



*THE WAY TO
ETERNAL
BLISS*

ASMA HUSSAIN



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TO
ETERNAL
BLISS



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But the ones who believe and do righteous deeds—We will admit them to gardens beneath which rivers flow, where in they will abide forever. (It is) truth, and who is more truthful than Allah in statement. (Surah Nisaa: 57)

ASMA HUSSAIN



Title: **The Way to Eternal Bliss**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah,

The Most Gracious, The Most Merciful

AUTHOR'S NOTE

This book is a product of my own experience. As revert in the fold of Islam, following the daily practices of Islam left me perplexed. Understandingly enough, scaling steps to achieve the closeness of Allaah requires a sound knowledge of Islamic creed. Sifting through different books to enhance knowledge is cumbersome and leaves one confused especially so for a new Muslim in the arena. So this book took shape.



As such the daily Islamic practices from morning to night (the Sunnat, the prayers, the z'ikr etc.) have been carefully collected, checked and compiled for the easy accessibility of the reader. The Primary sources for the compilation of this book are mainly the Qur-aan and the Books of H'adees'.The Secondary sources are the authentic books on Islam. Inspired by the color coded Tajweed Qur-aan, in this book also all the supplications in Arabic have been made color coded in accordance with Tajweed rules so that correct pronunciation of Qu-aanic alphabets is

properly achieved from the beginning. The English transliteration for all supplications is also done in accordance with the rules of Tajweed. Any error is my sole responsibility.

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

To be born a Muslim or to revert to Islam is certainly not the key to Paradise. As Muslims, we have to work hard to achieve success. We have to increase our level of *Eemaan*, increase our *ibaadah* and follow the *Sunnah* of our Prophet (Saws) to please Our Lord, The Creator of the Universe. This is the sign of a True Believer.

The purpose of this book is to give a “WAKE UP” call to all my brothers and sisters in Islam, those who are new to Islam as well as those ,who though are Muslims but still living in darkness. Being a Muslim but still abstaining from following the basic tenets of Islam in our daily life will make our souls miserable. So do not sit back and relax with no fear of the Hereafter. Bring a change in your thought process before it’s too late! Remember reverting to Islam is not an obligation on Allaah rather it is an obligation of Allaah on you, that He Chose to guide you on the right path. If Allaah wills He Can change the whole humanity to Islam. But Allaah (SWT) loves quality not quantity.

Many of us, Muslims are unable to practice Islam in its proper way. Beyond the five Obligatory prayers is a big void. Doubts on various issues of Islam; Questions like- what *Sunnat* should we follow during the course of the day? What are the etiquettes of Islam? What should we do? How should we do? Where should we find out? Etc. etc.... keep

disturbing the mind and soul. Scattered information in different books to bring together, understand and practice becomes a difficult task in the beginning. A True Believer is expected to be alert and abreast himself in following the very basic practices of Islam in easy and systematic manner. The emphasis should be only on the very basic practices of Islam in the beginning. All the daily prayers and Sunnah cannot be hurled down one's throat at once. It takes time. One has to be patient to learn everything step by step in a systematic manner. Even Allaah (SWT) did not reveal the Qur-aan to the Prophet (Saws) in one day.

So, to focus on your first steps in Islam, I decided to write this hand book collected and compiled from authentic translations of Qur-aan, H'adees' and collected works of eminent Writers and Scholars of Islam. This book vividly presents the basic but necessary, easy to memorize and simple to follow capsuled programme of Sunnah, prayers, invocations and Z'ikr Allaah .So watch out! Every step you take in this direction needs careful deliberations, understanding and knowledge of Islam. Your worldly efforts can be your important stronghold to create a successful link between this life and the next. Do not become unnecessarily attached to this life, a life that is fleeting.

When living in a society, social etiquettes are necessary to follow along with spiritual growth. So, this book also highlights the non-spiritual aspect of an individual's life. Some important social etiquette has been mentioned along with the Prayers and Sunnah to provide a basic comprehensive knowledge to a beginner in all aspects of Islam. Presented in a straight forward style, through this book I wish to pave a pathway of compassion and understanding of Islam.

Too many theoretical details have been avoided because the main purpose is to present only the very basic and practical knowledge of Islam in the simplest form which a Muslim should

follow every day. The Supplications in Arabic in each chapter are color coded to enhance their study with Tajweed. Similarly, the English transliteration of these supplications is also done with Tajweed to encourage perfect pronunciation from the beginning. The chapters have been arranged in such a way, that chalked out programme can be followed easily step by step from Fajr through I'shaa .Always remember! Islam is a package deal. You cannot pick and choose. How much and when you want? It has to be followed in totality and righteously. Sincerity in intention is the need of the hour .Your sincerity is between you and Allaah (SWT).No one else can see it.

All praises and thanks are due to Allaah for helping me fulfill this work and may peace and prayers be upon our Prophet Muhammad (Saws) who guided us to Islam, upon his family and his Companions who worked so that Islam could rise and shine on the whole world.

I would like to express my deep gratitude to my mentor and guide, Mrs. Sameera Shaikh whose support was my strength in the completion of this book. My daughter, Neha Hussain was my constant encouragement throughout the book. Her help in most difficult times of the book are my cherished memories. I would not have written this book if not for the encouragement, help and support from my husband Arif Hussain. May Allaah (SWT) shower His choicest blessings on them all and reward them with the highest place in Paradise.in the Hereafter. Ameen!

I pray to Allaah (SWT) that my Neeyat (intentions) may be portrayed as intended through the contents of the book and enrich the life of my brothers and sisters and help them attain Eternal Bliss as I have been striving and will keep doing so till the last. Ameen! Summa Ameen!

ASMA HUSSAIN

INTRODUCTION

*Alh'amdulillaahi Rawbbil A'alameen. Wal A'aqibatu Lil Muttaqeen. Was-Sawlaatu Was Salaamu A'laa Rawsoolihee Saiyyidinaa Wa Shafee-i'naa Wa Maulaanaa Muh'ammadinv Wa Aalihee Wa As*h'aabihee Wa Ittaybaa-i'hee Ajjma-e'ena Ilaa Yaumid Deena Wa Baarik Wa Sallim.*

All praise and thanks belong to Allaah alone, the Exalted, the Almighty and the All-Merciful. I bear witness that there is no God except Allaah; none has the right to be worshipped but Allaah alone, who has no partner and Prophet Muhammad (Saws) is the last of His Messengers and Prophets. May the peace and blessings of Allaah (SWT) be upon Prophet Muhammad (Saws) and upon his family, his Companions and upon all those who follow them in piety until the Day of Judgment. Ameen!

Islam, as a faith, means total and sincere surrender to the will of Allaah so that one can live in peace and tranquility. This can be achieved through obedience to the revealed commandments of Allaah and through the worship of Allaah. This is the purpose of our creation too. Allaah Al-Mighty says in Surah Az-Z'aariyaat, *“And I did not create the jinn and mankind except to worship Me.” (51:56).*

○ Believers! Understand Allaah's (SWT) great wisdom behind His Commandments.

Allaah (SWT) did not command you to worship Him because He needs you. He does not stand in need of anything in existence. He commanded you to worship Him because you need Him! Prayer is extremely important because it purifies the heart and soul, makes our body healthier, is a tool for people to get their sins forgiven everyday five times and earn the

blessings of Allaah (SWT). It is one of the very intimate moments between a servant and His Lord –a time when a person is in direct communication with Allaah (SWT).What a bliss!

Prayer is a man's way of thanking Allaah, and reminds him that Allaah is watching over his life, giving him the courage to face even the toughest of times. If you prayed as much as you worry you would have nothing to worry about. Prayer is an amazing exchange. You hand over your worries to Allaah and Allaah hands over His blessings to you.

It is sufficient to mention here that prayer has been established as one of the Pillars upon which Islam is founded, and how can anyone build a building without foundations, and how secure is a building without its foundations? On the Day of Judgment, every Muslim will be first accounted for his prayers. Imagine, failing in the first paper, how you will give account for other deeds, which are more difficult to answer!

With such consequences in store, every effort to perform prayer regularly should be accomplished.

Z'ikr is one of the simplest yet virtuous deeds to show our love of Allaah. Z'ikr is worship–easy and very simple, with great rewards. Is it not a mighty Grace from Allaah that He grants us the best rewards in compensation for a number of words that our tongues utter, in praise of Him? Remembrance of Allaah is an alternative for our tongues to be busy with, rather than speaking ill of others, backbiting and nonsense talks. Therefore at all times, without any effort or tiredness one can engage oneself in the remembrance of Allaah and be the most honorable of men in the sight of Allaah. *“Without doubt, it is in the remembrance of Allaah that the hearts find rest.”(13:28)*

No act of worship is complete without invocations (Dua'a) to Allaah for our needs. Abstaining from it is regarded as arrogance and displeases Allaah (SWT). Allaah (SWT) says in the Qur-

aan *“And your Lord said, ‘Call on Me, I will answer your prayer [call]...’ (40:60). Allaah loves those who are persistent in dua’a. The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted.”(H’adees’)* Supplicating to Allaah with the authentic supplications from the Glorious Qur-aan and the Sunnah of the Prophet (Saws) with the correct manners, attentively and with sincerity in heart, is invariably answered. Nothing can change your destiny except dua’a to Allaah. Therefore, Islam requires people to call on Allaah in their good and bad circumstances, and to forget not their Lord in their good, lest He forgets them in their time of trouble.

Our Salvation, our protection and our real success both in this world and the hereafter depends on our implementing and following the teachings of the Holy Qur-aan and to practice the traditions, (Sunnat) of our Beloved Prophet Muhammad (Saws). Gaining knowledge is not enough; the important thing is to implement the knowledge gained and to bring the religion and the Islamic teachings and traditions of the Prophet (Saws) into practice. Our beloved Prophet (Saws) has taught us everything we need to know to be successful in this life and the hereafter, and if we follow and practice everything according to the Sunnat of our beloved Prophet (Saws), we will be able to utilize the full 24 hours in the day, to make every action in our daily lives into a form of ibadaat From our eating, drinking water, wearing shoes and clothing, to fulfilling the rights of the parents and the rights of the children etc....

All these acts can and will become a means of sawaab and reward for us. One, who reforms his life around the Sunnah of Muhammad (saws), can be assured of a complete guidance:

O Muslims! Follow the Sunnah of your Prophet Muhammad (Saws). Revive and apply it in your daily life. It is the proof for loving the Prophet (Saws) and a sign of true belief. As Allaah, The Almighty said in Surah Al-Ah’zaab *“You have an excellent model in the Messenger of Allaah for all who put their hope in Allaah and the Last Day and remember Allaah much (33:21)*

Often it is noticed that many Muslims are often overzealous in some matters but negligent in others. For example, you might see a Muslim, who insists on attending every prayer, obeys and fears Allaah but ignores the welfare of the Muslim community at large. This is a sickness and needs to be controlled. Islam is a complete way of life and the true light of Islam cannot shine forth unless a Muslim practices his religion in relation with the society at large and paves the way towards moderation, wisdom and humility. Today there is an urgent need of such sincere Muslims who uphold decent social values, so that when people see them they will see true Islam and when they deal with them their faith increases.

In Islam moderation in all walks of life including religion leads to success. The path of extremes is not encouraged in Islam. Prophet (Saws) forbade people from extremes in religion. Rather he advised the believers to be regular in practicing the religion even if that meant practicing a small deed every day. Being steadfast and regular in your righteous deeds and acts of worship satisfies Allaah (SWT) The Eternal, The All Merciful. *“Allaah burdens not a person beyond his scope”*. (Qur-aan 2:286) *“And He has not laid upon you in religion any hardships”*... (Qur-aan 22:78)

To understand Islam in its proper perspective our Prophet (Saws) used extreme care and sincerity. He (Saws) said, *“Pass on knowledge from me even if it is only one Verse”*.

In his Divine task the Prophet (Saws) was intensely supported by his Companions (RA) and the Rightly Guided Caliphs (Khalifah) (RA) after him. Even now in present times, the believers *Alh'amdulil Laah!* are dedicated in promoting Islam. Guiding one soul to knowledge and faith is a momentous achievement. It is what will earn us great blessings... (In shaa Allaah)

May Allaah Almighty grant success to all of His believing worshippers in the different lands, and we ask Him to grant us understanding in the religion and steadfastness upon it, as well as

sincerity in speech and deed. Ameen! All the praise is due to Allaah, the Lord of all that exists. O Allaah, send blessings and salutations upon our Prophet Muhammad (Saws), his family, and all of his Companions.

Wa aakhirud da-a'waa-naa anil h'umdu lil Laahi Rawbbil A'alameen. Was s*awlaatu was Salaamu a'laa Rawsoolihil kareemi wa a'laa Aalihee wa As*h'aabihee ajjma-e'ena birawh'matika yaa Arh'amar Raawh'imeen*

I ask Allaah (SWT) to accept this work for His sake, and to benefit others through it and make it a help for me on,

*“The Day whereon neither wealth nor sons will avail,
But only he [will prosper] that brings to Allaah a sound
Heart.” (Qur-aan 26:88-89)*

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

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*"READ! IN THE NAME OF YOUR
LORD WHO HAS CREATED (ALL
THAT EXISTS)" (96:1)*

CHAPTER- 1

ALLAAH THE ALMIGHTY

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

“Say, ‘He is Allaah, [who is] one, Allaah, the eternal refuge .He neither begets nor is begotten, nor is there to Him any equivalent.’” (Surah Al- Ikhlâas: -1-4)

Allaah is an Arabic word, meaning “*The One and Only True God,*” the proper name of The One and Only true God who created the heavens and the earth. Arabic-speaking Jews and Christians also call God by the name Allaah. For a Muslim, Allaah is the greatest and most inclusive of names for God, denoting The One who is adored in worship, The One who created all that exists

Pause

There are three Great and Comprehensive Teachers that inform us about our Lord.

The Universe

The Prophet Muh’ammad (Saws)

The Holy Qur-aan. (*Risale-i-Nur*)

Knowing Allaah is vital to practicing Islam and to achieving happiness in this life and the next. Allaah (SWT) has revealed a small amount of knowledge of Himself compared to His Greatness, but He has revealed enough knowledge for us to know Him and love Him. Those who ponder the Noble Verses of the Qur-aan and study the Sunnah of the Prophet (Saws) can attain essential knowledge of Allaah (SWT). Knowledge of Allaah

(SWT) is the most excellent knowledge. It is with the knowledge of Allaah (SWT) that the soul is purified and made righteous. With knowledge the heart is filled with love of Him and love of Him generates obedience of Him .As the knowledge of Allaah grows, it likewise has the ability to increase faith to a higher level and puts humankind on the Straight path .Only knowledge gives a person the power to fully worship Allaah (SWT) in the ways Allaah (SWT) loves to be worshipped. So it follows that there is great reward in the next life for the person who acquires knowledge of Allaah and acts accordingly. It is through knowing Allaah (SWT) that hearts find peace and are filled with happiness. By submitting oneself to the will of Allaah and placing their trust in Allaah do souls find rest, there is relief from the burdens of life and gradually there surfaces true happiness, deep contentment and peacefulness in the mind heart and soul.

Understanding the importance of knowledge of Allaah (SWT) and applying that knowledge in life, is essential to submitting to Allaah. In order to comprehend who Allaah is, it must be understood that He is One in His Lordship and Divinity and One in His Names and Attributes; therefore all worship must be directed to Him alone .This concept is referred to as Tawheed.

Tawheed, in simple terms can be translated as the Oneness of Allaah (SWT) or monotheism.

The core of Islamic Creed is therefore, bearing witness to the phrase, ‘*Laa ilaaha illal laawh*’. There is no true deity deserving worship but Allaah. Islam emphasizes that Allaah is The One without partner, The Encompassing of all that exists, and He is unique in every way. Only

Pause

When You're Going Through
Something Hard And You
Start Wondering Where

ALLAH IS,

Just Remember,

The **TEACHER**

Is Always Quiet During

A Test.

Allaah, The Most Benevolent, has the right to be worshiped. Islam calls humanity away from the worship of any part of creation to the worship of The One and Only True God, Allaah (SWT). No act of worship or devotion has any meaning or value if the concept of monotheism is in any way compromised. The concept of monotheism (Tawheed) can be looked at from the following three perspectives.

- The Oneness of Allaah (SWT) in His Lordship (**Tawheed Ar-Ruboobiyah**).
- The Oneness of Allaah (SWT) in worship (**Tawheed Al-Uloohiyah**).
- The Uniqueness and Oneness of Allaah (SWT) In His Names and Attributes. (**Tawheed Al-Asma Was-Siffat**).

THE ONENESS OF ALLAAH IN HIS LORDSHIP (TAWHEED AR-RUBOOBIYAH)

The oneness of Allaah in His Lordship means that Allaah, The Originating Creator of the Heavens and the Earth, has absolute and perfect mastery over the universe. He alone is The Creator of all things. He alone causes everything to happen. He is The One who provides all sustenance and who determines all life and death. He is The Powerful,

The Omnipotent, absolutely perfect and free from any defect. No one shares in His dominion. None can resist His decree. He is The One who created each of us from a single cell and made

Pause and Reflect

It is common in both Western and Eastern societies for people to believe in horoscopes and astrological signs.

Sadly, some Muslims fall prey to this belief, thinking that the control of life's events is governed by stars rather than by Allaah (SWT).

The truth of the matter is that belief in astrological signs and horoscopes are forms of attributing to Allaah's creation qualities that belong to Him alone, which is shirk. .Allaah (SWT) in no way needs anything from the heavens to create and guide human personalities. Allaah (SWT) says: *"...When He decrees a matter, He only says to it: Be!-and it is."* (2:117)

us into what we are. He is The One who created over a hundred billion galaxies and every electron, neutron, and quark contained within them, keeping all that exists and all the laws of nature in perfect measure. Not a leaf falls from a tree without His permission. Everything is kept in a precise record.

He is far greater than our imagination. He is so powerful that for anything to be created He simply says “*Be,*” and it is. He created time, space, and all the known and unknown worlds, yet He is not part of any of them. In Islam, to believe that any of Allaah’s creation shares in His power or attributes is considered polytheism and disbelief. Examples of such false beliefs would be to consider that fortune-tellers or astrologers can predict the future. Allaah, The All Aware, says that only He possesses the knowledge of the future. Only the Divine can give divine help. No being except Allaah has the ability to give divine help or divine guidance. The belief that good luck charms and talismans have any power is a form of polytheism. These concepts are renounced in Islam

THE ONENESS OF ALLAAH (SWT) IN WORSHIP (TAWHEED AL-ULOOHIYAH)

Only Allaah (SWT), The Appreciative, is to be worshipped. This was proclaimed by all the Prophets and Messengers (AS) of Islam who were sent by Allaah (SWT) throughout the ages, and is the core belief of Islam. Allaah (SWT) tells us that the purpose of the creation of humanity is to worship Him alone. The purpose of Islam is to call people away from the worship of creation and to direct them toward the worship of The Creator alone.

This is where Islam differs from other religions. Although most religions teach that there is a creator who created all that exists, they are rarely free of some form of polytheism (idolatry)

with respect to worship. These religions either call on their adherents to worship other beings besides God, or they demand that their adherents call on other beings as intercessors between themselves and God.

All the Prophets and Messengers of Allaah (SWT), from Aadam (AS) to Muh'ammad (Saws), called people to worship Allaah (SWT) alone, without partner or intermediary. This is the purest, simplest, most natural faith. Allaah (SWT) created humans with an innate, natural inclination toward the worship of Him alone. Shaiytan (Satan), on the other hand, does his utmost to get people to turn away from monotheism, enticing mankind to the worship of creation (idolatry). Most people have a tendency to focus their devotion on something they can visualize, something imaginable, even though they have an instinctive knowledge that The Creator of the universe is far greater than their imaginations. Throughout human history, Allaah (SWT) sent a succession of Prophets and Messengers to call the people back to the worship of The One and Only True God, Allaah (SWT). Due to the allure of Satan, people repeatedly deviated to the worship of created beings (idolatry and polytheism).

Allaah (SWT) created human beings to worship Him alone. In Islam, the greatest possible sin is to worship anything or anyone other than Allaah, even if the worshipper intends to get nearer to Allaah by offering devotions to another being. Allaah, The Sufficient, does not need

Reflect and Think

To believe that Allaah (SWT) may manifest Himself in a human being is a complete error. If Allaah (SWT) were to manifest Himself in a human being, then it would follow that Allaah (SWT) had limitations, needs and vain desires, and that Allaah could die as humans do. In fact, Allaah (SWT) is far above such things. He is free of all wants, and He does not have needs or limitations. Allaah (SWT) does not manifest Himself in anyone.

intercessors or intermediaries. He hears all of our prayers and has complete knowledge of everything that happens. At the same time, Allaah (SWT) does not need our worship, but He says that it is pleasing to Him. He is completely independent of all things. All creation is dependent upon Him. If every person in the world were to come together to worship only Allaah (SWT), it would not benefit Allaah (SWT) in the least. It would not add an atom's weight to His majestic dominion. Conversely, if all creation abandoned the worship of Allaah (SWT), it would not decrease His dominion in the least. By worshipping Allaah (SWT), we benefit our own souls and fulfill the noble purpose for which we were created. Allaah (SWT) has no needs; He is The Eternal, The Absolute.

THE UNIQUENESS AND ONENESS OF ALLAAH (SWT) IN HIS NAMES AND ATTRIBUTES. (TAWHEED AL-ASMA WAS- SIFFAT)

Allaah the Most exalted said: *“And the Most Beautiful Names belong to Allaah, therefore call Him by them, and leave the company of those who deny, falsify His Names. They will be rewarded for what they used to do.”(7:180)*

“His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All-Wise.”(30:27)

Pause and Reflect

A chain letter, a letter through an e-mail etc. that tells a story and then promises that if the recipient passes on the letter to a certain number of people, good things will happen to him or her, but if the letter is not forwarded, then bad luck will befall the person.

It may seem clear that good and bad is from Allaah (SWT) alone and not the result of passing on a letter. Muslims have been fooled by these types of letters. This is a misconception regarding Allaah (SWT) and His abilities. It is underestimation of the power of Allaah (SWT) and His all-encompassing control of all that exists and all that occurs. It is in fact, shirk to believe in these types of letters, and is immensely disrespectful to Allaah (SWT).

“There is nothing like unto Him, and He is the All-Hearer, the All Seer.”(42:11)

The uniqueness and oneness of Allaah in His names and attributes indicates that Allaah does not share in the attributes of created beings, nor do they share in any of His. Allaah is unique in every way. He cannot be limited in any way, for He is The Creator of everything. Allaah, The Most Great says, *“None is worthy of worship but He, The Ever Living, The One who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them [His creatures] in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His knowledge except that which He wills. The pedestal of His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is The Most High, The Supreme.” [Qur’an 2:255]*

In Islam it is forbidden to attribute to God characteristics of His creation. The only attributes that may be ascribed to Allaah are the ones He revealed Himself in the Qur’an or those used by the Prophet (Saws) to describe Him. It is not permissible to name Allaah with a name that He did not give Himself and that was not affirmed by the Prophet Muh’ammad (Saws). Every name and attribute that belongs to Allaah (SWT) has been and always will be with Allaah. All of the names of Allaah (SWT) refers to the Holy Essence of Allaah and indicates a corresponding meaning to refer to Allaah¹. Many of Allaah’s names and attributes seem to have equivalents on the human level, but this is only a reflection of human language. Allaah’s attributes, like Allaah Himself, are unlike anything in our experience. For instance, Allaah has divine knowledge. Man has knowledge. Allaah’s knowledge however, is nothing at all like the

¹ For more detailed study ref. “Who Is Allaah?” by Umm Abdurrahman Sakina Hirschfelder..

knowledge of human beings. Allaah's knowledge is unlimited (omniscient, The All Knowing). It is neither learned nor acquired. Allaah's knowledge encompasses all things without experiencing increase or decrease. Human knowledge, on the other hand, is acquired and limited. It is constantly changing, increasing and decreasing, and subject to forgetfulness and error.

Allaah, The Irresistible, has divine will. The human being also has a will. Allaah's will always come to pass. Like His divine knowledge, His will encompasses all things that Allaah wants to come to pass in creation — past, present, and future. Human will, on the other hand, is merely an intention, a desire. It can only come to pass if Allaah wills it to happen.

Human attributes cannot be ascribed to Allaah. All human attributes are limited. Allaah has no gender, weakness, or deficiency. Allaah is beyond the human and creation attribute of gender. Here we have used the pronoun "He" only because there is no gender-neutral pronoun in English/Semitic languages, and it follows the conventions of English usage. When the royal "We" is used in the Qur-aan to refer to Allaah it is for respect and in no way implies plurality. To ascribe to Allaah attributes of created things is a form of polytheism. It is likewise a form of polytheism to ascribe to created things attributes that belong to Allaah alone. For instance, anyone who believes that any other than Allaah is The All-Wise or All Powerful has committed the sin of polytheism.²

“Blessed be the name of your Lord, full of majesty, bounty, and honor.” [Qur-aan 55:78]

BELIEF IN ALLAAH'S EXISTENCE

² For further study refer 'ISLAM IS' by Pete Seda

This Great Universe and everything that is in it cannot be the product of chance, and could not have created itself. Signs testifying that Allaah is the Only Creator can be seen throughout the earth and in the very soul of each person.

Allaah says in the Qur-aan: *“It is Allaah who created the sky and the earth, and sent down from the sky water by which He brought forth fruits for your sustenance. He subjected for you ships to sail upon the sea at His command, and He subjected for you the rivers. And He subjected for you the Sun and the Moon in continuous cycles, and He subjected for you the night and the day. And He gave you all you asked Him for...”* (14:32-34)

Allaah’s existence does not require proof by scientific, mathematical, or philosophical arguments. His existence is not a ‘discovery’ to be made by the scientific method or a mathematical theorem to be proven. Mere common sense bears witness to Allaah’s existence. Just as from a ship one learns of the ship-builder, similarly from the cosmos one learns of its Creator. Allaah’s existence is also known by answers to prayers, miracles of Prophets and the teaching in all revealed scriptures. Knowledge that this universe has a Creator is something instinctive in Islam and therefore it requires no proof.

The Holy Qur-aan rhetorically asks: “...Can there be any doubt about God, the Creator of the heavens and the earth...” (Qur-aan 14:10)

Allaah’s existence is also known by answers to prayers, miracles of Prophets and the teaching in all revealed scriptures. Sometimes when an individual prays to Allaah; He answers his/her

Pause and Reflect

Allaah is the reason, why
even in pain I smile,
In confusion I understand,
In betrayal I trust,
And in fear I continue to
fight!!!

prayer, which is a clear indication of Allaah's existence. Allaah All-Mighty says in the Qur-aan: *"Supplicate to Me, and I will answer your supplication."* (40:60)

ALLAAH'S BOOK-THE HOLY QUR-AAN

Truly it [the Qur-aan] is revelation sent down by the Lord of all the worlds. (Qur-aan, 26:192)

The divine message (the Qur-aan) was revealed to confirm and renew the relationship between man and His Creator and to reinstate the sincere and correct worship of the one true God, Allaah (SWT) who says: *"Then let them respond to Me and believe in Me that they may be [rightly] guided."*

Qur'an literally means reading or recitation. However, the term "Qur-aan" has been historically used specifically to refer to the book which was revealed to Prophet Muh'ammad (Saws). Muslim scholars have defined the Qur-aan as "the words of Allaah revealed to Muh'ammad (Saws), the recitation of which is a form of worship ". This definition can be applied to no other book or speech. The Glorious Qur-aan is the Final Book of divine guidance, revealed by Allaah through His Last Prophet, Muh'ammad (Saws). Each and every word of this Book is from Allaah, the Creator of the Universe.

The term "Qur-aan" is mentioned in a number of places throughout the book in reference to itself. For example: *"Verily, this Qur-aan guides (humanity) to that which is most just."* (Noble Qur-aan 17:9)

The name Qur-aan is used to refer to both the Qur-aan as a whole, as in the previously quoted verse; as well as to each verse or group of verses, as in the following verse: *"And if the Qur-aan is recited, you should listen to it and be silent, that you may receive mercy."* (Noble Qur-aan 7:204)

The Book has also been referred to by other names; for example, the Furqan (The Distinction). *"Blessed is He who revealed the Furqan to His slave in order that he may be a warner to all the worlds."*(Noble Qur-aan 25:1)

And the Z'ikr, (The Reminder): *"Verily, I revealed the z'ikr and verily I will preserve it."* (Noble Qur-aan 15:9)

Prophet Muh'ammad (Saws) did not receive the whole of Qur-aan at one stretch. Revelations came to him in fragments from time to time, covering a period of 23 years. As soon as he received a revelation, the Prophet (Saws) used to communicate it to his companions and asked them to learn it by heart. Though the Glorious Qur'an was revealed piecemeal, yet the entire revelation is one organic whole. It is the Word of God, revealed to the last of the Prophets, Muh'ammad (Saws) through the angel Gabriel (Jibbreel [AS]). Whenever there was a revelation, the Prophet (Saws) got it inserted at its proper place in the text revealed so far. There is indeed perfect evidence, internal as well as external, that every single word or verse or part of a verse, and every chapter that was revealed, has been put where it belonged, by the Prophet (Saws) himself under Divine guidance. The arrangement of the Qur-aan was thus a part of the Divine scheme. The Glorious Qur'an itself says: *"It is for Us (Almighty Allaah) to collect it and to give you (Muh'ammad) the ability to recite it"* (Qur'an . Al-Qiyamah 75:17)

Allaah promised in the Qur-aan that He would take on the responsibility of protecting His final word from loss. *He said, "Verily I have revealed the Reminder (Qur-aan), and verily I shall preserve it."* (Surah al-H'ijr 15:9) The Glorious Qur-aan thus existed in a complete and ordered form in the memories of numerous companions in the life-time of the Prophet

(Saws), and had also been reduced to writing on such materials as were available for writing purposes in those days.

Thus, the Qur-aan has been preserved in both the oral as well as written form in a way no other religious book in history has.

The earlier prophets and their books were sent to a particular people in particular periods of history. Once the period ended, a new Prophet was sent with a new book to replace the previous book. So, it was not necessary that these books be preserved by Allaah. The preservation of the earlier books was left up to the people as a test for them. Thus, when the people went astray, they changed what was written in the books which their Prophets brought in order to make allowable the things which were forbidden to them. In that way, all of the earlier books of revelation became either changed or lost. Prophet Muh'ammad (Saws) was the last Prophet whom Allaah sent, and he was not sent to a particular people or a particular time. He was sent to all of mankind until the end of the world. Allaah said in the Qur-aan, *"I have only sent you (Muh'ammad) as a giver of glad tidings and a warner to all mankind, but most men do not understand."* (Qur-aan 34:28)

Thus, his book of revelation, the Qur-aan, had to be specially preserved from any form of change or loss so that it would be available to all the generations of man until the last day of the world. Revealed fourteen centuries ago, it thus remains today, completely intact and unaltered in its original Arabic form. The original text of the Qur-aan now resides in *Topkope Museum, in Istanbul, Turkey.*

The Qur-aan is an eternal miracle given to the final Prophet Muh'ammad (Saws), as proof of his prophet hood and a challenge to all succeeding generations. So, the Qur-aan had to be

saved to prove to the later generations that Muh'ammad (Saws) was really the last Prophet of Allaah. All of the false prophets who came after Prophet Muh'ammad (Saws) brought books which they claimed to be revealed from Allaah, but none of them have the miraculous ability to be memorized by thousands, nor have they improved on the message of the Qur-aan.

The significance of the Qur-aan's preservation is that Islam has been kept in its original purity because of it. Humanity can always return to the sources of Islam no matter what people may have added or forgotten in time. All of the essential principles of Islam are to be found in the Qur-aan. Consequently, the preservation of the Qur-aan meant the preservation of Islam in its final form. The loss of the Gospel of Jesus (E'esaa [As]) means that Christians can never return to the true teachings of Prophet Jesus except by accepting Islam. Similarly, the original Torah was lost when Solomon's (Sulaymaan [AS]) Temple in Jerusalem was destroyed by the Babylonians. Thus, the Jews cannot return to the pure teachings of Prophet Moses (Moosaa [AS]) except by following Islam. It is only in Islam that the pure teachings of the Prophets have been preserved without any change. *That is why Allaah said in the Qur-aan, "Verily, the only acceptable religion to Allaah is Islam." (Qur-aan 3:19)*

This book of guidance and wisdom calls man to the truth and instructs all human beings to adhere to the values which this mighty revelation contains. From the day of its revelation to the Day of Judgment, this last divine book will remain as the sole guide for humanity. *The book of Allaah states, "But it is nothing less than a Reminder to all the worlds." (Qur-aan, 68:52)*

Ever since the Qur-aan was revealed, it has possessed an easily understandable language and

tone, accessible to all people and in all times. *Allaah tells us of this style in the Qur'an: "We have made the Qur-aan easy to remember..." (Qur-aan, 54:22)*

The perfection of the literary language of the Qur-aan, the incomparable features of its style and the superior wisdom contained within it are some of the definitive proofs that it represents the word of our Lord.

In addition, the Qur'an contains within its words many miracles which prove it to be Allaah's word. One of these attributes is the remarkable number of scientific truths which are contained in the Book of Islam. In this book which was revealed over fourteen centuries ago to the Prophet Muh'ammad (Saws), there are innumerable examples of information humanity have only been able to uncover by the technology of the 20th and 21st centuries.

No person can afford to be ignorant of the Qur-aan, for it is the constitution revealed by Allaah to regulate and govern human life. It speaks with the perfect knowledge of the Creator about His creation. It exposes the truth and invites man to the way of truth. It contains important information about human destiny and that of the individual. It educates and raises men to the highest moral, intellectual and social level when they strive to comprehend it and apply its teachings to life.

THE QUR-AAN –A UNIQUE BOOK

The Qur-aan is a unique book for a multitude of reasons. To name a few:

It does not read in chronological order of revelation-

- i.e. the first verse you read from Surah 1 was not the first verse revealed
- Nor the last verse from Surah 114 was the very last verse revealed of the Qur-aan.

The Qur-aan was revealed over a period of 23 years to the prophet Muh'ammad (Saws)-

- Sometimes a few Aayats at a time-(the first revelation began with five Aayats, then seven, etc.) and at other times, Surahs (chapters) were revealed as a whole.

The Archangel Gabriel (Jibbreel [AS]) under instruction from Allaah, informed the Prophet to arrange the various Aayats into Surahs.

These Surahs (chapters) can be divided into two types-

- Those revealed before the migration of the Muslim community- The Makkan period.
- Those revealed after the migration-The Madinan period.

These Surahs would often include Aayats from both time periods.

THE SIGNIFICANCE OF THE TWO PERIODS-

In Makkah the call to one God was new. The revelations in Makkah were regarding Monotheism, Paradise and Hellfire, the Day of Judgment etc. This was a period of many trials and tribulations for the Prophet Muh'ammad (Saws) and the Believers.

In Madinah the Prophet (Saws) was the leader of the Islamic state. The revelations here centered on establishing the religion, engaging the enemies of God, social and legal rulings on marriage, divorce, inheritance, punishment etc. The challenges of both periods were different and the various Aayats reflect this.

Pause

The Qur-aan is divided into 114 Surahs (chapters) and each chapter has a name and contains a number of Aayats (Verses). The whole Qur-aan consist of 6,236 Aayat (verses), 77,437 Kalimat (Words) and 323,671 Huroof (letters).

VIRTUES OF QUR-AAN

- ❖ To read the Qur-aan is to hear Him (SWT), converse with Him and to walk in His ways. As you ponder on the verses of the Qur-aan, Allaah speaks to you. It is the encounter of life with the Life-giver. *'God-there is no deity except Him, the Ever-living, the Sustainer of existence. He has sent down upon you, [O Muh'ammad], the Book with in Truth... as guidance for the people...'* (Qur-aan 3:2-4)
- ❖ Each verse (Aayat) is a sign of Allaah-informing us of His infinite mercy, power and knowledge. No other ventures in our lives can be so momentous and crucial, so blissful and rewarding, as our journey to and through the Qur-aan. Here we will find a world of untold treasures of knowledge and wisdom to guide us on the pathways of life, to mould our thoughts and actions.
- ❖ In it we will find deep insights to enrich us and steer us along the right course. From it you will receive a radiant light to illumine the deeper reaches of your soul. Here we will encounter profound emotions; warmth to melt our hearts and bring tears running down our cheeks. It is beyond man's power to fully comprehend, or to describe the greatness and importance of what the Qur-aan holds for Him. It is God's greatest blessing for him.
- ❖ It is the only weapon to help our frail existence as we struggle against the forces of evil and temptation in this world. It is the only means to overpower our fears and anxieties.
- ❖ It is the only light (*noor*), as we wander in the darkness, with which to find our way to success and salvation.

Pause and Reflect

Following Qur-aan Keeps
You away from Sins,
Following Sins keeps you
Away from Qur-aan.....
Choice is Yours!!

- ❖ It is the only healing (*shifa*) for our inner sicknesses, as well as the social ills that may surround us.
- ❖ It is the constant reminder (Z'ikr) of our true nature and destiny, of our station, our duties, our rewards and our perils.
- ❖ It is the only way to come nearer and closer to our creator. It tells of Him, of His attributes, of how he rules over the cosmos and history, of how he relates himself to us and how we should relate to him and to ourselves.
- ❖ More important is to remember what we read in the Qur-aan is the word of Allaah which he has conveyed to us in human language only because of his mercy and care and providence for us. This act of divine mercy and majesty is enough to awe and overwhelm us, to inspire us to ever greater heights of gratitude, yearning and endeavor to enter the world of Qur-aan. Indeed no treasure is more valuable and precious for us than the Qur-aan.
- ❖ The outcome of our entire life depends on how we heed the call given by God. The journey is therefore decisive for our existence. A hundred new worlds lie in its verses. It is only the Qur-aan which can lead us towards success and glory in this world and the world to come.

"Verily he who has nothing of the Qur-aan in his heart, is like a house (which has been) destroyed." (Tirmiz'ee)

"Read the Qur-aan for verily it will come forth on the Day of Resurrection as an intercessor for its readers." (Muslim) The Prophet (Saws) said: *"Whoever recites (in prayer) with a hundred verses in a night, it will be written for him as devout obedience to Allaah for the night."* Reward for reciting each letter of Holy Qur-aan: *It was narrated that 'Abd-Allaah Ibn*

Mas'ood said: The Messenger of Allaah (Saws) said: *“Whoever reads a letter of the Book of Allaah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather Alif is a letter, Laam is a letter and Meem is a letter.”* (Tirmiz'ee)

BENEFITS OF RECITING THE BOOK OF ALLAAH (QUR-AAN)

- Reading and recitation of the Qur-aan is an important form of worship for which a Muslim can expect reward and benefit in the Hereafter.
- Reading and reflecting over the Qur'an fulfils an Islamic duty
- The Qur'an will be a proof for us on the Day of Judgement
- The Qur'an will intercede for us on the Day of Judgement
- Your status in this life will be raised. You will be from the best of the people.
- There are ten rewards for each letter you recite from the Qur'an.
- The reciter's of the Qur'an will be in the company of the noble and obedient angels
- The Qur'an will lead you to Paradise .Your position in Paradise is determined by the amount of Qur'an you memorize in this life.

“Our Lord, give us in this world [that which is] good and in the hereafter [that which is] good and protect us from the punishment of the Fire.”(2:201)



CHAPTER-2

LIFE SKETCH OF PROPHET MUH'AMMAD (SAWS)

TIMELINE OF THE PROPHET'S (SAWS) LIFE

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

“And We have sent you (O Muh'ammad (Saws) not but as a mercy for the A'alameen (mankind, jinn and all that exists)” (21:107)

Prophet Muh'ammad, (Saws), is a central figure in the life and faith of Muslims. Muh'ammad (Saws) is the seal of Prophets and the final Messenger of Allaah who came to confirm not only the messages of the previous Messengers but to convey the universal message of Islamic Monotheism. The earlier Prophets (AS) brought the message for their community only but Prophet Muh'ammad (Saws) brought the Message for the whole humanity.

As the Prophet (Saws) is the greatest benefactor of humanity, every Muslim has the deepest love for him. Every deed of his life is to be followed by every individual of the Muslim Ummah. Achieving the Highest love for the Prophet (Saws) is made a test of our faith. Allaah the Almighty has described the status of Muh'ammad (Saws) in the Qur-aan: *“Say (O Muh'ammad (Saws) to mankind): If you (really) love Allaah then follow me (i.e. accept Islamic monotheism, follow the Qur-aan and the Sunnah), Allaah will love you...” (3:31)*

Birth of the Prophet (Saws) and Forty Years Prior TO Prophet Hood.

Prophet Muh'ammad (Saws) was born on Monday morning, the 9th of RAWBEE'-UL-AWWAL (571 C.E. / 569.A.D) at Makkah, the same year of the Elephant incident. At that time, Makkah was a stop-over point along the trade route from Yemen to Syria. Although the people had been exposed to monotheism and traced their roots to the Prophet Ibraawheem (AS), they had lapsed into polytheism.

The Lineage of Prophet Muh'ammad (Saws)

Muh'ammad (Saws) was born from the honorable lineage of the two great Prophets of Allaah, Ibraawheem (AS) and his son, Ismaae'el (AS).

The Prophetic Family

The family of Prophet Muh'ammad (Saws) is called the Hashimite Family after his grandfather Hashim bin Abd Manaf. Muh'ammad (Saws)'s father was a trader named 'Abdullah the son of Abdul- Muttalib and his mother's name was Aaminah, daughter of Wahb bin 'Abd Manaf. Tragically, 'Abdullah died before his son was born. Aaminah was left to raise Muh'ammad (Saws) with the help of her son's paternal grandfather, 'Abdul Muttalib. When Muh'ammad (Saws) was only six years old, his mother also passed away. He was thus orphaned at a young age. Only two years after that, 'Abdul-Muttalib also died, leaving Muh'ammad (Saws) at the age of eight in the care of his paternal uncle, Abu Taalib. In his early life, Muh'ammad (Saws) was known as a calm and sincere boy. As he grew older, people called upon him to arbitrate in disputes, as he was known to be fair and truthful. Muh'ammad (Saws) grew up with the title of 'The Trustworthy'.

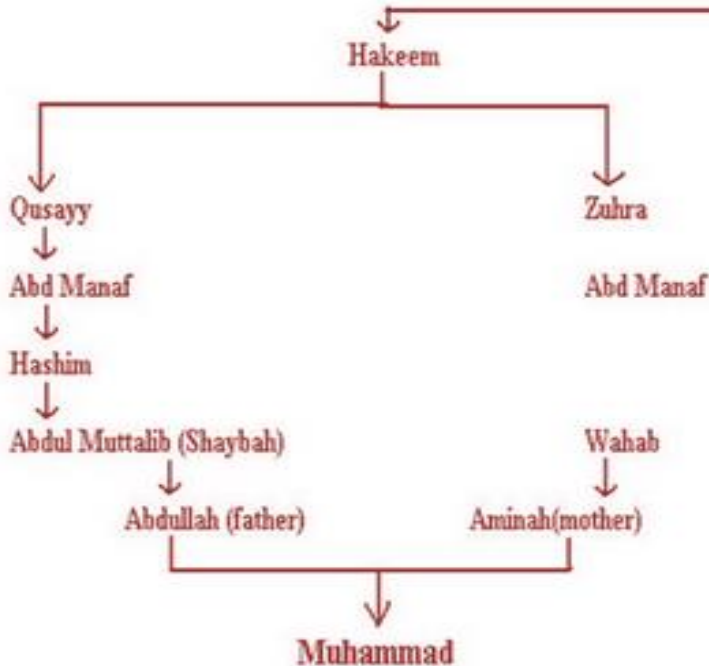
FAMILY TREE OF PROPHET MUH'AMMAD(Saws)

Family Tree of Prophet Muhammad

Ibrahim → Isma'il → Adnan → Ma'add → Nadhar → Mudar → Ilyas

→ Mudrikah → Khuzaymah → Kinanah → Al-Nadar

→ Malik → Fihir → Ghalib → Lu'ayy → Ka'ab → Murrāh → Kilab



BAHIRAH, THE MONK

When Allah's Messenger (Saws) was twelve years old he went with Uncle Abu Taalib on a trade journey to Syria. But when they reached Busra (part of Syria) a monk named Bahirah recognized Muh'ammad (Saws) as the one on whom Allaah (SWT) would bestow the Prophet Hood. The Monk said "I can also recognize him by the seal of Prophet Hood which is below his shoulder, like an apple. We have found this in our books." So the monk advised Abu Taalib not to take him to Syria for fear of the Romans and the Jews. Abu Taalib agreed and Muh'ammad (Saws) was sent back to Makkah.

THE 'SACRILEGIOUS' WARS :When he (Saws) was twenty years of age, the 'sacrilegious' wars-broke out between tribes ;Quraish and Banu Kinnah were on one side and Qais 'Ailan tribe on the other. In one of those battles, the Prophet (Saws) assisted his uncles. His efforts were confined to picking up the arrows of the enemy as they fell, and handing them over to his uncles.

MUH'AMMAD'S (SAWS) EARLY OCCUPATION

Muh'ammad (Saws) had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa'ad¹ and in Makkah for a wage.²

At the age of 25 he went to Syria as a merchant for Khadijah (RA) for trade along with her servant, Maisarah.

HIS (SAWS) MARRIAGE TO KHADIJAH (RA)

¹ Ibn Hisham

² Bukhaari

When he returned to Makkah from Syria, Khadijah (RA) noticed in her money more profits and blessings than she was accustomed to. Subsequently, they were married. Khadijah (RA) was then, forty years old and Muh'ammad (Saws) was 25 years old. She was the first woman Allaah's Messenger (Saws) married. He did not get married to any other until she passed away.

She was the first person to accept Islam and supported the Prophet till she died at the age of sixty five.

REBUILDING AL-KA'BAH AND THE ARBITRATION ISSUE

When Allaah's Messenger (Saws) was thirty-five, the Quraish started rebuilding Al-Ka'abah. Each tribe was responsible for rebuilding a part of it. The work went in harmony until the time came to put the sacred Black Stone in its proper place. Then strife broke out among the chiefs, each contesting for the honor of placing the Stone in its position. Muh'ammad (Saws) resolved this tribe conflict with much ease and a grave danger of bloodshed was averted by the wisdom of the Prophet (Saws).

HIS (SAWS) PERSONALITY BEFORE THE COMMENCEMENT OF PROPHETHOOD

The Prophet Muh'ammad (Saws) was, in his youth, a combination of the best social attributes. Allaah's guidance and care, no doubts, detached him from all repulsive or evil practices. The Prophet (Saws) was distinguished among his people for his modesty, virtuous behavior and graceful manners. He proved himself to be the ideal of manhood, and to possess a spotless character. **Khadijah (RA) once said "He maintains ties of kinship, he helps the poor and the needy, he entertains the guests and stands with the oppressed for truth."**(Bukhaari)

STARTING TO GO TO CAVE HIRA'

When Prophet Muh'ammad (Saws) was nearly forty, he began to seclude himself in a cave named Hira' in the Mount An-Noor. He spent long hours in the cave speculating over all aspects of creation around him.

REVELATION BEGINS TO ASCEND (610 C.E.)

In Rawmadaawn, in his third year of solitude in cave Hira' i. e. when he was forty, Allaah (SWT) honored Muh'ammad (Saws) with Prophet Hood. Jibbreel (AS) brought down the revelation upon him with some verses of the Holy Qur-aan. The period of Prophet Hood was 23 years.

Prophet Muh'ammad (Saws) received his first words of revelation: *“Read! In the name of your Lord who created, created man from a clot. Read! And your Lord is Most Bountiful. He, Who taught by the pen, taught man what he knew not.”* (Qur'an 96:1-5).

Muh'ammad (Saws) was naturally shaken by this experience, and went home to be with his beloved wife, Khadijah (AS). She reassured him that God would not lead him astray, as he was a sincere and generous person.

MUSLIMS IN MAKKAH: 613-619 C.E.

Prophet Muh'ammad (Saws) waited patiently for three years after the first revelation. During this time, he engaged himself in more intense prayer and spiritual pursuits. The revelations were then resumed, and the subsequent verses reassured Muh'ammad (Saws) that God had not forsaken him. On the contrary, Prophet Muh'ammad (Saws) was commanded to warn

people about their evil practices, help the poor and orphans, and to worship only One God (Allaah).

In accordance with guidance from the Qur-aan, Prophet Muh'ammad (Saws) initially kept the revelations private, confiding only in a small circle of family members and close friends.

Amongst his (Saws) nine uncles only two accepted Islam H'amzah (R.A) & Abbaas (R.A). Seven uncles did not become Muslim. They were: Abu Taalib, Abu Lahab, Zubair, Maqoom, Zarrar, Haris & Mugheera .Prophet (Saws) had six aunts but only Safiaa (RA) accepted Islam. Five aunts did not accept Islam. They were: Um-e-Hakeem Baiza (Grandmother of U'sman (R.A)), Aroohi (Some says perhaps she accepted Islam but not confirmed), Ateka (Some says perhaps she accepted Islam but not confirmed), Barraah and Amemmah.

Over time, Prophet Muh'ammad (Saws) began to preach to his own tribe members, and then throughout the city of Makkah. His teachings were not well received by most. Many in Makkah had become rich, as the city was a central trade hub and a spiritual center for polytheism. They did not appreciate Muh'ammad's message of embracing social equality, rejecting idols, and sharing wealth with the poor and needy.

Thus, many of the Prophet Muh'ammad's early followers were among the lower classes, slaves, and women. These early Muslim followers were subject to horrible mistreatment by the Makkan upper classes. Several were tortured, others were killed, and some took temporary refuge in Abyssinia. The Makkan tribes then organized a social boycott of the Muslims, not allowing people to trade with, care for, or socialize with the Muslims. In the harsh desert climate, this was essentially a death sentence.

YEAR OF SADNESS: 619 C.E.

During these years of persecution, there was one year that was particularly difficult. It became known as "the Year of Sadness." In that year, the Prophet Muh'ammad's beloved wife Khadijah (RA) and his uncle Abu Taalib both died. Without Abu Taalib's protection, the Muslim community experienced increasing harassment in Makkah.

Left with few choices, the Muslims began looking for a place other than Makkah to settle. Prophet Muh'ammad (Saws) first visited the nearby city of Taif to preach the Oneness of God and seek asylum from the Makkan oppressors. This attempt was unsuccessful; the Prophet (Saws) was eventually mocked and run out of town.

In the midst of this adversity, Prophet Muh'ammad (Saws) had an experience which is known as *Isra' and Mi'raj* (the Night Visit and Ascension)³. During the month of Rawjabb, Prophet Muh'ammad (Saws) made a night time trip (*Isra'*) to the city of Jerusalem, visited the Al-Aqsa Mosque, and from there was raised up into heaven (*Mi'raj*). This experience gave comfort and hope to the struggling Muslim community.

MIGRATION TO MADINAH: 622 C.E.

When the situation in Makkah had become unbearable for the Muslims, an offer was made by the people of Yathrib, a small city to the north of Makkah. The people of Yathrib had more interfaith experience, having lived near Christian and Jewish tribes in their area. They were

DO YOU KNOW?

When the Messenger of Allaah (Saws) was taken on night journey, he was given three things by Allaah (SWT): 1) The five prayers. 2) The last verses of Surat Al-Baqawrawh. 3) Forgiveness of serious sins to his Ummah who do not associate anything with Allaah (SWT).

³ Sahih Muslim, vol. 1. The Book OF Faith -411.

open to receiving the Muslims, and pledged their assistance. In small groups, under the cover of night, Muslims began to travel north to the new city. The Makkans responded by confiscating the property of those who left, and devising plans to assassinate Muh'ammad (Saws).

Prophet Muh'ammad (Saws) and his friend Abu Bakr (RA) then left Makkah to join the others in Madinah. He asked his cousin and close companion, Ali (RA), to stay behind and take care of their final business in Makkah.

When Prophet Muh'ammad (Saws) arrived in Yathrib, the city was renamed **Madinah An-Nabi** (the City of the Prophet). It is now also known as **Madinah Al-Munawwarah** (the Enlightened City). This migration from Makkah to Madinah was complete in 622 C.E., which marks the beginning of the **Islamic calendar**.

The significance of the migration in the history of Islam should not be underestimated. For the first time, Muslims could live without persecution. They could organize society and live according to the teachings of Islam. They could pray and practice their faith in full freedom and comfort. The Muslims began to set up a society based on justice, equality, and faith. Prophet Muh'ammad (Saws) expanded his role as Prophet to also include political and social leadership.

BATTLES AND TREATIES: 624-627 C.E.

The Makkan tribes were not content to let the Muslims settle in Madinah and be done with it. They sought to destroy the Muslims once and for all, which led to a series of military battles.

BATTLE OF BADR: Two years after the migration, the Makkan armies gathered outside

Madinah. Although the Muslims were outnumbered by the Makkan army yet the Muslims were successful in defending themselves. This boosted their morale; they felt that Allaah (SWT) had ensured their success despite the odds.

BATTLE OF UHUD: A year after their defeat at Badr, the Makkans came back even stronger. The **Battle of Uhud** was less decisive, and taught the Muslims an important lesson about over-confidence and greed.

BATTLE OF THE TRENCH: The Makkans then tried a new tactic, forging alliances with area tribes to join in and attack Madinah from many directions. Again, facing tremendous odds, the Muslims successfully defended against this attack by digging a large ditch to ward off the approaching cavalry.

Through these battles, the Makkans began to see that the Muslims were a powerful force that would not easily be destroyed. Their efforts turned to diplomacy. Many among the Muslims tried to dissuade the Prophet (Saws) from engaging in talks with the Makkans. Nevertheless, Prophet Muh'ammad (Saws) attempted to reconcile.

CONQUEST OF MAKKAH: 628 C.E.

Prophet Muh'ammad (Saws) and the tribes of Makkah began a period of diplomacy in order to normalize their relations. After being away from their home city for six years, Prophet Muh'ammad (Saws) and a party of Muslims made an attempt to visit Makkah. They were stopped outside the city in an area known as the Plain of Hudaibiyah. After a series of meetings, the two sides negotiated the **Treaty of Hudaibiyah**. On the surface, the agreement seemed to favor the Makkans, and many Muslims did not understand the Prophet's

willingness to compromise. Under the terms of the treaty the Muslims reluctantly followed Prophet Muh'ammad's (Saws) lead and agreed to the terms. With peace assured, relations normalized for a while. The Muslims were able to turn their attentions from defense to sharing the message of Islam in other lands.

However, it did not take long for the Makkans to violate the terms of the agreement, by attacking allies of the Muslims. The Muslim army then marched upon Makkah, surprising them and entering the city without bloodshed. The Prophet (Saws) gathered the people of the city together, declaring a general amnesty and universal pardon. Many of the people of Makkah were moved by this open-heartedness and embraced Islam. Prophet Muh'ammad (Saws) then returned to Madinah.

THE PROPHET'S (SAWS) HOUSEHOLD. – [HIS (SAWS) WIVES]

The Prophet (Saws) was exceptionally authorized to have more than four wives⁴. He (Saws) had thirteen wives. Nine were alive when he passed away. Two died in his lifetime: Khadijah (RA) and Zainab bint khuzaimah (RA). The marriages in the late years of his life, were in fact motivated by aims and purposes much more glorious and greater than what normal marriages usually aim at because he had spent almost thirty years of his best days of youth sufficing himself to one older wife, Khadijah (RA) and later on to Sawdah (RA). The wives of the Prophet Muh'ammad are known as the "*Mothers of the Believers.*"

NAMES OF THE WIVES OF PROPHET MUH'AMMAD (SAWS)

Khadijah bint Khuwailid RA	Juwairiyah bint al-Harith RA
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⁴ In Surat Al-Ahزاب this authorization is made clear by Allaah(SWT).

Sawdah bint Zam‘ah RA
 A‘aishah bint Abu Bakr RA
 Hafsa bint Umar RA
 Zaynab bint Khuzaimah RA
 Umm Salamah Hind bint Abi Umayya RA
 Zainab bint Jahsh RA

Rehanah bint Zayd RA
 Safiyah bint Huyai bin Akhtab RA
 Umm Habibah Ramlah bint Abi Sufyan RA
 Maimunah bint Al-Harith RA
 Mariyah Qubtia RA

THE PROPHET’S (SAWS) HOUSEHOLD – [HIS (SAWS) CHILDREN]

Prophet (Saws) had three sons and four daughters.

Except for his son Ibbraawheem who was from his wife Mariah Qubtia (RA), all other children were from his first wife Khadijah (RA). All the sons died in their child hood. All daughters were from Khadijah (R.A). All daughters except Faat’imah (RA) died in Prophets' life.

All daughters are burried in Jannat-ul-Baqee Madinah.

NAMES OF HIS(SAWS) SONS	NAMES OF HIS (SAWS) DAUGHTERS
1. Qasim from Khadijah.RA	1. Zainab R.A. married with Abual Bin Aas Bin Rabbi
2. Abdullah (Tayab, Tahir) from Khadijah R.A	2 Ruqaiyah R.A married with Usman Bin Affan RA
3. Ibbraawheem from Mariah Qubtia R.A.	3. Umm Kulsoom R.A married with Usman bin Affan RA
	4 Faat’imah Zahra R.A married with Ali Bin Abi Talib.RA

SOME OF THE MIRACLES OF THE PROPHET MUH'AMMAD (SAWS)

A number of miracles were bestowed upon and performed by Prophet Muh'ammad (Saws) to establish the proof of his Prophet Hood.

The greatest miracle bestowed upon him was the revelation of the Qur-aan. The Qur-aan is miraculous in a number of aspects: It's linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Unlike the miracles of other Prophets before him, the miracle of the Qur-aan is eternal.

SOME OF THE OTHER MIRACLES OF PROPHET MUH'AMMAD (SAWS)

SPLITTING OF THE MOON

Narrated Abdullah: The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, *Witness, witness (this miracle) (Bukhaari)*

FOOD MULTIPLICATION

Narrated Jabir: My father had died in debt. So I came to the Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet went round one of the heaps of dates and invoked (Allaah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them. (Bukhaari)

WATER MULTIPLICATION

Narrated 'Abdullah: We used to consider miracles as Allaah's Blessings, but you people consider them to be a warning. Once we were with Allaah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allaah." I saw the water flowing from among the fingers of Allaah's Apostle, and no doubt, we heard the meal glorifying Allaah, when it was being eaten (by him). (Bukhaari)

CRYING OF THE STEM OF THE DATE-PALM TREE

Narrated Ibn U'mar: The Prophet used to deliver his sermons while standing beside a trunk of a date palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). (Bukhaari)

THE PROPHET'S NIGHT JOURNEY TO JERUSALEM (ISRAA') AND ASCENT TO THE HEAVENS (MI'RAJ)

Narrated Ibn Abbas: The Prophet said, *"On the night of my Ascent to the Heaven, I saw Moses (Moosaa [AS]) who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus (E'esaa [AS]), a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allaah showed me."* The Prophet then recited the Holy Verse: *"So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens"* (32:23) (Bukhari)

THE EXPULSION OF A LIAR'S CORPSE BY THE EARTH

Narrated Anas: There was a Christian who embraced Islam and read Surat-al-Baqawrawh and Aal-e-I'mraawn, and he used to write (the revelations) for the Prophet (Saws). Later on he returned to Christianity again and he used to say: "Muh'ammad knows nothing but what I have written for him." Then Allaah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muh'ammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muh'ammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Bukhari)

Allaah (SWT) supported the Prophet (Saws) with many other miracles also. Out of these many miracles, only a few of them are presented above to enlighten the readers.⁵

THE PROPHET'S (SAWS) LAST SERMON (FAREWELL ADDRESS)

A decade after the migration to Madinah, the Prophet Muh'ammad performed a pilgrimage to Makkah. There he encountered hundreds of thousands of Muslims from all parts of Arabia and beyond. On the **Plain of A'rafaat**, Prophet Muh'ammad (Saws) delivered his **Farewell Sermon**.

⁵ If the reader wants to know more miracles and their details, can refer the Books on Hadith. Can also refer Miracles of the Messenger (Saws) tr. by Sameh strauch.

THE PROPHET'S LAST SERMON (FAREWELL ADDRESS)

In the Name of Allaah, the Most Gracious, the Most Merciful.

This sermon was delivered on the Plain of A'rafaat, 9 Z'ul H'ijjah 10 H. (632 C.E.)

After praising and thanking Allaah, he (Saws) said:

"Oh, people! Lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.

Oh, people! Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allaah has forbidden you to take usury (interest), therefore all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer any inequity. Allaah has Judged that there shall be no interest...

Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

Oh, people! It is true that you have certain rights with regard to women, but they also have rights over you. Remember that you have taken them as your wives only under Allaah's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them, for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to be unchaste.

Oh, people! Listen to me in earnest! Worship Allaah, say your five daily prayers, fast during the month of Rawmadaawn, and give your wealth in Zakat (charity). Perform H'ajj if you can afford to.

Remember, one day you will appear before Allaah and answer your deeds. So beware, do not stray from the path of righteousness after I am gone.

Oh, people! No prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, oh people, and understand the words which I convey to you. I leave behind me two things, the Qur-aan and my example, the Sunnah. If you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again. And may the last ones understand my words better than those who listen to me directly. Be my witness, Oh Allaah, that I have conveyed your message to your people.

DEATH OF THE PROPHET (SAWS) 632 C.E.

A few weeks later, back at home in Madinah, the Prophet Muh'ammad (Saws) became ill and passed away on 12th Rawbee'-ul-Awwal 11 hijrah, 8th June, 632 A.D ,at the time of chaasht (after sun rise) in Madinah Munawwarah.. He died in the house of his wife A'aishah (RA) and his grave is exactly where he died in the room of A'aishah (RA).

His total life span was 63years, 4days and 6 hours. He stayed in Makkah for 53 years and in Madinah for ten years. His death sparked a debate among the Muslim community about its future leadership. This was resolved with the **appointment of Abu Bakr as caliph.**

Prophet Muh'ammad's (Saws) legacy includes a religion of pure monotheism, a system of law based on fairness and justice, and a balanced way of life based upon social equality, generosity, and brotherhood. Prophet Muh'ammad (Saws) transformed a corrupt, tribal land into a well-disciplined state, and led the people by noble example.⁶

PROPHETS OF ISLAM

⁶ Excerpts taken from , 'The Sealed Nectar' by Safir-Rahman Al-Mubarakpuri and Biography of the Prophet Muh'ammad's Later Life—About.Com.Islam

Islam teaches that Allaah (SWT) has sent prophets to humanity, in different times and places, to communicate His message. Since the beginning of time, Allaah (SWT) has sent His guidance through these chosen people. They were human beings who taught the people around them about faith in One Almighty Allah, and how to walk on the path of righteousness. Some Prophets also revealed God's Word through **Books of revelation**.

In essence, all Prophets taught the message of Islam - to find peace in one's life through submission to the One Almighty Creator; to believe in Allaah (SWT) and to follow His guidance.

PROPHETS NAMED IN THE QUR-AAN:

There are 25 Prophets mentioned by name in the Qur-aan, although Muslims believe that there were many more in different times and places. Muslims read about, learn from, and respect all of the Prophets. In addition, when mentioning the name of any of Allaah's Prophet, a Muslim adds these words of blessing and respect: "upon him be peace" (*A'laiyhis Salaam* in Arabic)

AMONG THE PROPHETS THAT MUSLIMS HONOR ARE: (MAY PEACE BE UPON THEM ALL)

Aadam	Ibbraawheem (Abraham)	Yoosuf (Joseph)	Zu'l-kifl (Ezekiel)	Yoonus(Jonah)
Idrees (Enoch)	Ismaae'el (Ishmael)	Shu-a'iyb	Dawood (David)	Zakariyya (Zechariah)
Nooh'(Noah)	Ishaaq (Isaac)	Aiyyoob (Job)	Sulaiymaan (Solomon)	Yahyaa (John)

Hood	Lut (Loot)	Moosaa(Moses)	Ilyas (Elias)	E'esaa(Jesus)
Saleh	Ya'qoob (Jacob)	Harun(Aaron)	AlYasaa(Elisha)	Muh'ammad

BOOKS OF REVELATION

Muslims believe that Allaah has sent guidance through His Prophets and Messengers (AS). Among them, several have also brought books of revelation. Muslims therefore believe in the Gospel of Jesus (E'esaa) (AS), the Psalms of David (Dawood) (AS), the Torah of Moses (Moosaa) (AS), and the Scrolls of Abraham (Ibraawheem) (AS). However, the Qur-aan which was revealed to the Prophet Muh'ammad (Saws) is the only book of revelation which remains in its complete and unaltered form.

“We sent you the Scripture [the Qur-aan] in truth, confirming the scripture that came before it, and guarding it in safety. So judge between them by what Allaah has revealed, and do not follow their vain desires, diverging from the Truth that has come to you. To each among you have we prescribed a law and an open way. If Allaah had so willed, He would have made you a single people, but [His plan is] to test you in what He has given you; so strive as in a race in all virtues. The goal of you all is to Allaah. It is He that will show you the truth of the matters in which you dispute” (5:48).

