



THE BOOK

OF

PRAYER

(Kitaab-ul-Salaat)

by

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(may Allah increase his beneficence)

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I N D E X

[Glossary](#)

[CHAPTER 1](#)

What is Prayer?

The Importance of Prayer

The Sin Of Letting The Prayer Lapse
The Blessings Of Prayer
The Excellence Of Offering Prayer In Congregation
The Importance Of Reverence And Humility
Prayer Makes One Pious
Being Certain That The Prayer Has Been Accepted
The Prayers Of The Pious

CHAPTER 2

Cleanliness (Taharat)

The Water To Be Used

Ablution (Wuzu)

The Obligations In Ablution (Wuzu)

The Sunnah (Prophet's Traditions) In Ablution
The Method Of Performing Ablution
Things That Break The Ablution

Excellence of Using Miswaak

Bathing (Ghusl)

The Obligations In Bathing
Bathing According To Sunnah
Things That Make Bathing Compulsory

Tayammum

The Time For Tayammum
Method And Important Rules Regarding Tayammum

Purifying Impure Clothes

CHAPTER 3

The Call For Prayer (Azaan)

The Number Of Rakaats In Each Prayer

The Conditions Of Prayer

Times When Prayer Is Prohibited

CHAPTER 4

Offering Prayer According To Sunnah

Obligatory (Farz) Acts In Prayer

The Essentials (Wajibaat) Of Prayer

**Sajdah Sahv
The Sunnah Acts In Prayer**

What Invalidates The Prayer

Undesirable / Disliked Acts (Makrooh) In Prayer

Rules Regarding Crossing Someone Involved In Prayer

Etiquettes Of The Mosque

Rules Of Congregational Prayer

The Witr Prayer And Qunoot Supplication

The Friday Prayer

Prayer Of The 2 Eids

**Offering The Eid Prayer
The Funeral Prayer
The Method Of Funeral Prayer
The Taraweeh Prayer In Ramadan**

CHAPTER 5

The Lapsed (Qada) Prayer

Prayers Of The Sick

Prayers On A Journey

CHAPTER 6

The Voluntary Prayers

Tahiyyat ulWuzu

Tahiyyat ulMasjid

The Tahajjud Prayer

The Ishraaq Prayer

The Chaasht Prayer

The Awwaabeen Prayer

The Journey Prayer

The Prayer of Repentance

The Tasbeeh Prayer

The Need Prayer (Salaat ulHaajat)

The Istikharah Prayer (for knowing what is suitable).

CHAPTER 7

Recitation Of The Qurān

The Prostration For Qurān Recitation.

CHAPTER 8

The Night Vigil

CHAPTER 9

The Pure Words (Kalemaate Tayyebaat)

CHAPTER 10

Some Sunnah Supplications

GLOSSARY

For easier comprehension, please read and understand the meanings of the following words, which are oft repeated in this book.

Salaat or Namaaz The customary Prayer of Muslims.

Imaam Leader of the congregation in Prayer.

Azaan The call to Prayer

Muazzin One who announces the □Azaan□

Iqamah Announcement that the congregational Prayer has been established.

Khutbah The sermon.

Niyah Intention.

Farz Obligatory.

Wajib Essential, mandatory.

Sunnah The tradition of the Holy Prophet (peace and blessings be upon him). Muakkadah Emphasised.

Ghair Muakkadah Non-emphasised.

Nafil Voluntary or additional.

Wuzu Ablution (with water.)

Ghusl A bath (with water)

Masah To stroke (wipe) or rub gently over.

Miswaak A small branch or stem, used for brushing teeth.

Khilaal Act of removing dirt or particles (e.g. stuck between teeth, toes)

Tayammum An alternate to ablution / bath, by using soil or like matter.

Makrooh An act that is disliked / disapproved.

Kalemah Any meaningful phrase.

Tayyeb or Tayyebah Pure

Janabah State of greater impurity due to sexual defilement.

Mustahab Recommended, better

Makrooh Tahreemi An act that is strongly disliked, close to forbidden.

Haraam Forbidden / prohibited.

Rakaat A single round / cycle of all bodily actions within a Prayer.

Taawuz Seeking Allah's refuge

Tasmiyah Reciting Bismillah Shareef

Tasmeey A remembrance during Prayer, while rising from the bow.

Tasbeeh A remembrance proclaiming Allah's purity.

Dua Supplication.

Tahmeed. A remembrance praising Allah.

Important Note : Arabic text from Qur'an and Sunnah have been transliterated into English, in italic form. However it is not possible to pronounce the words correctly from transliteration (especially similar sounding alphabets) and readers are advised to learn these from the Arabic text.



CHAPTER 1

WHAT IS SALAAT (PRAYER)?

The Prayer is:

The coolness of the eyes of the Holy Prophet Mohammed (peace and blessings be upon him)

A pillar of religion

The key to paradise

The spiritual ascent of the faithful believer.

The greater Jihad (holy war)

A sign of faith

Light of the heart

The radiance of the face

The nourishment of the soul.

The Prayer is:

A cause of blessings in the house

A cause of abundance in provision

Cure for ailments of the body and soul

A light in the gloom of the grave

A canopy in the hot sun on the Day of Resurrection

The Prayer is:

An entertainer of the heart amidst the fear of the grave

A swift carrier across the thin bridge on the Day of Resurrection

A means of attaining forgiveness from sins

A barrier between hell and the offerer of Prayers

A repeller of the devil

A bestower of Allah's proximity and His favour.

After proper acceptance of faith and its inherent beliefs, i.e. the recitation of the Pure Words (Kalemah Tayyebah), the most important duty is that of offering the Prayer.

The Holy Prophet (peace and blessings be upon him) has stated: "The first duty that Allah, the Supreme, has ordained upon my nation is that of offering Prayer, and indeed Prayer is the first thing that will be taken account of on the Day of Resurrection."

It is also reported in the Hadith that, "Whoever keeps the Prayer established, has kept his religion established - and whoever leaves Prayer has demolished religion".

It is reported by Syedna Abu Hurairah (may Allah be well pleased with him) that the Holy Prophet (peace and blessings be upon him) said: □Allah the Supreme states, 'O the son of Adam! Free yourself for My worship, I shall fill your heart with content - and if you do not do so, I shall make you busy in several affairs but not remove your poverty.' " (Mishkaat ul Masabeeh, Ibn Majah)

"Be content with five things before (the advent of) the other five: Youth before old age, good health before sickness, prosperity before poverty, spare time before indulgence in affairs, and life before death." (Hadith reported in Tirmizi)

Regrettably, the Muslims of this age have forgotten Prayer. Most people simply do not have the time for it, whereas some people do offer their Prayers but do not know the proper way of offering it. It is imperative to learn the correct way of offering the Prayer, and to offer all the 5 Obligatory Prayers with the congregation.

This concise book attempts to highlight the importance, excellence, mode and rules of Prayer from the Holy Qur'an, Hadith, books of Hanafi Jurisprudence, Fatawa Razvia and Bahaare Shariat. May Allah grant all Muslims the guidance to seek religious knowledge and to act upon it - Aameen (and through the supplications of the Holy Prophet - peace and blessings be upon him).

THE IMPORTANCE OF PRAYER (SALAAT)

The importance of establishing Prayer has been mentioned in the Holy Qur'an and Hadith, on several occasions:-

Allah the Supreme states in the Holy Qur'an: □ And keep the Prayer established, and pay the charity, and bow your heads with those who bow (*in Prayer*). □ (Surah Baqarah)

On another occasion, it is stated: □ Guard all your Prayers, and the middle Prayer; and stand with reverence before Allah. □ (Surah Baqarah)

On yet another occasion, it is stated: □ And keep the Prayer established at the two ends of the day and in some parts of the night. □ (Surah Hud)

The "two ends of the day" mean the morning and evening. The time before noon is classified as morning and the time after it is classified as evening. The Morning Prayer is the Dawn (Fajr) Prayer, and the Prayers of the evening are the Afternoon (Zohr) and the Evening (Asr) Prayers. The Prayers for the night are the Sunset (Maghrib) and the Night (Isha) Prayers. (Tafseer Khazain ul Irfan)

The Holy Qur'an classifies Prayer as an act that is opposite to the habits of polytheists. It states, □ Inclining towards Him - and fear Him, and keep the Prayer established, and never be of the polytheists. □ (Surah Ruum)

In other words, not offering the Prayer is to be like the polytheists. This is further confirmed by the words of the Holy Prophet (peace and blessings be upon him) "The entity that lies between a bondman and disbelief, is the abandonment of Prayer." (Saheeh Muslim)

The Holy Qur'an warns those who abandon Prayer, in the following words: □ And after them came the unworthy successors who squandered Prayer and pursued their own desires, so they will soon encounter the forest of Gai in hell. □ (Surah Maryam)

□ Gai □ is a well in the lowest part of hell, in which accumulates the pus of its inhabitants. It is also mentioned that □ Gai □ is the hottest and deepest part of hell. This is the well which Allah opens up whenever the heat of hell lessens, causing the fire of hell to rage again. This well is the destination of those who abandon Prayer □ and adulterers, drunkards, usurers and those who hurt their parents.

The Holy Qur'an has mentioned a trait of the hypocrites, that they are lazy in offering Prayers, and that they deem it to be a burden. It therefore states: □ Undoubtedly the hypocrites, in their fancy, seek to deceive Allah whereas He will extinguish them while making them oblivious; and when they stand up for Prayer, they do it unwillingly and for others to see, and they do not remember Allah except a little. □ (Surah Nisaa)

The Holy Prophet (peace and blessings be upon him) has said the following about the hypocrites: □ The most burdensome Prayers for the hypocrites are the Night Prayer and the Dawn Prayer. If they were to know the blessings they have in store, they would have come to them, even slithering. □ (Saheeh Bukhari and Saheeh Muslim)

The Holy Qur'an also explains that offering the Prayer is not at all a burden for those who believe in Allah and the Last Day. It says: □ And seek help in patience and Prayer; and truly it is hard except for those who prostrate before Me with sincerity - Who know that they have to meet their Lord, and that it is to Him they are to return. □ (Surah Baqarah)

We therefore know from the Holy Qur'an, and from the Hadith, that it is obligatory on all Muslims to offer Prayers 5 times daily. To be lazy in Prayer, and especially not to offer the Night and Dawn Prayers, are the traits of hypocrites. We also know that not offering Prayer is the way of the disbelievers - this is why the Sahabah (the Companions of the Holy Prophet) did not deem the abandonment of any deed as disbelief, except the abandonment of Prayer.

The importance of Prayer can be gauged from the fact that it has been emphasised right from childhood. The Holy Prophet (peace and blessings be upon him) has said: □ Command your children to pray when they become seven years old, and beat them for it (Prayer) when they become ten years old; and arrange their beds (to sleep) separately.

The Sin Of Letting The Prayer Lapse.

The Holy Prophet (peace and blessings be upon him) has said: □ Whoever lets the Prayer lapse, and then offers it after its due time, will burn in hell for not praying on time, for a period of one "Haqab". □

One "Haqab" equals 80 years, and one year has 360 days, and the Day of Resurrection will equal a thousand years. Which means that one who lets just one Prayer lapse, will burn in hell for a period of 28,800,000 years! (May Allah protect us - Aameen).

Allamah Amjad Ali Aazmi (may Allah have mercy on him) mentions that abandoning Prayer is terrible in itself, but see what Allah the Supreme says about those who let it lapse: □So □vail□ (or ruin) is to those offerers of Prayer - Those who are neglectful of their Prayer.□ (Surah Maoon)

□Vail□ is the name of a dreadful valley in hell, from which hell also seeks refuge. This will be the destination of those who let their Prayers lapse. (Bahaare Shariat)

The Blessings Of Prayer

The Holy Prophet (peace and blessings be upon him) said: □If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" The Companions said: □Not a trace of dirt would be left." The Prophet added, "That is the example of the five Prayers with which Allah annuls evil deeds." (Saheeh Bukhari & Saheeh Muslim)

Here □evil deeds□ mean the lesser sins. The cardinal sins are forgiven only after repentance and giving the people their due rights.

It is recorded in Mishkaat Shareef that once during the winter season, the Holy Prophet (peace and blessings be upon him) caught hold of a tree branch and shook it, causing its leaves to fall. He then said: □When a Muslim offers Prayer, seeking Allah's pleasure, his sins fall off like these leaves did."

The Holy Prophet (peace and blessings be upon him) has also said: □For the one who is regular in his Prayer, the Prayer will become a light, a guide and the cause of his salvation on the Day of Resurrection. Whereas the one who is not regular in his Prayers, will not have any light, guide or salvation - and on the Day of Resurrection, he will be along with Qaroon, Firaun, Hamaan, Ubai bin Khalaf□ - i.e. with the major infidels. (Mishkaat)

Another blessing of Prayer is that all hardships are resolved through it, and the offerer gains solace from it. Hazrat Huzaifah (may Allah be well pleased with him) says that whenever the Holy Prophet (peace and blessings be upon him) was faced with any difficulty, he used to turn his attention towards Prayer. (Abu Dawood)

The Excellence Of Offering Prayer In Congregation (With Jamaat)

The Holy Prophet (peace and blessings be upon him) has said: □The Prayer in congregation is twenty seven times superior to the Prayer offered by a person alone." (Bukhari & Muslim)

The Holy Prophet (peace and blessings be upon him) found some people absenting themselves from certain Prayers and he said: □I intend to order someone to lead people in Prayer, and then go to the persons who do not join the (congregational) Prayer and then order their houses to be burnt by the bundles of fuel. If one amongst them were to know that he would find a fat fleshy bone he would attend the Night Prayer.□ (Muslim & Abu Dawood)

Abu Huraira (may Allah be well pleased with him) reported that the Holy Prophet (peace and blessings be upon him) said: □A man's Prayer in congregation is more valuable by twenty degrees and some above them as compared with his Prayer in his house and his market, for when he performs ablution doing it well, then goes out to the mosque, and he is impelled (to do so) only by (the love of congregational) Prayer, he has no other objective before him but Prayer. He does not take a step without being raised a degree for it and having a sin remitted for it, till he enters the mosque, and when he is busy in Prayer after having entered the mosque, the angels continue to invoke blessing on him as long as he is in his place of worship saying: O Allah, show him mercy, and pardon him! Accept his repentance (and the angels continue this supplication for him) so long as he does not do any harm in it, or as long as his ablution is not broken.□ (Saheeh Muslim)

Abdullah ibn Abbas (may Allah be well pleased with him) reported that the Holy Prophet (peace and blessings be upon him) said: □If anyone hears him who makes the call to Prayer and is not prevented from joining the congregation by any excuse (he was asked what an excuse consisted of and replied that it was fear or illness) the Prayer he offers will not be accepted from him.□ (Abu Dawood)

If the one who misses the congregational Prayer knew what reward lay in it for him, he would come to it slithering. (Tibrani)

The Importance Of Reverence And Humility

The Holy Prophet (peace and blessings be upon him) states: □Worship Allah as if you see Him, and if you cannot do this, then you must at least be certain that He is looking at you." (Saheeh Bukhari)

The Holy Prophet (peace and blessings be upon him) states: □Whoever offers all his Prayers on time after a perfect ablution, stands with humility and reverence, prostrates and bows with calm, and offers the entire Prayer in good manner - so that Prayer becomes a radiating one and prays for him thus: O the offerer of Prayer! May Allah guard you the way you have guarded me. And as regards the one who offers the Prayer poorly - that is without proper ablution, and not even prostrating and bowing correctly - then the Prayer curses him thus: May Allah ruin you the way you have ruined me. Then the Prayer is folded and thrown back at his face like a used (dirty) cloth.□ (Tibrani).

The Holy Prophet (peace and blessings be upon him) once said: □The worst thief is one who steals during the Prayer.□ The companions therefore asked "O the Messenger of Allah! How does he steal in Prayer?□ He answered "He does not prostrate or bow correctly." (Musnad Imaam Ahmed & Tibrani)

In yet another Hadith, glad tidings of salvation have been given to those who regularly offer their Prayers with humility and reverence. (Abu Dawood).

