of sanctity and reverence for the Holy Temple amongst all those who come to the hallowed courts of the House of the L-rd.

¹ The Biblical reference to "stranger in your gates" is a reference to foreigners where were accepted by the court and permitted to enter the city.

The Talmud Middoth, Mishnah 2:3 says:

Within it was the *soreg* (fence), ten handbreadths high. There were thirteen breaches in it; these had been originally made by the Kings of Greece, and when they repaired them they enacted that thirteen prostrations should be made facing them.

It could be understood that the requirement was to prostrate at whatever gate a person entered, however we see that some people prostrated *all* of the thirteen gates, or more. Talmud Sheqalim Mishnah 6:1 explains.²

There were in the Temple thirteen chests, thirteen tables and thirteen prostrations. [Members] of the household of Rabban Gamaliel and of R. Hananiah the Chief of Priests, used to prostrate themselves fourteen [times]. And where was the additional [prostration] In front of the store of wood, for thus they had a tradition from their forefathers that the Ark was hidden there.

The necessity to prostrate at multiple gates may have been necessitated by the organization of the Temple. Talmid Middoth, Mishnah 2:2 says:

All who entered the Temple Mount entered by the right and went round [i.e. on entering they turned to the right, even if their immediate objective was to the left, so they had to make a circuit to reach it.]

Each gate served a practical function in the Temple operation. So it is probable that the prayers associated with each gate took on a specific character. Each gate began to symbolize a specific need: water, livelihood, justice, etc.³

Even to this day the custom in the Synagogue of bowing when one passed in front of the Torah Ark is done in remembrance of the Temple gates. The synagogue, which coexisted with the Second Temple, has only one "gate". This was the Torah Ark which symbolized the Gate of Nicanor. The gate of Nicanor was where the Torah was read in the Temple, and Torah Ark where the Torah was stored in the synagogue.



Formal Public Prayer: The Shemonah Esrei

As public prayer began to take on more of a formal nature, the congregants would say the same prayers they said by the gates of the Temple. They would prostrate for each one. They would take three steps backwards and forwards before the start of prayers, and also after the end of the prayers as a symbolic gesture of approaching and leaving the Temple gates. However thirteen prostrations were determined to be a burden to the common people, and besides most worshipers came in by one gate and left by another, so the sages decreed that for common people they would prostrate four times: 1) at the beginning of the "Patriarch's prayer" (gate), 2) at its completion; 3) at the beginning of the "Thanksgiving prayer" (gate), and 4) at its completion. However priests and kings were required to do more.

² See Tosefos on that verse 2:17

³ The Ari z"l, who wrote much later, quotes the Zohar, in saying that the Thirteen Gates represented one for each of the twelve tribes and a thirteenth gate for those who did not know their lineage, converts (and Bnei Noah?). This also seems to indicate a specific character associated with each gate.

The Talmud Berakhot 34a teaches:

Our Rabbis taught: These are the prayers in saying which one bows: The prayer of the Patriarchs, beginning and end, and the [prayer of] thanksgiving, beginning and end... And ordinary person bows as we have mentioned; a high priest at the end of each prayer; a king at the beginning of each prayer and at the end of each prayer.

If one looks at the current *Shemonah Esrei* prayer, it is composed of thirteen prayers as well as six prayers that have to do with events that occurred after the destruction of the Temple. The following table marks in bold, the prayers that were only relevant after the destruction of the Temple, and were probably added at that time.⁴

1. Commemoration of the patriarchs
2. Mightiness of G-d
3. Sanctification of G-d
4. Understanding
5. Penitence
6. Forgiveness
7. Redemption
8. Healing
9. Blessing of the harvest
- 10. Ingathering of the exiles**
- 11. Restoration of the judges**
- 12. Destruction of the sectarians**
13. Rewarding of the righteous
- 14. Rebuilding of Jerusalem**
- 15. Restoring the Kingdom of David**
16. Acceptance of prayer
- 17. Restoration of the Temple Service**
18. Thanksgiving
19. Blessing of priests, prayer for peace

Types of Prostration

The main types of positions that were taken during prayer included: *Breikhah*, *Qam* (*Amidah*), *Qidah*, *Hishtakhaweh*, *Kri'ah*, *Nafilat Apayim*. These terms will be explained in more detail below, however it is worth noting that there is some interchangeability in these terms. The Rambam in Mishneh Torah, Hilchos Tefillah uses the term *Kri'ah* (kneelings) for all of the above, and when referring to *Nafilat Apayim* the Rambam says that either *Qidah* or *Hishtakhaweh* can be performed according to custom (*mihag*).⁵

There seemed to be some discussion as to the nature of *Qidah*, The Talmud Sukkah 53a deems it necessary to explain what is meant by the word *Qidah*:

It was taught: They said of R. Simeon b. Gamaliel...he used to take eight lighted torches [and juggle them]... and when he prostrated himself, he used to dig his two thumbs in the ground, bend down, kiss the ground, and draw himself up again, a feat which no other man could do, *and this is what is meant by Qidah*. Levi showed in the presence of Rabbi what *Qidah* is and as a result, became lame [the tremendous strain dislocated his thigh]...

However the conclusion of the Gemara in Talmud Megilah 22b, Brakhoth 34b and Shavuoth 16b is that:

⁴ It is perhaps worth noting that the Christian Πάτερ ἡμῶν was given in as an answer to the query “teach us how to pray” during the Second Temple period. It is composed of thirteen stanzas, largely corresponding to the *Shemoneh Esrei* prayer, and perhaps corresponding to the thirteen gates of the Temple.

⁵ Mishneh Torah, Hilchos Tefillah

Qidah is [bowing] upon the face, as it says: Then Bath-Sheba bowed with her face to the ground (1 Kings 8:31).

Kri'ah [kneeling] is upon the knees, as it says: From kneeling on his knees. (1 Kings 8:54)

Hishtakhaweh [prostration] is spreading out of hands and feet, as it says: Shall I and thy mother and thy brethren come to prostrate ourselves before these on the ground? (Genesis 37:10).

When comparing Islamic and Rabbinic tradition, at first sight there seems to be a mismatch: 1) *Breichah* (Islamic *Ruku*) is translated as Bless and not as a prayer position. 2) *Qidah* corresponds to Islamic *Sajda*, 3) *Kri'ah* corresponds to Islamic Qu'ud and 4) *Hishtakhaweh*, which is always translated by Onkelos into Aramaic as *Sajda* appears to have no Islamic counterpart. A discussion of these differences and how they came about follows below.