*OH ALLAAH! Make useful for me what You taught me
and teach me knowledge that will be useful to me. Ameen!!*



SALAAH AT A GLANCE

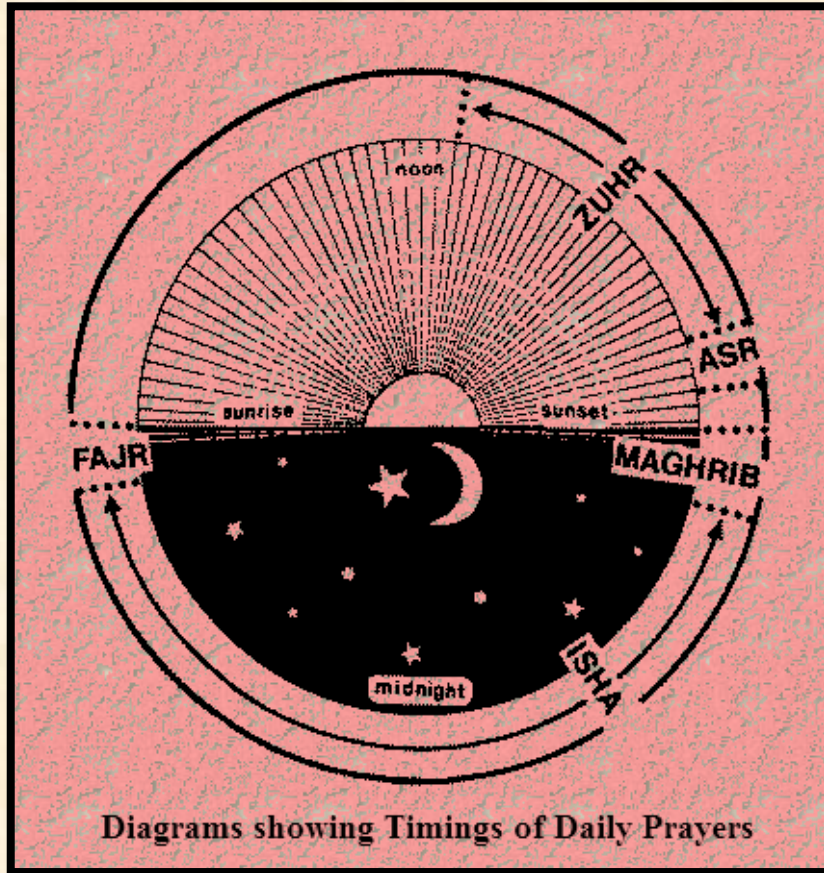


CHART SHOWING SALAH AT A GLANCE

Name of Salaah	Period	No. of Sunnah before Farz	No. of Farz	1 st two Rakaat aloud or silent	No of Sunnah after Farz	No. of Nafil
Fajr	Between Dawn until Sunrise	2	2	Aloud	None	None
Zuhr	Between just past noon and mid afternoon.	4	4	Silent	2	2
A'sr	Between mid afternoon until before sunset	4	4	silent	None	None
Magrib	Between just after sunset until dark	None	3	Aloud	2	2
I'shaa	Between dark and shortly before dawn	4	4	Aloud	2	2+3+2

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-aan 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 A'sr Prayer until sunset. Both Sunnah and Nafil (Nafl) Prayers are prohibited during the time of the Sermon (Khut'bah).

Chapter-3[Part- 1]

FAJR (THE DAWN)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“And HE (SWT) it is who made the night a covering for you, and the Sleep a rest and he made the day to rise up again” (25:47)

Benefits of early rising are countless. Even the recent scientific research¹ have proved beyond doubt the unlimited benefits of early awakening on the mind body and soul. Early rising not only keeps us physically healthy but it also provides the much needed serene and tranquil atmosphere to come closer to Allaah. This is the only time in a day that Allaah (SWT) descends in the lowest Heavens and we the servants of Allaah (SWT) can be in direct communion with Him (SWT). Remember! If we pray and invoke Allaah (SWT) at this time, Allaah (SWT) accepts most of our supplications. Those who sleep up to the late morning have denied themselves the blessings of this early hour.

¹ Karima Burns MH, ND-Studies show Fajr Prayer is healthy.

Our Prophet (Saws) followed a similar strict daily routine of sleep as commemorated in most of the scientific researches today. He (Saws) slept shortly after the I'shaa Prayer and woke up in the very early morning hours again to pray. Most of His (Saws) important assignments also were executed in the early mornings. *Ibn 'Abbas narrated, "The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." (Fath'-al-Bari)*

The Prophet (Saws) said, *"O Allaah bless my ummah in its early rising!" (Tirmiz'ee)*. The Prophet (Saws) invoked Allaah for this blessing for his ummah because of his love and deep concern. IN this respect Prophet Mohammed (Saws) said, *"Shaiytaan ties three knots on the crown of any one of you in your sleep. He says upon each knot that he ties: "You have a long night before you therefore sleep. "But if you wake up and mention Allaah, the Most Exalted in remembrance one knot will be untied. If you then make ablution another knot will be undone If you then proceed to pray the last knot will be disentangled. Thus you will feel in the morning energetic and in good spirits. Otherwise you will feel in a despicable state, lazy."*

(Bukhaari, Muslim) Melancholy and depressive state of mind are the resultants of sleeping up to the late morning. The day starts in a confused note and the very purpose of existence is lost in the race of worldly pursuits.

So the first and the most important step to having a peaceful and blessed day ahead is waking up early .However this essential action is not enough. To release positive energy from our souls and to achieve serenity in life we need to turn to Allaah (SWT) and to follow the Sunnah

Pause

The Prophet (Saws) said, "Our LORD the Blessed the Superior comes down every night to the nearest Heaven to us and HE (SWT) says: (is there anyone) who invokes ME, (demands anything from ME) so that I may respond to his invocation? (Is there any one) who asks ME for something so that I may grant him his request? (is there anyone) who seeks MY Forgiveness, so that I may forgive him?"(Bukhaari)

of our Prophet (Saws). This would help us not only to gain spiritually but gradually happiness would descend on us , our moods would be brighter , we can understand that today is what we need to live , shun sadness and be the happiest person in this world. He who prefers the pleasures of bed to the pleasures of the communion with Allaah is the real loser. The Prophet (Saws) said, *“He who remembers his Lord and he who does not remember his Lord are like the living and the dead”* (Bukhaari)

Take the lead and embark on your simple routine of physical and mental peace. Considering the constraints of time specially during the Fajr hours , a very short and easy to memorize daily routine of a combination of Salaah, Sunnah, along with supplications have been lined up to follow. **The key to success lies in the regularity in routine.**

To begin with then, the steps that go up the programme scale are:

ON AWAKENING

- When awake, take a turn to your right side (if not in that position earlier) say:

أَلْحَمْدُ لِلَّهِ

◆ *Alh'amdulillaah*

❖ All praise is for Allaah. (Three times)

- Then sit upright on the bed. Rub both palms over the face and eyes to clear the last remnants of sleep. Recite **Kalimah Taiyyab (Purity)**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

◆ *Laa ilaaha illal Laawhu Muh'ammadur Rawsoolul Laawh.*

❖ There is no God but Allaah, Muhammad (Saws) is the Messenger of Allaah.

Thereafter, recite the following two supplications:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ-

◆ *Alh'amdulil Laahil lazee ah'yaana baa'-damaa amaataanaa wa-ilaiyhin nushoor.*

❖ All praise to Allaah, He who revived us to life after giving us death, and to Him we shall have to return.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ- وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ- لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ- رَبِّ اغْفِرْ لِي-

◆ *Subb-h'aanal-Laawhi wal h'umdu lil Laahi walaa ilaaha illal Laawhu wal Laawhu Akbar. Walaa h'aula walaa quwwata illaa bil Laahil a'leey-yil a'z'eem. Laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu wahuwa a'laa kulli shaiy-in qawdeer. Rawbbig firlee.*

❖ There is none worthy of worship but Allaah alone, Who has no partner. His is the dominion and to Him belongs all praise, and He is Able to do all things. Glory be unto Allaah. Praise be to Allaah. There is none worthy of worship but Allaah. Allaah is the Greatest. There is no might and no power except by Allaah's leave, the Exalted, the Mighty. My Lord, forgive me.

● Very gently pass both the palms over the face after finishing the recitation of the above supplications

- After you get up and on the light say *Laa ilaaha Illal Laawh* (one time and then recite the following Supplication:

{ اِنِّىْ اٰمَنْتُ بِرَبِّكُمْ فَاسْمِعُوْنِ - }

◆ *Innee aamantu birawbbikum fasma-o'on* (Surah Yaa Seen 36:25).

❖ “Verily, I have believed in Your Lord, so listen to me!”

GOING TO THE TOILET

WHILST GOING TO THE TOILET

- Always cover the head and wear shoes or chappals (any footwear).

BEFORE ENTERING THE TOILET

A person should say:

بِسْمِ اللّٰهِ

◆ *Bismillaah*

❖ In the name of Allaah

And

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ

◆ *Allaawhumma innee a-o'o-z'ubika minal khubus'i wal khawbaa-is'.*

❖ Oh Allaah, I seek protection in You from unclean spirits, male and female

UPON ENTERING THE TOILET

Pause

By saying 1) "Bismillaah" before entering the toilet, Allaah places a screen between the 'awrah (private parts) of a person and the jinn.

2) By saying this short supplication it protects the person from the shaiytaan (evil spirits/jinn), which, because they are evil, like to frequent dirty places and bring harm to people.

- A person should step into the toilet with their left foot first.

INSIDE THE TOILET

- Wash your hands thrice thoroughly before putting them into a pot of water or utensils or in any other things. You never can tell where your hands lay during sleep.
- Use Miswaak to clean teeth. This is an authentic Sunnah. [Using Miswaak at the time of wazoo is a separate Sunnah].
- Not to speak to anyone. If someone offers their Salaam (greetings) then the person should reply once they have left the "toilet". This applies even if the person is relieving themselves outdoors.
- Relieve his/herself sitting down / squatting close to the ground so as to not spray any urine onto the body or clothes and to conceal one's private parts as much as possible.
- Remove all traces of urine or faeces from the body. This is done by cleaning the private parts thoroughly with water. This practice is known as *Istinjah* in Arabic. If no water can be found then three (or an odd number of) smooth stones or three pieces of other dry material (such as leaves or paper) will suffice to clean the private parts three times or more. This act is called *istijmaar* in Arabic. *The Prophet (Saws) warned against being careless in cleaning oneself after urinating: "Most of the punishment of the grave will be because of urine." (Bukhaari).*
- Use his/her left hand to clean or wipe themselves. One should not clean their private parts with the right hand. (Unless there is a genuine reason for not doing so, such as having a disability or illness).

REMEMBER!

The name of Allaah should not be said in the toilet. However If one forgets to supplicate before entering the toilet area then he can supplicate in his heart inside the toilet!!

- It is undesirable that one takes something that has the name of Allaah written on it to the place where he answers the call of nature.

UPON LEAVING THE TOILET

- A person should step out of the toilet with their right foot first.

AFTER LEAVING THE TOILET

A person should say:

غُفْرَانَكَ

◆ *Gufraawnak.*

- ❖ Oh Allaah! I seek Your forgiveness.

Then recite.

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

◆ *Alh'umdu lil Laahil laz'ee az'haba a'nnil az'aa wa a'afaanee.*

- ❖ All praises are due to Allaah who has taken away from me discomfort and granted me relief.

PURIFICATION [TAHAARAH]

The Arabic word for purification is Tahaarah which denotes purity and cleanliness of body and soul. To perform your Salaah you must be clean and pure. Allaah (SWT) commands Muslims to purify themselves outwardly from forbidden appearances and all types of physical impurities, and inwardly from the unpardonable sin of shirk as well as diseases of the heart such as envy,

Reminder!!

Remember if your purification (Tahaarah) is not done or left incomplete, prayers to Allaah become meaningless

pride and hatred prior to standing before Him in prayer. Once they purify themselves, they become worthy of His love, as the Qur-aan states, *“Allaah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.(2:222)*. Prophet Mohammed (Saws) said: *“Purification is half of faith.”* Therefore before a Muslim offers a prayer he must purify himself with:

*Physical Impurity
(Najaasah)*

And

*Ritual Impurity
(Hadath)*

PURIFICATION FROM PHYSICAL IMPURITY

When we want to pray, we must first remove all physical impurities from the body, clothing and the place where we intend to offer the prayer.

IMPURITIES THAT MUST BE REMOVED BEFORE PERFORMING SALAAH

1. Human urine.
2. Human Excrement. (Faeces)
3. Wadi: A thick white secretion that might be discharged after urination.
4. Mathi: A white sticky prostatic fluid, (other than sperm or semen).
5. Menstrual blood.
6. Defecation and urine of animals whose meat is not permissible to eat (carnivores, such as lions).
7. Dogs and Pigs.
8. Dead animals (except for those ones that are considered fit and lawful for human consumption and have been slaughtered according to Islamic rules.)

- In general, water can purify anything that is impure. But be it water or any other cleanser impurity has to be removed, for Islam commands removing it.
- In the case of the physical impurity of a dog, purifying utensils if they were touched by dog's saliva should be performed by washing the utensil seven times with water and rub it with mud the eighth time.
- For the rest of physical impurities, they must be washed off, [number of times, not specified] and if some smell or stubborn stains remain after washing, they must be ignored. Once a woman asked the Prophet (Saws) about washing off menstrual blood, and he said, *“It would suffice to wash it off, and you do not have to worry about any stains that are left.”*(Abu Daawood)
- The place where one intends to offer Salaah and its surroundings should be clean and free from any kind of physical impurity.
- Toilet etiquette should be strictly followed, especially in the performance of Istinja' or Istijmar before completing the process of purification from ritual impurity.²
- If a person has doubts about his clothes, [wearing which he has to perform his Saalah] whether they are clean or not but there is no proof for any type of physical impurity on them, then they should be assumed to be clean, following the general rule in Islamic law.³

PURIFICATION FROM RITUAL IMPURITY (HADATH)

Ritual impurity (hadath) means the acts that nullify one's state of purity and thus prevents a Muslim from offering the prayer until he removes it. Ritual impurity is of two types:

² One needs only to perform Wazoo prior to prayer .It is not necessary to perform Istinja or Istijmar when one hasn't actually relieved oneself .The person who sleeps or passes gas does not have to perform istinja, since gas itself is not impure.

³ For details see-The New Muslim Guide pg-93.

1) Minor ritual impurity (hadath ‘Asghar).

2) Major ritual impurity (hadath ‘Akbar).

Both kinds of ritual impurity can be removed using pure water.⁴ If water is not available, purification from both kinds of ritual impurities can be performed with clean earth or soil, and is called Tayammum.

MINOR RITUAL IMPURITY (HADATH ‘ASGHAR)

State of minor ritual impurity can be caused with any of the following

1. Natural discharges from the private parts (both the external genital and excretory organs), such as urine, excrement and wind.
2. Lustfully touching the private parts with bare hands without a barrier separating the two.
3. Eating camel’s meat.
4. Loss of consciousness because of sleep, insanity or drunkenness.

PURIFICATION FROM MINOR RITUAL IMPURITY (HADATH ‘ASGHAR)

Minor ritual impurity can be removed by performing Wazoo (partial ablution). Washing hands, arms, face and feet etc. in a prescribed manner, before offering Salaah (Prayer) is called Wazoo (ablution). The definition of Wazoo in the Shariah is as follows: using pure water on those body parts that Allaah has clarified and legislated. Although the word Wazoo (ablution) is not used in the Holy Qur-aan; but Allaah (SWT) in Surah Al-Maaidah [verse-6]

⁴ Water that has not been contaminated with any physical impurities that might otherwise change its color, taste or smell is said to be pure water.

commands Muslims to purify themselves and perform the partial ablution (wazoo) prior to offering Salaah.

“O you who possess faith! When you rise up for Salaah, wash your faces and your arms as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution(state of Janabah),then wash(yourselves) and if you are sick or on a journey, or one of you come from the bathroom or have touched(had sexual relations) with women and you cannot find water, betake yourselves to pure earth(through the act of Tayammum) and wipe your faces and your hands therewith. Allaah does not desire to put on you any difficulty, but rather He wishes to purify you and that He may complete His favour on you so that you may be grateful.”(Surah-Al Maidah, 5:6)

It is also recommended to perform Wazoo before circumambulating the Ka’abah in Makkah, touching the Qur-aan, reciting the Qur-aan from memory, supplicating and before sleeping.

Wazoo (ablution) can be made anytime, and it is not necessary to wait until hearing the Az’aan (Call for Prayers). It is recommended to be always in a state of Wazoo (ablution), but it is not mandatory. Prophet Muhammad (Saws) used to perform ablution for every prayer most of the times, although sometimes he might pray with one ablution.

WAZOO (ABLUTION) HAS COUNTLESS VIRTUES.

1. There are many H’adees’s telling us specifically about the importance of Wazoo (ablution).Abu Huraiyrah (RA) narrated that the Messenger of Allaah (Saws) said, *“Allaah does not accept the prayers of one who lost their Wazoo (ablution) until he performs it again.”(Bukhaari, Muslim).*

2. Abu Huraiyrah reported that Allaah’s Messenger (Saws) said: *“When a servant of Allaah washes his face, every sin he contemplated with his eyes will be washed away along with the last drop of water; when he washes his hands, every sin they committed will be washed off from*

his hands and when he washes his feet, every sin towards which his feet have walked will be washed away with the last drop of water. So that he comes out pure from all sins.” (Muslim) Thus the Prophet (Saws) said, *“He who performed ablution perfectly, his sins would come out from his body, even coming out from under his nails.” (Muslim)*

3. The Messenger of Allaah (Saws) has also specified the **rewards** of doing Wazoo (ablution). In a report by Muslim through 'Uqba ibn 'Amir: for the one who performs Wazoo perfectly and with full sincerity: *“He will be rewarded by nothing except Paradise”*.

No prayer is accepted without a correct Wazoo, so it is **IMPORTANT** for you to learn how to do it. It is recommended to perform ablution in one's house and then go to the mosque. Allaah (SWT) rewards for every step one takes to the mosque in a state of wazoo.

PREREQUISITE OF WAZOO (ABLUTION)

PURIFICATION FROM PHYSICAL IMPURITIES. For a valid Wazoo (ablution), one must be in a state of physical purification i.e. there should be no impurity on the body or clothes. Doing Wazoo (ablution) is an act of worship, and is a preparation to an important obligation, Salaah (Prayers). Jabir bin 'Abdullah (RA) narrated that the Messenger of Allaah (Saws) said, *“The key to Paradise is prayer and the key to prayer is cleanliness (ablution).*

MANNER OF PERFORMING WAZOO (ABLUTION)

An eye opener

Imam Ahmad, during the pangs of death, was pointing to his beard while others were making his ablution for him, reminding them not to miss a spot. .

A vessel capsized at sea, and a believer was hurled into the water. He began to make ablution, one limb at a time. He managed to get to shore and was saved. He was asked about the ablution and why he made it, to which he replied, “I wanted to make ablution so that I would die in a state of purity.”

REMEMBER!!!

- One must perform these actions of Wazoo in the correct sequence in the order that Allaah (SWT) commanded. Performing them out of sequence nullifies the Wazoo.
- One should wash the body parts in a continuous manner without any pausing. If one delays doing so until the previous part dries, the Wazoo is nullified and one has to repeat the Wazoo
- Washing each body part once is obligatory but it is recommended to do so three times [except wiping the head and ears, these should be done once.]
- Remove the things from the body which might prevent water from reaching the skin underneath e.g. .nail paint etc.

THE SEQUENCE OF PERFORMING WAZOO IS THE FOLLOWING:

1. MAKING NEEYAT (INTENTION) FOR WAZOO

Before starting performing the actions of Wazoo⁵, it is necessary to make intention (Neeyat)⁶ Make intention [in the heart without making a verbal declaration,] that the act of

⁵ The evidence that the intention is obligatory is due to the saying of the Prophet (Saws) in which he said, "*Verily the actions are by intention and there is for everyone only what he intended...*" (Muslim) So if a person were to perform the Wazoo without having intended to do so, such as to cool himself off, then it is not considered valid and the person must repeat the Wazoo, beginning with the intention for the purpose of Wazoo.

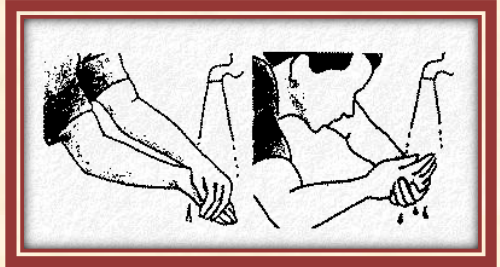
⁶ Intention, within the heart and not verbally aloud, is a condition for all acts in Islam i.e Wazoo, Salaah or any other acts of worship. Neeyat is an action of the heart and not of the tongue. Neeyat by words uttered aloud is not approved by the Prophet (Saws), nor did any of his Companions (RA) ever do so

performing Wazoo is for the purpose of purity only, in preparation for Salaah. Allaah Almighty knows what is in our hearts. He does not need to be informed of it verbally

2. AT-TASMIYYAH (MENTIONING ALLAAH'S NAME) After Neeyat, begin Wazoo by saying aloud or silently⁷: “*Bismillaah*” (I begin) in the name of Allaah. [IMPORTANT: If one forgets to mention in the beginning, they should say it when they remember, even if they remember after the Wazoo is complete.]⁸

3. WASHING HANDS UP TO THE WRIST

Start by washing both hands, the right and then the left, from the fingertips to up to the wrists, making sure that no part of the hand is left dry, especially between each finger. Repeat **three (3) times** with each hand.



4. WASHING OUT THE MOUTH (MADHMADHAH)

Put water in your mouth with the right hand and wash the mouth by moving the water around inside the mouth, making sure to reach the back of the throat, and then expel it. Repeat **three (3) Times**. Use Miswaak⁹ to clean the teeth and mouth before rinsing one's mouth in ablution. Begin using Miswaak from the right side



⁷ Inside the toilet mentioning Allaah's name aloud is forbidden. Mention can only be made within the heart without verbal sound. When Wazoo is done outside the toilet in areas designated for the purpose e.g. in mosque etc. Bismillaah can be said loudly or silently.

⁸ The Prophet (Saws) said: “There is no Prayer for one who does not perform Wazoo, and there is no Wazoo for one who does not mention the Name of Allaah.”(Abu Daawood)

of the mouth with the right hand. Use the left hand to remove any impurities.

5. SNIFFING WATER INTO THE NOSE AND THEN EJECTING IT (ISTINSHAAQ)

Put water into the right palm; sniff the water into the nose. It is recommended to snuff up water deeply without causing any harm. Then expel the water from the nose with the help of the left hand and then wash the tip of the nose. Repeat three times.



6. WASHING THE FACE

- Wash the face, from ear to ear horizontally, and from the hairline of the head (forehead) to the bottom of the chin vertically, making sure that no part of the face is left dry. Repeat three times. The ears are not included in washing the face.



• RUNNING WATER THROUGH THE BEARD WITH THE FINGERS

Take a handful of water into the right hand and enter it below the chin and rub it through the beard making sure to get all the way down to the roots of the hair.



⁹ It is from the Sunnah of the Prophet (Saws) to use Siwaak (Miswaak).It is especially recommended but not obligatory. The Prophet (Saws) said: "Had I not thought it difficult for my Ummah, I would have commanded them to use the Siwaak (tooth-stick) before every Prayer."(Nasaabee)

7. WASHING THE HANDS AND ARMS INCLUDING THE ELBOWS

Use the left hand to wash the right hand, from the tips of fingers to forearm and, up to and including the elbow making sure that no part of the hand, arm and elbow is left dry, especially between the

fingers. **Repeat three times.** Then use the right hand to wash the left hand, from the tips of fingers to forearm and up to and including elbow making sure that no part of the hand, arm and elbow is left dry, especially between the fingers. **Repeat three times.** [If one happens to be wearing a ring or a watch, they must move it in order to allow the water to reach the skin underneath it.]



8. WIPING THE HEAD

- With wet hands, wipe the head, starting from the forehead, taking them to the nape of the neck, (where the hair ends) then bring them back to the forehead¹⁰. **Do this one time** unlike the case with other parts .



*WIPING OVER THE TURBAN

Men who wear a head piece that is difficult to remove (such as a turban) should wipe over the head covering. **Do this one time.**

*WIPING OVER THE TURBAN AND FORELOCK

¹⁰ It is **not** obligatory to wipe the entire length of one's hair if it is long. One should wipe the scalp if there is no hair on the head. It is known as MASAHA.

If part of the head is uncovered and it is normally so, then it is preferable to wipe over the part that is uncovered along with the turban. [Do this one time.](#)

- [*WOMAN'S HEAD COVER \[SCARF\(KHIMAAR\)\]](#)

As for the woman's head cover, it is also permissible to wipe over it. This would be the case of a woman that has no private place for wazoo (i.e. where non-Mahram men or non-Muslim women may see them). [Do this one time.](#)

9. [WIPING THE EARS](#)

With wet fingers, wipe the inner ears by inserting the tips of the index fingers into the ears, twist them around the fold of the ears then pass the wet thumb behind the ears from the bottom, upwards i.e., the hair less area on the head behind the ears. [Do this one time.](#)



10) [WASHING THE FEET AND ANKLE](#)

- Use the right hand to wash the right foot from the tips of the toes up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the right hand pinkie finger to wash between the toes starting on the right side of the foot. [Repeat three times.](#) Then use the left hand to wash the left foot from the tips of the toes up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the left hand pinkie finger to wash between the toes starting on the right side of the foot. [Repeat three times.](#)



• *WIPING OVER THE FOOT COVERING [SOCKS, LEATHER SOCKS AND SHOES (KUFFS)]

Wiping over the top of the foot covering with wet hands instead of washing the feet is allowed. Wipe over the top of the socks or shoes (but not over the soles) with wet hands instead of washing the feet when renewing the Wazoo, using the right hand for the right foot and the left hand for the left foot.

Do You Know?

*In case of wiping over the turban, turban and the forelock, women's scarf, kuffs and socks

It is permissible to do so on condition that one has worn it in a state of purity after having performed Wazoo or Gusl (and not Tayammum)

It is only allowed to wipe over the above when making Wazoo [partial ablution] and **Not** Gusl [full ablution]

The time limit of the wiping over the above is 24 hours for a resident and 72 hours for a traveller. After this time the head and the feet must be washed when performing the Wazoo.

AT THE TIME OF START OF PERFORMING THE WAZOO SAY THE FOLLOWING SUPPLICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

◆ *Bismillaah hir rawh'maa nir rawh'eem*

❖ I Begin in the name of Allaah Who is the Most Compassionate, The Most Merciful.

DURING THE MIDDLE OF PERFORMING THE WAZOO SAY THE FOLLOWING SUPPLICATION

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ لِي فِي رِزْقِي

- ◆ *Allaawhummag firlee z 'ambee wa-was-sia' lee fee daaree wa baarik lee fee rizqee.*
- ❖ O Allaah! Forgive me for my sins; make my grave broader for me and my provisions always sufficient for me.

After performing Wazoo, with the right foot first, exit the toilet and it is permissible to dry Oneself with a towel. Then immediately read the following Supplication.

SUPPLICATIONS AFTER WAZOO

After Wazoo, first say aloud or silently.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

- ◆ *Ash-hadu al laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo wa ash-hadu anna Muh'ammadan a'bduhoo wa Rawsooluh.*¹¹
- ❖ I bear witness that none has the right to be worshipped but Allaah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.

THEN, SAY ALOUD OR SILENTLY:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

- ◆ *Allaawhummajj a'lnee minat tauwaabeena wajj-a'lnee minal muta-tawh-hireen.*

¹¹ It is narrated that the Prophet(Saws) said, " If anyone amongst you performs the ablution perfectly and then says: I testify that there is no god but Allaah and that Muhammad is the servant of Allaah and His Messenger, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes" (Muslim)

- ❖ O Allaah, make me among those who turn to You in repentance, and make me among those who are purified.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

- ◆ *Subb-h 'aanakal-Laaw-humma wabih 'amdika ash-hadu al laa ilaaha illaa Anta astagfiruka wa atoobu ilaiyk.*
- ❖ Glory is to You, O Allaah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.

TAHIYYATUL WAZOO (NAFL PRAYER AFTER DOING WAZOO):

PERFORMING TWO RAKAATS¹² (UNITS OF PRAYER) AFTER ABLUTION.

The Messenger of Allaah(Saws) said, “ *He who performs ablution like this of mine and then stood up (for prayer) and offered two rakaats of prayer without allowing his thoughts to be distracted, all his previous sins are expiated*” (Bukhaari, Muslim)

Abu Huraiyrah (RA) narrated that Allaah’s Messenger said to Bilaal (RA),

“Tell me about the most hopeful act (i.e. one which you deem the most rewarding with Allaah) you have done since your acceptance of Islam because I heard the sound of the steps of your shoes in front of me in Paradise.” Bilaal (RA) said: “*I do not consider any act more hopeful than that whenever I make ablution (Wazoo) at any time of night or day, I offer salaah (prayer) for as long as was destined for me to offer.*” (Bukhaari, Muslim)

¹² For the manner of performing the prayer [Salaah] ref.pg. no. ----However in both the rakaats, after reciting Surah Faatih’ah, recite any short Surah memorized from the Qur-aan.

It is related in the H'adees' that the performance of two rakaats of Tahiyatul Wazoo Salaah after Wazoo makes Paradise obligatory (Wajib) for the performer (Muslim).

There are also many other benefits so one should make a habit to pray this two rakaat after every Wazoo as it is a means of great reward and only takes a matter of minutes to perform.

The manner of performing this Salaah is similar to two rakaat Farz or Sunnat prayer. For detailed illustrated clarification on Salaah refer to Fajr Salaah.

HOWEVER IT SHOULD BE NOTED:

1. Neeyat can be said in your own language. Say the intention [in the heart] as: *For Allaah (SWT), I determine to perform two rakaats of the nafl Tahiyatul Wazoo Salaah, my face towards Ka'abah Shareef.*

2. In each rakaat after reciting Surah Faatih'ah, recite any other Surah which you have memorized from the Quran. At the end of the second rakaat, sit and recite the Tashahhud (At-Tah'eeyaat), Darood-e-Ibraawheem, and (Invocation) Dua'a-e-Mazkoora and complete the prayer with Tasleem (Salaam).

3. It should **not** be performed during the Improper (makrooh) times (i.e. When the sun rises, when it is at Zenith and when it sets.)

MAJOR RITUAL IMPURITY (HADATH 'AKBAR).

State of major ritual impurity can be caused with any of the following:

1) Ejaculation, whether the semen of men or the fluid released by women upon having an orgasm, due to desire, nocturnal emission ,or the like.

2) Sexual intercourse,¹³ even if it does not result in ejaculation.

3) Following the ceasing of one's menses, and

4) Following postpartum bleeding.

PURIFICATION FROM MAJOR RITUAL IMPURITY (HADATH 'ASGHAR)

Major ritual impurity can be removed by performing Gusl/Ritual Bath (full ablution) with clean pure water. It is disliked to waste water while bathing.

Gusl is also recommended when a disbeliever enters the fold of Islam; for the Friday Prayer (Jumaa'); for the Prayer of the two Eids (Fitr and Ud-D'uh'aa); when entering the state of Ihram¹⁴ for Hajj or U'mrah; touching and reciting the Qur-aan (if in state of major ritual impurity).

MANNER OF PERFORMING GUSL/RITUAL BATH

Remember!!!

- Gusl should be made in a place of total privacy and one should not face towards the Qiblah whilst making Gusl
- Gusl may be performed standing or seated, preferably seated.

¹³ Sexual intercourse and ejaculation are also referred to as "a state of janaabah."

¹⁴ The state of consecration into which Muslims enter in order to perform the H'ajj or U'mrah, in which he is prohibited to do certain things.

- One should abstain from speaking whilst performing Gusl.
- It is better not to read any Kalimah or Aayah whilst bathing.

THE SEQUENCE OF PERFORMING GUSL IS THE FOLLOWING:

- 1 Make intention (Neeyat) to perform Gusl, to remove oneself from a major state of impurity, for the purpose of purity and Salaah, without uttering such intention vocally.
- 2 Begin with Allaah's name, saying, "*Bismillaah*" (I begin] in the name of Allaah).
- 3 Wash the hands, then pour water with the right hand into the left hand and then wash the impurities from the private parts.¹⁵
- 4 Next, perform Wazoo in its entirety as done for the Salaah [including rinsing one's mouth and nostrils]. One can delay washing their feet until the end of their Gusl if there is fear of the feet being immersed in waste water during the Gusl.
- 5 Pour water over the head three times, running the fingers through the hair and beard so that the water reaches the roots of one's hair and scalp. If a single hair is left dry, Gusl will not be valid.
- 6 Finally, pour water thrice on the right shoulder and then thrice on the left shoulder and then pour water on the entire body, rubbing the body with hands, beginning with the right side and then the left. Should take care that water reaches their armpits, ears, navel and in between the folds of the skin if one is fat. The areas of the skin concealed within the folds,

¹⁵ English translation of Sah'eeh' Muslim, The Book of Purification, vol. 1.

may remain dry¹⁶. Then wash the feet if one has not already done so while making Wazoo [before performing the Gusl].

After completing Gusl and immediately after coming out of the toilet it is recommended to supplicate with those invocations that are said upon completing Wazoo.

TAYAMMUM (DRY ABLUTION)

It is an obligatory form of purification that is performed using clean earth, and it is a substitute for Wazoo and Gusl. It is performed when the time for prayer has arrived and:

1. When one is unable to use water to perform Wazoo or take a ritual bath [Gusl] due to illness.
2. When water is not readily available or
3. When using the available water for Wazoo or Gusl would leave insufficient water for drinking.

Those acts which nullify Wazoo also nullify Tayammum. So one has to perform Tayammum again if one reaches a state of ritual impurity before the next Salaah. One can continue to do Tayammum until one finds sufficient water or becomes able to use it i.e. if the illness is cured.

It is recommended to do the actions of Tayammum in sequence when one is purifying oneself from a state of ritual impurity.

¹⁶ If, after Gusl, one recalls that a certain portion of the body is left dry, it is not necessary to repeat the Gusl, but merely wash the dry portion. It is not sufficient to pass a wet hand over the dry place. If one has forgotten to rinse the mouth or the nostrils, these too could be rinsed when recalled after Gusl has been performed. (Taleem ul Haq)

MANNER OF PERFORMING TAYAMMUM

1. Find a piece of ground [earth] which is free of Najaasah(Impurities). This could be any natural surface such as rock, sand, or dust, walls of mud etc.

2. Make intention [within the heart and not aloud] to perform Tayammum as a replacement for either the Wazoo or Gusl [which of the two was obligatory on you].

3. Then say *“Bismillaah”* [I begin in the name of Allaah].

4. Strike the pure earth [sand, dust etc.] once with both the hands.

5. Wipe the face with them by passing the palms over the face and beard.

6. Wipe the back of the right hand until the wrist once with the palm of the left and then the back of the left hand until the wrist once with the palm of the right hand.

7. It is also recommended to supplicate with those invocations that are said upon completing Wazoo.



PURIFICATION FOR THE SICK

1. Like others, the sick person must purify himself with water, performing Wazoo for the minor Hadath, and performing Gusl for the major Hadath or must perform Tayammum.
2. If a sick person is not able to purify himself, then another person should administer Wazoo or Tayammum (whichever applies) for him.
3. However still, if he is not able to remove an impurity on his body, his garment, or the place he is praying, he must pray as he is: his prayer is correct and he does not have to repeat it but he must pray his prayer on time.¹⁷

TAH'AJJUD (THE NIGHT PRAYER) QIYAM AL-LAIYL

Allaah, the Exalted has said. *“And part of the night, prostrate yourself to Him and glorify Him, a long night through.”* (76:27)

Abu Huraiyrah (RA) reports that the Messenger of Allaah (Saws) said, *“The best prayer after the obligatory prayers is the night prayer.”* (Muslim)

The Nafls of Tah'ajjud are read after the I'shaa prayer, but it is important to sleep for some time, and then wake up any time during the night before the rise of morning (i.e.Fajr) for Tah'ajjud prayers. After awakening, recite the supplication [given above] **“On Awakening”**; then clean the teeth with the Miswaak¹⁸ and recite the following supplications before the Tah'ajjud prayer.

SUPPLICATIONS TO BE RECITED BEFORE THE TAH'AJJUD SALAAH

¹⁷ For details ref. “What must be known about Islam”-compiled by: Muhammed bin 'Ali Al-Arfa Tr.by:Darussalam.

¹⁸ Sunnat

<i>Allaawhu Akbar</i>	اللَّهُ أَكْبَرُ	10 baar
<i>Alh'amdulillaah</i>	الْحَمْدُ لِلَّهِ	10 baar
<i>Astagfirullaawh</i>	أَسْتَغْفِرُ اللَّهَ	10 baar
<i>Subb-h'aanallaawh</i>	سُبْحَانَ اللَّهِ	10 baar
<i>Laa ilaaha illal Laawh</i>	لَا إِلَهَ إِلَّا اللَّهُ	10 baar
<i>Subb-h'aanal Laawhi wabi h'umdih.</i>	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ	10 baar
<i>Subb-h'aanal malikil quddoos</i>	سُبْحَانَ الْمَلِكِ الْقُدُّوسِ	10 baar
اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي		
<i>Allaawhummag firlee wahdinee warzuqqnee wa a'afinee.</i>		10 baar
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ		
<i>Allaawhumma innee a-o'o-z'ubika min d'eeqidd dunyaa wa d'eeqi yaumil Qiyaamah.</i>		10 baar
(Mishkaat)(Abu Daawood)		

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ - وَلَكَ الْحَمْدُ أَنْتَ نُورُ
 السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ - وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ
 وَمَنْ فِيهِنَّ - وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ
 حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ ﷺ حَقٌّ وَالسَّاعَةُ حَقٌّ - اللَّهُمَّ لَكَ أَسَلَمْتُ
 وَبِكَ أَمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ
 لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَعْلَمُ بِهِ مِنْي - أَنْتَ
 الْمُبْدِئُ وَأَنْتَ الْبَاقِي وَاللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ -

- ◆ *Allaawhumma lakal h'umdu Anta qaw-ey-yimus samaawaati wal ard'i waman feehinn. Walakal h'umdu Anta noorus samaawaati wal ard'i waman feehinn. Walakal h'umdu Anta malikus samaawaati wal ard'i waman feehinn. Walakal h'umdu Antal h'aqqu wa waa'dukal h'aqqu wa liqaaw-uka h'aqqunv wa qauluka h'aqqunv wal Jannatu h'aqqunv wan Naaru h'aqqunv wan Nabeey-yoona h'aqqunv wa Muh'ammadun Sawl-Lal-Laawhu A'laiyhi Wasallam h'aqqunv, was Saa-a'tu h'aqq. Allaawhumma laka aslamtu wa bika aamantu, wa a'laiyka tawakkaltu wa ilaiyka anabbtu wa bika khaawsawmtu wa ilaiyka h'aakamtu fagfirlee maa qawd-damtu wamaa akh-khawrtu wamaa as-rawrtu wamaa aa'lantu wamaa Anta aa'lamu bihee minnee. Antal muqawd-dimu wa Antal mu-akh-khiru laa ilaaha illaa Anta walaa ilaaha gaw-ey-ruk. (Bukhaari)*

- ❖ Allaah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens

and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allaah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you. **One time.**

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ - عَالِمَ
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ - اهْدِنِي لِمَا
اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِأُذُنِكَ إِنَّكَ تُهْدِينِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ -

- ◆ *Allaawhumma Rawbba Jibb-raaw-eela, wa Meekaa-eela wa Israaw-feela faat'iraws samaawaati wal ard'. A'alimal gaw-ey-bi wash shahaadati Anta tah'kumu baiyna i'baadika feemaa kaanoo feehi yakhtalifoon. Ihdinee limakhtulifa feehi minal h'aqqi bi-i'z'nika innaka tahdee man tashaa-u ilaa s*iraawt'im mustaqeem.* (Muslim)
- ❖ O Allaah, Lord of Jibra-eel, Meeka-eel and Israfeel (great angles), Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path. **One time.**

Now read the last ten verses (last Rukoo') from Surah Aal-e-I'mraawn¹⁹. Then perform ablution, and pray two rakaat Tahiyatul Wazoo. Now stand up for Tah'ajjud prayer. The prayer consists of a minimum of 2 Rakaats, and a maximum of 8 or 12 Rakaats (to be read according to one's capacity).

MANNER OF PERFORMING THIS SALAAH

The manner of performing this Salaah is similar to two rakaat Fajr Farz or Sunnat prayer. For detailed illustrated clarification on Salaah refer to Fajr Salaah.

HOWEVER IT SHOULD BE NOTED:

1. Neeyat can be said in your own language. Say the intention [in the heart] as: *For Allaah (SWT), I determine to perform two rakaats of the nafl Tah'ajjud Salaah, my face towards Ka'abah Shareef.*

2. It is recommended that you recite in your prayers as much of the Sacred Qur-aan as you know. Otherwise, you may recite Surah Al-Ikhlaas (112:30) **three times** after reciting Surah Al-Faatih'ah in every rakaat and you can derive benefit of full recital of the Qur-aan in every rakaat.

3. The prayer is performed in units of two rakaat, then two rakaat and so on.

At the end of two rakaat recite the Tashahhud (At-Tah'eeyaat), Darood-e-Ibbraawheem and make the Tasleem (Salaam).

¹⁹ If the verses are not memorized then it is preferable to first perform the ablution and then read these verses from the Qur-aan. These verses are also given in this book in ch.8 Part 2.

4. Begin afresh with the next two rakaats and follow the procedure similarly till completing 8 or 12 rakaats .At the end of final rakaat (i.e. after completing 8 or 12 rakaat), after finishing with the Salaam, one can ask Allaah (SWT) whatever they desire. Supplications can be done in one's own language. The supplications (invocations to Allaah is done by holding the hands in front with both palms up) done with repentance and sincerity at the time of Tah'ajjud are very readily accepted by Almighty Allaah because at this hour of the night one is in direct communion with Allaah (SWT).Begin your supplications with Darood Shareef say your supplication and finish with Darood Shareef.

Pause to Reflect

A friend narrated that, when he was a child, his mother would wake him up during the last third of the night to pray. He would answer, "Mother, I want to rest a little." She would say, "I am only waking you up for your comfort's sake. O' my son, when you enter Paradise you will find your repose."

BENEFITS OF READING TAH'AJJUD

A person who reads Tah'ajjud Salaah, his **RooH** (Soul) becomes **'illuminated'**. It is that time of the night when a person is helped by Allaah (SWT) to suppress his evil desires and keep them under control. *It is that time of the night where it is most effective for the heart, the eye, the ear, the tongue to mutually correspond and conform with one another.*

The tongue is reciting .The ear is listening .The heart is absorbing! Subb-h'aan Allaawh!

It is such a serene time. Everything is silent .Everything is still. It's so peaceful .It's a time exclusive for you and your Allaah!

For those that remain away from their beds at night and pray Tah'ajjud Salah...its benefits are numerous. The Messenger of Allaah(Saws) said, *"Hold fast to night prayer, for it was the way of the righteous before you, a way of drawing closer to your Lord, an expiation for wrong*

deeds, and a shield from sin.”(Tirmiz’ee). In some narrations, there is an addition, “And it repels sickness from the body.”

The night time is the best time for voluntary worship and prayer, because the closest that Allaah is ever to His slave, is in the late night. Those who have the habit of praying Tah’ajjud will enter Paradise. Abu Darda (RA) narrates that the Prophet (Saws) said: *Whoever goes to bed with an intention to offer Tah’ajjud Salaah in the night, but is overpowered by sleep till dawn breaks (and he is unable to offer it), a complete reward for Tah’ajjud Salaah is written for him on what he had intended; and his sleep is an added gift from Allaah (Nasa’ee).*

As far as possible one should not be irregular in performing this prayer. Abdullah ibn ‘Amr ibn al-As said: “The Messenger of Allaah(Saws)said to me, *O ‘Abdullah, do not be like him....who used to stand up in prayer at night but later gave it up(The Prophet did not like to mention his name).*”(Bukhaari and Muslim)May Allaah (SWT) give us His guidance for reading the Tah’ajjud Salaah regularly. *Ameen!*

AL-WITR PRAYER

The Arabic word Witr means odd number and refers to odd-numbered prayer that the Prophet (Saws) practiced and highly encouraged Muslims to practice as well. He (Saws) never left it even when traveling. Witr prayer is Wajib (a compulsory Sunnah); a Muslim should never abandon it. It is considered to be one of the best and most meritorious of all supererogatory prayers.

Pause to Reflect

Hasan al-Basri (RA) was asked: “Why are the people who pray in the depth of the night, those with the most beautiful faces?”

He said: “Because they were alone with Allaah, so He clothed them with a light from His light”

It is recorded that Ali bin Abu Taalib said, *"The Witr prayer is not required like your obligatory prayers but the Prophet Mohammed (Saws) would perform the Witr prayer and say, 'O you people of the Qur-aan, perform the Witr prayer, for Allaah is One and He Loves the Witr.'"* In a hadith transmitted by Abu Darda, he states that Muhammad (Saws) enjoined to him three things: *to fast three days every month, to offer the Witr salaah before sleep, and to offer two rakaat sunnah of fajr.*

The best time to offer the Witr prayer is in the later part of the night before the Fajr prayer, but one can perform it any time between the I'shaa and the Fajr prayers.

There are many ah'aadees' that show that the best time for the witr salaah is in the later part of the night. If someone fears that he would not be able to wake up, or may die in their sleep, then the prayer should be performed before sleeping. (Bukhaari)

Therefore he who performs Tah'ajjud (night prayer) regularly should perform Witr after Tah'ajjud. Indeed the prayer at the end of the night is attended by the angels and it is better. "Narrated `Abdullah bin U'mar: The Prophet (Saws) said, *"Make witr as your last prayer at night."* (Bukhaari).

The minimum number of units for the Witr prayer is **one**. One can offer more if he wishes, but the maximum number of units which the Prophet(Saws) used to perform was eleven.(in odd units of rakaat i.e.1,3,5,7,9,11).However the best is to offer **three** units as this was mostly the practice of the Prophet(Saws). A'ai'shah (RA) states, *"... (after Tah'ajjud prayers), the Messenger of Allaah (Saws) would perform the prayer (witr) in three rakaats."* (Bukhaari) Abdullah ibn Abbas (RA) narrates, *"... and thereafter he (Saws) would perform the witr three rakaats."* (Muslim)

THE MANNER OF PERFORMING THE WITR PRAYER IN THREE RAKAATS

1. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer in the language you know best. Say the intention as: *For Allaah (SWT), I determine to perform three rakaats of wajib witr Salaah, my face towards Ka'abah Shareef.*

2. Now begin the Salaah.

a) In the first rakaat, after reciting Surah Al- Faatih'ah, recite 'Sabbihis ma rawbbikal a'laa',²⁰ (87:30) completing the rakaat with Rukoo' and sajdah.

b) In the second rakaat, after Surah Al-Faatih'ah, recite 'Qul yaa ayyuhal kaafiroon', (109:30) completing the rakaat with Rukoo' and sajdah. Then sit for Tashahhud.²¹

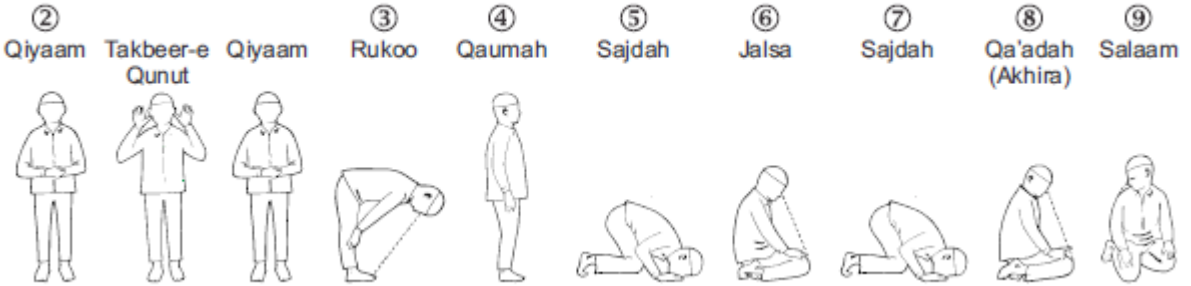
c) Stand for the third rakaat. In the third rakaat, after reciting Surah Al-Faatih'ah ,recite 'Qul huwal laawhu ah'add 'then, raise up both hands. For men, touch the lobes of your ears with your thumbs. For women, with fingers pointing upwards, raise both hands to the same level as their shoulders and say the Takbeer "Allaawhu Akbar"(Allaah is the Greatest).Takbeer is said simultaneously with raising the hands.

d) Keep standing straight. For men, place both hands on the navel; the right hand should be placed over the left hand wrist and forearms (for women across the chest) and then recite the supplication, called Invocation (DUA'A E QUNOOT) (given below). Note: If you don't know Dua'a-e-Qunoot, you can recite "*Allaawhumma Rawbbanaa aatinaa fid-dunyaa h'asanatanv wafil aakhirawti h'asanatanv waqinaa a'z' aaban naar* " one time or "*Allaawhummag firlee*" three times or "*Ya Rawbbee*" three times

²⁰ Refer Provisions for the Hereafter-Imam Ibn QayyimAl-JawziyyahPg. 59.

²¹ For detailed illustrated clarification on Salaah refer to Fajr Salaah Ch.3 Part 2.

3rd Rakat of Witr



e) After reciting the supplication Dua'a e Qunoot continue the Salaah as usual, with Rukoo' Qaumah, Sajdah, Jalsa, Sajdah, Qaidah Aakhirah (Sit and recite Tashahhud(At-Tah'eeyaat), Darood-e-Ibbraawheem ,dua'a e Mazkoora)and the Tasleem(Salaam). Then one can supplicate beginning and ending with Darood-e-Ibbraawheem. Supplications can be in your own language....invocations to Allaah is done by holding the hands in front with both palms up.).FINALLY, RECITE THE FOLLOWING:

IMMEDIATELY AFTER WITR SALAAH:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

◆ *Subb-h'aanal malikil quddoos (Nasa'ee)*

❖ Glory is to the king, the Holy.

[Recite three times in Arabic and raise and extend the voice on the third time and say...]

رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

◆ *Rawbbil Malaa-ikati war Rooh' (Nasaaee)*

❖ Lord of the angels and the spirit.

Then recite:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا
أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

◆ *Allaawhumma innee a-o'o-z'u biridaawka min sakhawt'ika, wabi mu-a'a-faatika min u'qoobatika wa a-o'o-z'ubika minka laa uh's*ee s'anaa-an a'laiyka Anta kamaa as'naiyta a'laa nafsik. (Tirmiz'ee)*

❖ Allaah, I seek Your refuge (protection) from your displeasure through Your pleasure and from Your punishment with forgiveness. I seek refuge from all calamities and punishments. I have no words to Praise You as You have praised Yourself.

DUA'A E QUNOOT (Invocation Al-Qunoot) Prayer of Submission

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ -
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ - وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ - اللَّهُمَّ أَيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نُسْعِي - وَنُحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنُخْشِي عَذَابَكَ - إِنَّ عَذَابَكَ بِالْكَفَّارِ
مُلْحِقٌ

◆ *Allaawhumma innaa nas-ta-e'enuka wanastagfiruka wa-nu'minu bika wana-tawakkalu a'laiyka wa-nus'nee a'laiykal khaw-eyr. Wa-nash-ku-ruka walaa nakfuruk. Wa nakh-la-u'o wa-nat-ruku mai⁽ⁿ⁾y yafjuruk. Allaawhumma eeyaaka-naa'budu walaka nusawl-lee wa nasjudu wa ilaiyka nas-a'a. Wa nah'fidu wanarjoo Rawh'mataka wanakhshaa a'z'aabak. Inna a'z'aabaka bil Kuffaari mulhiqq.* *(Baiyhaqee)*

❖ Allaah! We seek Your help, and ask Your forgiveness and believe in You and trust in You, we praise You in the best manner and we thank You and we are not ungrateful, and we cast off and forsake him who disobeys You; O Allaah! You alone do we worship and onto you we pray, And before You do we prostrate, and You we hasten to worship and serve, We hope for Your mercy, and we fear Your punishment. Your punishment surely overtakes the unbelievers.

Pause

The Messenger of Allaah (Saws) said: "None of you should say: O Allaah! Forgive me if you wish and bestow mercy on me if you wish. He should be firm in request, for Allaah does what He wills and no one can force Him." (Ah'mad)

The Prophet (Saws) said: "Verily Allaah loves those who are persistent in dua'a (invocation) (Baiyhaqee)

If one sleeps without performing Al-Witr, and when he does

not wake up until the morning, he should make up for it, praying it before the Zuhr prayer.

The Prophet (Saws) said: *"Whoever sleeps, leaving the Witr, or whoever forgets it, let him pray it when he remembers."*²² It is disliked to perform more than one Witr in a single night, for the

Prophet (Saws) said: *"There are no two Witr in one night"* (Tirmiz'ee.)

²² For details ref. "What must be known about Islam"-compiled by: Muhammed bin 'Ali Al-Arfaj-Tr .by:Darussalam

AZ'AAN (THE CALL TO PRAYER)

The Az'aan is an announcement of the prayer times for the daily five obligatory prayers. It is used to call Muslims to prayer and signaling the beginning of the time of an obligatory prayer. The Az'aan sums up the Shahaadah; the very Substance of Islamic belief (i.e. the statement of faith and belief in Islamic Monotheism). The Az'aan is a communal obligation upon the inhabitants of cities and villages, for the Prophet (Saws) said: *“When the (time Of) prayer arrives, then one of you must call the Az'aan and let the eldest among you the eldest among you lead the rest of you.” (Agreed upon)*. Regarding the traveller and the nomad, it is Sunnah for them to call Az'aan. The person who gives the Az'aan is called the Muaz'z'in (Caller). It is preferred that the Muaz'z'in recites the Az'aan beautifully, melodiously and loudly for all Muslims to hear it, so that they can come physically to the mosque and perform the congregational prayer. The Az'aan consists of specific phrases [as the Prophet (Saws) taught Bilal (RA)]. These phrases are recited aloud in Arabic prior to each of the five daily obligatory prayer times. The Muaz'z'in stands facing Ka'abah (Qiblah), and raising his hands to his ears calls in a loud voice as follows:

The Beginning of Az'aan

Abdullah bin U'mar said: “When the Muslims came to Madinah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said :(to call the people for prayers) ‘Use a bell like the bell of the Christians.’ Some of them said ‘Use a horn like the horn of the Jews.’ U'mar said: ‘It is better to send a man to call (the people) to prayer.’ The Messenger of Allaah (Saws) said: ‘O Bilal, get up and give the call to prayer.’” (Muslim)

THE AZAAN

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ

حَيَّ عَلَى الْفَلَاحِ

لَا إِلَهَ إِلَّا اللَّهُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

The A'zaan is one of the most meritorious acts in the sight of Allaah (SWT)

Ponder

When the phone rings do we not rush to pick it up and respond to the caller?

Now how is our state when the Az'aan' is called?

-----Think about it, should we not rush to answer the call, for the Salaah???

- ◆ Allaawhu Akbar Allaawhu Akbar. Allaawhu Akbar Allaawhu Akbar. Ash-hadu al laa ilaaha illal Laawh. Ash-hadu al laa ilaaha illal Laawh. Ash-hadu anna Muh'ammadar Rawsoolul Laawh. Ash-hadu anna Muh'ammadar Rawsoolul Laawh. H'aiyya a'las* sawlaah. H'aiyya a'las* sawlaah. H'aiyya a'lal falaah'. H'aiyya a'lal falaah'. Allaawhu Akbar Allaawhu Akbar. Laa ilaaha illal Laawh. (Abu Daawood)

❖ Allaah is the Greatest. Allaah is the Greatest. Allaah is the Greatest. Allaah is the Greatest. I bear witness that there is no god but Allaah .I bear witness that there is no god but Allaah. I bear witness that Muhammad (Saws) is Allaah's messenger .I bear witness that Muhammad (Saws) is Allaah's messenger. Come to pray. Come to prayer. Come to success. Come to success. Allaah is the Greatest. Allaah is the Greatest .There is no god but Allaah.

RESPONDING TO THE AZ'AAN

It is recommended, upon hearing the Az'aan, to repeat each phrase of the Az'aan silently after the Muaz'z'in and say exactly as he says, except when he says;

حَيَّ عَلَى الصَّلَاةِ

H'aiyya a'las sawlaah.* (Come to prayer)

In which case one must say,

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

◆ *Laa h'aula wala qurwwata illaa billaah.* (Muslim)

❖ There is neither might nor power except with Allaah.

FAJR AZ'AAN

The Az'aan for Fajr Salaah should be made at the beginning of Fajr time. In the Fajr Az'aan

The following is added after '*H'aiyya a'lal falaah*' (come to success).

حَيَّ عَلَى الْفَلَاحِ

H'aiyya a'lal falaah'. (Come to success)

Virtue of Az'aan

The Prophet (Saws) said: "The "Muaz'z'ins" will on the Day of Judgment have the longest necks (reflecting their exclusive eminence)" (Muslim)

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

- ◆ *As-sawlaatu khaw-ey-rum minan naum* (Muslim)
- ❖ Salaah is better than sleep.

الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

- ◆ *As-sawlaatu khaw-ey-rum minan naum*
- ❖ Salah is better than sleep.

Repeat the following wordings in response.

صَدَقْتَ وَبَرَرْتَ

- ◆ *Sawdaqqa wa barawrt.* (Maraaqi-ul-Falaah)
- ❖ “You have said the truth you have said what is good”

Then completing the Az’aan as usual-- *Allawhu Akbar Allawhu Akbar.Laa ilaaha illal lawh.* (Allaah is the Greatest. Allaah is the Greatest .There is no god but Allaah.)

SUPPLICATIONS UPON HEARING THE AZ’AAN

- Immediately after the completion of the Az’aan (and your response to it), first send blessings and salutations (Salaawat) upon the Messenger of Allaah (Saws) by reciting Darood-e-Ibbraawheem.(preferably in Arabic). Refer Ch. 3 Part 2 or Ch. 4.
- Now recite the following (preferably in Arabic)

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اٰتِ سَيِّدَنَا مُحَمَّدًا ۙ الْوَسِيْلَةَ
 وَالْفَضِيْلَةَ (وَالدَّرَجَةَ الرَّفِيْعَةَ) ²³-وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا ۙ الَّذِي وَعَدْتَهُ- (وَارْزُقْنَا
 شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ- اِنَّكَ لَا تُخْلِفُ الْوَعْدَ) ²⁴

- ◆ *Allawhumma Rawbba haaz 'ihidd daa'-watit taammah. Was*-sawlaatil qaaw-i-mah. Aati Saiyyidinaa Muh'ammada nil waseelata wal fad'eelah. (Wad-da-rawjatar rawfee-a'h.) Wabb-a's'-hu maqaawmam mah'mooda nil laz'ee wa-a'ttah. (Warzuqqnash shafaa-a'tahoo yaumal Qiyaamah. Innaka laa tukhliful mee-a'aadd.) (Bahaar-e-Sharee-a't)*
- ❖ Allaah, Lord of this perfect call and established prayer, grant Muhammad (Saws) a place near to You, an excellence and exalted degree, and raise him to the praiseworthy station that You have promised him. Whoever recites this dua will gain the intercession of the Messenger of Allaah on the Day of Judgement.
- Then recite the following (preferably in Arabic):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ- رَضِيْتُ بِاللَّهِ رَبًّا
 وَبِالْإِسْلَامِ دِيْنًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا

- ◆ *Ash-hadu al laa ilaaha illal lawhu wah'dahu laa shareekalahu wa ash-hadu anna Muh'ammadan a'bbdahu wa rawsoolah. Rawd*eetu billaahi rawbbanv wa bi Muh'ammadir rawsoolanv wa bil Islaami deenaa.*

²³ These words are not there in Bukhaari and Muslim

²⁴ These words are not there in Bukhaari and Muslim.

- ❖ I bear witness that none has the right to be worshipped but Allaah alone, Who has no partner, and that Muhammad is His slave and His Messenger. I am pleased with Allaah as my Lord, with Muhammad as my Messenger and with Islam as my religion.

THE IQAAWMAT (SECOND CALL FOR PRAYER)

"Iqaawmat" is the second call to the prayer that follows the first call (Az'aan) and is said inside the Mosque at the start of the congregational prayer. The Iqaawmat is Sunnah for the five obligatory prayers, whether one is a resident or a traveller. After Az'aan when the Muslims are assembled at the place of worship, [i.e. in a mosque] a second call (Iqaawmat) for prayer is recited. This signals the start of the congregational Farz Salaah. It is to be recited in Arabic before every obligatory prayer. The phrases of the Iqaawmat are exactly like the Az'aan, except that after *'H'aiyya a'lal falaah'* the following is added.

قَدِّقَامَتِ الصَّلَاةِ

- ◆ *Qawdd qaaw-matis* sawlaah*
- ❖ The prayer is about to begin.

قَدِّقَامَتِ الصَّلَاةِ

- ◆ *Qawdd qaaw-matis* sawlaah*
- ❖ The prayer is about to begin.

Then completing as usual-- *Allawhu Akbar Allawhu*

Iqaawmat-A Note

The statements of the *Az'aan* are recited reduced so that the statements that are expressed twice in the *Az'aan* are recited once in the *Iqaawmat* except the last utterance of *Allaawhu-Akbar*. The prayer is offered immediately after *Iqaawmat* has been pronounced. (Sahih Muslim-Glossary)

Akbar. Laa ilaaha illal lawh. (Allaah is the Greatest. Allaah is the Greatest .There is no God but Allaah.)

The response to the Iqaawmat is given in a similar way as in the case of the Az'aan, However, when in the Iqaawmat it is said *Qawdd qawmatis* sawlaah* (The prayer is about to begin), then the response should be:

أَقَامَهَا اللَّهُ وَأَدَامَهَا

◆ *Aqaawmahal Laawhu wa adaa-mahaa.* (Abu Dawood)

❖ “May Allah establish and perpetuate this Salah”.

Iqaawmat is said in a lower voice and much faster than the Az'aan because it is directed to the group that is already present for the prayer. It is recommended that a brief time gapping be maintained between the Az'aan and the Iqaawmat to allow the congregation to get ready for the Salaat. It is preferred that the Iqaawmat is performed by the same person (Muaz'z'in) who performed the Az'aan. It is disliked for anyone to leave the mosque once the Az'aan is made, unless for urgent reason(s) but with a determination to return for the prayer. It is prohibited to offer voluntary prayers after Iqaawmat has been called out. The Prophet (Saws) says: *“When Iqaawmat is called out, no prayer is permissible except the obligatory one”* (Muslim). Both the Az'aan and the Iqaawmat must be recited in the case of a group of people (congregation) but it is not the case with an individual. It is not obligatory on women to recite the Az'aan and Iqaawmat.

SALAAT (THE PRAYER/NAMAAZ)

Salaat refers to the prescribed form of worship in Islam that consists of both sayings and actions and is one of the Five Pillars of Islam. Salaat was ordained obligatory when the Prophet (Saws) was ascended to the seventh heaven on a miraculous Night Journey.²⁵ Allaah (SWT) has declared its obligatory status (i.e. performing prayers in all circumstances) in the Holy Qur-aan many times. *Allaah*

Ponder!

Not praying Fajr waste of day, not praying I'shaa waste of night, not praying 5 times waste of life!

(SWT) says in the Holy Qur-aan, "Pray to me and I will hear your prayer" (40:60). At another place Allaah (SWT) says, "O' you who believe! Seek help in patience and prayer..." (2:153) "Strictly observe the prayers." (2:238) Almighty Allaah describes his faithful servants as those, "who consistently observe the prayers" (23:9)

Each and every Muslim, male or female, is obliged to offer his Salaat regularly five times a day at the specified times i.e. Fajr (dawn or morning prayer), Zuhr (noon prayer), A'sr (afternoon prayer), Magrib (sunset prayer), and I'shaa (night prayer). The male is obliged to offer his Salaah in the mosque in congregation and as for the female, it is better to offer them at home.

As the Prophet (Saws) has said: *"Order your children to offer Salaat (Prayer) at the age of seven and beat them (lightly about it) at the age of ten"*. Denial of Salaat (Prayers) as an obligatory act of worship constitutes apostasy from Islam, while neglecting it is an act of infidelity. The Messenger of Allaah (Saws) said, *"Verily between man and polytheism (unbelief) is the negligence of prayer."* (Muslim)

"There can be no Islam in the person who does not perform Salah." U'mar ibn Khattab (RA)

²⁵ Refer H'adees' - Muslim no.345, vol.1

THE PREREQUISITES (SHUROOT) FOR THE PRAYER

THERE ARE NINE REQUISITES FOR PRAYER.

1) Islam 2) Sanity 3) The age of discernment 4) The removal of Hadath (minor or major impurity) 5) Removal of any impurity on the body, clothes and the place of prayer 6) The covering of one's 'Awrah (the parts of the body which is forbidden for others to look at.)The 'awrah must be covered with clothing that does not reveal one's shape .skin, or complexion. For a man, the 'awrah is between the navel and the knees but in Salaah it includes the two shoulders as well. One should not perform salaah bare-headed as it is contrary to the Sunnah. As for women, it is her whole body but in Salaah, she does not need to cover her face and hands. (i.e. the fingers and palms up to the wrist) 7) The entrance of the time of prayer. The prayer will not be valid if it offered before its time has started, and delaying it beyond its designated time is strictly forbidden. *As Allaah Almighty says: "Verily ,the prayer is enjoined on the believers at fixed times"(4:103).* However if a prayer is missed due to sleep or forgetfulness, it must be made up for as soon as it is remembered. 8) Facing the Qiblah (the Ka'abah). *Allaah (SWT) commands the Muslims to face it during the prayer to serve as a focal and unifying point among them. [2:149]* 9) Intention (Neeyat) for the prayer.