Hazrat Abdullah Ibn Abbas (may Allah be well pleased with him) states: "The reverent ones are those who fear Allah and offer their Prayers with calm."

It is clear from the above that Prayer must be offered with reverence, humility and calm, keeping in mind all its requirements.

Prayer Makes One Pious

Allah the Supreme states in the Holy Qur'an: "O dear Prophet (*Mohammed* - peace and blessings be upon him), recite from the Book which has been sent down to you, and establish the Prayer; indeed the Prayer stops from indecency and evil; and indeed the remembrance of Allah is the greatest; and Allah knows all what you do." (Surah Ankabut)

The above verse reveals that Prayer stops from indecency and evil matters - which means that if one offers the Prayer regularly and properly, he shuns indecent matters in due course, and becomes pious.

A young man from the Ansar used to pray along with the Holy Prophet (peace and blessings be upon him), and was simultaneously also given to involving himself in cardinal sins. The matter was reported to the Holy Prophet (peace and blessings be upon him) who said: "His Prayer will some day prevent him from these evil acts". Very soon, he therefore repented and his state became better.

Hazrat Anas (may Allah be well pleased with him) said: "If the Prayer does not prevent one from indecency and evil, then that is not Prayer." (Tafseer Khazain ul Irfaan)

Being Certain That The Prayer Has Been Accepted

Do not ever get distracted by the worldly affairs that come to mind while offering Prayer. Rather do not care about them, and pay attention to the meanings of the words that are being said during the Prayer.

Some people question as to how they can be sure whether Allah has accepted the Prayer that they have offered. As an answer, just reflect upon the following Hadith: "Allah will deal with His bondman on the Day of Resurrection in the same manner as the bondman had thought about his Lord". It is therefore imperative, along with the fear of Allah, to have the good belief that our worship has been accepted.

Scholars say that if you have offered the Dawn Prayer and then later offered the Afternoon Prayer, then be well convinced that Allah has accepted your Dawn Prayer. Further, when you have offered the Evening Prayer, be convinced that the Afternoon Prayer has been accepted. Similarly, after each Prayer, be sure that the previous Prayer has been accepted - because if Allah had not accepted your Dawn Prayer, he would not guide you to offer the Afternoon Prayer. The Beneficent Lord's guidance to you to offer the next Prayer is a proof of His having accepted your previous one.

The Prayers Of The Pious

Every Prayer should be offered like a person who is certain that it is the last Prayer of his life. Hazrat Hatim Balkhi (may Allah have mercy upon him) was once questioned as to how he offered his Prayers. He answered, "When it is time for Prayer, I do a proper ablution and stand calmly on the prayer-mat. I imagine that the Holy Kaaba is in front of me, Paradise on my right, hell on my left, and that I am standing on the thin bridge (of the Day of Resurrection) - and that the angel of death is above me and that this is the last Prayer of my life. Then with utmost humility I proclaim "Allahu Akbar (Allah is the Greatest)" and keeping the meanings in mind, I recite the Holy Qur'an - and with extreme reverence and humility I complete the Prayers. I then hope that Allah will accept it by His mercy, and fear that it may be rejected because of the shortcomings of my deeds."

Such is the Prayer of the Friends of Allah! May Allah guide us to follow the footsteps of His friends. Aameen.

CHAPTER 2

CLEANLINESS (TAHARAT)

The Holy Prophet (peace and blessings be upon him) has stated "The key to paradise is Prayer (Salaat), and the key to Prayer is cleanliness." (Saheeh Muslim). Here cleanliness means that the place of Prayer and the person's clothes, should be clean. Furthermore, the person should be clean from the greater and smaller impurities - i.e. he should not be in need of a bath (Ghusl) and should be with ablution (Wuzu).

The Holy Prophet (peace and blessings be upon him) said: "The angels of mercy do not enter a house in which there is an image, a dog or a person in a state of greater impurity (Janabah)." (Abu Dawood).

The Water To Be Used

Water used for bathing or for ablution must be in its natural state - i.e. free from colour, smell and taste. Furthermore, it must be unused. If the body is free from impurities, the water once used for bathing or ablution still remains pure, but cannot be used again for bathing or ablution. Similarly if one is in need of ablution or bath, and he dips or touches the water with any unwashed (un-purified) part of his body (finger, nail, hand etc), it will render the water as used - and therefore not useful for ablution or bathing. Using such water for drinking or cooking is disliked (Makrooh). However this water can be used for washing clothes.

In order to make "used" water capable of being used for bathing or ablution, add clean unused water in greater quantity to it - or simply pour more clean unused water in the utensil so that the utensil begins to overflow. This will make the entire water usable for bathing or ablution.

ABLUTION (WUZU)

The Obligations In Ablution (Wuzu)

The following four (4) acts are obligatory in ablution:

- a. Washing the entire face: that is from the top of the forehead to the bottom of the chin and from ear to ear. Water must flow over the entire skin area at least once. If the moustache or eyebrows have thick hair, it is obligatory only to wash the hair. If the hair is sparse, the skin must also be washed. Similarly, if hair in the beard is not thick, the inner skin must be washed. The area around the lips which remains exposed in the natural state when the mouth is closed, must also be washed.
- b. Washing both hands, up to and including the elbows. Washing any body part means that at least two drops of water must have flowed over each and every spot of it (not leaving out any spot equal to the breadth of a hair). Simply wetting the body part or spreading water over it like oil, or the flowing of just drop is not classified as "washing" - and will not complete the ablution or bath. All types of ornaments which are tight to the skin must be removed and the skin below it washed, as described above. If nail polish has been applied, ablution or bath cannot be complete without removing it. However, ablution or bath will be complete in cases where the thing remaining on the skin is such that it is continuously or sometimes required and to remove it causes a burden - whether such a thing is above or below the nails or on any other part of the body - or whether such a thing is hard and water does not reach the skin below it - such as dough on the hands of kneaders, paint on the hands of a painter, henna for women, ink for the writer, sand or mud for the labourer and kohl under the eyelids or ordinary dirt for the common man.
- c. "Masah" (Stroking with wet hands) of one fourth of the head: Hands should be wet for performing the "Masah" whether due to water remaining from washing the hands, or by wetting them with fresh water. If the hands remain wet after "Masah", it will not suffice for "Masah" of any other body part.
- d. Washing both feet: It is necessary to wash both feet fully - i.e. all sides of toes, inner parts of the toes, top part of the toes, heels, soles and the entire ankles. If water does not reach between the toes naturally, it is necessary to do □Khilaal□, i.e. pass the little finger between them to make the water reach there.

The Sunnah (Prophet's Traditions) In Ablution (Wuzu)

The following acts are Sunnah (Prophet's traditions) in ablution:

- Making an intention (Niyah) for obeying Allah and for the gaining of reward.
- Performing ablution while sitting in a clean place.
- Reciting "Bismillah Shareef" at the beginning of ablution.
- Washing both hands up to the wrists.
- Brushing the teeth with "Miswaak"

- Rinsing the mouth thrice with water from the hand.
- Rinsing the nose thrice by inhaling water up to the nose bone.
- Using the right hand for inhaling water into the nose.
- Cleaning the nose with the little finger of the left hand.
- Inserting fingers between the spaces in the fingers and toes (to make sure that water passes through it).
- Running all fingers through the beard.
- Performing "Masah" of the entire head.
- Performing "Masah" of the ears.
- Maintaining proper order of washing of the different body parts.
- Washing three times each body part that needs to be washed.
- Washing the next body part before the previous one dries.

Method Of Performing Ablution (Wuzu)

Make an intention (Niyah) for obeying Allah and for gaining of reward, and after reciting "Bismillah Shareef", wash both hands up to the wrists. Then brush the teeth with "Miswaak". Hold the "Miswaak" in your right hand - little finger at the bottom, three middle fingers at the centre, and the thumb at the top bottom side of the "Miswaak". Begin with the right upper teeth, followed by the left upper teeth. Then brush the right lower teeth followed by the left lower teeth. Brushing should be in horizontal movements.

Then taking water from the cup of the hand, rinse the mouth thrice. Then inhale water into the nose thrice and clean the nose with the little finger of the left hand.

Then wash the entire face - that is from the top of the forehead (where the hair begins) to the bottom of the chin and from ear to ear, without leaving any spot equal to the breadth of a hair unwashed. If the person is bearded, he should then run his fingers through the beard.

After this, wash both hands, up to and including the elbows (right hand first, followed by the left).

Then wet both hands and perform "Masah" of the entire head, as follows: Join the tips of the three fingers of both hands (i.e. other than the thumb and the little finger), and keeping them on the forehead pass them over the entire head till the nape of the neck, while keeping the palms away from the head. Pass the palms over the nape of the neck and bring them forward. Then use the upper phalanx of the index finger to rub the inner part of the ears and the thumb for the back of the ears. Then use the back of the fingers to do "Masah" of the sides of the neck.

Then wash both feet up to and including the ankles, beginning with the right foot. Use the left hand for washing the feet. Insert the left hand little finger between the spaces of all toes, starting from the small toe (moving right to left) in case of the right foot, and starting from the big toe (moving right to left) in case of the left foot.

Upon completing ablution, make it a habit of reciting the □Kalemah Shahadat□ (The words of bearing witness) as in the Hadith there are glad tidings of paradise for such a person.

Things That Break (Nullify) Ablution (Wuzu)

The following acts (or incidents) break the ablution:

- Excretion of any matter from the frontal or posterior excretory organs.
- Vomiting in mouthful quantity.
- Discharge of blood, pus or yellowish liquid from the body - which makes the discharge flow.
- Sleeping while taking support from any object.
- Flow of water from an infected eye.
- Laughing out loud whilst in Prayer.
- Loss of consciousness, or onset of insanity.

THE EXCELLENCE OF MISWAAK

The Holy Prophet (peace and blessings be upon him) said: "If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with Siwak for every Prayer."

The Holy Prophet (peace and blessings be upon him) also said: "Make the (brushing with) 'Miswaak' a must - for it cleans the mouth, and the Lord also gets pleased. (Musnad Ahmed)

Scholars say that using the "Miswaak" has 70 benefits, of which one is the remembrance of the "Kalema Tayyebah" (the Pure Words) at the time of death and ease in death.

Using the "Miswaak" is a Sunnah in ablution. The "Miswaak" should neither be very hard nor very soft. It is better to use "Miswaak" made from branches of the olive, "pilu" or "neem" trees. The "Miswaak" should be as thick as the little finger, and a maximum of one span in length. It should also not be very short so as to make it difficult to use.

Hold the "Miswaak" in your right hand - little finger at the bottom, three middle fingers at the centre, and the thumb at the top bottom side of the "Miswaak". Do not close the fist. In this way, the user remains protected from "haemorrhoids" (piles). Brushing should be done in 'horizontal' movements, not in the vertical. Begin with the right upper teeth, followed by the left upper teeth. Then brush the right lower teeth followed by the left lower teeth. All these should be done thrice, and the "Miswaak" be rinsed every time.

BATHING

The 3 Obligations In Bathing (Ghusl)

- a. Gargling: Water must reach right from the lips up to the base of the throat.
- b. Inhaling water up to the nose bone: Water must reach through both nostrils and wet the entire area, up to the nose bone.
- c. Washing the entire body in such a manner that water flows over every part of the body, not leaving dry any spot equal to the breadth of a hair.

If any food particles are stuck in the teeth, these must be removed. Likewise the nose must be cleaned from any dust stuck inside it, and then the nose washed with water up to the beginning of the nose bone. However, care must be exercised during fasting so as not to overdo it.

Bathing (Ghusl) According To Sunnah

Make an intention (Niyah) for bathing and at first wash both hands up to and including the wrists. Then wash the excretory organs even if there is no impurity. Then cleanse the body area that has any impurity and perform the ablution, without washing the feet. If having a bath on a stand (high area) you may wash the feet too. Next, rub water (like applying oil) on the body to wet it. Then pour water thrice over the right shoulder followed by thrice over left shoulder. After this, pour water over the head thrice and then thrice properly over the entire body. Rub the hands over the entire body to ensure that no spot equal to the breadth of a hair remains dry. If the feet had not been washed at ablution, wash them after moving away from the bathing spot.

While bathing take care that you should not be facing the □Qiblah□, nor speak nor recite any supplications. Also bathe in a place where there is no exposure.

Things That Make Bathing Compulsory

- Discharge of semen in state of sexual excitement.
- Ejaculation while asleep.
- Intercourse with either sex, whether semen is discharged or not.
- Woman completing her menses.
- Stoppage of impurity for a woman after childbirth (or miscarriage etc.).

TAYAMMUM (PURIFICATION WITH SOIL)

The Time For Tayammum (When can one do Tayammum?)

A person in need of bathing or ablution must do "Tayammum" if he is incapable of using water. Some important conditions of performing "Tayammum" are as follows:

- There should be no sign (or knowledge) of water being available for a distance of at least one mile, in all the four directions.

- An illness which would get severely aggravated or get prolonged upon using water. This could be the person's own judgement from experience or the opinion of a pious reliable doctor.
- Extreme cold which could cause the person to die or fall ill if he takes a bath, and no warm blankets are available to keep out the cold after bathing.
- Danger of missing the train or bus etc., if he alights from it in order to use water.
- Danger of missing the Fajr (Dawn) Prayer or the congregational Prayers of Eid.

Method And Some Important Rules Regarding Tayammum

Three things are obligatory in "Tayammum"

- a. Making an intention (Niyah) that the particular "Tayammum" is for ablution or for bath or for both.
- b. Passing soiled palms over the entire face, not leaving out a single spot equal to the breadth of a hair.
- c. Passing soiled palms over both arms up to and including the elbows, not leaving out a single spot equal to the breadth of a hair.

At first, make an intention and after reciting "Bismillah Shareef", strike the hands on any solid matter which is related to the earth i.e. soil, mud, stones, marble or any such thing upon which is considerable dust. If the hands get soiled with too much dust, strike the base of one thumb upon the base of the other to loosen it. Then pass both hands over the entire face, not leaving out even a single spot equal to the breadth of a hair. The area around the lips which remains exposed in the natural state when the mouth is closed, should also be covered in this "Masah". If the person is bearded, he should then run his fingers through the beard.

Strike the hands again on the soil. Now perform "Masah" of the right arm, by placing the inner portion of all fingers, except the thumb, on the outer portion of the right arm. Pass the left hand fingers over the finger tips of the right arm up to the elbow. Coming back from the elbow pass the palm over the inner side of the right arm up to the wrist. Then do "Masah" of the right thumb using the inner side of the left thumb. Similarly, repeat the entire process for the left arm.

While striking the palms on the soil or mud, the fingers must be kept open. If dust has reached between the fingers, "Khilaal" should be done (by rubbing other fingers between them). If the palm had been struck on stone or other such thing by which dust does not reach between the fingers, then Khilaal becomes obligatory.

Women should take extra care during "Tayammum" by moving ornaments (such as rings) in order not to leave the area below them - whereas nail polish should be totally removed.

If cold water is harmful in sickness, warm water should be used if available. If warm water is unavailable, "Tayammum" should be done.

If any portion is covered by a bandage (or plaster) because of an injury, then "Masah" with wet hands should be done over such bandage - and the rest of the body washed as usual with water. If

pouring water does not cause harm, water should be poured over such bandage. In due course if it is not harmful to do "Masah" over the injured part, "Masah" should be adopted immediately. Later when washing the injured portion will not cause harm, it will become obligatory to wash it. It should therefore be understood that when the ability exists, the superior act must be performed and the lesser act will no more suffice.

If very little time is left for offering Prayer, and it is feared that the time will lapse if one takes a bath or performs ablution, one must perform the "Tayammum" and offer the Prayer. It is however incumbent to repeat such Prayer after proper bathing or ablution.

If the excuse due to which "Tayammum" was done does not remain any more, it will make the "Tayammum" invalid. The occurrence of anything that breaks the ablution will also break the "Tayammum" which was done in place of ablution. Similarly the occurrence of anything which makes bathing compulsory will break the "Tayammum" which was done in place of bathing.