Prostration after the Destruction of the Temple

There appears to be a difference of custom between the Land of Israel and Babylon (outside the Land of Israel). Talmud Megilah 22b says:

The text [above stated] 'Rav happened to be in Babylon on a public fast. He came forward and read in the scroll. He made a blessing before commencing, but made no blessing after finishing. The whole congregation [subsequently] fell on their faces, but Rav did not fall on his face'. Why did not Rav fall on his face? – There was a stone pavement there and it has been taught: 'Neither shall ye place any figured stone in your land to bow down upon it: (Leviticus 26:1) Upon it ye may not bow down in your land, but you may prostrate yourselves on the stones in the Temple'; this teaching is in accord with the opinion of 'Ullah, who said: The Torah [here] is forbidding only a pavement of stone.

If that is the case, why is only Rav mentioned? All the rest should equally have abstained? – It was in front of Rav. But could he not have gone among the congregation and fallen on his face? – He did not want to trouble the congregation [who would all have risen]. Or if you like I can say that Rav usually spread out his hands and feet [when he fell on his face], and he followed the opinion of 'Ulla, who said, The Torah forbade only the spreading out of the hands and feet. But could he not have fallen on his face without spreading out his hands and feet? – He did not care to change his custom. Or if you like I can say that for a distinguished man the rule is different, as laid down by R' Eleazer; for R. Eleazar said: A man of eminence is not permitted to fall on his face unless he is [sure of being] answered like Joshua son of Nun, as it is written, Wherefore now are thou fallen upon thy face. (Joshua 7:10).

From the above episode there are several things that we can learn:

First since we are talking about a fast day, the discussion centers around *Nefilat Apaym* (falling on the face) and not the *Shemoneh Esrei*.

We see that Babylonian Jews did a full prostration (*hishtakhaweh*) for the fast day prayer (*tachnun*).

We see that Rav, from the Land of Israel, remained standing. The first explanation offered is that full prostration on stone floors outside the Temple is forbidden.⁶ We learn that the prohibition is limited to full prostration (spreading out of the hands and feet). We learn that prostration on dirt or dust (where the congregation stood) was not included in the prohibition. We learn that men of importance were not required to do prostration in public.

⁶ Sifra, Behar, end; support the ruling in Megillah 22b

Most importantly we learn that the choice of full prostration (*hishtakhaweh*) or partial prostration (*qidah*) was a matter of personal custom. In fact the commentaries indicate that in the land of Israel the custom was not to prostrate at all. The explanation being that the words "in your land" in the key verse (Leviticus 26:1) indicated that there was a difference between the Land of Israel and outside the Land of Israel, concerning prostration. This prohibition however, seems to have taken effect only after the Temple was destroyed in 70 CE and the Synagogues began to become the center of Jewish life, appearing as *mikdash me'at* (small Temples) with stone floors.

Some historians note that this difference coincides with the rise of Christianity and the need for Jews to differentiate from Christians. But in fact the Christians appeared to have discontinued prostration at the same times as the Jews, for their own reasons.⁷ Jews continued to do an abbreviated prostration without actually touching the ground and Christians knelt without bending forward to touch the ground. In Babylon both partial prostration (*qidah*) and full prostration (*hishtakhaweh/sajda*) continued.

And more details are given by Shevuot 16b:

Rava said: They did not teach this [that if he prostrated himself quickly, without tarrying the period that prostration should take, he is liable] except when he prostrated himself facing inwards; [toward the Holy of Holies in the west]. But if he prostrated himself facing outwards, then only if he tarried is he liable, be if he did not tarry, his not liable... What is considered prostration in which there is tarrying and what is considered prostration in which there is no tarrying? Where there is no tarrying, that is mere kneeling; where there is tarrying, that is the spreading out of hands and feet.

This indicates that "full prostration" (extending arms and legs) included a length of time for it to be liable. This would seem to indicate a qualitative difference between bowing for the *tachnun* prayer and the short "kneeling" done for the *Shemoneh Esrei* blessings.

Halachic Rulings and Modern Practice

Rabbi Mordikhai Eliyahu rules:⁸ From the verse "and the decorated stone do not let be prostrated upon in your land" (Leviticus 26:1) we learn that the Torah forbids us to prostrate with hands and feet spread out on a stone floor. It is forbidden even if we intend to worship properly and not for *avodah zarah*. The Biblical prohibition is limited to the prostration with hands and feet outspread while his face touches the ground). However Rabbi Mordikhai Eliyahu permits the bending-down (*k'ri'ah*) (as in the prayer of the *Shemoneh Esreh*).⁹

The Rama rules¹⁰: By rabbinic decree complete prostration even on a floor not of hewn stone (asphalt or dust). Prostration which is not on stone is permitted when a person tilts a little on his side. *Qida* (kneeling without outstretched limbs) on a stone floor is also forbidden. However it is possible to kneel on a stone floor by covering the surface upon which he will kneel. Some views state that it is preferable to cover the floor no matter what it is made of. This is the source of the general practice to put something on the floor when kneeling, even if it is surfaced with linoleum or carpeting.

⁷ Believing that the destruction of the Temple confirmed the mission of Jesus, they saw no need for prostration during prayer. Christians retained prostration in very limited circumstances related to showing honor to elders and religious leaders.

⁸ Rabbi Mordikhai Eliyahu from *Shabbat b'Shabbato*, edition 1173, parashat Shlah-lekha, 23 in Sivan, 9.6.07, pg 10

⁹ Based on *Mishneh Torah*, *Hilkhos Avoda Zarah* 6:13. The prohibition from the Torah is only against fully prostrating -- face pressed to stone with arms and legs spread out. The only "fence" that Ha'zal established concerning this prohibition was that one can not press his face onto stone outside of the Temple.

¹⁰ Rama, *Orach Chaim* 131:8, *Mishnah Berurah* #40

The sages, would kiss the stones of the land and roll on its dust, but were not prostrating with hands and feet outspread; rather, they were kissing the boulders of the land (Rashi, Ketuboth) and rolling on the dust, and not on stones (Rambam, Melakhim). Therefore, it is forbidden to those who are coming from out of the country to kiss the earth with hands and feet outspread - unless they tilt on their sides, or they separate between themselves and the earth with mats or grasses. It is not allowed to prostrate, to bend-down and kiss the floor of a *beit-ha'netivoh* (airport arrival place) which is made of stones tiled.

We seem from these rulings that there are legal permissions (*heterim*) to permit prostration under certain circumstances: either by leaning on a non-stone floor, or placing a covering like a mat before prostrating. However due to the custom in the Land of Israel of not prostrating at all, because of our mourning for the destruction of the Temple and the gates that played such an important role in the formation of the public prayer, the *Qidah* (partial prostration) of the *Shemonah Esrei*¹¹ became a slight bending of the knees and bowing without touching the floor, and the *Hishtakhaweh* (full prostration) of *Tachnun* became resting the head in the left arm, also without touching the floor. Since the congregation never touched the floor, it was no longer necessary to remove the shoes nor was it necessary to wash the feet before prayer. This is the custom of Rabbinic Jews today.