THE PILLARS (ARKAN) ²⁶OF PRAYER THERE ARE FOURTEEN PILLARS OF PRAYER.

1) Standing, if able to 2) The opening Takbeer 3) Recitation of Al-Faatih'ah 4) Bowing[Rukoo'] 5) Standing up straight after Rukoo' 6) Prostrating [Sujood] with seven specific body parts

²⁶ Those actions which, if left, must be made up for, or else the prayer is rendered invalid.

touching the ground 7) Rising from the Sujood (Sajdah) 8) Sitting between the two Sajdah 9) Tranquility in all of the prayer's actions 10) Performing these pillars in order²⁷ 12) Sitting for the last Tashahhud 13) Sending Salaat upon the Prophet(Saws).14) The last two Tasleems (Salaam).(saying "As-Salaamu A'laiyikum wa-Rawh'-ma-tul Laawh")

THE OBLIGATORY ACTS (WAJIBAAT) ²⁸ OF PRAYER

THERE ARE EIGHT OBLIGATORY ELEMENTS IN THE PRAYER: 1) All of the *Takbeers*, except for the opening *Takbeer*²⁹ 2) To say: *Sami- 'a'l laawhu liman h'amidah*³⁰, both by the Imam [in congregational prayer] and for the one who prays alone. 3) To say: *Rawbbanaa wa lakal-h'umdd*³¹ after standing from Rukoo' 4) During the bowing position, to say: *Subb-h'aana Rawbbiyal a'z'eem*³² 5) During Sujood (Sajdah), to say: *Subb-h'aana Rawb-biyal aa'laa*³³

²⁷ The prayer is not regarded as valid except if these pillars are performed. If someone misses any of them in one rakaat of the prayer, that rakaat is void, whether it is left intentionally or forgetfully.

²⁸ Those actions which, if left, the person must make two prostrations for forgetfulness at the end of the prayer, but need not make up the actual missed acts.

²⁹ Allaah is the Greatest.

³⁰ Allaah answers he who praises Him.

³¹ O Our Lord to You is praise

³² Glory be to Allaah, the Great.

³³ Glory be to Allaah, the Exalted.

6) Between the two Sajdahs, to say: *Rawbbig-firlee*³⁴ 7) The first *Tashahhud* 8) To sit for the first *Tashahhud*.

SUNAN AS-SALAAT

Not performing the Sunan acts of prayer does not invalidate the prayer. The Sunan acts and words are only recommended in the prayer. They are not the Pillars or the Obligatory acts of the prayer.

ACTS WHICH ARE DISLIKED DURING THE PRAYER³⁵

1) Raising one's eyes to the sky or turning the head around during prayer is forbidden for when the Prophet (Saws) was asked about this act, he said, *"It is a way of stealing by which Satan (Shaiytan) takes away a portion from a person's prayer."* (Bukhaari). 2) Fiddling with one's hands or face, placing one's hands on the hips, clasping one's hands together and cracking one's fingers. 3) Engaging in prayer when one is distracted by something such as to carry something or to wear something that is distracting, or such as one's need to answer the call of nature, for the Prophet (Saws) said, *"No prayer can be correctly offered when the food is served before the worshipper, or when one is prompted by the call of nature."*

ACTIONS THAT NULLIFY ONE'S PRAYER

THERE ARE EIGHT ACTIONS THAT NULLIFY ONE'S PRAYER: 1) Speaking, even if one does so briefly 2) A significant turning from the direction of the Qiblah. 3) Exiting from the state of

³⁴ O Lord forgive me.

³⁵ For more detail can refer 'Explanation of Important lessons' By- Abdul-Aziz bin Abdullah bin Baz

purity.4) Laughing, even if it is a brief one.5) Much and continuous frivolous movement or fiddling around.6) Part of one's 'awrah being exposed. 7) Preceding the Imaam on purpose. 8) Intentionally, if any of its pillars or obligatory acts are performed more or less in number or left out despite one's ability to do so.

TYPES OF SALAAH:

1) Obligatory (Farz) prayers. 2) The voluntary prayers. (Sunnat and Nafl Prayers)

1) OBLIGATORY PRAYERS: As mentioned above, Muslims are required to offer five Obligatory prayers everyday i.e. Fajr, Zuhr, A'sr, Magrib and I'shaa. These prayers are Farz for the Muslims and they have to perform these prayers at their specified time and under all circumstances.

2) THE VOLUNTARY PRAYERS: Along with the Obligatory prayers, the Muslims are also encouraged to perform Voluntary prayers, for doing so earns them the much needed Allaah's love and at the same time will serve to make up for any deficiencies in the performance of the obligatory prayers on the Day of Judgement. These prayers should be preferably performed at home as was the practice of our Prophet (Saws).

THE VOLUNTARY PRAYERS CAN BE ENUMERATED AS:

1) SUNNAT-E-MU'AKKIDAH (As-Sunnan Ar-Rawaatib): The prayers that the Prophet (Saws) consistently performed except when travelling. These prayers are the regular Sunnah prayers that are offered before or after the Obligatory prayers and Muslims generally do not neglect them. Regarding the reward for performing these prayers, the Prophet (Saws) said, "*Allaah*

*will build a house in Paradise for any Muslim who prays twelve units of voluntary prayer during the night and day.”(Muslim)*They are as follows:

- Two (2) units(rakaats) before the Fajr prayer
- Four (4) units (rakaats) before the Zuhr prayer
- And Two (2) units (rakaats) after the Zuhr prayer.
- Two (2) units (rakaats) after the Magrib prayer.
- Two (2) units (rakaats) after the I’shaa prayer.

During travel the Prophet (Saws) would not perform these prayers except for the Sunnah (two units) of the Fajr prayer and the Witr prayer.

SUNNAT-E-GHAIYR-MU’AKKIDAH: Optional (unascertained) prayers. These prayers the Prophet (Saws) carried out, but also left out at times without any reason. To follow such a Sunnat entails reward and to leave it out does not necessitate any punishment. These prayers are the following:

- Four (4) units (rakaats) before the A’sr prayer.
- Four (4) units (rakaats) before the I’shaa prayer.

WAJIB: A compulsory Sunnah. An act that must be performed, it is next to Farz. Leaving out a wajib act or prayer without any valid reason entails punishment. This prayer is:

- Three (3) units (rakaats) Witr prayer either after performing two units (rakaats) Sunnat-e-Mu’akkidah and nafl prayers after the I’shaa prayer or after the late night Tah’ajjud prayer. The Prophet (Saws) did not leave this prayer even when travelling.
- Two (2) units (rakaats) of both the Eid prayers.

NAFL- Optional prayers which if done you get reward and if left out there is no sin. These prayers are the following:

- Two (2) units (rakaats) after performing two units Sunnat-e-Mu'akkidah after Zuhr Farz prayer.
- Two (2) units (rakaats) after performing two units Sunnat-e-Mu'akkidah after the Magrib Farz prayer.
- Two (2) units (rakaats) before the Witr prayer and Two (2) units (rakaats) after the Witr prayer after the Isha prayer.
- Besides these there are other Nafl prayers also such as: Tahayyitul Wudhu; Tahayyitul Masjid; Salaatul Tah'ajjud; Salaatul Ishraq; Salaatul chasht (Duha); Salaatul Awwabeen; Salaatul H'aajat; Salaatul Tasbeeh; Salaatul Taubah; Salaatul Shukraanaa Salaatul Istikhaarah etc...

These prayers should not be performed during the Improper (makrooh) times (i.e. when the sun rises, when it is at Zenith and when it sets.).During these times, a person is only allowed to make up for the obligatory prayers.

THE PRAYER OF THE SICK

- A sick person must perform the obligatory prayers in a standing position but if he is too sick to stand up, the sick person may pray in a seated position. He may sit on a chair or anything similar. If he cannot bow (Rukoo') or prostrate (Sajdah), he may only lean forward as far as he can.

- If he is not able to sit, he may pray, lying on his side—the right side is preferable—facing the Qiblah. If he cannot pray on his side he may pray lying down on his back, with his legs facing the Qiblah gesturing with one’s head for the bowing and prostration positions. If this is not possible, then one should make a signal with one’s eyes closing them slightly for the bowing (Rukoo’) and closing them further for the prostration (Sajdah).
- He may combine the Zuhr and the A’sr prayer and the Magrib and the I’shaa prayer. The Fajr prayer, however, may not be combined, not to the prayer that precedes it, nor to the prayer that follows it.
- If he cannot use water and perform Wazoo due to illness, he may perform Tayammum instead and then offer the prayer. **If he cannot do himself, he can take the help of others.**

Do You Know!

The Prophet (Saws) said, “Pray standing; if you cannot do so, pray in a sitting position; if you cannot do so either, then pray on your side.”(Bukhaari)

THE PRAYER OF THE TRAVELLER

- A traveller may, when moving from one place to another or during his temporary residence which lasts less than four days, shorten the four rakaat prayers to two each. Thus, he offers two units (rakaat) instead of four for the Zuhr prayer. Similarly, two for the A’sr and the I’shaa prayers, unless he prays behind an Imaam, in which case he must follow the prayer as performed by the Imaam.
- He may leave off the voluntary prayers i.e. Sunnat-e-Mu’akkidah prayers that are regularly offered with the obligatory prayers with the exception of the Fajr Sunnat and the Witr prayer.

- He may combine the Zuhr and the A'sr prayers similarly; he may combine the Magrib and the I'shaa prayers. *The Fajr prayer, however, may not be combined, not to the prayer that precedes it, nor to the prayer that follows it.*

KHUSHOO IN PRAYER

Khushoo means submissiveness and attentiveness during the prayer along with calmness, humility, devotion and fear of Allaah. A prayer without Khushoo is like a body without soul. Allaah (SWT) loves those who worship him with humility and devotion and not those who are arrogant. Being deprived of Khushoo in prayer is a misfortune. That is why the Prophet (Saws) used to say in his supplication: *“O Allaah, I seek refuge with you from a heart that has no Khushoo”*.

Khushoo is an action of the heart that may increase and decrease especially when the heart is corrupted by the insinuating whispers of Satan (Shaiytaan). Some people have Khushoo to the loftiest heights, and others may finish their prayer without having understood anything at all. In fact there is no reward for the prayer except for the portion in which a person had proper attentiveness and submissiveness. As the Prophet (Saws) said, *“A person may offer a prayer, and nothing will be recorded of it for him except half of it, or a third, or a quarter...or a tenth”*. Those who observe Khushoo in their prayer experience the sweetness of worship and increase in their Eemaan.

The Pious Predecessors

When They Prayed!

Muhammad ibn Ya 'qoob al-Akhram said: I have never seen any prayer better than that of Muhammad ibn Nasr. Flies used to land on his ears, and he did not send them away. We used to marvel at how good his prayer and Khushoo were. His fear of Allaah in prayer was so great that he would put his chin on his chest as if he were a piece of wood standing upright.

Their heart yearns to pray, for their comfort lies only in prayer. Hence the Prophet's (Saws) saying, *“The prayer is the source of my greatest joy.”*

STRIVING TO GAIN AND STRENGTHEN KHUSHOO can be achieved in several ways, such as the following:

- Making the necessary preparations for the prayer, by observing the recommended acts that precede it.
- By warding off distractions as this helps to develop a serene mind capable of better concentration for the prayer one is about to offer.
- Moving at a measured pace during prayer because haste is a barrier to Khushoo and pecking like a crow is a barrier to reward. The Prophet (Saws) used to move at a measured pace during Salaah, allowing every bone to return to its place. Abu ‘Abdullah al-Ash‘ari (RA) narrated that the Prophet (Saws) said: *“The one who does not bow (Rukoo’) properly, and pecks in prostrations (Sajdah), is like a starving man who eats only one or two dates; it does not do him any good at all.”*
- Contemplating Allaah’s greatness increases the reverence of Allaah. The more conscious awareness we have that Allaah can hear us, and respond to our prayer, the more humbleness we develop and we tend to become more and more submissive and attentive in prayers to please our Creator.

The Pious Predecessors

When They Prayed!

When Ibn Az-Zubayr stood up to pray, he would be like a post [immobile] with humility and devotion. Once, when Makkah was being besieged, he was prostrating when a missile from a catapult was launched at him; part of his garment was torn away whilst he was praying, and he did not even raise his head.

- Meditating on the meaning of the invocations, supplications and the Qur-aanic verses recited in prayer, is bound to increase one's concentration and humility in prayer and even move one to tears and ecstasy. As the Qur-aan states, *"It is a Book We have sent down to you, full of blessing, so let people of intelligence ponder its signs and take heed"*(38:29) *"Those who, when they are reminded of the verses of their Lord ,they do not turn a blind eye and a deaf ear to them."*(25:73)

Pause

Every Prayer should be offered like a person who is certain that it is the last Prayer of his life May Allaah guide us to follow the prayers of our pious predecessors! Ameen!!

Thus the Khushoo of true faith can be attained when the heart feels aware and humble before the greatness and glory of Allaah. When one stands for Salaah full of fear, awe, hope and the recognition of the blessings of Allaah and the reward one seeks by performing salaah.³⁶

"Successful indeed are the believers, those who offer their prayers with all solemnity and full submissiveness...These are indeed the inheritors, who shall inherit paradise. They shall dwell therein forever." (23:1-2, 10-11)












³⁶ 33 Ways of Developing Al-Khushoo by-Muhammad Salih Al-Munajjid.

CHAPTER-3 [PART-2]

FAJR (THE DAWN)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah		 Iddgaawm Meem Saakin		

The beauty of Fajr Salaah is, knowing that Allaah chooses you to be amongst those who worship Him; whilst the rest of the world is sleeping.

It is of immense value to be awake when the world sleeps, to observe the Fajr prayer, and thereby align oneself with Allaah Almighty and gain spiritual blessings. *“O my son let not the birds be more clever than you. They call in the early hours of dawn while you are asleep.” (Wisdom of Luqman).* Arise. Awaken. Heed the call to the Divine Presence and to your greatest good. You are being invited five times daily. And it begins with Fajr prayer in Islam.

.FAJR SALAAH (SALAATUL-FAJR [THE DAWN PRAYER])

The Fajr prayer provides light and guidance, strength and support, to the human soul and heart, and observing Fajr prayer consistently, with presence and with intention is invaluable to the human being seeking to awaken from unconsciousness, heedlessness and ignorance. Of

the five daily prayers, Fajr, the early Morning Prayer is undoubtedly the most valuable. *“Establish the Prayer after the declining of the sun to the dusk of night, and the recitation of Fajr. Indeed, the recitation of Fajr is witnessed.”* (Surah Al-Israa’ 17:78)

We learn from authentically transmitted H’adees’ that it is the angels that witness the recitation of Fajr prayers. Abu Huraiyrah (RA) reported: The Messenger of Allaah (Saws) said *“There are angels who take turns in visiting you by night and by day, and they all assemble at the dawn (Fajr) and the afternoon (A’sr) prayers. Those who have spent the night with you, ascend to the heaven and their Rawbb, Who knows better about them, asks: ‘In what condition did you leave My slaves?’ They reply: ‘We left them while they were performing Salaat and we went to them while they were performing Salaat.”* (Bukhaari and Muslim). Prophet Muhammad (Saws) said, *“Whoever performs the Prayer before the rising of the sun and the Prayer before its setting will not enter the Hell”.* (Muslim)

"This (Fajr prayer) is my morning meal. If I do not take it I lose my strength." (Ibn Taymiyyah).

TIME PERIOD FOR THE SALAAH

The time of the Fajr prayer begins at daybreak, the time of the day when light first appears, and lasts until sunrise, a period, which lasts about one to one-and-a-half hours on an average.

THE NO. OF SALAAH TO PERFORM.

During this time period two Fajr prayers (Salaah) should to be performed and in the following sequence:

- Two rakaats Sunnat-e-Mu’akkidah and then
- Two rakaats Fajr Farz prayer.

Think and Reflect

LIFE is SHORT

DON'T MISS

FAJR

SALAAH

THE SUNNAH OF FAJR (Two rakaat Sunnat-e-Mu'akkidah)

(Before the Fajr Farz prayer).

This Sunnah prayer before Fajr Farz prayer is a compulsory prayer [Sunnat-e-Mu'akkidah]. It is the first prayer of a Muslim during the day. The Prophet (Saws) further stressed the importance of this Sunnah prayer by performing it consistently, never leaving it. The Prophet (Saws) encouraged Muslims to perform it, saying:

“The two sunnah units of prayer preceding Fajr prayer are better than this world and all that it contains.” (Muslim)

He (Saws) also said: *“Do not leave the two units of Fajr prayer, even if you are being attacked by cavalry.” (Abu Daawood)*

This Sunnah prayer of Fajr is performed in the time between dawn and the actual Fajr prayer i.e.in the time between the Az'aan for Fajr farz prayer and the Iqaawmat for the Fajr Farz prayer. This was the practice of our Prophet (Saws) also. However, if one sleeps until the sun rises, or forgets to pray it, then he should perform it when he remembers, unless midday arrives, in which case one should not perform it.

Pause

It is not part of the Prophet's (Saws) teaching to close the eyes during prayer. Imaam Ah'mad and others did count it as disliked, remarking, “This is what the Jews do.” Thus it is clear that the Sunnah is not to close one's eyes, unless it is necessary to do so in order to avoid something that may adversely affect one's Khushoo.

The Prophet (Saws) forbade us to raise our gaze to the heavens and issued a warning against it. He (Saws) said: *“When any of you is praying, he should not lift his gaze to the heavens, lest he lose his sight.”(Ah'mad)*

THE MANNER OF PERFORMING THE FAJR SUNNAH PRAYER

1) Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Sunnah Fajr Salaah, my face towards Ka'abah Shareef.*

2) Now begin the Salaah.

- In the first rakaat, after reciting Surah Al- Faatih'ah¹, recite Surah Al-Kaafiroon² (109:30) completing the rakaat with Rukoo' and Sajdah.
- In the second rakaat, after Surah Al-Faatih'ah, recite Surah Al-Ikhlaas (112:30) completing the rakaat with Rukoo' and Sajdah.
- Sit and recite Tashahhud³. Complete the rakaat with Darood-e-Ibraawheem, Tasleem (Salaam), and supplications (can be in your own language....invocations to Allaah is done by holding the hands in front with both palms up) For detailed illustrated clarification on Salaah refer to Fajr Farz Salaah. It is preferable for the men also to complete this Salaah in the house. However if need be it can be performed in the Mosque preferably within the prescribed time limit.

Think and Reflect

Salaah Is Important

Salaah in Islam is a unique institution. It brings man closer to Allaah by harmonizing his mental attitude with physical posture. In Salaah, a Muslim submits himself completely to his Creator.

Prayer is a Muslim's *Mairaj*, or communication with Allaah. Prayer is a man's way of thanking Allaah, and reminds him that Allaah is watching over his life, giving him the courage to face even the toughest of times

"The thing that Allaah loves most is when his people pray salaah on time." (Bukhaari)

¹ See below Fajr Salaah for a translation and transliteration of this Surah.

² See Ch. 8 Part 2 for a translation and transliteration of this Surah

³ See below Fajr Salaah for translation and transliteration.

LYING DOWN FOR A SHORT WHILE AFTER SUNNAH OF FAJR: This was the practice of our Prophet (Saws). When the Iqaawat was called he (Saws) then prayed Fajr. A'ishah (RA) reported that: *“When the Prophet had performed two Rakaats before the Fajr (farz) prayer, he would lie down on his right side.”* (Bukhaari) This Sunnah should be followed in strict obedience, since it can help us to build up the virtuous deed of being steadfast in praying; the rewards for which could be showered in ample by Allaah Almighty.

Fajr Farz Salaah (Between Dawn until Sunrise)

Two Rakaat Prayer. The Prayer Is Read Aloud⁴

The Prophet (Saws) said: *“whoever prays the Fajr prayer he or she is then under Allaah’s protection. So beware, O son or daughter of Adam, that Allaah does not call you to account for being absent from His protection for any reason.”* (Muslim)

Remember!!!

- The prayer should not be performed **before** the prescribed time.
- If the prayer is performed **beyond** the prescribed time, the prayer becomes “Qazaa” [delayed]. The word Qazaa should be added in the Neeyat then. Only the Farz prayer can be prayed Qazaa **but in case of Fajr prayer even the Sunnah Fajr prayer can be prayed Qazaa.**

Think and Reflect

Salaah Is Important

The Prophet (Saws) said: “If there is 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?” They said, “Not a trace of dirt would be left.” The Prophet added, “That is the example of the five prayers with which Allaah annuls evil deeds.” **Agreed upon Tradition.**

⁴ For men praying in congregation is best. The rulings for which are slightly different from those who pray individually. For understanding details on praying in congregation refer below after Fajr Salaah.

In case the Fajr Qazaa is being prayed with the next Salaah i.e. Zuhr, then Fajr Qazaa has to be performed before the Zuhr prayer.

- The prayer can be performed only in Arabic. Till you complete learning Arabic, depend on English Transliteration of Arabic. The Prayer cannot be in your language. Only the Neeyat and your personal dua'a in the end can be in your language.
- Except the Neeyat, the entire prayer [the obligatory acts] must be recited by mouth moving gently, only as loud as one can hear himself/herself. One should not merely think about them in the heart.
- It is Farz to say a Surah of the Qur-aan while in Qiyam in every rakaat, after Surah Al-Faatih'ah. However care must be taken in the recitation of the Surahs. Recitation of the Surah must be in the order as they are written in the Qur-aan. E.g. one cannot recite Surah An- Naas in first rakaat and Surah Al-Ikhlaas in second. Longer surahs (verses) are recited before shorter ones.
- The sequence of Farz and Voluntary prayers should be maintained e.g. one cannot perform Farz Fajr prayer first and then Fajr Sunnah prayer.

Advice:

Learn the four Qul Surahs. They are short and easy to memorise. All your Farz and voluntary prayers can be completed with these Surahs. Gradually you can learn more surahs. But be steadfast in learning.

MANNER OF PERFORMING THE FAJR SALAAH 1) AFTER PERFORMING THE ABLUTION completely and perfectly and you are sure that you have fulfilled all the necessary conditions for Salaah, and you are now ready to offer Salaah, stand for prayer.

2) **FACE THE QIBLAH**, (which is the Ka'abah in Makkah). **PLACE A SUTRAH** ⁵ if needed, before you, when praying, so as not to be interrupted in prayer. The Prophet (Saws) said: *“Let one of you take a Sutra when praying even if it is only an arrow.”* (H'aakim)

2 Rakat Namaz

1st Rakat



2nd Rakat



4

⁵ A Sutra is something which a praying person places in front of him as a barrier between him and others. *The Prophet (Saws) said: 'If the person who passes in front of another person in Salaat knew the magnitude of his sins, he would prefer to wait for 40(days, months or years) rather than to pass in front of him'. Abu An-Nadr said, 'I do not remember exactly whether he said 40 days, months or years.'* (Bukhaari)

3) **NEEYAT**: After making up of one's mind towards Allaah, make the intention (Neeyat) in the heart (not verbally aloud) for the prayer, (in the language or dialect you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of the Farz Fajr Salaah, my face towards Ka'abah Shareef*

4) TAKBEER-E-TEH'REEMAH

Now prayer is in readiness. Stand straight. Without lowering your head look at the place of prostration. **Men** raise up both hands until they are in line with the earlobes. Palms must be turned towards the Qiblah. Your fingers should not be too wide apart or too close together, in fact they should remain in a normal position & be facing the Qiblah. For **women**, with fingers pointing upwards, raise both hands to the same level as their shoulders. Palms must be turned towards the Qiblah. Keep the hands inside the veil. At this point you should look at the place of sajdah (prostration).

Say the following opening Takbeer (Takbeer e Teh'reemah) simultaneously with raising your hands

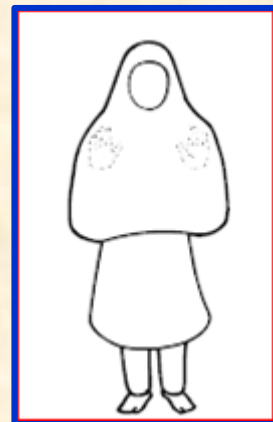
الله أكبر

◆ Allawhu Akbar

❖ Allaah is the Greatest

5) QIYAAM (STANDING)

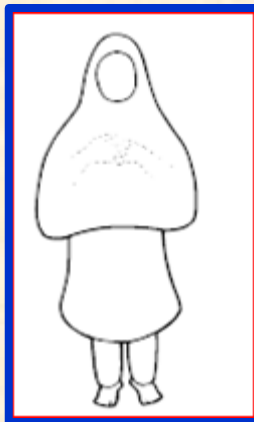
Keep standing straight. For **men**, place both hands, just below, above or on the navel; the right hand should be placed over the left hand wrist



and forearms. Hold the wrist of the left arm with the thumb & little finger of the right hand. Keep the remaining three fingers of the right hand straight on the left arm.

For women, place their hands on their chest. The right hand is just placed over the left hand, without gripping it. Keep the fingers loosely together. Keep the hands inside the veil. Keep looking at the place of Sajdah. Now recite the following opening

Supplication: SANAA



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ
غَيْرُكَ

- ◆ *Subb-h'aanakallaaw humma wabi h'amdika wa-tabaa-rawkasmuka wa Ta-a'alaaw jadduka walaa ilaaha gaw-ey-ruk.* (Tirmiz'ee)
- ❖ Allaah, Glorified, praise worthy and blessed is Your Name and exalted Your Majesty and there is no deity worthy of worship except You.

TA'AW-WUZ:

Seeking protection with Allaah from the accursed shaiytan, one should say:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ-

- ◆ *A-o'oz'ubillaahi minash shaiytaaw-nir rawjeem.*

❖ I seek refuge in Allaah from the rejected Shaiytan.

TASIMYA: Then say

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ -

◆ Bismillaa hir Rawh'maa nir Rawh'eem.

❖ In the Name of Allaah, the Beneficent, the Merciful.

QIRAAT IN QIYAAM

a) Recite the opening Surah of the Holy Qur-aan, Al-

Faatih'ah, for the Prophet (Saws) said: *“There is no*

prayer for the one who does not recite the Faatih'at-il-Kitaab [Surah al Faatih'ah]. Upon

concluding the recitation, one should say **“Ameen”**⁶ aloud in the audible prayers and silently

in the inaudible prayers whether praying alone or behind the Imaam. **Recitation of Surah al-**

Faatih'ah is farz in every rakaat of any kind of prayer be it Farz, Sunnat or Nafl prayers.

AL-FAATIH'AH (SURAH NO. 1; NO. OF AAYAT 1-7)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۱﴾ الرَّحْمٰنِ الرَّحِیْمِ ﴿۲﴾ مَلِکِ یَوْمِ الدِّیْنِ ﴿۳﴾ اِیَّاكَ نَعْبُدُ
وَ اِیَّاكَ نَسْتَعِیْنُ ﴿۴﴾ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ ﴿۵﴾ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ
عَلَيْهِمْ ﴿۶﴾ غَیْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّیْنَ ﴿۷﴾ اَمِیْنُ ﴿۱-۷﴾

⁶The Prophet (Saws) said: “If the Imam says ‘Gaw-ey-ril magd'oobi a'laiyhim walad' daawl-leen., then say, 'Aameen', for whoever's statement [of Aameen] coincides with the angels' statement [of Aameen], his previous [lesser] sins will be forgiven.” Al-Bukhaari

◆ *Alh'amdulil Laahi Rawbbil A'alameen. Ar-Rawh'maa nir Rawh'eem. Maaliki yaumidd Deen. Eey-yaaka naa'-budu wa eey-yaaka nasta-e'en. Ihdinas* siraawtawl mustaqeem. Siraawtawl laz'eena an-amta a'laiyhim. Gaw-ey-ril magd'oobi a'laiyhim walad' daawl-leen. Aameen.*

❖ Praise be to Allaah, Lord of the worlds. The Beneficent, the Merciful Master of the Day of Judgment. You alone we worship and to You alone we ask for help. Guide us on the straight path. The path of those whom You have favored. And not of those who have incurred Your wrath, nor of those who have gone astray. [Ameen: "O Allaah, answer my prayers."]

b) **Then** after Surah Faatih'ah recite any other verses [can be at least three short or one long Aayat (verse) or a

Surah] from the Holy Qur-aan i.e. recite whatever is 'easy' for you from the Qur-aan.⁷ **It is Farz to recite another Surah or verse/sfrom the Qur-aan after reciting Surah al-Faatih'ah in every rakaat. Let us recite.**

For A New Muslim

A new Muslim, who does not know Surah Al-Faatih'ah and the obligatory prayer supplications by heart, must do the following:

1] One must do their best to memorize the Surah and the supplications, for the prayer will not be valid except by reciting them in Arabic.

2] For man it is recommended that he attends the congregational prayer during this period so he can perfect his prayer.

3] Till the Surahs and supplications are committed to memory, a photocopy of the same can be pasted on the wall in front of you. Recite from memory as much you know, the rest can be read and recited from the photocopy pasted on the wall .Within few days you will be thorough with them.

⁷ In the Fajr prayer he (Saws) would recite between sixty and a hundred verses approximately. He (Saws) would pray it sometimes by reciting Surah Qawf and sometimes by reciting Surah Ar-Room. At other times he would pray it by reciting Surah At-Takweer. It happened that he (Saws) recited Surah Az-Zalzalah in both rakaats. And while travelling he (Saws) recited Al-Mu'awwidhatan (Surah Al-Falaq and Surah An-Naas) during the Fajr prayer. See "Provisions for the Hereafter" By-Imam Ibn Qayyim Al-Jawaqiyyah pg no.-27.

SURAH AL-IKHLAAS (SURAH NO. 112; NO. OF AAYATS 04)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا

أَحَدٌ {1-4}

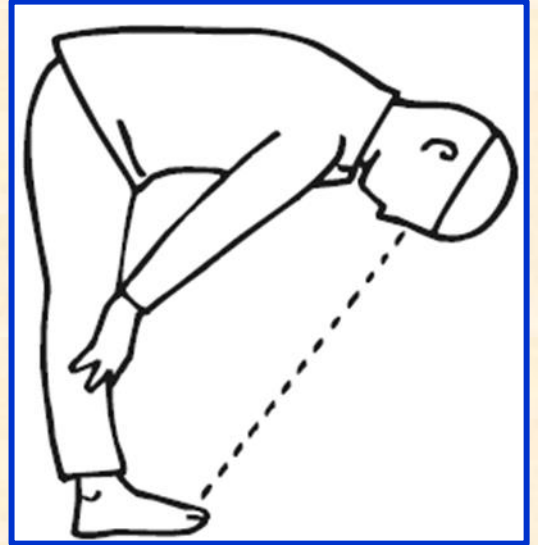
Bismillaa hir Rawh'maa nir Rawh'eem. Qul Huwal Laawhu ah'add. Allaawhus sawmadd. Lam yalidd walam yooladd. Walam yakul lahoo kufuwan ah'add.*

In the Name of Allaah, the Beneficent, the Merciful Say: Allaah is one and the only God. Allaah, upon whom all depend He begots not, nor is He begotten and there is nothing which can be compared to Him.

6) RUKOO' (THE BOWING)

In Qiyaam after reciting the Surah, say the Takbeer:

Allaawhu Akbar (Allaah is the Greatest) and bend down the waist. [For men](#), make the head level with the back, and place the hands with the fingers spread open upon the knees and hold the knees firmly. Back should be parallel to the ground Look at the top of your feet. Unlike men, [Women in Rukoo'](#) should tuck their arms into the body and not spread them outward. They should place their hands over their knees with closed fingers, and not



grasp them with the fingers spread wide open. One should rest in this position achieving a state of tranquility therein⁸ and say this supplication at least three times (while Obligatory only once):

سُبْحَانَ رَبِّيَ الْعَظِيمِ

◆ *Subb-h'aana Rawbbiyal a'z'eem. (Muslim)*

❖ Glory be to my Lord, the Almighty

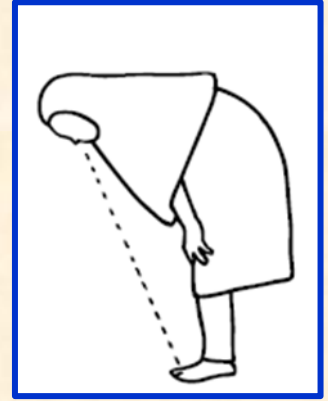
It is recommended that along with it also say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

◆ *Subb-h'aanakallaaw humma Rawbbanaa wabih'umdika Allaawhummag firlee. (Muslim)*

❖ Far removed is Allaah from every imperfection, our Lord and creator and praise be to you,

○ Allaah forgive me.



6b) QAUMAH

After the Rukoo, return to standing position (Qaumah) arms at side, looking at the place of Sajdah. While returning to the standing position from Rukoo' recite:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ -

◆ *Sami-a'l Laawhu liman h'amidah. (Bukhaari)*

⁸“O assembly of Muslims! Verily, the prayer is not valid of the one who does not settle his spine in Rukoo' and Sujood.”(H'aakim)

❖ Allaah listens to he who praises Him

6c) **WHEN ATTAINED THE STANDING POSITION IN QAUMAH, RECITE:**

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

◆ Rawbbanaa lakal h'umdd. H'umdan kas'eerawn taw-ey-yibam mubaarawkan feeh. (Bukhaari)

❖ Our Lord, the praise is Yours, an abundant, good and blessed praise. [A praise that] fills the heavens and the earth and what lies between them, and whatever else you please.)

7a) SAJDAH (THE PROSTRATION)

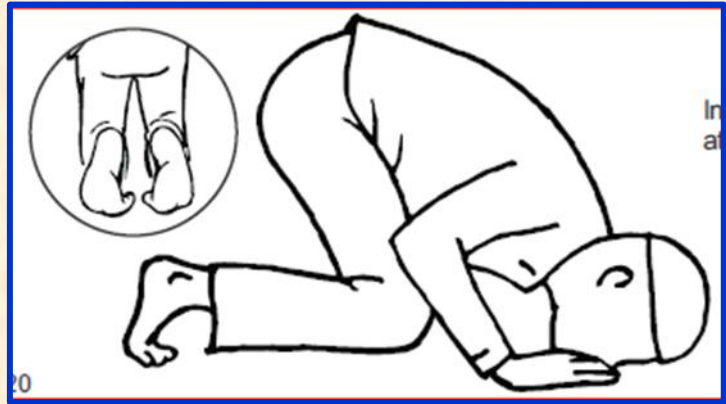
Saying the Takbeer 'Allaawhu Akbar', one should then prostrate [position called Sajdah) For men prostrate on seven body parts⁹:

1] The forehead and the nose.

2-3] The two hands.

4-5] The two knees.

6-7] The bottom of the toes of both

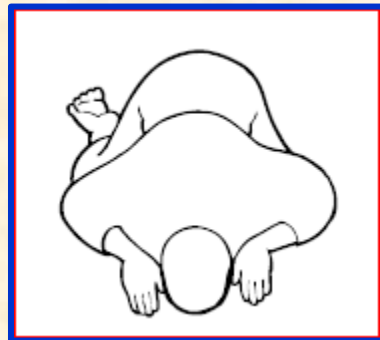


⁹ Narrated Ibn Abbas, Allaah's Messenger (Saws) said, "I have been commanded to prostrate on seven bones; on the forehead-and he pointed to his nose-the hands(the palms), the knees and the toes of the feet." (Bukhaari & Muslim).

feet.

First, knees should touch the ground, then hands, then nose and then forehead.

The fingers and toes should be pointing towards the Qiblah. During the prostration one should keep their fingers close together. Whilst prostrating, one should spread their arms keeping them away from their sides and not touch the armpits, keep their stomach away from their thighs, keep the thighs away from their lower legs and raise their forearms away from the ground.¹⁰



For women they should sit directly on the floor & not on their feet. Both the feet should come out on the right hand side. Then bend forward without lifting the back, so that the stomach

touches the thigh. Keep all the body parts close together. However if the above Sajdah position is difficult to take then in that case the position can be similar to men but during prostration women should press their limbs together and should let their arms cling to the ground. Keep all the body parts close together.

In Sajdah, read the following Tasbeeh at least three times (It is Obligatory to say only once):

سُبْحَانَ رَبِّيَ الْأَعْلَى

¹⁰ The Prophet (Saws) said, “Straighten yourselves in the prostration and let not one of you stretch his arms upon the ground like a dog (stretches his arms upon the ground)” (Ah'mad)

◆ *Subb-h'aana Rawb-biyal aa'laa (Muslim)*

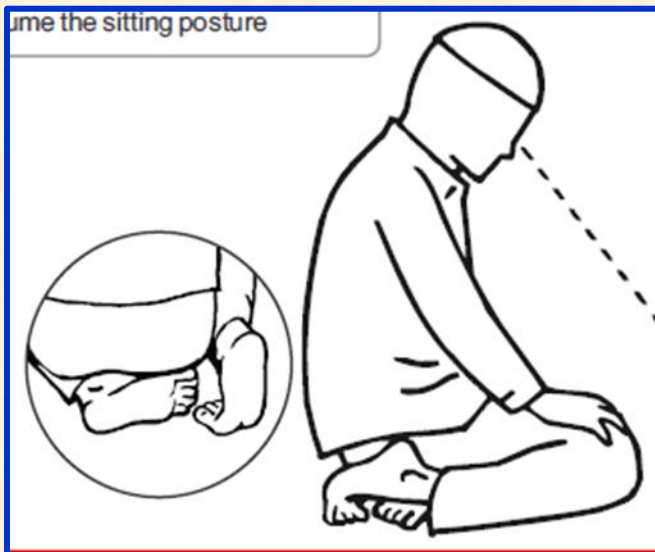
❖ Glory be to my Lord, the Most High.

It is recommended that along with it also say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ
اغْفِرْ لِي

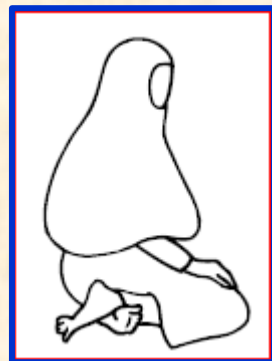
◆ *Subb-h'aanakal-Laaw humma Rawbbanaa wabih'amdika Allaawhummagfirlee .(Bukhaari)*

❖ Far removed is Allaah from every imperfection, our Lord and creator and praise be to you, O Allaah forgive me.



7b) JALSAA E ISTIRAAH'AT

Having completed the first prostration then sit. **For men**, sit on the left foot while keeping the right foot upright with the toes [laid flat on the ground] pointing towards the Qiblah, and the heels are pointing upwards. One should place their hands on their thighs close to the knees. Look at the thighs. **In case of women** they have to take out both their legs towards the right hand side of the body and rest on the posterior without raising their right foot. They should also place their hands on their thighs close to the knees and look at the thighs. One must attain a state of tranquility in that all of



one's limbs should rest and return to their original places in the sitting position, as they did after the Rukoo'. Then say the following supplication.

رَبِّ اغْفِرْ لِي - رَبِّ اغْفِرْ لِي

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَاجْبُرْنِي وَعَافِنِي وَارْزُقْنِي وَارْفَعْنِي --

◆ Rawbbig firlee Rawbbig firlee. Allaawhummag firlee warh 'umnee, wahdinee, wajjburnee, wa a 'afinee war zuqqnee warfaa '-nee. (Abu Daawood&Tirmiz 'ee)

❖ My Lord forgive me, My Lord forgive me, My Lord forgive me, O Allaah forgive me, and have mercy on me, and guide me, and provide for me, and elevate me, and support me.

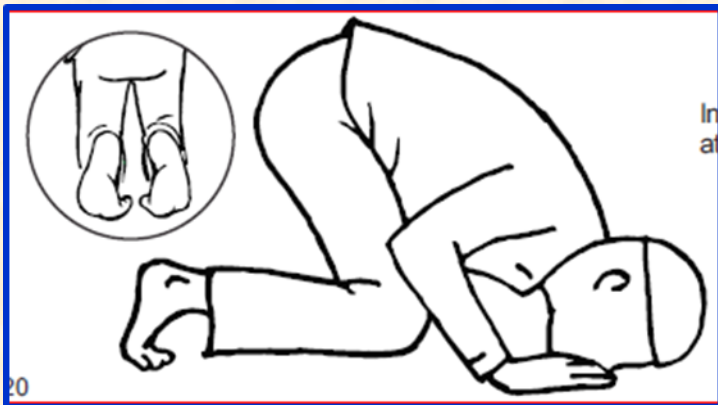
7c) Reciting the Takbeer 'Allaawhu Akbar', go down to Sajdah a second time and perform this Sajdah (prostration) in the same manner as the previous one. In Sajdah, read the following Tasbeeh at least three times.

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subb-h'aana Rawb-biyal aa'laa

Glory be to my Lord, the Most High.

This completes one rakaat of the prayer. (Muslim)



8) After completing first rakat reciting the Takbeer ‘*Allaawhu Akbar*’ stand up straight for the second rakaat. Recite then silently, *Bismillaa hir rawh’maa nir rawh’eem*. Then one should recite Surah Faatih’ah and after it the same or any other Surah from the Qur-aan, as done in the first rakaat. **Do not recite Sanaa and Ta’awuuj in the second rakaat.** Continue with the Rukoo’ and Sajdahs as you did in the first rakaat and say the same supplications as done in the first rakaat of the prayer.

9a) QAIDAH

In the second rakaat after the second prostration, it is necessary to sit and recite Tashahhud (At-Tah’eeyaat). This position of sitting is called Qaidah. There are two Qaidah in the Salaah.

- QAIDAH OOLAA: This sitting position is between the end of second rakaat and before the beginning of the third rakaat. In the sitting posture Tashahhud (At-Tah’eeyaat) is recited.
- QAIDAH AAKHIRAH: This sitting position (posture of tawarruk) is at the end of the last rakaat in prayer; again, final Tashahhud (At-Tah’eeyaat) is recited followed by Darood-e-Ibbraawheem and Tasleem (Salaam) and the prayer ends.

Sajdah the Most Virtuous

Act in the Salaah

It is narrated on the authority of Abu Huraiyrah (RA) that: “When, the son of Adam recites the Aayaat of Sajdah and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Aadam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.” [Muslim]

Abu Huraiyrah (RA) narrated that Allaah’s Messenger (Saws), said: ‘The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allaah (SWT) much in it. [Muslim]

9b) Since this Fajr prayer is a two rakaat prayer, in the second rakaat after the second Sajdah, sit for Qaidah Akhirah. The sitting posture (Tawarruk) for women is the same as they sat between the two Sajdah (prostrations.) But for men the posture of Tawarruk is sitting on the buttocks with the knees bent, keeping left foot spread and sticking out from under the right calf and right foot propped up. Now recite the final Tashahhud and Darood e Ibraawheem and Dua'a-e-Mazkoora in this sitting. Raise the Index Finger during Tashahhud when you reach the recitation of the Shahaadah in it.



TASHAHHUD (AT-TAH'EYYAAT)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ- السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
 وَبَرَكَاتُهُ- السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ- أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
 أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

- ◆ At-tah'eey-yaatu lil Laahi was*-saw-la-waatu wat'-taw-ey-yi-baat. As salaamu a'laiyka aiy-yuhan Nabeey-yu wa-rawh'-matul Laawhi wa barawkaatuh. As-salaamu a'laiynaa wa a'laa i'baadil Laahis* saawlih'een. Ash-hadu al laa ilaaha illal Laawhu wa ash-hadu anna Muh'ammadan A'bbduhu wa Rawsooluh. (Bukhaari)

❖ All prayers and worship through words, action and sanctity are for Allaah only. Peace be on you, O Prophet and Mercy of Allaah and His blessings. Peace be on us and on those who are righteous servants of Allaah. I bear witness that none is worthy of worship except Allaah. I bear witness that none is worthy of worship except Allaah. I bear witness that Muhammad (Saws) is His slave and Messenger.

9c) Immediately after the Tashahhud, one should send praises upon the Prophet (Saws) by saying the Darood e Ibbraawheem and Dua-e-Mazkoora.

Pause

Umar (RA) narrated that the Prophet (Saws) said: 'Du'a is detained between the heavens and the earth and no part of it is taken up until you send blessings upon your Prophet (Saws)' [Tirmiz'ee]

DAROOD E IBBRAAWHEEM

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ - إِنَّكَ حَمِيدٌ مَجِيدٌ
 وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

🌀 Allaawhumma Sawlli a'laa Muh'ammadiny wa a'laa Aali Muh'ammadin kamaa Sawllaiyta a'laa Ibbraawheema wa a'laa Aali Ibbraaheema innaka h'ameedum majeedd. Allaawhumma baarik a'laa Muh'ammadiny wa a'laa Aali Muh'ammadin kamaa baarawkta a'laa Ibbraawheema wa a'laa Aali Ibbraawheem innaka h'ameedum majeedd. (Bukhaari)

○ Allaah! Shower blessings upon Muhammad (Saws) and on the family of Muhammad (Saws) as you showered blessings upon Ibrahim (A.S) and on the family of Ibrahim (A.S)... Surely, You are the Praiseworthy, Glorious. ○ Allaah! Bestow favours upon Muhammad (Saws) and on the family of Muhammad (Saws) as You bestowed favours on Ibraawheem (A.S) and on the family of Ibraawheem(A.S) Surely, You are the Praiseworthy, Glorious

9d) Now recite the following MAZKOORA INVOCATIONS (dua'a):

You can recite any one or if possible all of them.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

◆ *Allaawhumma innee zawlamtu nafsee z*ulman kas'eerawnv walaa yagfiruz' z'unooba illaa Anta fagfirlee magfirawtam min i'ndika warh'umnee innaka Antal Gawfoorur Rawh'eem (Bukhaari).*

❖ Oh Allaah, I have greatly wronged myself and no one forgives sins but you. So grant me forgiveness and have mercy on me. Surely you are Forgiving, Merciful.

Then recite Surah Ibraawheem Aayat No.40-41

Think and Reflect

Had Allaah wanted the Prophet (Saws) to offer his prayers in any other language, He would have told him so and would have made it easy for him to learn that language. But Allaah wants us to use His Book in our prayer. As it is well known to everyone, His Book has been revealed in Arabic. Therefore, when you offer your prayer, you should say the Qur'an in Arabic and also any glorification or supplication. When you have finished your prayers, you can say any supplication in your language

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي قَطٍ رَبَّنَا وَتَقَبَّلْ دُعَاءَ ۙ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّْ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾ - {40-41}

- ◆ *Rawbbijj a'lnee muqeemas* sawlaati wamin z'urreey-yatee. Rawbbanaa wa-ta-qawb-bal dua'aa". Rawbbanag firlee waliwaalidaiyya walil Mu'mineena yauma yaqoomul h'isaabb.*
- ❖ O my Lord! Make me one who establishes regular Prayer, and also (raise such) among my offspring. O our Lord! And accept Thou my prayer. O our Lord! Cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!

Pause

Duaa is one of the most useful remedies and an enemy to calamity ..Duaa (invocation) confronts, prevents or weakens the calamity.Both the one who supplicates and the listener should ask for Allaah's acceptance after the Duaa (invocation) by saying, 'Ameen!'

The Prophet (Saws) said: "Duaa is the weapon of the believer, the pillar of religion and the light of the heavens and the earth."(Hakim

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ -
وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ - وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ -

- ◆ *Allaawhumma innee a-o'o-z'ubika min a'z'aabil Qawbbri wamin a'z'aabi Jahannam. Wamin fitnatil mah'yaa wal mamaat. Wamin fitnatil maseeh'idd dajjaal. (Muslim)*
- ❖ Allaah, I seek refuge in You from the punishment of the grave, and from the punishment of Hell-fire, and from the trials of life and death, and from the evil of the trial of the False Messiah

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

◆ *Rawbbanaa aatinaa fiddunyaa h'asanatanv wafil Aakhirawti h'asanatanv waqinaa a'z'aaban naar.*(*Abu Daawood*)

❖ Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

اللَّهُمَّ اغْنِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

◆ *Allaawhumma a-i'ndee a'laa z'ikrika wa shukrika wa h'usni i'baadatik.*(*Bukhaari*)

❖ Allaah, help me to remember You, to give You thanks, and to perform Your worship in the best manner

[10] TASLEEM (SALAAM)

Bend the head down towards the chest, and turn slowly to the full right. The eyes should glance back over the right shoulder, and recite:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

◆ *As-salaamu a'laiyikum wa rawh'matul Laawh*(*Abu Daawood*)

❖ Peace and mercy of Allaah be upon you

Now bend the head down towards the chest, and slowly turn to the left. The eyes should

glance back over the left shoulder, and recite:



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

- ◆ *As-salaamu a 'laiyikum wa rawh 'matul Laawh*
- ❖ Peace and mercy of Allaah be upon you

With these greetings a two rakaat Salaah is complete, as the Prophet (Saws) said, “The prayer begins with the Takbeer and ends with the Tasleem.”

11) AFTER COMPLETION OF PRAYER (Before Your personal Supplication [Dua'a])

After the completion of Farz Salaah (all the Five Farz Prayers), it is Sunnah (not obligatory) to say the supplications as mentioned in the H'adees'. Some of these are as follows:

اللَّهُ أَكْبَرُ

- ◆ *Allaawhu Akbar*
- ❖ Allaah is the greatest. **One time**(Bukhaari)

أَسْتَغْفِرُ اللَّهَ

- ◆ *Astagfirullaawh*
- ❖ I seek Allaah's forgiveness **Three times**.(Muslim)



An Advice

All supplications cannot be learned immediately.

Memorize one by one slowly but steadily.

In the meantime you can read these supplications from the book or can paste a photocopy of them on the wall where you pray so that you can see and recite. **Slowly within no time you will realize you know them all.** Remember the saying: **Slow and steady wins the race!**

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ-

- ◆ *Allaawhumma Antas salaamu wa minkas salaamu tabaarawakta yaa z'al jalaali wal ikraawm. (Muslim)*
- ❖ O Allaah, You are Peace and from You comes peace. Blessed are You, O Owner of majesty and honor. **one time**

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجُدُّ-

- ◆ *Allaawhumma laa maani-a' limaa aa'taw-ey-ta walaa mua'-t'iya limaa manaa'-ta walaa yanfa-u' z'al jaddi minka jadd.*
- ❖ O Allaah, there is none who can withhold what You give, and none may give what You have withheld; and the might of the mighty person cannot benefit him against You. **one time.**

<i>Subb-h'aanallaawh</i>	سُبْحَانَ اللَّهِ	Glory be to Allah	33 Times
<i>Alhumdulillaah</i>	الْحَمْدُ لِلَّهِ	Praise be to Allaah	33 Times
<i>Allaawhu Akbar</i>	اللَّهُ أَكْبَرُ	Allaah is the greatest of all	33 Times

One completes the total of one hundred by saying:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

◆ *Laa ilaaha illal-Laawhu wah'dahoo laa shareekalahoo, lahul mulku walahul h'umdu wa Huwa a'laa kulli shaiy-in qawdeer.*

❖ None has the right to be worshipped but Allaah alone, He has no partner, His is the dominion and His is the praise and He is Able to do all things.

اللَّهُمَّ أَجْرُنِي مِنَ النَّارِ

◆ *Allaawhumma ajirnee minan naar.* (Bukhaari)

❖ O Allaah, I seek Your protection from the Fire. **Seven times.**

Pause

The Prophet (Saws) said: "Whoever asks his Lord and finds acceptance of his invocations should say, 'All praise is due to Allaah who with whose Majesty and Dignity the righteous deeds are fulfilled'. But whoever finds delay in this should say, 'All praise is due to Allaah in all states.'" (Baiyhaqee)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

◆ *Allaawhumma innee as-aluka i'lman naafi-anv wa rizqawn taw-ey-yibanv wa a'malam mutaqawbbalaa.* (Ibn As-Sunni)

❖ O Allaah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

◆ *Allaawhummag firlee waliwaalidaiyya wali jamee-i'l Mu'mineen wal Mu'minaati wal Muslimeena wal Muslimaati birawh'matika Yaa Arh'amar Raawh'imeen.*

- ❖ Allah, forgive me and my parents and my teachers and all the believing men and women and obedient men and women with your mercy. O Most Merciful of (all) those who show mercy.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- ◆ *Laa ilaaha illal-Laawhu wah'dahoo laa shareekalahoo, lahul mulku walahul h'umdu yuhyee wa yumeetu wa Huwa a'laa kulli shaiy-in qawdeer. Recite ten times in Arabic after the Magrib and Fajr prayers(Tirmiz'ee)*
- ❖ None has the right to be worshipped but Allah alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is Able to do all things.

Then recite Aayatal-Kursee ¹¹(2:255) **one time (Muslim)**

Follow Aayatal Kursee by **reciting the last three Surahs** ¹²of the Qur-aan **three times each.** (Abu Daawood)

YOUR PERSONAL SUPPLICATIONS (DUA'A)

When you have completed reciting the above supplications after the Fajr Farz prayers, hold up your hands near each other with the palms up and fingers slightly bent .In this position

11&12 See Ch.8 Part 2.

you may offer your own personal supplications. [Begin with Darood-e-Ibbraawheem](#) and then recite the following Supplication for the Mercy of Allaah and the acceptance of your Dua'a.

يَا أَوَّلَ الْأَوَّلِينَ - يَا آخِرَ الْآخِرِينَ - يَا ذَا الْقُوَّةِ الْمَتِينِ - يَا رَاحِمَ الْمَسَاكِينِ - يَا أَرْحَمَ
الرَّاحِمِينَ

- ◆ *Yaa Awwalal Awwaleen. Yaa Aakhirawl Aakhireen. Yaa z'al quwwatil mateen. Yaa Raawh'imal masaakeen. Yaa Arh'amar Raawh'imeen. [Kanz-ul-Aa'maal](#)*
- ❖ O Allaah You are the First. You are the Last. You are the Most Powerful. You are the one Who bestows Mercy to the distressed. O Allaah! You are the Most Merciful amongst those who bestow mercy.

Then supplicate to Allaah in your own words offering him praise, thanks giving and then asking him for forgiveness for yourself or other Muslims or your own dear and near ones and whatever you desire from the good of this world or the Hereafter. Then [say Ameen](#) and gently rub your palms over your face and [finish by reciting the Darood-e-Ibbraaheem](#).

[Thanking Allaah for the Acceptance of your Supplication](#)

الْحَمْدُ لِلَّهِ بِعِزَّتِهِ وَجَلَالِهِ تَتِمُّ الصَّالِحَاتِ

- ◆ *Alh'amdulil Laahi bi-i'zzatihee wa-jalaalihee tatimmus* saawlih'aat. (Mustadrak H'aakim)*
- ❖ All Praise and Thanks belongs to Allaah alone Whose Might and Sovereignty makes our good deeds possible.

[SAJDAH SAHW \(THE TWO PROSTRATIONS OF FORGETFULNESS\)](#)

These prostrations are generally performed to make up for any deficiency in the prayer.

These prostrations become essential in the following cases:

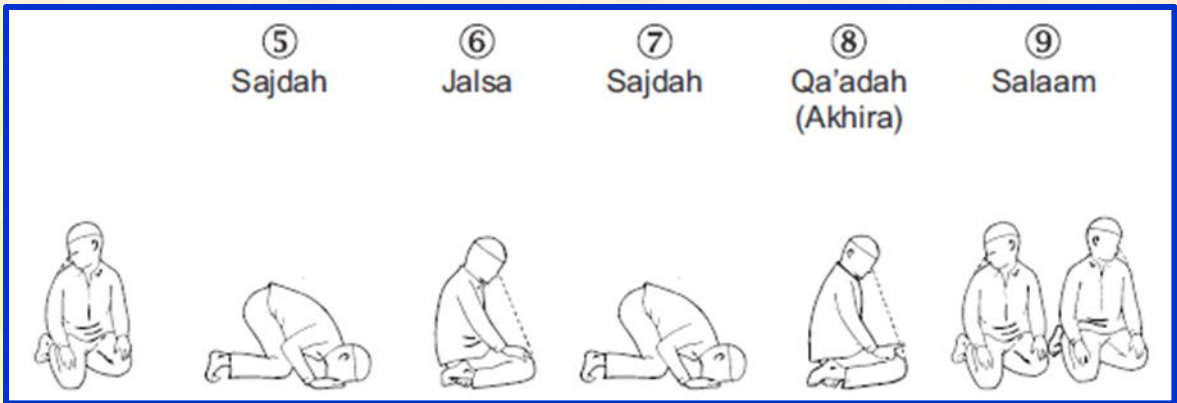
- Upon unintentionally leaving out any of the obligatory (wajib) acts of the prayer, such as the first Tashahhud etc. or upon repeating forgetfully any Obligatory act.
- Upon forgetfully adding an extra act in the prayer e.g. an extra standing or bowing position or prostrate or sitting position.
- Upon unintentionally leaving out any of the Pillars of the prayer (Arkan).
- Upon doubt as to the number of the prayer units (rakaat) one has performed.
- Upon remaining silent between the recitation of an additional Surah (or equivalent) after having read the Surah Faatih'ah for a time in which one can recite " *Subb-h'aanallaawh* " thrice.
- Upon reciting by mistake in the first Qaidah of the Obligatory (Farz), Essential (Wajib) or Sunnat-e-Mu'akkidah prayers, the following words - " *Allaawhumma Sawlli a'laa Muh'ammadiny* " or " *Allaawhumma Sawlli a'laa Saiyyidinaa* "
- Upon saying the Tasleem before completing your prayer.

MANNER OF PERFORMING SAJDAH SAHAV.

These two Sajdah (prostrations) can be performed in exactly the same manner as normally performed in the prayer that is, by performing two Sajdah (prostrations) and sitting between them.

SAJDAH SAHW (HOW TO PERFORM)

Sajdah Sahw is offered in the last Qaidah. After reciting the “Tashahhud”, perform "Salaam" only towards the right shoulder(side) then repeat step no. 5 to 9.i.e. Sajdah, Jalsaa ,Sajdah ,Qaidah Akhirah (final Tashahhud ;Darood e Ibraaheem and Dua’a-e-Mazkoora) and ending with Salaam on both sides.



Even if you miss more than one wajib perform Sajdah Sahw only once. If you commit an error while performing Sajdah Sahw, there is no need to repeat it. However, if one forgets to perform the Sajdah Sahw also, in that case the prayer has to be repeated.

THE PRAYER IN CONGREGATION

Congregational prayer is obligatory upon every believer, who has no excuse that prevents him from attending it. Attending the five daily obligatory prayers in congregation in the Masjid is required of all Muslim men. A stern warning regarding this has been given by our Prophet as he (Saws) said: *“I was thinking of commanding that the call to prayer be given, then I would tell a man to lead the people in prayer, then I would go out with some other men carrying bundles of wood, and go to people who do not attend the prayer, and burn their houses down around them.”* (Ibn Maajah)

The virtues of a congregational prayer are great and so are its rewards. The congregational prayer surpasses the individual prayer by twenty-seven degrees, for *the Prophet (Saws) said: "The reward for a prayer offered in congregation is twenty-seven times greater than that offered by a person alone."*

Also the Prophet (Saws) said: "Each step that a man takes towards the mosque to say his prayers with the congregation, debits one sin and credits one virtue to his account."

Offering the prayer anywhere in the world is absolutely valid. This is one of Allaah's gifts to the Muslims and one of the favors He has bestowed upon them and this is true for congregational prayer also, provided there are at least two or three persons to offer the prayer in a place. Otherwise, usually a man must offer the congregational prayer in a mosque. Women are also allowed to join the congregational prayer in the mosque. But preferably the women should say their prayers in the home instead of going to the mosque as advised by our Prophet (Saws). Woman will derive the same benefits that accrue from prayer performed at the mosque (Masjid). (Tirmiz'ee).

SUNNAH'S OF THE MOSQUE (MASJID)

- It is Sunnah to do Wazoo in the house and then walk to the mosque. Abu Huraiyra reported that the Prophet (Saws) said, *"Anyone who purifies himself in his house and then goes to one of the houses of Allaah to fulfill one of the obligations of Allaah, one step removes an error and the other raises him a degree."* (Muslim)
- Praying all Farz (obligatory) prayers in the Mosque is a Sunnat. The Prophet (Saws) is reported to have said that: *"The person who, from morning to evening, goes towards the Masjid to perform salaah, every time he goes to the Masjid, Allaah (SWT) prepares the Paradise for his welcome."* (Mishkaat)

● INTENTION FOR IA'TIKAAF BEFORE ENTERING THE MOSQUE:

- Meaning of Ia'tikaaf is to seclude oneself in the masjid, for the remembrance of Allaah even though for a few seconds only. Before entering the Masjid, make an intention that 'I shall be in Ia'tikaaf for whatever time I stay in the Masjid. By doing so, *In Shaa Allaawh*, the spiritual reward of Ia'tikaaf can also be hoped for. **Say the following supplication for the intention for Ia'tikaf:**

نَوَيْتُ سُنَّةَ الْإِعْتِكَافِ

- ◆ *Nawaiyту Sunnatal ia'tikaaf*
- ❖ I have made Neeyat (Intention) for Sunnat Ia'tikaaf.

● WHEN ENTERING THE MOSQUE

- Small steps should be taken to the Mosque (Masjid) as every step towards the Masjid is reward. (*Attargheeb*)
- If the prayer starts and a person is still on his way to the mosque, he should not hasten unduly; he should walk with calmness and dignity, for the Prophet (Saws) said, *"If the prayer starts do not approach it running; approach it walking with calmness and dignity. Whatever you catch up with pray, and whatever you miss, make for it afterwards."* (*Bukhari*)
- Enter Mosque with the right foot. Recite: *Bismillaah*.
- Then recite *Darood e Ibbraawheem* upon entering and **then say this prayer:**

بِسْمِ اللَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

- ◆ *Bismillaahi was-Sawlaatu was-Salaamu a'laa Rawsoolillaah. Allaawhummaf tah'-lee abbwaaba rawh'-matik.*

❖ Oh Allaah! Open the Doors of Your Mercy for me.

- After entering the mosque, say two rakaat of Nafl prayer called the Tahiyatul Masjid

TAH'IYYATUL MASJID

The Prophet said: *“If any one of you enters a masjid, he should pray two rakaats before sitting.”* (Muslim). These two rakaats have been termed: *“Tah’iyyatul Masjid”* which translates as: *“The greeting of the Masjid”*. The ‘Ulama state that these two rakaats are in actual fact one’s greeting to Allaah(SWT), as the Masjid belongs to Him.

This is a two rakaat Nafl prayer which one should perform every time one enters the Masjid. It is very rewarding and takes a matter of minutes.

MANNER OF PERFORMING THIS PRAYER.

1. Make the Neeyat [in the heart] for this prayer.
2. Then perform the two rakaat in a similar way as performing two rakaat Farz or Sunnat Salaah.
3. If a person has less time, and cannot perform Tah’iyyatul Masjid and Wazoo due to the short period before the congregation starting, it will be permissible for him to make intention for both the Salaah and perform them as one, although it would be better to perform them separate if time permits. Similarly, if one has to perform Sunnat prayers and the time is short before Congregational prayer in that case also it will be permissible for him to make intention for Tah’iyyatul Masjid and Tah’iyyatul Wazoo along with the Sunnat

Ponder

How can we expect to walk through the gardens of Paradise if our legs won't even take us to prayer?

prayer and perform them as one, although it would be better to perform them separate if time permits.

- On coming out of the mosque, put your left foot out first and say: *Bismillaah*. Then read Darood e Ibraawheem. Then say this supplication:

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ- اللَّهُمَّ
اعْصِبْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

- ◆ *Bismillaahi was Sawlaatu was Salaamu a'laa Rawsoolillaah. Allaawhumma innee as-aluka min fad'lik. Allaawhummaa' s'imnee minash shaiytaawnir rawjeem.*
- ❖ In the Name of Allaah, and peace and blessings be upon the Messenger of Allaah. O Allaah, I ask for Your favor, O Allaah, protect me from Satan (Shaiytan) the outcast.
- When returning home from Masjid (mosque)and entering the house recite the following dua'a (invocation):

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْجِبِ وَخَيْرَ الْمَخْرَجِ- بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا
وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

- ◆ *Allaawhumma innee as-aluka khaw-ey-rawl maulajee wa khaw-ey-rawl makhrawjj. Bismillaahi walajjnaa wa Bismillaahi khawrawjjnaa wa a'lal Laawhi Rawbbinaa tawakkalnaa.*

- ❖ O Allaah, I ask you the blessing of entering the home and the blessing of leaving the home. With the name of Allaah we enter and with the name of Allaah we leave, and upon our Sustainer Allaah, do we rely.

Then say *As-Salaamu a'laiyikum wa rawh'matul Laawhi wa baraawkaatuh* to the occupants of the house. Say the Salaam upon entering even if there is nobody at home at that time.

ETIQUETTES OF CONGREGATIONAL PRAYER

✚ WHO SHOULD LEAD THE PRAYER?

The Prophet (Saws) said: *“Let him act as Imam to a congregation who knows the Qur-aan by heart the best; and if all present should be equal in that respect, then let him perform who has the deepest knowledge of the Sunnah....”* (Muslim)

✚ THE STANDING POSITION OF THE IMAAM AND THOSE HE LEADS IN PRAYER.