PURIFYING IMPURE CLOTHES

To purify an impure cloth, first wash it properly and then squeeze it with full strength until water does not drip from it any more, even if further strength is applied. Then wash the hands, and again wash the cloth, squeezing it with full strength until water does not drip from it any more even if further strength is applied. Wash the hands again and wash the cloth for a third time - then squeeze it with full strength until water does not drip from it any more even if further strength is applied. The cloth has now become pure.

If a person has applied full strength to squeeze out water from the cloth, it will be pure for him - but if another person having more strength squeezes it and some more water drips from it, then the cloth will be pure only for the former and not for the latter.

This rule should be remembered well. Every person should purify his / her own clothes or else purify them in running water. The method of doing this is to at first wash the clothes with soap or in a washing machine, and then put them in a utensil (e.g. bucket) and pour water into the utensil until the cloth gets covered in the water and the utensil starts overflowing. The flowing water will render the cloth pure.

Fine clothes, shoes, carpets etc., which get damaged due to wringing / squeezing, must be washed and dried until water does not drip from it any more. Then wash again and let it dry a second time. Then wash again and let it dry for a third time. This will make it pure.

CHAPTER 3

THE CALL FOR PRAYER (AZAAN)

Yahya narrated it on the authority of his uncle that he had been sitting in the company of Muawiya bin Abu Sufyan (may Allah be well pleased with them) when the □Muazzin□ called (Muslims) to Prayer. Muawiya said: I heard the Messenger of Allah (peace and blessings be upon him) saying The □Muazzin□s will have the longest necks on the Day of Resurrection. (They will be the more deserving of Allah's mercy and reward) (Sunan Abu Dawood)

The Holy Prophet (peace and blessings be upon him) has said: □Whoever proclaims the □Azaan□ for 7 years, for the sake of reward, Allah keeps him secure from the fire of hell.□ (Tirmizi, Ibn Majah)

The Holy Prophet (peace and blessings be upon him) has said: □The one who proclaims the □Azaan□ only seeking reward, is like the blood stained martyr - and when he dies, his body will be safe from insects.□ (Bahaare Shariat from Tibrani)

It is an Emphasised Sunnah (Muakkadah) to proclaim the □Azaan□ for offering Obligatory Prayers in the mosque. This command is like an Essential (Wajib) in the sense that if the □Azaan□ is not proclaimed, the entire community residing there will be offenders. It is undesirable (Makrooh) to proclaim the □Azaan□ without ablution. The □Azaan□ for each Obligatory Prayer can be proclaimed after the time starts for each respective Prayer. An □Azaan□ proclaimed prior to its time must be repeated in its due time.

Islamic Law (Shariah) has some specific words for the □Azaan□ (the Call for Prayer), which are as follows:-

Allahu Akbar: Allahu Akbar: Allahu Akbar : Allahu Akbar

Ash-hadu al-laa ilaaha illAllah: Ash-hadu al-laa ilaaha illAllah

Ash-hadu anna Muhammadar-Rasoolullah: Ash-hadu anna Muhammadar-Rasoolullah

Hayya alas-Salaah: Hayya alas-Salaah

Hayya alal-Falaah: Hayya alal-Falaah

Allahu Akbar: Allahu Akbar

Laa ilaaha illAllah

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest;

I bear witness that there is no God except Allah, I bear witness that there is no God except Allah:

I bear witness that Mohammed is the Messenger of Allah, I bear witness that Mohammed is the Messenger of Allah:

Come towards Prayer, come towards Prayer; Come towards Success, come towards Success;

Allah is the Greatest, Allah is the Greatest; There is no God except Allah!

While saying □*Hayya alas-Salaah Hayya alal-Falaah*□ in the □Azaan□ or in the □Iqamah□, one must face right and left respectively. Upon hearing the □Azaan□, it is commanded to reply to it - i.e. to repeat the words which the Caller (Muazzin) is saying, except for the words □*Hayya alas-Salaah Hayya alal-Falaah*□, for which one must say "*Laa hawla wa laa quwwata illaa Billah*" (There is neither power nor strength, except with Allah).

In the □Azaan□ for the Dawn Prayer, the Caller must say the following words twice after □*Hayya alas-Salaah Hayya alal-Falaah*□ - "*AsSalaatu Khairum-minun-Naum*" (Prayer is better than sleep). The response to these words is "*Sadaqta wa bararta, wa bilHaqqi Nataqta*" (You have confirmed the truth and you did well - and you have spoken a fact.)

While the □Azaan□ is being said, one must not indulge in any talk, recite Qur'an etc., nor indulge in other activities. Listen to the □Azaan□ attentively and reply to it. The same applies to the □Iqamah□. For the one who stays engrossed in talk while the □Azaan□ is being proclaimed, there is a danger of him dying an evil death. (We seek Allah's refuge)

When the Caller proclaims "*Ash-hadu anna Muhammadar-Rasoolullah*", one must respond by sending peace and blessings upon the Holy Prophet - "*SallAllahu alayka yaa Rasool Allah*" (Allah's blessings be upon you, O the Messenger of Allah). It is recommended (Mustahab) to kiss one's thumbnails and touch them on one's eyes while saying, "*Qurratu ayni beka yaa Rasool-Allah - Allahumma Matteyni Bis-Samye wal-Basar*" (The coolness of my eyes is due to you, O the Messenger of Allah! O Allah, grant me the usage of the ears and the eyes). The one who does this will be taken by the Holy Prophet (peace and blessings be upon him) to Paradise.

The words proclaimed to announce the beginning of the congregational Prayers (with Jamaat), are called □Iqamah□. All words are the same as in the □Azaan□, except that after the second "*Hayya alal-Falaah*", the following words are said twice - "*Qad QamatisSalaah*" (The Prayer has been established). In response to this, one should say "*AqamahAllah wa adamaha maa damatiSamawate walArd*" (May Allah keep it established, and grant it permanence as long as the skies and the earth remain.)

It is undesirable (Makrooh) for a person who comes in at the time of □Iqamah□ to remain standing and wait - he should sit down and stand up only when the Proclaimer (Mukabbir) has announced "*Hayya alal-Falaah*". Likewise those who are already present in the mosque must stand up at this moment. The same applies to the □Imaam□.

If several □Azaans□ are heard, the listener must reply to the first one, and it is better if he replies to all. The □Azaan□ for the Sermon (Khutbah) must not be replied to by those who pray behind the □Imaam□ in congregation. (The follower is called Muqtadi).

After the □Azaan□, one must send blessings upon the Holy Prophet (peace and blessings be upon him) and then supplicate as follows:

Allahumma rabba haazihi-daawatit-taammate was-salaatil-qaaemate aate sayyedenaa Muhammadan-ilWaseelata walFadeelata wad-darajatar-rafeeata wabas-hoo maqaamam-mahmoodanil-lazee wa-attahoo warzuqnaa shafaatahoo yawm-alqiyaamate, innaka laa tukhleful-meeaaad.

(O Allah, the Lord of this perfect call and of the Prayer to be established! Grant our leader Hazrat Mohammed, the highest point in Paradise, and Excellence, and the highest rank, and install him on the praiseworthy position which You have promised him - and grant us his intercession on the Day of Resurrection. Indeed You do not go against Your promise.)

THE RAKAATS IN PRAYER

(A single round of bodily actions within a Prayer, is called a □Rakaat□.)

Dawn (Fajr) Prayer: Total of 4 □Rakaats□ - in the following order: 2 Emphasised Sunnah (Muakkadah), 2 Obligatory (Farz).

Afternoon (Zohr) Prayer: Total of 12 □Rakaats□ - in the following order: 4 Emphasised Sunnah (Muakkadah), 4 Obligatory (Farz), 2 Emphasised Sunnah (Muakkadah), 2 Voluntary (Nafil).

Evening (Asr) Prayer: Total of 8 □Rakaats□ - in the following order: 4 Non-Emphasised Sunnah (Ghair Muakkadah), 4 Obligatory (Farz).

Sunset (Maghrib) Prayer: Total of 7 □Rakaats□ - in the following order: 3 Obligatory (Farz), 2 Emphasised Sunnah (Muakkadah), 2 Voluntary (Nafil).

Night (Isha) Prayer: Total of 17 □Rakaats□ - in the following order: 4 Non-Emphasised Sunnah (Ghair Muakkadah), 4 Obligatory (Farz), 2 Emphasised Sunnah (Muakkadah), 2 Voluntary (Nafil), 3 Essential (Wajib Witr), 2 Voluntary (Nafil).

Some Sunnah Prayers are Emphasised (Muakkadah) - for which Shariah has stressed upon. Leaving it without proper excuse makes one liable for censure, and abandoning it makes one a sinner, disqualified from giving witness and deserving of fire. (These should not be purposely abandoned even during travel.) Some Imaams have said that one who abandons these will be deemed astray, and a sinner although his sin less than that of leaving an Essential (Wajib).

Leaving the Sunnah habitually is close to forbidden (Haraam) and it is feared that (We seek Allah's refuge) such a person may remain deprived of the Holy Prophet's intercession. The Holy Prophet (peace and blessings be upon him) has proclaimed: "Whoever abandons the Sunnah will not obtain my intercession."

THE CONDITIONS OF PRAYER (SHARAAET)

The 6 conditions of Prayer are as follows:

1. Purity - The body and the clothes of the one offering Prayer must be pure. Further, the place of worship must be clean. One must either have a bath (if the bath is compulsory) or else just the ablution (which is a must).
2. Concealing the body - This is also called Satr-e-Aurat. That is to conceal / cover the necessary parts of the body. For men, this consists of the body between the navel up to and including the knees. For women this consists of the entire body, except the face, hands and soles of the feet. Women must hide their faces from strangers whilst not in Prayers. Wearing clothes that are so thin that body colour is exposed will make the Prayer void. Similar is the case of the head scarf if the shine of hair is revealed. In fact, wearing such clothes is prohibited even outside Prayer.
3. Direction towards the □Qiblah□ (Kaaba) - this is called "Istiqbaal-e-Qiblah". The face and the chest must be directed towards the □Qiblah□, whilst offering Prayer.
4. The Time of Prayer - proper timing is the fourth condition of Prayer. The time for Dawn Prayer starts from actual dawn and ends at the beginning of sunrise. It should be offered within this period. The time for Afternoon Prayer starts from the time the sun crosses its zenith until the shadow of any object becomes double its actual length. (The actual length means the length of a shadow when the sun is at the meridian - i.e. half distance between sunrise and zenith).

The time for Evening (Asr) Prayer starts from the time the Afternoon (Zohr) Prayer ends, and finishes at sunset. The period of 20 minutes before sunset is undesirable (Makrooh), therefore one should complete the Evening Prayer before this. If the Prayer could not be offered before this due to some reason, then one should offer it during this period before sunset. The time for the Sunset (Maghrib) Prayer starts immediately after the setting of

the sun, and ends upon the disappearance of twilight. The period for Night (Isha) Prayer begins upon the disappearance of twilight and lasts up to dawn. However, delaying it after midnight (half time between sunset and sunrise) is Disliked (Makrooh).

5. Intention (Niyah) - This is the fifth condition of Prayer. Shariah classifies □Niyah□ as the firm intention within the heart. The lowest rank of such resolve is that when a person is asked about which Prayer he is offering, he should be able to answer the question promptly. If he answers after some consideration, the Prayer is void.

It is better (Mustahab) to declare the □Niyah□ in a soft voice. There is no condition as to the language in which this should be said. It is better to have the intention in mind while proclaiming the □Takbeer Oola□ (the first declaration of Allah's greatness, at beginning of Prayer).

6. □Takbeer Tahreemah□ (declaration of Allah's greatness, which prohibits other actions except the Prayer.) - This is the sixth condition of Prayer. This means to recite aloud "Allahu Akbar" (Allah is the Greatest) to begin the Prayer.

Prayer becomes void if the word "Allah" is pronounced as "Aaallah" or if the word "Akbar" is pronounced as "Akbaar". Rather the person will become an infidel if the words are purposely pronounced this way whilst knowing their derogatory meanings.

TIMES WHEN PRAYER IS PROHIBITED

The following are the times when Prayer is regarded Disliked (Makrooh).

- From sunrise until 20 minutes have elapsed.
- From 20 minutes before sunset, until sunset.
- Mid morning (meridian noon) until sun reaches the zenith.

Within these periods Prayer of any type or the Prostration (for Qur'an recitation etc.) is not permitted. Except within these periods, all the lapsed Prayers and the Voluntary Prayers can be offered at any time. However, Voluntary Prayers are not permitted after dawn until sunrise and after one has offered the Evening Prayer until sunset. Both Sunnah and Nafil Prayers are prohibited during the time of the Sermon.

CHAPTER 4

OFFERING PRAYER ACCORDING TO SUNNAH

The Qiyam (The standing posture)

In a state of ablution, stand facing the □Qiblah□ keeping the feet apart with a distance of just 4 fingers between them. Then raise the hands up to the ears, touching the thumb on the lower part of the ear, palms facing the □Qiblah□ and the fingers in the natural state - neither stuck together nor wide open. Then make the intention (Niyah), and proclaiming □Allahu Akbar□ bring the hands downwards folding them below the navel. Keep the right hand above the left, with the middle three fingers resting on the left wrist, and with the thumb and little finger encircling the left wrist. Now recite the □Sanaa□ (the Glorification) as follows:-

Sanaa (the Glorification)

Subhaanakal-laahumma wa bihamdika wa tabaarakasmuka wa ta-alaa jadduka wa laa Ilaaha gayruk.

"Purity is to You, O Allah! And I Praise You, Most Auspicious is Your name and Supreme is Your majesty; and there is no God except You."

Then after reciting the □Taawuz□ and □Tasmiyah□, recite the Surah alFatehah.

Taawuz (seeking Allah□s refuge)

Aoozu bilLaahi minash-shaytaanir-rajeem

"I seek the refuge of Allah from Satan, the accursed."

Tasmiyah (mentioning the name of Allah)

Bismillaahir-Rahmaanir-Raheem.

Allah - beginning with the name of - the Most Gracious, the Most Merciful

Surah alFatehah

AlHamdu lillahe rabbil-alameen ----AlRahmaani-Raheem ----Maliki Yaumid-Deen

Iyyaka Nabudu Wa Iyyaka Nastayeen ----Ihdenas-Siraatal-Mustaqeem

Siraat-allazeena anamta alayhim---Ghairil-maghdhoobe alayhim wa lad-dhaalleen

(Aameen)

All praise is to Allah, the Lord Of The Creation. The Most Gracious, the Most Merciful

Owner of the Day of Recompense. You alone we worship and from You alone we seek help *(and may we always)*.

Guide us on the Straight Path. The path of those whom You have favoured -

Not the path of those who earned Your anger - nor of those who are astray.

(Amen - So be it)

(from Imaam Ahmed Raza's Urdu translation "Kanz-ul-Imaan" - English translation entitled "The Treasure of Faith" by Mohammed Aqib Farid Qadri)

After Surah alFatehah, say □Aameen□ in a soft voice. Then recite any Surah or any three consecutive Ayaat (verses) or any single verse that equals three verses.

Surah Ikhlāas

Qul huwAllahu Ahad ----Allahus-Samad-----lam yalid-----wa lam yoolad,

wa lam yakullahoo kufuwan ahad.

□Proclaim *(O dear Prophet Muhammed - peace and blessings be upon him)*, □He is Allah, He is One (Unique). □Allah is the Un-wanting. □ *(Perfect, does not require anything.)* He has no offspring, nor is He born from anything. And there is none equal to Him.□ □

Ruku (Bowling)

Then proclaiming □Allahu Akbar□, move towards the bowling position. Spread the fingers and catch the knees firmly, and bow down to the extent that the back and the head are in a straight line horizontal to the ground. One must look towards the place of prostration while standing and towards the heels of the feet while bowling.

While bowling recite the following, at least three times:

Subhaana Rabbiyal-Azeem. (Pure is my Lord, the Great)

Then while proclaiming the □Tasmeey□ (as follows), move from the bowling position to stand upright.- *Same-Allahu leman hamedah* (Allah has heard the one who has praised Him.)