Babylonian custom persisted in Yemen, at least for the *Tachnun* prayer. However when the vast majority of Yemenite Jews immigrated to the Land of Israel they refrained from this practice during the daily prayers.¹²

The single exception to refraining from prostration was during the High Holiday prayers: on the Day of Atonement, four times, and on New-year's Day once. Although kneeling and prostration are not part of the daily synagogue, the chazzan's *Aleinu* during the Rosh Hashana and Yom Kippur prayers represents the congregations united acceptance of God's sovereignty as we are on the threshold of the most important part of the day's prayers: the combination of Scriptural verses with the shofar blasts. This solemnity and dedication is symbolized by kneeling during *Aleinu*, overriding the mourning for the destruction of the Temple.¹³

There are varying customs: In some congregations everyone kneels and brings his face to the floor; in some, everyone kneels and bows, but does not bring his face to the floor; in some only the chazzan kneels, with or without bringing his face to the floor. In the book "Even Sepir" (page 68) you will find the testimony of a European born Jewish traveler who visited Yemen in the year of 1859. He wrote that that "they fall on their faces, after the Prayer (Amida), stretching out their arms and legs, like the custom of Ashkenazim on Yom haKippurim," This indicates that some European Jews did full prostration as well. The differences in custom do not appear to be due to confusion as to the custom, rather the fact that there were different minhagim in Babylon and the Land of Israel, and even within the Land of Israel when the Temple still stood.¹⁴

¹¹ There are 5 places where one "bends-down" during this prayer (Mishneh Torah, Hilchos Tefilah 5:10). Each time one "bends-down," he should arch his back bending over until his backbone pokes out slightly (Hilchos Tefilah 5:12). One need not bow in this manner if he is unable because it causes him pain (Hilchos Tefilah 5:12). There are some additional reasons why a person may not need to fully bow, usually either because of stress of the situation or stress of the body (Hilchos Tefilah 5:1).

¹² Yemenite Jews as a whole prostrated in the daily part of Jewish prayer called Tachanun until fairly recent times. Some members of the Yemenite Jewish community still practice prostration as inherited from their recent ancestors. See the writings of Mori Yosef Qafekh, such as his commentary on Hilkhoth Tefilah - Sefer Ahavah 5:14; The commentary of Rav Shlomo Tzadoq to the Mishneh Torah, as well as in the '*Shulhhan Arukh haMiqutzar*,' and in English commentary to section in Gemara on *Nafilat Apayim*.

¹³ Artscroll Rosh Hashanah Machzor pg. 550.

¹⁴ Talmud Megillah 22b

Part II

Washing hands, feet, face; rinsing mouth before prayer (רחיצת רגליים וידיים) Hebrew *Rechitzah*, Arabic *Wudu*

The Talmud requires a person to wash his hands before prayer. A person must wash his hands to the wrists before prayer. Therefore, even though he washed his hands in the morning, if his hands touched a place of filth - i.e., a portion of the body which is sweaty and usually covered: he scratched his head, or in the morning, he did not wash them until the wrists - he must wash them again before prayer. (Sotah 39a). The custom is to wash the right hand three times, and then the left hand three times. In addition, the Shulchan Aruch requires that the face be washed and the mouth rinsed upon rising.

Thus with minor differences, the Rabbinic and Islamic custom of washing before prayer parallel each other. The 33rd point of customs recommend by the Sages of Safed include "Some people go to the Mikveh [every morning]. . . a zealous man was asked: why are the prayers of the Jewish People not answered? He answered: because the Jewish People pray without first going to the Mikveh."

It is reasonable to conclude that these washings correspond to washings performed in the Temple, both by the Priests and the worshipers. It has been suggested that washing three times corresponds to the three gates that need to be entered to bring a sacrifice for offering. Thus a Muslim today, washing his hands three times, is doing it in remembrance of the Temple of Solomon.

Removing shoes (חליצת נעלים)

To appear barefooted in the sanctuary was another mode of adoration of the Children of Israel, as may be seen from " And He said: 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" (Exodus 3:5, Acts 7:33) and " And the captain of the LORD'S host said unto Joshua: 'Put off thy shoe from off thy foot; for the place whereon thou standest is holy.' And Joshua did so." (Joshua 5:15).

Even today in the Synagogue, the Cohanim remove shoes before the priestly blessing, out of respect for holiness of the congregation assembled for prayer. (Talmud Sotah 40a)



The underlying idea seems to have been to bring the dust of the street (which was connected with idolatry) into a place of prayer. The Jews of Arabia, following Sadducean custom, prayed like Priests, without shoes. As it says in the Haddith: Sunan Abu-Dawud Book 2, Number 0652: Narrated Aws ibn Thabit al-Ansari: The Apostle of Allah (pbuh) said: Act differently from the Jews, for they do not pray in their sandals or their shoes.

Prohibition to prostrate on stone floors (outside the Temple)

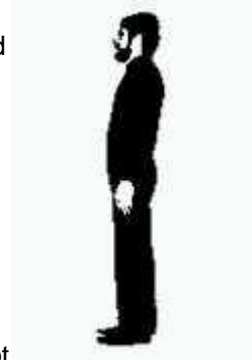
Toward the end of the second century, the Rabbis teachers in Jerusalem, relying on "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God." (Leviticus 26:1), took *hishtakhaweh* as meaning to spread oneself, and taught that it was forbidden outside of the Temple to prostrate oneself upon stone pavement (Sifra, Behar, end; Megilah 22b), in the Land of Israel. The custom of partial prostration (*qida*) in the *Shemoneh Esrei* and full prostration (*hishtakhaweh*) in *Tachnun* become merely a symbolic bow, or resting the head on the hands.

The prostrations continued in Babylon (see "Prostration after the Destruction of the Temple" above). In Babylon, in deference to the custom in Israel, the Sages require the use of a prayer mat, cloth or some other object so as to avoid bowing down directly on stone.

The custom of the Land of Israel (symbolic prostrations) gradually found its way into Babylon and the other lands of the diaspora. It was retained only through the use of a prayer mat, during the high holiday services.