The Imaam stands in front of those he leads in prayer (called muqtadi i.e. the followers). The followers, standing shoulder to shoulder, form straight lines behind him. The legs should spread the same width as the shoulders. The front rows should be filled and completed first.

Men should pray in front, with men only. Women should pray behind the men, with women only. If a man and a woman are praying together, the woman should stand directly behind the man, not to his right. If there is only one follower, he positions himself to the right of the Imaam.

✚ FOLLOWING THE IMAAM IN PRAYER.

- While praying behind the Imaam, we should follow the Imaam's actions and statements, and make sure never to get ahead of him in any movement or posture or differ with him in this respect in anything whatsoever. The Prophet (Saws) said: *“The Imaam is to be*

followed. Say Allaawhu Akbar when he says it until he says it first. Bow when he bows, and do not bow until he has done it first. When he says, 'Sami-a'l Laawhu liman h'amidah'. Say 'Rawbbanaa lakal h'umdd'. "Prostrate when he prostrates, and do not prostrate until he has done so first." (Muslim) The Prophet (Saws) is reported to have said: *When you begin your congregational prayers, straighten your rows. Thereafter when the Imaam says the Takbeer (i.e. when he says Allaawhu Akbar aloud) you must also say the Takbeer. However, when he begins the recital of the Qur-aan, you must remain silent. And when he recites walad' daawl-leen then you should say Aameen."* *By performing your Salaah in this manner Allaah Ta'ala will love you." (Muslim).* H'azrat Abdullah Ibn U'mar (RA) used to repeatedly say: *"Whoever performs Salaah behind the Imaam, the Imaam's qiraat suffices for him". (Baiyhaqee)*

- If the prayer has already started, the latecomers should join the congregation in the very position in which he finds the Imaam. For example, if he finds the Imaam in the prostrate position, he must recite the Takbeer and then prostrate himself. When the Imaam concludes the congregational prayer by reciting the Tasleem the latecomer rises, reciting the Takbeer, to assume a standing position and complete the rest of the prayer individually, by making up for the units he has missed.
- The rakaat that he catches up with the Imaam when he first joins the congregation, counts as the beginning of his own prayer, and whatever he makes up for after the Imaam concludes the congregational prayer, counts as the rest of his prayer.
- If you have come late to prayer and you join the Imaam before he has risen from the position of Rukoo', then you may count that rakaat as if you have prayed it., even though you have not recited Surah Al-Faatih'ah in that particular raakat in the standing position.

- However, if you have joined the Imaam after he has risen from Rukoo', then you must recite the Takbeer and follow the Imaam until Tasleem. Do not make Tasleem; instead, get up and make up the rakaats that you missed.
- If you are in doubt about how many rakaats you prayed, then just take the lower number. For example, if you are in doubt about whether you prayed two or three rakaats, then just count that you prayed only two rakaats and make Sajdaa Sahw in the end of the prayer.

ETIQUETTES OF THE MOSQUE (MASJID)

- Do not make noise or disturbance in the Masjid.
- Do not enter the Masjid after consuming anything which gives out offensive smell e.g. raw onions, garlic etc.
- Do not indulge in worldly talk
- Do not engage in buying and selling of any kind in the Masjid.
- Do not distract those who are already busy in Tilaawat and Z'ikr by greeting them.
- If one desires to perform Sunnah's or Nafl then one should perform them in a place where there is no likelihood of anyone passing in front him whilst in Salaat.
- Engage in Z'ikr and Tilaawat silently, if people are performing Salaat.
- Neither spit nor stretch your legs towards the Qiblah.
- Neither search nor make announcements for items lost outside, in the Masjid.

SUNNAT AFTER FAJR SALAAH

❖ ONE SHOULD NOT SLEEP BEFORE SUNRISE. THIS invites poverty. (Attargheeb)

❖ REMAIN SEATED AFTER FAJR SALAAT AT THE PLACE OF PRAYER.

Prophet (Saws) used to sit cross legged in the mosque from after Fajr up to Ishraaq (Sunrise). He would sit cross legged in the company of the Sah'aabah (RA) as well. However, even if one is praying individually in the house one should remain seated at the place of prayer after the Fajr Salaat and continue with the Z'ikr until the time for Ishraaq prayer.

❖ Z'IKR-ALLAAH (After Fajr Salaah until after Sunrise)

The Prophet(Saws) said, *'He who performs Fajr Salaat with Jamaat and remains seated in the same place while engaging in Z'ikr until after sunrise and thereafter performs 2 Rakaats Nafil (Nafil) Salaat, Ishraa, he will obtain the Sawaab of one H'ajj and one U'mrah.'* (Tirmiz'ee)

The Prophet (Saws) said: *"That I sit with people remembering Almighty Allaah from the morning (Fajr) prayer until sunrise is more beloved to me than freeing four slaves from among the Children of Ismaae'el. That I sit with people remembering Allaah from the afternoon (A'sr) prayer until the sun sets is more beloved to me than freeing four slaves from among the Children of Ismaae'el."* (Abu Daawood)

Virtues of Z'ikr-e-Allaah

The Prophet (Saws) said, "He who remembers his Lord and he who does not remember his Lord are like the living and the dead."

Z'ikr is a fortress a slave protects himself with and defends from Satan. It is a powerful weapon to repel Satan.

The Prophet (Saws) said: "All of Aadam's descendants constantly err, but the best of those who constantly err are those who constantly repent. "If you ask in prayer, ask only Allaah; and if you seek help, seek it only from Allaah."

❖ THE FOLLOWING ARE THE DAILY

REMEMBRANCES OF ALLAAH (Z'IKR ALLAAH) IN THE MORNING AFTER FAJR SALAAH.

- Recite The Asmaa ul H'usnaa (The 99 Beautiful Names Of Allaah).
- Recite The Holy Qur-aan

Read Surah Yaa Seen after Fajr: The Prophet said: *“Whosoever recites Surah Yaa Seen in the early part of the day his needs will be fulfilled.”* (Mishkaat)

- Recite Aayatal Kursee¹³ [2:255]. **One time** (H'aakim, Nasa'ee) Virtue: Satan will not come near. It is a reason for Entering paradise.
- Recite Surah Ikhl'as(112), Surah Falaq(113) and Surah Naas (114)¹⁴. **Three times**. (Abu Daawood) Virtue: They will suffice a person as a protection against everything.
- **MORNING REMEMBRANCE OF ALLAAH(Z'IKR-E-ELAAHEE)**

(THE MORNING AZ'KAAR)

“O you, who have believed, remember Allaah with much remembrance. And exalt Him morning and afternoon.” (33:41-42)

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
 وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ- رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا
 بَعْدَهُ- وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ- رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ
 وَسَوْءِ الْكِبَرِ- رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

¹³ Ref. Ch. No. 8 Part 2 for its English transliteration

¹⁴ Ref. Ch. No. 8 Part 2 for English transliteration.

◆ *As*bah'naa wa as*bah'al mulku lil Laahi wal h'umdulil Laahi laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu wa Huwa a'laa kulli shaiy-in qawdeer. Rawbbi as-aluka khaw-ey-raw maa fee haaz'al yaumi wa khaw-ey-raw maa baa'-dah. Wa a-o'o-z'ubika min sharri maa fee haaz'al yaumi wa sharri maa baa'-dah. Rawbbi a-o'o-z'ubika minal kasali wa soo-il kibar. Rawbbi a-o'o-z'ubika min a'z'aabin fin naari wa a'z'aabin fil Qawbbr. (Muslim) One time.*

❖ We have entered a new day and with it all dominion is Allaah's. Praise is to Allaah. None has the right to be worshipped but Allaah alone, Who has no partner. To Allaah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the goodness of this day and of the days that come after it, and I seek refuge in You from the evil of this day and of the days that come after it. My Lord, I seek refuge in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave **Virtue: Protection by Allaah from the evils of this day and of the days that come after it. Protection from the punishment of the Hell-fire and the grave.**

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

◆ *Allaawhumma bika as*bah'naa wabika amsaiyanaa wabika nah'yaa wabika namootu wa ilaiykan nushoor. (Tirmiz'ee) One time.*

❖ O Allaah, by You we enter the morning and by You we enter the evening, by You we live and and by You we die, and to You is the Final Return. **Virtue: It is encouraged to say this supplication so as to praise and glorify our Creator-Allaah(SWT)**

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا
 اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوؤُكَ لَكَ بِعِبَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي
 فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ-

- ◆ *Allaawhumma Anta Rawbbee laa ilaaha illaa Anta khaw-laqqtanee wa ana a'bb-duka wa Ana a'laa a'hdika wa waa'dika masta-taw-a'tu a-o'oz'ubika min sharri maa saw-naa'tu aboo-u-laka binia'-matika a'laiyya wa aboo-u biz'ambee fagfirlee fa-innahu laa yagfiruz' z'unooba illaa Ant (Bukhaari). One time*
- ❖ Allaah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You.) **Virtue:** whoever recites it with conviction in the morning and dies during that day shall enter Paradise. This is the master of supplications in seeking forgiveness.

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

- ◆ *Allaawhumma innee as*bah'tu ush-hiduka wa ush-hidu h'amalata a'rshika wa malaa-i-kataka wa jamee-a' khawlqika annaka Antal Laawhu laa ilaaha illaa Anta wah'daka laa*

shareekalaka wa Anna Muh'ammadan a'bbduka wa Rawsooluk. (Sunan Abi Daawood) Four times.

- ❖ O Allaah , I have entered a new morning ¹ and call upon You and upon the bearers of Your Throne , upon Your angels and all creation to bear witness that surely You are Allaah , there is none worthy of worship but You alone , You have no partners, and that Muhammad is Your slave and Your Messenger . **Virtue:** Whoever says it four times, Allaah will spare him from the fire of Hell.

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِّنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ
فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ-

- ◆ *Allaawhumma maa as*bah'a/Amsa bee min nia'-matin av bi-ah'adim min khawliqika faminka wah'daka laa shareeka laka falakal h'umdu walakash shukr. (Sunan Abi Daawood) One time.*
- ❖ O Allaah , whatever blessing has been received by me or anyone of Your creation is from You alone , You have no partner . All praise is for you and thanks are to You. **Virtue:** Whoever recites this in the morning has completed his obligation to thank Allaah for that day.

اللَّهُمَّ عَافِنِي فِي بَدَنِي - اللَّهُمَّ عَافِنِي فِي سَمْعِي - اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ -
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا
 أَنْتَ

◆ *Allaawhumma a'afinee fee badanee. Allaawhumma a'afinee fee sam-e'ee. Allaawhumma a'afinee fee basawree laa ilaaha illa Ant. Allaawhumma innee a-o'o-z'ubika minal kufri wal faqqr. Allaawhumma innee a-o'o-z'ubika min a'z'aabil qawbbri laa ilaaha illaa Ant. (Sunan Abi Daawood) Three times.*

❖ O Allaah, make me healthy in my body. O Allaah, preserve for me my hearing. O Allaah, preserve for me my sight. There is none worthy of worship but You. O Allaah, I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment of the grave. There is none worthy of worship but You. **Virtue:** It is reported that the Prophet (Saws) supplicated with this supplication.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ -

◆ *H'asbiyal Laawhu laa ilaaha illaa Huwa a'laiyhi tawakkaltu wa Huwa Rawbbul a'rshil a'z'eem. (Sunan Abi Daawood) Seven times.*

❖ Allaah is sufficient for me. There is none worthy of worship but Him. I have placed my trust in Him; He is Lord of the Majestic Throne. **Virtue:** Allaah will grant whoever recites this seven times in the morning whatever he desires from this world or the next.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ
 فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي- اللَّهُمَّ اسْتَرْعَوْرَاتِي وَأَمْرَ رَوْعَاتِي- اللَّهُمَّ احْفَظْنِي
 مِنْ بَيْنِ يَدَيْي وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ
 أُغْتَالَ مِنْ تَحْتِي-

- ◆ *Allaawhumma innee as-a-lukal a'afiyata fid-Dunya wal Aakhirawh. Allaawhumma innee as-alukal a'fwa wal a'afiyata fee Deeni wa Dunyaaya wa ahlee wa maalee. Allaawhummas-tur a'uraawtee wa aamir rau-a'atee. Allaawhummah' faz*nee mim baiyni yadaiyya wamin khawlfee wa a'i⁽ⁿ⁾y yameenee wa a'n shimaalee wamin fauqee wa a-o'o-z'u bi-a'z*matika an ugtaala min tah'tee. (Sunan Abi Daawood) One time.*
- ❖ Allaah, I seek Your forgiveness and Your protection in this world and the next. O Allaah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allaah, conceal my secrets and preserve me from anguish. O Allaah , guard me from what is in front of me and behind me , from my left , and from my right , and from above me . I seek refuge in Your Greatness from being struck down from beneath me. **Virtue.** This is one of the supplications seeking Allaah's forgiveness in this world and the Hereafter.

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ - عَالِمَ الْغَيْبِ وَالشَّهَادَةِ - لَا إِلَهَ إِلَّا أَنْتَ - رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ - أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ -

- ◆ *Allaawhumma faat'iraws samaawaati wal ard'. A'alimal gaw-eybi wash shahaadati laa ilaaha illaa Ant. Rawbba kulli shaiy-inv wa maleekah. A-o'oz'ubika min sharri nafsee wamin shar-rish shaiytaawni wa shirkihee wa an aqqtarifa a'laa nafsee soo-an av ajurrahu ilaa Muslim. (Tirmiz'ee) One time.*
- ❖ O Allaah, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You. I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim. **Virtue:** Protects the person from the whisperings of the Satan.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ -

- ◆ *Bismillaahil laz'ee laa yad'urru ma-a's-mihee shaiy-un fil ard'i walaa fis samaa-i wa Huwas Samee-u'l A'leem. (Sunan Abi Daawood) Three times.*

- ❖ In the Name of Allaah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing. **Virtue:** Whoever recites it three times in the morning will not be afflicted by any calamity and nothing will harm him.

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا -

- ◆ *Rawd'eetu bil Laahi Rawbbanv wabil Islaami Deena⁽ⁿ⁾v wabi Muh'ammadin Sawl-Lal-Laawhu A'laiyhi Wasallam Nabeey-yanv wa Rawsoolaa. . (Tirmiz'ee) Three times.*
- ❖ I am pleased with Allaah as my Lord, with Islam as my religion and with Muhammad (peace and blessings of Allaah be upon him) as my Prophet. **Virtue:** "Allaah has promised that anyone who says this three times every morning will be pleased on the Day of Resurrection."

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ - فَاصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكْلِبْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ -

- ◆ *Yaa h'aiyyu yaa qaw-ey-yoomu birawh'matika astagees'. Fa-as*lih'-lee sha''nee kullahoo walaa takilnee ilaa nafsee t'awrfata a'iyin. (Mustadrak H'aakim) One time.*
- ❖ Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment) **Virtue:** The Prophet (Saws) advised his daughter, Faat'imah [RA] to say this. Also benefits in seeking Allaah's mercy.

أَصْبَحْنَا وَأَصْبَحَ الْمَلِكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ فَتَحَهُ
وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ- وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

◆ *As*bah'naa wa as*bah'al mulku lil Laahi Rawbbil A'alameen. Allaawhumma innee as-aluka khaw-ey-raw haaz'al yaumi fat-h'ahu wa nas*rawhu wa noorawhu wa barawkatahu wa hudaah. Wa a-o'o-z'ubika min sharri maa feehi wa sharri maa baa'dah. (Sunan Abi Daawood) One time.*

❖ We have entered a new day and with it all the dominion which belongs to Allaah, Lord of all that exists. O Allaah, I ask You for the goodness of this day, its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it. **Virtue:** Whoever says this is rewarded with Allaah's Blessings and Guidance.

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى
مِلَّةِ آبَائِنَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

◆ *As*bah'naa a'laa fit't'-rawtil Islaami wa a'laa kalimatil ikhlaas*i wa a'laa Deeni Nabeeyinaa Muh'ammadin Sawl-Lal-Laawhu A'laiyhi Wasallam wa a'laa millati abeenaa Ibb-raawheema h'aneefam Muslimanv wamaa kaana minal Mushrikeen. (Musnad Ah'mad) One time.*

- ❖ We have entered a new day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muhammad (peace and blessings of Allaah be upon him), and the faith of our father Ibrahim. He was upright (in worshipping Allaah), and a Muslim. He was not of those who worship others besides Allaah .**Virtue:** Protects and make our Emaan stronger.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

- ◆ *Subb-h'aanal Laawhi wa bih'umdihee* One hundred times.
- ❖ Glory is to Allaah and praise is to Him. **Virtue:** “Whoever recites this one hundred times in the morning will not be surpassed on the Day of Resurrection by anyone having done better than this except for someone who had recited it more.”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ-

- ◆ *Laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu wa-Huwa a'laa kulli shaiy-in qawdeer.* (Tirmiz'ee) Ten times.
- ❖ None has the right to be worshipped but Allaah alone, who has no partner. His is the dominion and His is the praise and He is Able to do all things .**Virtue:** Allaah will write ten Hasanaat (rewards) for whoever recites this ten times in the morning. Forgive him ten misdeeds. Give him the reward of freeing ten slaves and protect him from Satan.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَىٰ نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ

◆ *Subb-h'aanal Laawhi wabih'umdihee a'dada khawliqhee wa ridaaw nafsihee wa zinata a'rshihee wa midaada kalimaatih. (Muslim) Three times.*

❖ Glory is to Allaah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words. **Virtue:** Reciting this supplication alone is enough rather than sitting remembering Allaah from the early morning to mid-morning.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

◆ *Allaawhumma innee as-aluka i'lman naafi-anv wa rizqawn taw-ey-yibanv wa a'malam mutaqaawbbalaa. (Ibn Maajah) One time.*

❖ Allaah, I ask You for knowledge that is of benefit , a good provision , and deeds that will be accepted . **Virtue:** Benefits in increase in knowledge and provisions.

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

◆ *'Astagfirul Laawha wa atoobu ilaiyh (Bukhaari) One hundred times.*

❖ I seek the forgiveness of Allaah and repent to Him. **Virtue:** The Prophet (Saws) used to make this supplication to seek forgiveness.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ

الْبُخْلِ وَالْجُبْنِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

◆ *Allaawhumma innee a-o'o-z'ubika minal hummi wal h'azani wa a-o'o-z'ubika minal a'jzi wal kasali wa a-o'o-z'ubika minal bukhli wal jubbni wa a-o'o-z'ubika min gawlabatidd daiyni wa qawhrir rijaal. ..(Bukhaari) One time.*

❖ Allaah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i.e. others **Virtue:** The person gets relieved from anxiety, sorrow and debt

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

◆ *Allaawhumma Sawlli a'laa Muh'ammadi nin Nabeey-yil um-meey-yi wa a'laa Aali Muh'ammadd. (T'abaraawnee) Ten times.*

❖ Oh Allaah, we ask you for peace and blessings upon our prophet Muhammad **Virtue:** The person will obtain the Prophet's (Saws) intercession on the Day of Resurrection.

The Prophet (saws) said that "Whoever, after finishing Fajr salaah, kept sitting at the place of prayer, and prayed the Ishraaq salaah before getting up from there, provided he did not engage in any worldly act or conversation during that time, and instead, remained in Allaah's Z'ikr, then all his sins are forgiven, even if they are as much as the foam of the ocean. (Abu Daawood)












Chapter-3[Part-3]

FAJR (THE DAWN)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

Allaah says: "Out of all the ways through which My servant gets closer to Me, Salāah is the dearest to Me." (Bukhaari)"

PRAYER OF ISHRAAQ (SUNRISE PRAYER)

The Messenger of Allaah(Saws) said: *"Whoever prays Fajr Prayer in congregation, and then sits and remembers Allaah(SWT) until the sun rises,(length of a spear from the horizon, after 20 minutes of sunrise) and then prays 2 rakaats (Nafl Ishraaq prayer), he will gain a reward equal to that of performing a perfect, perfect, perfect H'ajj and U'mrah."*

The Prophet (Saws) said that, Allaah (SWT) says, *'O son of Aadam, perform 4 Rakaats of Saalat (Ishraaq) in the early part of the day. I shall help you in accomplishing all your responsibilities during the rest of the day.'* (Mishkaat)

The fire of hell shall not touch the skin of that person who reads 4 rakaats of Ishraaq Salaah. (Baiyhaqee)

'If a person gets occupied in some worldly activity after the Fajr Salaat, and after sunrise he offers Ishraaq Salaat, this will also be permissible although the reward will be less.' ([Bahishti Zewar](#)). From the above Ah'aadees', we learn that the number of rakaats to be performed are 2 or 4 rakaats.

MANNER OF PERFORMING THE ISHRAAQ PRAYER

1. The Mustah'abb (recommended) method of performing it is to remain seated in your place of Salaat after Fajr and engage in Z'ikr, etc. until sunrise. Then, approximately, 10-20 minutes after sunrise perform 2or4 rakaats. The prayer is performed in units of two rakaat, then two rakaat.
2. The manner of performing this Salaah is similar to two rakaat Farz or Sunnat prayer. For detailed illustrated clarification on Salaah refer to Ch. 3 Part 2on Fajr Salaah.
3. Make your Neeyat in your heart (not verbally aloud) for the Ishraaq prayer
4. It is recommended to recite after Surah Faatih'ah from [Aayatul Kurseer till Khaawlidoon,\[2:255-257\]](#) in the first rakaat.
5. In the second rakaat it is recommended to recite, after Surah Faatih'ah, from [A'amanar Rawsool till the end of Suratul Baqawrawh \[2:285-286\]](#). In the case that these verses cannot be read from memory, one can recite any other verses or Surah which you have memorized from the Qur-aan. Complete the rakaat and end the prayer with the final Tashahhud (At-Tah'eeyaat), Darood-e-Ibbraawheem and Dua'a e Mazkooora and Tasleem (Salaam). Then the supplication.

6. In case of 4 rakaats begin afresh with the next two rakaats. In these two rakaats you can recite any other Surah after Surah Faatih'ah from the Qur-aan and perform the prayer as above. (Refer pt.no. 2.)

After this prayer is performed one can either have a short nap to regain more energy or go to work and earn one's livelihood.

SUNNAH OF DRESSING

Allaah (The Exalted) likes to see his servants wearing good clothing, the way that our beloved Prophet (Saws) wore his clothing.

- A person should dress simple to show humbleness and at times when wearing expensive or elegant clothing then one must show gratitude and thank Allaah for providing him with such clothing and garments and never show or have arrogance or pride in one's heart.

INVOCATION WHEN GETTING DRESSED .

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

◆ *Alh'umdu lil Laahil laz'ee kasaanee haaz'as' s'auha wa-raw-za-qaw-neehee min gaw-ey-ri h'aulim minnee walaa quwwah. (Tirmiz'ee)*

- ❖ Praise is to Allaah Who has clothed me with this (garment) and provided it for me, though I was powerless myself and incapable.

INVOCATION WHEN PUTTING ON NEW CLOTHES.

أَلْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي.

◆ *Alh'umdu lil laahil laz'ee kasaani maa uwaaree bihee a'urawtee wa-a-ta-jam-malu bihee fee h'ayaatee. (H'isn-e-Haseen)'*

❖ All praise be to Allaah who clothed me with that which I cover my body and with which I attain beauty in my life.

INVOCATION FOR SOMEONE WHO HAS PUT ON NEW CLOTHES.

تُبِّي وَيُخْلِفُ اللَّهُ تَعَالَى

◆ *Tubb-lee wa yukh-li-ful-Laawhu Ta-a'ala (Abu Daawood)*

❖ May Allaah replace it when it is worn out.

- The Prophet (Saws) prohibited the wearing of gold and silk for men but not for women. (Tirmiz'ee). Men should wear their lower garments above the ankles (Tirmiz'ee). Those who wear their lower garments below their ankles will on the day of Judgment have fire on their ankles and will not be looked upon with mercy by Allaah (Mishkaat). This applies at all times whether in Salaah or not.
- Women should not wear thin dress which should make their forms visible, nor should they put on a tightly fitting dress which might make their figures prominent and alluring. The Prophet (Saws) has warned such immodest women of dire punishment. *“Women who are nude in spite of having garments on them, who allure others and are allured by others shall be consigned to Hell. Their heads are coquettishly inclined on one side like the humps of the Bakht camels. These women shall not enter Paradise, nor shall enjoy the sweet odour of Paradise, although the sweet odour of Paradise can be savoured from a long distance off.”* *“The Prophet (Saws) cursed the man who put on woman's clothing and the woman who wore men's clothing.”* (Abu Daawood) So men must never wear feminine clothing and women must

never wear masculine clothing. For such people are cursed and should fear Allaah lest they die in such a state.

- Shake the garments before putting them on, lest there be deadly insect hidden in them which might cause you harm. Take care to put on the dress with the right side first. Wear the right sleeve first. Similarly while putting on a lower garment enter the right foot first. The Prophet (Saws) while putting on the shirt used to wear the right sleeve first and then put the left arm into the left sleeve.

SUNNAH PERTAINING TO HAIR

- When the Prophet (Saws) intended to put oil in his hair he used to place the oil on his left palm and then with his fingers he would first smear a little oil on his eyebrows and then on the eye lids and lastly he put the oil on his beard. The Prophet (Saws) used to first smear some of the oil on his eye lids and then on his beard. (Jami' al-Sagheer) .When combing the hair start from the right hand side. (Bukhaari)

WHEN LOOKING IN THE MIRROR

- When combing one's hair or whenever the need arises to look into the mirror recite the following supplication:

اللَّهُمَّ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

◆ *Allaawhumma Anta h'assanta khawlqee fah'assin khuluqee. (H'isn-e-H'aseen)*

❖ O Allaah, as You have beautified my external form, so make my character beautiful as well.

- A man must be very cautious when growing long hair that he does not intend imitating women, or the people of sin and shamelessness. If he intends this, it is haram.
- One should not pluck grey hair and one should not dye the hair black.

THE BREAKFAST

- One should have a good breakfast to energize oneself for the day ahead, as this will also help in worship throughout the day.
- The Prophet (Saws) used to have honey water for breakfast. He is also reported to have had “*Nabize Tamar*” in some narrations. (Nabize Tamar is dried dates which have been cut into pieces and soaked in a clay container overnight). (Tirmiz’ee)

ETIQUETTES OF EATING

- Wash your hands before taking your meals.

Then say the following supplication while starting the meal:

بِسْمِ اللّٰهِ

◆ *Bismillaah (Abu Daawood, Tirmiz’ee)*

❖ With the Name of Allaah.

And if you forget then, when you remember,

During the meal say:

بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ

◆ *Bismillaahi awwalahoo wa aakhirawh (Abu Daawood, Tirmiz’ee)*

Remember!

The meal which is not consecrated by the Name of Allah is made lawful by the devil for himself.

❖ With the Name of Allaah, in the beginning and in the end.

- Always sit down to eat. Preferably eat in a company because it promotes cordiality and love and is a source of blessing. Always eat with your right hand. Do not take a big morsel. Do not find fault with the food. Leave it if you don't like it.
- Do not sniff the food needlessly, it is a bad habit. Eat out of the plate from the side nearest to you. Do not blow on the food. The breath that we exhale is polluted. When you have finished eating, lick your fingers and then wash your hands.

At the end of the meal say this supplication.

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

◆ *Alh'umdu lil Laahil laz'ee at't-a'manaa wa saqaawnaa waja-a'-lana minal Muslimeen (Tirmiz'ee).*

❖ All praises are due to Allaah who has given us to drink and eat and made us Muslims.

When you wash your hands say this supplication.

اللَّهُمَّ اشْبَعْتِ وَأَرْوَيْتِ فَهَيِّئْنَا وَرَزَقْتَنَا فَأَكْثِرْتِ وَأَطْبِئْتِ فَرِزْدَنَا

◆ *Allaawhumma ash-ba-a'ta wa arwaiyta fahan-ni''naa wa rawzaqqtanaa fa aks'arta wa atawbbta faziddnaa. (H'isn-e-H'aseen)*

❖ O Allaah! Indeed it is You who has filled our stomach and satisfied us. Then You only make it good for us (capable of digesting it) .And You have given us a lot and the best of provisions. So You (Allaah) give us more.

ETIQUETTES OF DRINKING

- Always sit down while drinking water. However if need be, you may drink water while standing. Hold the glass of water which you intend to drink in your right hand.
- Before you **begin drinking** water say :

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

◆ *Bismillaa Hir rawh 'maa nir rawh 'eem* (Mishkaat)

❖ In the name of AllaAh , the Most Beneficent, the Most Merciful

- After you **finish drinking** water say

Alh 'amdulillaah	الْحَمْدُ لِلّٰهِ	All thanks to Allah alone.
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- Take three breathing pauses while drinking water. This is the method of drinking water taught to us by our Prophet (Saws).

ZAMZAM WATER

- Zamzam water is the most blessed water; it is a miracle of Allaah the Almighty, and His chosen gift to His Prophet Ismaae'el and his mother H'ajar and through them to all posterity. The Prophet (Saws) said, *"The water of Zamzam is good for whatever one intends (while drinking it). If you drink it seeking healing, Allaah will give you healing. If you drink it to satisfy your hunger, Allaah will satisfy your hunger. If you drink it to quench your thirst, Allaah will quench your thirst. It is gushed forth by Jibreel (AS)[Gabriel]and it*

The correct etiquettes when drinking the blessed water from the Zam-Zam well are:

1. Drink it in a standing position
2. Face the direction of the 'Qiblah'
3. Say Darood-e Ibbraawheem. Remember Allah with the supplication given. Then say 'Bismillaah' before drinking it .
4. Drink it in three breaths or gulps
5. Make as many supplications as one wishes between the gulps.
6. Drink as much of it as possible.
7. Praise and thank Allah after drinking it by saying Al-hamdu lil-laah.

is the watering place of Ismaae'el”

- When you drink the blessed water recite:

Darood-e-Ibbraawheem, then say *‘Bismillaah’* and then recite the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَلَيْهَا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ-

- ◆ *Allaawhumma innee as aluka i’lman naafi-a’nv wa rizqawnv waasi-a’nv wa shifaa-am min kulli daa-a’*. (H’isn-e-Haseen)

- ❖ Allaah, I ask of You to grant me beneficial knowledge, acceptable deeds, abundant provision, and cure from all ailments.

- After drinking say:

<i>Alh’amdulillaah</i>	الْحَمْدُ لِلَّهِ	All thanks to Allah alone.
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- Then supplicate to Allaah for the purpose for which you intended to take this blessed water.

- When drinking milk say the following supplication:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

- ◆ *Allaawhumma baarik lanaa feehi wa ziddnaa minh.* (Tirmiz’ee)

- ❖ O Allaah, bless us in it and give us more of it.

SALAATUL-CHAASHT OR Z’UHAA SALAAT

(BREAKFAST PRAYER)[NAFL PRAYER]

The time for Chaasht Salaah begins when the sun is bright and ends just before Zawaal (midday). When the sun has risen high and there is heat in its rays, the performance of 2, 4, 6,

8 or 12 rakaats is called Salaatul Chaasht. This is full of countless rewards. The Mustah'abb (preferred) time of performing Salaat ul-Zuhaa (Chaasht) is after 1/4 of the day has passed (Muslim). However, from many Ah'adees', we understand that Salaat ul Z'uhaa (Chaasht) should be performed after the sun has risen quiet high. The U'lama have stated that 'if due to lack of time, one performs the Salaat of Ishraaq and Z'uhaa (Chaasht) together at one time, that too will be correct.'

The Prophet (Saws) said, *"In the morning, charity is due on every joint bone of the body of every one of you. Every utterance of Allaah's Glorification (i.e., saying Subb-h'aan Allaawh) is an act of charity, and every utterance of His Praise (i.e., saying Alh'amdulillaah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying Laa ilaaha il-lal Laawh) is an act of charity; and enjoining M`aruf (good) is an act of charity, and forbidding Munkar (evil) is an act of charity, and two Rakaat Z'uhaa (Chaasht) prayers which one performs in the forenoon is equal to all this (in reward)."* [Muslim]

There are 360 joints in our body and to pay Sadaqah for each is Wajib (obligatory).

If one performs two Rakaat of Z'uhaa (Chaast) prayer, it will serve for Sadaqah for all the joints of the body. Thus, this H'adees' highlights the merits and importance of Z'uhaa (Chaasht) prayer. We also learn from this H'adees' that Sadaqah is not restricted to spending money alone but also has a vast meaning and covers all forms of virtues mentioned here

The Traditions also says that *"the performance of 2 rakaats of Chaasht prayer wipes away one's sins even if they are like the foam of the sea."* (Tirmiz'ee)

By reading 4 rakaats of Chaasht Salaah one will be recorded as a worshipper and is the Sunnat of Sawliheen and promise the performer protection until the evening. One who reads 8 rakaats of Chaasht Salaah shall be written down as from the obedient and pious.

'Whoever performs 12 Rakaats of Salaat ul-Z'uhaa (Chaast), Allaah (SWT) will build for him a castle of gold in Jannah.

One who leaves home with Wazoo and the intention of Chaasht Salaah gets the reward of an U'mrah. Abu Huraiyrah said, *"My Dear One enjoined me with three: to sleep having performed the witr prayer; to fast three days every month; and the two rakaats of Z'uhaa."* (Nasaaee)

It is reported that Saiyyidinaa A'aishah (RA) used to perform 8 Rakaats of Salaat ul Z'uhaa(Chaasht). She said that even if her parents arose from the grave, she would not leave Salaat al-Z'uhaa to go and meet them.

MANNER O PERFORMING THIS SALAAH

Salaat ul-Z'uhaa consists of a minimum of 2 rakaats and a maximum of 12 rakaats. It is preferable to perform 8 rakaats. However if one is performing this prayer after Zawaal, then perform only 4 rakaats.

THE MANNER OF PERFORMING THIS SALAAH is similar to two rakaat Farz or Sunnat Salaah. For detailed illustrated clarification on Salaah refer to Ch. 3 Part 2on Fajr Salaah.

HOWEVER IT SHOULD BE NOTED:

1. Make Neeyat in the heart (not verbally aloud) for the prayer by mentioning the name of the prayer (i.e. Salaatul Chaasht) as explained earlier.
2. In each rakaat after reciting Surah Al- Faatih'ah, recite any other Surah which you have memorized from the Qur-aan.

3. After two rakaats end the prayer with final Tashahhud Darood e Ibbraawheem Dua'a e Mazkoora and then Tasleem (Salaam).
4. Begin afresh with the next two rakaats and follow the procedure similarly till completing 8 or 12 rakaats.
5. At the end of final rakaat after Tasleem, one can ask Allaah (SWT) whatever they desire. Supplications can be done in one's own language. However, the following supplication is specially recommended after the Chaasht Salaah.

اللَّهُمَّ بِكَ أَحَاوِلُ وَبِكَ أَصَاوِلُ وَبِكَ أَقَاتِلُ

◆ *Allaawhumma bika uh'aavilu wa bika usaaw-vilu wa bika uqaawtil.* (H'isn H'aseen)

- ❖ Allah, grant me the achievements of my goals (objects and purposes) for it is only with Your aid that I can attack the enemy and with Your assistance that I can declare Jihaad on them.

SUNNAT OF WEARING SHOES

- Whenever Rasulallah lifted his shoes he did so with the fingers of his left hand. (Tirmiz'ee)
- H'azrat A'aishah narrated that the Prophet (Saws) used to **like to start from the right side on wearing shoes**, combing his hair and cleaning or washing himself and on doing anything else. (Bukhaari)
- As is clear from the above H'adees' the Prophet (Saws) used to put the shoe on his right foot first and then wore the left shoe. On taking off his shoes, the Prophet (Saws) first took off from his left foot and then from the right one.

- The Prophet (Saws) said, *“It is the duty of every Muslim that on intending to wear socks, he should shake them first.”* So in order to prevent any kind of mishappening that could be caused due to insects etc. inside the socks, one should shake the socks before wearing. One should begin wearing socks from the right foot first then wear the socks in the left foot.
- The Prophet (Saws) said, *“Do not walk with one shoe on....”*

WHEN LEAVING THE HOME

✚ Keeping the **left foot out first**, say the following supplication.

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

◆ *Bismillaahi tawakkaltu a'lal Laawhi laa h'aula walaa quwwata illaa bil-Laah. (Tirmiz'ee)*

❖ In the Name of Allaah, I have placed my trust in Allaah; there is no might and no power except by Allaah.

✚ Then say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

◆ *Allaawhumma innee a-o'o-z'ubika an ad'illa av udawlla av azilla av uzalla av az*lima av uz*lama av ajj-hala av yujjhala a'laiy. (Abu Daawood)*

❖ Allaah, I seek refuge in You lest I misguide others , or I am misguided by others , lest I cause others to err or I am caused to err , lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others.

GOING TO THE WORKPLACE

INVOCATION FOR RIDING IN A VEHICLE

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ
-سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

- ◆ *Bismillaahi, Alh'amdulillaah. Subb-h'aanal laz'ee sakh-khaw-raw-lanaa haaz'aa wamaa kunnaa lahoo muqqrineen. Wa innaa ilaa Rawbbinaa lamun qawliboon. (Abu Daawood)*
- ❖ With the Name of Allaah. Praise is to Allaah. Glory is to Him Who has provided this (vehicle) for us though we could never have had it by our efforts (and brought this (vehicle) under our control though we were unable to control it). Surely, unto our Lord we are returning.

INVOCATION FOR WHEN YOUR VEHICLE BEGINS TO FAIL

بِسْمِ اللَّهِ

- ◆ *Bismillaah (Abu Daawood)*
- ❖ With the Name of Allaah

IF WALKING TO THE WORKPLACE

While walking to the workplace, the following traditions of the Prophet (Saws) can be followed. Walk with poise and dignity with eyes cast down. Do not drag your feet nor walk arrogantly. Women should cover themselves when walking on the road and should not use strong perfumes if they intend to go out on the road. In the course of a journey, seek the companionship of the good and avoid travelling with the wicked.

WHAT YOU SHOULD DO IN SUCH SITUATIONS

Put your trust in Allaah and start reading the concerned invocation for the particular situation given below:

WHILE CLIMBING STEPS SAY: (Bukhaari)

<i>Allaawhu Akbar</i>	اللَّهُ أَكْبَرُ	Allaah is the Greatest
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WHILE CLIMBING DOWN THE STEPS SAY: (Bukhaari)

<i>Subb-h'aa-nal-Laawh</i>	سُبْحَانَ اللَّهِ	Glory is to Allaah.
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WHEN YOU SNEEZE SAY: (Bukhaari)

<i>Alh'amdulillaah</i>	الْحَمْدُ لِلَّهِ	All praises and thanks are to Allaah.
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YOUR COMPANION SHOULD SAY:

<i>Yarh'amukallaawh</i>	يَرْحَمُكَ اللَّهُ	May Allaah have mercy upon you .
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WHEN SOMEONE SAYS YARH'AMUKALLAAWH TO YOU THEN YOU SHOULD SAY:

<i>Yahdeekumul Laawhu wa-yus*lih'u baalakum</i>	يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ	May Allaah guide you and set your affairs in order.
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WHAT TO SAY TO THE DISBELIEVER IF HE SNEEZES AND PRAISES ALLAH

Yahdeekumul Laawhu
wa-yus*lih'u
baalakum

يَهْدِيكُمُ اللَّهُ
وَيُصَلِّحُ بِأَلْسِنَتِكُمْ

May Allaah guide you and
set your affairs in order.

WHEN YOU MEET A MUSLIM, GREET HIM/HER AND SAY:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- ◆ *As-Salaamu A'laiyikum wa-Rawh'-ma-tul Laawhi wa-ba-raaw-kaa-tuh* (Abu Daawood)
- ❖ Peace be upon you and the Mercy of Allaah and His Blessings.

THE MUSLIM SHOULD RESPOND TO YOUR GREETINGS AND SAY:

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- ◆ *Wa-a'laiyikumus-Salaamu wa rawh'matul Laawhi wa barawkaatuh* (Abu Daawood)
- ❖ And Peace be upon you and the Mercy of Allaah and His Blessings.

If one of the People of the Scripture (i.e. Christians and Jews) greets you saying As-Salaamu 'alaykum, then say (to him): (Bukhaari)

Wa-a'laiyikum

وَعَلَيْكُمُ

And upon you

When Something You Dislike Happens Or When You Fail To

Achieve What You Attempt To Do, Say:

قَدَرَ اللهُ وَمَا شَاءَ فَعَلَ

- ◆ *Qawd-darawl Laawhu wamaa shaa-a fa-a'l (Muslim)*
- ❖ It is the Decree of Allaah and He does whatever He will.

WHEN ANGRY, SAY:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

- ◆ *A-o'o-z'ubillaahi minash shaiytaaw-nir rawjeem (Abu Daawood)*
- ❖ I seek refuge in Allaah from Satan the outcast from that which You provide for us.

WHEN THERE IS FEAR OF SHIRK, SAY:

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُ

- ◆ *Allaawhumma innaa na-o'o-z'ubika min an nushrika bika shaiy-an naa'-lamuhu wa nastagfiruka limaa laa naa'lam. (Musnad Ah'mad)*
- ❖ O Allaah, I seek refuge in You lest I associate anything with You knowingly, and I seek Your forgiveness for what I know not.

WHEN YOU FIND SOMETHING BECOMING DIFFICULT FOR YOU

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا -

- ◆ *Allaawhumma laa sahla illaa maa ja-a'ltahu sahlany wa Anta tajj-a'lul h'azna iz'aa shi't sahlaa. (Ibn Maajah)*
- ❖ O Allaah, there is no ease other than what You make easy. If You please You ease sorrow.

Pause

As narrated by our Prophet (Saws) , 'Allah the Almighty said,' "I am with My slave as long as he remembers Me, and his lips move(in uttering My name)for My sake."

WHEN YOU FACE A PROBLEM SAY:

تَوَكَّلْتُ عَلَى اللَّهِ

◆ *Tawakkaltu a'laal Laawh.*

❖ I put my trust in Allaah.

Or

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ-اللَّهُمَّ اجْرِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا-

◆ *Innaa lil Laahi wa innaa ilaihi raawji-o'on. Allaawhumma ajirnee fee mus*eebatee wakhluflee khaw-eyrawm minhaa. (Muslim)*

❖ We are from Allaah and unto Him we return. Oh Allaah take me out of my plight and bring to me after it something better.

WHEN YOU SEE SOMEONE AFFLICTED BY MISFORTUNE, SAY:

Yaa Allaawh

يَا اللَّهُ

O Allaah!

OR

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفَضُّلاً

◆ *Alh'amdulil Laahil laz'ee a'afaanee mimmabb talaaka bihee wafad'-dawlanee a'laa kas'eerim mimman khawlaqaw tafd'eelaa. (Tirmiz'ee)*

❖ Praise is to Allaah Who has spared me what He has afflicted you with, and preferred me greatly above much of what He has created.

WHEN IN WORRY AND GRIEF, THEN SAY:

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ

فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِّنْ خَلْقِكَ أَوْ

أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي

وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي

- ◆ *Allaawhumma innee a'bb-du-kabb-nu a'bb-di-kabb-nu amatika naa-s*iyatee biyadika maad'in feeyya h'ukmuka a'ddlun feeyya qawdaaw-uk. As-aluka bikullismin huwa laka sammaiya bihee nafsaka av a'llamtahu ah'adam min khawliqika av anzaltahu fee kitaabika avis ta's'arta bihee fee i'lmil gaw-eybi i'ndaka an-tajj-a'lal Qur-aana rawbee-a' qawlbee wa nooraw sawddree wa jalaa-a h'uzznee wa z'ahaaba hummee. (Musnad Ah'mad)*
- ❖ Allaah, I am Your slave and the son of Your male slave and the son of your female slave. My forehead is in Your Hand (i.e. you have control over me). Your Judgment upon me is assured and Your Decree concerning me is just. I ask You by every Name that You have named Yourself with, revealed in Your Book, taught any one of Your creation or kept unto Yourself in the knowledge of the unseen that is with You, to make the Qur-aan the spring of my heart, and the light of my chest, the banisher of my sadness and the reliever of my distress.

WHEN IN ANGUISH, SAY:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ - لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ - لَا إِلَهَ إِلَّا اللَّهُ
رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ -

◆ *Laa ilaaha illal Laawhul A'z'eemul H'aleem. Laa ilaaha illal Laawhu Rawbbul A'rshil A'z'eem. Laa ilaaha illal Laawhu Rawbbus Samaawaati wa Rawbbul Ard'i wa Rawbbul A'rshil Kareem. (Bukhaari)*

❖ There is none worthy of worship but Allaah the Mighty, the Forbearing. There is none worthy of worship but Allaah, Lord of the Magnificent Throne. There is none worthy of worship but Allaah, Lord of the heavens and Lord of the earth, and Lord of the Noble Throne

OR

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ قِصْلَةَ أَنِّي كُنْتُ مِنَ الظَّالِمِينَ

◆ *Laa ilaaha illaa Anta Subb-h'aanaka innee kuntu minaz* zaawlimeen. (Tirmiz'ee)*

❖ There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers.

WHEN YOU FEAR PEOPLE MAY HARM YOU, SAY:

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

◆ *Allaawhummak fineehim bimaa shi''t (Muslim)*

❖ O Allaah, suffice (i.e. protect) me against them however You wish.

WHEN YOU ARE STRICKEN BY DOUBT IN YOUR FAITH, SAY:

أَمَنْتُ بِاللَّهِ وَرُسُلِهِ

◆ *Aamantu bil Laahi wa Rusulih. (Muslim)*

❖ Say: I believe in Allaah and His Messenger

WHEN SOMETHING HAPPENS TO PLEASE YOU OR DISPLEASE YOU

الْحَمْدُ لِلَّهِ الَّذِي بِبِعَمَلِهِ تَتِمُّ الصَّالِحَاتُ

◆ *Alh'amdulil Laahil laz'ee bi-nia'-matihee ta-tim-mus* saawlih'aat. (Ibn As-Sunni)*

❖ Praise is to Allaah Who by His blessings all good things are perfected.

AND IF SOMETHING HAPPENED THAT DISPLEASED HIM, HE USED TO SAY:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

◆ *Alh'amdulil Laahi a'laa kulli h'aal. (H'aakim)*

❖ Praise is to Allaah in all circumstances.

WHEN YOU FEEL FRIGHTENED, SAY:

لَا إِلَهَ إِلَّا اللَّهُ

◆ *Laa ilaaha illal Laawh. (Bukhaari)*

❖ There is none worthy of worship but Allaah!

WHEN YOU MEET AN ADVERSARY, THEN SAY:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

◆ *H'asbunal Laawhu wa nia'mal wakeel (Tirmiz'ee)*

❖ Allaah is sufficient for us and the best of those on whom to depend.

WHEN SOMEONE DOES GOOD TO YOU, SAY: (Tirmiz'ee)

<i>Jazaakal Laawhu khaw-eyraaw</i>	جَزَاكَ اللهُ خَيْرًا	May Allaah reward you with good.
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WHEN SURPRISED OR STARTLED, SAY: (Bukhaari)

<i>Subb-h'aanallaawh</i>	سُبْحَانَ اللهِ	Glory is to Allaah.
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WHEN BIDDING FAREWELL TO SOMEONE

<i>Fee amaani Laah</i>	فِي أَمَانِ اللهِ	Remain in the Protection of Allaah
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AT THE TIME OF SHAKING HANDS WITH SOMEONE (T'awbaraawnee)

<i>Yagfirul-Laawhu lanaa wa lakum.</i>	يَغْفِرُ اللهُ لَنَا وَلكُمْ	May Allaah (SWT) give forgiveness to both of us.
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AT THE TIME OF TAKING A GIFT FROM SOMEONE

<i>Baarawkal Laawhu fee ahlika wa maalik</i>	بَارَكَ اللهُ فِي أَهْلِكَ وَمَالِكَ	May Allaah (SWT) increase His Blessings on your wealth and provisions.
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Welcome someone by saying:

<i>Ahlanv wa sahlany wa marh'abaa</i>	أَهْلًا وَسَهْلًا وَمَرْحَبًا	Good you came and welcome
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WHEN YOU FEEL A PAIN IN YOUR BODY

Put your hand on the place where you feel pain and say:

<i>Bismillaah</i>	بِسْمِ اللَّهِ	With the Name of Allaah (three times).
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THEN SAY:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأَحَازِرُ

◆ *A-o 'o-z 'ubillaahi wa quddrawtihee min sharri maa ajidu wa uh 'aaz 'ir. (Muslim)*

❖ I seek refuge in Allaah and in His Power from the evil of what I find and of what I guard against.

WHEN IN NEED OF REPENTANCE AND SEEKING FORGIVENESS, THEN SAY:

Allaah's Messenger (Saws) said: *"O people repent to Allah, for I verily repent to Him one hundred times a day. (Muslim)*

Allaah's Messenger (Saws) said: Whoever says:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

◆ *Astagfirullaawhal laz'ee laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoomu wa atoobu ilaiyh. (Abu Daawood)*

❖ I seek the forgiveness of Allah the Mighty, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him, Allaah will forgive him even if he has deserted the army's ranks.

THE EXCELLENCE OF GLORIFYING ALLAAH (SWT)

Remembrance of Allaah is an alternative for our tongues to be busy with, rather than speaking ill of others, backbiting and nonsense talks. That is why when someone asked the Messenger of Allaah (Saws) of the easiest deeds that he should keep on doing, he said: *“Keep your tongue moist with the remembrance of Allaah” (Tirmiz’ee)* Therefore while going to the workplace whether one is walking, driving or sitting in a vehicle, without any effort or tiredness one can engage oneself in the remembrance of Allaah. This can be done in two ways:

- Reading the Qur-aan. A small pocket size Qur-aan along with translation can be used to read, while on the way.
- Glorifying Allaah (SWT) (Z’ikr-e-Elaahee)

Pause and Reflect

Glorification of Allah (SWT) can be done on one’s Right hand as was the practice of our Prophet (Saws).

Glorification of Allah (SWT) can also be done on a Tasbeeh [a string with 100 or with 33 beads].

THE FOLLOWING GLORIFICATION (Z’IKR-E-ALLAAH) IS EASY AND MOST REWARDING:

● Allaah’s Messenger (Saws) said: Whoever says:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

◆ *Subb-h’aanal Laawhi wa bih’umdih (Bukhaari)*

❖ Glorified is Allaah and praised is He. **One hundred times a day**, will have his sins forgiven even if they are like the foam of the sea.

● Allaah’s Messenger (SAW) said: Whoever says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- ◆ *Laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu wa-Huwa a'laa kulli shaiy-in qawdeer.* (Bukhaari)
- ❖ None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise, and He is Able to do all things. **Ten times**, will have the reward for freeing four slaves from the Children of Ismaae'el
- Allaah's Messenger (Saws) said: Two words are light on the tongue, weigh heavily in the balance, and are loved by the Most Merciful One:

سُبْحَانَ اللَّهِ الْعَظِيمِ - سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

- ◆ *Subb-h'aanal Laawhi wa bih'umdihee subb-h'aanal Laawhil a'z'eem.* (Bukhaari)
- ❖ Glorified is Allaah and praised is He, Glorified is Allaah the Most Great.
- Allaah's Messenger (Saws) said: For me to say:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ -

- ◆ *Subb-h'aanal Laawhi wal h'umdu lil Laahi walaa ilaaha illal Laawhu wal Laawhu Akbar. Walaa h'aula walaa quwwata illaa bil-Laahil A'leey-yil A'z'eem* (Ah'mad).

❖ Glory is to Allaah, and praise is to Allaah, and there is none worthy of worship but Allaah, and Allaah is the Most Great is dearer to me than all that the sun rises upon (i.e. the whole world). There is no power and no might except by Allaah.

🌐 Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ

◆ *Subb-h'aanal Laawhil a'z'eemi wabih'umdihee (Tirmiz'ee)*

❖ Glorified is Allaah the Most Great and praised is He will have a date palm planted for him in Paradise.

🌐 Allaah's Messenger (SAW) said: "O Abdullah bin Qais, should I not point you to one of the treasures of Paradise?" I said, "Yes, O Messenger of Allaah." So he told me to say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

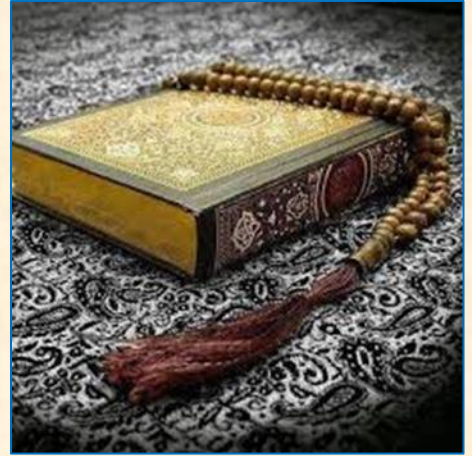
◆ *Laa h'aula walaa quwwata illaa billaah (Bukhaari).*

❖ There is no power and no might except by Allaah.

🌐 Allaah's Messenger (SAW) said: The most beloved words to Allaah are four:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

◆ *Subb-h'aanal Laawhi wal h'umdu lil Laahi walaa ilaaha illal Laawhu wal Laawhu Akbar. (Muslim)*



- ❖ Glorified is Allah, The praise is for Allaah, There is none worthy of worship but Allaah, Allaah is the Most Great.
- 🌍 A desert Arab came to Allaah's Messenger (SAW) and said, "Teach me a word that I can say." The Prophet (Saws) told him to say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا - وَالْحَمْدُ لِلَّهِ كَثِيرًا سُبْحَانَ اللَّهِ رَبِّ
الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ

- ◆ *laa ilaaha illal Laawhu wah'dahoo laa shareekalah. Allaawhu Akbar kabeeraaw. Wal h'umdu lil Laahi kas'eeraaw. Subb-h'aanal-Laawhi Rawbbil-Aa'lameen Laa h'aula walaa quwwata illaa bil Laahil. A'zeezil H'akeem. (Muslim, Abu Daawood)*
- ❖ There is none worthy of worship but Allaah, Who has no partner, Allaah is the Great, the Most Great, and praise is to Allaah in abundance, glory is to Allaah, Lord of the worlds. There is no power and no might but by Allaah the Mighty, the Wise.
- 🌍 He said, "That is for my Lord, but what about me?" The Prophet (SAW) told him to say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي

- ◆ *Allaawhummag firlee warh'umnee, wahdinee, war zuqqnee (Muslim)*
- ❖ O Allaah forgive me, and have mercy on me and guide me, and provide for me.
- 🌍 The most excellent invocation is

الْحَمْدُ لِلَّهِ

◆ *Alh 'amdulil Laah (Tirmiz 'ee)*

❖ Praise is for Allaah

● And the most excellent words of remembrance are:

لَا إِلَهَ إِلَّا اللَّهُ

◆ *Laa ilaaha illal Laawh. (Tirmiz 'ee)*

❖ There is none worthy of worship but Allaah.

“O Allaah! Condemn us not if we forget or fall into error.”












CHAPTER 4

AH'AADEES'—SUNNAH OF THE PROPHET

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“Muh’ammad (Saws) is not the father of any man among you, but He is Messenger of Allaah and the last of the Prophets. And Allaah is Ever All Aware of everything.” (33:40)

The Arabic word "H'adees" in Islamic terms means the deeds, utterances, circumstances and matters of Allaah's Messenger (Saws) or, in other words, whatever has come down to us concerning Allaah's Messenger(Saws) and his mission(through his Companions and their followers.).While the Qur-aan is called Revelation Recited, the H'adees' on the other hand are the Inspired Commandments for guidance to the Prophet (Saws) on various matters of Islamic practice (called Revelation Unrecited).¹The rightly guided in Islam are those who strictly follow the Qur-aan and the Sunnah in theory and practice. As said by our Prophet (Saws) we

¹ English translation of Sah'eeh' Muslim-pg. 15 vol. 1 and Garden of the Virtuous-Al Imam Al-Nawawi-pg19

cannot go astray if we hold on staunchly to these to reliable pathways for guidance. The Sunnah is an indispensable guide to understand the commandments and passages of Qur-aan. Through the Sunnah, the practical aspect of the explanation and interpretation of the Qur-aan becomes crystal clear. In fact our Prophet (Saws)-the role model for the entire humanity was Qur-aan personified. Someone asked A'aishah (RA) about the noble character and manners of the Prophet (Saws).She answered: "Have you not read the Qur-aan? His character is a complete explanation of the Qur-aan. *"In Surah al Ah'zab (33:21), Allaah says in this regard: There has certainly been for you in the messenger of Allaah an excellent pattern for anyone whose hope is in Allaah and the last Day and [who] remembers Allaah often."*

The authority of H'adees', its truth and its position in Shariah is indisputable. The Messenger of Allaah (Saws), said: *"May Allaah make the man flourish who hears from me a H'adees', commits it to memory and then communicates it (to others)."*²

The system evolved by the Muslims to preserve the H'adees' of the Messenger of Allaah (Saws) was perfect. In fact no Ummah in history has as successfully preserved the sayings of its Messenger as the Muslims have. The recording of H'adees' started during the life time of the Prophet (Saws). The Companions were allowed to note down all the sayings of the Messenger of Allaah (Saws), without distinction. 'Abdullah bin 'Amr (RA) narrates: "I used to note down each and everything I heard from the Messenger of Allaah (Saws), and liked to memorize it. The Quraiysh said to me: 'You write down everything you hear from the Messenger of Allaah (Saws).The Messenger of Allaah is a human being. He speaks both in anger and pleasure'. So I

² Jami At-Tirmiz'ee, H'adees' no.2656.

stopped writing. I told the Messenger of Allaah (Saws), about it. He replied: *'Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.'* (Ah'mad)

Considering the significance of H'adees' in Islamic thought, extreme care was taken by the Keepers of H'adees' to insure correct and accurate reporting. Each attempt to circulate fabricated H'adees' was foiled and it was virtually made impossible for a weak H'adees' to pass undetected. Tracing the authenticity of the connected chain of reporters (sanad), the students and Keepers of H'adees' classified the reported H'adees' as **sahih** (correct, authentic), **hasan** (fair/approved) and **da'if** (weak). In an effort to preserve H'adees' in its correct form and authenticity, Islamic scholars now proceeded to compile books of H'adees'. The six canonical books of H'adees' Sihah Sittah³ ranks as the centerpiece among the compilations. However even among the Sihah Sittah, the two most widely used books of H'adees' are Sah'eeh' Al-Bukhaari's and Muslim's Sah'eeh'.⁴

Beware!

Many unauthenticated and fabricated H'adees' are in circulation, in all kind of media, the reader is cautioned only to refer to Authentic H'adees', such as in Sihah Sittah.

The Sunnah has to be followed and obeyed. In Surah Al-Nisaa (4:80) Allaah says: *"He who obeys the Messenger has obeyed Allaah, but those who turn away-We have not sent you over them as guardian.* Related to following the Sunnah, the Messenger of Allaah (Saws) said,

"Beware of newly invented matters for every invented matter is an Innovation and every innovation is a going astray and every going astray is in Hellfire"⁵.

³ Compilations done by Bukhaari, Muslim, Tirmiz'ee, Nasaaee, Abu Daawood and Ibn Maajah.

⁴ English Translation of Sah'eeh' Muslim vol.7 pg. 527.

⁵ Al Nawawis Forty H'adees'

COMMONLY USED TERMS WITH REGARD TO THE AH'AADEES'

[TRADITIONS] OF THE PROPHET (SAWS)

- Sunan: Collection of H'adees' only containing legal traditions.
- Sunnah: Literally means legal ways, orders, acts of worship and statement etc., of the Prophet (Saws). That action which the Prophet (Saws) did or sanctioned. E.g.–Sunnat prayers are of two types: Sunnat Mu'akkidah and Sunnat Ghaiyr Mu'akkidah.
- Mustah'abb: means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for Prayer [Az'aan].
- As-Sunnat ut-Taqririyyah: The Prophet's (Saws) remaining silent on an Companion's explanation of his action amounts to his approval, as we know the Prophet's abstaining from disapproving anything said or done before him means his approval.

AH'AADEES': WAY TO RIGHTEOUS LIVING

- People from the time of Aadam (AS) onwards are as equal as the teeth of a comb. Arabs are not superior to non-Arabs, nor are Red skinned people better than Blacks. No superiority or virtue exists except in terms of Piety.
- He, who is a parasite to others, shall be condemned in the eyes of Allaah, the Almighty.
- When the Prophet Muh'ammad (Saws) was asked by 'Amr ibn 'Abasah what was meant by faith, he replied, 'Self-restraint and gentleness.' (Muslim).
- Greed and faith can never co-exist in the human heart. (Nasa'ee)

- Actions are judged by their intention and every man shall be judged accordingly. Thus he whose migration was for Allaah and His Messenger; his migration was for Allaah, and His Messenger; and for whose migration was to achieve some worldly benefit or to take some women in marriage, his migration was for that for which he migrated. (Bukhaari).
- Asked what reward there would be for a man who desired fame and compensation for having performed jihad, the Prophet (Saws) said, *'There is no reward for him.'* When asked the same question three times over, the Prophet (Saws) gave the same reply each time. Then he said, *'God accept those deed which were performed purely for His sake and which were meant to seek His pleasure.'* (Abu Daawood)
- God has imposed certain moral obligations, do not abrogate them; He has forbidden certain things, do not indulge in them; He has laid down certain limits, do not transgress them; He is silent on certain matters, do not knowingly argue over them. (Ad-Darqutni, on the authority of Abu S'a'labah)
- Fasting is like a shield. When one of you is observing a fast, neither should you indulge in indecent talk nor should you create an uproar. And if someone talks ill of you, or fights with you, you should just say, 'I am observing my fast.' (Bukhaari)
- Giving alms to the poor is a single good deed, but giving alms to a poor relative has the double virtue of giving alms and at the same time, treating one's own relative well. (Tirmiz'ee).
- God's blessings are for everyone, but a strong believer is better than a weak one. Wish for things which are beneficial to you, and in this, seek God's help. Do not lose heart. If you

are visited by misfortune, do not say, *'If I had done this or that, it could have been averted. 'Because it opens the door to Satan'.* (Ibn Maajah).

- Young man, (the Prophet said to 'Abdullah ibn al-'Abbas) hear some words of advice: *“Be mindful of God and God will protect you. Be mindful of God and you will find Him before you. If you seek help, seek Help of God. Know that if all the people were to gather together to give you the benefit of anything, it would be something that God had already prescribed for you, and that if they gathered together to harm you with anything, this would only be as God had already ordained.”* (Tirmiz'ee).
- On the Day of Judgment, from amongst all those destined for Hell, a particular man, the richest man in the world, will be brought forth and cast into Hell for a moment. Then he will be taken out and will be asked, ‘O son of Adam, have you ever known the good things of life? Have you ever seen comfortable days?’ And he will reply, ‘By God, O Lord, never.’ Then from amongst all those destined for Paradise, one who has suffered the most in the world will be brought forth and will be allowed to enter Paradise for a moment. Then he will be taken out and asked, ‘O son of Adam, have you ever seen suffering? Have you ever experienced hardship in your life?’ He will reply, ‘By God, no, I have never suffered, I have never undergone hardship.’ (Muslim, on the authority of Anas ibn Malik) (That is, just one moment in hell would suffice to make an evil person forget all the enjoyment he may have had in life, while the mere sight of Paradise would be enough to make a righteous man forget all the suffering he may have experienced in the life of this world)
- *‘A man who has as much as an iota of arrogance in his heart will not enter Paradise.’* Hearing those words of the Prophet (Saws), a man asked, ‘What if a man likes to dress in good clothes and wear good shoes?’ The Prophet (Saws) said, *‘God himself possesses*

elegance. And He likes elegance. This has nothing to do with arrogance. A man is arrogant when he refuses to accept the truth, and considers others to be inferior.’ (Muslim)

- The heart becomes rusted, like iron in water.’ When asked how to banish this corrosion, the Prophet (Saws) replied *‘Remember death frequently and recite the Qur’an.’ (Nasaabee)*
- Wise is he who controls his desires and prepares for the life which starts after death. And cast down is he who lives for the love of this world and has false expectations from God. (Tirmiz’ee).
- On the Day of Judgment the rightful will be given their due. So much so that a goat with horns will be avenged for the goat without horns. (Muslim). (That is, a person who is as insignificant as a goat without horns will also receive his due on that day).
- On the Day of Judgment, no step shall a man stir until he has answered questions on five aspects of his worldly existence: his life and how he spent it; his knowledge and what use he has made of it; his wealth, how he acquired it, and how he has spent it; and his body and how he has utilized it. (Tirmiz’ee).
- The man who enters Paradise will live in eternal blessedness. He will never be needy. Neither will his clothes wear out, nor will he lose his youth. Paradise has everything—things which have never been seen or heard of, and which are quite beyond human imagination. (Muslim).
- A man thus addressed the Prophet (Saws): *‘O Messenger of God, who rightfully deserves the best treatment from me?’ ‘Your mother,’ the Prophet replied, ‘Then who?’ the man asked again, ‘Your mother.’ Replied the Prophet. ‘Then who?’ asked the man once again. ‘Your mother,’ said the Prophet. The man asked once more, ‘then who?’ ‘Your father.’ Said the noble Prophet (Saws). (Bukhaari).*

- The Prophet (Saws) once exclaimed, *'Shame on him! Shame on him! Shame on him!'* When asked who the man in question was, the Prophet (Saws) replied, *'He is the one who had both or one of his parents with him in their old age, yet he failed to enter paradise.'* (Muslim).
- He, who satiates himself, while his immediate neighbors go hungry, is not a true believer. (Ah'mad ibn Hanbal).
- Asmaa bint Abu Bakr related how her foster mother, a believer in polytheism (shirk), had come to her during the period of the treaty of Al-Hudaiybiyah. Concerned that her foster mother was a polytheist, she addressed the Prophet (Saws), "O Messenger of God, my idolatrous (mushrik) mother has come to me and she wants something from me. Should I give it to her?" "Yes. Treat her well;" replied the Prophet (Saws). (Bukhaari and Muslim).
- A man who has two wives, but does not give them equal treatment, will find half his body lost on the Day of Judgment. (Tirmiz'ee).
- When a man dies, nothing lives on after him, except for three things: sadaqah jariyah (continuing charity), knowledge which can benefit others, or virtuous offspring who will pray for him. (Muslim). (That is, his charity, the benefit of which continues even after the donor has passed away, such as the building of a bridge or a hospital, or the digging of a well.)
- A believer should never loathe a believing wife. If one quality in her does not find favor with her husband, some other quality will be to his liking. (Muslim).
- The Prophet (Saws) once exclaimed, *'By God, he is not a believer! By God, he is not a believer! By God, he is not a believer!'* The people asked, *'O Messenger of God, who?'*

'The man whose excesses prevent his neighbor from living in peace,' replied the noble Prophet (Saws). (Bukhaari).