Qawmah (Standing upright - for a short while)

Now while standing, say the Tahmeed (the praise), as follows:-

Rabbanaa lakal-Hamd (O our Lord! All praise belongs to You)

Sajdah (Prostration) & Jalsah (Sitting between the two prostrations)

Then proclaiming □Allahu Akbar□, proceed to prostrate, first placing the knees on the ground, followed by both palms. Then place the nose and the forehead firmly on the ground, keeping the face between the two palms.

Take care to ensure the following in prostration: The nose bone should properly touch the ground and one must look at the tip of the nose. All toes of both feet should be firmly pressed on the ground, and pointing towards the □Qiblah□. The palms should be well placed on the ground with the fingers pointing towards the □Qiblah□. Arms should be away from the body sides, the abdomen away from the thighs and the thighs away from the calves.

While in prostration recite the following, at least three times:-

Subhaana Rabbiyal Aalaa. (Pure is my Lord, the Supreme)

Get up from the prostration while saying the □Allahu Akbar□, spread the left foot on its nape and sit upon it. Keep the right foot upright, with toes pressed on the ground and the toes pointing towards the □Qiblah□. Simultaneously rest the palms on the thighs close to the knees with the fingers pointing towards the □Qiblah□. Again recite □Allahu Akbar□ and perform the second prostration, as in the first one. Get up from the second prostration by first raising the forehead and then the nose from the ground, followed by the hands and then knees. Raise yourself up while holding the knees with your hands, whilst putting your entire weight again on the feet. Now come back to the same standing position (Qiyam) with the hands folded below the navel.

The Second Rakaat.

After reciting only Bismillah Shareef, begin the recitation of Surah alFatehah (followed by other Surah or Ayaat). Offer the entire second □Rakaat□ as the first one, but do not stand up after the second prostration.

Qaadah (Sitting)

Rise from the second prostration and sit in the same position as between two prostrations and recite the □Tashahhud□, as follows:-

At-tahiyyaatu lillaahi was-Salawaatu wat-tayyibaat -- as-Salaamu alayka ayyuhan-nabiyyu wa rahmatullaahi wa barakaatuh, as-Salaamu alaynaa wa alaa ibaadi-laahis-Saaliheen, ash-hadu allaa ilaaha IlAllahu wa ash-hadu anna Muhammadan abduhoo wa Rasooluh.

□All types of worship through speech, all types of worship through actions and all types of worship through wealth are for Allah alone. Peace be on you, O the Holy Prophet, and Allah's Mercy and Blessings. Peace be upon us and upon the virtuous bondmen of Allah. I testify that there is no God except Allah, and I testify that Mohammed is the bondman of Allah, and His Messenger".

When reciting the □Tashahhud□, upon reaching the words "*Ash-hadu Al-laa*", raise the index finger of the right hand while making a circle with the thumb and the middle finger and resting the tips of the last two fingers on the palm. Raise the index finger upon saying "Laa" and bring it down upon saying "Illa-". At the same time, bring all the fingers and the palm to the normal position. During the Qa'adah, the sight should be directed towards one's lap.

If the Prayer is an Obligatory one, and one has to offer more than 2 Cycles (Rakaats), stand up for the third □Rakaat□ and recite Surah alFatehah. Do not add another Surah or Ayah to the recitation, and continue with the bowing etc, and complete the count of □Rakaats□.

In the last Qaadah, recite the □Tashahhud□ and then send blessings upon the Holy Prophet (peace and blessings be upon him) as follows: -

Darood (Salutation of Blessings and peace)

Allahumma Salle alaa Muhammadin wa alaa aale Muhammadin kamaa Sallayta alaa Ibraaheema wa alaa aale Ibraaheema innaka Hameed-umMajeed. Allahumma baarik alaa Muhammadin wa alaa aale Muhammadin kamaa baarakta alaa Ibraaheema wa alaa aale Ibraaheema Innaka Hameed-umMajeed.

"O Allah! Send blessings on Muhammad and the progeny of Muhammad the way You showered Your blessings on Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of all praise and are the Glorious. O Allah! Bless Muhammad and the progeny of Muhammad the way You blessed Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of praise and are the Glorious.□

Then supplicate with these words (or any other Masoorah supplication):

Du'aa Masoorah (Supplication)

Allahumma Rabbij-alanee muqeemas-Salaati wa min zuriyyatee, Rabbanaa wataqabbal duaa, Rabbanaghfir-lee waliwaaalidaiyya wa lil-mumineena yawma yaqoomul-hisaab.

□O our Allah! O my Lord! Make me regular in Prayer and also my progeny. O our Lord! Grant my invocation. O our Lord! Forgive me, and my parents, and all other Muslims on the Day when the account will be established."

Salaam (The salutation of peace)

This is the final act of the Prayer, in order to finish and exit from it. First turn the face towards the right shoulder to say the "Salaam" and then repeat towards the left shoulder.

The words of Salaam are:

AsSalaamu Alaykum wa Rahmatullah (Peace be upon you, and Allah's Mercy)

After completion of the Prayer, raise the hands up to the chest and supplicate with sincerity and humility. After supplicating, wipe your hands on your face. For a collection of supplications, refer to the book □Sunnah Supplications□ (Masnoon Dauen), compiled by the humble author.

Note: For Sunnah and Voluntary Prayers, add a small Surah or equivalent verses after the Surah alFatehah, in the third and fourth Cycle (Rakaat). In Non Emphasised Sunnah (Ghair Muakkadah) and Voluntary (Nafil) Prayers, read the entire Darood (salutation on the Prophet) and the Dua Masoora (supplication) in the first Qaadah also, and in the beginning of the third Cycle recite the □Sanaa□.

Note: In congregational Prayer, the follower (Muqtadi) should recite only the □Sanaa□ in the first Qiyam (standing position), and then remain silent while standing. Similarly, the follower should remain silent in the Qiyam(s) that follow. When rising up from the bow, the □Imaam□ will recite the □Tasmeey□ and the follower should recite only the Tahmeed.

THE OBLIGATORY (FARZ) ACTS IN PRAYER:

An obligatory act is one that cannot be left out from Prayer, as it renders the Prayer void. There is no expiation for forgetting an obligatory act. The only solution is to offer the entire Prayer again.

There are seven Obligations in Prayer:

1. The □Takbeer-e-Tahreemah□ i.e. pronouncing "Allahu Akbar" (Allah is the Greatest). This is in fact one of the conditions of Prayer, but it has such a close relation with the actions of Prayer that it is also considered one of the Obligations of Prayer. If any of the conditions of Prayer are absent at the time of pronouncing □Takbeer-e-Tahreemah□, the Prayer will become void. If the Follower (Muqtadi) pronounces "Allah" along with the □Imaam□, but finishes saying "Akbar" before the □Imaam□ does, then his Prayer will be void. If the follower finds the □Imaam□ in bowing position, he must first say the □Takbeer-e-Tahreemah□, then again pronounce □Takbeer□ and join the □Imaam□ in bow. If a person secures the bow in the first □Rakaat□, he will get the reward of the □Takbeer Oola□.
2. Qiyaam (standing upright) is obligatory in Prayer. The person must remain standing as long as the Qur'an is being recited. Qiyaam will only be excused if the person cannot

stand, or is unable to prostrate, or the illness may get aggravated or if the pain is unbearable. It is not permitted to forego standing due to ordinary fever or bearable pain. Its importance can be understood from the fact that if the patient can stand in Prayer with the help of a stick, or a servant or by leaning next to a wall, it becomes obligatory to do so. Further, if the patient can stand for a little while it becomes obligatory to stand and say "Allahu Akbar" and then complete the rest of the Prayer while seated.

3. Recitation of Qur'an. It is obligatory to properly pronounce each alphabet and vowel in such a manner that each one becomes distinct from another, and to recite it in such a way that the reciter can hear it. Just moving the lips does not suffice for recitation. Recitation means to recite with a voice loud enough to be heard at least by oneself. If there is no noise around (such as rain, moving machinery) and yet one cannot hear one's own recitation, then it will make the Prayer void. It is obligatory to recite one complete verse in the first two Cycles (Rakaats) of Obligatory (Farz) Prayer, and in every Rak'at of Witr and Voluntary (Nafil) Prayers. Since the recitation by the Imaam suffices for all, it is prohibited for the follower to recite behind the Imaam, whether the Imaam is reciting audibly or softly (inaudible to others).
4. Ruku or bowing. The minimum requirement for Ruku is to bend at least to the extent that if one extends the hands they would reach the knees. The best is to straighten the back horizontally to the ground with the head in line, and the hands holding the knees.
5. Sujood i.e two prostrations in each Rak'at. The essence of prostration is that the forehead and the nose bone must touch the ground. Keeping the under portion of one toe of each foot upon the ground is a condition in prostration. If the feet are lifted from the ground or if only the tip of the toes touch the ground during the entire prostration, the Prayer will become void.
6. Qaadah Akhirah or the Last Sitting Position. It is obligatory to sit in this position after completing all Cycles (Rakaats) for a period during which one can recite the entire Tashahhud. If one offers Sajdah Sahv (the prostrations upon forgetting an Essential act) it becomes obligatory to again remain seated for the same length of time in which one can recite the entire Tashahhud.
7. Khurooj bisun'ih - that is to proclaim "Salaam" (peace) towards both sides, to end and exit from Prayer.

It is obligatory to maintain the chronological order in offering Qiyam, Ruku, Sujood, Qirat, and Qaadah Akhirah. Further it is obligatory to follow the Imaam in all obligatory matters.

THE ESSENTIALS (WAAJIBAAT) OF PRAYER:

A Wajib is an act that is considered Essential in Prayer. Forgetting an Essential renders the Prayer void but there is an expiation for it, called the Sajdah Sahv (two prostrations upon forgetting). Abandoning an Essential on purpose will also render the Prayer void for which the only solution is to offer the entire Prayer again.

The following are Essential (Wajib) in Prayer:

- Pronouncing □Allahu Akbar□ for the □Takbeer Tahreemah□
- Reciting the complete Surah alFatehah in the first two Cycles (Rakaats) of the Obligatory Prayer and in every □Rakaat□ of other Prayers.
- Reciting at least a small Surah or one or two verses which are equal to three small verses, in the first two Cycles (Rakaats) of the Obligatory Prayer and in every □Rakaat□ of other Prayers.
- Offering the Ruku only once in every □Rakaat□.
- Offering the Sajdah only twice in every □Rakaat□
- Offering the Qawmah (standing upright after the bow).
- Offering the Jalsah (sitting upright between the two prostrations)
- Resting the nose bone and the forehead both together on the ground, during prostration.
- Resting the under portion of three toes (big toe and two adjacent toes) of each foot on the ground, during prostration.
- Waiting during Ruku, Qawmah, Sajdah and Jalsa for at least the period in which one can recite "SubhaanAllah" once.
- Offering "Qaadah Oola" - that is to sit after two □Rakaats□ in the Prayer that has three or four □Rakaats□.
- Reciting the "Tahiyyaat" and "Tashahhud" in both Qaadahs (sitting).
- Not reciting anything after reciting □Tashahhud□ in the first Qaadah.
- Not offering Qaadah after the first □Rakaat□ and not to offer Qaadah in the third □Rakaat□ of any Prayer which has two or four □Rakaats□. (Please note Qaadah will be offered at end of third □Rakaat□ in a Prayer having three □Rakaat□).
- For the □Imaam□ to recite the Qur'an audibly (in the first 2 □Rakaats□ only) in the Dawn, Sunset and Night Prayers (in congregation) □ and for Friday and Eid Prayers.
- For the □Imaam□ not recite the Qur'an aloud (but only softly) in the Afternoon and Evening Prayers (in congregation).
- For the followers to remain silent when the □Imaam□ is reciting the Qur'an, whether audibly or softly.
- For the followers to emulate the □Imaam□ in all matters except in reciting the Qur'an.
- Not to have an unnecessary time gap between the offering of two Obligations, or between two Essentials or between an Obligation and an Essential. Gap is defined as the time in which one can recite "Subhaanallah" thrice.
- Saying the word "Salaam" on both sides when offering the Salaam to exit from Prayer.
- Reciting "Duae-Qunoot" (The supplication in reverence) in the Witr Prayer, and to say "Takbeer" (Allahu Akbar) before this supplication.
- Offering six "Takbeer" (Allahu Akbar) for the Prayers of the two Eids, and to offer □Takbeer□ before proceeding to bow in the second □Rakaat□ of Eid Prayers.
- Offering the Sajdah Tilawat (prostration in Qur'an recitation) upon reciting a verse having such a command.
- Offering each Obligation and Essential at its proper assigned position
- Offering all the components of Prayer with calm and confidence.

Sajdah Sahav

It becomes Essential (Wajib) to offer 2 (additional) prostrations, upon forgetting any of the Essential (Wajib) acts, or upon repeating any Essential act or upon delaying the offer of an

Obligatory (Farz) act. Sajdah Sahav is offered in the last Qaadah after reciting the □Tashahhud□, by first saying the "Salaam" towards the right shoulder and then offering 2 prostrations, after which the entire Qaadah should be completed (including Tahiyat, □Tashahhud□, Durood and Supplication) and ending with "Salaam" on both sides.

If a person remains silent between the recitation of an additional Surah (or equivalent) after having read the Surah alFatehah for a time in which one can recite "SubhaanAllah" thrice, it will become □Wajib□ to offer Sajdah Sahav. In the first Qaadah of the Obligatory (Farz), Essential (Wajib) or Emphasised Sunnah (Muakkadah) Prayers, if one recites the following words by mistake - "*Allahumma Salle Ala Muhammad*" or "*Allahumma Salle Ala Syedna*" - it will become Essential (Wajib) to offer Sajdah Sahav.

THE SUNNAH ACTS OF PRAYER:

- Raising both hands up to the ears while saying the □Takbeer Tahreemah□ (Allahu Akbar).
- Keeping the palms facing the □Qiblah□ while saying the □Takbeer Tahreemah□.
- Keeping the face directed towards the □Qiblah□, while saying the □Takbeer Tahreemah□.
- Folding the hands below the navel, by catching the wrist of the left hand with the right.
- Softly reciting □Sanaa□, □Taawuz□ and □Tasmiyah□ and □Aameen□ after Surah alFatehah.
- Reciting □Tasmiyah□ softly, at the beginning of each □Rakaat□.
- Announcing □Takbeer□ while moving from one position of Prayer, to another
- For the □Imaam□ to pronounce all □Takbeers□, □Tasmeey□ and □Salaam□ as audibly as required.
- Reciting only Surah alFatehah in the third and the fourth Cycle of the Obligatory Prayer.
- Reciting □Tasbeeh□ (Purity) thrice during the bow (Ruku) and in the prostrations (Sujood).
- Catching hold of the knees while bowing (Ruku), whilst keeping the fingers wide open.
- Whilst in Ruku, to keep the legs straightened and the head and the back in a horizontal line.
- For the □Imaam□ to say the □Tasmeey□ while rising up from the bow (Ruku) and the follower to say □Rabbanaa lakal-Hamd□ after rising up from the bow.
- For a person offering Prayer alone, to say both □Tasmeey□ and □Rabbanaa lakal-Hamd□ upon rising from the bow.
- While proceeding for prostration, to first place the knees onto the ground, followed by the hands, the nose and lastly the forehead.
- While getting up from prostration, to first lift the forehead, then the nose, followed by the hands and lastly the knees.
- While in prostration, to keep the arms apart from the sides and the belly away from the thighs.
- While in prostration, to keep all toes of both feet firmly pressed on the ground, and pointing towards the □Qiblah□.
- To rise up for the 2nd (or following) Cycle by placing the hands on the knees and transferring the weight onto the feet.

- In between the two prostrations, keeping the right foot erect, the left foot spread out and to sit upon it.
- While sitting, to keep the hands on the thighs with the fingers in their natural position.
- Raising the index finger when reciting □Tashahhud□, upon reaching the word □laa□ and to put it down at bring all fingers back to normal position when reaching the word □Illa□.
- Reciting □Durood Shareef□ and any □Masura□ supplication in the last Qaadah.
- Saying □Salaam□ first towards the right and then towards the left.