Standing (עמידה) Hebrew Qam, `Amidah, Arabic Qiyam

The standing posture at prayer was "the attitude of the slave before his master" (Shab. 10a). The chief prayer, the Eighteen Benedictions, was, however, always said standing (Mishnah Berakhot 30a). Hence the name `Amidah (Standing) for the Eighteen Benedictions.¹⁵



The prayer is recited standing with feet firmly together, and preferably while facing Jerusalem. In Orthodox public worship, the Shemoneh Esrei is usually first prayed silently by the congregation and is then repeated aloud by the chazzan (reader); the repetition's original purpose was to give illiterate members of the congregation a chance to participate in the collective prayer by answering "Amen." The rules governing the composition and recital of the Amidah are discussed primarily in the Talmud, in Chapters 4-5 of Berakhot; in the Mishneh Torah, in chapters 4-5 of Hilkhot Tefilah; and in the Shulchan Aruch, Laws 89-127.

According to the Haddith: Sahih Bukhari Volume 4, Book 56, Number 664: Narrated 'Aisha: That she used to hate that one should keep his hands on his flanks while praying. She said that the Jew used to do so.

Feet touching (רגל אחת)

The placing of the feet in Rabbinic Tradition is assumed to be close together during the recital of the principal prayer. The Talmud Berakhot 10a says:

R. Jose son of R. Hanina also said in the name of R. Eliezer b. Jacob: When one prays, he should place his feet in proper position, as it says, And their feet were straight feet. (Ezekiel 1:7).

This of course is not the only way to understand this verse. The Islamic haddith have this same custom. The ahaddith say:

Hadhrat Umar (ra) narrates that Rasulullah (saw) said: "Straighten the *sufuf*, line up the shoulders, close the gaps and become tender in the hands of your brothers. Do not leave any gaps for *shaitaan*. Whoever joins the *saff*, Allah will join him. And whoever cuts the *saff* Allah will cut him." (Bukhari & Abu Dawood)

While it is Sunni custom that the worshipers "should stand apart (with his feet) so that there is a distance of four fingers in between them", there are some Salafi who have the custom that the feet should touch. Unlike Rabbinic custom, the Salafi do not say the feet should not touch each other, rather the foot of one person should touch the foot of the person next to him, so as to facilitate "joining shoulder to shoulder".

This concept, by coincidence, is quoted by the prophet Zephania in connection with the true Bnei Noah "For then will I turn clear language to the Nations, that they may all call upon the name of G-d, to serve Him shoulder to shoulder." Zephania 3:9

¹⁵ This receives confirmation in the New Testament where it is said, "The Pharisee stood and prayed" (Luke 18:11); and "they love to pray standing" (Matthew 6:5).

Folding hands in prayer

It was the habit of Rabba (R. Abba b. Joseph) to fold the hands at prayer (Shabbat 10a). This continues to be the custom of many Rabbinic Jews, as well as the Islamic custom.

Raising the hands (נשיאת ידיים) Hebrew Nisiyat Kapayim, Arabic Niyyat

The spreading of the hands at prayer is frequently mentioned in Scripture (Isaiah 1:15, Exodus 9:29). During the Second Temple period, the practice of spreading the hands forward in a wide fashion, as if to request a blessing, was modified such that the hands were raised in the direction of heaven in praise (I Kings 8:22, 54; Lamentations 3:41). When blessing the people in the Temple the priests raised their hands toward heaven; this practice the later, Second Temple, fashion of spreading the hands. But when the priestly benediction was pronounced in the synagogue, where it very early became an essential portion of the public service, the older fashion of spreading the hands horizontally was employed (Mishnah Soṭah, vii. 6).



During the Second Temple period, the hands were raising the hands slightly during the *Pesukei Dezimra*. Today this custom remains only in the Ashrei Prayer during the verse *Poteach et Yadekha*, where Sefardim raise their hands in much the same fashion as is Muslim custom during the recital of *Allahu Akhbar*.

The raising of hand to place them over the eyes while saying the Shema' (Berakhot 13b) may be related, but this would require further investigation.

The custom of the Jews of Arabia was to raise their hands in prayer, similar to the Temple custom. The Haddith says: Sunan Abu-Dawud Book 10, Number 1865: Narrated Jabir ibn Abdullah: was asked about a man who looks at the House (the Ka'bah) and raises his hands (for prayer). He replied: I did not find anyone doing this except the Jews. We performed hajj along with the Apostle of Allah (pbuh), but he did not do so. However modern Islamic custom agrees with Babylonian custom, where the hands are raised partially and briefly during *Ashrei / Allahu Akhbar*.

Swaying a prayers (מנוד ראש)

Possibly the habit of swaying at prayers, mentioned by Judah ha-Levi in the "Cuzari" (ii. 79, 80), was known in the academies as a custom performed during learning, was transplanted into the synagogue. Shmuel ha-Nagid (eleventh century) speak of the practice of swaying while studying. The Talmud Shabbat 104a, specifically mentions swaying of the head during prayers, using the word *manud rosh*. The Arabic lexicographer *Fikh al-lugha* explain *nawadan* (= Hebrew נוד) as "to shake," and applied it to the Jewish mode of shaking the person at prayer or study.

This custom must be a strictly Babylonian custom that was not approved of by Muslims. A haddith refers disparagingly to the *shuckling*, rocking back and forth, of Jews as the shaking of sheep.

Bending at the Waist until the Knees (בריכה) Hebrew *breikhah*, Arabic *ruku*

The source of the *Barchu* prayer is found in three places, before the Shema, and before Zimun. In all these places it is an invitation of a group of people to prayer and in most cases it is a blessing that precedes the study of Torah.

The Rabbinic custom in the *Barchu* before the *Shema* and Torah Readings is to bow from the waist. The Karaites custom is bending of the upper part of the body until the hands touches the knees. The Karaites call it בריכה, *breikha*, which is linguistically related to the word *Barchu*. The Islamic custom and the Karaite



custom are identical and it is reasonable to assume that this is the original Talmudic custom as well. The hands on the knees relating to the word for "knee" *berekh* as well as the word for Blessing. The Islamic term for this position is *ruku*, which is also linguistically related to the word *breikha*.

Partial Prostration: getting down on hands and knees and face (קידה), Hebrew *Qidah*, Arabic *Sajda*

Qidah – "which means to bow upon the face." I Kings 1:31 (Tractate Berachot 34b). It always implies the face (nose) to the ground and as such, it is forbidden to do on a stone floor outside of the temple. In all the verse of the Torah where *Qidah* is mentioned, it is not combined with *nefilah apayim* because that would be redundant.



The position is probably also the posture described in I Kings, xviii. 42, where Elijah at prayer is represented as having "cast himself down upon the earth, and put his face between his knees" (compare Ta'anit 3:8). Other optional forms are mentioned are נשיקה *kissing the floor of the Temple (Sukkat 53a).*

Talmud Berakoth 28b says:

R. Tanhum also said in the name of R. Joshua b. Levi: In saying the Tefillah one should bow down [at the appropriate places] until all the vertebrae in the spinal column are loosened. 'Ulla says: Until an issar¹⁶ of flesh is visible opposite his heart.¹⁷ R. Hanina said: If he simply bows his head, he need do no more. Said Raba: This is only if it hurts him [to stoop] and he shows that he would like to bow down.