- When the Prophet (Saws) was asked which form of Islam was better, he replied, *'To feed the people and extend greetings of peace to them- be they of your acquaintance or not.'* (Bukhaari).
- On the Day of Judgment, God will say, 'O son of Adam, I was sick, but you did not visit Me.' The man will reply, 'O my Lord! How could I visit You – the Lord of the whole universe?' God will say, 'Did you not know that such and such a man had fallen ill?' Yet you did not visit him. Did you not know that had you gone there to visit him you would have found Me there with him?' (Muslim).
- The best gift from a father to his child is education and upbringing. (Tirmiz'ee)
- According to 'Abdullah ibn al-'Abbas, the Prophet (Saws) cursed those men who try to resemble women and women who try to resemble men. (Abu Daawood).
- On the Day of Judgment, what will weigh most heavily in favor of the believer will be his good morals. God abhors those who indulge in shameless talk and use indecent language. (Tirmiz'ee.).
- Save yourself from envy, for envy eats up virtue as fire eats up wood. (Abu Daawood).
- It is not proper for a man to keep away from his brother for more than three days, and then when they meet to turn their faces away from each other. The better of the two is the one who greets the other first. (Muslim).
- Avoid falling under suspicion. For suspicion does the worst damage. Do not inquire into the lives of others. Do not pry. Do not exaggerate what others say. Bear each other no

malice, and do not hurt each other's interests. And, by being brothers to each other become the servants of God. (Muslim).

- It is not just for a man to sell his merchandise without disclosing its defects. It is proper for the vendor to tell the buyer of any defects of which he is aware. (Ah'mad ibn Hanbal).
- Pay the laborer his wages even before his sweat dries up. (Ibn Maajah).
- If a man commits something to your care, be sure to return it to him. Never betray anyone's trust, not even if the person concerned has failed to stand by his commitments to you. (Tirmiz'ee).
- Save yourself from the curse of an oppressed person, who seeks his rights from God, for God never denies the righteous their rights. (Baiyhaqee).
- Whenever a believer is stricken with any hardship, or pain, or anxiety, or sorrow, or harm, or distress – even if it be a thorn has hurt him – Allaah redeems thereby some of his failings. (Bukhaari).
- According to Abu Huraiyrah (RA), the Prophet (Saws) once asked his listeners if they knew what slander was, to which they replied that God and His Messenger knew better. The Prophet (Saws) then explained that slander meant speaking of one's brother in a manner that was hurtful to him. He was then, asked, 'what if one's brother was actually at fault. The Prophet (Saws) replied that, if he was at fault, then what was said against him was just backbiting, and if he was not, it was calumny. (Muslim).
- On the Day of Judgment, you will discover the worst man to be the one who had two faces. (Bukhaari).

- There are four characteristics which together make a person a complete hypocrite. The taint of hypocrisy will attach to the trustee who breaks his trust, to the speaker who tells untruths, to the maker of promises who fails to keep them and to the man who uses foul language when in disagreement with others. This taint will remain unless the wrongdoer mends his ways. (Bukhaari and Muslim).
- Do not rejoice in the misfortunes of your brother. For God may show him compassion, but create difficulties for you. (Tirmiz'ee).
- The most perfect of believers, in point of faith, is he who is the best in manners. (Abu Daawood)
- None of you (truly) believes, until he wishes for his brother what he wishes for himself. (Bukhaari).
- The Prophet (Saws) said, 'Whenever one of the faithful invokes blessings which involve no sin or the breaking up of a relationship, God is certain to grant one of three things. Either He gives the supplicant His blessings in this world, or He keeps them for him the world hereafter, or He saves him from some misfortune.' His listener then said, 'Now we shall invoke God's blessings even more.' 'God's blessings are boundless,' replied the Prophet (Saws). (Ah'mad ibn Hanbal).
- God extends His hand at night so that He may accept the repentance of those who indulge in wickedness during the day. God extends His hand during the day so that He may accept the repentance of those who indulge in wickedness at night. This will continue till the sun rises in the west. (Muslim).
- Paradise is nearer to any of you than the strap of his shoe, and so is the (Hell) Fire."

- "There is nothing heavier in the scales than good character."
- Abu Huraiyrah reported that the Messenger of Allaah, (Saws), said, *"Anyone who calls people to guidance has the same reward as that received by those who follow it, without that decreasing their reward in any way. Anyone who calls people to misguidance, is attributed with wrong actions the same as those who follow it, without that decreasing their wrong actions in any way."* (Muslim)
- .Abu Huraiyrah reported that the Messenger of Allaah, (Saws), said, "It is better for one of you to take a rope and carry firewood on his back than for him to go to a man to beg from him who then gives to him or refuses to." (Agreed upon)
- Anas reported that the Messenger of Allaah, (Saws), said, *"Anyone who desires the expansion of his provision or to have the best of his life prolonged, should maintain ties of kinship (blood-relationships)."* (Agreed upon)
- Abu Huraiyrah reported that the Messenger of Allaah, (Saws), said, *"Anyone who believes in Allaah and the Last Day should not harm his neighbor. Anyone who believes in Allaah and the Last Day should honor his guest. Anyone who believes in Allaah and the Last Day should speak well or be silent."* (Agreed upon)
- The Prophet, (Saws), said, "Whoever has done an injustice to his brother with regard to his honor or anything else should seek to be absolved by him before the day when there will be neither dinar nor dirham. If he has right actions, they will be taken from him to counterbalance the injustice he did, and if he does not have any good actions, some of the bad actions of his friend will be taken and he will be made to carry them." (Bukhaari)
- The Messenger of Allaah, (Saws), said, "All of my community will enter Jannah except those who refuse." He was asked, "Who are those who refuse, Messenger of Allaah?" He

said, "Those who obey me will enter Jannah and those who disobey (disregard my Sunnah) me refuse." (Bukhaari)

- 'Ali ibn Abi Taalib said, *"I memorized from the Messenger of Allaah, (Saws): 'Abandon anything that gives you doubt for what gives you no doubt. Truthfulness is peace of mind and lying is doubt.'"* (Tirmiz'ee)
- The Messenger of Allaah, (Saws), said, "This world is the prison of the believer and the paradise of the unbeliever." (Muslim)
- Abu Huraiyrah reported that the Messenger of Allaah, (Saws), said, "The Fire is surrounded by indulgence (pleasures) of appetites and Jannah is surrounded by things people dislike." (Agreed upon)
- The Prophet, (Saws), said, "A man follows the religion of his close friend, so each of you should be very careful about whom he takes as a close friend." (Abu Daawood)
- Sahl ibn Saa'd reported that the Messenger of Allaah, (Saws), said, "Anyone who safeguards for My sake what is between his jaws and what is between his legs, I will safeguard Jannah (Paradise) for him." (Agreed upon)
- An-Nu'maan ibn Bashir reported that the Messenger of Allaah, (Saws), said, "The metaphor of the believers in their mutual love, mercy and affection is that of the body. When one limb of it (the body) complains, the rest of the body collapses with sleeplessness and fever." (Agreed upon)
- Abu Huraiyrah reported that the Messenger of Allaah, (Saws), said, "The strong man is not the one who throws people in wrestling. The strong man is the one who has control of himself when he is angry." (Agreed upon)

- The Messenger of Allaah (Saws) said, *‘The best among you are those who have the best manners.’* (Bukhaari and Muslim)
- The Prophet (Saws) said, “Righteousness is goodness of character; and wickedness is that wavers in your soul and you hate that people know about it.”(Muslim)
- The Messenger of Allaah (Saws) said, *“Always mention the destroyer of pleasures. “He means “Death”.* (Tirmiz’ee)
- The Messenger of Allaah (Saws) said, “Charity does not reduce money. Allaah (SWT) increases the dignity of the servant who forgives. Allaah (SWT) raises the status of one who humbles himself in His Cause.”(Muslim)
- The Messenger of Allaah (Saws) said, “The needy person is not the person who is turned back by a date or two or a morsel or two. The needy person is the one who refrains from asking people [despite his need].”(Muslim)
- The Prophet (Saws) said, *“The upper hand is better than the lower hand; the upper is the one that gives, the lower hand is the one that begs.”* (Bukhaari and Muslim)
- The Messenger of Allaah (Saws) said, *“Allaah does not look at your bodies and your shape, He looks at your hearts.”*(Muslim)
- The Messenger of Allaah (Saws) related from his Lord the Exalted saying, “Allaah has written what good deeds and evil deeds are and made them clear. He who intends to perform a good deed, then fails to perform it, Allaah will write it with Him as a full good deed. If he intends to perform it, and does perform it, Allaah will write it with Him as ten good deeds, up to seven hundred times, upto numerous times. If he intends to commit a bad deed, and refrains from committing it, Allaah will write it with Him as a full good

deed; and if he intends to commit it, and does commit it, Allaah will write it as one bad deed.”(Bukhaari and Muslim)

- The Messenger of Allaah (Saws) said, *“Real wealth is not abundance of money; real wealth is the richness of the soul.”*(Al Bukhaari and Muslim)
- The Messenger of Allaah (Saws) said, “Two hungry wolves let loose in a flock of sheep are not more harmful to it than a person’s greed for money and social distinction are harmful to his religion.”(Tirmiz’ee)
- The Messenger of Allaah said, “The dead is followed (in the funeral) by three things: his family, his property, and his deeds. Two of them come back: his family and his property, and his deeds remain with him.”(Bukhaari and Muslim)
- The Messenger of Allaah (Saws) said, “The value of worldly life compared to the Hereafter is like what one of you gets when he dips his finger in the sea; see what it carries.”(Muslim)
- The Prophet (Saws) said, “The person with the slightest torture in Hellfire is one under whose feet are placed two embers from which his brain would boil. He would think that he is the most severely tortured person, but he is the least tortured one.”(Bukhaari and Muslim)
- The Messenger of Allaah (Saws) said, *“A believer will remain in the sphere of hope and faith as long as he does not shed blood unlawfully.”*(Bukhaari)
- The Prophet (Saws) said, *“Every person will be brought back to life [on the Day of Judgment] in the condition he was in when he died.”*(Muslim).

- The Messenger of Allaah (Saws) said, “Aim well and go straight; but know that no one achieves salvation with his own deeds. “He was asked, “Not even you O Messenger of Allaah? “He answered, “Not even me, unless Allaah covers me with His mercy and grace.”(Muslim)
- Al-H’aakim reported that the Prophet (Saws) said, “Faith wears out in the heart of any one of you just as clothes wear out, so ask Allaah to renew the faith in your hearts.”(Al-Mustadrak)
- The Messenger of Allaah said, “Allaah said, ‘I created my servants Hunafa (monotheist) but the devils came to them and deviated them from their religion, prohibiting what I allowed.”(Muslim)
- “The Messenger of Allaah (Saws) said, *“whoever kills himself with something in this world will be punished with it on the day of Resurrection”* (Bukhaari)
- Allaah’s Messenger (Saws) said, *“Every intoxicant is forbidden”* (Muslim)
- The Messenger of Allaah (Saws) said, *“Look upon one who is below you in status and do not look upon one who is above you in status. In this way you will not look down upon the grace that Allaah has bestowed upon you.”* (Bukhaari and Muslim)
- The Messenger of Allaah (Saws) said, “None of you should pray for his own death because if he is a good person, it is possible that he might add to his virtuous deeds, and if he not a good person he might get a chance to rectify his evil past.” (Bukhaari and Muslim).
- The Messenger of Allaah (Saws) said, “Allaah has made it obligatory to adopt a benevolent attitude towards everything. If you have to kill any animal kill it in the kindest way. When you have to slaughter an animal you have to make it less painful for the animal you

slaughter. Every one of you must get his knife sharpened to reduce the suffering of the animal to be slaughter.” (Muslim).

- Abdullah ibn Masood (RA) related *“We were with the Prophet(Saws), when a man got up and went, whereupon another man immediately started to involve himself in backbiting about him .The Prophet(Saws)said, ‘Clean the bits of meat from between your teeth!’ . He said: what should I clean from between my teeth? I haven ’t eaten any meat! He (Saws) said, ‘You have eaten the flesh of your brother!’ ”* (T’awbaraawnee)
- The Messenger (Saws) said, *“Verily the Jews split into seventy-one sects, and the Christians split into seventy- two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in fire except one sect.”* The Companions said, “Who are the saved sect O Messenger of Allaah?” He said *“The sect that is upon what my Companions and I are upon.”* (Ibn Maajah and Musnad Ibn Hanbal)

This special collection of authentic H’adees’s is like a minute drop in the vast ocean. The purpose of inclusion of these H’adees’s in this chapter is to make the reader understand the practical aspect of Qur-aan as exemplified by our Prophet (Saws).As the reader understands and ponders on each H’adees’s, the message of righteous living in Islam becomes very clear and gradually the focus in life begins to shift from worldly pursuits to good human behavior.⁶

⁶ For further in depth study, can refer the books on H’adees’s and their commentaries.

However gaining knowledge of H'adees's is not enough, a study of the life of our Prophet (Saws) is equally essential⁷ and love of Allaah's Messenger (Saws) is a part of our faith. The Prophet (Saws) said, *"None of you has Faith unless I am dearer to him than his father and his sons and all mankind."*

The best and a simple method to achieve the love of Allaah's Messenger (Saws) is to continuously ask Allaah (SWT) to confer His peace and blessing upon the Prophet (Saws). **How do we ask Allaah (SWT) to confer His peace and blessings upon the**

Prophet (Saws)? This can be done by memorizing and reading the basic and simple Darood e Ibraawheem. Almighty Allaah says: *"Surely Allaah and His Angels send blessings on the Holy Prophet (Saws)."*⁸ *"O you who believe! Send Blessings (Durood) and Salutations (Salaams) on the Prophet with worthy Salutation".(33:56)* Hazrat Abdullah Ibn Mas'ud(RA) narrates that the Holy Prophet(Saws)said, *"On the day of Qiyamah, the closets to me from among the people will be those who have read the most amount of Durood"*(Tirmiz'ee)

Darood e Ibraawheem should be read every day. Read at least one Tasbeeh [100 times] every day in the morning and evening [after A'sr prayer]

In case of time constraint can be read once a day. If that is also not possible then at least on **Friday it SHOULD be read.** But must try to read as much Darood e Ibraawheem as possible to get ample reward in this world and The Hereafter.

⁷ Refer , 'The Sealed Nectar

⁸ Durood e Ibrahim is a way of showing respect to the Prophet. Allaah and His angels honor and bless the Prophet as the greatest of men. We are asked to honor and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allaah's mercy and the highest inner life. The Holy Quran-Abdullah Yusuf Ali (pg1125).

DAROOD-E-IBBRAAWHEEM

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ - اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

- ◆ *Allaawhumma Sawlli a'laa Muh'ammadin wa a'laa Aali Muh'ammadin kamaa Sawllaiyta a'laa Ibbraawheema wa a'laa Aali Ibbraaheema innaka h'ameedum majeedd. Allaawhumma baarik a'laa Muh'ammadin wa a'laa Aali Muh'ammadin kamaa baarawkta a'laa Ibbraawheema wa a'laa Aali Ibbraawheem innaka h'ameedum majeedd.*
- ❖ Allaah! Shower blessings upon Muhammad (Saws) and on the family of Muhammad (Saws) as you showered blessings upon Ibbraawheem (AS) and on the family of Ibbraawheem (AS)...Surely, You are the Praiseworthy, Glorious. O Allaah! Bestow favors upon Muhammad (Saws) and on the family of Muhammad (Saws) as You bestowed favours on Ibbraawheem (AS) and on the family of Ibbraawheem (AS)...Surely, You are the Praiseworthy, Glorious).

VIRTUES OF RECITING DAROOD SHAREEF

- The Darood **MUST** be recited with utmost sincerity and respect.
- Allaah showers ten blessings on the man who recites a Darood.

- When a prayer is made to Allaah it is never accepted unless praise of Allaah Ta-a'alaah and Darood e Ibbraawheem on the Holy Prophet (Saws) is first of all recited.
- The Holy Prophet (Saws) said that he himself recites blessings on one who recites Darood on him.
- Recite Darood e Ibbraawheem in countless numbers, on Friday, as it is presented to the Holy Prophet (Saws). *"I pray for all those who recite Darood on me"*, said the Holy Prophet (Saws). Wherever you are, from any quarter of the world, you must recite Darood as it reaches the Holy Prophet (Saws). *So the recitation of Darood e Ibbraawheem is in perfect obedience to the command of Allaah (SWT) and to the teachings of Prophet (Saws).*

May Allaah (SWT) help us preserve the H'adees's as well as act by them, and diffuse the light of Sunnah far and wide with His acceptance. Ameen. !!

O' Allaah: Soothe burning hearts with the coolness of faith!












APTER 5

Zuhr (The Noon)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“Recite, what has been revealed to you of the book and establish prayer. Indeed, prayer prohibits immortality and wrongdoing, and the remembrance of Allaah is greater. And Allaah knows that which you do” (29:45)

After Salaatul Chaasht, it is time to start work till noon, when we take another short break to recharge our souls with an extra boost of energy while praying the midday prayer (Zuhr), after which it is usually time for lunch. The forenoon is the best part of the day. The growing sun and the fresh environment energizes and enlivens our body. The mind and body are most active and alert during this part of the day. So we should accomplish most of our tasks in this part of the day whether we are in the workplace, or schools, or colleges or for that matter in the house. Facing all forms of hardship and tackling with the most difficult situations is easy

when we put our trust in Allaah (SWT). Even Prophet Muh'ammad (Saws) invoked Allaah (SWT) in times of distress and was thankful to Allaah (SWT) in all times.

Glorifying Allaah (SWT) we reach our workplace, and are now well prepared to face a hard day ahead. The best amongst us are those who in all conditions whether good or bad do not fail to remember Allaah's ordainment for us as well as follow the Sunnah of the Prophet in right earnest.

WHAT YOU SHOULD DO IN SUCH SITUATIONS

Put your trust in Allaah and recite the concerned invocation for the particular situation given below:

WHEN ALIGHTING ON THE DESTINATION

﴿رَبِّ أَنْزِلْنِي مُنْزَلًا مُبْرَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ﴾

◆ *Rawbbi anzilnee munzalam mubaarawkanv wa-Anta khaw-ey-rul munzileen. (Surah Mu'minoon 23:29)*

❖ Allaah make my arrival over here rewarding, for Thou art the best host and care-taker

Pause

It is possible that a man can possess all the luxuries of this world, but he will not find anything sweeter than the remembrance of Allaah.

WHEN BEGINNING ANY WORK

بِسْمِ اللَّهِ

Bismillaah

Begin in the name of Allaah

WHEN INTENDING TO DO ANY WORK

إِنْ شَاءَ اللَّهُ	<i>In Shaa Allaawh</i>	If Allaah wills
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WHEN ONE WANTS TO PRAISE SOMEONE

مَا شَاءَ اللَّهُ	<i>Maa Shaa Allaawh</i>	Just as Allaah wished.
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WHEN HEARD A GOOD NEWS

سُبْحَانَ اللَّهِ	<i>Subb-h'aanallaawh</i>	Glorified is Allaah
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WHEN SEEING OFF SOMEONE

فِي أَمَانِ اللَّهِ	<i>Fee amaaniil Laah</i>	In the protection of Allaah.
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WHEN MAKING FRIENDS WITH A MUSLIM BROTHER

إِنِّي أُحِبُّكَ فِي اللَّهِ

◆ *Innee uh'ibbuka fil Laah (Abu Daawood)*

❖ I love you (only) for the sake of Allaah.

AND THE MUSLIM BROTHER SHOULD REPLY

أَحَبُّكَ الَّذِي أَحَبَّبْتَنِي لَهُ

Pause and Reflect

In the Qur'an, Allaah says: "When My servants ask about Me, I am indeed close to them. I listen to the prayer of every supplicant, when he calls on Me. Let them also, with a will, listen to My call, and believe in Me, so that they may walk in the right way" (Qur'an 2:186).

◆ *A-h'abbakal laz'ee ah'-babb-tanee lah (Abu Daawood)*

❖ May He for Whose sake you love me, love you.

WHEN SITTING IN AN ASSEMBLY OR A MEETING

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ - إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ -

◆ *Rawbbig firlee watubb a'laiy. Innaka Antat tauwaabul gawfoor. (Ibn Maajah)*

❖ My Lord, forgive me and accept my repentance, You are the Ever-Relenting, the All-Forgiving.

When One leaves any meeting place or an assembly

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

◆ *Subb-h'aanakal Laaw humma wabih'amdika ash-hadu al laa ilaaha illaa Anta astag'firuka wa atoobu ilaiyk. (Nasaaee)*

❖ Glory is to You, O Allaah, and praise is to You. I bear witness that there is none worthy of worship but You. I seek your forgiveness and repent to You

WHEN HAVING NERVOUSNESS AND ANXIETY [GHABRAAHAT]

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ط لَا يَذْكُرِ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ﴾ -

◆ *Al laz'eena aamanoo wa tat't'-ma-innu quloobuhum bi-z'ikril-Laah. Alaa biz'ikril-Laahi tat't'-ma-innul quloobb. (Surah Ar-Rawd 13:28)*

❖ Those who believed (in the oneness of Allaah-Islamic Monotheism), and whose hearts find rest in the remembrance of Allaah, verily, in the remembrance of Allaah do hearts find rest.

WHEN YOU HAVE INSULTED SOMEONE (ESPECIALLY A BELIEVER)

اللَّهُمَّ فَأَيُّمُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ

- ◆ *Allaawhumma fa-aiy-yumaa Mu''minin sa-babb-tuhoo fajj-a'l z'aalika lahoo qurbatan ilaiyka yaumal Qiyaamah.* (Bukhaari)
- ❖ Allaah, whomever of the believers I have abused, give him the reward of a sacrificial slaughter for it on the Day of Resurrection.

WHEN THE BOSS IS ANGRY (TO FINISH HIS ANGER) RECITE TO YOURSELF.

﴿فَإِنْ أَمِنُوا بِمِثْلِ مَا أَمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَاهُمْ فِي شِقَاقٍ ۗ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

- ◆ *Fa-in aamanoo bi-mis'-li maa aamantum bihee faqaw-dih-tadau. Wa-in tawallau fa-innamaa hum fee shiqaawqq. Fasayak-fee-ka-hu-mul-Laawh. Wa Huwas Samee-u'l A'leem.* ([Surah Baqawrawh 2:137](#))
- ❖ So if they believe in the like of that which you believe then you are rightly guided; but if they turn away, then they are only in opposition. So Allaah will suffice for you against them. And He is the All-Hearer, the All-Knower.

WHEN THINGS ARE IN ONE'S FAVOUR

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

◆ *Alh'amdulil Laahil laz'ee bi-nia'-matihee ta-tim-mus* saawlih'aat. (Ibn Maaajah)*

❖ All praise is due to Allaah with whose grace all good works come to completion.

WHEN A FIRE BREAKS OUT

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

◆ *Allaawhu Akbar Allaawhu Akbar Allaawhu Akbar (H'isn-e- H'aseen)*

❖ Allaah is Most Great...Allaah is Most Great...Allaah is Most Great.

WHEN AN EVIL THOUGHT COMES TO MIND

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ - أَمَنْتُ بِاللَّهِ وَرُسُلِهِ

◆ *A-o'oz'ubillaahi minash shaiytaaw-nir rawjeem. Aamantu bil Laahi wa Rusulih.(Muslim)*

❖ I seek refuge in Allaah from Satan, the Outcast; I have faith in Allaah and in his messengers.

WHEN IN TROUBLE OR IN DIFFICULTY

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

◆ *Yaa h'aiyyu yaa qaw-ey-yoomu birawh'matika astagees'. (Tirmiz'ee)*

❖ O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs.

WHEN (IF NEEDED) GOING TO THE COURT AND WANT THE VERDICT IN YOUR FAVOR

Before going to the court recite this invocation seven times .Then after reaching court before facing the judge recite the same supplication three times. (Surah Al- Qawsaws, 28:70)

﴿لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

- ◆ *Lahul h'umdu fil oolaa wal Aakhirawti walahul h'ukmu wa ilaiyhi turja-o'oon.*
- ❖ His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

WHEN ENTERING THE MARKET

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ - وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ -

- ◆ *Laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo lahul mulku walahul h'umdu yuh'yee wa yumeetu wa-Huwa h'aiyyul laa yamootu biyadihil khaw-eyr. Wa-Huwa a'laa kulli shaiy'in qawdeer. (Tirmiz'ee)*
- ❖ None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is living and does not die. In His Hand is all good, and He is Able to do all things

WHEN SOMEONE LENDS YOU MONEY (UPON RECEIPT OF THE LOAN)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ - إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ وَالْأَدَاءُ

- ◆ *Baarawkallaawhu laka fee ahlika wa maalik. Innamaa jazaa-us salafil h'umdu wal adaa-a''*
(*Nasaaee*)
- ❖ May Allaah bless you in your family and your wealth, surely the reward for a loan is praise and returning (what was borrowed).

INVOCATION AGAINST EVIL PORTENT (FOREWARNING)

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا ظَيْرَ إِلَّا ظَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

- ◆ *Allaawhumma laa khaw-ey-raw illaa khaw-ey-ruka walaa taw-ey-raw illaa taw-ey-ruka walaa ilaaha gaw-ey-ruk.* (*Ah'mad*)
- ❖ O Allaah there is no portent other than Your portent, no goodness other than Your goodness, and none worthy of worship other than You.

WHEN PLACING CHILDREN UNDER ALLAAH'S PROTECTION

أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

- ◆ *U-e'e-z'u kumaa bikalimaatil Laahit taammati min kulli shaiytaawniv wa haammatinv wamin kulli a'iyinil laammah.* (*Bukhaari*)
- ❖ I seek protection for you in the Perfect Words of Allaah from every devil and every beast, and from every envious blameworthy eye.

FOR SUCCESS IN EXAMS OR IN AN INTERVIEW (Read this invocation 99 times before going)

يَا رَبَّ الْعَالَمِينَ - إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَنَصْرِكَ وَنُورِكَ وَبَرَكَاتِكَ

- ◆ *Yaa Rawbbal A'alameen. Innee as-aluka khaw-eyraw haaz'al yauma wa nas*rika wa noorika wa-ba-raw-ka-tik.*
- ❖ O Lord of the Worlds! Verily I ask You for good on this day and Your Help and Your Light and Your Blessing.

TO REDUCE STRESS DURING EXAMS OR DURING AN INTERVIEW.

﴿قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ﴾

- ◆ *Qulil Laahu yunaj-jeekum minhaa wamin kulli karbin s'umma antum tushrikoon. (Surah Ana'am 6:64)*
- ❖ Say (O Muh'ammad [Saws]) Allaah rescues you from this and from all (other) distresses, and yet you worship others besides Allaah.

SALAATUL TASBEEH

At this time of forenoon, we can also perform Nafl Salaah. One of the Nafl Salaah which we can perform at this hour is Salaatul Tasbeeh .Our beloved Prophet (Saws) had taught this Nafl prayer to his Uncle, H'azrat Abbas (RA) and told him; “ *He who performs this prayer will have his past and future sins forgiven This Nafl prayer provides limitless benefits both in the material and spiritual life*”

The Holy Prophet (Saws) 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, Allaah 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 Tirmiz’ee).

This salaah (Namaaz) has four rakaat and is performed in any permitted time. It can be performed in any part of the day and night, keeping in mind the forbidden times for performing Salaah (Namaaz). But is preferred to perform it before Zuhr (Fatawa Alamgeeri)

Ibn al Mubarak says: “The Tasbeeh prayer is a greatly desired act and it is desirable that one should punctually observe it and never neglect it”.

MANNER OF PERFORMING SALATUL TASBEEH

THE TASBEEH TO BE READ IN SALATUL TASBEEH.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ-

Subb-h’aanal Laawhi wal h’umdu lil Laahi walaa ilaaha illal Laawhu wal Laawhu Akbar.

One has to recite above Tasbeeh 300 times in Four rakaat with the following method.

METHOD:

After performing the ablution completely and perfectly Stand facing the Qiblah, make the intention (Neeyat) in the heart (not verbally aloud) for the prayer, (in the language or dialect

you know best). Say the intention as: *For Allaah(SWT), I determine to perform four rakaats of nafl Salaatul Tasbeeh, my face towards Ka'abah Shareef.*

1) In the first rakaat saying the Takbeer raise hands, the palms touching the earlobes (for men) and raised up to the shoulders (for women). Then fold hands on the navel (for men) and chest (for women). **Now, after reading Sanaa "Subb-h'aanakallaaw humma..." read the above tasbeeh 15 times.**

2) Now recite "A-o'oz'ubillaah...", **then** "Bismillaah...", **then** read Surah Faatih'ah and a Surah or minimum of three small Ayats **then read the tasbeeh 10 times again.**

3) Go to Rukoo' saying Takbeer (Allaawhu Akbar), after reciting "Subb-h'aana Rawbbiyal a'z*eem" minimum of three times **read the tasbeeh 10 times in Rukoo'.**

4) Saying "Sami- a'l laawhu liman h'amidah. Rawbbanaa wa lakal h'umdd" get up from Rukoo' to Qiyam position. **Now read the tasbeeh 10 times.**

5) Go to Sajdah saying Takbeer and after reciting "Subb-h'aana Rawb-biyal aa'laa" minimum of three times **read the tasbeeh 10 times in Sajdah.**

6) Now get up after first Sajdah, go to Jalsaa (sitting position) saying Takbeer. Sitting in Jalsaa **read tasbeeh 10 times.**

7) Go to Sajdah again saying Takbeer and after reciting "Subb-h'aana Rawb-biyal aa'la" minimum of three times **read the tasbeeh 10 times in Sajdah again.**

8) Get up to begin 2nd rakat saying Takbeer Do second rakat in the same way, but before reading "Bismillaah...", and Surah Faatih'ah, **read the tasbeeh 15 times.** Follow the rest as you did in first rakaat.

9) After second Sajdah of Second rakaat sit in Qaidah Oolaa (first sitting) read Tashahhud then get up for 3rd rakaat without saying Salaam.

10) Begin third Rakaat, just like the first Rakaat, except that while saying the Takbeer do not raise your hands. Instead, saying Takbeer, fold your hands on the navel (for men) and chest (for women) and begin

with Sanaa "*Subb-h'aanakallaaw humma* ", read the above tasbeeh 15 times. Follow the rest as you did in first rakaat until you sit for Qaidah Aakhirah (last sitting) after second sajdah of fourth rakaat.

11) In Qaidah Aakhirah read the final Tashahhud (At-Tah'eeyaat), Darood, Duaa e Mazkoora and finish Salaah with Salaam. Then your personal supplication which can be in your own language.

IMPORTANT NOTE

- 1) Do not count loudly. It will break Salaah
- 2) If missed a count then make it up in the next posture.

For example if forgot to recite Tasbeeh after Surah in Qiyam. Then you may recite Tasbeeh 20 times instead of 10 in Rukoo' after "*Subb-h'aana Rawbbiyal a'z*eam*". Missed Tasbeeh cannot be recited in Qiyam after Rukoo' and Jalsaa between Sajdah. If you missed the Tasbeeh in Rukoo' then recite 20 times in the first Sajdah instead of the Qiyam after Rukoo'. Similarly if missed the Tasbeeh in first Sajdah then do not make it up in Jalsaa. Instead recite missed

Virtues of Nafl (voluntary)

Prayers

There are many great virtues attached to voluntary prayers.

The Prophet (Saws) said: "*The best thing in which Allaah listens to His worshippers are two units that he prays, for indeed good is showered over his head as long as he is in his prayers.* (Tirmiz'ee).

When a Companion asked the Prophet (Saws) for his companionship in Paradise, the Prophet (Saws) said: "*Help me to help you by performing a lot of prostrations*".

tasbeeh in the second Sajdah. If Tasbeeh has been missed in last sajdah of second or fourth rakaat then you can recite the missed ones before Tashahhud in Qaidah.

3) If you miss a wajib in Salaah and have to do Sajdah Sahw. You dont have to recite Tasbeeh in Sajdah Sahw, since the 300 count has been established. But if you had missed Tasbeeh in any of the postures (Wajib actions) and remember it, then you may recite the missed Tasbeeh in Sajdah Sahw.

4) It is preferable to recite after Surah Faatih'ah Surah At Takaas*ur (No.102) in the first rakaat, Surah Al A'sr(No.103) in the second rakaat, Surah Al Kaafiroon (No.109) in the third and Surah Al Ikhlaas (No.112) in the fourth rakaat. If one does not remember these surah they can recite the ones they prefer.

SALAATUL H'AAJAT (WHEN WANTING HELP FROM ALLAAH).

Another important Nafl prayer which can be performed at this time is Salaatul H'aaajat. In case of difficulty, illness or any kind of necessity this prayer is performed. This is a two rakaat Nafl prayer. The beloved Prophet (Saws) had taught this to a blind person who, as soon as he performed it, regained his eyesight. (Tirmizi)

MANNER OF PERFORMING SALAATUL H'AAJAT

1) After performing the ablution (Wazoo) for prayer completely and perfectly, stand facing kiblah, make intention for the prayer in the heart (not verbally aloud) in the language or dialect you know best. Say the Intention as: *For Allaah (SWT), I determine to perform two rakaats of nafl Salaatul H'aaajat, my face towards Ka'abah Shareef.*

2) Now begin the Salaah .In both the rakaat, after reciting Surah Al- Faatih'ah, recite any other Surah which you have memorized from the Qur-aan completing the rakaat with Rukoo' and Sajdah and Qaidah Aakhirah.

3) In Qaidah Aakhirah sit and recite Tashahhud (At-Tah'eeyaat) and complete with Darood-e-Ibbraawheem, Duaa e Mazkoora and Tasleem(Salaam). **Then this supplication is recited:**

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ-سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ-وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ-أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ

مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ آثِمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا

غَفَرْتَهُ وَلَا هَبًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ-

◆ *Laa ilaaha illal Laawhul H'aleemul Kareem. Subb-h'aanal Laawhi Rawb-bil A'rshil A'z'eem. Wal h'umdu-lil-Laahi Rawb-bil A'alameen. As-aluka moojibaati rawh'matika wa a'zaa-ima magfirawtika wal gaw-neemata min kulli birrinv was-salaamata min kulli is'mil laa tadaa'-lee zamban illaa gawfar-tahoo walaa hamman illaa far-rawjj-tahoo walaa h'aajatan hiya laka ridawn illaa qaw-d'aw-ey-tahaa yaa Arh'amar Raawh'imeen. (Tirmiz'ee, Ibn Maajah)*

❖ There is no God except Allaah, Who is Most Forbearing, Most Generous – Pure is Allaah the Lord of the Great Throne; and all praise is to Allaah, 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!

4) However you can invoke Allaah for your need in your own language also after completing the Tasleem (Salaam) and after saying the above supplication. In Shaa Allaah ,Allaah will fulfill your need. Ameen.!

ETIQUETTES IN THE WORKPLACE (OFFICE ETC.)

Islam stresses the importance of observing noble character in our workplaces. Islam advises workers to observe a number of ethical principles and standards, including the following:

- Be punctual and remain steady at your place of work.
- To be highly proficient at their jobs as they possibly can. The Prophet (Saws) said, *“Allaah likes to see that when you do something that you do it well.”*(Musnad)
- To honor their obligations. Should abstain from betraying the trust of the colleagues in work.
- Work hard and demand hard and sincere work from your employees. Discharge your obligations towards your employees with selflessness and generosity and in a liberal and polite manner. Avoid shouting at them frequently or adopting an attitude of suspicion towards them in every matter.
- Do not indulge in wasting time during working hours. Whiling away time during working hours and indulging in backbiting, ridiculing others or just lazing around is not in line with the Islamic ethics of work .One should work honestly , sincerely and with full dedication

during the working hours. Wasting time in the absence of the boss is equivalent to cheating. Remember Allaah is watching you. You have to answer Him for all your actions.

ETIQUETTES OF TRADE (OR BUSINESS)

- Conduct your business diligently and with interest.
- Be honest and trustworthy in business dealings. Islam warns traders who deal with fraud against severe punishment on the Day of Judgement.
- Islamt urges traders to show kindness and leniency, as the Prophet (Saws) said, *“May Allaah have mercy on a man who is kind when he buys, when he sells and when he demands his due.”*(Bukhaari)
- Give the customer full value of his money. Be honest in weights and measures. Avoid concealing the defects of the goods and making false representations to the customers.

ETIQUETTES OF BELIEVING MEN AND WOMEN IN WORKPLACE

Islam has laid down rules which govern the relationship between men and women.¹

Allaah (SWT) commands both men and women to lower their gaze, for doing so leads to modesty and serves to safeguard one’s honor, while lustful looks generally pave the way to sins. As the Qur-aan states, *“Say to the believing men that they should lower their gaze and guard their modesty. That will make for greater purity for them. Allaah is aware of what they do. Say to the believing women that they should lower their gaze and remain chaste.”*(Surah An-Noor, 24:30-31)

¹ For details on the relationship, consult Shariah rulings on the topic. Also see “The Ideal Muslim/Muslimah by Muhammad Ali Al- Hashimi.

When greeting each other in the workplace, they should only verbally greet each other. They should not shake hands while greeting. Shaking hands is permissible only between men and men and between women and women.

BELIEVING MEN

- A Muslim man must not look unnecessarily at women. However if a Muslim accidentally sees a woman he must divert his eyes from her.
- When talking to a woman, he must observe politeness and modesty and avoid any suggestive words or gestures.
- Islam strictly prohibits being alone with a non-mahram woman in a place where no one can see them. The Prophet (Saws) said, *“Never is a man alone with a woman except that Satan is the third.”* (Tirmiz’ee) Allaah (SWT) commands both men and women to lower their gaze, for doing so leads to modesty and serves to safeguard one’s honor, while lustful looks generally pave the way to sins.

BELIEVING WOMEN

- Allaah (SWT) warns women against speaking in a coquettish and too soft a manner when addressing men, as the Qur-aan states, *“Do not be too soft spoken in your speech lest someone with sickness in his heart becomes desirous. Speak correct and courteous words.”* (Surah Al-Ah’zaab, 33:32).

Think and Reflect

The result of not implementing Allaah’s laws.

Every day, we read new statistics of cases of rape and illicit sexual relationships that have ruined countless families and societies.

Criteria of proper Hijab

A woman may choose any design or color she likes for her hijab as long as the following conditions are met:

- a) It must appropriately cover the parts of the body which must be covered in public.
- b) It must hang loose and must not fit very tight to the body.
- c) It must not allow the wearer’s body to be seen through its fabric.

● Allaah (SWT) warns them against using suggestive gestures and manner of walking or displaying their charms and some of their ornaments. *“They should not strike their feet in order to draw attention to their hidden ornaments.”* (Surah An-Noor, 24:31)

● Allaah (SWT) commands women, to wear the hijab. The hijab safeguards women’s honor and affords them the chance to carry out their work in society in the most modest manner.

Both men and women should take permission for the Zuhr Salaah. If permission is already taken they should inform the appropriate person that they are taking time off for the Salaah. This will help them not to hurry in their prayer and will also help in the desired concentration in prayer.

AZ’AAN FOR ZUHR PRAYER

It is recommended, upon hearing the Az’aan, to repeat each phrase of the Az’aan silently after the Muaz’z’in and say exactly as he says, except when he says;

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ

◆ *H’aiyya a’las* sawlaah.* (come to prayer) *H’aiyya a’lal falaah’.*(come to success)

In which case one must say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

◆ *Laa h’aula walaa quwwata illaa billaah.*

❖ There is neither might nor power except with Allaah)

For those living in Muslim-minority countries, computerized Az'aan programs are available. Daily prayer schedules are often printed which precisely pinpoint the beginning of each prayer time.

SUPPLICATIONS UPON HEARING THE AZ'AAN

Immediately after the completion of the Az'aan (and your response to it) ,first send blessings and salutations (Salaawat) upon the Messenger of Allaah(Saws) by reciting Darood-e Ibbraaheem.(preferably in Arabic).Then immediately recite the supplication after the Azaan preferably in Arabic .LEARN from its English transliteration².

Wazoo (Ablution)

“Allaah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (Surah Al-Baqawrah, 2:222)

Prayer is not valid except if performed in a state of purification.³ Purification is performed by means of either water or earth.

The believers when in workplace etc. (i.e. outside the home) need to perform Wazoo i.e. purification from minor ritual impurity. They can make use of the toilets in the office. While using the toilet they should follow the toilet etiquettes for entering the

PAUSE

Narrated from Abu Huraiyrah (RA) that the Messenger of Allaah (Saws) said: "Shall I not tell you something by means of which Allaah erases sins and raises people in status?" They said: Yes, O Messenger of Allaah. He said: "Doing wazoo properly at times when it is difficult to do so, taking many steps to the mosque, and waiting for prayer after prayer. That is Ar-Ribaat." (Muslim)

² Ref.Ch.No.3 Part 1 for the complete wordings of the Az'aan.

³ Details on minor and major ritual impurities and the manner of removing them can be taken from Ch. 3 Part 1. Ref Ch.3 Part 1 for supplications and manner of Wazoo.

toilet, within the toilet, perform the ablution in a proper manner completely and perfectly and leave the toilet with the right foot first and the supplication after leaving the toilet.. Recite then, the supplications which are recited after finishing Wazoo. No prayer is accepted without a correct Wazoo, so it is IMPORTANT for you to learn how to do it

TAHIYYATUL WAZOO

It is related in the H'adees' that the performance of two rakaats of Tahiyyatul Wazoo Salaah after Wazoo makes Paradise obligatory (Wajib) for the performer (Muslim).

There are also many other benefits so one should make a habit to pray this Two Rakaat after every Wazoo as it is a means of great reward and only takes a matter of minutes to perform.⁴

THE IQAAWMAT (SECOND CALL FOR PRAYER)⁵

After Az'aan when the Muslims are assembled at the place of worship, [i.e. in a mosque] a second call (Iqaawmat) for prayer is recited. This signals the start of the congregational farz Salaah. It is to be recited in Arabic before every obligatory prayer. Both the Az'aan and the Iqaawmat must be recited in the case of a group of people (congregation) but it is not the case with an individual. It is not obligatory on women to recite the Az'aan and Iqaawmat.

Think and Reflect

When the heart becomes heavy relieve it by speaking to Allaah. He will lighten the burden. Establish Salaah and speak to Allaah. Remember! Prayer is a cure for lost souls, confused minds and broken hearts.

ZUHR SALAAH (SALAAT-UDH-ZUHR) THE NOON PRAYER

⁴ Ref Ch. No.3 Part 1– for details.

⁵ Refer Ch. No. 3 Part 1 for details.

After the day's work has begun, one breaks shortly after noon to again remember God and seek His guidance. The Zuhr Prayer is the 2nd of the daily 5 obligatory prayers and should be offered once the sun starts its descend at noon.

Allaah's Apostle (Saws) said, *"If the people knew what is the reward of making the call (for the prayer) and (of being in) the first row (in the prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew the reward of the noon prayer, they would race for it, and if they knew the reward of the morning (i.e. Fajr) and Isha prayers, they would present themselves for the prayer even if they had to crawl to reach there. (Bukhaari)*

TIME PERIOD FOR THE SALAAH

The time of the Zuhr prayer begins when the sun begins to decline after reaching its highest point (Zenith) in the sky 5 minutes after Zenith until the second half of the afternoon, A'sr in Arabic. If one is travelling one can combine the Zuhr Farz Salaah with the A'sr Farz Salaah.

Allaah's Apostle said, *"If it is very hot, then pray the Zuhr prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire." (Bukhaari)*

THE NO. OF SALAAH TO PERFORM.

.During this time period four Zuhr prayers (Salaah) should to be performed and in the following sequence:

- Four rakaats Sunnat-e-Mu'akkidah
- Four rakaats Zuhr Farz prayer
- Two rakaats Sunnat-e-Mu'akkidah
- Two rakaats Nafl prayer

THE SUNNAH OF ZUHR (Four rakaat Sunnat-e-Mu'akkidah before the Zuhr Farz prayer.)

The Prophet (Saws) is reported to have said that *“Whoever performs the four rakaats before and after the Zuhr salaah with constancy, Allaah Ta-a’alaa makes the fire of Hell haram (forbidden) for him. (Tirmizi)*

Abdullah bin As-Sa’ib (RA) reported: *“The Messenger of Allaah (Saws) used to perform four rakaat prayer after the declining of the sun before Zuhr prayer and would say, "This is an hour at which the gates of heaven are opened, and I like that my good deeds should rise to heaven at that time” (Tirmiz’ee).*

A’ishah (RA) reported: *The Prophet (Saws) never omitted four rakaat supererogatory prayer before Zuhr prayers. (Bukhaari).*

Manner of Performing this Salaah

1) After performing the ablution completely and perfectly, stand for prayer.

2) Find an appropriate and clean place .Spread your prayer mat. Stand facing the Qiblah.Make the intention

(Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform four rakaats of Sunnah Zuhr Salaah, my face towards Ka’abah Shareef.*

3) The manner of performing the four rakaats is exactly similar to four rakaat Farz Zuhr prayer which is explained below except that in Zuhr Sunnah prayer in every rakaat (i.e. all the four rakaats) after Surah Faatih’ah we recite another Surah from the Holy Qur-aan but in

Pause and Reflect

If you want to speak to Allaah, establish your Salaah.

If you want Allaah to speak to you, Read the Qur-aan

Farz Zuhr Salaah in the third and the fourth rakaat after Surah Faatih'ah we do not recite any other Surah.

There is no objection to perform the optional prayers in the mosque, but it is better to perform it at home, because the Prophet, (Saws), said *"The best of the prayers are those which are fulfilled at one's own home, with exception to obligatory prayers which should be performed in congregation at the mosque."*

ZUHR FARZ SALAAH (BETWEEN JUST PAST NOON AND MIDAFTERNOON) FOUR RAKAAT PRAYER.THE PRAYER IS READ SILENT.

Allaah's Apostle (Saws) said: *"and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it" (Bukhaari)*

The Prophet (Saws) is reported to have said: *after the worshipper prays the four rakaats of Zuhr salaah, the doors of heaven are opened, i.e. the salaah becomes accepted by Allaah, and the cause of its acceptance comes down on the worshipper as rays of mercy. (Mishkaat)*

MANNER OF PERFORMING THE ZUHR SALAAH⁶

1) After performing the ablution completely and perfectly, stand for prayer.

Think and Reflect

The Prophet (Saws) said, "The person that performs his five daily prayers punctually and with complete purity will be surrounded by light on the day of judgment. The person that abandons and does not pray his accounting will be with Fir'aun and Haamaan."(Ahmed)

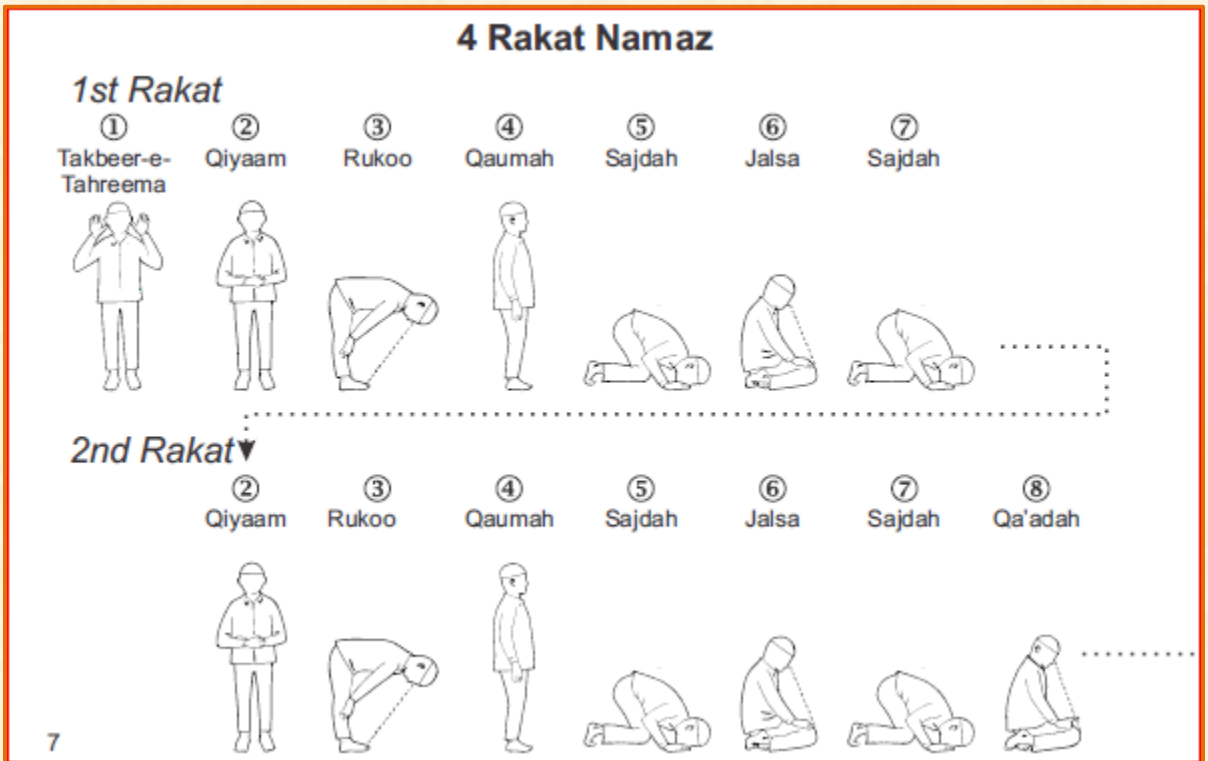
Now tell me, would any Muslim wish that his accounting is done alongside Fir'aun and Haamaan? If not, then seeks ALLAAH (SWT)'s forgiveness today and promise that you will not miss any more prayers. Ameen!

⁶ As for the Zuhr prayer, sometimes the Prophet (Saws) used to prolong his recitation .Sometimes he would recite something of the length of Surah As-Sajdah and sometimes Surah Al-Aa'laa, Surah Al-Laiyl and Surah Al-Burooj.

2) Face the Qiblah, (which is the Ka' bah in Makkah). Place a Sutraḥ' before you, when praying, so as not to be interrupted in prayer.

3) After making up of one's mind towards Allaah, make the intention (Neeyat) in the heart (not Verbally aloud) for the prayer,(in the language or dialect you know best).Say the intention as: *For Allaah (SWT),I determine to perform four rakaats of the Farz Zuhr Salaah, my face towards Ka'a bah Shareef.*

4) Now prayer is in readiness. The first two rakaats are performed in exactly the same manner as the two rakaat Farz Fajr prayer (Ch. 3, part 2) except that at the end of second



rakaat now you are sitting for Qaidah Oolaa instead of Qaidah Aakhirah .See the detailed illustration above.

5) **Qaidah Oolaa**: This sitting position is between the end of second rakaat and before the beginning of the third rakaat. In this sitting posture Tashahhud (At-Tah'eeyaat) is recited. Raise the Index Finger during Tashahhud when you reach the recitation of the Shahaadah in it.



6) Rising from the sitting position, then stand erect for the third rakaat pronouncing the Takbeer, "Allaawhu Akbar". The hands are folded on the navel (for men) and the chest (for women) as explained earlier. Recite *Bismillaa hir rawh'maa nir rawh'eem*

followed by Surah Faatih'ah. No other Surah should be recited after surah Faatih'ah⁷. Complete the rakaat with Rukoo and Sajdah.

7) **Stand for the fourth rakaat** saying the Takbeer "*Allaawhu Akbar*" and complete it in a similar manner like the third rakaat. After completing the second sajdah of the fourth rakaat sit in Qaidah Aakhirah to recite the final Tashahhud in this sitting. Raise the Index Finger during Tashahhud when you reach the recitation of the Shahaadah in it. Then, immediately after the Tashahhud, one should send praises upon the Prophet (Saws) by saying the Darood-e-Ibbraaheem and then recite Dua'a e Mazkoora. Continue with the invocations as mentioned earlier with Fajr Farz Salaah.

8) After completing the invocations which should be recited in Arabic, one must say the Tasleem (Salaam): *As-Salaamu a'laiyikum wa rawh'matul laawh* (Peace and mercy of Allaah be upon you), turning the face to the right side first and then, saying: *As-Salaamu a'laiyikum wa rawh'matul laawh* (Peace and mercy of Allaah be upon you), turning the face to the left side. With these greetings a **four rakaat Salaah is complete.**

Pause

"The Messenger of Allaah (Saws) said: "Whoever recites Aayatul Kursee immediately after each prescribed prayer, there will be nothing standing between him and his entering Paradise except death." (Al-Nasa'ee)

⁷ There is no objection if one adds to Surah Faatih'ah some other Surah of the Qur-aan while performing the third or fourth Rakaat (units of prayer) of noon prayer (Zuhr), because this was stated to be one of the manners adopted by the Prophet, (Saws), according to the tradition reported by Abu Sa'eed. However, this was only for the Zuhr prayer and not for any other Farz Salaah.

9) After finishing the Tasleem (Salaam), and with the completion of Farz Salaah, it is Sunnah (not obligatory) to say the supplications as mentioned in the H'adees' .Refer Fajr farz Salaah for these supplications. (Ch. 3 Part 2)

10) When you have completed reciting the above supplications after the Zuhr Farz prayer, hold up your hands near each other with the palms up and fingers slightly bent .In this position you may offer your own personal supplications. Begin with Darood-e-Ibbraawheem then the supplication for the acceptance of the Dua'a (invocations) and then you supplicate to Allaah **in your own words** offering him praise, thanks giving and then asking him for forgiveness for yourself and whatever you desire from the good of this world and the Hereafter .Then for other Muslims or your own dear and near ones Then say Ameen and gently rub your palms over your face and finish by reciting the Darood-e-Ibbraawheem.

Pause

The Messenger of Allaah (Saws) said: "The angels send blessings upon one of you so long as he is in his prayer-place where he offered his prayer, so long as he does not break his wazoo; they say: 'O Allaah forgive him, O Allaah have mercy on him.'" (Muslim)

11) If one has time after the Zuhr prayer one can read Surah Al- Fath'. (No.48/Part 26)

SAJDAH SAHW (THE TWO PROSTRATIONS (SAJDAH) OF FORGETFULNESS)

These prostrations are generally performed to make up for any deficiency in the prayer.

Narrated By 'Abdullah: *"Once the Prophet offered five rakaat in Zuhr prayer. He was asked, "Is there an increase in the prayer?" The Prophet said, "And what is it?" They said, "You have prayed five Rakaat.' So he bent his legs and performed two prostrations (of Sahw). (Bukhaari)*

For Manner of performing Sajdah Sahw refer Ch.3 Part 2.

THE PRAYER IN CONGREGATION

Congregational prayer is obligatory upon every male believer, who has no excuse that prevents him from attending it. Attending the five daily obligatory prayers in congregation in the Masjid is required of all Muslim men. Women are also allowed to join the congregational prayer in the mosque. But preferably the women should say their prayers in the home instead of going to the mosque as advised by our Prophet (Saws). Women will derive the same benefits that accrue from prayer performed at the mosque (Masjid). (Tirmiz'ee).

The Prophet (Saws) is reported to have said that, *“The person who, from morning to evening, goes towards the Masjid to perform salaah, every time he goes to the Masjid, Allaah Ta-a’alaa prepares the Paradise for his welcome”*. [Mishkaat]

The Messenger of Allaah (Saws) said, *“Whoever prays for forty days with the congregation, always being present for the first Takbeer, it will be written that he will be safe from two things: he will be safe from the Fire and safe from hypocrisy.”* (Tirmiz'ee)

For details on the Sunnah of the mosque (masjid), etiquettes of the (mosque) masjid and the prayer in congregation refer to Ch. 3 Part 2.

However, if the facility of a mosque is not there in the workplace, in that case, prayer in congregation can be conducted in the workplace itself. If three or more believing men are there in the office they can form their own congregation and this is recommended by our

Ponder

The better you stand in front of your Lord in prayer, the easier you shall stand in front of Him on the Day of Judgment because: The Prophet (Saws) said, *“The first thing that a person will be questioned about on the day of Qiyaamah, is Salaah. If this is in order, then all his other deeds will be in order and if this is damaged, then everything else is damaged.”* (T’awbaraawnee)

Prophet (Saws) also. The Prophet (Saws) said, *“There are not three in a village or desert who do not establish the Congregational prayer except that the Shaiytan overpowers them. Upon you, then, is the congregation, for indeed, the wolf eats the lone sheep.”* (Ah'mad)

Amongst the group for prayer the most knowledgeable in Qur-aan and Sunnah should be made the Imaam. The rest should follow the Imaam exactly as the Prayer in Congregation in the mosque. If the women want they can join the Congregation but only in the last row after the men. However it is preferable for them to pray separately from men.

Praying in Congregation is only for Farz Salaah. All the Sunnat and Nafl prayers should be performed individually.

TWO RAKAATS SUNNAT-E-MU'AKKIDAH

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Sunnah Zuhr Salaah, my face towards Ka'abah Shareef.*

MANNER OF PERFORMING THE SALAAH

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Qaidah Aakhirah (i.e. final Tashahudd, Darood, Dua'a-e- Mazkooora) and Tasleem. (Salaam).

Pause and Reflect

Prayer is jihad, and is in fact jihad Al-Akbar, the Greater Struggle of self-purification mentioned by the Prophet (Saws) as being the essence of Islam. It not easy to stay upon the Straight Path, particularly in the modern world where most have lost, abandoned and forgotten the Way. Consequently, stress and suffering have become the pervasive norm. Yet good tidings to they who keep the Way.

TWO RAKAATS NAFL PRAYER (SALAATUL ISTIKHAARAH)

If one has time in the office or if you are at home, this two rakaat Nafl prayer can be prayed as Salaatul Istikhaarah (seeking Allaah’s Counsel). It is natural that in his day-to-day affairs a Muslim is confronted with important issues requiring decision making and which may force the person to undergo much thinking, anxiety and even worry before the person is able to decide affirmatively or negatively. It is with due regard to such situations that the Prophet (Saws) accustomed for the Muslim Ummah a voluntary prayer to which a person may resort to and through which he/she seeks from Allaah (SWT) true guidance and the ability to reach the proper decision over the particular matter. This voluntary prayer can be performed at any time of the day or night. On the authority of Jaabir Ibn ‘Abdullah he said: *“The Prophet (Saws) would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur’an. He (Saws) would say ‘if any of you intends to undertake a matter then let him pray two supererogatory units (two rakaat Nafl) of prayer and after which he should supplicate.”*

MANNER OF PERFORMING SALAATUL ISTIKHAARAH

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl prayer, Salaatul Istikhaarah, my face towards Ka’abah Shareef.*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih’ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Qaidah Aakhirah (i.e. final Tashahudd, Darood. Dua’a-e- Mazkoora) and Tasleem. (Salaam).

After saying Tasleem (Salaam) from this two rakaat prayer, one should praise Allaah (SWT), send blessings upon the Prophet (Saws) and say the following invocation for Istikhaarah:

Invocation for Istikhaarah

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ -
 فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ - اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ
 أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي
 فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ
 عَنِّي وَاصْرِفْهُ عَنِّي وَأَقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ -

◆ *Allaawhumma innee astakheeruka bi-i'lmika wa-as-taqqdiruka biqudd-rawtika wa as-aluka min fad'likal a'z'eem. Fa-innaka taqqudiru walaa aqqdiru wa-taa'lamu walaa aa'lamu wa Anta a'llaamul guyoobb. Allaawhumma in kunta taa'lamu anna haaz'al amraw khaw-eyrul lee fee Deenee wa ma-a'ashee wa a'aqibati amree faqq-dirhu lee wa-yassirhu lee s'umma baarik lee feehi wa-in kunta taa'lamu anna haaz'al amraw sharrul lee fee Deenee wa-ma-a'ashee wa-a'aqibati amree fas*rifhu a'nnee was*rifnee a'nhu waqqdur liyal khaw-eyraw h'aiys'u kaana s'ummard'inee bih.*

❖ 'O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favor, for verily You are able while I am not and verily You

know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair *-and here he mentions his need-* to be good for me in relation to my religion, my life, and end(afterlife), then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end(afterlife), then remove it from me ,and decree for me what is good wherever it be and make me satisfied with such.’

Having sought Allaah’s guidance as above, the person then resumes his/her routine affairs and in the meantime awaiting the due response from Allaah (SWT) which could appear to the person by way of feelings in the person's heart of either confidence or otherwise. Thus, where the person feels in his/her heart a sense of vigor, optimism and satisfaction about the intended undertaking, then the person may construe this as a positive response from Allaah (SWT) and may accordingly proceed on with the intended undertaking. Where, however, the opposite is true and the person's doubts, and/or worries are not cleared, then the person may avoid the intended undertaking for it could mean doom for him/her. Allaah (SWT) says: *“It is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allaah knoweth and ye know not” (Qur-aan 2:216)*. Indeed, the essence of this prayer is to test someone's trust in Allaah (SWT), hence, the need to abide by the guidance of Allaah (SWT) accordingly whether this may mean pursuing or abandoning the intended undertaking. And if a person cannot come to a conclusion then he should repeat the istikhaarah at another time until he comes to a definite decision. Allaah (SWT) says: *“And if anyone puts his trust in Allaah, sufficient is Allaah for him, for Allaah surely accomplishes His purpose: Verily, for all things has Allaah appointed a due proportion” (Qur'an 65:3)*.

In shaa Allaawh! The fruit of one's Istikhaarah shall be enjoyed sooner or later. It is not necessary to see an evident change or a vision. It is desirable that the Istikhaarah be performed seven times, otherwise thrice, and if time does not permit then only once.

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret. For Allaah (SWT) has said: *'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...'*

AL- JUMAA' (THE FRIDAY) PRAYER

Besides the five obligatory prayers, Allaah (SWT) has also ordained the "Jumaa'" (Friday Congregational Prayer) as a necessary prayer on the Muslim Nation (Ummah) as is made clear in the following verse of the Holy Qur'an: *"O ye who believe, when the call is proclaimed to prayer on Friday (the day of assembly), hasten earnestly to the remembrance of Allaah (SWT) and leave off business (and traffic). That is best for you if ye but knew"* (Qur'an 62:9).

The Prophet (Saws) also, in exhorting the Muslims to the importance of the Friday prayer said: *"They (people) will have to stop neglecting the Friday prayer or otherwise, Allaah (SWT) will seal their hearts and they will be counted among the negligent"* (Muslim). The Prophet (Saws) also says: *"He who deliberately neglects three consecutive Friday pray, Allaah (SWT) will make a mark on his heart"* (Abu Daawood).

Calling two Az'aan for Friday prayer

The first Az'aan is to draw the attention to the approach of Friday prayer. The second call is the second Az'aan when the Imaam ascends the pulpit. The other call (Iqaawmat) is the call proclaiming the commencement of the prayer.

On Friday instead of four rakaat Zuhr Farz Salaah, Jumaa' prayer is performed The time for the Jumaa' prayer is therefore the time of the Zuhr Farz prayer(Afternoon).

VIRTUES OF FRIDAY

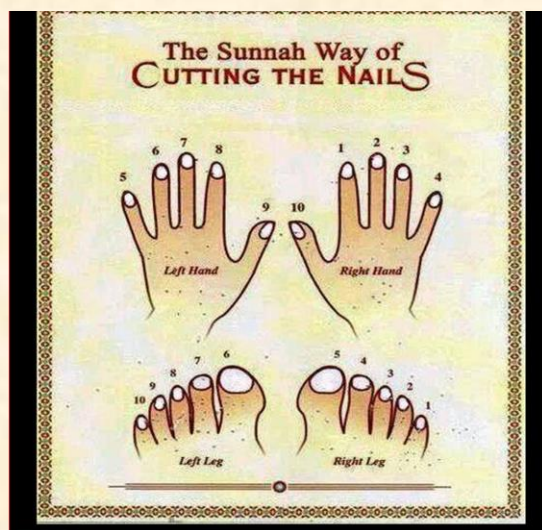
- Friday is a blessed day; indeed the best day of the week, because Allaah (SWT) gave it such an important status, it should be honored. The Prophet (Saws) said, *“The master of all days is Friday, and it is the greatest day with Allaah (greater) than the day of Al-Fitr and the day of Ad-D’uh’aa. (Ah’mad).* Allaah (SWT) has specifically chosen it for the Muslims, as the Prophet (Saws) said, *“Allaah led those who came before us away from Friday. The Jews had Saturday, and the Christians had Sunday. Then Allaah brought us and Allaah guided us to Friday.”(Muslim).* The Prophet (Saws) said, *“Friday is the best day on which the Sun rises. On this day, Aadam was created; on it he was admitted into Paradise and on it he was turned out of it. The Day of Judgment will also take place on a Friday.”(Muslim)*The Muslim who passes

away on the night or during the day of Friday, Allaah (SWT) saves him from the punishment of the grave. "(Tirmiz'ee)

Preparations for Jumaa’

Islam encourages Muslims to maintain the highest standards of cleanliness and hygiene.