The acts listed above are the Sunnah (traditions) of the Holy Prophet (peace and blessings be upon him). If any of them are missed out by mistake or left out on purpose, it will not invalidate the Prayer. However it is not permitted to deliberately abandon the Sunnah.

WOMEN'S MODE OF PRAYER.

Women's Prayer differs from that of men in the following respects:-

- Before beginning Prayer the woman should make sure that (other than her face, palms and the soles of her feet) her entire body is properly covered with opaque clothes. If she offers Prayer in thin clothes which reveal the colour of the skin or the shine of her hair, it will render the Prayer void. It is obligatory to also hide the neck, ears, hair-locks hanging from the head, and the wrists.
- If any part of the body (other than her face, palms and the soles of her feet) is exposed up to one fourth of its area, and she proclaims the □Takbeer□ without hiding it, then the Prayer will be deemed to have not started at all. If one fourth or more of it gets exposed during the Prayer for a time in which "Subhaanallah" can be recited thrice, it will render the Prayer void.
- While saying □Takbeer□ Tahreemah (Allahu Akbar) a woman should raise her hands only up to her shoulders (and not up to the ears) and should not take them out of her cloak.
- In the Qiyaam, she should place her left palm on the middle of her chest and the right palm over the left.
- While bowing, she should only bow a little, enough for her hands to touch her knees, without holding them. The fingers should be kept straight. She should stand with her knees slightly bent, and her arms close to her body.
- She should perform the prostration with her body drawn together i.e. she should keep the abdomen joined with the thighs, the thighs with the calves, the shins with the ground, the arms to the sides and the wrists spread on the ground. Further, instead of keeping the feet upright, both feet should be spread out towards the right.
- While in Qaadah, instead of keeping the right foot upright, both feet should be slid out towards the right, with her sitting on the left foot.
- For women, praying in a room is better than praying out in the courtyard, and praying in a basement is better than praying in a room. (Abu Dawud)

WHAT INVALIDATES OR BREAKS THE PRAYER.

The following actions break the Prayer, and the Prayer must be offered afresh:-

- Talking to anyone, on purpose or by mistake.
- Saluting anyone or replying to a greeting.
- Coughing or clearing the throat, without a valid excuse.
- Replying to someone's sneezing.
- Eating or drinking whilst in Prayer.
- Turning the chest away from the direction of the □Qiblah□, without a valid excuse.
- Crying (or exclaiming) because of some pain or trouble.
- Breaking of the ablution.
- Reading the Qur□an while looking at it.
- Making a serious mistake in Qur□an recitation or in the remembrances.
- Committing an action with both hands which leads others to believe that the person is not in Prayer.
- Performing an unrelated action thrice, in any one position of the Prayer, will invalidate it. For example to scratch by lifting the hand once and let it down, then again lift up the hand and let it down and then do it a third time - all this whilst in one position , would break the Prayer. If the hand is lifted just once and the person scratches more than once, it will be counted as only one action.
- Clearing the throat without valid excuse or proper reason, where at least two syllables are heard (For example Aah) will make the Prayer invalid. If there is an excuse (such as body's urge to clear the throat) or if there is a proper reason (such as to clear his voice, or to remind the □Imaam□ of his mistake, or to inform others that one is in Prayer) it would not invalidate the Prayer.

MAKROOH (DISLIKED/ UNDESIRABLE) ACTS DURING PRAYER

- Playing with ones clothes, beard or body.
- Wrapping up the clothes, e.g. lifting the clothes from front or behind while proceeding for prostration.
- Letting the clothes hang - e.g. placing a handkerchief or cloak over the head or shoulder in such a way that their edges are hanging down.
- Having sleeves rolled up more than half way beyond the wrists.
- Offering the Prayer while in acute need of relieving oneself of stool, urine, or needing to break wind.
- Gazing upwards, or turning the face looking here and there.
- Cracking the finger joints or inserting the fingers of one hand into the fingers of another.
- Placing the hand on the waist. (This must be avoided even outside Prayer).
- Laying the wrists flat on the ground while in prostration - this rule applies to men only.
- Offering Prayer while someone is facing you.
- Yawning purposely during Prayer.
- Praying in clothes that have images of living objects on them.
- Lifting up the lower garment - i.e. "Shalwar" (by folding and inserting its upper portion) or the pants (by folding its lower end).
- Not tying the buttons of the upper garment, thereby exposing the chest.

- The presence of an image (of living objects) in the front, right, left or above the head of the person offering Prayer.
- Offering the bow or prostration, or rising from the prostration before the □Imaam□ does.
- Reciting the Qur□an in any position, except while in Qiyaam (standing).
- Ending the Qur□an recitation in the bowing position.
- Resting the hands on the ground before touching the knees while proceeding for prostration, without a valid reason. Similarly, raising the knees from the ground before the hands are raised from the ground, while rising from prostration.
- Offering Prayer in front of a grave, without a barrier in between.
- Not offering a □Wajib□ (Essential act) properly. For example not straightening the back during the bow and prostrations, or proceeding for the next position before straightening up in the "Qawmah" or "Jalsah".
- Reciting the Qur'an in an improper sequence. For example reciting Surah Kafiroon in the first □Rakaat□ (Cycle) and Surah Kausar in the second. This is "Makrooh" since it is against the sequence.
- Praying with eyes closed. However, it is better to do so if this increases one's reverence and devotion.

A □Makrooh□ act makes the Prayer flawed. Such a Prayer should be offered again.

Praying without the head covered is against the Sunnah of the Holy Prophet (peace and blessings be upon him). Praying without the head covered because one deems wearing a cap as a burden, or due to heat, is a lesser □Makrooh□ (tanzeehi). However, if it is done in contempt of Prayer (e.g. deeming that Prayer is not important enough to merit wearing a cap for it), it is Kufr (blasphemy). If it is done to increase one's reverence and devotion, it is □Mustahab□ (recommended).

RULES REGARDING CROSSING SOMEONE INVOLVED PRAYER

It is a grave sin to pass in front of someone who is involved in Prayer. The Holy Prophet (peace and blessings be upon him) said: □If the one who passes in front of someone involved in Prayer knew what sin it entails, he would prefer to stand for a hundred years rather than taking that single step." In another Hadith it is reported "He would deem it good to be driven into the ground, but would not pass in front of someone involved in Prayer."

If someone passes in front, it does not break the Prayer, but the one who passes will earn a great sin. Similarly one should avoid praying in a place where it becomes difficult for others who need to cross.

If a Sutrah (a thing which can act as a barrier) is placed in front of the worshipper, then there is no harm in crossing from a point beyond it. The barrier should be at least one arm in height and at least one finger in thickness.

In congregation, the barrier for the □Imaam□ suffices for the followers. Therefore if one has to cross in front of a Follower (Muqtadi), there is no sin in it - provided one does not cross in front of the □Imaam□.

ETIQUETTES OF THE MOSQUE

The Mosque is a house of Allah. It is imperative for everyone - old or young - to have proper regard for it. One should wear clean clothes to the mosque. It is not permissible to enter the mosque when one's breath smells after having eaten raw onions or garlic. Similarly, the mosque should be kept clean from all smelly things.

It is forbidden to discuss worldly affairs or talk loudly in the mosque. It is reported in the Hadith that discussing worldly affairs in the mosque destroys good deeds the way a fire burns up dry wood-sticks. In another hadith it is reported "Do not sit with those who discuss worldly affairs in the mosque, for they have no concern with Allah."

It is not permitted for anyone - except the Mu'taqif (one in seclusion) - to eat, drink or sleep there. Therefore if one intends to do these, one must make the intention of Seclusion (I'tiqaf) before entering the mosque, and offer Prayer or do some Zikr (remembrance). It will now become legal for him to eat or drink due to necessity. It is forbidden to beg in the mosque. It is also prohibited to give alms to beggars inside a mosque or to search for lost property.

It is prohibited to defile the walls, ground, carpets etc., of the mosque with any dirt, saliva or nose refuse etc. Entering the mosque in a state of greater impurity (requiring a bath) is a severe crime. The etiquette of the mosque is so important that one must take care not to let water remaining on the body after ablution to drop inside it - nor should one run inside the mosque in order to join the congregation.

Conditions For Leadership In Prayer (Who Can Be An □Imaam□?)

The following are the 6 conditions for leadership in Prayer: The leader must (1) be a Muslim, (2) be Sane, (3) be an Adult, (4) be Male, (5) know Qur'an recitation and (6) not be disabled.

The person who deserves leadership (to be an □Imaam□) is one who:

- a. Holds proper faith of Ahle Sunnah walJamaah
- b. Is pious
- c. Has most knowledge of the rules of cleanliness and Prayer
- d. Remembers Qur□an sufficiently to recite according to Sunnah
- e. Correctly pronounces the alphabets of the Qur□an.

It is a sin to appoint an astray person whose beliefs have not reached blasphemy, or persons who openly commit grave sins (e.g. adulterers, drunkards, gamblers, usurers, persons who remove their beards or trim the beard to less than a fist long etc.) as leaders in Prayer. Prayer behind such persons is Makrooh Tahreemi (makes the Prayer highly defective) and must be re-offered.

Prayer cannot be offered behind any astray person whose beliefs have reached blasphemy. For example (a) Rafidi Shia - even if he only denies the Caliphate of Syedna Abu Bakr (may Allah be well pleased with him) or curses the first 2 Caliphs, or (b) One who denies pre-ordained destiny, or (c) One who denies intercession by the Holy Prophet (peace and blessings be upon him), or (d) One who denies the Vision of Allah, or (e) One who denies punishment of the grave, or (f) One who denies existence of the 2 recording angels, and (g) Worse than those listed above are those who call themselves Muslims and pretend to be following the Sunnah whilst denying the tenets of Islam, and are insolent towards Allah and His Holy Prophet, or those who deem such insolent people as Muslims - Prayer is invalid behind all these.

The Importance Of Prayer In Congregation.

It is Essential (Wajib) upon every sane, adult and capable person to offer the Prayer along with the congregation. One who leaves it without a valid excuse even once, is an offender and deserves punishment. One who leaves it several times is a proclaimed sinner and disqualified from giving witness, and will be punished severely.

The Holy Prophet Mohammed (peace and blessings be upon him) said: "My heart desires that I should command some young men to gather a lot of fuel (firewood), and then I may go to those who pray in their homes without an excuse, and burn their houses." (Muslim)

The importance of praying in congregation has already been mentioned at the beginning of the book. The following circumstances exempt one from attending Prayer in congregation:-

- A patient who faces difficulty in going to the mosque.
- An invalid person whose leg is cut off, is paralyzed or blind.
- One who is too old and incapable of going to the mosque.
- Torrential rain, severe sludge, extreme darkness or storm on the way.
- Fear of losing property or food.
- A person who cannot repay his debts, fearing the creditor.
- Fear of an oppressor
- A person in urgent need to relieve himself of stool, urine or to break wind.
- Fear of losing conveyance.
- Presence of food whilst having the dire urge to eat.
- Attending a sick person, whilst fearing that going for congregation will cause difficulty for the patient or make the patient nervous.

RULES OF CONGREGATIONAL PRAYER

When the time for congregational Prayer approaches, the Caller (Muazzin) should announce the □Iqamah□ - and the □Imaam□ and the followers should get up and make proper rows, when the □Muazzin□ reaches words "Hayya alas-Salaah Hayya alal-Falaah". The □Imaam□ must advise the followers to maintain proper rows. If the followers keep their heels in line with each other, the row will be set straight.

It is obligatory for the follower to have the intention in his heart, that he is offering Prayer in the leadership of the particular □Imaam□. The follower must finish his "Takbeer Tahreemah" after the □Imaam□ has finished saying it. All that is Obligatory (Farz) in Prayer, must be compulsorily carried out in the leadership of the □Imaam□. If a follower performs an obligatory act and finishes it before the □Imaam□ has started it - and does not offer it again with or after the □Imaam□ - it will render the Prayer void. For example, if a follower offers prostration before the □Imaam□ and the □Imaam□ has not yet come into prostration while the follower lifts up his head - and if he does not (again) offer the prostration with the □Imaam□ or after the □Imaam□ - it will render his Prayer void.

If the □Imaam□ forgets to offer the first Qaadah, and starts getting up, the followers should remind him (give □Luqmah□) only if he is nearer to the sitting position so that the □Imaam□ may revert to the Qaadah. If the □Imaam□ is nearer to standing upright or has already stood up fully, the followers must not remind him, for it will invalidate the Prayer of the person who gives the reminder. If the □Imaam□ pays heed to such a reminder, his Prayer will also become void, resulting in the invalidation of Prayer of all the followers too.

If there are two or more followers, they should stand behind the □Imaam□. If there is only one follower, he should stand next to the □Imaam□, on the right. Standing next to the □Imaam□ implies that the follower's ankles should not be ahead of that of the □Imaam□. If only one follower was praying with the □Imaam□, and another one joins, the □Imaam□ should take a step forward and the newcomer should stand next to the follower. Alternatively, the follower may step backwards by himself or the newcomer may pull him back - both ways are permitted.

It is Undesirable (Makrooh) to stand in the back rows if there is space available in the front rows. Therefore if one sees that there is space in the front rows, while the back rows are full, he should cleave through the back rows to join the front rows. It has been observed that some persons leave the front rows and purposely sit in the back rows. How good or bad is this deed of theirs? Note what the Holy Prophet (peace and blessings be upon him) said about this: □If people knew what is the reward for the □Azaan□ and the first row, everyone would crave for it - to the extent that they would draw lots for it.□ (Bukhari & Muslim)

The Holy Prophet (peace and blessings be upon him) also said: "People will always keep going back from the first row to the extent that Allah the Supreme will drive them away from mercy, and throw them in the fire."

Rules regarding the Masbook (The late joiner)

A person who joins the congregational Prayer after the first or more Cycles (Rakaats) have already been offered, is called Masbook. The Masbook must not end his Prayer with the Salaam said by the □Imaam□ but continue and offer the □Rakaats□ which he had missed out.

If the late comer finds the □Imaam□ in the bowing position (Ruku), he should first offer the □Takbeer Tahreemah□ while standing, and then while proclaiming another □Takbeer□ proceed towards the bow. If he proceeds towards the bow while proclaiming the first □Takbeer□, his Prayer is void. If he joins with the □Imaam□ in the bow, he is deemed to have attained that Cycle (Rakaat). (So if he joins the □Imaam□ in the first bow, he is no longer a Masbook).

If a person joins the Prayer after the bow of the first Cycle (Rakaat), or at the beginning of the second Cycle, he should get up after the □Imaam□ says the "Salaam" - and after reciting the "Sanaa", "Taawuz", □Tasmiyah□, Surah alFatehah etc, complete the first Cycle and then sit for the Qaadah to complete his Prayer. If a person joins the Prayer in the third Cycle (of a four Cycle Prayer), he should offer 2 more □Rakaats□ fully, to complete his Prayer i.e. he must recite the Surah alFatehah and a small Surah (or equivalent) after it, in each Cycle.

If he joins during the third Cycle after the bow, but before the bow of the fourth Cycle, he has to offer 3 Cycles more. He should get up after the □Imaam□ says the "Salaam" - and after reciting the "Sana", "Tawuz", □Tasmiyah□, Surah alFatehah plus a small Surah (or equivalent), complete the first Cycle which is in fact his second Cycle in counting - so he must then sit for the Qaadah to complete this Cycle. In the Qaadah he should recite only the □Tahiyyaat□ and □Tashahhud□, and get up for the third Cycle. In this third Cycle he should recite the □Tasmiyah□, Surah alFatehah a small Surah (or equivalent) and complete it, and without offering Qaadah get up for the fourth Cycle. In this fourth Cycle he should recite □Tasmiyah□ and only Surah alFatehah in his standing position (Qiyaam) - and then complete the Prayer ending with Salaam in the Qaadah.

The Masbook should not get up immediately upon the Imaam's proclamation of the first Salaam. He should wait to listen to the second Salaam and then get up in order to be sure that the □Imaam□ will not offer the Sajdah Sahv (extra prostrations upon forgetting). (If the □Imaam□ has to offer the Sajdah Sahv, the Masbook should follow the □Imaam□ until the next Salaam).