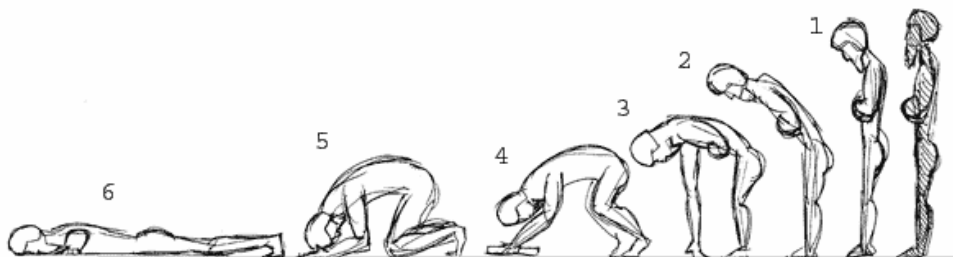
Given that modern Rabbinic tradition bends the knees and bows at the waist, it is probably to interpret that this nominal prostration is a form of *Qida*, and that if the Temple were in existence that *Qida* would be performed today. The Rabbinic nominal "*Qida*" shares with its Islamic counterpart the requirement that one should preferably bow until "one bends all of one's vertebrae" like a bow. (Mishneh Torah, Hilchos Tefilah 5:12),



Ethiopian Jews are known to prostrate at times, especially during their holiday known as 'Sigd,' which itself means prostration in Amharic, Aramaic, and Arabic. See picture at right:

Qida* as a preparation for *Hishtakhaweh

The term "to fall on the face" used in Genesis, 17:3, Numbers, 16:4, Numbers, 16:22, Numbers, 20:6, etc. and also the type of worship on Yom Kippur when the High Priest pronounced the special name of G-d involved a progression of *Nefilah*, *Qida* and *Hishtakhaweh* (falling, bending and prostration). The Talmud Sukkah 53a explains that it was both difficult and dangerous to do:



It was taught: They said of R. Simeon b. Gamaliel...he used to take eight lighted torches [and juggle them]... and when he prostrated himself, he used to dig his two thumbs in the ground,

bend down, kiss the ground, and draw himself up again, a feat which no other man could do, and this is what is meant by Qidah. Levi showed in the presence of Rabbi what Qidah is and as a result, became lame [the tremendous strain dislocated his thigh]...

Full Prostration (השתחויה) Hebrew *Hishtakhaweh*, Arabic *Sajda*

The most prominent prayer position mentioned in Scripture is full prostration, lying prone with the face touching the ground. The Hebrew word for this gesture is *histakhaweh* ("to prostrate oneself"), (Genesis 37:10, Berachot 34b) usually combined with *nefilah* ("to fall down in surprise"; Joshua 5:14; Job 1:20); at other times preceded by the above mentioned partial prostration *qida* ("to bend the knee"). Often full prostration was preceded by partial prostration on hands, knees and head.



Hishtahawayah was the most common one in the Second Temple, especially as connected with the sacrificial service. After every sacrifice the priests had to make the full prostration (Mishnah Tamid, vi. 1, 2). Indeed, when the Temple was destroyed, full prostration ceased almost entirely (except for *Tachanun*, see below "To fall on the face")

In addition, every worshiper to the Court of the Nations would have up to thirteen full prostrations to perform, with the hands and feet spread out and the face touching the ground (Mishnah Sheqalim 6:1,3). A further form of the *hishtakhaweh* is the *nefilat apayim* the sudden and complete prostration with the face to the ground, which took place only once a year, on the Day of Atonement, when the high priest pronounced the Ineffable Name. When the worshipers heard this, they all threw themselves on the ground (Yerushalmi Yoma, 40d, The Mishnah in Babylonian Yoma 66a).

After the destruction of the Temple, the custom in the Land of Israel converted partial and full prostrations into symbolic motions, and in Babylon were prostration continued, full prostration was discontinued except for *tachanun* and high holidays (Baba Metzia 59b, with reference to Eliezer b. Hyrcanus). Thus it came about, some decades later, that when Rav, the founder of rabbinical learning in Babylonia, returned to his home from Palestine, he remained standing in the synagogue when all others threw themselves prostrate on the ground (Megilah 22b).

Kneeling (כריעה) Hebrew *Kri'ah*, Arabic *Qu'ud sitting*

Keriah – "which means going down on the knees.", I Kings 8:54 (Tractate Berachot 34b). It can be either sitting on the knees or not.

The act of kneeling is a token of submission (I Kings, viii. 54; Ezra, ix. 6, and other passages). The passage in I Kings. 19:18, referring to kneeling down, must be understood as applying to prostrate adoration, which was preceded, as already stated, by a bending of the knee. This means that *Kri'ah* was used generally for a variety of positions. This is the case of where in the Rambam Hilchos Tefilah, and elsewhere, the word *Kri'ah* is used as a general term for all prayer positions that involve bending in some form.



Kri'ah proper, probably refers to custom in Islamic tradition of sitting solemnly, during a portion of the prayer, in an attitude in which the head can easily touch the ground. Probably the passage, II Sam. vii. 18—where it is stated that King

David went into the house of the Lord and sat there—is to be similarly explained as referring to a peculiar and solemn mode of sitting.

The prayer Aleinu specifically makes reference to *kr'iah* (kneel), *hishtakhaweh* (full prostration) and *modim* (testimony, shahada).

Giving Shalom and three steps back (עשה שלום) **Hebrew *Oseh Shalom*, Arabic *Salaamu 'alaikum***

In a Haddith by Ah (ra), the Prophet said: "The key to the prayer is cleanliness and its consecrated state is Takbeer, and its conclusion is Tasleem." As-Salaam is to announce the end of Salaah by saying "As-Salaamu 'Alaikum warahmatullaah," turning the face to the right shoulder, and As-Salaamu 'Alaikum warahmatullaah," turning the face to the left shoulder.

The Gemara (Yoma 53b) teaches that upon concluding Shemoneh Esrei, one should retreat in a respectful manner. "Rabbi Alexanderi said in the name of Rabbi Yehoshua ben Levi: "After praying one must take three steps back, and then bid shalom [peace, i.e., farewell]..." and "We learned this also [in a beraita]: "After praying, one must take three steps back and then bid shalom; if he fails to do so, it would have been better had he not prayed at all..."