Clipping the nails: A Muslim is required to cut his nails regularly to remove dirt from underneath fingernails. Following method to cut nails should be adopted. Say Bismillaah and begin.



- It is a day in which we should perform many good deeds, avoiding all evil ones. The Prophet (Saws) said: *"There is such an hour on Friday: that if any Muslim makes dua in it, his dua will definitely be accepted."* (Muslim). And that hour is after A'sr and before Magrib. That hour is also related to be the time between the Imaam coming out, mounts the pulpit and the time when the Friday prayer is finished.
- It is a day in which we should send many prayers upon the Prophet (Saws). The Prophet (Saws) said, *"Recite Darood upon me in abundance on the day of Jumma' since they are presented to me."* (Ibn Majaah)
- It is recommended to recite Surah Al- Khef (No. 18/ Part no.15-16) on Thursday night or during the day of Friday (Nasa'ee, H'aakim). It is related from Abu Sa'eed, *"Whoever recites Surah al-Khef on Friday, light shall shine forth for him between the two Fridays."* (Ibn Hajar,) The Prophet (Saws) said: *"Whoever recites the following Darood eighty times immediately after A'sr Salaat on Friday, before standing up from his place, Allaah will forgive eighty years of sins and grant him the reward equivalent to eighty years of worship."*

Preparations for Jumaa'

Islam encourages Muslims to maintain the highest standards of cleanliness and hygiene.

Shaving the pubic hair and plucking the underarm hair contributes to better hygiene. However any other means can also be used to serve the purpose of removing the hair. This holds for both men and women.

Trimming the moustache :Keeping a moustache is not recommended, however if a Muslim chooses to keep it, he must regularly trim it.

Letting the beard grow :Islam urges men to grow beard and not to shave it.

"The time period for us to trim the moustache, cut the nails, pluck out the underarm hair and cut the pubic hair was forty nights." (Ah'mad)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

◆ *Allaawhumma Sawlli a'laa Muh'ammadi nin Nabeey-yil um-meeey-yi wa a'laa Aali Muh'ammadd.*

❖ O Allaah bless Muh'ammad, the unlettered Prophet, and his family and grant them best of peace.

On Fridays, the time between A'sr and Magrib should be utilized in Glorifying Allaah (SWT)⁸, in reciting Darood Shareef as much as possible and making invocations to Allaah (SWT).

THE FRIDAY PRAYER: MANNER AND RULINGS

- Jumaa' preparations should begin on Thursday such as clipping the nails, removing of the hair etc. (*Durr-e-Mukhtaar*). Everyone who attends the prayer must first perform Gusl; the Prophet (Saws) said, "*Gusl on Friday is necessary (Wajib) upon every adult person*" (*Bukhaari*).
- It is recommended that one should wear a clean garment and apply perfume.

Preparations for Jumaa'

Islam encourages Muslims to maintain the highest standards of cleanliness and hygiene.

Applying Oil. Say Bismillaah and take little oil in the left hand. Dip the pointer finger in it and apply oil on the right eyebrow and then left eyebrow.

Then right eyelashes and then left.

Again say Bismillaah and with the tip of the same finger apply oil on the center of the head.

Divide the hair into two parts. Now first apply oil with the right hand fingers in the center from front to the back. Then right side then left. Massage the head with finger tips.

⁸ Refer Ch. 3 Part 3 for supplications to Glorify Allaah (SWT)

- One should make an effort to arrive early for the prayer even earlier than its time begins, for the Prophet (Saws) said , *“Any person who takes total ablution (Gusl) on Friday and goes out for the Friday prayer in the first hour (i.e. early), it is as if he sacrificed a camel (in Allaah's cause), and whoever goes in the second hour, it is as if he sacrificed a cow,- and whoever goes in the third hour, it is as if he sacrificed a horned ram, and whoever goes in the fourth hour, it is as if he sacrificed a hen, and whoever goes in the fifth hour, then, it is as if he offered an egg. When the imaam comes out (to deliver the sermon), the angels present themselves to listen to the sermon” (Bukhari).*
- When one enters the (Mosque) Masjid for the Friday prayer, one should pray as much voluntary prayers (Nafl and Sunnat) as are easy for him Perform the Sunnah prayer of the Mosque (Tahiyyatul Masjid) and follow the etiquettes of the Mosque (behavior inside the masjid) as explained earlier In Ch. 3 Part 1 then the person should wait for the sermon to start and may in the meantime read the Holy Qur-aan and/or recite whatever supplications he can.
- When the Imaam enters the Mosque, the "Muaz'z'in" (Prayer Caller), would make the "Az'aan", (i.e. the call to the prayer) and the person would be answering the call in the manner already discussed earlier in Ch. 3 Part 1
- When the Muaz'z'in completes the Az'aan, the Imaam climbs the pulpit to deliver the Sermon and the person is required to devote his whole attention and, is forbidden to talk or

Preparations for Jumaa'

Islam encourages Muslims to maintain the highest standards of cleanliness and hygiene

Wear clean garments. Apply perfume.

Hair Combing. Say Bismillaah and then comb right side and then left.

Applying Surma in the eyes. Say Bismillaah then read Darood e-Ibraawheem and then apply first in the right eye three times and then in the left eye two times.

keep oneself busy with even minor activities in the course of the sermon. The Prophet (Saws) says in this regard: *“He who performs ablution properly and comes to the Jumaa’ prayer and listens to the sermon attentively, will have his sins from the previous Friday plus three more days forgiven and he who occupies himself with pebbles during the sermon has performed badly” (Muslim).*

- Upon completion of the first part of the sermon, the Imaam sits down for a brief pause and then, stands up again for the second part of the sermon. After that, he comes down from the pulpit.
- The Muaz’z’in makes the second call for the prayer (Iqaawmat) and a two rakaat congregational prayer is accordingly performed which is the same in all respects as the Fajr prayer, reading out loud in both rakaats. After reciting, Al-Faatih’ah, it is Sunnah in the first rakaat to recite Surah Al-Aa’laa (no.87/part 30) and in the second rakaat Al-Ghaashiyah (no.88/part 30), or Surah similar in length .Sometimes he (Saws) used to recite Surah Al-Juma’h(no.62/ part28) and Surah Al-Munaafiqoon(no.63/part 28) during the Friday Prayer.(Muslim).
- After the Jumaa’ salaah read Surah Faatih’ah seven times. Surah Ikhlāas seven times. Surah Falaq seven times and Surah An-Naas seven times. Allaah will protect the reciter from evil until the next Jumaa’.
- Whoever recites after Jumaa’ Salaah before standing up from his place the under mentioned invocation **One Hundred times**, Allaah (SWT) will forgive that person one hundred thousand of his own sins and twenty four thousand sins of that persons parents.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ-

- ◆ *Subb-h'aanal Laawhi wabih'umdihee Subb-h'aanal Laawhil a'z'eemi wabih'umdihee Astagfirullaawh.*
- ❖ Glorified is Allaah and praised is He, Glorified is Allaah the Most Great together with His praise. I ask forgiveness from Allaah.
- You may offer your own personal supplications. Begin with Darood-e-Ibbraawheem and then you supplicate to Allaah in your own words offering him praise, thanks giving and then asking him for forgiveness for yourself and whatever you desire from the good of this world and the Hereafter .Then for the forgiveness of all Muslims. Then say **Ameen** and gently rub your palms over your face and finish by reciting the Darood-e-Ibbraawheem.
- Upon completing the Jumaa' prayer, a person may come up with voluntary prayers which if done at the Mosque consists of four rakaats (each two rakaats performed separately) but if, done at home (upon one's return from the mosque), consists only of two rakaats as the Prophet (Saws), used to do.

ETIQUETTES OF LISTENING TO THE KHUT'BAH

- If one enters the Mosque (Masjid) as the Imaam is delivering, Khut'bah, then he should perform two brief units (rakaat) of prayer upon entering the Masjid (Tahiyyatul Masjid).
- It is disliked to walk over the necks of those who are seated or to separate two people who are seated together.

- One should listen very attentively to the khut’bah even if one does not understand. One should not speak or even warn another to keep quiet while the khut’bah is in progress. So important it is to remain quiet that the Prophet (Saws) said, *“When you say to your companion ‘pay attention’ as the Imaam is delivering the Khut’bah, then you have indeed spoken nonsense.”* (Muslim). The prophet (Saws) also said, *“Whoever touches pebbles, then he has perpetrated nonsense; whoever perpetrates nonsense, then there is no Jumaa’ for him.”* (Abu Daawood)
- Between the two khut’bah’s one should make invocations. It is permissible to make dua’a (invocations) without raising hands or moving the lips (i.e. dua’a should be made in the heart only without the movement of the lips or the tongue). (Aadaab-e- Zindagee) When the Prophet (Saws) name is mentioned in the khut’bah then it is permissible to recite Darood Shareef in the heart only without the movement of the lips or tongue.

CONDITIONS FOR THE VALIDITY OF THE JUMAA’ PRAYER.

- Jumaa’ is not obligatory upon one who lives far from any city in which Jumaa’ prayer is held. The meaning of far is more than three miles because the Prophet (Saws) said, *“Al-Jumaa’ is upon he who hears the call.”*
- As mentioned in the Qur-aan as well as the respected sayings of the Prophet (Saws), the Friday Congregational Prayer is a religious binding, (Wajib) on every adult male. The Jumaa’ prayer is not obligatory on women, who instead, may perform the obligatory Zuhr (Noon) prayer at their homes although they may join the Jumaa prayers, if by doing so does not affect their household duties, or cause them any inconvenience.

- It is not obligatory for travellers or those who live in the countryside, outside towns and cities.
- It is also not obligatory for the insane, sick people and children who have not reached puberty.
- Performance of the Jumaa' prayer is only allowed in the Congregational Mosques where, Muslims congregate and from where the Imaam gives them advice and spiritual insights (i.e. the Khut'bah).
- There cannot be two Jumaa' prayer in a mosque in one day. Only once the Khut'bah is delivered by the Imaam on the Friday and the Jumaa' prayer follows. If one misses it, in that case he can perform Zuhr prayer.
- The Jumaa' prayer must include a Khut'bah.
- 8) If one is late but arrives in time for the second rakaat, he should only perform an additional rakaat after the Imaam makes Tasleem(Salaam) and that is enough for him.
- If one arrives at the prayer when the imam is making the final prostrations i.e. less than one rakaat, then he should make an intention for praying Zuhr, and not Jumaa', and then complete the four rakaats after the imaam makes Tasleem.(Salaam)
- Those who are exempt from offering the Friday prayer, such as women and travellers, do not have to offer the daily afternoon prayer (Salaat-udh- Zuhr) if they have already performed the Friday prayer in the mosque.

The "Jumaa'" prayer reflects that Islam is a great Social order which fosters brotherhood, abhors disunity and discourages evils. Leaving aside all worldly affairs on Friday, we should hasten for the Jumaa' prayer for in it lies our success in this world and the Hereafter.

"On the day of Judgement, people's closeness to Allaah (SWT) will be in the order in which they arrived for Jumaa'"(Ibn Maaajah)

ETIQUETTES FOR THE LUNCH TIME

The Prophet (Saws) said, *"The believer with the most complete faith is he who has the best manners."* So observe proper etiquettes of eating food and drinking water ⁹(with supplications before eating) especially when at this time, you are also mixing with the non-believers in the dining room. **Remember!! Your Islamic manners can be a source of knowledge of Islam for them.**

- When dealing with others especially upon meeting your colleagues in the dining room share your smiling face with them and give them the Islamic greetings.
- While others are eating, do not stare at them.
- Do not make any movements that might cause others to become disgusted, such as speaking with your mouth full with food.
- Do not touch your companion's food with the hand with which you are eating. Take permission before taking from your companion's food.
- Share your food with a companion who has no food with him.
- Do not drink from the mouth of large containers, faucets or coolers.
- With water and soap, wash your hands and mouth after eating and recite the supplication¹⁰ (after finishing food and while washing hands) with it.

⁹ For etiquettes and supplications ref. Ch. No.3 Part 3.

¹⁰ For supplications refer Ch. No. 3 Part 3.

- While eating, sit in a respectful manner. Sit and eat with good people, avoiding evil ones. Avoid speaking of the fault of others.
- Abstain from backbiting and spreading rumors from one person to another with the intention of sowing dissension among them. Always remember backbiting is the hospitality of the wrongdoer.

So make use of the people around you to spread the message of Islam i.e. peace, unity, love and brotherhood. As the gathering breaks up make the supplication for expiation of sins as mentioned earlier in the chapter.

QAIYLULAAH

In Arabic, “Al Qaiylulaah” means “the mid-day rest”, which can be a short nap or rest period. It was a practice of the Prophet Muh’ammad (Saws) as well as his companions. *“We used to offer the Jumaa’ Salaah with Nabbi (Saws) and then take the afternoon nap”.* (Bukhaari) .Another H’adees’ mentions that the Prophet (Saws) said, *“Sleeping early in the day betrays ignorance, in the middle of the day is right, and at the end of the day is foolish.”* (Fath’ Al-Baari,). There are a number of narrations that confirm the practice of the Qaiylulaah by the Prophet (Saws) and his companions. Something science has only recently discovered seems to have been mainstream in Islam 1400 years ago. **If one is not occupied then one can fulfill a very beneficial Sunnah which is to take a short nap before or after Zuhr which should not be more than 30 minutes**

Science only recently discovered the benefits of this Sunnah. So as Muslim’s we can benefit from it physically and by making the right intentions, we can benefit spiritually as well. *In*

shaa Allaah. Ishaq ibn ‘Abd-Allaah said: “Taking a nap is one of the deeds of good people. It revitalizes the heart and helps one to pray qiyaam al-layl. Prophet Mohammad (Saws) told us to take a midday nap as he said: *"Nap as Satan's (shaiytan) do not nap."* (T’awbaraawnee).

This Sunnah of the Prophet (Saws)—when applied at work—has recently received support both medically and among U.S. businesses.

There is no time fixed for it. Its time may differ as per the situation. One can do Qaiylulaah (siesta) before or after Zuhr. The best time for a nap is between 1 and 3 pm, when the body most craves a period of sleep. The ideal length for a workplace nap is 30 minutes or less, which assures that you won’t fall into the deeper stages of sleep, and awake with that loopy feeling scientists call “sleep inertia.

BENEFIT OF QAIYLULAAH

- Help reduce stress.
- Increase the efficiency and productivity.
- Enhance learning and memory.
- Good for health and heart.
- Improve cognitive function.
- Give stamina to the body to exercise.
- Makes the mind more creative.
- Avoid drowsiness in class.

According to research, 1 minute of Qaiylulaah is equivalent to 45 minutes of time we sleep at night. So, it is just enough to take 15 minutes Qaiylulaah regularly every day. We will be able to wake up without feeling drowsy for the A'sr prayers. *In shaa Allaah!*

Therefore, let's contemplate the holy Verse that tells us about the miracle of sleeping at day and night. Allaah (SWT) says in the Qur-aan: *“And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! Herein indeed are portents for folks who heed. (Surah Ar- Room 30:23)*

“O Allaah! Accept (this) deed from us.

Indeed You are the All Hearing,

The All-Knowing” (2:127)



CHAPTER 6

THE COMPANIONS OF THE PROPHET (Saws)

SAH'AABAH AND SAH'AABIYYAH

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

“Of the believers are men who are true to that which they covenanted with Allaah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least; That Allaah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allaah is Forgiving, Merciful.” (Al-Ah'zaab, 33: 23-24)

The Arabic term, Sah'aabah (Sing.Sah'aabi;Feminine Sah'aabiyyah) means “The Companions.” In Islamic terminology Sah'aabah/Sah'aabiyyah refers to “The Companions of the Prophet (Saws).” Abdullah ibn Mas'ud, said *“Allaah looked at the hearts of His true servants and chose Muh'ammad (Saws) to send to His creatures as a Messenger. Then, He looked at the hearts of people and chose Muh'ammad's Companions (RA) as the helpers of His religion and the viziers of His Prophet (Saws).” (T'awbaraawnee)*

THE COMPANION (RA)-DEFINITION

- The most wide spread definition of a Companion is, ‘ any individual who met the Messenger of Allaah (Saws) or saw him, believed in him and his message and then died adhering to that belief i.e. a Muslim.
- The great scholar, Ibn H’ajar Al-`Asqalani said in Al-Ishabah, "The most correct of what I have come across is that a Sah’aabi (or a Companion of the Prophet) is one who met the Prophet of Allaah (Saws) while believing in him and died as a Muslim. So, it includes those who remained with him (Saws) for a long or short time; those who narrated H’adees’ and those who did not; those who saw him but did not sit with him; and those who could not see him due to blindness."
- A man who embraced Islam during the lifetime of the Messenger (Saws) and met him but later became an apostate, and then repented and accepted Islam again and died as a Muslim is a Companion, such as Al-Ash`ath ibn Qaiys.
- However, a person who embraced Islam during the lifetime of the Prophet of Allaah (Saws) but did not meet Him is not considered a Companion, for example, An-Najashi, the king of Ethiopia at the time of the Prophet (Saws).
- Likewise, a person who embraced Islam and met the Messenger of Allaah (Saws), but later became an apostate and died as such is also not a Companion, for example, Abdullah ibn Khalaf and Rabi`ah ibn Umaiyah who became apostates during the reign of `U`mar ibn Al-Khattab and died as such.
- Those that saw him (Saws) but held off believing in him until after his passing are not considered Sah’aabah but Tabiu’n.

- However, not every individual who met or had accidentally seen Muh’ammad (Saws) can be considered as a Companion. Only those individuals who had substantial contact with Muh’ammad,(Saws) lived with him ,had a high level of faith as one of the distinctive qualities and took part in his campaigns and were important factors in the perpetuation of his teachings can be considered as a companion.¹

THE COMPANIONS (RA)-THEIR NUMBERS

Since the Prophet (Saws) had a very large number of Companions, to identify an accurate figure is thus a difficult exercise. Nevertheless, the number estimated is around 114,000(as stated by Abu Zur’ah, the teacher of Imam Muslim and recorded by As-Suyootee)

The last Companion who died in Makkah was `Amr bin Wathilah Al-Laythi (.RA) who died in the year 110 A.H. No other Companion lived longer than. him.²

The last Companion who died in Madinah was Muh’ammad ibn Ar-Rabi`ah Al-Ansari Al-Khazraji (RA) who died in the year 99 A.H³

THE COMPANIONS (RA)-IMPORTANT GROUPS

The two important groups among the companions were:

¹ From Muh’ammad Ibn Saleh Aal Uthaymeen, article-‘Companions of the Prophet (Saws)’.

^{2&3} This is based on the Hadith- `Abdullah ibn `Umar narrated: "The Messenger of Allaah (Saws) prayed l’shaa. Prayer with us in the last days of his life, then just after he finished, he stood up, and said, "After one hundred years from this night, there will be no one from those who are living today on the face of the earth."(Bukhari and Muslim) None of the Companions died after the year 110A.H. as the Prophet (Saws) died in 10A.H. whoever claimed to be a Companion but died after the year 110A.H, this claim is rejected outright. For further details refer, article-Companions of the Prophet (PBUH).-Muh’ammad Ibn Saleh Aal ‘Uthaymeen.

- .THE MUHAJIREEN OR "EXILES" - those who had faith in Muh'ammad(Saws) when he began to preach in Makkah, who emigrated with him from Makkah and settled in Madinah for the cause of Islam when he was persecuted in Makkah.
- THE ANSAAR- inhabitants of Medina who had accepted Islam and welcomed Muh'ammad(Saws) and his companions upon their arrival there and assisted the Prophet(Saws) and other emigrants and stood as their protectors.

In Surah At- Taubah (9:100), Allaah (SWT) mentions these two groups of Companions when *He (SWT) says, "And the first forerunners [in the faith] among the Muhajireen and the Ansaar and those who followed them with good conduct-Allaah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."*

THE COMPANIONS (RA)-THEIR VIRTUES

- ❖ The Companions were a class excellance.They were the best generation of Islam. *"If you see anyone speaking ill of the Companions of the Messenger of Allaah, doubt his Islam."*(Ah'mad)
- ❖ The time of the Companions and the two succeeding generations, was the time of truthfulness. People of great righteousness and scholars of utmost exactitude appeared among those first three generations of Islam. They understood the Qur-aan and the Sunnah the best. The Prophet (Saws) said, *"The best of my people are my generation then those who come after them, then those who come after them, then there will come a people in whom there will be no good."* (Bukhari&Muslim)
- ❖ The Sah'aabah were undoubtedly the best in terms of piety, knowledge and love of the Prophet (Saws). Every action of the Sah'aabah was according to the dictates of the Shariah.

- ❖ They applied their understanding of Islam, not only on their individual self but on the Muslim society as a whole. They had a great respect for the honor of other Muslims, advising them to do good deeds and forbidding what is wrong.
- ❖ Without self-motives, they untiringly disseminated the teachings of the Prophet (Saws) and carefully recorded his H'adees' in the years following his death.
- ❖ They practiced Jihad for the sake of Allaah and they used to put the Hereafter before the worldly desires. Allaah, The Exalted, most appropriately describes them: *“Muh'ammad is the Messenger of Allaah, and those who are with him (the Companions) are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. The mark of them (i.e. of their faith) is no their faces (foreheads) from the traces of (their) prostration (during prayers).” (48:29)*
- ❖ The Prophet (Saws) praised the Companions and warned Muslims against attacking or insulting them. Allaah's Messenger (Saws) said, *“Do not curse my Companions! Do not curse my Companions! I swear by Him in Whose Hand my life is that even if one among you had as much gold as Mount Uhud and spent it in the way of Allaah, this would not be equal in reward to a handful spent by them or even to its half”.* (Bukhaari)

FOLLOWING THE COMPANIONS (RA)–IT'S IMPORTANCE

Following the footsteps of the Companions is undoubtedly, the Straight Path. The way the Sah'aabah approached Islam in theory and practice and strove to emulate the sayings and doings of the Prophet (Saws) should be what every Muslim should strive to achieve.

“Whoever desires to follow a Straight Path should follow the path of those who passed away. They are the Companions of Muh'ammad (Saws). They are the best among his Ummah, the purest in heart, the deepest in knowledge, and the farthest from false display of piety. They are a community whom Allaah chose for the company of His Prophet and the conveyance of His

religion. Try to be like them in conduct and follow their way. I swear by Allaah, the Lord of the Ka`bah, that they were on true guidance.”(Abdullah ibn U`mar)

ATTITUDE TOWARDS THE SAH'AABAH (THE COMPANIONS-(RA))

Our attitude towards the Sah'aabah should be that of love and respect. The Muslims should pray for them as the Qur-aan teaches us to do so. *“As for those who came after them, they say, Our Lord, forgive us and our brothers who preceded us in belief, and put not into our hearts any rancor towards those who believe. Our Lord, surely You are the All-Gentle, the All-Compassionate” (Al-H`ashr 59:10).*

Allaah’s Messenger (Saws) said, *“Fear Allaah; fear Allaah and (Refrain from using bad language) about my Companions! (He said it twice) Do not make them the target of your attacks after me! Whoever loves them, loves them on account of his love of me; whoever hates them, hates them on account of his hatred of me. He who maligns them, has maligne d me, and he who maligns me, has maligne d Allaah, and it is embedment that Allaah punishes those who malign him”.* (Tirmiz`ee)

PROMINENT SAH'AABAH (RA)

1.Ali Ibn Abi Taalib	22Hamza ibn Abd al-Muttalib	44.Jabir ibn Abdullah al-Ansari
2.Abu Bakr As-Siddeeq	23.Jafar ibn Abi Taalib	45.Anas ibn Malik
3.Abu Ubaida ibn al-Jarrah	24.Khalid ibn al-Walid	46.Bilal ibn Ribah
4.Sa`id ibn Zayd	25.Salman the Persian	47.Talhah ibn Ubaiyd-Allaah
5.Sad Ibn Abi Waqqas	26.Us`man ibn Affan	48.Umm H`aakim
6.U`mar bin Al-Khattab	27.Abu Dharr Al-Ghifari	49.Zayed Bin Haris
7.Abd al-Rahman ibn Awf	28.Abu Moosa Al-Ashari	50.Al-Baraah Ibn Malik Al-Ansaari
8.Abdullah Ibn Huz`afah As-Sahmi	29.Abu Huraiyrah	51.Amr Ibn Al-Jamuh
9.Abdullah Ibn Jahsh	30.Abu Sufyan Ibn Al-Harith	52.An-Nuayman Ibn Amr
10.Abdullah Ibn Mas`ud	31.Zubayr ibn al-Awwam	
	32.AbooDardaa	

<p>11. Ibn Abee Awfee 12. Abdullah Ibn U'mar 13. Abdullah Ibn Umm Maktum 14. Abdur-Rahman Ibn Awf 15. Abu Ayyoob Al-Ansaari 16. Salim Mawla Abi Huz'ayfah 17. Suhayb Ar-Rumi 18. Suhayl Ibn Amr 19. S'abit Ibn Qays 20. S'umamah Ibn Uthal 21. Buraiydah Aslamee</p>	<p>33. Abu-l A'as ibn ar-Rabiah 34. Samrah Bin Jandab 35. Ikrimah Ibn Abi Jahl Julaybib 36. Khabbab Ibn Al-Aratt 37. Muadh Ibn Jabal 38. Muh'ammad Ibn Maslamah 39. Musab Ibn Umayr 40. Nuaym Ibn Masud 41. Rabiah Ibn Kab 42. Said Ibn Aamir Al-Jumahi 43. Qubaiysawh-ibn Makhaawriq</p>	<p>53. An-Numan Ibn Muqarrin 54. At-Tufayl Ibn Amr Ad Dawsi 55. Fayruz Ad-Daylami 56. Habib Ibn Zayd Al-Ansari 57. H'aakim Ibn Hazm 58. Huz'ayfah Ibn Al-Yaman 59. Abbad Ibn Bishr 60. Abdullah Ibn Abbas 61. Uqbah Ibn Amir 62. Utbah Ibn Ghazwan 63. Zayd Al-Khayr 64. Ubayy Ibn Kab 65. Umayr Ibn Sad Al-Ansaari</p>
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PROMINENT SAH'AABIYYAH (RA)

<p>1. Barakah 2. Faat'imah bint Umar 3. Faat'imah (Umm Hani) bint Abu Talib 4. Asmaa` bint al-Harith 5. Asmaa` bint Abu Bakr Siddeeq 6. A'aishah bint Abu Bakr Siddeeq 7. Hafsa bint Uma Barakah 9. Faat'imah bint Muh'ammad (Saws) 10. Umm al-Faz'l Lubaaba bint al-Harith</p>	<p>14. Hamaanah bint Jahsh 15. Quraybah bint Abu Umayyah 16. Ruqayyah bint Muh'ammad (Saws) 17. Ruqaiyyah bint U'mar 18. Safiyyah bint Abdul Muttalib 19. Umm Kuls'um bint Muh'ammad (Saws) 20. Umm Salamah (Hind) bint Abu Umayyah 21. Sawdaa bint Zam`a</p>	<p>24. Zaynab bint Muh'ammad (Saws) 25. Hafsa bint Umar 26. Hind bint Utbah 27. Juwayriyah bint al Harith 28. Khadijah bint Khuwaylid 29. Khawlah bint Hakeem 30. Maymuna bint al-Harith 31. Atikah bint Zayd 32. Salma bint Umays</p>
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11. Umm Dardaa` (Khayrah) bint Abu Hadrad

12. Umm Habibah (Ramlah) bint Abu Sufyan

13. Zaynab bint Ali

22. Umm Hakeem bint al-Harith

23. Umm Khuls`um bint Ali

33. Sumaiyyah bint Khayyaat

34. Afraa` Ansaariyyah bint `Ubayd

H'ADEES' NARRATORS AMONG THE PROPHET'S COMPANIONS

(RA)⁴

Among the Companions of Prophet Muh'ammad (Saws) were famous narrators of Hadith. They enjoyed the first-hand experience of hearing the Prophet's (Saws) teachings and observing his conduct. Below is given the names of the seven most famous narrators among the Companions (RA). They are also among those called the **mukaththiroon** (i.e., those who narrated a lot of h'adees'), as they narrated more than a thousand h'adees' each.

- 1) Abu Huraiyrah (RA).
- 2) Abdullah ibn U'mar (RA)
- 3) Anas ibn Malik (RA)
- 4) Mother of the Believers A'aishah (RA)
- 5) Abdullah ibn `Abbas (RA).

⁴ Hadith Narrators among the Prophet's Companions By Abu Ameenah Bilal Philips.

6) Jabir ibn Abdullah (RA)

7) Abdullah ibn `Amr ibn Al-A`as(RA)

NAMES OF THE SAH`AABAH(RA) WHO ARE PROMISED PARADISE

The ten Companions of the Prophet Muh`ammad (Saws) who are promised Paradise are.

1. Abu Bakr As-Siddeeq (573-634 C.E)

2. U`mar bin Al-Khattab Al-Farooq (584-644 C.E)

3. Us`man bin Affan, Z`ul-Nurayn (577-656 C.E)

4. Ali bin Abi Taalib (600-661 C.E)

5. Talha bin Ubaidullah (596-656 C.E)

6. Zubair bin Al-Awwam (596-656 C.E)

7. Abdur-Rahman bin Awf (580-652 C.E.)

8. Sa`ad bin Abi Waqqas (600-675 C.E)

9. Sa`eed ibn Zayd (593-673 C.E)

10. Abu Ubaidah A`amir bin Abdullah bin Al-Jarrah (583-638 C.E)

May Allaah be well pleased with them all.

THE RIGHTLY GUIDED CALIPHS (KHALIFAH) (RA)

The word 'Caliph' is the English form of the Arabic word 'Khalifah,' which is short for Khalifatu Rasulil-lah. The latter expression means Successor to the Messenger of God, the Holy Prophet Muh`ammad (Saws). The title 'Khalifatu Rasulil-lah' was first used for Abu Bakr, who was elected head of the Muslim community after the death of the Prophet (Saws). Those Caliphs (Khalifah) who truly followed in the Prophet's (Saws) foot steps are called 'The

Rightly-Guided Caliphs' (Al-Khulafa-ur Rashidun in Arabic). They are the first four Caliphs: Abu Bakr (RA), 'U'mar (RA), Us'man (RA) and Ali (RA). As successor to the Prophet (Saws), the Caliph (Khalifah) was the head of the Muslim community and his primary responsibility was to continue in the path of the Prophet (Saws). All four were among the earliest and closest Companions of the Prophet (Saws). They lived simple and righteous lives and strove hard for the religion of God. Their justice was impartial, their treatment of others was kind and merciful, and they were one with the people – **THE FIRST AMONG EQUALS**.

Ibn U'mar said: *“In the time of the Prophet (Saws) we used to give preference to Abû Bakr, then to U'mar, then to `Us'man.”* (Bukhaari) Even though this is the statement of a Companion, it takes the ruling of a statement of the Prophet (Saws), since it is quoting what the people used to say during the Prophet's lifetime without the Prophet (Saws) having voiced any objection to it. It is directly stated in other narrations that the Prophet (Saws) heard this being said and had no objection to it. (*Sunnah Ibn Abî `Asim (1227) and Sunnah al-Khalîl (577)*)

There is also evidence that the Companions – and they were quite a substantial number – raised no objection to this order of preference. [*Musnad Ah'mad (4626)*].

1. Abu Bakr As-Siddeeq (RA) (632-634 A.D.)
2. U'mar ibn Al-Khattab (RA) (634-644 A.D.)
3. Us'man bin Affan (RA) (644-656 A.D.)
4. Ali bin Abu Taalib (RA) (656-661 A.D.)

It is narrated from H'azrat Jabir that the Prophet (Saws) said: *“Allaah chose my Companions over everything else in existence except for the Prophets and the Messengers. He (SWT) chose*

four of them for me: Abu Bakr (R A), U'mar (R A), 'Us'man(R A), and Ali (R A) He made them my best Companions, and all of my Companions are good."

[Al-Bazzar and Ad-Daylami)

ABU BAKR AS-SIDDEEQ (RA) (632-634 A.D).

(May Allaah Be Pleased with Him).

"If I were to take a friend other than my Lord, I would take Abu Bakr as a friend". (H'adees')

Abu Bakr (RA) was two years younger than the Prophet. (Saws) His real name was Abdul Ka'bah, (slave of the Ka'abah). When he became a Muslim, the Prophet (Saws) changed his pagan name to Abdullah (slave of God). The Prophet also gave him the title of 'Siddeeq '-The Testifier of the Truth'. However, in his early youth he adopted the surname of Abu Bakr. ('The owner of Camels') because of his great interest in raising camels. The name of Abu Bakr's father was Us'man, but he was known as Abu Qah'afa. Salmaa was Abu Bakr's mother. She was also known as Umm-ul-Khaiyr. Abu Bakr (RA) belonged to a branch of the Quraysh. From early years, Abu Bakr (RA) was known for good and upright nature. He was honest and truthful. These things won him respect among the people He was a wealthy and respected merchant before embracing Islam.

He was the first among the men to believe in the Prophet's (Saws) mission and enter the fold of Islam .From the day he embraced Islam until the day he died, Abu Bakr (RA) was an ideal Muslim. He was the greatest missionary of Islam Even though he was wealthy, he lived a very simple life and spent his money for charity, for freeing slaves [Bilal was one such slaves] and for the cause of Islam. In all circumstances and eventualities, Abu Bakr's (RA) faith in

Islam and support to the Prophet (Saws) was unwavering. His deep faith in Islam earned him the unique distinction of being referred to in the Holy Qur-aan in several verses.

He exercised tremendous self-control after the death of the Prophet (Saws) and magically controlled the confusion among the people by addressing them thus, *“O people! If anyone among you worshipped Muh’ammad, let him know that Muh’ammad is dead. But those who worship Allaah, let him know that He lives and will never die.* Let all of us recall the words of the Qur-aan. It says, *“Muh’ammad is only a Messenger of Allaah. There have been Messengers before him. What then, will you turn back from Islam, if he dies or is killed?”* Thus upon the Prophet’s (Saws) death, Abu Bakr (RA) remained steadfast and through the help of Allaah, held the nation together.

Soon after the Prophet’s (Saws) death, Abu Bakr (RA) became Caliph by the general consent of the people. H’azrat Abu Bakr (RA) took the office of Khilafat at the most critical and crucial moment of Islamic history. Throughout the brief period of his caliphate (Khilafat), Abu Bakr As-Siddeeq (RA) faced both internal and external challenges; the **former(Internal)** mainly quelling the apostate factions of Arabia and establishing justice and peace among the citizens of the Muslim nation;[e.g. When people refused to pay Zakaat and when the apostates threatened the stability of the Muslim nation, Abu Bakr (RA) was the one who remained firm and took decisive action against them] and the **latter(external)** mainly involved expanding the borders of the Muslim nation by spreading the message of Islam to foreign nations and conquering those nations that stood in the way of the propagation of Islam.[e.g. when others suggested keeping Us’aamah’s army back, Abu Bakr (RA) insisted that the army should continue the mission which the Prophet(Saws) had in mind].

Khalifah Abu Bakr (RA) sent out armies that achieved important conquests; e.g. under the command of Khaalid Ibn Al-Waleed (RA) the Muslim army gained an important victory in Iraq. And the Muslim armies achieved other important victories under the commands of Al – Mus’annah Ibn Haarias’ah (RA) and Al- Qa’qaa ibn ‘Amr (RA) in Iran, Syria and Palestine. As a result a vast territory was added to the Muslim Empire.

H’azrat Abu Bakr (RA) laid the foundations of a truly democratic state. For the purpose of administration , Arabia was divided into four provinces each headed by a governor who was entrusted with the duties of leading prayers, collecting taxes, maintaining law and order etc. He also gave a proper shape to the public treasury, the Bait-ul-Maal. He safeguarded and protected the rights of the non-Muslim subjects and they were granted both religious and cultural freedom. His contributions towards preserving the Holy Qur-aan are also very great .In short, as a responsible immediate successor to the Prophet (Saws), Abu Bakr (RA) further strengthened and consolidated the Muslim community and state.

On the 7th of Jumaadul Ukhraaw (Jamaadee-us’-S’aanee (Aakhir)) 13 A.H., Abu Bakr was taken ill. He nominated U’mar ibn Khattab (RA) as his successor. After an illness of two weeks, 634A.D. Abu Bakr (RA) passed away. He was sixty-three at the time. He was buried by the side of the Holy Prophet (Saws).

SAYINGS OF ABU BAKR AS-SIDDEEQ (RA)

- ◆ Without knowledge action is useless and knowledge without action is futile.
- ◆ Our abode in this world is transitory, our life therein is but a loan, our breaths are numbered and our indolence is manifest.

- ◆ He who indulges in falsehood will find the paths of paradise shut to him.
- ◆ Do not look down upon any Muslim, for even the most inferior believer is great in the eyes of Allaah.
- ◆ O Allaah, You know me better than I know myself, and I know myself better than these people who praise me. Make me better than what they think of me, and forgive those sins of mine of which they have no knowledge, and do not hold me responsible for what they say.
- ◆ You should not quarrel with your neighbor, for he will remain where he is, but your high handedness will become the talk of the people.
- ◆ Youth is not restored by the dyeing of your hair.
- ◆ Intentions count in your actions.
- ◆ It is a matter of shame that in the morning the birds should be awake earlier than you.
- ◆ It is bad for a young man to sin; but it is worse for an old man to sin.
- ◆ . Weeping is for the day in which you have wasted without any good deeds being done.
- ◆ Adopt abstention, for abstention is profitable and do good deeds, for good deeds are highly accepted in the court of Allaah (SWT).
- ◆ Extend your charity with humbleness towards the poor for to give charity happily is a sign of acceptance.
- ◆ Worship and prayer is a career, its business premises is the creation, the fear of Allaah (SWT) is its wealth and its profits is Paradise.

- ◆ You are busy pursuing the comforts and luxuries to make your life comfortable in this World while the World is in earnest preparation to expel you from her.
- ◆ If any good deeds, for whatsoever reason is unaccomplished, then endeavor to accomplish it and if a good deed is accomplished then make an effort to accomplish more.
- ◆ When good advice does not affect a change in ones ways then know this that, one's heart is empty from Eeman (Faith).
- ◆ The strength of knowledge when it surpasses the boundaries gives birth to deceit and cunningness and when it is deficient or worthless then it gives birth to stupidity and gullibility.
- ◆ It is better to be alone than to sit in bad company while it is better to keep and be in good company than be alone.
- ◆ Death is the easiest of all things after it, and the hardest of all things before it.
- ◆ Do not follow vain desires; for verily he who prospers is preserved from lust, greed and anger
- ◆ If an ignorant person is attracted by the things of the world, that is bad. But if a learned person is thus attracted, it is worse.
- ◆ There is greatness in the fear of Allaah, contentment in faith of Allaah, and honor in humility.
- ◆ He who prays five times a day is in the protection of Allaah, and he who is protected by Allaah cannot be harmed by anyone

- ◆ Follow the way of life, which the Holy Prophet (Saws) has shown you, for verily that is the right path.

U'MAR IBN AL-KHATTAB (634-644 A.D.)

(May Allaah be pleased with Him)

“There is no angel in the heaven that does not respect U'mar and no shaiytan on the earth but that he is afraid of U'mar.”(H'adees')

H'azrat U'mar ibn al- Khattab (R A) was the second of the Rightly Guided Khalifahs in Islamic history. He was a Companion of the Prophet Muh'ammad (Saws) and was one of the 'Ashratun-Mubashshirah, i.e. those ten Companions who had been given the glad tidings of belonging to Paradise.

EARLY LIFE AND ACCEPTANCE OF ISLAM

U'mar (RA) was born into a high-ranking clan of the ruling Quraiysh tribe in Makkah

U'mar (RA) was twelve years younger than the Holy Prophet (Saws). He was the son of a Khattab. His mother's name was Khatmah. His father, who was an educated, respectable part of the society, taught his son U'mar (RA) how to read and write.

U'mar (RA) was twenty seven when the Holy Prophet (Saws) began his mission. The mission of the Holy Prophet (Saws) was still in the early stage. Islam was still weak and helpless. The chiefs of Makkah were up against it. When the Prophet Muh'ammad began preaching his message, U'mar (RA) was one of his most stern opponents. He participated in harassment and torture of the early Muslims, trying to make them give up their faith.

One night the Holy Prophet (Saws) stood in the Ka'abah, lost in thoughts. Presently he raised his hands and turned his eyes heavenward. *"Lord!"* he prayed, *"make Islam strong with either of the two men, Amr bin Hisham or U'mar bin Khattab"*. The prayer was instantly granted. Allaah chose U'mar to serve Islam. Amr bin Hisham was to die as Abu Jahl (Father of Ignorance). U'mar (RA) finally embraced Islam after reading verses of the Qur-aan at his own sister's house. U'mar's (RA) drastic conversion to Islam helped the small Muslim community gain power and respect. Thereafter, U'mar (RA) was a firm believer who fiercely defended the Muslim community from attack. U'mar was to become a great pillar of strength for Islam. This was in the 6th year of Prophet-hood.

After his acceptance of Islam, he received the title of **Farooq**, meaning one 'who distinguishes between the right and the wrong'. Later, H'azrat U'mar's (RA) ties with the Holy Prophet (saws) became even stronger after he married his daughter Hafsa, to the Holy Prophet (Saws).

H'azrat Umar (RA) took part in all the battles. In the Battle of Uhud, he was amongst those who defended the Holy Prophet (Saws) whenever was the need. In the Battle of Trench (Battle of Khandaq) he contributed by digging the trench.

After the death of the Holy Prophet (Saws) he was the first to swear faithfulness in Abu Bakr Siddeeq (RA) being the first Khalifah of the Islamic State. Throughout his Khalifat he was a very loyal friend of H'azrat Abu Bakr (R.A.).

SELECTION AS CALIPH (KHALIFAH):

As Abu Bakr (RA) fell ill and was nearing death, he consulted with a group of senior Companions of the Prophet. They all agreed that U'mar (RA) was the most appropriate choice to be the next caliph (khalifah), or leader of the Muslim community.

STRENGTHS AS CALIPH (KHALIFAH):

As Caliph (Khalifah), U'mar (RA) was known for acting justly yet firmly with all people. The Islamic state was extended to Iraq, Syria, and Egypt. The mighty empires of Rome and Persia were conquered during his time. One of his first acts was to establish regulations by which regional rulers should interact with their citizens. U'mar (RA) also established the public treasury, appointed judges, and supervised the construction of public facilities. Cities were built with irrigation canals and paved roads, and education in the Qur-aan became more widespread. U'mar (RA) also ensured that non-Muslim citizens were given government subsidies.

Among the principles based upon which U'mar ibn al-Khattab (RA) governed the Muslims during his caliphate were: mutual consultation, justice, equality among people, and honoring of freedoms. U'mar (RA) was exceptional in his Faith, distinguished in his knowledge, profoundly wise in his thinking, remarkable in his eloquence, noble in his manners and great in the contributions he made to Islam. We are living in tumultuous times, but they are no less tumultuous than the era of Khalifah U'mar Ibn al-Khattab, whose life began in Jaah'iliyyah and ended in the Golden Age of Islam. He was faced with unprecedented challenges but met them successfully within the framework of shari'ah and in accordance with the true spirit of Islam., one who felt responsible before Allaah for the

wellbeing of all those under his rule, including his troops, women, infants, non-Muslims, and even animals. Caliph (Khalifah) U'mar (RA) was a "hands-on" leader who kept himself informed and consulted scholars and experts before every major decision.

H'azrat U'mar (R.A.) was the best example of an ideal Muslim. Simplicity and impartiality were the main features of his character. Though he was the ruler of an enormous empire, he lived like an ordinary man. He was kind and sympathetic to the poor and would roam the streets at night to see the condition of his people. But as a law giver, he was very strict. Not even his own son was pardoned from the laws of justice.

He devoted his entire energy and time in the interest of Islam and the State. His Greatness lies in his justice as a ruler and his skills as a statesman and administrator. He left for us an important lesson that our strength comes not from wealth or money or status, but from our submission to Allaah and our commitment to the path of Islam.

U'mar's (RA) God-given perceptiveness and deep insight is confirmed by the following statement of Prophet Mohammad (Saws): *“Amongst the people preceding you there used to be Muhaddithun (i.e. persons who can guess things that come true later on, as if those persons have been inspired by a divine power), and if there are any such persons amongst my followers, it is U'mar bin Al-Khattab” (Bukhari)*. Many instances are on record when U'mar (RA) gave a particular opinion and that opinion was later on corroborated by Allaah (SWT) and confirmation thereof was communicated to the Holy Prophet (Saws) through Gabriel (Jibreel (AS)). *That is why the Holy Prophet repeatedly said: "God speaks through the tongue of U'mar.*

U'MAR (RA) AND H'ADEES'

U'mar was the first to realize the necessity of the proper sifting of the Traditions. U'mar accordingly founded the science of H'adees'.

TARAAWEEH'

After consulting the Companions, U'mar issued instructions in 635 AD that such extra prayers should be offered in congregation under the imamate of a Qur-aan reader who should recite a considerable part of the Qur-aan each night, so that the entire Qur-aan was completed during a week or so.

U'MAR (RA) AND THE HOLY QUR-AAN

During his Caliphate (Khilafat), U'mar took steps to ensure that the teaching of the Holy Qur-aan was spread extensively, and that a large number of persons learnt the text by heart so that there could be no possibility of any corruption in the text.

Under the orders of U'mar, hundreds of schools were opened throughout the length and breadth of the Islamic world for the teaching of the Holy Qur-aan.

U'MAR (RA) AND MOSQUES

As the Islamic dominions extended progressively, U'mar (RA) ordered that mosques should be built in all conquered territories.

In the newly founded cities of Kufa and Basra, Jami Masjids were built in the center of the city and smaller mosques were built in each tribal quarter.

U'mar (RA) had the sacred mosque at Ka'bah extended. In 639 AD U'mar (RA) purchased the surrounding houses at state expense.

U'mar (RA) extended the Prophet's Mosque at Madinah as well. In 639 AD, the same year as the Ka'abah was extended, U'mar (RA) purchased the houses that surrounded the Masjid i-Nabbwee. After demolishing them, the area was utilized for the extension of the mosque.

THE H'IJRI CALENDAR

U'mar (RA) issued instructions to all concerned regarding the enforcement of the H'ijri calendar.

END OF RULE:

On the 1st of November 644 A.D. at the time of the Morning Prayer, Firoz went with his dagger to the Prophet's mosque and hid himself in a corner in one of the recesses of the mosque. When the faithful stood for prayer after straightening the lines, and U'mar (RA) took up his position as the Imaam to lead the prayer, Firoz emerged from his place of hiding and rushed at U'mar (RA). Firoz struck U'mar (RA) six consecutive blows with his dagger, and U'mar (RA) fell on the floor profusely bleeding.

U'MAR (RA) ON HIS DEATH BED

From the mosque U'mar (RA) was carried home. When he regained consciousness he asked who was his murderer. He was told that his murderer was the Persian slave Firoz. Thereupon U'mar (RA) said, *"Praise be to God that I have not been murdered by a Muslim"*.

After ten years as caliph (Khalifah), U'mar (RA) rule came to an end. On his deathbed, U'mar (RA) named six senior Companions of the Prophet, and ordered that they select a new caliph (Khalifah) from amongst themselves.

SAYINGS OF U'MAR (RA)

U'mar (RA) was known for his great knowledge and wisdom. He often expressed his thoughts in words conspicuous for their wisdom. A number of his sayings have come down to us, and these show the depths and dimensions of his thoughts and expressions.

- Fear him, whom you hate.
- Do not put off today's work for tomorrow.
- Don't forget your own self while preaching to others.
- The less of the world, the freer you live.
- Avoidance of sin is lighter than the pain of remorse.
- The wisest among you is he whose sustenance is the fear of Allaah.
- Praise Allaah, for by praise His blessings multiply.
- Fear Allaah, for that is fortune; indifference to Allaah is misfortune.
- Be patient; patience is a pillar of faith.
- Acquire knowledge and teach it to the people.
- Be dignified, honest, and truthful
- Allaah forbid, men should be jealous of knowledge as they are jealous of women."
- May Allaah bless the man who says less and does more.
- Allaah loves moderation and hates extravagance and excess.
- As long as you are pure of heart; you speak the truth."
- Forgive the people so that Allaah may forgive you.
- For the people prefer that which you prefer for yourself.
- Which you do not wish for yourself, do not impose on others.

- Every ruler should keep his door open to the people.
- The way to express gratitude to Allaah is to give Zakat out of the property that He has bestowed on you
- The death of a thousand worshipers is easier to bear than the death of a scholar who has knowledge of what Allaah has permitted and forbidden
- I am surprised at three things: 1. [A] man runs from death while death is inevitable. 2. One sees minor faults in others, yet overlooks his own major faults. 3. When there is any defect to one's cattle he tries to cure it, but does not cure his own defects.
- No amount of guilt can change the past, and no amount of worrying can change the future. Go easy on yourself, for the outcome of all affairs is determined by Allaah's decree. If something is meant to go elsewhere, it will never come your way, but if it is yours by destiny, from it you cannot flee.
- Nothing is worse than avarice that destroys the mind, not even Alcohol.
- It is unbecoming of that person who sits with his hands folded and prays to Allaah (SWT) for sustenance. Allaah (SWT) does not rain down gold and silver from the heavens.
- To speak less is wisdom, to eat less is healthy, to sleep less is a prayer and there is peace in solitude.
- Youth before old age and old age before death is a blessing of life.
- A generous person is the beloved of Almighty Allaah (SWT) even though he is a transgressor. A miser is the enemy of Almighty Allaah (SWT) although he may pray and remember Almighty Allaah (SWT) excessively.

- Do not trust the character of one who cannot control his temper.
- One should not judge a person by the number of Salaat (prayer) or Rozah (fasting) but by his wisdom and honesty.
- He is a friend who brings to your attention your faults and to sing praises of a person in his presence is similar to slaughtering him.
- The one who steps back will not progress.
- Islam will be destroyed by the mistakes of scholars, the arguments of the hypocrites who misinterpret the Qur-aan to support their views and misleading rulers.

US'MAN BIN AFFAN (RA) (644–656 A.D.)

(May Allaah Be Pleased with Him.)

The Prophet (Saws) particularly praised Us'man (RA) for his modesty and said: "Shall I not feel bashful before a man when even the angels feel bashful before him?"

Us'man ibn Affan was the third caliph (Khalifah), and is regarded as one of "*The Four Righteous Caliphs*". He reigned as caliph (khalifah) from 644 until 656. His father's name was Affan. His lineage coincides with that of the Messenger of Allaah (Saws) in 'Abd Manaf. His mother name was Arwaa bint Kurayz.

Us'man ibn Affan, the Prophet's (Saws) friend, *Amîr al-Mu'minîn*, the third of the four Rightly-Guided Successors of the Prophet (Saws) and third of the Ten promised Paradise and one of the six with whom Muh'ammad (Saws) was pleased when he died.

EARLY LIFE

Us'man bin Affan was born into a rich family. His father was a wealthy merchant who died when Us'man was still young. Us'man (RA) took over the business, and became known as a hard-working and generous man. In his travels, Us'man (RA) often interacted with people of different tribes and beliefs. Us'man (RA) was one of the earliest believers in Islam. Us'man ibn Affan (RA) was the fourth person to accept Islam upon invitation of Abu Bakr As-Siddeeq (RA). Thus he learned with the Prophet from the very beginning of Islam and faced much prosecution at the hands of his family and clansman. The Prophet (Saws) loved Us'maan (RA) so much so that he gave two of his daughters in marriage to him, earning him the title *Z'u al-Nurayn* or "Possessing Two Lights." Prophet (Saws) said after the death of his second wife that if he had a third daughter he would have given her to Us'man (RA) as well. The Prophet (Saws) gave glad tidings of paradise to Us'man saying that whatever he does after today will not harm him. He is among those who emigrated twice: once to Abyssinia, and again to Madinah.

Us'man (RA) was neither tall nor short, extremely handsome, brunet, large-jointed, wide-shouldered, with a large beard which he dyed yellow and long hair which reached to his shoulders, and gold-braced teeth. `Abd Allaah ibn Hazm said: *"I saw Us'man (RA), and I never saw man or woman handsomer of face than him."*

Us'man (RA) was extremely wealthy and generous. Us'man (RA) was quick to spend his wealth on the poor, and would donate whatever goods or supplies the Muslim community needed.

SELECTION AS CALIPH (KHALIFAH):

Prior to his death, the caliph (Khalifah) U'mar ibn Al-Khattab (RA) named six senior Companions of the Prophet (Saws), and ordered that they select a new Caliph (Khalifah) from amongst themselves within three days. After two days of meetings, no selection had been made. One from the group, Abdurahman bin Awf (RA), offered to withdraw his name and act as arbiter. After further discussions, the choice was narrowed to either Us'man (RA) or Ali (RA). Us'man (RA) was finally elected as caliph (Khalifah).

STRENGTHS AS CALIPH (KHALIFAH):

As Caliph (Khalifah), Us'man bin Affan (RA) inherited many challenges that raged during the previous decade. The Persians and Romans had been largely defeated but still remained a threat. The borders of the Muslim empire continued to expand, and Us'man (RA) ordered a naval force to be established. During his tenure as Caliph (Khalifah), Armenia, Caucasia, Khurasan, Kirman, Sijistan, Cyprus, and much of North Africa were added to the dominions of Islam. Internally, the Muslim nation grew and some areas clung to tribal customs. Us'man (RA) sought to unify the Muslims, sending letters and guidance to his governors and sharing his personal wealth to aid the poor. During this time there were many achievements made in the Islamic empire including many canals, guest houses at different waypoints, and building of a much stronger Muslim army. He also established judicial and financial institutions to strengthen the Islamic empire.

He was humble and was seen at the time of his caliphate sleeping alone in the mosque, wrapped in a blanket with no one around him, and riding on a mule with his son Na'eel behind him.

It is related through several sound chains that Us'man (RA) recited the Qur-aan in a single rakaat. Us'man (RA) was one of the first men to memorize the Qur-aan. He related 146 h'adees' from the Prophet (Saws). Among the Companions who narrated from him in the Nine Books are Anas, Abu Huraiyrah, Jundab, `Abd Allaah ibn al-Zubayr, `Abd Allaah ibn `Abbas, `Abd Allaah ibn U'mar. A host of prominent Followers narrated from him, among them al-Zuhri, Ibn al-Musayyib, al-Dahhak, and Al qama (May Allaah be pleased with all.) With a growing multilingual population, Us'man (RA) also ordered the Qur-aan to be compiled in a single unified dialect.

END OF RULE

Us'man bin Affan (RA) was the longest-serving of the Rightly-Guided Caliphs (Khalifah), leading the community for 12 years.

In order to strengthen his control over the empire, Us'man (RA) appointed many of his kinsmen to governor positions, including Muawiyah. This caused many problems, and many people were angered by Us'man's (RA) preferential treatment of his own kinsmen. The matter became worse with the misrule by some of the governors he appointed, and was worsened by the involvement of some Umaiyads in a plot to kill the son of Abu Bakr.

Towards the end of his rule, rebels began to plot against Us'man (RA) and spread rumors about him, his wealth, and his relatives. Accusations were made that he used his wealth for personal gain, and appointed relatives to positions of power. The rebellion grew in strength, as several dissatisfied regional governors joined in.

Perhaps the one action which caused the most controversy for Us'man (RA) during his reign, however, was his attempt to develop a definitive text of the Qur-aan at the expense of all others. His aim was simply to establish one true text of the revelation, in order for all Muslims to know what the Qur-aan consisted of, what order it should be in, and how it should be written. Despite the controversy, Us'man (RA) was able to complete this task, which has since been recognized as a significant achievement in Islamic history. It reduced the number and frequency of disagreements over dogma, but many devout believers at the time accused Us'man (RA) of tampering with the sacred book.

These disagreements grew so large that parties from Egypt and Iraq would convene in Madinah to address their grievances to Us'man (RA) directly. Eventually, the parties grew impatient with Us'man (RA) and laid siege to his house for more than 20 days in 656A.D. Despite the crowds outside his home, Us'man (RA) refused help from his old friends. Several reports state that at the time of Us'man's(RA) siege and death Zayd ibn Thabit had marshalled three hundred Ansaâr in his defense together with Abu Huraiyrah, Ibn U'mar, Al-Hasan, Al-Husayn, `Abd Allaah ibn al-Zubayr (May Allaah be pleased with all.), but Us'man(RA) forbade all of them to fight. The siege ended when some members broke into the house, and assassinated Us'man (RA), while reading the Qur-aan. Us'man (RA) was killed as he was reading the verse *"And Allaah will suffice you for defense against them. He is the Hearer, the Knower."* (2:137). He was eventually buried in Madinah

The plot to kill Us'man (RA) marked the onset of Dissension (*fitna*) in the Community. Together with deadly division, the great sign of this Dissension was the beginning of falsehood. The timing of the spread of falsehood was foretold by the Prophet (Saws) in the

hadith: *"I entrust to you the well-being of my Companions, and that of those that come after them. Then falsehood will spread."* `

SAYINGS OF US'MAN BIN AFFAN (RA)

- Astonishing is he who finds death a reality, yet continues to laugh.
- Astonishing is he who knows this World will soon perish yet keeps close association with it.
- Astonishing is he who knows about fate yet mourns the loss of a thing.
- The slip of the tongue is more dangerous than the slip of the feet.
- Make a purpose for life, then utilize all your strength to achieve it, you would definitely be successful.
- I am astonished with that person who recognizes this World as perishable and understands all about fate yet mourns the loss of things. I am astonished with that person who believes in Rewards, Punishment of Hell and Paradise, yet he still commits sins. I am astonished at that person who knows that Allaah exists yet remembers others and seeks there assistance.
- I am astonished at that person who regards Iblees (Shaiytan) as his enemy yet continues to follow him.
- Squandered is that A'aalim (Learned man) to whom a person cannot ask a question. He is likened to that weapon which is not put to use – that wealth which is not utilized in good work – that knowledge without application – that Mosque in which Salaah is not read – that Salaah that is not performed in a Mosque – that good advice which is not accepted –

that book which is not read – that worshiper who keeps in his heart the pleasures of the World and that long life which had not stocked on provisions for the Hereafter.

- A person in times of difficulty acts upon his own devices thus depriving himself of the help of Allaah (SWT). He turns himself away from Allaah (SWT), therefore Allaah (SWT) turns His Attention of Divine Grace from him too.
- Do not rely on anyone except Allaah (SWT) and do not fear anything except your sins.
- The existence of good things and wealth in abundance is also a medical complaint. (Meaning unhealthy)
- . Knowledge combined with action is profitable and action without knowledge does not benefit anything.
- . Silence is the best treatment for anger.
- This World has been created a temporary abode by the Almighty Allaah (SWT), and placed in trust to the travellers of the Hereafter. Take only those provisions which are beneficial and do not lust after that which you are going to leave behind.
- The one dirham charity of a poor person is better than 10, 000 dirham charity given by the rich.
- If you are prepared to commit a sin, then search for a place where Almighty Allaah (SWT) does not exist.
- O People! If you do not want to worship the one true Lord, then do not utilize that which He has created. It is better that the World regard you as a criminal in relations to Almighty Allaah (SWT) thereby regarding you as a hypocrite.

- . To see the learned (A'aalim) and pious keeping the company of the rich and wealthy is a testimony of hypocrisy.
- Save oneself for praising the corrupt wealthy, for the praise of an oppressor reveals the Wrath of Allaah (SWT).
- To publicly give charity with an intention to entice people to be charitable is better than giving charity secretly.
- To think that Allaah Almighty is present with you at every given moment is the most excellent form of Faith.
- A Polite person who wishes for anything in this World or in the Hereafter will definitely get his wishes granted.
- Those that deal with Almighty Allaah (SWT) with sincerity and honesty hate to deal in any other affairs without sincerity and honesty.
- A beast of burden recognizes his master yet people do not recognize their Master (Allaah SWT).
- Backbiting and malice causes injury to three people. Firstly to oneself, secondly towards whom it is directed to and thirdly to the person who is listening.
- The sword wounds the body while insults hurt the soul.
- Amongst the sinners, the gravest is he who finds the time, to discuss the faults of others.
- The disgrace and disrespect shown to a Muslim is due to him straying from his religion and is not due to lack of gold (wealth).
- For a needy and poor person to come to you is a gift to you from Allaah (SWT)

- When a person's tongue becomes quiet and friendly then his heart becomes pious and clean.
- To do the most disliked of occupations is better than begging.
- . Sin in any manner would at some time, make ones heart restless.
- . Remember your kaffan (shroud for covering the dead) instead of beautiful clothes, remember the grave instead of the luxuries of lavish mansions and remember all that delicious foods you feast on shall one day make you a delicious feast for the worms.
- Test the worldly people in any matter you wish to and you would find them to be no less than snakes and scorpions

Ali bin Abu Taalib (RA) (656–661 A.D.)

(May Allaah Be Pleased with Him).

The Prophet (Saws) said: "You (Ali) are my brother in this world and the next."

"I am the city of knowledge and `Ali is its gate."

Ali ibn Abi Taalib (RA) was the first Cousin and Son-in-law of Muh'ammad (Saws). In 656A.D. he became the last of the "Rightly guided" caliphs (Khalifah). Ali (RA), the fourth of the caliphs (Khalifah) or successors of Muh'ammad (Saws), was born in Mecca. His father, Abu Talib, was an uncle of the Prophet (Saws). His mother was Faat'imah bint Asad, whom the Prophet (Saws) called his own mother and at whose grave he made a remarkable intercession. Ali (RA) had grown up in the Prophet's (Saws) own household and educated under his care.

ALI'S (RA) EARLY LIFE

While a boy, he distinguished himself by being one of the first to declare his adherence to the cause of Muh'ammad (Saws). Ali (RA) was ten years old when the Divine Message came to Muh'ammad (Saws). One night he saw the Prophet (Saws) and his wife Khadijah (RA) bowing and prostrating. He asked the Prophet (Saws) about the meaning of their actions. The Prophet (Saws) told him that they were praying to God Most High and that Ali (RA) too should accept Islam. Ali (RA) said that he would first like to ask his father about it. He spent a sleepless night, and in the morning he went to the Prophet (Saws) and said, *"When God created me He did not consult my father, so why should I consult my father in order to serve God?"* and he accepted the truth of Muh'ammad's (Saws) message. Some years afterwards he married the Prophet's (Saws) youngest daughter Faat'imah Zahra (RA). Ali (R A) proved himself to be a brave and faithful soldier and remained in closest association with the Prophet (Saws) for nearly thirty years.

When the Divine command came, *"And warn thy nearest relatives" (26:214)*, Muh'ammad (Saws) invited his relatives for a meal. After it was finished, he addressed them and asked, *"Who will join me in the cause of God?" There was utter silence for a while, and then Ali (RA) stood up. "I am the youngest of all present here," he said, "My eyes trouble me because they are sore and my legs are thin and weak, but I shall join you and help you in whatever way I can."* The assembly broke up in derisive laughter. But during the difficult wars in Makkah, Ali (RA) stood by these words and faced all the hardships to which the Muslims were subjected. He slept in the bed of the Prophet (Saws) when the Qurayysh planned to murder Muh'ammad (Saws). It was he to whom the Prophet (Saws) entrusted, when he left Makkah, the valuables which had been given to him for safekeeping, to be returned to their owners.

Apart from the expedition of Tabuk, Ali (RA) fought in all the early battles of Islam with great distinction, particularly in the expedition of Khaybar. Ali (RA) was the Prophet's (Saws) standard-bearer in battle. It is said that in the Battle of Uhud he received more than sixteen wounds.

The Prophet (Saws) loved Ali (RA) dearly and called him by many fond names. Once the Prophet (RA) found him sleeping in the dust. He brushed off Ali's (RA) clothes and said fondly, *"Wake up, Abu Turab (Father of Dust)." The Prophet (Saws) also gave him the title of 'Asadullah' ('Lion of God').*

Ali's (RA) humility, austerity, piety, deep knowledge of the Qur-aan and his sagacity gave him great distinction among the Prophet's (Saws) Companions (RA). In fact he was the most judicious of the Companions (RA), and the "Possessor of a wise heart and enquiring tongue. Abu Bakr (RA), U'mar (RA) and Us'man (RA) consulted him frequently during their caliphates. Many times U'mar (RA) had made him his vice-regent at Madinah when he was away. Ali (RA) was also a great scholar of Arabic literature and pioneered in the field of grammar and rhetoric. His speeches, sermons and letters served for generations afterward as models of literary expression. Many of his wise and epigrammatic sayings have been preserved. Ali (RA) thus had a rich and versatile personality. In spite of these attainments he remained a modest and humble man. Once during his caliphate when he was going about the marketplace, a man stood up in respect and followed him. *"Do not do it," said Ali (RA). "Such manners are a temptation for a ruler and a disgrace for the ruled."*

Ali (RA) and his household lived extremely simple and austere lives. Sometimes they even went hungry themselves because of Ali's (RA) great generosity, and none who asked for help

was ever turned away from his door. His plain, austere style of living did not change even when he was ruler over a vast domain.