If the Masbook unintentionally says the Salaam along with the □Imaam□, he need not offer Sajdah Sahv for this mistake. If he offers the Salaam after the □Imaam□ has, Sajdah Sahv will become Essential upon him. He must complete his Prayer and offer the Sajdah Sahv at its end.

THE WITR PRAYER & QUNOOT SUPPLICATION

It is reported in Saheeh Muslim by Abdullah ibn Abbas (may Allah be well pleased with him) that the Holy Prophet (peace and blessings be upon him) offered 3 Cycles (Rakaats) in the Witr Prayer. It is also reported in Abu Dawood and Tirmidhi hadith collections, by Hazrat Ayesha (may Allah be well pleased with her) that the Holy Prophet (peace and blessings be upon him) used to offer 3 Cycles in the Witr Prayer.

The Witr Prayer is Essential (Wajib) in the Night (Isha) Prayer.

At first complete 2 Cycles as normal, and get up for the 3rd Cycle immediately after reciting the □Tashahhud□ in the Qaadah. In the 3rd Cycle, do not recite the "Sana" or "Tawuz". Recite Surah alFatehah plus a small Surah (or equivalent), and then proclaiming □Allahu Akbar□, raise both hands to the ears and then fold them again below the navel. Now recite the Qunoot Supplication, as under:-

Allahuma innaa nastaeenuka wa nastaghfiruka wa numinu bika wa natawakkalu alayka wa nusnee alaykal-khayra, wa nashkuruka wa laa nakfuruka wa nakhlao wa natruku maiy-yafjuruk, Allaahumma iyyaka nabudu wa laka nusallee wa nasjudu wa ilayka nasaa wa nahfidu wa narjoo rahmataka wa nakhshaa azaabaka inna azaabaka bilkuffari mulhiq.

"O Allah! We seek Your help and seek Your forgiveness - and we believe in You and rely on You - and we praise You with all goodness - and we are thankful to You and not ungrateful to You - and we separate from and forsake whoever offends You. O Allah! You alone we worship and for You only we offer the Prayer and the prostration. And towards You only do we rush, and present ourselves for service. And we hope for Your mercy and fear Your punishment. Indeed Your punishment will grasp the disbelievers."

Reciting the Qunoot Supplication and proclaiming the □Takbeer□ for it □ both these are Essential (Wajib). If one forgets to recite the Qunoot Supplication and proceeds for the bow, he should not return to it but should offer Sajdah Sahv at the end.

Those who are unable to recite Qunoot Supplication should recite the following supplication:

Rab-banaa Aatinaa Fid-dunyaa Hasanatan Wa Fil Aakhirati Hasanatan Wa Qinaa'Azaaban Naar.

"O our Rabb! We seek of You good in this world and good in the Hereafter and safety from the torment of Hell." Or they should recite □Allahummaghfirlana□ thrice.

THE FRIDAY PRAYER

Abu Huraira (may Allah be well pleased with him) reported that the Holy Prophet (peace and blessings be upon him) said: □He who performed ablution well, then came to Friday Prayer, listened (to the sermon), kept silence all (his sins) between that time and the next Friday would be forgiven with three days extra, and he who touched pebbles caused an interruption.□ (Saheeh Muslim)

Whoever leaves the Friday Prayer intentionally due to lazyness three times, Allah will set a seal upon his heart (and he will become of the neglectful). (Abu Dawood, Tirmizi)

Whoever leaves the Friday Prayer thrice without a valid excuse is a hypocrite. (Ibn Khuzaimah).

The Friday Prayer is a principal obligation and its command more mandatory than the Afternoon Prayer, and one who denies it is a disbeliever. This Prayer is obligatory upon every Muslim male who is adult, healthy, free and not on a journey. Going early to the mosque for Prayers, brushing with □Miswaak□, adorning good clothes, applying perfume and sitting in the first row are recommended, and taking a bath before the Prayer is Sunnah.

Actions which are prohibited during the Prayer such as talking, eating, drinking etc. are also prohibited during the sermon (Khutbah). However the Preacher (Khateeb) can command towards good and forbid evil during the sermon. It is obligatory upon all those present to listen to the sermon while it is being delivered and to remain completely silent. It is Essential (Wajib) even for those to whom the voice of the □Imaam□ does not reach, to remain silent. It is allowed to gesture by hand or head upon seeing someone doing wrong, but to utter something is disallowed.

THE PRAYER OF THE 2 EIDS.

The Eid Prayer is Essential (Wajib) only upon those for whom the Friday Prayer is obligatory. The sermon is a condition for the Friday Prayer, whereas it is a Sunnah for the Eid Prayer. There is neither an □Azaan□ nor an Iqaamah before the Eid Prayer. It is undesirable (Makrooh) to offer Voluntary Prayers before the Eid Prayer whether offered in the house, mosque or the Eid prayer-grounds □ even if the Eid Prayer is not Essential upon such a person.

It is better to shake hands and embrace each other after the Eid Prayers, as is prevalent among Muslims, because it is an expression of happiness. The following acts are Recommended (Mustahab) on the day of Eid:

- Having a hair cut
- Cutting of finger nails & toe nails
- Taking a bath
- Brushing teeth with □Miswaak□
- Adorning good clothes
- Applying perfume
- Going to the Eid prayer-ground, on foot.
- Proclaiming □Takbeer□ along the way
- Coming back using a different route
- Expressing happiness
- Giving alms in plenty
- Greeting & congratulating each other
- Paying the Sadaqah Fitr prior to the Eid ulFitr Prayer
- Eating an odd number of dates prior to the Eid ulFitr Prayer
- Not eating anything before the Eid ulAdha Prayer, and proclaiming □Takbeer□ with a loud voice along the way.

If one intends to offer sacrifice on Eid ulAdha, it is recommended (Mustahab) not to cut hair or nails from 1st of Zil Hajj to the 10th of Zil Hajj. From the Dawn Prayer on the 9th of Zil Hajj to

the Evening Prayer on the 13th of Zil Hajj, it is Essential (Wajib) to recite the following
□Takbeer Tashreeq□ at least once (and better to recite thrice) after every congregational Prayer:

Allahu Akbar, Allahu Akbar, Laa Ilaaha ill-Allahu, Wallahu Akbar, Allahu Akbar, Wa Lillah-ilHamd.

□Allah is the Greatest Allah is the Greatest, There is none worthy of worship (God) except Allah
□ and Allah is the Greatest, Allah is the Greatest, and for Allah only is all Praise.□

Offering The Eid Prayer

Prayers for both Eids are offered in the same manner. Make an intention (Niyah) to offer the Essential (Wajib) Eid ul Adha or Eid ulFitr Prayer and raising your hands up to the ears, proclaim the □Takbeer□. Bring down the hands and fold them below the navel. Recite the Sana, raise your hands up to the ears, proclaim the □Takbeer□, and bring back the hands down by the sides. Again raise your hands up to the ears, proclaim the □Takbeer□, and bring back the hands down by the sides. For the third time raise your hands up to the ears, proclaim the □Takbeer□, but now bring them down and fold them below the navel. The □Imaam□ will now recite the Surah alFatehah and any small Surah (or equivalent) and proceed for the bow (Ruku).

In the second Cycle (Rakaat), after recitation of Surah alFatehah and any small Surah (or equivalent), but before proceeding for the bow (Ruku), raise your hands up to the ears, proclaim the □Takbeer□, and bring back the hands down by the sides. Again raise your hands up to the ears, proclaim the □Takbeer□, and bring back the hands down by the sides. For the third time raise your hands up to the ears, proclaim the □Takbeer□, bring back the hands down by the sides. For the fourth time, proclaim another □Takbeer□ without raising the hands, and proceed for the Ruku. Then complete the Prayer as usual.

It is Essential to wait between two □Takbeer□s for a short while, equal to that of reciting □SubhaanAllah□ 3 times.

THE FUNERAL PRAYER

Funeral Prayer is a □Sufficing Obligation□ (Farz Kifayah) i.e. if one person offers it, it will suffice on behalf of the entire community (everyone will be freed from this obligation). If not, then all those who were informed and did not offer the Funeral Prayer will have sinned. To offer the Funeral Prayer, the corpse must be present in front. Offering Funeral Prayer without the corpse in front (Ghaaabana) is not permissible. Corpse or dead body refers to one who is born alive and then dies. Funeral Prayers are not to be offered for the still-born.

If the Funeral Prayer is ready, and there is a danger of missing it by going for a bath / ablution, one must join it after doing □Tayammum□. It is observed that some people offer the Funeral

Prayer with their shoes on, or while standing atop their shoes. In the first instance, the shoes as well as the ground must be clean □ and in the second instance, the shoes must be clean.

The Funeral Prayer consists of two main Obligations:-

- Offering it while standing
- Proclaiming □Allahu Akbar□ 4 times.

The following three are Emphasised Sunnah (Muakkadah) in the Funeral Prayer:-

- Glorifying Allah □ by reciting □Sanaa□
- Offering salutations and greetings upon the Holy Prophet (peace and blessings be upon him).
- Praying for the deceased.

It is better to have three (or an odd number) of rows in the Funeral Prayer.

The Method of Funeral Prayer

At first make a proper intention (Niyah) and proclaiming □Allahu Akbar□, fold the hands below the navel, and recite the following □Sanaa□:-

Subhaanakal-laahumma wa bihamdika wa tabaarakasmuka wa ta-alaa jadduka wa jalla sanaa-uka wa laa Ilaaha gayruk..

"Purity is to You, O Allah! And I Praise You, Most Auspicious is Your name and Supreme is Your majesty; and most high is Your glory, and there is no God except You."

Then proclaim □Allahu Akbar□ without raising the hands and recite the Salutation upon the Holy Prophet (peace and blessings be upon him). It is better to recite the same one as in the Qaadah of normal Prayer. Reciting any other Salutation is also permitted.

Then proclaim □Allahu Akbar□ without raising the hands and recite the following supplication:

If the deceased is an adult male or female

Allahummaghfir Le-hayyinaa wa mayyetenaa, wa shaahedenaa wa ghaaebenaa, wa sagherenaa wa kabeerenaa, wa zakarenaa wa unsaanaa; Allahumma man ahyaytahoo minnaa fa-ahyehi alal-islam wa man tawaffaytahoo minnaa fatawaffahoo alal-imaan.

□O our Allah! Forgive our living and our dead, and our present and our absent ones, and our young and our old, and our males and our females; O our Allah □ those among us whom You keep alive, keep them alive upon Islam □ and to those among us whom You give death, cause them to die upon faith.□

If the deceased is a minor boy

Allahumm-ajalhu lanaa Fartaw-wajalhu lanaa ajraw-wa zukhrav-wajalhu lanaa shafeyaw-wa mushaffaa.

□O our Allah! Make him our forerunner, and make him a reward and a provision for us, and make him our intercessor and one whose intercession is accepted. □

If the deceased is a minor girl

Allahumm-ajalha lanaa Fartaw-wajalha lanaa ajraw-wa zukhrav-wajalha lanaa shafeyataw-wa mushaffa-ah.

□O our Allah! Make her our forerunner, and make her a reward and a provision for us, and make her our intercessor and one whose intercession is accepted. □

Then proclaim □Allahu Akbar□ and release the hands and recite the Salaam on both sides. After this break the ranks and recite Surah alFatehah once, Surah Ikhlāas thrice, and send salutations on the Holy Prophet (peace and blessings be upon him) thrice □ and offer its reward to the deceased, and supplicate for the deceased□s salvation.

The Holy Prophet (peace and blessings be upon him) has said □After offering the Funeral Prayer for the deceased, supplicate especially for the deceased. □ (Mishkaat □ from Abu Dawud, Ibn Majah and Baihaqi).

Taraweeh Prayers (In Ramadan)

Taraweeh Prayers are an emphasised Sunnah (Muakkadah) for both men and women. There is a consensus among the Ulema that this Prayer consists of 20 Cycles (Rakaats), and this is proven from several ahadith.

Imam Baihaqi has reported through proper testimonies (Saheeh Asnad) from Saeb bin Yazeed (may Allah be pleased with him) that people used to offer 20 Cycles (Rakaats) for the Taraweeh Prayer during the caliphate of Syedna Umar Farouk and this was the norm even during the caliphates of Syedna Osman and Syedna Ali (may Allah be pleased with them).

Reciting the entire Qur□an in the Taraweeh is an emphasised Sunnah (Muakkadah). Completing it twice is better and thrice is best. It is obligatory upon the □Imaam□ or the Memoriser (Hafiz) to recite the Qur□an with proper pronunciation. Charging money or fixing wages for leading Taraweeh Prayers is also not permitted - the payer and the receiver of such compensation, both are sinners.

The time for Taraweeh is after the Obligatory (Farz) Night (Isha) Prayers and lasts up to dawn. If one does not offer the Night Prayer with the congregation, he must offer it alone and then join

the Taraweeh congregation. However he must offer the Witr Prayer alone, without congregation. It is better to offer the Taraweeh in the mosque, along with the congregation.

The Taraweeh should be offered in Cycles (Rakaats) of two each. After every 4 Cycles, it is recommended to sit for approximately the time it take to offer 4 Cycles. While sitting, one may keep quiet or recite the Kalemah, or the Salutations or recite the following □Tasbeeh□:-

Subhaana zi alMulk wa alMalakoot; Subhaana zi alIzzate wa alAzmate wa alHaybate wa alQudrate wa alKibraaye wa alJabaroot; Subhaana alMaleke alHayye alLazzi la yanamu wa laa yamoot; Subboohun Quddoosun Rabbanaa wa Rabbu alMalaakate wa alRooh; Allahumma ajirna min alNaare ya Mujeeru ya Mujeeru ya Mujeer.

□Pure is He (Allah), the Owner of the Kingdom and the Sovereignty; Pure is He, the Owner of Honour, and Greatness, and Reverence, and Power, and Superiority, and Might; Pure is the Real King Who is Alive - there is niether sleep nor death for Him; He is the Utmost Pure, and the Holy, the Master of all Angels and of the Spirit; O Allah! Save us from the fire □ O Saviour, O Emancipator, O Protector!□

CHAPTER 5

THE LAPSED (QADA) PRAYERS

To let the Prayer lapse without a valid legal reason is a grave sin. It is obligatory to offer such Prayers and also necessary to repent from such sins. True repentance will wipe out the sin of letting the Prayer lapse, but repentance is proper only if the lapsed Prayer is offered. If the lapsed Prayer is not offered, such a repentance will not be accepted.

If the Prayer lapses due to forgetting or due to sleeping, it is still obligatory to offer the Qada (recapture) for it, although there is no sin for such a lapse. As soon as one remembers or gets up, the lapsed Prayer should be offered provided it is not an undesirable (Makrooh) time. Delaying it further without reason is disliked. If one is sleeping or has forgotten to offer Prayers, it is incumbent upon others to awaken or remind such a person. If one fears not being able to get up for the Dawn Prayer, such a person is not permitted to stay awake till late night without a valid legal reason.

If the □Takbeer Tahreemah□ is offered within the time for any Prayer, then such Prayer has not lapsed but has been offered within time. However, the Dawn, Friday and Eid Prayers must be completed before the time for such Prayer ends - if the Salaam for these Prayer is said after the time has expired, such Prayer becomes invalid.

There is no fixed time of offering the lapsed Prayers □ they can be offered at any time during one's life. Whenever offered, it will free the person from this obligation.

A person who has lapsed Prayers for several years still unoffered, must calculate the number of Obligatory / Essential Prayers pending right from the time of attaining puberty to the time of regularly offering Prayers. And whenever one has spare time, these must be offered. Since offering the Lapsed Prayers is more important than Voluntary (Nawafil) Prayers, it is better to offer them instead of the Non-Emphasised Sunnah (Ghair Muakkadah) and Voluntary (Nawafil) Prayers. However, the Taraweeh Prayers and the Emphasised Sunnah (Muakkadah) Prayers must not be left out. The intention (Niyah) for offering the lapsed Prayers can also be made like this □ for example □I offer the first Dawn Prayer which was missed□. So the next time when offering another lapsed Dawn Prayer, the same intention (Niyah) can be made, as this has now become the first one still pending. Likewise, the intention can be made for other lapsed Prayers.