The Gemara concludes that after taking three steps backwards, one should "bid shalom," first to the left, and then to the right. However there were differing customs. "In the name of Shemaya, they said that one should give shalom to the right and then to the left, as it is said (Devarim 33:2) "From His right [hand] a fiery law for them;" and it is said (Tehillim 91:7) "A thousand will fall at your side and a myriad at your right..." Rava saw Abbaye giving shalom to his own right first. He said, "Do you think it means YOUR right side? I meant your LEFT side, which is the right of the Holy One, Blessed be He." Rav Chiyya son of Rav Huna said: "I saw that Abbaye and Rava would step three steps in a single bow." At the end of the Shemonah Esreh prayer Jews look to the left and to the right saying "*Oseh shalom bimromav, Hu yaseh shalom, alenu ve'al kol Yisrael*"

Modern Rabbinic custom is to say "Shalom" to the LEFT first, and Islamic custom was to say "Shalom" to the RIGHT first.

Repetition of the Shemonah Esrei

It is the custom in the synagogue to almost always say the Shemonah Esrei twice: First silently for those who wish to pray their own prayers, and then again led by a prayer leader. This repetition was so that those who were unfamiliar with the prayers may say them together with the prayer leader. In this way we have today a unit of prayer in both the Synagogue and Mosque which includes four prostrations, two at the beginning and two at the end, repeated for a minimum of two times.

The Islamic unit of prayer is a ra'akat. The raka'ah can be described as follows:

1. Standing
2. Saying *Fatiha* the first surah of the Qur'an
3. Bowing down with hands resting on knees (ruku)
4. Standing up from bowing
5. Going in prostration (sajdah) once
6. Lifting the face up from prostration but sitting on the ground
7. Doing a second prostration (sajdah) and then standing up

Points 1-7 define one raka'ah. The shortest Muslim prayer must have two raka'ats, so like the repetition of the Shemoneh Esrei it has total of four prostrations.

But the correspondence goes further than that. The Jews of Arabia held like Rabbi Joshua ben Levi who taught: "The Tefilloth were arranged to be said in between the two times we recite *Kriyas Shema* each day." (Talmud Brakhoth 4b). It is reasonable to assume that this was Sadducean custom as well, because it reflects a literalist tendency, i.e. that Scripture declares that the *Shema* prayer should be said when rising up and lying down to sleep. This means that main fulfillment of the commandment to recite

the *Shema* and its accompanying blessings were said in the morning and evening, raising the number of prayers from three to five. These people did not “combine *Geulah* with *Tefillah*”, but recited five mandatory prayers, instead of three.

This of course means that according to this custom the *Shemonei Esrei* prayer did not have any preparatory prayers. There is a teaching that Prayer should be preceded by Torah learning. So those who fulfilled the commandment of reciting the *Shema* upon rising and going to sleep, would recite the *Shema* before the three regular prayers as preparatory material and in fulfillment of the commandment to precede Torah learning by prayer. In recognition of this custom, the Sages instituted that the *Barchu* prayer should be recited before reading the *Shema* in the same way the *Barchu* prayer is said before each reading of the Torah.

In order that each prayer should be preceded by Torah learning, *Barchu* and one paragraph of the *Shema* and its prayers was said before each repetition of the *Shemoneh Esrei*, and it is reasonable to assume before each prostration. This is called *Lifros et HaShema*, to recite the *Shema* as Torah learning in pieces before each prostration (Talmud Megila 4a).

Here is a map of the bowing in Jewish prayer according to modern Rabbinic Tradition. It is no longer our custom to *Lifros et HaShema*, with the exception of saying *Barchu* after the sunset prayer to invite and additional prostration. It is the custom of those (even today) to say *Barchu* to recite only the first three blessings of the *Shemoneh Esrei*. One could speculate that this would be a single prostration, corresponding to a 3rd raka'at, a custom that Islam continues to observe.

Prostrations according to modern Rabbinic Tradition without *Lifros et HaShema*.

dawn prayer		blessings, shema
morning prayer	4 raka'at	1) barkhu (RUKU), full shema, patriarchs begin (SAJDA), end (SAJDA) 2) thanksgiving begin (SAJDA), end (SAJDA) <i>chazarat hashatz</i> 3) patriarchs begin (SAJDA), end (SAJDA) 4) thanksgiving begin (SAJDA), end (SAJDA)
afternoon prayer	4 raka'at	1) patriarchs begin (SAJDA), end (SAJDA) 2) thanksgiving begin (SAJDA), end (SAJDA) <i>chazarat hashatz</i> 3) patriarchs begin (SAJDA), end (SAJDA) 4) thanksgiving begin (SAJDA), end (SAJDA)
sunset prayer	3 raka'at	1) barkhu (RUKU), full shema, patriarchs begin (SAJDA), end (SAJDA) 2) thanksgiving begin (SAJDA), end (SAJDA) 3) barkhu (RUKU)
night prayer		shema

Prostrations according to *Lifros et HaShema*.

dawn prayer		blessings, full shema
morning prayer	4 raka'at	1) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA) 2) barkhu (RUKU), shema, thanksgiving begin (SAJDA), end (SAJDA) <i>chazarat hashatz</i> 3) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA) 4) barkhu (RUKU), shema, thanksgiving begin (SAJDA), end (SAJDA)
afternoon prayer	4 raka'at	1) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA) 2) barkhu (RUKU), shema, thanksgiving begin (SAJDA), end (SAJDA) <i>chazarat hashatz</i> 3) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA) 4) barkhu (RUKU), shema, thanksgiving begin (SAJDA), end (SAJDA)
sunset prayer	3 raka'at	1) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA) 2) barkhu (RUKU), shema, thanksgiving begin (SAJDA), end (SAJDA) 3) barkhu (RUKU), shema, patriarchs begin (SAJDA), end (SAJDA)
night prayer		full shema

It is interesting to note the place of the Shema corresponds exactly to the place where *Fatiha* the first surah of the Qur'an is recited. This means that the Ruku prayer is essentially a Blessing of the Torah before reading a section from the Scriptures!

Rabbinic Tradition appears to be aware of this custom, and continues to hold it as valid. When in Spain the Sefardim tried to combine the repetition of the Shemoneh Esrei into a single recital, with the silent and public recitations being recited together – ostensibly because everyone now knew the prayers and no longer needed prompting from the prayer leader – this custom was vigorously condemned, and the number of prostration remained fixed.

There seems to be some confusion as to whether the Rabbinic Modim prayer is a Ruku (bend at waist) or a Sajda (knees, hands and head on floor). According to the Mishnah the four prostrations in the Shemoneh Esrei are to be the same. Only if following the custom of *Lifros et HaShema* would a barkhu (ruku) be inserted. However almost all modern authorities say that *Modim* involves only bending at the waist and that there is a fifth "Sajda" prostration at *Oseh Shalom*. While disagreeing with the Gemara, this formation of prayer positions would allow a Jew to pray together with a group of Islamic worshipers, without drawing attention to himself. There are times in Jewish history, during persecutions, where such anonymity might be desirable.