ALI'S (RA) CALIPHATE (KHILAFAT)

After Us'man's (RA) martyrdom, the office of the caliphate remained unfilled for two or three days. Many people insisted that Ali (RA) should take up the office, but he was embarrassed by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. When the notable Companions of the Prophet (Saws) urged him, however, he finally agreed.

Ali (RA) accepted the caliphate (Khilafat) very reluctantly. Us'man's (RA) murder and the events surrounding it were a symptom, and also became a cause, of civil strife on a large scale. Ali (RA) felt that the tragic situation was mainly due to inept governors. He therefore dismissed all the governors who had been appointed by Us'man (RA) and appointed new ones. All the governors excepting Muawiyah, the governor of Syria, submitted to his orders. Muawiyah declined to obey until Us'man's (RA) blood was avenged. The Prophet's (Saws) widow A'aishah (RA) also took the position that Ali (RA) should first bring the murderers to trial. Due to the chaotic conditions during the last days of Us'man (RA) it was very difficult to establish the identity of the murderers, and Ali (RA) refused to punish anyone whose guilt was not lawfully proved. Thus a battle between the army of Ali (RA) and the supporters of A'aishah (RA) took place. A'aishah (RA) later realized her error of judgment and never forgave herself for it.

The situation in H'ijaz (the part of Arabia in which Makkah and Madinah are located) became so troubled that Ali (RA) moved his capital to Iraq. Muawiyah now openly rebelled against Ali (RA) and a fierce battle was fought between their armies. This battle was inconclusive, and Ali (RA) had to accept the de facto government of Muawiyah in Syria.

However, even though the era of Ali's (RA) caliphate was marred by civil strife, he nevertheless introduced a number of reforms, particularly in the levying and collecting of revenues.

In the fortieth year of H'ijra a fanatical group called Kharijites, consisting of people who had broken away from Ali (RA) due to his compromise with Muawiyah, claimed that neither Ali(RA) the Caliph (Khalifah), nor Muawiyah, the ruler of Syria, nor Amr bin al-A'as, the ruler of Egypt, were worthy of rule. In fact, they went so far as to say that the true caliphate came to an end with U'mar (RA) and that Muslims should live without any ruler over them except God. They vowed to kill all three rulers, and assassins were dispatched in three directions.

The assassins who were deputed to kill Muawiyah and Amr did not succeed and were captured and executed, but Ibn-e-Muljim, the assassin who was commissioned to kill Ali (RA), accomplished his task. One morning when Ali (RA) was absorbed in prayer in a mosque, Ibn-e-Muljim stabbed him with a poisoned sword. On the 20th of Rawmadaawn (Ramzaan), 40 A.H. (661A.D.) he (RA) died. He was killed at age of fifty-eight.

With the death of Ali (RA), the first and most notable phase in the history of Muslim people came to an end. All through this period it had been the Book of God and the practices of His

Messenger – that is, the Qur-aan and the Sunnah – which had guided the leaders and set the standards of their moral conduct and inspired their actions. It was the time when the ruler and the ruled, the rich and the poor, the powerful and the weak, were uniformly subject to the Divine Law. It was an epoch of freedom and equality, of God-consciousness and humility, of social justice which recognized no privileges, and of an impartial law which accepted no pressure groups or vested interests.


After Ali (RA), the last of the Rightly Guided Caliphs of Islam, Muawiyah assumed the caliphate and thereafter the caliphate became hereditary, passing from one king to another.

SAYINGS OF ALI BIN ABU TAALIB (RA)


Some of the sayings of Ali (RA) that breathe knowledge and wisdom and have attained the dimensions of aphorisms are quoted here under:

- ❖ Everyone who is taken by death asks for more time, while everyone who still has time makes excuses for procrastination.
- ❖ Allaah does not inspire seeking forgiveness in any servant whom He wishes to punish.
- ❖ A friend cannot be considered a friend until he is tested in three occasions: in time of need, behind your back, and after your death.
- ❖ Put aside your pride, set down your arrogance, and remember your grave.
- ❖ Two things cause people to be destroyed: fear of poverty and seeking superiority through pride.
- ❖ Unfortunate is he who cannot gain a few sincere friends during his life and more unfortunate is the one who has gained them and then lost them (through his deeds).

- ❖ Two kinds of greedy people never get satisfied; the seeker of knowledge and the seeker of this world
- ❖ The body experiences six different states: health, sickness, death, life, sleep, and wakefulness, and so does the spirit. Its life is its knowledge and its death is ignorance; its sickness is doubt whereas its health is certainty; its sleep is negligence and its wakefulness is consciousness.
- ❖ The mind of a wise man is the safest custody of secrets; cheerfulness is the key to friendship; patience and forbearance will conceal many defects.
- ❖ Work for this world as if you will live forever and work for the here-after as if you will die tomorrow.
- ❖ Fear Allaah and you will have no cause to fear any one.
- ❖ Resignation to the Will of Allaah is the cure of the disease of the heart.
- ❖ The word of Allaah is the medicine of the heart.
- ❖ Lead such a life, that, when you die, the people may mourn you, and while you are alive they long for your company.
- ❖ The days of life pass away like clouds, so do good while you are alive.
- ❖ Of all the follies the greatest is to love the world.
- ❖ Opportunity is swift of flight but slow to return
- ❖ Be among men like bee among birds
- ❖ He who knows himself knows Allaah.
- ❖ To fight against one's desires is the greatest of all fights.
- ❖ Knowledge enlivens the soul.

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- ❖ Sum total of excellence is knowledge.
 - ❖ The wealth of a miser is as useless as a pebble.
 - ❖ Every breath of man brings him nearer to death.
 - ❖ People are asleep as long as they are alive; they are awakened when they die.
 - ❖ Virtue never dies.
 - ❖ A man's behavior is the index of his mind.
 - ❖ Courtesy costs nothing but buys everything.
 - ❖ Every arrow does not hit the mark, nor every prayer granted.
 - ❖ A man who praises himself displays his deficiency of intellect.
 - ❖ A man is hid under his tongue.
 - ❖ The tongue of a wise man lies behind his heart.
 - ❖ The tongue pierces deeper than the spear.
 - ❖ It is better to die than to beg.
 - ❖ A wise enemy is better than a foolish friend.
 - ❖ Silence is the best reply to a fool.
 - ❖ Speech is like a medicine, a small dose of which cures but an excess of which kills.
 - ❖ He that has no courage has no religion.
 - ❖ To assist the wrong is to oppress the right.
 - ❖ Sinning is a disease, repentance is its medicine, and abstinence from it a sure cure.
 - ❖ Sorrow makes a man old before his time.
 - ❖ He who understands humanity seeks solitude.
 - ❖ As a man's wisdom increases, so his desire to speak decreases.

- ❖ He who seeks to do justice with men, let him desire for them what he desires for himself.
- ❖ The greatest sin is the sin that the sinner considers to be ordinary.
- ❖ Finding fault in others is one's greatest fault.
- ❖ Greed is perpetual enslavement.
- ❖ He who does not know his own worth is doomed to destruction.
- ❖ Anger is a fire kindled, he who restrains anger extinguishes the fire; he who gives vent to it is the first to be consumed by such fire.
- ❖ None is more solitary than a miser
- ❖ Knowledge is the ornament of the rich, and the riches of the poor.
- ❖ Truth is bitter, but its result is sweet; falsehood appears to be sweet but it is poisonous in its effect.
- ❖ Miserliness is the root of many evils.
- ❖ Knowledge and practice are twins, and both go together. There is no knowledge without practice, and no practice without knowledge.
- ❖ When Allaah wants to humiliate a person He deprives him of knowledge.
- ❖ When your power increases, decrease your desires accordingly.
- ❖ He who listens to a backbiter loses a friend.
- ❖ He who practices thrift would never be in want.
- ❖ He who does not know should not be ashamed to learn.
- ❖ Patience is to faith, what head is to the body. When patience goes, faith goes, when head goes, the body goes.
- ❖ The grace of Allaah is the best guide.

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- ❖ Wisdom is the best friend.
 - ❖ Good breeding is the best inheritance.
 - ❖ There is nothing more hateful than pride.
 - ❖ Mix with the people with your tongue, but be separate from them in your deeds.
 - ❖ Do not run after the world; let the world run after you.
 - ❖ A wise man is he who does not despair of the bounty and mercy of Allaah.
 - ❖ The vision of the eye is limited; the vision of the heart transcends all barriers of time and space.
 - ❖ Do not be misled by appearances for these are apt to be deceptive.
 - ❖ Do not have too many irons in the fire; concentrate on one thing at a time.
 - ❖ The advice of old men is dearer than the bravery of young men.
 - ❖ Waste of time is one's greatest loss.
 - ❖ He who knows to keep his secret knows the way to success.
 - ❖ Foresight is the way to safety.
 - ❖ No relationship is stronger than the relationship that exists between man and Allaah.
 - ❖ Suppress all lust with piety.
 - ❖ Do not sell the Hereafter for the world.
 - ❖ Do not speak in a state of ignorance.
 - ❖ Do not tread the path from which you can apprehend the danger of running astray.
 - ❖ In the affairs of Allaah, do not be afraid of the accusations of the evil mongers.
 - ❖ If you seek the truth neither stray from the right path, nor be assailed by doubts.

- ❖ A little that is earned because of honest labor is better than a larger amount gained through dishonest means.
- ❖ To oppress the weak is the worst tyranny.
- ❖ A wise man takes a lesson even from a minor lapse
- ❖ He who does not take the middle course strays.
- ❖ A stranger is he who has no friends.
- ❖ When hopes are frustrated despair becomes the way of life.
- ❖ He who trusts the world, the world betrays him
- ❖ O world, try to deceive someone else. Are you trying to tempt me or attract me? No way! I divorce you irrevocably. Your time is short and you are insignificant. Alas! The provision is little, the journey is long and the way is lonely.

O' Allaah! Forgive us and our brethren who came before us in faith and leave not, in our hearts rancor against those who have believed .O' Allaah! Thou art indeed Full of Kindness, Most Merciful. Ameen!












CHAPTER 7

A'sr (The Afternoon)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah		 Iddgaawm Meem Saakin		

“And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship and obedience)” (Al- Qur-aan 2:43).

After having a good lunch and a short nap (Qaiylulaah) our body is recharged with physical energy and mental alertness. We can now resume our work till A'sr (afternoon) time when we take another short break to recharge our soul by praying the afternoon prayer (A'sr)¹ about which we are specifically ordered by Allaah(SWT) to respect its timings.²

¹ Studies show that engaging in regular ritual activities helps us relax, which in turn adjusts our blood pressure and heart rate, and harmonizes our breathing .Ref. Healing Body and Soul-Amira Ayad, pg. no.399.

² Timings of the five prayers are adjusted according to the day light and night time calculations; this helps us to maintain our connection with Allaah all our waking hours, and organizes our eating, working, resting and sleeping pattern.Ref.Amira Ayad-Healing Body and Soul, pg. no.401.

However, while working together with different people in the workplace, we can come across different kinds of situations and to tackle them on our own is not all that easy. For the believers however the best weapon is invocations (dua'a) to Allaah (SWT) at that moment to release anxiety and to waive off their problem. The best amongst us are those who remember Allaah much, who put their trust in Allaah; wait patiently for the will of Allaah and follow the Sunnah of the Prophet (Saws) in true spirits.

WHAT YOU SHOULD DO IN SUCH SITUATIONS

Put your trust in Allaah and recite the concerned invocation for the particular situation given below:

TO REMOVE THE EFFECT OF EVIL EYES:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ

- ◆ *A-o'o-z'u bikalimaatil laahit taammati min kulli shaiytaawniv wa haam-matinv wamin kulli a'iy-nil laammah. (Bukhaari)*
- ❖ I seek refuge through the entire words of Allaah from the evil of every devil, and every harmful animal and every harmful eye.

FOR ABUNDANCE IN PROVISIONS AND REPAYMENT OF DEBT:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

◆ *Allaawhummak finee bih'alaalika a'n h'araawmika wa-agninee bifad'lika a'mman siwaak (Tirmiz'ee).*

❖ O Allaah! 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 (Saws) said: *“Sending blessings (upon me) removes sorrow and annuls sins.” (Tirmiz'ee). “Whoever sends one blessing upon me – Allaah sends ten blessings upon him.” (Muslim).* Recite Darood-e-Ibbraawheem to send blessings upon the Prophet (Saws).

INVOCATION FOR DOING GOOD DEEDS

اللَّهُمَّ اعْطِنِي كِتَابِي بِيَمِينِي

◆ *Allaawhumma aa't'inee kitaabee biyameenee. (Kitab-ul-Az'kaar)*

❖ O Allaah give my deeds in my right hand.

TO RAISE ONE'S POSITION IN THE EYES OF THE PEOPLE (SURAH YAA-SEEN, 36:83)

﴿فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ﴾

Fa-subb-h'aanal laz'ee biyadihee malakootu kulli shaiy-inv wa ilaiyihi turja-o'on.

- ❖ So Glorified is He (and Exalted above all that they associate with Him), in whose Hand is the dominion of all things, and to Him you shall be returned.

TO ACHIEVE PRESTIGE AND A GOOD REPUTATION AND CHARACTER (SURAH AL- JAAS'YAH, 45:36-37)

﴿فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ-وَلَهُ الْكِبَرُ يَأْتِي فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

- ♦ *Falil Laahil h'umdu Rawbbis samaawaati wa Rawbbil ard'i Rawbbil A'alameen. Walahul kibbriyaa-u fis samaawaati wal ard'. Wa Huwal A'zeedul H'akeem*
- ❖ So, all praise and thanks are Allaah's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinn, and all that exists).And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

TO DEVELOP GOOD FEELINGS (OR FEELINGS OF LOVE) AMONGST PEOPLE (SURAH BAQARAH, 2:165)

﴿يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

- ♦ *Yuh'ibboonahum kah'ubbil Laah. Wal laz'eena aamanoo ashaddu h'ubbal lil-Laah.*
- ❖ They love them as they love Allaah .But those who believe, they love Allaah more (than anything else).

INVOCATION TO BE FREE FROM A DIFFICULTY (SURAH AL-AMBIYAA, 21:86)

﴿وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ﴾

- ◆ *Wa add-khawl-naa-hum fee rawh 'matinaa. Innahum minas* saawlih 'een.*
- ❖ And we admitted them to our Mercy, Verily, they were of the righteous.

FOR EVERY KIND OF SUCCESS (SURAH ANFAAL 8:62)

﴿فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ﴾

- ◆ *Fa-inna h 'asbakal Laawh. Huwal laz 'ee aiyadaka binas*rihee wabil Mu''mineen.*
- ❖ Indeed Allaah (Alone) is enough for you. It is He Who Himself and with the help of the believers has helped you.

INVOCATIONS WHEN FEELING SICK

PROBLEM IN THE EYES (SURAH QAWF, 50:22)

﴿فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

- ◆ *Fakashafnaa a 'nka gitaaw-aka faba-sawrukal yauma h 'adeedd.*
- ❖ Now We have removed from you, your covering, and sharp is your sight this Day!

HEADACHE (SURAH AL-WAAQI-A'H, 56:19)

﴿لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ﴾

- ◆ *La yusawdda-o 'ona a 'nhaa walaa yunzifoon.*

❖ Wherefrom they will get neither any aching of the head nor any intoxication.

FEVER (SURAH AL-AMBIYAA, 21:69)

﴿قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلِّمَا عَلَىٰ إِبْرَاهِيمَ﴾

♦ *Qulnaa yaa naaru koonee bardanv wa salaaman a'laa Ibraawheem.*

❖ We (Allaah) said: O fire! Be you coolness and safety for Ibraawheem!

STOMACH PAIN (SURAH AS-SAAWFFAAT, 37:47). Keep your hand on the stomach where it is paining and start reading this invocation.

﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ﴾

♦ *Laa feehaa gaulunv walaa hum a'nhaa yunzafoon*

❖ Neither will they have Gaul (any kind of hurt, abdominal pain, headache, and a sin) from that nor will they suffer intoxication therefrom.

BLOOD PRESSURE (SURAH AAL-E-IMRAAWN, 3:134)

﴿الَّذِينَ يَنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

♦ *Al laz'eena yunfiqoona fis sar-raaw-i wad'-dawr-raaw-i wal kaaz*imeenal gaw-eey-zaw wal a'afeena a'nin naas. Wal Laawhu yuh'ibbul muh'sineen.*

- ❖ Those who spend (in Allaah’s cause) in prosperity and in adversity, who repress anger, and who pardon men; verily Allaah loves Al-Muh’sinoon (the good –doers).

FOR EVERY KIND OF PAIN (SURAH BANEE ISRAAW-EEL ALSO KNOWN AS AL-ISRAA’ 17:105)

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾

- ◆ *Wabil h’aqqi anzalnaahu wabil h’aqqi nazal. Wamaa arsalnaaka illaa mubash-shirawnv wa naz’eeraaw.*
- ❖ And with truth We have sent it down (i.e. The Quran), and with truth it has descended. And We have sent you (O Muh’ammad (Saws)) as nothing but a bearer of glad tidings and a warner.

AZ’AAN³ FOR A’Sr PRAYER

It is recommended, upon hearing the Az’aan, to repeat each phrase of the Az’aan silently after the Muaz’z’in and say exactly as he says, except when he says;

حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ

H’aiyya a’las sawlaah (come to prayer)*

H’aiyya a’lal falaah’. (Come to success)

In which case one must say:

³ For those living in Muslim-minority countries, computerized Az’aan programs are available. Daily prayer schedules are often printed which precisely pinpoint the beginning of each prayer time

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

♦ *Laa h'aula walaa quwwata illaa billaah.*

❖ There is neither might nor power except with Allaah

SUPPLICATIONS UPON HEARING THE AZ'AAN

Immediately after the completion of the Az'aan (and your response to it), first send blessings and salutations (Salaawat) upon the Messenger of Allaah (Saws) by reciting Darood-e-Ibbraawheem. (Preferably in Arabic). Then immediately recite the supplication after the Az'aan preferably in Arabic .LEARN from its English transliteration⁴.

Wazoo (Ablution) Prayer is not valid except if performed in a state of purification.⁵

Purification is performed by means of either water or earth. The believers when in workplace etc. (i.e. outside the home) need to perform Wazoo i.e. purification from minor ritual impurity. They can make use of the toilets in the office or whichever place they are working. While using the toilet they should follow the toilet etiquettes for entering the toilet, within the toilet, perform the ablution in a proper manner completely and perfectly and leave the toilet with the right foot first and the supplication after leaving the toilet. Recite then after coming out of the toilet, the supplications which are recited after finishing **Wazoo** No prayer is accepted without a correct Wazoo, so it is **IMPORTANT** for you to learn how to do it.⁶

⁴ Ref.Ch No.3 Part 1 for the complete wordings of the Az'aan.

⁵ Details on minor and major ritual impurities and the manner of removing them can be taken from ch.No.3. Part 1.

⁶ Ref Ch. No.3 Part 1. For the supplication and the manner of Wazoo.

TAHIYYATUL WAZOO

One should make a habit to pray **Two Rakaat, Tatiyyatul Wazoo Salaah** after every Wazoo as it is a means of great reward and only takes a matter of minutes to perform it.⁷

THE IQAAWMAT (SECOND CALL FOR PRAYER)⁸

After Az'aan when the Muslims assemble at the mosque, a second call (Iqaawmat) for prayer is recited. This signals the start of the congregational farz Salaah. It is to be recited in Arabic before every obligatory prayer. Both the Az'aan and the Iqaawmat must be recited in the case of a group of people (congregation) but it is not the case with an individual. It is not obligatory on women to recite the Az'aan and Iqaawmat.

A'SR SALAAH (SALAATUL- A'SR) THE AFTERNOON PRAYER

In the afternoon, people are usually busy wrapping up the day's work, getting kids home from school, etc. It is an important time to take a few minutes off to remember Allaah, seek His guidance and forgiveness and give greater meanings to our lives.

Pause

Abu Hurairah narrated, "The Messenger of Allaah (Saws) said, 'On the Day of Resurrection, my Ummah will come with glimmering faces and limbs because of the traces of Wazoo, so whoever among you is able to increase the brightness of his face, let him do so.'"

⁷ Ref Ch. No. 3 Part 1 for details.

⁸ Refer Ch. No. 3 Part 1 for details on Iqaawmat.

The A'sr prayer is the afternoon daily prayer recited by practicing Muslims. It is the third of the five daily prayers and should be offered when the sun is still bright. While being busy in worldly affairs we often tend to delay the Salaah from its preferred time. We think that Praying is last thing to do and we must attend to other matters first. Many workers delay Zuhr and A'sr Prayer till night-time. Qur-aan speaks strictly on guarding our Salaat. *“Guard strictly (five obligatory) prayers, especially the middle Salaat (i.e. A'sr Prayers). And stand before Allaah in obedience [and do not speak to others during the prayers]” (Qur-aan 2:238).* It is better to perform each prayer early in its prescribed time and to be steadfast upon it. Narrated Ibn U'mar (R.A): Allaah's Messenger (Saws) said. *“Whoever misses the A'sr prayers (intentionally), then it is as if he lost his family and property.” (Bukhaari)*

Narrated Abu Al-Malih (R.A): We were with Buraiyidah in a battle on a cloudy day and he said, *“Offer the A'sr prayer early”* as the Prophet (Saws) said, *“Whoever omits the A'sr prayer, all his (good) deeds will be lost.” (Bukhaari)*

The Prophet (Saws) said: *“That is the prayer of the hypocrite: he sits watching the sun until it turns pale, then he gets up and hurriedly performs four rakaats in which he only remembers Allaah a little.” (Muslim)* The A'sr prayer has four rakaat non obligatory Sunnah prayer (although highly recommended) and four rakaat Farz prayer and is prayed silently.

TIME PERIOD FOR THE SALAAH

This is the afternoon prayer and it starts at the end of Zuhr or, in other words, when the shadow of everything is equal in length to the object itself, plus the length of the shadow of the object at the time of the zenith. The time ends when the sun begins to turn yellow. In short the time is from late afternoon until just before sunset. Remember!!!

The period of 20 minutes before sunset is undesirable (Makrooh) (time when prayer is prohibited), therefore one should complete the A'sr prayer before this. If a person is forced to delay the prayer, there is no sin so long as he prays before the sun sets. So, if a person due to some necessity could not offer the A'sr prayer before the sun became yellow, then if he/she caught one rakaat of the A'sr prayer before the sun sets, then he/she is regarded as though he/she prayed on time without any sin due on him/her, **EVEN** if the sun has set when he/she is on his/her second rakaat.

THE NO. OF SALAAH TO PERFORM

During this time period two A'sr prayers (Salaah) should to be performed and in the following sequence:

- Four rakaats Sunnat-e-Ghaiyr Mu'akkidah
- Four rakaats A'sr farz prayer. The prayer is prayed silently.

THE SUNNAH OF A'SR

(Four rakaat Sunnat-e- Ghaiyr Mu'akkidah before the A'sr Farz prayer.)

As Muslims, we are required to pray five times a day. This, however, is the bare minimum that we have to pray. We are encouraged to pray much more than the five obligatory prayers. Among the most important of these are the Sunnah prayers that we pray on a daily basis along with each of our obligatory prayers.

Before A'sr Farz prayer it is recommended for the person to pray four rakaats Sunnah, but these are not Rawatib, rather they are recommended. This is based upon the statement of the

Messenger of Allaah, (Saws), *“May Allaah have mercy upon the person who prays four raakats before A’sr prayer”*. (Abu Daawood)

“If a person performs four Rakaats before A’sr Salaat, he will receive a house in Jannah”. (Majma-al-Zawaa-id). The Prophet (Saws) has made a special Dua’a (invocation) for the mercy of Allaah to be showered on such a person. (Tirmiz’ee)

MANNER OF PERFORMING THIS SALAAH

Find an appropriate and clean place .Spread your prayer mat. Stand facing the Qiblah.

Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform four rakaats of Sunnah A’sr Salaah, my face towards Ka’abah Shareef.*

1) The manner of performing the four rakaats is exactly similar to other four rakaat Sunnah prayers⁹ .

2) Likewise, in every rakaat including the third and the fourth rakaat after Surah Faatih’ah we recite another Surah from the Holy Qur-aan.

3) Begin third raakat, just like the first raakat, except that while saying the Takbeer (*Allaawhu Akbar*) do not raise your hands. Instead, saying Takbeer, fold your hands on the navel (for men) and chest (for women) and begin with Sanaa. Follow the rest as you did in first raakat until you sit for Qaidah Aakhirah (last sitting) after second sajdah of fourth Rakaat.

Pause

“There are five prayers that Allaah obligated the slaves to perform. Whoever performs them properly without belittling their obligation, Allaah promised to admit him into Paradise. Whoever leaves them out does not have a promise from Allaah to have Paradise without torture before. If He willed, He tortures him, and if He willed, He forgives him”. (Ah’mad).

⁹ Ref Ch. No.5 for details.

4) In Qaidah Aakhirah recite the final Tashahhud, Darood, Dua'a-e-Mazkoora and finish Salaah with Salaam. Then your personal supplication which can be in your own language

There is no objection to performing the optional prayers in the mosque, but it is better to perform it at home as it is highly recommended by the Prophet (Saws) to do so at home

A'SR FARZ SALAAH (BETWEEN LATE AFTERNOON UNTIL JUST BEFORE SUNSET.) FOUR RAKAAT PRAYER.THE PRAYER IS PRAYED SILENT.

Messenger of Allaah (Saws) said, *"He who observes the Fajr and `A'sr (prayers) will enter Jannah."*(Muslim). Narrated Jarir bin Abdullah (RA): We were in the company of the Prophet (Saws) on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, *"You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (A'sr prayer)." Then the Prophet (Saws) recited: 'And celebrate the praises of your Lord before the rising of the sun and before (its) setting.'* (Bukhaari)

Pause and Reflect

The forms of worship that Allaah (SWT) prescribed for you will make your bodies become healthier and your hearts and souls to become more righteous. These prayers are links between the person and the Creator. They are also the cleansing and purification of the person inwardly and outwardly because in the process of prayer, the person glorifies Allaah (SWT) in his heart, with his tongue and in the movements of his body. He glorifies his Lord with his body and soul adhering to His commandments and the commandments of His Messenger (Saws). For those who constantly keep remembrance of their Lord, the prayer keeps their hearts alive! The prayer is thus fruitful, for the great influence it has on the life of a Muslim.

MANNER OF PERFORMING A'SR FARZ SALAAH¹⁰

- 1) After performing the ablution completely and perfectly, stand for prayer.
- 2) Face the Qiblah, (which is the Ka' bah in Makkah). Place a Sutrah' before you, when praying, so as not to be interrupted in prayer.
- 3) After making up of one's mind towards Allaah, make the intention (Neeyat) in the heart (not verbally aloud) for the prayer, (in the language or dialect you know best). Say the intention as: *For Allaah (SWT), I determine to perform four rakaats of the Farz A'sr Salaah, my face towards Ka' abah Shareef.*
- 4) The manner of performing the four rakaats of A'sr farz salaah is exactly similar to Zuhr Farz salaah. For detailed explanation see Ch. No. 5. on Zuhr Farz salaah.
- 5) After finishing the Tasleem (Salaam), with the completion of Farz Salaah, it is Sunnah (not obligatory) to say the supplications as mentioned in the H'adees'. Refer *Fajr Farz Salaah for these supplications (Ch. 3 Part 2.)*.
- 6) When you have completed reciting the above supplications after the A'sr Farz prayer,

Pause and Reflect

Faith and prayer are invisible but they make impossible things possible. Pray not because you need something, but because you have a lot to be thankful for. Salaah is the best treatment for all the social, moral, spiritual, physical and hidden diseases. It is Allaah's part to do the wonders, ours is the simplest part to trust and pray.

SO PRAY NOW

REMEMBER!

PRAY!

BEFORE YOU ARE PRAYED UPON!

¹⁰ As for the 'A'sr prayer the Prophet's (Saws) recitation therein would be half that of the Zuhr prayer recitation if that recitation was long and the same as it if it was short. (Mukhtasar Zad Al- Ma 'ad)

hold up your hands near each other with the palms up and fingers slightly bent .In this position you may offer your own personal supplications. Begin with Darood-e-Ibbraawheem, then the supplication for the acceptance of your (invocations) dua'a, and then you supplicate to Allaah in your own words offering Him praise, thanks giving and then asking Him for forgiveness for yourself and whatever you desire from the good of this world and the Hereafter .Then for other Muslims or your own dear and near ones Then say Ameen and gently rub your palms over your face and finish by reciting the Darood-e-Ibbraawheem.

7) AFTER A'SR SALAAH THE FOLLOWING SUPPLICATION SHOULD BE RECITED:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

- ◆ *Astagfirullaawhal laz'ee laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoomu wa atoobu ilaiyh. (Abu Daawood)*
- ❖ I seek forgiveness from Allaah besides whom there is non-worthy of worship, the living, the sustainer and unto him do I repent.

This will cause ones sins to be forgiven even if they are equal to the oceans.

8) If one has time after the A'sr prayer one can read Surah An-Nabaa.

9) After reading the Qur-aan one should engage oneself in the remembrance of Allaah till Magrib (i.e. the evening Az'kaar, given below). The Prophet (Saws) has forbidden any optional prayers between A'sr and Magrib Prayers.

SAJDAH SAHW (THE TWO PROSTRATIONS OF FORGETFULNESS)

Sajda Sahw is performed as a gesture of apology to Allaah, if one makes a mistake while offering salaah. This mistake can either be an omission of a procedure of salaah or an additional performance of a procedure by mistake or forgetfulness. At such times, the prostration of Sajdah Sahw is often performed. These prostrations are generally performed to make up for any deficiency in the prayer. Allaah's Messenger (Saws) said, *“When one of you has offered Salaah but does not recollect how he had observed it, let him prostrate two prostrations while he is seated.”* (Ah'mad)

For Manner of performing Sajdah Sahw refer Ch. No.3 Part 2.

THE PRAYER IN CONGREGATION

Congregational prayer is obligatory upon every male believer, who has no excuse that prevents him from attending it. Attending the five daily obligatory prayers in congregation in the Mosque is required of all Muslim men. Women are also allowed to join the congregational prayer in the Mosque. But preferably the women should say their prayers in the home instead of going to the Mosque as advised by our Prophet (Saws). Woman will derive the same benefits that accrue from prayer performed at the Mosque (Masjid). (Tirmiz'ee).

Huraira (RA) narrated that the Prophet (Saws) said: *“When he enters the mosque, he is in a state of prayer so long as the prayer is what is keeping him there, and the angels send blessings*

Pause and Reflect

Allaah's Apostle said, "Angels come to you in succession by night and day and all of them get together at the time of the Fajr and 'A'sr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allaah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying. (Bukhaari)

on any one of you so long as he remains in the place where he prayed, saying, 'O Allaah, forgive him, O Allaah, have mercy on him...' (Muslim)

For details on the Sunnah of the Mosque, etiquettes of the Mosque and the prayer in congregation (refer Ch.3 Part 2). However, if the facility of a mosque is not there in the workplace, in that case, prayer in congregation can be conducted in the workplace itself.

If three or more believing men are there in the office they can form their own congregation and this is recommended by our Prophet (Saws) also. Amongst the group for prayer the most knowledgeable in Qur-aan and Sunnah should be made the Imaam. The rest should follow the Imaam exactly as the Prayer in Congregation in the mosque. If the women want they can join the Congregation but only in the last row after the men. However it is preferable for them to pray separately from men. Praying in Congregation is only for Farz Salaah. All the Sunnat prayers should be performed individually.

Pause and Reflect

Ibraaheem ibn Adham(, RA) was once asked, "Why are our supplications to Allaah (swt) not answered?" He answered, "Because your hearts have died due to ten things."

- 1- You know Allaah (SWT) but do not obey Him.
- 2- You know the Prophet, (Saws), but do not follow his Sunnah (tradition).
- 3- You recite the Quran but do not act upon it.
- 4- You enjoy the Blessings of Allaah (SWT) without giving thanks.
- 5- You know of Paradise but do not exert any effort to enter it.
- 6- You know of Hell but you do not exert any effort to escape it.
- 7- You know of Satan but do not oppose him.
- 8- You know of death but do not prepare for it.
- 9- You bury your dead but do not learn from their example.
- 10- And in your state of slumber, you focus your attention on the shortcomings of others while neglecting your own."

Z'IKR-ALLAAH

As with Fajr salaah it is very rewarding to engage oneself in the remembrance of Allaah till Magrib. If possible one should remain in the Mosque after A'sr Salaah until Magrib engaging oneself in Z'ikr-e-Elaahee (Remembrance of Allaah) and the recitation of the Qur-aan. The result of remaining at the Mosque until Magrib (and engaging oneself in Z'ikr-e-Elaahee) is reward of freeing four slaves from the progeny of Ismaae'el (As). (Attargheeb) For those who are working they can engage themselves in the remembrance of Allaah on their return journey from workplace or after reaching home. As for the women at home, instead of sleeping or talking to their friends on phone at this time after finishing their household chores, they should engage themselves in the remembrance of Allaah till Magrib. This is highly recommended by our Prophet (Saws) who himself after the A'sr prayer sat for evening Z'ikr-e-Elaahee (Z'ikr-Allaah). After this little rest, the body is fully reenergized for resuming work till sunset (Magrib) prayer.

THE FOLLOWING ARE THE DAILY REMEMBRANCES OF ALLAAH (Z'IKR ALLAAH) IN THE EVENING AFTER 'A'SR SALAAH.

- Recite The Asmaa ul H'usnaa (The 99 Beautiful Names Of Allaah).
- Recite Aayatal Kursee¹¹ [2:255]. One time (H'aakim, Nasaabee) Virtue: Satan will not come near. It is a reason for Entering paradise.
- Recite Surah Ikhlāas(112), Surah Falaq(113) and Surah Naas (114)¹². Three times. (Abu Daawood) Virtue: They will suffice a person as a protection against everything.

¹¹ Ref. Ch. No. 8 Part 2 for its English transliteration

¹² Ref. Ch. No. 8 Part 2 for English transliteration.

● EVENING REMEMBRANCE OF ALLAAH(Z'IKR-E-ELAAHEE)

(THE EVENING AZ'KAAR)

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا
وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا - رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ -
رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

◆ *Amsaiynaa wa Amsal mulku lil Laahi wal h'umdulil Laahi laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu wa Huwa a'laa kulli shaiy-in qawdeer. Rawbbi as-aluka khaw-ey-raw maa fee haaz'ihil laiylati wa khaw-ey-raw maa baa'-dahaa. Wa a-o'o-z'ubika min sharri haaz'ihil laiylati wa sharri maa baa'-dahaa. Rawbbi a-o'o-z'ubika minal kasali wa soo-il kibar. Rawbbi a-o'o-z'ubika min a'z'aabin fin naari wa a'z'aabin fil qawbbr. (Muslim) One time.*

❖ We have ended another day and with it all dominion is Allaah's. Praise is to Allaah. None has the right to be worshipped but Allaah alone, Who has no partner. To Allaah belongs the dominion, and to Him is the praise and He is Able to do all things. My Lord, I ask You for the good things of this night and of the nights that come after it and I seek refuge in You From the evil of this night and of the nights that come after it "My Lord, I seek refuge

in You from laziness and helpless old age. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave Virtue: Protection by Allaah from the evils of this day and of the days that come after it .Protection from the punishment of the Hell-fire and the grave.

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

◆ *Allaawhumma bika amsaiynaa wabika as*bah'naa wabika nah'yaa wabika namootu wa ilaiykal mas*eer. (Tirmiz'ee) One time.*

❖ "O Allaah, You bring us the end of the day as You bring us its beginning, You bring us life and you bring us death, and to You is our fate." Virtue: It is encouraged to say this supplication so as to praise and glorify our Creator-Allaah(SWT)

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا

اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي

فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

◆ *Allaawhummma Anta Rawbbee laa ilaaha illaa Anta khaw-laqqtanee wa ana a'bb-duka wa Ana a'laa a'hdika wa waa'dika masta-taw-a'tu a-o'oz'ubika min sharri maa saw-naa'tu aboo-u-laka binia'-matika a'laiyya wa aboo-u biz'ambee fagfirlee fa-innahu laa yagfiruz' z'unooba illaa Ant.(Bukhaari).One time*

- ❖ O Allaah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my misdeeds. Forgive me, for there is none who may forgive sins but You. Virtue: whoever recites it with conviction in the evening and dies during that night shall enter Paradise. This is the master of supplications in seeking forgiveness.

اللَّهُمَّ إِنِّي أَمْسَيْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

- ◆ *Allaawhumma innee amsaiytu ush-hiduka wa ush-hidu h'amalata a'rshika wa malaa-i-kataka wa jamee-a' khawliqika annaka Antal Laawhu laa ilaaha illaa Anta wah'daka laa shareekalaka wa Anna Muh'ammadan a'bbduka wa Rawsooluk. (Sunan Abi Daawood).* **Four times.**
- ❖ O Allaah , I have ended another day and call upon You and upon the bearers of Your Throne , upon Your angels and all creation to bear witness that surely You are Allaah , there is none worthy of worship but You alone , You have no partners, and that Muh'ammad is Your slave and Your Messenger . Virtue: Whoever says it four times in the evening, Allaah will spare him from the fire of Hell.

اللَّهُمَّ مَا أَمْسَى بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحْدَكَ لَا شَرِيكَ

لَكَ فَلكَ الْحَمْدُ وَلَكَ الشُّكْرُ

◆ Allaawhumma maa amsa bee min nia'-matin av bi-ah'adim min khawliqika faminka wah'daka laa shareeka laka falakal h'umdu walakash shukr. (Sunan Abi Daawood)

One time.

❖ O Allaah , as I enter this evening whatever blessing has been received by me or anyone of Your creation is from You alone , You have no partner . All praise is for you and thanks is to You. Virtue: Whoever recites this in the evening has completed his obligation to thank Allaah for that night.

اللَّهُمَّ عَافِنِي فِي بَدَنِي - اللَّهُمَّ عَافِنِي فِي سَمْعِي - اللَّهُمَّ عَافِنِي فِي بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ

Allaawhumma a'afinee fee badanee. Allaawhumma a'afinee fee sam-e'ee. Allaawhumma a'afinee fee basawree laa ilaaha illa Ant. Allaawhumma innee a-o'o-z'ubika minal kufri wal faqqr. Allaawhumma innee a-o'o-z'ubika min a'z'aabil qawbbri laa ilaaha illaa Ant. (Sunan Abi Daawood) Three times.

❖ OAllaah, make me healthy in my body. O Allaah, preserve for me my hearing. O Allaah, preserve for me my sight. There is none worthy of worship but You . O Allaah , I seek refuge in You from disbelief and poverty and I seek refuge in You from the punishment of the grave . There is none worthy of worship but You. Virtue: It is reported that the Prophet (Saws) supplicated with this supplication.

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ

Pause and Reflect

Call unto Allaah such
That you are certain
That He, Al-Mujeeb,
Wal-Kareem,
Will answer your call
Before you even lower
Your hands.

♦ *H'asbiyal Laawhu laa ilaaha illaa Huwa a'laiyhi tawakkaltu wa Huwa Rawbbul a'rshil a'z'eem*(*Sunan Abi Daawood*). Seven times.

❖ Allaah is sufficient for me . There is none worthy of worship but Him . I have placed my trust in Him, He is Lord of the Majestic Throne. Virtue: Allaah will grant whoever recites this seven times in the morning whatever he desires from this world or the next.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي
دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي- اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَأَمِنْ رَوْعَاتِي- اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ

يَدَايَ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ

تَحْتِي

◆ *Allaawhumma innee as-a-lukal a'afiyata fid-Dunya wal Aakhirawh. Allaawhumma innee as-alukal a'fwa wal a'afiyata fee Deeni wa Dunyaaya wa ahlee wa maalee. Allaawhummas-tur a'uraawtee wa aamir rau-a'atee. Allaawhummah' faz*nee mim baiyni yadaiyya wamin khawlfee wa a'i⁽ⁿ⁾y yameenee wa a'n shimaalee wamin fauqee wa a-o'oz'u bi-a'z*matika an ugtaala min tah'tee.* (Sunan Abi Daawood) One time.

❖ Allaah, I seek Your forgiveness and Your protection in this world and the next. O Allaah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allaah, conceal my secrets and preserve me from anguish. O Allaah , guard me from what is in front of me and behind me from my left , and from my right , and from above me . I seek refuge in Your Greatness from being struck down from beneath me. Virtue: This is one of the supplications seeking Allaah's forgiveness in this world and the Hereafter.

Pause and Reflect

“And remember Allaah by your tongue and within yourself, humbly and with fear, without loudness in words, in the mornings and in the afternoons, and do not be of those who are neglectful.” (Quran 7:205)

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ - عَالِمَ الْغَيْبِ وَالشَّهَادَةِ - لَا إِلَهَ إِلَّا أَنْتَ - رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ - أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّ كَيْدِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَأُ إِلَى مُسْلِمٍ

◆ *Allaawhumma faat'iraws samaawaati wal ard'. A'alimal gaw-eybi wash shahaadati laa ilaaha illaa Ant. Rawbba kulli shaiy-inv wa maleekah. A-o'oz'ubika min sharri nafsee wamin shar-rish shaiytaawni wa shirkihee wa an aqqtarifa a'laa nafsee soo-an av ajurrahu ilaa Muslim (Tirmiz'ee). One time.*

❖ Allaah, Knower of the unseen and the evident, Maker of the heavens and the earth, Lord of everything and its Possessor, I bear witness that there is none worthy of worship but You . I seek refuge in You from the evil of my soul and from the evil of Satan and his helpers. (I seek refuge in You) from bringing evil upon my soul and from harming any Muslim.

Virtue: Protects the person from the whisperings of the Satan.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

◆ *Bismillaahil laz'ee laa yad'urru ma-a's-mihee shaiy-un fil ard'i walaa fis samaa-i wa Huwas Samee-u'l A'leem. (Sunan Abi Daawood) Three times.*

❖ In the Name of Allaah, Who with His Name nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing. Virtue: Whoever recites it three times

in the evening will not be overtaken by any calamity before morning and nothing will harm him.

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ ﷺ نَبِيًّا وَرَسُولًا

- ◆ *Rawd'eetu bil Laahi Rawbbanv wabil Islaami Deena⁽ⁿ⁾v wabi Muh'ammadin Sawl-Lal-Laawhu A'laiyhi Wasallam Nabeey-yanv wa Rawsoolaa. (Tirmiz'ee) Three times.*
- ❖ I am pleased with Allaah as my Lord, with Islam as my religion and with Muh'ammad (Saws) as my Prophet. Virtue: "Allaah has promised that anyone who says this three times every Evening will be pleased on the Day of Resurrection."

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ - فَاصْلِحْ لِيْ شَأْنِيْ كُلَّهُ وَلَا تَكِلْنِيْ إِلَى نَفْسِيْ طَرْفَةَ عَيْنٍ

- ◆ *Yaa h'aiyyu yaa qaw-ey-yoomu birawh'matika astagees'. Fa-as*lih'-lee sha'nee kullahoo walaa takilnee ilaa nafsee t'awrfata a'iyin. (Mustadrak H'aakim) One time.*
- ❖ O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an eye (i.e. a moment).
Virtue: The Prophet (Saws) advised his daughter, Faat'imah [RA] to say this. Also benefits in seeking Allaah's mercy.

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ فَتَحَهَا -
وَنَصْرَهَا وَنُورَهَا وَبَرَكَتَهَا وَهُدَاهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهَا

- ◆ *Amsaiynaa wa Amsal mulku lil Laahi Rawbbil A'alameen. Allaawhumma innee as-aluka khaw-ey-raw haaz'ihil laiylati fat-h'ahaa wa nas*rawhaa wa noorawhaa wa barawkatahaa wa hudaahaa. Wa a-o'o-z'ubika min sharri maa feehi wa sharri maa baa'dahaa. (Sunan Abi Daawood)One time.*
- ❖ We have entered a new day and with it all the dominion which belongs to Allaah, Lord of all that exists. O Allaah, "I ask You for the good things of this night." its victory, its help, its light, its blessings, and its guidance. I seek refuge in You from the evil that is in it and from the evil that follows it. Virtue: Whoever says this is rewarded with Allaah's Blessings and Guidance

أَمْسَيْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَعَلَى كَلِمَةِ الْإِخْلَاصِ وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى
مِلَّةِ أَبِينَا إِبْرَاهِيمَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

- ◆ *Amsaiynaa a'laa fit't'-rawtil Islaami wa a'laa kalimatil ikhlaas*i wa a'laa Deeni Nabeeyinaa Muh'ammadin Sawl-Lal-Laawhu A'laiyhi Wasallam wa a'laa millati abeenaa Ibb-raawheema h'aneefam Muslimanv wamaa kaana minal Mushrikeen. (Musnad Ah'mad One time.*

Pause

Call upon your Lord
Humbly and in
Secret. (7:55)

- ❖ We end this day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muh’ammad (peace and blessings of Allaah be upon him), and the faith of our father Ibrahim. He was upright (in worshipping Allaah), and a Muslim. He was not of those who worship others besides Allaah. Virtue: Protects and make our Eemaan stronger.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

- ◆ *Subb-h’aanal Laawhi wabih’umdihee. One hundred times.*
- ❖ Glory is to Allaah and praise is to Him Virtue: “Whoever recites this one hundred times in the evening will not be surpassed on the Day of Resurrection by anyone having done better than this except for someone who had recited it more.”

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

- ◆ *Laa ilaaha illal Laawhu wah’dahoo laa shareekalahoo lahul mulku wala- hul h’umdu wa Huwa a’laa kulli shaiy-in qawdeer. (Tirmiz’ee) Ten times*
- ❖ None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise and He is Able to do all things. Virtue: Allaah will write ten H’asanaat (rewards) for whoever recites this ten times in the morning. Forgive him ten misdeeds. Give him the reward of freeing ten slaves and protect him from Satan.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَى نَفْسِهِ وَزِينَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ -

◆ *Subb-h'aanal Laawhi wabih'umdihee a'dada khawliqihē wa ridaaw nafsihee wa zinata a'rshihee wa midaada kalimaatih. (Muslim)* **Three times.**

❖ Glory is to Allaah and praise is to Him, by the multitude of His creation, by His Pleasure, by the weight of His Throne, and by the extent of His Words. **Virtue:** Reciting this supplication alone is enough rather than sitting remembering Allaah from the early morning to mid-morning.

Pause and Reflect

“O you who believe! Let neither your property nor your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers.” (Qur-aan

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

◆ *Allaawhumma innee as-aluka i'lman naafi-anv wa rizqawn taw-ey-yibanv wa a'malam mutaqawbbalaa. (Ibn Maajah)* **One time**

❖ O Allaah, I ask You for knowledge that is of benefit , a good provision , and deeds that will be accepted . **Virtue:** Benefits in increase in knowledge and provisions.

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

◆ *Astagfirullaawh wa atoobu ilaiyh. (Bukhaari)* **One hundred times.**

❖ I seek the forgiveness of Allaah and repent to Him. **Virtue:** The Prophet (Saws) used to make this supplication to seek forgiveness.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ - وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ - وَأَعُوذُ بِكَ مِنَ
 الْبُخْلِ وَالْجُبْنِ - وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

♦ *Allaawhumma innee a-o'o-z'ubika minal hummi wal h'uzn. Wa a-o'oz'ubika minal a'jzi wal kasal. Wa a-o'o-z'ubika minal bukhli wal jubbn. Wa a-o'o-z'ubika min gawlabatidd daiyni wa qawhrir rijaal..(Bukhaari)One time.*

❖ O Allaah, I seek refuge in you from grief and sadness, from weakness and from laziness, from miserliness and from cowardice, from being overcome by debt and overpowered by men (i.e. others) Virtue: The person gets relieved from anxiety, sorrow and debt.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

Allaawhumma Sawlli a'laa Muh'ammadi nin Nabeey-yil um-meey-yi wa a'laa Aali Muh'ammadd. (T'abaraawnee) Ten times.

Oh Allaah, we ask you for peace and blessings upon our Prophet Muh'ammad Virtue: The person will obtain the Prophet's (Saws) intercession on the Day of Resurrection.

The Excellence of Glorifying Allaah (SWT)¹³

Remembrance of Allaah is an alternative for our tongues to be busy with, rather than criticizing others, backbiting, joking, making fun of others or simply sitting and doing

¹³ It is Sunnat to use Miskwaak before beginning the "Z'ikr Allaah"

nothing. The Messenger of Allaah (Saws) said: “*Remembrance of Allaah is a light in the life of this world, in the grave and in the Hereafter*”.

Keep your tongues moist with the Z’ikr of Allaah whether you are in the house or travelling or on the roads walking. Because when you do Z’ikr-e-Ellaahee before anything whether a flower, a stone or a tree or anything on the way, these things will on the Day of Judgment be a witness for you and will say that you were always busy in the Z’ikr of Allaah. In Surah Ah’zaab Allaah (SWT) reminds us “O you who have believed, remember Allaah with much remembrance. And exalt Him morning and afternoon.”(33:41-42) So while going home from the workplace whether one is walking, driving or sitting in a vehicle, without any effort or tiredness one can engage

Virtues Of Dhikrul-lah

Allaah the Most High says; “So, remember me, (and) I will remember you.”(2:152)

Remembrance of Allaah is a cure and treatment for the heart. It removes depression and anxiety from the heart and brings happiness.

Remembrance of Allaah is the means of salvation from the punishment of Allaah.

oneself in the remembrance of Allaah. This can be done in two ways: 1) Reading the Qur-aan. A small pocket size Qur-aan along with translation can be used to read, while on the way.2) Glorifying (Z’ikr) Allaah (SWT).[Supplications for the glorification of Allaah, refer ch.3 Part 3.](#)

Try to be up to date in your work. Avoid keeping the work pending to protect yourself from unnecessary criticism. File the important papers and keep them under lock to avoid pilferage. While leaving the workplace, we should bid goodbye to our colleagues in an Islamic manner by saying, “Khuda Hafiz” or “Allaah Hafiz” (May you remain in the protection of Allaah)

(SWT).On the return journey from the workplace to home, say the supplication on boarding the vehicle (as mentioned in Ch. 3 Part 3.) and follow the etiquettes of travelling properly. Similarly, if walking back, follow the etiquettes of walking as mentioned earlier in Ch. 3.Part3.

Our Lord! We have wronged ourselves,
And if You do not forgive us and have mercy upon us,
We will surely be among the losers.” [7:23]












CHAPTER 8(Part-1)

SELECTED SUPPLICATIONS FROM THE QUR-AAN AND THE SUNNAH

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“He is Allaah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise.” (59:24)

Making dua'a (Supplication) is an act of worship. So we should supplicate to Allaah for our every need. We should supplicate in such a way that we earn Allaah's pleasure and rewards in this world and the Hereafter. One of the greatest means of earning Allaah's pleasure is by praising Him with His Names and Attributes (Asmaa ul H'usnaa) at the time of supplicating. It has been observed that in the prayers that have been related through Prophet Muhammad (Saws), the Asmaa ul H'usnaa are frequently mentioned. *Allaah has said ask from Me through mentioning My names. (H'adees' Quddsee)* These names, when used in Z'ikr (remembering

Allaah) and in supplication, lead to the acceptance of prayers and result in the accumulation of good deeds.

Ibn al-Qayyim explained how a person should supplicate with Allaah's names. He should ask for each thing that he wants with a Name that is in accordance with that desire or wish.... You should say, for example: Forgive me and have mercy on me, for you are the Forgiving, the Merciful.¹ Examples of supplicating in this manner can be found both in the Qur-aan and the Sunnah. The Prophet (Saws) said: *'Allaah the Most High, has ninety-nine name: one hundred less one; he who retains them in his memory or recites them, will enter the Paradise'*. (Bukhaari) He also said: *'No-one will be afflicted by distress or anxiety if he invokes Allaah with these names, but Allaah will take away his distress and grant him happiness instead'*. *"And [all] the most Beautiful Names belong to Allaah, so call on Him by them."*(7:180)

ASMAA UL H'USNAA

The phrase Asmaa ul H'usnaa, made up of the word Asmaa, the plural for "name", and H'usnaa, meaning beautiful or most beautiful, means "Allaah's most beautiful Names. " As mentioned earlier The Names which are Attributes of Allaah can be found in the Holy Qur-aan and the Sunnah.

Religious scholars have related that Allaah has three thousand names. One thousand are only known by angels, 1,000 known only by Prophets, 300 are in the Torah (Old Testament), 300 are in Zabur (Psalms of David), 300 are in the New Testament, and 99 are in the Qur-aan. This makes 2,999 Names. One Name which has been hidden by Allaah is called Ism -e- Aa'zam- the Greatest Name of Allaah. Allaah has hidden the Ism-e- Aa'zam (the greatest of

¹ Who IS Allah? By U. A. S .Hirschfelder pg. no.42-43

all His Names) within His Names. The wisdom behind this is to maintain His servants' desire for the Asmaa ul H'usnaa and allow prayer to be made by using all of His Names.

HOW TO RECITE THE ASMAA UL H'USNAA

- When wishing to recite ALL the beautiful Names of Allaah (SWT), begin by saying:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

◆ *Huwal Lawhul Laz'ee Laa Ilaaha Illaa Hoo*

The last letter of each word should be recited with the vowel Dhamma (PESH) and joined to the next word. But when pausing to take breath the last letter of the Name should be recited with a Saakin (Jazam) and the following Name then should be started with أَلْ (Al).

- When reciting all the Names of Allaah, each Name after reciting should be suffixed with

جَلَّ جَلَالُهُ "Jalla Jalaa luhoo"

- When adopting a particular name as Wazeefah (A Single Name of Allaah which one intends to recite daily) add يَا (yaa) before the Name and eliminate the أَلْ (Al). For example (Ar-Rawh'maan) will be said as يَا رَحْمَنُ (Yaa-Rawh'maan) and NOT يَا الرَّحْمَنُ (Yaa Ar-Rawh'maan)
- A learned A'alim should be consulted when one experiences any difficulty.

ASMAA UL H'USNAA

هُوَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

HUWAL LAWHUL LAZ'EE LAA ILAAHA ILLAA HOO

السَّلَامُ As Salaam The Source of Peace	الْقُدُّوسُ Al Quddoos The Pure One	الْمَلِكُ Al Malik The Absolute Ruler	الرَّحِيمُ Ar Rawh'eem The All-Merciful	الرَّحْمَنُ Ar Rawh'maan The All-Compassionate
الْمُتَكَبِّرُ Al Mutakabbir The Greatest	الْجَبَّارُ Al Jabbaar The Compeller	الْعَزِيزُ Al A'zeez The Victorious	الْمُهَيِّمُ Al Muhaymin The Guardian	الْمُؤْمِنُ Al Mu'min The Inspirer of Faith
الْقَهَّارُ Al Qawhhaar The Subduer	الْغَفَّارُ Al Gawffaar The Forgiving	الْبَصِيرُ Al Musavvir The Shaper of Beauty	الْبَارِئُ Al Baaree The Maker of Order	الْخَالِقُ Al Khaawliq The Creator
الْقَابِضُ Al Qaawbid' The Constrictor	الْعَلِيمُ Al A'leem The Knower of All	الْفَتَّاحُ Al Fattaah' The Opener	الرَّزَّاقُ Ar Rawzzaaq The Sustainer	الْوَهَّابُ Al Wahhaab The Giver of All
الْمِزِيلُ Al Muz'il The Humiliator	الْمُعِزُّ Al Mui'z The Bestower of Honors	الرَّافِعُ Ar Raawfi' The Exalter	الْخَافِضُ Al Khaawfid' The Abaser	الْبَاسِطُ Al Baasit' The Reliever

<p>اللَّطِيفُ</p> <p>Al Lat'eef</p> <p>The Subtle One</p>	<p>الْعَدْلُ</p> <p>Al A'dl</p> <p>The Just</p>	<p>الْحَكَمُ</p> <p>Al H'akam</p> <p>The Judge</p>	<p>الْبَصِيرُ</p> <p>Al Bas*eer</p> <p>The Seer of All</p>	<p>السَّمِيعُ</p> <p>As Sameea'</p> <p>The Hearer of All</p>
<p>الشَّاكُورُ</p> <p>Ash Shakoor</p> <p>The Rewarder of Thankfulness</p>	<p>الْغَفُورُ</p> <p>Al Gawfoor</p> <p>The Forgiver and Hider of Faults</p>	<p>الْعَظِيمُ</p> <p>Al A'z*eam</p> <p>The Magnificent</p>	<p>الْحَلِيمُ</p> <p>Al H'aleem</p> <p>The Forebearing</p>	<p>الْخَبِيرُ</p> <p>Al Khawbeer</p> <p>The All-Aware</p>
<p>الْحَسِيبُ</p> <p>Al H'aseebb</p> <p>The Accounter</p>	<p>الْمُقِيتُ</p> <p>Al Muqet</p> <p>The Nourisher</p>	<p>الْحَفِيزُ</p> <p>Al Hafeez*</p> <p>The Preserver</p>	<p>الْكَبِيرُ</p> <p>Al Kabeer</p> <p>The Greatest</p>	<p>الْعَلِيُّ</p> <p>Al A'leey</p> <p>The Highest</p>
<p>الْوَاسِعُ</p> <p>Al Waasia'</p> <p>The All- Comprehending</p>	<p>الْمُجِيبُ</p> <p>Al Mujeebb</p> <p>The Responder to Prayer</p>	<p>الرَّقِيبُ</p> <p>Ar Rawqeebb</p> <p>The Watchful One</p>	<p>الْكَرِيمُ</p> <p>Al Kareem</p> <p>The Generous</p>	<p>الْجَلِيلُ</p> <p>Al Jaleel</p> <p>The Mighty</p>
<p>الشَّهِيدُ</p> <p>Ash Shaheedd</p> <p>The Witness</p>	<p>الْبَاعِثُ</p> <p>Al Baai's'</p> <p>The Resurrector</p>	<p>الْمَجِيدُ</p> <p>Al Majeedd</p> <p>The Majestic One</p>	<p>الْوَدُودُ</p> <p>Al Wadoodd</p> <p>The Loving One</p>	<p>الْحَكِيمُ</p> <p>Al H'akeem</p> <p>The Perfectly Wise</p>
<p>الْوَلِيُّ</p> <p>Al Waaleey</p> <p>The Governor</p>	<p>الْمَتِينُ</p> <p>Al Mateen</p> <p>The Forceful One</p>	<p>الْقَوِيُّ</p> <p>Al Qawveey</p> <p>The Possessor of All Strength</p>	<p>الْوَكِيلُ</p> <p>Al Wakeel</p> <p>The Trustee</p>	<p>الْحَقُّ</p> <p>Al H'aqq</p> <p>The Truth</p>

<p>المُحِيي</p> <p>Al Muh'yee</p> <p>The Giver of Life</p>	<p>المُعِيدُ</p> <p>Al Mue'eedd</p> <p>The Restorer</p>	<p>المُبْدِي</p> <p>Al Mubdee</p> <p>The Originator</p>	<p>المُحْصِي</p> <p>Al Muh's*ee</p> <p>The Appraiser</p>	<p>الْحَمِيدُ</p> <p>Al H'ameedd</p> <p>The Praised One</p>
<p>الْمَاجِدُ</p> <p>Al Maajidd</p> <p>The Glorious</p>	<p>الْوَاجِدُ</p> <p>Al Waajidd</p> <p>The Finder</p>	<p>الْقَيُّومُ</p> <p>Al Qaweyoom</p> <p>The Self-Existing One</p>	<p>الْحَيُّ</p> <p>Al H'aiy</p> <p>The Ever Living One</p>	<p>الْمُبِيْتُ</p> <p>Al Mumeet</p> <p>The Taker of Life</p>
<p>الْمُقْتَدِرُ</p> <p>Al Muqqtadir</p> <p>The Creator of All Power</p>	<p>الْقَادِرُ</p> <p>Al-Qaawdir</p> <p>The All Powerful</p>	<p>الصَّامِدُ</p> <p>As'sawmadd</p> <p>The Satisfier of All Needs</p>	<p>الْأَحَدُ</p> <p>Al Ah'add</p> <p>The One</p>	<p>الْوَاحِدُ</p> <p>Al Waah'idd</p> <p>The Only One</p>
<p>الظَّاهِرُ</p> <p>Az*Zaawhir</p> <p>The Manifest One</p>	<p>الْأَخِرُ</p> <p>Al Aakhir</p> <p>The Last</p>	<p>الْأَوَّلُ</p> <p>Al Awwal</p> <p>The First</p>	<p>الْمُؤَخِّرُ</p> <p>Al MuAkkhir</p> <p>The Delayer</p>	<p>الْمُقَدِّمُ</p> <p>Al Muqawddim</p> <p>The Expediter</p>
<p>التَّوَابُ</p> <p>At Tavvaabb</p> <p>The Guide to Repentance</p>	<p>الْبَرُّ</p> <p>Al Barr</p> <p>The Doer of Good</p>	<p>الْمُتَعَالَى</p> <p>Al Muta-a'alee</p> <p>The Supreme One</p>	<p>الْوَلِيُّ</p> <p>Al Waalee</p> <p>The Protecting Friend</p>	<p>الْبَاطِنُ</p> <p>Al Baat'in</p> <p>The Hidden One</p>

<p>ذُو الْجَلَالِ وَالْإِكْرَامِ</p> <p>Z'ul Jalaali Wal Ikraawm</p> <p>The Lord of Majesty and Bounty</p>	<p>مَالِكُ الْمُلْكِ</p> <p>Maalikul Mulk</p> <p>The Owner of All</p>	<p>الرَّؤُوفُ</p> <p>Ar Raw-uf</p> <p>The Clement</p>	<p>الْعَفُوُّ</p> <p>Al A'foo</p> <p>The Forgiver</p>	<p>الْمُنْتَقِمُ</p> <p>Al Muntaqim</p> <p>The Avenger</p>
<p>الْمَانِعُ</p> <p>Al Maani-a'</p> <p>The Preventer of Harm</p>	<p>الْمُغْنِي</p> <p>Al Mugnee</p> <p>The Enricher</p>	<p>الْغَنِيِّ</p> <p>Al Gawneeey</p> <p>The Rich One</p>	<p>الْجَامِعُ</p> <p>Al Jaami-a'</p> <p>The Gatherer</p>	<p>الْمُقْسِطُ</p> <p>Al Muqqsit't'</p> <p>The Equitable One</p>
<p>الْبَدِيعُ</p> <p>Al Badee'</p> <p>The Originator</p>	<p>الْهَادِي</p> <p>Al Haadee</p> <p>The Guide</p>	<p>النُّورُ</p> <p>An Noor</p> <p>The Light</p>	<p>النَّافِعُ</p> <p>An Naafi-a'</p> <p>The Creator of Good</p>	<p>الضَّارُّ</p> <p>Ad' Daawrr</p> <p>The Creator of The Harmful</p>
	<p>الصَّبُورُ</p> <p>As' Sawboor</p> <p>The Patient One</p>	<p>الرَّشِيدُ</p> <p>Ar Rawsheedd</p> <p>The Righteous Teacher</p>	<p>الْوَارِثُ</p> <p>Al Waaris'</p> <p>The Inheritor of All</p>	<p>الْبَاقِي</p> <p>Al Baaqee</p> <p>The Everlasting One</p>

“O Allaah! Cleanse the mirror of our hearts that perchance we may see your beauty reflected within”. Ameen!!!

KALIMAH

Kalimah means, "Word". Kalimah (also spoken as Kalmah) refers to the basic tenet of Islam i.e. bearing witness that none has the right to be worshipped but Allaah and that Muh'ammad (Saws) is the Messenger of Allaah. Thus it is the centerpiece of faith in Islam and its affirmation is the first of the Five Pillars, the distinction that defines a Muslim. A new Muslim revert must learn to recite and understand the meaning of Kalimah in order to understand the true spirit of Islam. Kalimah are recorded in various books of knowledge and are recited and memorized by Muslims across the globe. These Kalimah's were compiled together for people to memorize and learn the basic fundamentals of Islam. They are not found altogether complete in any one H'adees' or narration from the Prophet (Saws). However, some of them can be found individually in the narrations. These Kalimah's have therefore been compiled by Scholars from various Sahih H'adees'.

FIRST KALIMAH

This Kalimah is also known as; Kalimah Tauheed (Monotheism) OR Kalimah Taiyyab (Purity)

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ-

◆ *Laa ilaaha illal Laawhu Muh'ammadur Rawsoolul Laawh. (Tirmiz'ee)*

❖ There is no God but Allaah; Muh'ammad is the Messenger of Allaah

SECOND KALIMAH

Also known as: The words of Testimony OR Kalimah-e-Shaha'adat

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

- ◆ *Ash-hadu al laa ilaaha illal laawhu wah 'dahoo laa shareeka lahoo wa ash-hadu anna Muh'ammadan a 'bbduhoo wa rawsooluh. (Bukhaari)*
- ❖ I bear witness that no-one is worthy of worship but Allaah, the One alone, without partner, and I bear witness that Muh'ammad is His servant and Messenger

THIRD KALIMAH

Also known as: The word of Glorification or Kalimah-e-Tamjeed

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ- وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

- ◆ *Subb-h 'aanal-Laawhi wal h 'umdu lil Laahi walaa ilaaha illal Laawhu wal Laawhu Akbar. Walaa h 'aula walaa quwwata illaa bil Laahil a 'leey-yil a 'z*eam. (Tirmiz'ee)*
- ❖ Glory be to Allaah and Praise to Allaah, and there is no God but Allaah, and Allaah is the Greatest. And there is no Might or Power except with Allaah, the Exalted, the Great one.