THE PRAYER OF THE SICK

It is allowed to offer Prayers while sitting only if the sick person cannot stand on his own or feels giddy or the pain is unbearable or it will aggravate the illness or delay the cure. Standing (Qiyaam) is obligatory in Prayer, therefore it not allowed to forego it without a valid legal reason. If the sick person can stand with someone's help or lean on a staff or against a wall, it is obligatory to offer the Prayer standing □ even if he starts the Prayer standing for a short while and completes the rest of it while sitting □ otherwise the Prayer will become void.

If one cannot sit on his own but someone else can help him up sit upright, it is necessary to offer the Prayer while sitting. If sitting is not possible, he can lean back on a pillow, wall etc. for support. If sitting is possible, Prayer will be void if offered while reclining.

If the patient can stand but cannot bend to offer the bow or prostration, it is better to offer the Prayer standing and offer the bow or prostration by gesturing. For the prostration, he must bow his head as far as possible and for the bow a little bit less than that.

If one cannot offer the prostration on the ground, but can offer it by keeping something on the ground (provided other conditions for prostrations are met), it becomes impermissible for such person to offer prostrations by only a gesture.

If the patient is incapable of sitting, the Prayer must be offered while lying down whether reclining on the left or right side but facing the □Qiblah□ □ or even with the body stretched out towards the □Qiblah□ but with the knees folded. A pillow should be tucked under the head so that the face is towards the □Qiblah□.

PRAYERS ON A JOURNEY

Islam has created ease for the travellers that during the journey they must reduce their Prayers. This reduction is called □Qasr□. That is, the Obligatory (Farz) Prayer consisting of 4 Cycles (Rakaats) should be reduced to two Cycles (Rakaats) only.

The Holy Prophet (peace and blessings be upon him) has said: □ This is a favour (Sadaqah) which Allah has bestowed upon you, therefore you must accept His favour. □

It is Essential (Wajib) upon the traveller to reduce the Obligatory Prayers. One who offers 4 Cycles on purpose will be sinning and must repent.

There is no reduction in Sunnah Prayers during travel, and they must be offered in full. It is reported that the Holy Prophet (peace and blessings be upon him) used to offer the non-obligatory Prayers whilst sitting on his mount (Saheeh Bukhari & Saheeh Muslim).

In Islamic law, the traveller is one who has proceeded at least 57.375 miles (92.33 kilometers) out of his dwelling place, with the intention of travel. Till the time he does not return to his dwelling place, he must keep offering reduced obligatory Prayers. However, if he intends to stop at any place for 15 days or more during the journey, he will offer full Prayers at such place □ even if due to some reason he later on stays there for less than 15 days. Likewise if the intention is to stay at a certain place for less than 15 days but stays on for 15 days or more, the traveller will offer reduced (Qasr) Prayers at such place.

If a traveller offers Prayers behind a Resident (Muqem) □ Imaam □, the traveller will offer full Prayers. However if residents offer their Prayers behind an □ Imaam □ who is a traveller, the □ Imaam □ must first inform the followers that he will offer only 2 Cycles (Rakaats). After 2 Cycles, the □ Imaam □ will say the Salaam, after which the followers must get up and complete the remaining two Cycles. However, in the 3rd and 4th Cycles, the followers need not recite Surah alFatehah or any other Surah, and remain silent during the Qiyaam.

Obligatory and Essential Prayers cannot be offered on a moving vehicle. However, if one fears that the time will lapse, it is better to offer them on time and then later re-offer them. Reduced Prayers that are missed out / lapsed or improperly offered during journeys should at the time of re-offering be offered with reduction (Qasr).

CHAPTER 6

THE VOLUNTARY / ADDITIONAL (NAWAFIL) PRAYERS.

Besides the Obligatory and Essential Prayers, the Holy Prophet (peace and blessings be upon him) used to make arrangements for the Voluntary (Nawafil) Prayers too. It is mentioned in the Hadith that Voluntary Worship is a means of attaining proximity to Allah.

It is better to offer Sunnah and Voluntary Prayers at home □ however it is better to offer Taraweeh, Tahiyat ulMasjid (Prayers offered as a mark of respect upon entering the mosque), and the Voluntary Prayers upon returning from a journey, in a mosque. If preoccupation or lack

of interest or laziness prevents one from offering these Prayers at home, then these should be offered in the mosque.

A brief summary of some of the Voluntary Prayers, which the Holy Prophet (peace and blessings be upon him) stressed upon is mentioned hereunder.

Tahiyvat ulWuzu (Mark of respect after performing ablution)

It is recommended to offer 2 Cycles (Rakaats) Voluntary Prayer immediately after performing ablution, before the water on the body dries up. Similarly it is after taking a bath. The Holy Prophet (peace and blessings be upon him) has stated: □ Anyone who performs a good ablution and offers 2 Cycles of Prayer with proper external and internal concentration i.e. with complete sincerity □ Paradise becomes mandatory for him. □

Tahiyvat ulMasjid

It is Sunnah to offer 2 Cycles of Prayer upon entering the mosque, and to offer 4 Cycles is recommended. If one offers the Obligatory, Essential or Sunnah Prayers, he is deemed to have offered the Tahiyvat ulMasjid Prayer also, even if he did not make an intention for it.

If one enters the mosque at a time when Prayers are prohibited, he must make Remembrance (Zikr) of Allah, or recite Salutations □ the rights of the mosque will have been offered.

The Tahajjud Prayers

Voluntary Prayers offered after the Night (Isha) Prayers are called □ Salaat ul-Layl □ (The Night-time Prayers). Voluntary Prayers offered during the night are better than those offered during the day. The Tahajjud Prayer is a kind of Salaat ul-Layl. The Tahajjud consists of a minimum of 2 and a maximum of 8 Cycles. When a person sleeps after offering Isha and gets up at any time during the night, it is the time for Tahajjud - and the best time for this is the final third part of the night.

The Ishraq Prayer

The Ishraq Prayer consists of 2 Cycles. It is better to wait after offering the Dawn Prayer and remain engrossed in the Remembrance of Allah or Salutations on the Holy Prophet, and offer this at least 20 minutes after sunrise. The Hadith gives glad tidings of a reward equal to one Hajj and one Umrah to whoever offers this Prayer.

The Chaasht Prayer

The Chaasht Prayer consist of a minimum of 2 Cycles and a maximum of 12 Cycles, and 12 Cycles are best. The time for this starts from the sun □ s ascent in the morning till the beginning

of the meridian period (at Zawaal or beginning of Zohr Kubra). The Hadith gives glad tidings of a reward of Forgiveness and a golden palace in Paradise to whoever offers this Prayer regularly.

The Awwaabeen Prayer

Offering 6 Cycles Prayer is recommended after the Sunset (Maghrib) Prayer, and better to offer it in groups of 2 Cycles each. This is called the Awwaabeen Prayer. The Holy Prophet (peace and blessings be upon him) has also encouraged performing this Prayer.

All Voluntary (Nawafil) Prayers can be offered while sitting, even without a valid excuse, but the reward of offering them while standing is double.

The Journey Prayer

Before starting out on a journey, it is recommended to offer 2 Cycles of Voluntary Prayer at home. The Holy Prophet (peace and blessings be upon him) has stated: □No person leaves among his household anything better than the 2 Cycles of Prayer which he offers there prior to going on a journey.□ While on the journey, one must offer 2 Cycles at the place where he stayed, and upon returning go home after offering 2 Cycles in the local mosque. This was the practice of the Holy Prophet (peace and blessings upon him).

The Prayer of Repentance

Humans are prone to committing errors, but whenever one commits a sin, one should immediately turn towards his Compassionate and Merciful Lord, and with a remorseful conscience in order to seek forgiveness from Him, offer 2 Cycles of Prayer. This is recommended (Mustahab). The Holy Prophet (peace and blessings be upon him) has said: □When one commits a sin, one must do an ablution and offer 2 Cycles of Voluntary Prayers and seek forgiveness of one's sins from one's Compassionate Lord. His Lord will forgive him.□

The □Tasbeeh□ Prayer

The Holy Prophet (peace and blessings be upon him) taught this Prayer to his uncle, Syedna Abbas (may Allah be pleased with him).

In the 1st Cycle (Rakaat) after the □Sanaa□ (but in the 2nd Cycle before the □Tasmiyah□) recite the following □Tasbeeh□ 15 times:

Subhaana Allahe wa alHamdu lillahe wa laa ilaaha illa Allahu wa Allahu Akbar.

Pure is Allah, and all Praise is for Allah, and there is no God except Allah, and

Allah is Great.

(It is better to recite the entire 3rd Kalemah). Then after reciting the □Taawuz□, □Tasmiyah□, Surah alFatehah and any small Surah (or equivalent) recite the above □Tasbeeh□ 10 times. Then

in the bow (Ruku) recite it 10 times after the normal □Tasbeeh□. Then in the Qawmah recite it 10 times after having recited the □Tasmeey□ and Tahmeed. Then 10 times after the normal □Tasbeeh□ in the prostration. Then 10 times in the Jalsah and another 10 times after the normal □Tasbeeh□ in the second prostration. Continue in the same manner for all the 4 Cycles. In this way the □Tasbeeh□ will have been recited a total of 300 times.

The Holy Prophet (peace and blessings be upon him) has said: □If possible, offer this Prayer every day or else offer it every Friday. If unable to do this, then once a month or else once a year. If unable to do even this, then offer it at least once in a lifetime. Due to its blessedness, Allah the Supreme will forgive all (minor) sins □ the earlier and the latter, the old and the new, whether committed on purpose or by mistake.□ (Sunan Tirmizi).

The Need Prayer (Salaat ulHaajat)

The Holy Prophet (peace and blessings be upon him) said: □Whoever has some need to be fulfilled from Allah or any bondman, must offer 2 Cycles of Prayer after a good ablution, then should praise & glorify Allah and send salutations upon me and then recite the following supplication:

Laa ilaaha illa Allahu alHaleemu alKareemu Subhaana Allahe Rabbe alArshe alAzeem; wa alHamdu Lillahe Rabbe alAlameen; asaluka moojibate rahmateka wa azaaema maghfirateka wa alganeemata min kulle birrin wa alSalaamata min kulle ismin laa tad□a lee zamban illa gafartahoo wa laa hamman illa farrajtahoo wa laa haajatan heya laka ridhan illa qadhaytaha yaa arhama alRahemeen. □

□There is no God except Allah, Who is Most Forbearing, Most Generous □ Pure is Allah the Lord of the Great Throne; and all praise is to Allah, the Lord of the Creation; O Lord! I seek from you the means of Your mercy, and the means of Your forgiveness - and I seek a share in every good deed and shelter from every sin; O Lord! Forgive every sin of mine and remove all my sorrows; and fulfill my need which conforms with Your pleasure, O the Most Merciful of all! □ (Tirmizi, Ibn Majah)

A blind Companion (Sahabi) requested the Holy Prophet (peace and blessings be upon him) to supplicate for his cure. The Holy Prophet (peace and blessings be upon him) replied: □If you wish I shall supplicate for you - or you may patiently bear, and this is better for you.□ He submitted, □Kindly supplicate for me.□ The Holy Prophet (peace and blessings be upon him) commanded him to make a good ablution and offer 2 Cycles of Prayer and then supplicate as follows:-

Allahumma innee asaluka wa atawajjahu ilayka benabiyyeka Muhammadin nabiiyi alRahmahte -Yaa Rasool Allahe innee qad tawajjahtu beka ilaa rabbee fee hajatee hazehee letuqdaa lee □ Allahumma faShaffeyhu fee.

□O Allah! I seek from You and incline towards You through the means of Your Prophet Muhammed - the Merciful Prophet; O the Noble Messenger of Allah - I have, through you,

inclined towards my Lord for this need of mine in order that it may be fulfilled! O Allah □ accept his intercession for me.□

When the blind man had completed his supplication, Allah restored him his eyesight as if he had never been blind. (Hakim, Tirmizi, Nasai, Ibn Majah, Tibrani, Baihaqi).

The Istikharah Prayer (for knowing what is suitable).

The Holy Prophet (peace and blessings be upon him) used to teach his Companions the Istikharah supplication with great care and emphasis, just like a verse of the Holy Qur□an. He has said: □ Whenever you intend any matter, offer 2 Cycles of Voluntary Prayer, and then supplicate as follows:-

Allahumma innee astakheeroka be-ilmeka wa astaqderoka be-qudrateka wa as-aluka min fadleka al-Azeeme fa-innaka taqderu wa laa aqderu wa ta-lamu wa laa aa-lamu wa anta allamu al-guyoob. Allahumma in kunta ta-lamu anna haza al-amra khairun lee fee deenee wa ma-aashee wa aa-qebate amree faqdurhu lee wa yasserhu lee summa barek lee feehe wa in kunta ta-lamu anna haza al-amra sharrun lee fee deenee wa ma-aashee wa aa-qebate amree fasrifhu annee wasrifnee anhu waqdur leya al-khaira haysu kaana summa ardhinee behe.□

□ O Allah! I seek to know the suitability by Your knowledge, and by Your Power seek power from You, and seek Your great Munificence from You □ for You are All-Powerful and I am weak, and You are All-Knowing and I do not know, and You also know the defects. O Allah if, as per Your knowledge, this matter of mine is better for me religion-wise, money-wise and in the hereafter □ then destine it for me and make it easy for me, and then place blessings in it for me. And if, as per Your knowledge, this matter of mine is harmful for me religion-wise, money-wise and in the hereafter □ then turn it away from me and turn me away from it, and destine good for me wherever it may be and make me happy with it.□ (Bukhari)

In this supplication instead of the words □ *haza al-amru* □ mention your need or just think about it. It is better to perform Istikharah seven times, for it is mentioned in one Hadith: □ O Anas! When you intend any matter, seek to know its suitability from your Lord seven times □ then reflect upon what transpires in your heart, indeed that only is better.□

Some Shuyukh have said that after this supplication, one should go to sleep, with ablution facing the □ Qiblah □. If he sees green or white colour in a dream, then the matter is good for him □ and if one sees black or red colour, then the matter is harmful for him, and he must avoid it.

The time for Istikharah lasts up to the time one□s heart gets convinced upon one decision.

CHAPTER 7

RECITATION OF THE QURAN

Allah the Supreme states, "Recite from the Qur'an as much as you can achieve."

And on another occasion He states: "And when the Qur'an is recited, listen to it attentively and keep silent, so that you receive mercy."

Memorizing one Ayah (verse) of the Holy Qur'an is a principal obligation upon every duty-bound Muslim, and memorizing the entire Holy Qur'an is a "Sufficing Obligation" (Farz Kifayah). Memorizing Surah alFatehah and one small Surah (or three small verses or one large verse equal to one small Surah) is Essential.

Learning the rulings of Islamic Jurisprudence (fiqh) is also a principal obligation and learning it more than what is needed is better than memorizing the entire Holy Qur'an.

Reading the Qur'an whilst looking at it is better than reciting from memory, for this entails reciting it plus looking at it plus touching it " and all these are acts of worship. It is recommended to read it with ablution, while facing the "Qiblah" and wearing clean clothes. It is also recommended to recite "Taawuz" and "Tasmiyah" prior to beginning reading the Qur'an. If it is the beginning of a Surah, reciting the "Tasmiyah" is Sunnah. During recitation if one stops to attend any worldly matter, the "Taawuz" and the "Tasmiyah" should be recited again.

Reciting the Qur'an whilst lying on the back is permitted, provided the knees are folded up. Likewise reciting it whilst walking or working is also permitted provided the heart is not distracted or else it is undesirable (Makrooh).

When the Qur'an is being recited audibly, it is obligatory for all those present to be quiet and to listen to it attentively. Listening to the Qur'an is better than reciting it or offering Voluntary Prayers.

In a gathering, it is forbidden for everyone to read the Qur'an audibly at the same time. In some "Qur'an Completion" (Qur'an Khwani) gatherings everyone reads it aloud at the same time " such collective loud reading is forbidden (haraam). When there are several people reading the Qur'an, each one of them must keep a low voice which is not audible to others but at least audible to the reader (provided there is no noise interference from other sources).