To fall on the face (נפילת אפים) **Hebrew *nefilat apayim***

The Rambam states prostration (with one's body pressed flat to the earth) should be practiced at the end of the Amidah, recited thrice daily. Here he is referring to the Tachanun prayer. Originally a full prostration, had been modified as early as the time of the Geonim into a mere bowing the head forward upon the arm. It is possible that this prayer has no apparent correspondence to Islamic prayer is due the reticence of for public confession as a part of Islamic public prayer.¹⁶

Rabbi Eli'ezer Melamed said "falling nose-ward" / *nefilat apaiyim* - was originally a reference to the act placing one's nose to the ground while bowing.¹⁷ It is based on "And Moses heard and he fell upon his face" (Numbers 16:4) From the scriptural times, unrelated to the Temple service, they were accustomed to say the prayer of *nefilat apaiyim* in full prostration (*histahhawe*) or partial prostration (*qida*). In prostration the one praying falls upon the ground with his entire body, with his hands and feet spread-out on the ground.

Unlike the full prostration associated with the consummation of a Temple Sacrifice, the full prostration associated with Tachanun was to hide one's face out of fear and shame before God. In many communities they are accustomed to cover the face with a garment. And if he does not have long sleeves, he shall not make do with hiding his head on his forearm, since the forearm and the face are one body, and the body can not cover itself. And if there is a scarf in his hand, he shall place [it] on his forearm and hide (*yilit*) his face in it. And if he does not have a scarf, he shall fall upon his bare forearm; and if there is a table there, he shall lean his head and his forearm upon it - thus the table will be considered as the essential covering for his face. And for one who has long sleeves, it is best that he place his forearm and his face on the table, and if he needs the help of a prayer-book, he shall draw the prayer-book near to his face, and thus the prayer-book shall also hide his face.¹⁸

How completely the Church ritual of early times was dominated by the Synagogue is shown by the usage prevalent in the Christian Church, and mentioned by Tertullian ("De Corona Militis," iii.), that on Sunday, and during the whole week of Pentecost, prayer was not to be said "kneeling". The synagogal custom

¹⁶ Based on an article " Path of Abraham, Prayer Of Our Fathers" by sagavyah on blogspot.com

¹⁷ published in the weekly pamphlet "Ma'at min haOhr" for the Torah section of Qorahh, 29 in the month of Siwan in the year 5767 / 2007

¹⁸ Y'ueen Pnini halakha - Prayer / Tefila Kaf-Alef, Dalet, 4

(*minhag*), as old as the first Christian century, omits the prostration on all festivals and semi-festivals (B. M. 59b).

Appendix I.

	Torah	3 rd CE Aramaic	Rabbinic	Arabic
Rising to pray	qam	qam		qiyam
Standing prayer (as slave before master)	`amad	tzaluta	`amidah tefilah	tzalat (salat)
Raising hands	nisiyat kapayim prisat kapayim	nisiyat kapayim	nisiyat kapayim ¹⁹	niyyat
Bowing down with hands resting on knees (expressing recognition)	berekha	berekha	barkhu <i>torah blessing</i>	ruku
Feet, Hands and Face to ground (expressing submission)	qida	qida	<i>four times during `amidah</i> ²⁰	sajda <i>four times each raqat</i>
Full Prostration arms, legs spread no face to ground (after sacrifice)	hishtakhawah	sajda	- ²¹	-
Kneeling, supplicating prayer	Kri`ah <i>hands outstretch- ed, not sitting on feet</i>	Kri`ah ²²	`alenu	qu'ud <i>sitting on feet</i>
Taking leave	shalom	shalom	<i>oseh shalom</i>	<i>salaamu 'alaikum</i>
Face to the ground (petition for forgiveness)	nifilat apayim	nifilat apayim	<i>face rests on arm during tachnun</i> ²³	<i>salatul tasbih</i>

¹⁹ Originally arms were raised during *pesukei dizimrei*. This was discontinued when the Temple was destroyed.. This custom still survives in Jewish custom when raising hands for *shema* and *ashrei* prayer.

²⁰ When the Temple was destroyed, in the Land of Israel *qida* became slight movements of knees and head. It continued in Babylon as partial prostration (the way Muslims do it today).

²¹ When the Temple sacrifices ceased, full prostration *sajda* no longer occurred. This caused a shift in terminology, *qida* took on the name *sajda* and *khri`ah* took on the name *qu'ud* (*qida*).

²² When the Temple was destroyed, Jews ceased to outstretch hands, although Christians retained this custom.

²³ The Rambam says that tachnun should be either *qida* or *hishtakaveh* with *nefilah apaym*. This is continued where *qida* during *shemoneh esreh* was discontinued, because this prostration was not dependant on the sacrifices. Modern custom is only to do partial prostration only on Rosh Hashanah and Yom Kippur.