Each alphabet must be pronounced correctly. Special care should be taken for similar sounding alphabets e.g. Alif, Ain " Qaf, Kaf " Daad, Daal etc. This is very important because changing the pronunciation could corrupt its meaning, leading to the invalidation of Prayer.

It is a grave sin to forget the Qur'an after having memorized it or having learnt how to read it. It is mentioned in the Hadith that a person who forgets the Qur'an after having read it will come

as a leper on the Day of Resurrection □ whilst it is mentioned in the Qur□an that he will come blind.

Not only will those who memorize the Holy Qur□an and act upon it accordingly be awarded Paradise, but Allah the Supreme will accept their intercession for 10 such relatives of theirs, upon whom hell had become mandatory.

The Prostration For Qur□an Recitation.

There are 14 verses in the Holy Qur□an which when read or heard, make it Essential to offer prostration. Its method according to Sunnah is to at first say □Allahu Akbar□ while standing upright, then proceed for the prostration in which □Subhaana Rabbi al-Aala□ should be recited 3 times, and then get up again while saying □Allahu Akbar□. The prostration is correctly offered even if one does not stand up before or after such prostration. Do not raise your hands to the ears nor proclaim Salaam for this prostration.

If such a verse is recited during the Prayer, it becomes Essential (Wajib) to offer the prostration within the particular Prayer itself. The entire verse need not have been recited. The prostration will become Essential even if just the word mentioning the command of prostration along with another word (before or after) is recited from such a verse. To offer this, just making an intention for the Recitation Prostration is enough □ it is not necessary to make an intention that the prostration is for such and such particular verse.

If one reads or hears one such verse several times over in a single sitting, only one prostration is Essential- even if heard from more than one person. Similarly if the same verse is repeated several times in a single Cycle (Rakaat), only one prostration is Essential □ even if the person offers the prostration after reading it once or then reads it several times again, still the one prostration is enough. It is strongly disliked (Makrooh Tahreemi) to recite an entire Surah and leave out a verse containing the command of prostration.

If one reads all the 14 commands of prostration and offers the prostrations, Allah will fulfil the purpose for which these were offered. The prostrations can be offered after reciting each verse or all together at the end.

It is recommended (Mustahab) to offer a prostration of gratitude towards Allah upon receiving any blessing such as a child, wealth, restoration of health etc. Cleanliness (Taharah) is a condition for the prostration of gratitude and its method is similar to the prostration for recitation.

CHAPTER 8

THE NIGHT VIGIL

It is recommended (Mustahab) to maintain the Night Vigil (stay awake for worship) during the following nights □ 15th night of Sha□baan (Shab-e-Baraat or the Night of Deliverance), the

nights of Eid ul Fitr and Eid ul Adha, the last 10 nights of Ramadhan, and the first 10 nights of ZilHajj.

The Night Vigil does not mean merely spending the night staying awake, but to spend it in worship. If one has some lapsed Prayers pending, one should offer them or else offer Voluntary (Nawafil) Prayers alone, or read or listen to the Holy Qur'an or Ahadith, or send Salutations upon the Holy Prophet (peace and blessings be upon him) □ all these are acts of worship and one should engross oneself in them. In these special sacred nights, if one gets the chance to attend a gathering where one can obtain religious knowledge, this is still better as obtaining such knowledge is an obligation upon all Muslims.

Among these, the Night Vigil for the nights of the two Eids means offering the Night (Isha) Prayer as well as the Dawn (Fajr) Prayer along with the first congregations. It is mentioned in the Hadith: □The one who offers the Night Prayer with the congregation has spent half the night in worship, and the one who also offers the Dawn Prayer with the congregation has spent the full night in worship.□ (Muslim)

If one wishes to spend one third of the night in worship, it is better to sleep for the first one third and do worship in the middle one third of the night. If one wishes to spend half the night in worship, it is better to do worship in the second half of the night.

The Holy Prophet (peace and blessings be upon him) has stated: □Every night when a third of it remains, Allah the Supreme directs His special attention to the sky of the world and says: □Is there anyone who invokes Me, so that I may accept his invocation? Is there anyone who seeks something from Me so that I may bestow to him? Is there anyone who seeks forgiveness so that I may forgive him?□ (Bukhari & Muslim)

CHAPTER 9

THE PURE WORDS (KALEMAATE TAYYEBAAAT)

The Concise Faith (Imaaan Mujmal)

Aamantu Billahe kama huwa be-Asmaaehi wa sifaatehi wa qabiltu jameeya ahkaamehi iqraarun billisaani wa tasdeequn bil-qalb

□I accept faith in Allah - the way He is as per His names and His attributes □ and I accept all His commands with verbal acknowledgement and heart□s testimony.□

The Descriptive Faith (Imaan Mufassal)

Aamantu Billahe wa malaakatehi wa kutubehi wa rusulehi wa alyawme al-aakheri wa al-qadre khayrehi wa sharrehi min-Allahe Ta'ala wa al-ba'se ba'd al-mawt.

I accept faith in Allah, and His angels, and His books, and His apostles, and the last day (of resurrection), and the fact that good and evil destiny is from Allah the Supreme, and in resurrection after death.

The First Declaration - of Purity (Kalemah Tayyeb)

La Ilaha Ill-Allahu Muhammed-ur-Rasoolu-Allah

There is none worthy of worship (God) except Allah, Mohammed (peace and blessings be upon him) is the Messenger of Allah.

The Second Declaration of Testimony (Kalemah Shahadah)

Ash-hadu alaa ilaaha Ill-Allahu wahdahoo laa shareeka lah wa ash-hadu anna Muhammedan abduhoo wa Rasooluh.

I bear witness that there is none worthy of worship (God) except Allah, He is One, He has no partner and I also bear witness that Mohammed (peace and blessings be upon him) is His bondman and His Messenger.

The Third Declaration of Honoring (Kalemah Tamjeed)

Subhaanallahe walHamdu lillahe wa laa ilaaha ill-Allahu wAllahu akbar; wa laa hawla wa laa quwwata illaa billah ilAliy-ilAzeem

Allah is Pure, and all praise is for Allah, and there is none worthy of worship (God) except Allah, and Allah is Most Great; and the power to resist evil and the strength to do good is only from Allah, the Supreme, the Greatest.

The Fourth Declaration of Oneness (Kalemah Tawheed)

La ilaaha ill-Allahu wahdahoo laa shareeka lah □ lah-ulMulk wa lah-ulHamdu yuhyee wa yumeetu wa huwa hayy ul-laa yamootu abadan abadaa; zulJalaale wal-Ikraame ; beyadehil-Khair; wa huwa alaa kulle shaeyin qadeer.

□ There is none worthy of worship (God) except Allah, He is One, He has no partner □ for Him is the kingdom and all praise □ it is He Who gives life and it is He Who gives death, and He is Alive by Himself, He will never ever die; the Owner of great majesty and superiority; in His Hands lies all goodness and He is Able to do all things. □

The Fifth Declaration □ of seeking Forgiveness (Kalemah Isteghfaar)

Astaghferullaha rabbee min kulle zambin aznabtuhoo amadan aw khata-an sirran aw alaniyatan wa atoobu ilayhe min-azzambi-llazzee aalamu wa min-azzambi-llazzee laa aalamu innaka allaam-ulghuyoobe wa sattaar-uluyoobe wa ghaffaar-uzzunoobe wa laa hawla wa laa quwwata illaa billah-ilAliy-ilAzeem.

□ I seek forgiveness from Allah my Lord, for all my sins which I committed purposely or by mistake, secretly or openly □ I incline in repentance towards Him □ and also for the sins I know and the sins I do not know; O Allah! Indeed You are All Knowing of all the secrets, and it is You Who hides the shortcomings and You Who forgives the sins - and the power to resist evil and the strength to do good is only from Allah, the Supreme, the Greatest. □

The Sixth Declaration □ rejecting disbelief (Kalemah Radd-e Kufr)

Allahumma Innee aoozubeka min an ushreka beka shay-an wa ana aalamu behi wa astaghferuka lemaa laa aalamu behi tubtu anhu wa tabarra □ tu minal-Kufre wash-shirke wal-Kizbe wal-geebate wal-bidate wan-nameemate wal-fawaheshe wal-buhtaane wal-maaasee kullehaa wa aslamtu wa aqoolu La Ilaha Ill-Allahu Muhammed-ur-Rasoolu-Allah

□ O Allah! I seek Your refuge from knowingly associating anyone with You and I seek Your forgiveness from unknowingly associating (anyone with You) and I repent from it □ and I am unconcerned with disbelief, association, falsehood, backbiting, innovating, spreading spite, lewdness, slander and all sins □ and have accepted Islam and I declare that □ There is none worthy of worship (God) except Allah, Mohammed (peace and blessings be upon him) is the Messenger of Allah □ □

CHAPTER 10

SOME SUNNAH SUPPLICATIONS

The Holy Prophet (peace and blessings be upon him) has said: □ Supplication is the core of worship. □ The author's book named □ Masnoon Dua-en □ (Sunnah Supplications) is a collection of 180 such supplications plus other remembrances (azkaar) and has been published several times. Below listed are a few such supplications □ for more, please refer to the above-named collection.

The Morning and Evening Supplication

Bismillah-illazee laa yadurru ma-Ismehee shay-un fil-arde wa laa fi-ssamaae wa huwa-sSameey-ulAleem

With Allah's name (I witness the morning / evening) □ with Whose name nothing in the earth nor in the sky can cause any harm □ and He only is the All-Hearing, the All-Knowing.

When entering one's home

Allaahumma innee as-aluka khair-alMawlije wa khair-alMakhrije - Bismillahe wa lajjena wa alallahe rabbenaa tawakkalnaa

□ O Allah! I seek goodness from you for entering into and exiting from the house; we enter with the name of Allah, and have relied only upon Allah the Supreme, our Lord. □

When stepping out of one's home:

Bismillaahe tawakkaltu alallaahe wa laa hawla wa laa quwwata illaa billaah.

□ With Allah's name (I go forth), I put my trust in Allah, and the power to resist evil and the strength to do good is only from Allah, the Supreme, the Greatest. □

When entering a mosque:

Bismillaahe was-salaatu was-Salaamu alaa Rasoolillaah □ rabbigfirlee zunoobee waftah lee abwaaba rahmateka

□ With Allah's name (I enter the mosque) and blessings and peace be upon the Messenger of Allah. O Allah! Open for me the gates of Your mercy. □

When stepping out of a mosque:

Bismillaahi was-salaatu was-Salaamu alaa Rasoolillaah - Allaahumma inee as-aluka min fadleka.

□ With Allah's name (I exit from the mosque) and blessings and peace be upon the Messenger of Allah. O Allah! I seek from You Your grace. □

While performing Ablution

Allaahummaghfirlee zambee wa wassey lee fee daaree wa baarek lee fee rizqee.

□ O Allah! Forgive me my sins and bestow spaciousness and improvement in my house, and bestow abundance in my livelihood. □

Before beginning a meal

Bismillah-illazee laa yadurru ma-Ismehee shay-un fil-arde wa laa fi-ssamaae yaa Hayyu yaa Qayyoom

□ With Allah's name (I begin my meal) □ with Whose name nothing in the earth nor in the sky can cause any harm. O the Eternally Alive, the Sustainer. □

Bismillaahi wa alaa barkatillah

□ With Allah's name, and with abundance from Allah (I begin my meal). □

Upon finishing the meal:

Alhamdu lillaahillazee, atamanaa wa saqaanaa wa jaalanaa min-almuslimeen.

□ All praise is for Allah who fed us and gave us drink and made us Muslims. □ (Tirmizi)

If one forgets to say Bismillah before beginning the meal

Bismillaahi awwalahoo wa aakherahoo

□ With Allah □s name, in the beginning and also at the end. □ (Tirmizi)

Upon going to bed

Allaahumma bismeka amootu wa ahyaa.

O Allah! Upon Your name only will I die and live! (Bukhari)

Upon getting up from sleep:

Alhamdu lillaahillazee ahyanaa bada maa amaataanaa wa ilayhin-nushoor

□ All praise is for Allah who gave us life after death (sleep), and it is to Him we have to return. □

Before entering the toilet:

Allaahumma innee aoozu bika minal khubusi wal khabaa-es.

"O Allah! I seek refuge with You from all wicked male and female jinns."

Upon coming out of the toilet:

Gufranaka - AlHamdu lillaahillazee azhaba annil azaa wa aafaanee.

"All praise is due to Allah alone, who has removed the distress from me and given me comfort."

When removing one □s clothes

Recite □ Bismillah □ Shareef when taking off the clothes, as this creates a veil from humans and devils.

When putting on a new dress:

AlHamdu lillaahil-lazee kasaanee maa uwaariya bihi aaraatee wa atajam-malu bihi fee hayaatee.

"All praise is due to Allah, who has clothed me so that I may hide my nakedness and so that I may adorn myself while I am alive."

On looking into the mirror:

Allaahumma hassanta khalqee fa hassin khuluqee.

"O Allah! You have made me good-looking; make my character good too."

When seated on a mount or a vehicle:

AlHamdu lillah - Subhaanallazee sakh-khara lanaa haaza wa maa kun-naa laho muqrineena wa innaa ilaa rabbenaa lamunqaliboon.

"All Praise is for Allah - Pure is He Who has put this (mount) in our control whereas we could not have subjugated it, and indeed we are to return to our Lord."

When visiting a market:

Laa ilaaha Ill-Allahu wahdahoo laa shareeka lah □ lahul-mulku wa lahul-hamdu yuhyee wa yumeetu wa huwa hayyul-laa yamootu beyadehil-Khair; wa huwa alaa kulle shaeyin qadeer.

□ There is none worthy of worship (God) except Allah, He is One, He has no partner □ for Him is the kingdom and all praise □ it is He Who gives life and it is He Who gives death, and He is Alive by Himself, He will never die; in His Hands lies all goodness and He is Able to do all things. □

When in fear or anxiety:

Hasbun-Allahu wa neamal wakeel

□ Allah is Sufficient for us, and what an excellent Trustee He is! □

To remove the effect of evil eyes:

Aoozu be-kalemaat-illahe-ttaamate min kulle shaytaani-wwahaammatin wa min kulle ayni-llaammah.

I seek refuge through the entire words of Allah from the evil of every devil, and every harmful animal and every harmful eye.

To free oneself from pain:

The Holy Prophet (peace and blessings be upon him) said: □ If a patient puts the hand at the place of pain and recites □ Bismillah □ thrice and then recites the following supplication 7 times, the pain will, Allah willing, go away. □ (Saheeh Muslim)

Aoozu be-izzatillahe wa qudratehi min sharre maa ajedu wa uhaaziru.

I seek refuge of Allah the Supreme □s Honour and Power from the evil of the suffering I am experiencing and I seek refuge from this suffering.

For abundance in provisions and repayment of debt:

Allahumma akfenee be-halaaleka an haraameka wa agninee be-fadleka amman sewaka.

O Allah! Suffice me with lawful provision and save me from the forbidden, and by Your Munificence make me independent of everyone except You.

For freedom from sorrow and for the attainment of blessings:

The Holy Prophet (peace and blessings be upon him) said:

□ Sending blessings (upon me) removes sorrow and annuls sins. □ (Tirmizi Shareef)

□ Whoever sends one blessing upon me □ Allah sends ten blessings upon him. □ (Saheeh Muslim)

SallAllahu alanabbiyy-illummiyye wa aalehi sallAllahu alayhe wa sallam salaata-wwa-salaaman alayka yaa RasoolAllah.

□ Allahs □s blessings be upon the untaught Herald of the Hidden and his progeny, Allah □s blessings and peace be upon him □ blessings and peace be upon you, O the Messenger of Allah! □

All Praise to Allah the Supreme, and abundant blessings and peace be upon His Messenger Mohammed, the leader of the creation.

Allamah Sayyed Shah Turab ulHaque Qadri

Karachi - Pakistan.

(English Translation by Muhammed Aqib Farid □ June 2001)

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