Appendix II

Correspondence between Islamic and Rabbinic Prayer

Morning, Afternoon, Sunset Prayer		Continued	
<i>Adnan</i> , call to prayer		<i>Sudjood</i> Prostrate, touch forehead, nose and palms to ground	<i>Sudjood</i> : Patriarch Take three steps back and then forward Bend knees slightly, bend at waist until back arched.
<i>Wudu</i> wash hands, mouth, nose, face, arms, head, feet three times)	Wash hands three times	<i>Qu'ud</i> : Rise to sitting position, looking at lap.	Rise to standing position
<i>Qibla</i> Face the direction of Mecca	<i>Qibla</i> Face the direction of Jerusalem	<i>Sudjood</i> Prostrate, touch forehead, nose and palms to ground	<i>Sudjood</i> Bend knees slightly, bend at waist until back is arched.
Stand erect, head down, hands at sides, feet spread, touching person next to you	Sitting or Standing	Return to standing position recite al-Fatiha	Rise to standing position
<i>Iqama</i> private call to prayer	<i>Pesukei Dezimra</i> hymnal verses	<i>Ruk'u</i> : Hands drop to sides; bend from waist, hands on knees, back parallel to ground; look at feet	<i>Modim</i> : Hands drop to sides; bend from waist, back parallel to ground; look at feet
<i>Niyat</i> Express intent to perform Salaat. Bring hands to ears, palms forward, thumbs behind earlobes	Express intent <i>Leshem yichud</i> before Baruch She' amar. Ashrei Prayer, Lift hands at "Poteach et yadecha"	<i>Qauma</i> : Rise from bending to standing, arms at sides	Rise from bending to standing, arms at sides
<i>Qiyam</i> Standing, Place right hand over left		<i>Sudjood</i> : Prostrate, touch forehead, nose and palms to ground	<i>Sudjood</i> : Bend knees slightly, bend at waist until back is arched.
<i>Fatiha</i> Recite aloud the first surah of the Qur'an		<i>Qu'ud</i> : Rise to sitting position, looking at lap.	Rise to standing position
<i>Ruk'u</i> : Hands drop to sides; bend from waist, hands on knees, back parallel to ground; look at feet	<i>Barkhu</i> : Hands drop to sides; bend from waist, back parallel to ground; look at feet	<i>Sudjood</i> : Prostrate again, touch forehead, nose and palms to ground	<i>Sudjood</i> : Bend knees slightly, bend at waist until back is arched. Take three steps back and then forward
<i>Qauma</i> : Rise from bending to standing, arms at sides	Rise from bending to sitting position	<i>Salaamu</i> : Prayer for peace on the family of the Prophet (pbuh) and Muslims	<i>Sim Shalom</i> : Prayer for peace on Israel
	<i>Shema</i> : Hear O' Israel, the L-rd your G-d, the L-rd is One.		<i>Oseh Shalom</i> : Look over left shoulder (toward angel), then the right (toward angel)
	<i>Qiyam (Amidah)</i> Standing, Place right hand over left, feet touching	Repetition dawn prayer: 2 raka'at morning prayer: 4 raka'at afternoon prayer: 4 raka'at sunset prayer: 3 raka'at night prayer: 4 raka'at	Repetition dawn prayer: shema morning prayer: 4 raka'at ²⁴ afternoon prayer: 4 raka'at sunset prayer: 3 raka'at ²⁵ night prayer: shema
		<i>Salaamu 'alaikum</i> : Look over right shoulder (toward the angel recording good deeds), then the left (angel recording wrongful deeds)	
		<i>Salatul Tasbih</i>	<i>Tachnun</i> : face rests on arm during. (Originally full prostration)

²⁴ A raka'at is a set of bending at the waist, and then two partial prostrations. One repetition of the *Shemonah Esrei* contains two raka'ats.

²⁵ The sunset (ma'ariv) prayer has one repetition of the *Shemoneh Esrei* (2 raka'ats) and *Barchu* after 'Alenu (1 raka'at) for a total of 3 raka'ats.

Appendix III
Islamic and Rabbinic Raka'at

Hebrew Prayer	Name of prayer in Hebrew	Jewish Prayer Position	Islamic Prayer Position	Islamic Prayer
	2,4,4,3,1			2,4,4,3,2
Brochos	<i>Modeh Ani</i>			
	<i>Torah verses</i>			
	<i>Brochos upon rising</i>			
	<i>Birchas HaTorah</i>	Stand	Ruku	Fajr 1st Raka'ah
	<i>Brochos</i>			
	<i>Shema'</i>			
	<i>Korbanos</i>			
Shakharis	<i>Baruch She'amar</i>	Stand	Sujud Sujud	
	<i>VeYevarech David (Shema')</i>	Stand	Ruku	2nd Raka'ah
	<i>Yishtabach</i>	Stand	Sujud Sujud	
	<i>Barkhu</i>	Ruku	Ruku	Dhukhar 1st Raka'ah
	<i>Shema'</i>			
	<i>Avos</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Modim</i>	Ruku	Ruku	2nd Raka'ah
	<i>Hoda'ah</i>	half-Sujud half-Sujud	Sujud Sujud	
	*		Ruku	3rd Raka'ah
	<i>Avos</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Modim</i>	Ruku	Ruku	4th Raka'ah
	<i>Hoda'ah</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Barkhu</i>	Ruku		Asr 1st Raka'ah
	<i>Alenu</i>			
	<i>Torah learning</i>			
Mincha	<i>Ashrei</i>			
	<i>Avos</i>	half-Sujud half-Sujud	Sujud Sujud	

	<i>Modim</i>	Ruku	Ruku	2nd Raka'ah
	<i>Hoda'ah</i>	half-Sujud half-Sujud	Sujud Sujud	
	*		Ruku	3rd Raka'ah
	<i>Avos</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Modim</i>	Ruku	Ruku	4th Raka'ah
	<i>Hoda'ah</i>	half-Sujud half-Sujud	Sujud Sujud	
Ma'ariv	<i>Barkhu</i>	Ruku	Ruku	Maghrib 1st Raka'ah
	<i>Shema'</i>			
	<i>Ashrei</i>			
	<i>Avos</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Modim</i>	Ruku	Ruku	2nd Raka'ah
	<i>Hoda'ah</i>	half-Sujud half-Sujud	Sujud Sujud	
	<i>Barkhu</i>	Ruku	Ruku	3rd Raka'ah
	<i>Ma'yin Sheva'</i>	half-Sujud half-Sujud	Sujud Sujud	
Shema' al Mitah	*	Stand	Ruku	Isha'a
	<i>Shema'</i>			
	<i>HaMapil</i>	Stand	Sujud Sujud	1st Raka'ah
	*		Ruku	
	*		Sujud Sujud	2nd Raka'ah

Appendix IV Islamic and Rabbinic Prayer Times

Fajr (فجر)	Dawn when "white thread can be distinguished by you from a black one" to sunrise	Brochos (ברכות)	Dawn when "one can distinguish between blue and white." to the first quarter of the day
Shuchar (ظهر)	After true noon until Asr Afternoon. According to Imam Abu Hanifa, " <i>Asr starts when the shadow of an object becomes twice its height (plus the length of its shadow at the start time of Shuhar).</i> " For the rest of Imams, " <i>Asr starts when the shadow of an object becomes equal to its length (plus the length of its shadow at the start time of Shuhar).</i> " Asr ends as the sun begins to set.	Shacharit (שחרית)	From Sunrise to the first third of the day. Afternoon. 1/2 hour after true noon to last quarter of the day. Ideally, one should complete the prayers before sunset, although many authorities permit reciting Mincha until nightfall.
Asr (عصر)	According to Shia Muslims, 'Asr prayer has no set times but is performed from mid-day. Shuhar and 'Asr prayers must be performed before sunset, and the time for 'Asr prayer starts after Shuhar has been performed. After sunset, until dusk	Ashrei (אשרי) Mincha	After nightfall, until midnight
Maghrib (مغرب)	According to Shia Muslims, Maghrib prayers must be performed before midnight Dusk until dawn	Ma'ariv (מעריב)	Dusk until dawn.
Isha'a (عشاء)	According to Shia Muslims, 'Ishaa prayer has no set times but is performed from mid-day until midnight. 'Ishaa prayer can start after Maghrib has been performed, as long as no more light remains in the western sky signifying the arrival of the true night.	Shema (קריא שמע)	

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