FOURTH KALIMAH

Also known as: The word of Unity or Kalimah-e-Tawheed

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
أَبَدًا أَبَدًا- ذُو الْجَلَالِ وَالْإِكْرَامِ- بِيَدِهِ الْخَيْرُ- وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

◆ *Laa ilaaha illal Laawhu wah 'dahoo laa shareekalahoo laahul mulku walahul h 'umdu yuh 'yee wa yumeetu wa huwa h 'aiyyul laa yamootu abadan abadaa. Z'ul jalaali wal ikraawm. Biyadihil khaw-eyr. Wa Huwa a 'laa kulli shaiy-in qawdeer. (Tirmiz'ee)*

❖ There is none worthy of worship except Allaah. He is only One. (There is) no partners for Him. For Him (is) the Kingdom. And for Him (is) the Praise. He gives life and causes death. And He (is) Alive. He will not die, never, ever. Possessor of Majesty and Reverence. In His hand (is) the goodness. And He (is) the goodness. And He (is) on everything powerful.

FIFTH KALIMAH

Also known as: The words of rejecting disbelief or Kalimah–Radd e–Kufr

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَّرَاتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّيْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْبِعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ-

◆ *Allaawhumma innee a-o'o-z'ubika min an ushrika bika shaiy-anv wa ana aa 'lamu bihee wa astagfiruka lima laa aa 'lamu bihee tubb-tu a 'nhu wa tabar-raw"-tu minal kufri wash shirki wal kiz'bi wal geebati wal bidd-a'ti wan nameemati wal fa-waa-h'ishi wal buhtaani wal ma-a'as*ee. Kullihaa wa aslamtu wa aqoolu laa ilaaha illal Laawhu Muh'ammadur Rawsoolul-Laah.(Musnad Ah'mad)*

❖ Allaah! Certainly I seek protection with You from, that I should associate any partner with You Knowingly. And I seek forgiveness from You for that which I do not know. I repent

from it (ignorance). I free myself from disbelief and polytheism and the falsehood and the back-biting and the innovation and the tell-tales and the bad deeds and the blame and the disobedience, and from all sins. I submit to your will. I believe and declare that there is no God except Allaah and, Muh'ammad is the Messenger of Allaah.

EEMAAN-E- MUFASSAL (The detailed declaration of faith)

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى
وَالْبَعْثِ بَعْدَ الْمَوْتِ

- ◆ *Aamantu billaahi wa malaa-ikatihee wa kutubihee wa rusulihee wal yaumil aakhiri wal qawddri khaw-eyrihee wa sharrihee minal Laawhi Ta-a'ala wal baa'-s'i baa'-dal maut.*
- ❖ I have faith in Allaah as He is known by His Names and attributes and I accept all His commands (orders).

EEMAAN-E- MUJMUL (Short or the Summary declaration of faith)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ
وَتَصْدِيقًا بِالْقَلْبِ -

- ◆ *Aamantu billaahi kamaa huwa bi-asmaa-ihee wa s*ifaatihee wa-qawbiltu jamee-a'ah'kaamihee iqqraawrum bil lisaani wa tas*deequm bil qawlbb.*
- ❖ I have faith in Allaah and His Angels, His Books and His Messengers, and the Day of Judgment and that all good and evil and fate is from Allaah and it is sure that there will be resurrection after death.

FORTY RAWBBANAA

(A COLLECTION OF QUR-AANIC SUPPLICATIONS)

These 40 Rawbbanaa is a compilation of forty verses, from Qur-aan which are supplications imploring Allaah for favours, all of which start with beseeching Allaah with His title of, the Lord of all. Thus all these dua'as starts with Rawbbanaa meaning "Our Lord". Dua'a (supplication) in Islam is one of the most beautiful and profound aspects of worship. It is a direct channel to communicate personally with your Creator, Who is ever Present, and ever ready to Respond. Every invocation has a great impact on your daily life; it is a method which makes you feel closer to God. They help you build strong beliefs, illuminate you heart and pursue repentance. These supplications were made to Allaah (SWT) by the Angels, Prophets Ibbraawheem (Abraham) (AS), Ismaae'el (Ismail) (AS), Daawood (David) (AS) E'esaa (Jesus) (AS) and their companions, the righteous, those who believe, those who are oppressed and ill-treated, and by those who sincerely repent. The best time to read these spplications is before or after Fajr salaah (Morning Prayer). These supplications are recited in Arabic (as revealed) according to the individual or collective circumstances of Muslims. Before reading the Rawbbanaa, first read the following salutations:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ

◆ *Allaawhumma Sawlli a'laa Muh'ammadi nin Nabeey-yil Um-mee-yi wa a'laa Aali Muh'ammadd. (T'awbaraawne)*

❖ Allah shower Your salutations and blessings and peace upon our master Muhammad, the Unlettered Prophet (Saws), and upon his family.

FORTY RAWBBANAA

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

◆ *Rawbbanaa taqawbbal minnaa. Innaka Antas Samee-u'l A'leem(2:127)*

❖ 1) Our Lord! Accept (this service) from us. For Thou art the All-Hearing, the All-knowing

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

◆ *Rawbbanaa wajj-a'lnaa muslimaiyni laka wamin z'urreey-yatinaa ummatam muslimatal laka wa arinaa manaasikanaa watubb a'laiynaa. Innaka Antat Tauwaabur Rawh'eem. (2:128)*

❖ 2) Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

◆ *Rawbbanaa aatinaa fid-dunyaa h'asanatanv wafil aakhirawti h'asanatanv waqinaa a'z'aaban naar.* (2:201)

❖ 3) Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the fire

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

◆ *Rawbbanaa laa tu-aa-khiz'naa in naseenaa av akh-taw''-naa.* (2:286)

❖ 4) Our Lord! Condemn us not if we forget or fall into error.

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

◆ *Rawbbanaa walaa tah'mil a'laiynaa is*rawn kamaa h'amaltahoo a'lal laz'eena min qawbb-linaa* (2:286)

❖ 5) Our Lord! Lay not on us a burden Like that which Thou didst lay on those before us.
[2:286]

رَبَّنَا وَلَا تُحِثْ عَلَيْنَا مَا أَطَاقَ لَنَا بِهِ جَ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَتَفَةً وَارْحَمْنَا وَتَفَةً أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

◆ *Rawbbanaa walaa tuh'ammilnaa maalaa taaw-qaw-ta-lanaa bih. Waa'-fu a'nnaa. Wagfirlanaa. Warh'umnaa. Anta maulaanaa fan-s*urnaa a'lal qaumil Kaafireen.* (2:286)

- ❖ 6) Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

- ◆ *Rawbbanaa laa-tuzig quloobanaa baa'da iz'hadaiytanaa wa-habb-lanaa mil ladunka rawh'mah. Innaka Antal Wah-haabb.(3:8)*

- ❖ 7) Our Lord! (they say), Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ

- ◆ *Rawbbanaa innaka jaami-u'n naasi liyaumil laa raw-eyba feeh. Innal Laawha laa yukhliful mee-a'add.(3:9)*

- ❖ 8) Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt; for Allaah never fails in His promise.

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

- ◆ *Rawbbanaa innanaa aamannaa fagfirlanaa z'unoobanaa waqinaa a'z'aaban naar. (3:16)*

- ❖ 9) Our Lord! We have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

- ◆ *Rawbbanaa aaman-naa bimaa anzalta wat-tabaa 'nar Rawsoola faktubnaa ma-a'sh shaahideen (3:53)*

- ❖ 10) Our Lord! We believe in what Thou hast revealed, and we follow the Messenger. Then write us down among those who bear witness [3:53]

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

- ◆ *Rawbbanag firlanaa z'unoobanaa wa-israawfanaa fee amrinaa wa s'abbit aqq-daamanaa wan-s*urnaa a'lal qaumil Kaafireen. (3:147)*

- ❖ 11) Our Lord! Forgive us our sins and anything We may have done that transgressed our duty. Establish our feet firmly, and help us against those that resist Faith

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

- ◆ *Rawbbanaa maa khaw-laqqta haaz'aa baat'ilaa. Subb-h'aanaka faqinaa a'z'aaban naar. (3:191)*

- ❖ 12) Our Lord! Not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

- ◆ *Rawbbanaa innaka man tuddkhilil naaraw faqawdd akhziytah. Wamaa liz*-zaawlimeena min ansaawr. (3:192)*

- ❖ 13) Our Lord! Any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!

رَبَّنَا إِنَّا أَسْمَعُ مَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا

◆ *Rawbbanaa innanaa samia'-naa munaadi-yai* ⁽ⁿ⁾*y yunaadee lil Eemaani an Aaminoo bi-Rawb-bikum fa-aa-man-naa.* (3:193)

❖ 14) Our Lord! We have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed.

رَبَّنَا فَاعْفُرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ

◆ *Rawbbanaa fagfirlanaa z'unoobanaa wa-kaffir a'nnaa saiyyi-aatinaa wa tawaffanaa ma-a'l Abbraawr.* (3:193)

❖ 15) Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.

رَبَّنَا وَإِنَّمَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا نَحْزَنُ أَيُّومَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

◆ *Rawbbanaa wa-aa-tinaa maa wa-at-ta-naa a'laa rusulika walaa tukhzinaa yaumal Qiyaamah. Innaka laa tukhliful mee-a'add.* (3:194)

❖ 16) Our Lord! Grant us what Thou didst promise unto us through Thine apostles, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise.

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ-

◆ *Rawbbanaa aamannaa faktubnaa ma-a'sh shaahideen* (5:83)

❖ 17) Our Lord! We believe; write us down among the witnesses.

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً ۚ مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ ج
وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ-

- ◆ *Rawbbanaa anzil a'laiynaa maa-i-datam minas samaa-i takoonu lanaa e'edal li-awwalinaa wa aakhirinaa wa-aayatam mink. Warzuqnaa wa Anta khaw-ey-rur(5:114)*
- ❖ 18) O Allaah our Lord! Send us from heaven a table set (with viands), that there may be for us – for the first and the last of us – a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs).

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

- ◆ *Rawbbanaa zawlamnaa anfusanaa. Wa il-lam tag'firlanaa wa tarh'umnaa la-na-koo-nana minal khaawsireen.(7:23)*
- ❖ 19) Our Lord! We have wronged our own souls. If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost.

رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ

- ◆ *Rawbbanaa laa tajj-a'linaa ma-a'l qaumiz* zaawlimeen (7:47)*
- ❖ 20) Our Lord! Send us not to the company of the wrong-doers.

رَبَّنَا فَتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ

- ◆ *Rawb-ba-naf-tah' baiy-na-naa wa baiyna qauminaa bil h'aqqi wa Anta khaw-ey-rul faatih'een (7:89)*
- ❖ 21) Our Lord! Decide Thou between us and our people in truth, for Thou art the best to decide.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

◆ *Rawbbanaa afrig a'lainaa sawbb-rawnv wa-s'abbit aqqaamanaa wans*urnaa a'lal qaumil Kaafireen. (2:250)*

❖ 22) Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ- وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ

◆ *Rawbbanaa laa taji-a'lnaa fitnatal lil qaumiz* zaawlimeen. Wa najjinaa birawh'matika minal qaumil Kaafireen. (10:85-86)*

❖ 23) Our Lord! Make us not a trial for those who practice oppression; And deliver us by Thy Mercy from those who reject (Thee).

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ط وَمَا يُخْفِي عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

◆ *Rawbbanaa innaka taa'lamu maa-nukhfee wamaa nu-a'lin. Wamaa yakhfaa a'lal Laawhi min shaiy-in fil ard'i walaa fis samaa-a". (14:38)*

❖ 24) Our Lord! Truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allaah, whether on earth or in heaven

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ-

◆ *Rawbbanag firlee wali-waalidaiyya walil Mu"mineena yauma yaqoomul h'isaabb.(14:41)*

- ❖ 25) Our Lord! Cover (us) with Thy Forgiveness – me, my parents, and (all) Believers, on the Day that the Reckoning will be established

رَبَّنَا اِتِّمَامِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

- ◆ *Rawbbanaa aatinaa mil ladunka rawh 'matanv wahaiyyi' lanaa min amrinaa rawshadaa (18:10)*

- ❖ 26) Our Lord! Bestow on us Mercy from Thyself, and dispose of our affair for us in the right way

رَبَّنَا إِنَّا أِتَّخَفْنَا أَنْ يَّفْرُطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ

- ◆ *Rawbbanaa innanaa nakhaaw-fu ai⁽ⁿ⁾y-yaf-rutaw a 'laiynaa av ai⁽ⁿ⁾y- yat 't'-gaaw. (20: 45)*

- ❖ 27) Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bound.

رَبَّنَا أَمَّا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ-

- ◆ *Rawbbanaa aamannaa fagfirlanaa warh 'umnaa wa Anta khaw-eyrur raawh 'imeen (23: 109)*

- ❖ 28) Our Lord! We believe; then do Thou forgive us, and have mercy upon us. For Thou art the Best of those who show mercy.

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا- إِنَّهَا سَاءَتْ مُسْتَقَرًّا
وَمُقَامًا

◆ *Rawbbanas*-rif a'nnaa a'z'aaba Jahannam. Inna a'z'aabahaa kaana gawraawmaa. Innahaa saa-at mustaqawr-rawnv wa-mu-qaaw-maa. (25: 65-66)*

❖ 29) Our Lord! Avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,- Evil indeed is it as an abode, and as a place to rest in.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

◆ *Rawbbanaa hubb-lanaa min azwaajinaa wa z'urreey-yaatinaa qur-raw-ta aa'yuni⁽ⁿ⁾v wajj-a'lnaa lil muttaqeenaa imaamaa. (25:74)*

❖ 30) My Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.

رَبَّنَا الْغَفُورُ شَكُورٌ

◆ *Rawbbanaa lagawfoorun shakoor (35: 34)*

❖ 31) Our Lord is indeed Oft-Forgiving Ready to appreciate (service).

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

◆ *Rawbbanaa wasia'ta kulla shaiy-ir rawh'matanv wa-i'lman fagfir lil laz'eena taaboo wattaba-o'o sabeelaka waqihim a'z'aabal jah'eem. (40:7)*

❖ 32) Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
 وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ - وَقِهِمُ السَّيِّئَاتِ ط وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ
 فَقَدْ رَجِمْتَهُ ط وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ -

◆ *Rawbbanaa wa-addkhillhum jannaati a'ddni nil latee wa-a't-tahum waman saw-la-h'a min aabaa-ihim wa azwaajihim wa z'urreey-yaatihim. Innaka Antal A'zeezul H'akeem. Waqihimus saiyyi-aat. Waman taqis-saiyyi-aati yauma-i-z'in faqawdd raw-h'imtah. Wa z'aalika Huwal fauzul A'z*eem.(40:8-9)*

❖ 33) And grant, our Lord! That they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom. And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day, - on them wilt Thou have bestowed Mercy indeed; and that will be truly (for them) the highest Achievement.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
 آمَنُوا

◆ *Rawbbanag firlanaa wali ikhwaaninal laz'eena sabaqoonaa bil Eemaani walaa taji-a'l fee quloobinaa gillal lil laz'eena aamanoo(59:10)*

❖ 34) Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed

رَبَّنَا إِنَّكَ رَأُوفٌ رَحِيمٌ

◆ *Rawbbanaa innaka Raw-oofur Rawh 'eem (59:10)*

❖ 35) Our Lord! Thou art indeed Full of Kindness, Most Merciful.

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ

◆ *Rawbbanaa a 'laiyka tawakkalnaa wa ilaiyka anabb-naa wa ilaiykal mas*eer. (60:4)*

❖ 36) Our Lord! In Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ -

◆ *Rawbbanaa laa tajj-a 'lnaa fitnatal lil-laz 'eena kafaroo wagfirlanaa Rawbbanaa. Innaka Antal A'zezul H'akeem (60:5)*

❖ 37) Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! For Thou art the Exalted in Might, the Wise.

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ

◆ *Rawbbanag firlanaa z 'unoobanaa wa israawfanaa fee amrinaa wa s 'abbit aqq-daamanaa wans*urnaa a 'lal qaumil Kaafireen (3:147)*

❖ 38) Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith

رَبَّنَا آتِنَا نُورَنَا وَاعْفِرْ لَنَا ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

◆ *Rawbbanaa atmim lanaa noorawnaa wagfirlanaa. Innaka a'laa kulli shaiy-in qawdeer.*
(66:8)

❖ 39) Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things.

رَبَّنَا وَتَقَبَّلْ دُعَاءِ-

◆ 40) *Rawbbanaa Wa-ta-qawb-bal dua'aa". (14:40)*

❖ O our Lord! And accept my Prayer.

O Allaah! Make my tongue full of Your remembrance and my heart with Consciousness of You. Ya Allaah! Let every moment of our life be in Your obedience to You and let every day and night be a means of getting closer to You. Ameen!












CHAPTER 8(Part-2)

SELECTED SURAH FROM THE HOLY QUR-AAN

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“This is the book about which there is no doubt, a guidance for those conscious of Allaah.”(2:2)

Allaah has sent Qur-aan to us through His Messenger Muh’ammad (Saws). This Noble Book provides us guidance in all aspects, whether it is a matter of life or death. It is incumbent upon us to recite the Noble Qur-aan as much as we can, and as correct as we can The Prophet (Saws) has said: *“The best of you is he who learns the Qur-aan and teaches it.” (Bukhaari).* Recite the Glorious Qur-aan with eagerness and fervour and put all one's heart and soul in the recitation. *Instructing the people to recite the Qur-aan, the Prophet (Saws) said: “The man who has studied the Glorious Qur-aan and recites it daily can be likened to a basket full of musk whose sweet smell is making the whole atmosphere fragrant. And the man*

who has studied the Glorious Qur-aan but does not recite it may be likened to a bottle full of musk whose mouth has been sealed with a stopper." (Tirmiz'ee) The Messenger of Allaah (Saws) said, "*Whoever recites the Qur-aan and masters it by heart, will be with the noble righteous scribes (in Heaven). And, whoever exerts himself to learn the Qur-aan by heart, and recites it with great difficulty, will have a double reward.*" (Muslim)

THE ETIQUETTE OF PROPER RECITATION OF QUR-AAN

- Keep in mind the glory and value of the Qur-aan and as you observe the etiquette of keeping your person neat and clean while reciting the Glorious Qur-aan, so also you must purge your heart of evil thoughts, wicked passions and impure purposes. The heart that is tainted with evil and wicked thoughts and passions cannot appreciate and admire the glory of the Qur-aan, nor can the bearer of such an evil heart grasp the meanings and realities of the Qur-aan.
- Before beginning with the recitation of the Holy Qur-aan we should gargle our mouth with clean water or use Miswaak as we are going to read the verses of Allaah(SWT). Then we should cover our head properly before we begin recitation as a mark of respect for our Creator and the Book of Allaah(SWT).
- Recitation of the Qur-aan should begin with *A-o'oz'ubillaahi minash shaiytaaw-nir rawjeem*. (I seek refuge in Allah from the rejected Satan [Shaiytaan]), followed by the recitation of *Bis millaa hir rah'maa nir rawh'eem* (In the Name of Allah, the Beneficent, the Merciful) be it at the beginning of the Surah or the middle. However while reading if the Surah ends and you begin with a new Surah, the reader should say *Bis millaa hir rah'maa*

nir rawh 'eem at the beginning of the new Surah, except in Surah Taubah (because in this Surah we should not say *Bis millaa hir rah'maa nir rawh 'eem* in the beginning)

- The reader should recite the Qur-aan using Tajweed¹ (correct pronunciation) and recite it in the best way.
- The reader should hold back the urge to yawn during reading. The reader should avoid interrupting a recitation for the purpose of talking to people, except when necessary.
- The reader should ask Allaah (SWT) for His bounty at a verse of mercy and to seek refuge with Allaah (SWT) at verses of warning.
- Recite the Qur-aan with the conviction that on this earth, this Book is the only source of Guidance for mankind. Meditate and reflect deeply over the meanings of the Qur-aan from this viewpoint and try to grasp the realities and learn the wisdom contained in this Book.
- Do not recite it rapidly but form the habit of reading slowly, distinctly, and with careful understanding of the meanings and try to ponder over the message conveyed to us. "*Verily he who has nothing of the Qur-aan in his heart, is like a house (which has been) destroyed.*" (*Tirmiz 'ee*)
- When one stops reading the Qur-aan, do not to leave it open; always first close it and keep it in a clean place. Not to place other books upon the Qur-aan, it should always be higher than all other books, whether they are books of Sacred Knowledge or something else.
- When reading, place the Qur-aan on one's lap; or on something in front of you, not on the floor.

¹ Tajweed can be defined as the articulation of each consonant ,vowel, word and sentence according to the standard of Arabic spoken by the Prophet's generation. Hence the correct method of pronunciation and recitation of the Quran.

- To read the Holy Qur-aan in the restroom and such places of impurity is not allowed. It is from the etiquettes of respecting the Holy Qur-aan that one does not put their back towards the Qur-aan or spread their legs towards the Qur-aan or sit in a high place when the Qur-aan is beneath.

SAJDAH-E- TILAAWAT

If one hears or reads the Aayah of Sajdah (Verse underlined in the Qur-aan) then he should stand with the intention of performing the Sajdah of Tilaawat and say “*Allaawhu Akbar*” and then should go straight into Sajdah and recite the following Tasbeeh of Sajdah at least three times. Then one should say “*Allaawhu Akbar*” and then stand up. To say Allaawhu Akbar both times is Sunnah. Similarly, to stand before and after the Sajdah is Mustah’abb (preferable). (Dar al Mukhtar). The same conditions regarding, Wazoo, Gusl etc. that apply to Salaat are applicable to Sajdah-e Tilaawat. Sajdah-e Tilaawat is prohibited whilst the sun is rising, precisely at noon, and from the time the colour of the sun changes before sunset until the sun has fully set.

THE FOLLOWING INVOCATION IS USUALLY RECITED DURING SAJDAH-E-TILAAWAT

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ-

- ◆ *Sajada wajjiya lil-laz’ee khaw-laqaawhoo wa-shaq-qaw sam-a’hoo wa basawrawhoo bih’aulihee wa quwwatihee fatabaarawkal Laawhu ah’sanul khaawliqeen.* (Tirmiz’ee)

- ❖ Allaah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before Him Who created it and fashioned it, and brought forth its faculties of hearing and seeing by His Might and Power. Blessed is Allaah, the Best of creators

The Prophet (Saws) said: *“Indeed the one, who recites the Qur-aan beautifully, smoothly, and precisely, will be in the company of the noble and obedient angels. As for the one who recites with difficulty, stammering or stumbling through its verses, then he will have twice that reward”*. (Muslim)

IMMEDIATELY AFTER THE RECITATION OF THE QUR-AAN RECITE THE FOLLOWING DAROOD 3 TIMES:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ بِعَدَدِ مَا فِي جَمِيعِ الْقُرْآنِ حَرْفًا
حَرْفًا وَبِعَدَدِ كُلِّ حَرْفٍ أَلْفًا أَلْفًا

- ◆ *Allawhumma sawlli a'laa saiyyidinaa Muh'ammadinv wa aalihee wa-sawh'bihee wasallim bi a'dadi maa fee jamee-i'l Qur-aani h'arfan h'arfanv wa bi a'dadi kulli h'arfin alfan alfaa.*
- ❖ Allah! Send your blessings and peace on Muhammad, our Master, and on his Progeny and his Companions according to the number of every letter in Quran and let each letter carry thousands of blessings and salutations in it".

SELECTED SURAH FROM THE QUR-AAN

A number of different Surah have been mentioned in the course of the book but all have not been incorporated here .For the purpose of Salaah (prayer), some short Surah have been given

below for completing the Farz and voluntary prayers. Refraining from giving other Surah here is because it is very important to open the Qur-aan every day and read from the Qur-aan rather than elsewhere. It is more rewarding and pacifying for the soul to read from the Qur-aan. *“Read the Qur-aan for verily it will come forth on the Day of Resurrection as an intercessor for its readers.” (Muslim)*

FOR SALAAH (PRAYER) THE FOLLOWING SURAH CAN BE READ AND
MEMORIZED

SURAT AL-KAAFIROON (THE DISBELIEVERS)

SURAH NO.109; PART (PARA/JUZ) NO.30 (NO.OF AAYAT 06)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ﴿١﴾ لَا اَعْبُدُ مَا تَعْبُدُوْنَ ﴿٢﴾ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٣﴾
وَلَا اَنَا عٰبِدُ مَا عٰبَدْتُمْ ﴿٤﴾ وَلَا اَنْتُمْ عٰبِدُوْنَ مَا اَعْبُدُ ﴿٥﴾
لَكُمْ دِيْنُكُمْ وِلٰى دِيْنِ ﴿٦﴾

{1-6}

Bismillaa hir rawh'maa nir rawh'eem

- ◆ 1. Qul yaa a'yyuhal kaafiroon.2.Laa aabudu maa ta-budoon.3.Wa laa antum a'abidoona maa aabud.4.Wa laa ana a'abidum-maa aabattum5.Wa laa antum a'abidona maa aabud.6.Lakum deenukum wa liyaa deen.
- ❖ 1. Say, "O disbelievers.2. I do not worship what you worship.3. Nor are you worshippers of what I worship.4. Nor will I be a worshipper of what you worship.5. Nor will you be worshippers of what I worship.6. For you is your religion, and for me is my religion."

SURAT AL-IKHLAAS OR AT-TAUHID (THE PURITY)

SURAH NO.112; PART (PARA/JUZ) NO.30. (NO.OF AAYAT-04)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝ اللّٰهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَّهٗ كُفُوًا
اَحَدٌ ۝ {1-4}

Bismillaa hir Rawh'maa nir Rawh'eem.

- ◆ 1. Qul Huwal Laawhu ah'add. 2. Allaawhus* sawmadd. 3. Lam yalidd walam yooladd. 4. Walam yakul lahoo kufuwan ah'add.
- ❖ 1. Say, "He is Allah, [who is] One.2. Allah, the Eternal Refuge.3. He neither begets nor is born. 4. Nor is there to Him any equivalent.

SURAT AL-FALAQ (THE DAYBREAK)

SURAH NO.113; PART (PARA/JUZ) NO.30. (NO.OF AAYAT-05)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ﴿٣﴾ وَمِنْ
شَرِّ النَّفَّٰثِۃِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿٥﴾

Bismillaa hir Rawh'maa nir Rawh'eem.

- ◆ 1. Qul ao'oz'u birawbbil falaqq. 2. Min sharri maa khawlaqq. 3. Wamin sharri gaaw-siqin iz'aa waqawbb.4. Wamin sharrin naf-faas'aati fil u'qawdd.5. Wa min sharri h'aasidin iz'aa h'asadd
- ❖ 1. Say, "I seek refuge in the Lord of daybreak 2. From the evil of that which He created. 3. And from the evil of darkness when it settles. 4. And from the evil of the blowers in knots. 5. And from the evil of an envier when he envies."

SURAT AN-NAAS (MANKIND)

SURAH NO.114; PART (PARA/JUZ) NO.30. (NO.OF AAYAT-06)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ
الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillaa hir Rawh'maa nir Rawh'eem.

- ◆ 1. Qul ao'oz'u birawbbin naas. 2. Malikin naas. 3. Ilaahin naas. 4. Min sharril waswaasil khawn-naas. 5. Al-laz'ee yu-was-wisu fee s*udoorin naas. 6. Minal jinnati wan naas.
- ❖ 1. Say, "I seek refuge in the Lord of mankind. 2. The Sovereign of mankind. 3. The God of mankind. 4. From the evil of the retreating whisperer. 5. Who whispers [evil] into the breasts of mankind. 6. From among the jinn and mankind."

AAYATUL KURSEE (Surah Baqawrawh) Aayat No. 255.

(Should be read after every Farz Salaah and before beginning the morning and evening remembrances of Allaah [The Az'kaar])

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ
وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ
وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ {255}

- ◆ *Allaawhu laa ilaaha illaa Hoo. Al h'aiyyul qaw-eyyoom. Laa ta''khuz'uhoo sinatunv walaa naum. Lahoo maafis samaawaati wa maa fil ard'. Man-z'al laz'ee yashfa-u' i'ndahoo illaa bi-iz'nih. Yaa'-lamu maa baiyna aiydeehim wamaa khawlfahum walaa yuh'et'oon bishaiy-im min i'lmihee illaa bimaa shaa-a''. Wasi-a' kurseeeyuhus samaawaati wal ard'. Walaa ya-ooduhoo h'if-z*uhumaa wa Huwal A'leey-yul A'z*eem.(2:255)*
- ❖ Allaah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursee extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

SURAH AAL-E-I'MRAAWN (LAST RUKOO')

From Aayat No. 190 to Aayat No. 200.

(To be read before the Tah'ajjud Salaah)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ -
الَّذِينَ يَذُكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ - رَبَّنَا إِنَّكَ مَن
تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ - رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا إِنَّا أَعْزَمْنَا بِكُم كَلِمَةً كَفَرْنَا سِوَا تِنَا
وَتَوْفَّقْنَا مَعَ الْآبِرَارِ - رَبَّنَا وَاتِنَا وَعِدَّتِنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ
لَا تُخْلِفُ الْبِعَادَ - فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ
أُنْشَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ ۗ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا

فِي سَبِيلِي وَقَتَلُوا وَقَتَلُوا الْأَكْفَرِينَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ جَنَّتِ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ ج ثَوَابًا مِنْ عِنْدِ اللَّهِ ط وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ - لَا يَغْرَثُكَ تَقَلُّبُ الَّذِينَ
 كَفَرُوا فِي الْبِلَادِ - مَتَاعٌ قَلِيلٌ ق تَمَّ مَا وَهُمْ جَهَنَّمُ وَبِئْسَ الْبِهَادُ - لَكِنَّ الَّذِينَ
 اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَلِدِينَ فِيهَا نَزَّلْنَا مِنْ عِنْدِ اللَّهِ ط
 وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْآبِرَارِ - وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ
 وَمَا أُنزِلَ إِلَيْهِمْ خُشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ
 عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا ق
 وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {190-200}

- ♦ Inna fee khawlqis samaawaati wal ard'i wakhtilaafil laiylil wan nahaari la-aa-yaa-til li-ulil al-baab. Al-laz'eenaa yaz'kuroonal Laawha qiyaamanv waqu-o'odanv wa a'laa junoobihim wa-yata-fak-karoonaa fee khawlqis samaawaati wal ard'. Rawb-banaa maa khaw-laqqta haaz'aa baat'ila. Subb-h'aanaka faqinaa a'z'aaban Naar. Rawbbanaa innaka man tuddkhilin naaraw faqawdd akh-zaiytah. Wamaa liz*-zaawlimeena min ansaawr. Rawbbanaa innanaa samia'-naa munaadiyai⁽ⁿ⁾y yunaadee lil Eemaani an aaminoo birawbbikum fa-aamanna. Rawbbanaa fagfirlanaa z'unoobanaa wa-kaffir a'nnaa saiyyi-aatinaa wa-tawaffanaa ma-a'l Abbraawr. Rawbbanaa wa aatinaa maa wa-at-tanaa

*a'laa rusulika walaa tukhzinaa yaumal Qiyaamah. Innaka laa tukhliful mee-a'add. Fastajaaba lahum Rawbbuhum annee laa ud'eeu' a'mala a'amilim minkum min z'akarin av uns'aa. Baa'-d'ukum mim ba-a'd'. Fal-laz'eena haajaroo wa ukhrijoo min diyaarihim wa-ooz'oo fee sabeelee wa-qaawtaloo wa-qutiloo la-ukaffirawna a'nhum saiyyi-aatihim wala-udd-khi-lan-nahum Jannaatin tajjree min tah'tihal anhaar. S'awaabam min i'ndil Laah. Wal-Laawhu i'ndahoo h'usnus' s'awaabb. Laa yagur-rawn-naka taqawllubul laz'eena kafaroo fil bilaadd. Mataa-u'n qawleel. S'umma ma''waahum Jahannam. Wa bi''sal mihaadd. Laakinil laz'ee-nat taqau Rawbbahum lahum Jannaatun tajjree min tah'tihal anhaaru khaawlideena feehaa nuzulam min i'ndil Laah. Wamaa-i'ndal Laawhi khaw-ey-rul lil abraawr. Wa inna min ahlil kitaabi lamai⁽ⁿ⁾y yu''minu bil Laahi wamaa unzila ilaiykum wamaa unzila ilaiyhim khaawshi-e'ena lil Laahi laa yashtaroon bi-aayaatil Laahi s'amanan qawleelaa. Ulaa-ika lahum ajjruhum i'nda Rawbbihim. Innal Laawha saree-u'l h'isaabb. Yaa aiy-yuhal laz'eena aamanus*biroo wa saawbiroo wa raawbit'oo. Wattaqul Laawha la-a'llakum tuflih'oon.*

- ❖ 190) Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. 191) Who remember Allaah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. 192) Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. 193) Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. 194) Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection.

Indeed, You do not fail in [Your] promise."195) And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allaah , and Allaah has with Him the best reward."196) Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.197) [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.198) But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allaah . And that which is with Allaah is best for the righteous.199) And indeed, among the People of the Scripture are those who believe in Allaah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allaah . They do not exchange the verses of Allaah for a small price. Those will have their reward with their Lord. Indeed, Allaah is swift in account.200) O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.

SURAH BAQAWRAWH (LAST TWO AAYATS) NO285-286.

(Should be read at night before sleeping.)

﴿ اٰمَنَ الرَّسُوْلُ بِمَا اُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ وَالْمُؤْمِنُوْنَ - كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ ۗ لَنْ نَفْرُقَ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا ۗ غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ
الْبَصِيْرُ ۝ لَا يَكْلِفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَتَسَبَتْ ۗ رَبَّنَا
لَا تُؤَاخِذْنَا اِنْ نَسِيْنَا ۙ اَوْ اَخْطَاْنَا ۗ رَبَّنَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ
قَبْلِنَا ۗ رَبَّنَا وَلَا تُحِثْ عَلَيْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ اِنَّكَ
مَوْلَانَا فَانصُرْنَا عَلٰى الْقَوْمِ الْكَافِرِيْنَ ۝ ﴾ {285-286}

♦ *Aa-manar Rawsoolu bimaa unzila ilaiyhi mir Rawbbihee wal Mu'minoon. Kullun Aamana bil-Laahi wa Malaa-i-katihee wa Kutubihee wa Rusulih. Laa nufar-riqu baiyna ah'adim mir rusulih. Wa qaawloo sa-mia'-naa wa a-taw-a'-naa gufraawnaka Rawbbanaa wa ilaiyka mas*eer. Laa yukalliful Laawhu nafsana illaa wus-a'haa. Lahaa maa kasabat wa a'laiyhaa mak-tasabat. Rawbbanaa laa tu-aa-khiz'naa in naseenaa av akh-taw''-naa. Rawbbanaa walaa tah'mil a'laiyhaa is*rawn kamaa h'amaltahoo a'lal laz'eena min qawbb-linaa. Rawbbanaa walaa tuh'ammilnaa maala taaw-qaw-ta-lanaa bih. Waa'-fu a'nnaa. Wagfirlanaa. Warh'umnaa. Anta maulaanaa fan-s*urnaa a'lal qaamil Kaafireen.*

❖ 285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allaah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." 286) Allaah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

*Our Lord! Thou art indeed Full of Kindness, Most Merciful.
[59:10]*












CHAPTER 9

MAGRIB (THE EVENING)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“Successful indeed are the believers, who are reverent during their Salaah.”(23:1-2)

After a long, hard day, glorifying Allaah (SWT) we reach home. There is enough time to carry out and set right our household chores and complete the evening remembrance of Allaah (SWT) [the Evening Az'kaar] since the Prophet (Saws) has forbidden any optional prayers between A'sr and Magrib Prayers.

- After reaching home, announce one's arrival at home by knocking, ringing the bell or coughing etc. The reason being that incase one enters home or room where one's family member maybe sitting in an embarrassing position etc. It is better to announce one's arrival.

Before entering the house say the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

- ◆ *Allaawhumma innee as-aluka khaw-ey-rawl maulajee wa khaw-ey-rawl makhrawjj. Bismillaahi walajjnaa wa Bismillaahi khawrawjjnaa wa a'lal Laawhi Rawbbinaa tawakkalnaa.* (Abu Daawood)
- ❖ O Allaah, I beg of you the blessing of entering and leaving With Allaah's name do we enter and with Allaah's name do we leave, and upon Allaah, our Lord, do we rely.
- Enter the house with the right foot first, and then say As-Salaamu a'laiyukum to those present¹. One should greet those present at home with the Islamic greeting whether it is parents, wife, children etc. However if nobody is in the house, still after entering the house one should say the Salaam.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

- ◆ *As-Salaamu a'laiyukum wa rawh'matul Laawhi wa baraawkaatuh.* (Abu Daawood)
- ❖ May Peace and Blessings of Allaah be upon you.
- On taking off the shoes [as the Prophet (Saws) did] first take off from the left foot and then from the right one.
- Following the toilet etiquettes, enter the toilet and complete the physical needs inside keeping in mind the etiquettes of the toilet. Perform wazoo as we should be always in a

¹ One should mention the Name of Allaah when entering the home and when beginning to eat; and that the devil, hearing this, says: "There is no shelter for us here tonight and no food" (Muslim)

state of wazoo .Leave the toilet with the right foot first saying the supplication², followed by the supplications which should be said after performing wazoo³.

- Some snacks to rejuvenate the body can be eaten. However the Sunnah of eating and drinking should be followed⁴.
- During the evening time the body and soul are yearning for relaxation. Chanting Z'ikr aloud or repeating it silently both offer great benefits to the body, and soul. Stay in a calm and serene place concentrating on one thing; you're Z'ikr. The whole system becomes relaxed until it reaches a stage of serenity and peace, releasing suppressed anger, fear or resentment and reducing stress.
- After having de-stressed ourselves with the remembrance of Allaah (SWT), all the incomplete tasks can now be completed as we wait for the Magrib Salaah. This time can be utilized for the following errands:
 - Can visit the neighbors and can help them in their needs.
 - Can visit our relatives and friends and know about their wellbeing. If the relatives or friends give something to eat or we stay back for dinner with them, then after eating we should say:

A DINNER GUEST'S INVOCATION FOR HIS HOST

اللَّهُمَّ بَارِكْ لَهُمْ قِيَمَارَ زَقَاتِهِمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

◆ *Allaawhumma baarik lahum feemaa rawzaqqtahum wagfir lahum warh 'amhum (Muslim)*

² Ref.Ch. No.3. Part 1 for supplications and etiquettes.

³ See Ch. No. 3 Part 1 for supplications

⁴ See Ch. No. 3 Part 3.for the etiquettes.

- ❖ O Allaah, bless them in what You have provided for them, and forgive them and have mercy on them.

INVOCATION FOR SOMEONE WHO GIVES YOU DRINK OR OFFERS IT TO YOU

اللَّهُمَّ اطْعِمْ مَنْ اطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

- ◆ *Allaawhumma at't-i'm man at't'-a'manee wasqi man saqaawnee. (Muslim)*

- ❖ O Allaah feed the one who has fed me and give drink to the one who has given me drink.
 - Can visit the sick relatives or friends. When we visit them, on seeing them say this supplication:

INVOCATIONS FOR VISITING THE SICK

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

- ◆ *Laa ba''sa tawhoorun In Shaa Allaawh. (Bukhaari)*
- ❖ Do not worry, it will be a purification (for you), Allaah willing.

Also say:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

- ◆ *As-alul Laawhal A'z*eema Rawbbal A'rshil A'z*eemi ai⁽ⁿ⁾y yashfiyak. (Abu Daawood)*
- ❖ I ask Almighty Allaah, Lord of the Magnificent Throne, to make you well. (Recite seven times in Arabic.)

THE REWARD FOR VISITING THE SICK

When a man goes to visit his sick Muslim brother, he walks along a path of Paradise until he sits, and when he sits he is cloaked in mercy. If he comes in the morning, seventy thousand angels pray for him until evening, and if he comes in the evening, seventy thousand angels pray for him until morning. (Tirmiz'ee)

d) INVOCATION FOR ENTERING A MARKET

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

◆ *Laa ilaaha illal Laawhu wah'dahoo laa shareekalahoo laahul mulku walahul h'umdu yuh'ye wa yumeetu wa-Huwa h'aiyyul laa yamootu biyadihil khaw-eyr. Wa-Huwa a'laa kulli shaiy'in qawdeer. (Tirmiz'ee)*

❖ None has the right to be worshipped but Allaah alone, Who has no partner. His is the dominion and His is the praise. He brings life and He causes death, and He is living and does not die. In His Hand is all good, and He is Able to do all things

e) INVOCATION WHEN YOU SEE THE FIRST FRUIT OF THE SEASON

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا

◆ *Allaawhumma baarik lanaa fee s'amarinaa. Wa baarik lanaa fee madeenatinaa. Wa baarik lanaa fee saaw-i'naa. Wa baarik lanaa fee muddinaa (Muslim)*

❖ O Allaah, bless us in our fruit and bless us in our town, and grant us blessings in our weights and measures.

Just after the sun goes down and the day begins to come to a close, the time is approaching for the Magrib prayers and the Muslims once again turn to Allaah (SWT) in prayer, to give a boost to their hungry souls.

AZ'AAN FOR MAGRIB PRAYER

It is recommended, upon hearing the Az'aan, to repeat each phrase of the Az'aan silently after the Muaz'z'in and say exactly as he says, except when he says;

حَيَّ عَلَى الصَّلَاةِ

H'ayya a'las sawlaah*

Come to prayer.

حَيَّ عَلَى الْفَلَاحِ

H'aiyya a'lal falaah'.

Come to success

In which case one must say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

◆ *Laa h'aula walaa quwwata illaa billaah. (Muslim)*

❖ There is neither might nor power except with Allaah.

SUPPLICATIONS UPON HEARING THE AZ'AAN

Pause

Hadees' Al-Quddsee

I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm's length, I draw near to him a fathom's length. And if he comes to Me walking, I go to him at speed.

Immediately after the completion of the Az'aan (and your response to it), first send blessings and salutations (Salawat) upon the Messenger of Allaah by reciting Darood-e-Ibbraawheem. (Preferably in Arabic). Then immediately recite the supplication after the Az'aan preferably in Arabic. .LEARN from its English transliteration⁵. After the Az'aan for Magrib and before Farz of Magrib no Sunnah Salaah should be read.

One should however recite the following:

اللَّهُمَّ هَذَا اقْبَالَ لَيْلِكَ وَإِدْبَارُ نَهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاعْفِرْ لِي

- ◆ *Allaawhumma haaz'aa iqq-baalu laiylika wa idd-baaru nahaarika wa as*waatu du-a'a-tika fagfirlee. (Mishkaat)*
- ❖ “Oh Allaah this is the hour of the advent of Your night and the retreat of Your Day and the cry of your petitioners. So grant me forgiveness.”

WAZOO (ABLUTION)

Prayer is not valid except if performed in a state of purification.⁶ Purification is performed by means of either water or earth. Perform the ablution in a proper manner completely and perfectly and come out of the toilet with the right foot first and recite the supplication. Then recite the supplications which are recited after finishing Wazoo .No prayer is accepted without a correct Wazoo, so it is IMPORTANT for you to learn how to do it.

⁵ Ref Ch. No. 3 Part 1 for the complete wordings of the Az'aan.

⁶ Details on minor and major ritual impurities and the manner of removing them can be taken from Ch.3 Part 1.and manner of performing wazoo Ch. No. 3 Part 1

Performing **Tahiyyatul Wazoo** prayer should be avoided at this time because no prayer is permitted before the Farz Magrib Salaah. As mentioned earlier, our Prophet (Saws) has forbidden any optional prayer between A'sr and Magrib prayer.

The Iqaawmat (second call for Prayer)⁷

After Azaan when the Muslims assemble at the mosque, a second call (Iqaawmat) for prayer is recited. This signals the start of the congregational Farz Salaah. It is to be recited in Arabic before every obligatory prayer. Both the Az'aan and the Iqaawmat must be recited in the case of a group of people (congregation) but it is not the case with an individual. It is not obligatory on women to recite the Az'aan and Iqaawmat.

Magrib Salaah (Salaatul- Magrib)

The Evening Prayer

The Magrib Prayer is the 4th of the daily 5 obligatory prayers and should be offered immediately after sunset. There is almost no gap between the Az'aan and the Iqaawmat. Narrated Salama: *“We used to pray the Magrib prayer with the Prophet (Saws) when the sun disappeared from the horizon”* (Bukhaari)

Narrated Rafi bin Khadij *“We used to offer the Magrib prayer with the Prophet and after finishing the prayer one of us may go away and could still see as far as the spots where one's arrow might reach when shot by a bow”* (Bukhaari)

Pause and Reflect

When you are in front of Allaah (SWT), your skin color, your money your heritage and your family do not matter, you are stripped of all worldly things and the most precious thing left for you is Imaan.....!!!

⁷ Ref.Ch. No.3 Part 1. For details about the Iqaawmat.

The Holy Prophet (Saws) has emphasized in a number of ah'aadees that the Magrib prayer should be offered as soon after the sunset as possible and on this basis it is accepted view that the Magrib prayer should be offered immediately after Az'aan without any intervening prayer as Nafl. The Magrib prayer has three obligatory Farz rakaat and two obligatory Sunnah and two non-obligatory Nafls.

TIME PERIOD FOR THE SALAAH

The time for Magrib starts when the sun sets. Time for Magrib is there as long as the twilight does not disappear. (Twilight is that dim light towards the end of the day when the sun had set and the brightness of the day is in the process of converting into the darkness of the night). The moment sky is fully dark and this dim light (the twilight) disappears, the time of Magrib prayer ends. In short, its time is between just after sunset and continues until the end of twilight (i.e. When the sky turns completely dark).

THE NO. OF SALAAH TO PERFORM

During this time period three Magrib prayers (Salaah) should to be performed and in the following sequence:

- Three rakaats Magrib Farz prayer.
- Two rakaats Sunnat-e- Mu'akkidah
- Two rakaat Nafl prayer.

Pause

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.

The Magrib Farz prayer is prayed aloud.

In the Farz Salaah, the first two farz rakaat are prayed aloud by Imaam in congregation, (the person who missed the congregation and is offering prayer alone, he is not bound to speak the first two rakaats aloud but if he wants he can), and the third is prayed silently. The same is for women. However if the women is praying aloud in that case the voice should be loud enough for herself to hear. The voice should not be so loud that it can be heard by other people especially men.

Magrib Farz Salaah (Between just after sunset until dark)

Three Rakaat Prayer. The First two rakaat of the prayer is prayed aloud

As recommended by our Prophet (Saws), the Magrib prayer should be performed immediately after the call for prayer. Only if there is valid excuse can the prayer be made Qazaa or if travelling the prayer can be combined with the I'shaa prayer. As far as possible the prayer should be performed within the prescribed time limit. When we pray, our intention must be to worship Allaah Alone. We have to develop Ehsan (perfection of worship) for which the

Pause

Please do not say, "I did not get time to pray". Sitting for hours before the T.V to refresh yourselves, you have ample time. Our negligence towards prayer is the handiwork of the Shaiytan. And Allaah (SWT) is angry with such unheedful and disobedient slaves. Actually it is our misfortune that Allaah (SWT) cannot bear our presence before Him even for a few minutes and we console ourselves that since we do not have the time so we are not praying.

REMEMBER!
FEAR ALLAAH!

Every breath of your life is one more step towards
your death...SO

LET'S TURN TO ALLAAH
BEFORE WE RETURN TO ALLAAH!

Prophet (Saws) said: *"It is to worship Allaah as though you are seeing Him, and while even though you cannot see Him, He sees you..." (Muslim)*

Every time we pray, we have to remember that Allaah is with those who fear and those who do good (*Al-Qur-aan 16:128*). He sees us standing forth (in prayer), and our movements among those who prostrate themselves. For it is He Who hears and knows all things (*Al-Qur-aan 26:218-220*). The one who offers the Magrib Prayer in its proper manner has obedient children who respect their parents and Allaah (SWT) will bless our life here on earth and in the Hereafter

MANNER OF PERFORMING MAGRIB

FARZ SALAAH⁸

1] After performing the ablution completely and perfectly, stand for prayer.

2] Face the Qiblah, (which is the Ka' bah in Makah). Place a Sutraḥ before you, when praying, so as not to be interrupted in prayer.

3] After making up of one's mind towards

Allaah, make the intention (Neeyat) in the heart (not verbally aloud) for the prayer, (in the language or dialect you know best). Say the intention as: *For Allaah (SWT), I determine to perform three rakaats of the Farz Magrib Salaah, my face towards Ka' abah Shareef.*

⁸ "It has been narrated that the Prophet (Saws) recited in the Magrib prayer Surah Al-Aa'raawf divided between the two raka'hs, Surah Ad-Dukhaawn, Surah Al-Aa'laa ,Surah At-Teen, the Mu-a'vviz'aat and Surah Al-Mursalaat and also that he used to recite short Surahs from Al-Mufassal (the surahs from Surah Qaawf up to the end of the Qur-aan)"

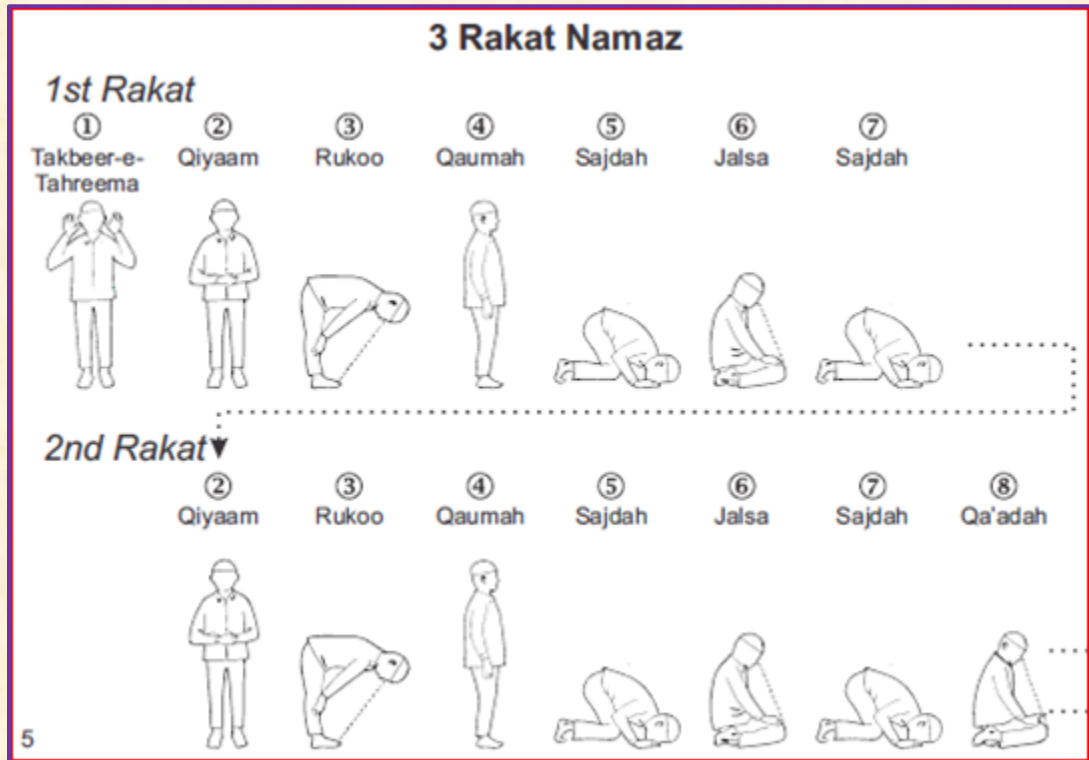
Pause and Reflect

Being Certain That The Prayer Has Been Accepted

Along with the fear of Allaah, it is imperative to have the good belief that our worship has been accepted.

After each Prayer, be sure that the previous Prayer has been accepted because The Beneficent Allaah's guidance to you to offer the next Prayer is a proof of His having accepted your previous one.

4] Now prayer is in readiness. The first two rakaats are performed in exactly the same manner as the two rakaat Farz Fajr prayer except that at the end of second rakaat now you are sitting for **Qaidah Oolaa** instead of **Qaidah Aakhirah**. For detailed explanation on the first two rakaat see Ch. 3 Part 2 on Fajr Farz salaah.



5) **Qaidah Oolaa**. This sitting position is between the end of second rakaat and before the beginning of the third rakaat. In this sitting posture Tashahhud is recited. Raise the Index Finger during Tashahhud when you reach the recitation of the **Shahaadah** in it.

3rd Rakat



6] Rising from the sitting position, then stand erect for the third rakaat pronouncing the Takbeer “*Allaawhu Akbar*”. The hands are folded on the navel (for men) and the chest (for women) as explained earlier (with Fajr Farz Salaah). Recite *Bismillaa hir rawh’maa nir rawh’eem* followed by Surah Faatih’ah. No other Surah is read after surah Faatih’ah. After completing the second Sajdah of the third rakaat one sits in Qaidah Aakhirah to recite the final Tashahhud in this sitting. Raise the Index Finger during Tashahhud (At-Tah’eeyaat) when you reach the recitation of **the Shahaadah** in it. Then, immediately after the Tashahhud, one should send praises upon the Prophet (Saws) by saying the Darood-e-Ibbraawheem. Then recite Dua’a e Mazkoora. Continue with the invocations (Mazkoora dua’a) as mentioned earlier with Fajr Farz Salaah (Ch. 3 Part 2).

Ponder

Sujood is the only position where the brain is below the heart. It reduces stress. And this position is meant only for Allaah! It has been scientifically proved that this position releases stress and makes one feel relaxed .

Subb-h’aanallaawh!!!

7] After completing the invocations (Mazkoora Dua'a) which should be recited in Arabic, one must say the Tasleem: *As-Salaamu a'laiyikum wa Rawh'matul laawh* (Peace and mercy of Allaah be upon you), turning the face to the right side first and then, saying:

As-Salaamu a'laiyikum Wa Rawh'matul laawh (Peace and mercy of Allaah be upon you), turning the face to the left side. With these greetings a three rakaat Salaah is complete.

8] After finishing the Tasleem, and with the completion of Farz Salaah, it is Sunnah (not obligatory) to say the supplications as mentioned in the H'adees'. Refer Fajr Farz Salaah for these supplications.

9] When you have completed reciting the above supplications after the Magrib Farz prayer, hold up your hands near each other with the palms up and fingers slightly bent. In this position you may offer your own personal supplications. Begin with the supplication for the acceptance of your dua'a, then recite Darood-e-Ibbraawheem and then you supplicate

to Allaah in your own words offering him praise, thanks giving and then asking him for forgiveness for yourself and whatever you desire from the good of this world and the Hereafter. Then for other Muslims or your own dear and near ones Then say Ameen and gently rub your palms over your face and finish by reciting the Darood-e-Ibbraaheem.

10] If one has time after the Magrib prayer one can read Surah Al-Waqi 'ah (Surah No. 56)

SAJDAH SAHW (THE TWO PROSTRATIONS OF FORGETFULNESS)

Pause

Wash your heart every day with Salaah, and then warm it up with zikr.

The greatest test of faith is when you do Not Get What You Want but still you are able to say

Alh'amdulillaah!!!

Sajdah Sahw is performed as a gesture of apology to Allaah, if one makes a mistake while offering Salaah. These prostrations are generally performed to make up for any deficiency in the prayer. Allaah's Messenger (Saws) said, *"Surely, the devil comes to one of you in his prayer and makes things obscure for him till he does not remember how much he has prayed. So, if one of you experiences that then let him prostrate two prostrations while he is sitting."*

For Manner of performing Sajdah Sahw refer Ch. 3 Part 2.

THE PRAYER IN CONGREGATION

Congregational prayer is obligatory upon every male believer, who has no excuse that prevents him from attending it. Attending the five daily obligatory prayers in congregation in the Mosque is required of all Muslim men. Women are also allowed to join the congregational prayer in the mosque. But preferably the women should say their prayers in the home instead of going to the mosque as advised by our Prophet (Saws). Woman will derive the same benefits that accrue from prayer performed at the mosque (Masjid).

(Tirmiz'ee). "Ibn Maktum said: I told the Messenger of Allaah that I am blind and my house is faraway and I have no suitable guide to the mosque. Do I not have permission to pray at home? The Prophet (peace be upon him), asked me: Do you hear the call to the prayer? I answered: Yes, and the Prophet (peace be upon him) then said to me: Respond accordingly (by coming to the mosque)" (Muslim).

For details on the Sunnah of the Mosque, etiquettes of the Mosque and the prayer in congregation refer to Ch. No.3 Part 2.

Two rakaats Sunnat-e- Mu'akkidah

Makhool (RA) reports that the Prophet (Saws) said, *“If the Two Rakaats after Magrib are performed before speaking, it will be lifted high into the heavens”*. (Abu Daawood)

MANNER OF PERFORMING THE SALAAH

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Sunnah Magrib Salaah, my face towards Ka’abah Shareef*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih’ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Qaidah Aakhirah (i.e. with final Tashahhud (At-Tah’eeyaat), Darood e Ibraawheem, Duaa e Mazkoora) and Tasleem. (Salaam).

TWO RAKAAT NAFL PRAYER

All Voluntary (Nafl) Prayers can be offered while sitting, even without a valid excuse, but the reward of offering them while standing is double. The manner of performing this prayer is similar to any other two rakaat Sunnah or Farz Prayer.

Pause and Reflect

O, pious Muslims, following the tradition of the Prophet (Saws). Offer optional prayers in times of fear, during the latter part of the night and at other times, and when they need something- in addition to performing the obligatory prayers. They are among those who are praised in the Qur’an:”.. On their faces are their marks, (being) the traces of their prostration.”(Al-Fath 48: 29).

PRAYER FOR THE SECURITY OF EEMAAN:At this time of Magrib after the Farz and Sunnat-e-Mu’akkidah of Magrib prayer, we should occasionally offer two rakaat Nafl prayer for the safety and security of our Eemaan (faith or belief in Allaah (SWT))

MANNER OF PERFORMING THIS SALAAH

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl Magrib Salaah Hifazat ul Eemaan, my face towards Ka'abah Shareef.*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah or Farz prayer. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Qaidah Aakhirah (i.e. with final Tashahhud, Darood e Ibbraawheem, Dua'a e Mazkoora) and Tasleem. (Salaam).

THE FOLLOWING SUPPLICATIONS SHOULD BE RECITED TO PROTECT AND KEEP HOLDING TO OUR EEMAAN FIRMLY:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

- ◆ *Yaa muqawl-libal quloobi s'abbit qawlbee a'laa Deenik (Tirmiz'ee).*
- ❖ The Almighty! (Al-Quddoos) Who has power to change the hearts, make my heart (too) firm on your Deen (religion).

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

- ◆ *Allaawhummah-dinee wa sad-didd-nee. (Muslim)*
- ❖ Allaah! Give me guidance and keep me on the Straight Path

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ
الْوَهَّابُ﴾

- ◆ *Rawbbanaa laa-tuzig quloobanaa baa'da iz'hadaiytanaa wa-habb-lanaa mil ladunka rawh'mah. Innaka Antal Wah-haabb. (Surah Aal-e-I'mraawn 3:8)*
- ❖ "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

- ◆ *Ulaa-ika a'laa hudam mir Rawbbihim wa ulaa-ika humul muflih'oon (Surah Baqawrawh 2:5)*
- ❖ They are on true guidance from their Lord, and they are the successful.

لِّلّٰهُمَّ اجْعَلْنِي مِنَ الَّذِيْنَ اِذَا اَحْسَنُوْا اسْتَبَشَرُوْا وَاِذَا اَسَءَوْا اسْتَغْفَرُوْا

- ◆ *Allaawhummajj a'lnee minal laz'eena iz'aa ah'sanus tabbsharoo wa-iz'aa asaa –ustagfaroo. (Ibn Maajah)*
- ❖ O Allaah! Make me among those people who when they do good deeds they become happy and when they do bad deeds they ask for forgiveness.

NAFL PRAYERS OF MAGRIB (SALAATUL AWWAABEEN)

After the Farz and Sunnat of Magrib, Nafl prayer Salaatul Awwabeen can be prayed with a minimum of 6 to a maximum of 20 rakaats. It is established from the H'adees'.

BENEFIT OF SALAATUL AWWAABEEN:

- Sins forgiven even as much as the foam on the ocean and,
 - Reward of 12 years Nafl Salaah. The Prophet [Saws] mentioned, *"Whoever performs 6 rakaats after Magrib Salaat will earn the reward of 12 years of Nafl Ibaadah."* (Tirmiz'ee).
- A'aishah (RA) narrates that *"The Prophet (Saws) said that Allaah (SWT) will build a house for the one who prays 20 Rakat after Magrib Salaah (Tirmiz'ee)"*

MANNER OF PERFORMING THE SALAAH

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl Magrib Salaah Salaatul Awwaabeen, my face towards Ka'abah Shareef.*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah or Farz prayer. Since the Salaatul Awwaabeen is mostly 6 rakaats, it is prayed in sets of two rakaat, then two rakaat and so on. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan.

Hadees' Al-Quddsee

The first of his actions for which a servant of Allaah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion.

At the end of two rakaat recite the final Tashahhud (At-Tah'eeyaat), Darood-e-Ibbraawheem, Dua e Mazkoora and make the Tasleem. Begin afresh with the next two rakaats and follow the procedure similarly till completing 6 rakaats .At the end of final rakaat one can ask Allaah (SWT) whatever they desire. Supplications can be done in one's own language also.

SUNNATS ONE SHOULD FOLLOW AFTER THE MAGRIB SALAAH

As the Sun has set and it is dark, we need to on the lights in the house after the prayer.

AS WE ON THE LIGHTS, THE FOLLOWING SUPPLICATION SHOULD BE RECITED:

﴿إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ﴾

◆ *Innee aamantu birawbbikum fasma-o'on. (Surah Yaa Seen 36:25)*

◆ “Verily, I have believed in Your Lord, so listen to me!”

When the sun sets then children should NOT be allowed to play out and should be brought indoors immediately as this is the time Shaiytan emerges and moves around. After sun has set then it is allowed to let your children out again if one so wishes for the Prophet (Saws) said: *“When night falls, keep your children indoors, for the devils are out and about at this time. When an hour of the night goes by, you can let them go.” (Bukhaari)*

The meaning of “hour” in the above H'adees' is explained by the following H'adees' where the Prophet (Saws) says: *“Do not send out your cattle or your children when the sun sets until the blackness of the night descends, for indeed the Satans (Shaiytan) are sent forth when the Sun sets until the blackness of the night descends.” (Muslim)*

- It is not prohibited for believers to be outside at the time of Magrib. Indeed, it is required for men to go out at that time, since they have to go to the mosques to perform their Magrib prayers and then go outside again after prayer in order to return to their homes.
- All the family members should help each other in finishing the household chores so that the housework does not become a burden for anyone especially the housewife.
- Till the dinner is served the parents should spend time with the children, look into their studies ,help them with the studies and should spend time teaching children about Islamic Teachings, the Qur-aan, Seerah of the Prophet(Saws) etc. even if it's for a short while as this will bring peace and blessings into the house. The following supplications should be recited before beginning the studies:

a) FOR INCREASING KNOWLEDGE

﴿رَبِّ زِدْنِي عِلْمًا﴾

- ◆ *Rawbbi ziddnee i'lmaa .(Surah Taaw Haa 20:114)*
- ❖ My Lord, increase me in knowledge.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَ
عَمَلًا مُتَقَبَّلًا

- ◆ *Allaawhumma innee as-aluka i'lman naafi-a'nv wa rizqawn taw-ey-yibanv wa amalam mutaqaawbbalaa.(Ibn Maajah)*

Pause and Reflect

The Messenger (Saws) said: “Whoever desires to have his dua’a accepted by Allaah in adversity, he should make frequent dua’a in prosperity.”(Tirmiz’ee)

.....

The Prophet (Saws) said: “One of you should ask Allaah for all his needs to the extent that he asks for the repair of his torn slipper.”(Tirmiz’ee)

- ❖ O Allaah, I ask You for knowledge that is of benefit, a good provision, and deeds that will be accepted.

b) FOR MAKING THE BRAIN SHARPER

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَيَّبَتْ طَائِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ ۚ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَضُرُّونَكَ مِن شَيْءٍ ۚ وَأَنزَلْنَا اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

- ◆ *Wa laulaa fad'lul Laawhi a'laiyka wa-rawh'matuhoo lahammat' taaw-i-fatum minhum ai⁽ⁿ⁾y-yud'illook. Wamaa yud'illoona illaa anfusahum wamaa yad'urroo-naka min shaiy. Wa anzalal Laawhu a'laiykal kitaaba wal-h'ikmata wa a'llamaka maalam takun taa'lam. Wa-kaana fad'lul Laawhi a'laiyka a'z*eemaa. (Surah An-Nisa 4:113)*
- ❖ Had not the grace of Allaah and His Mercy been upon you (O Muh'ammad (Saws)), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allaah has sent down to you the Book (the Qur-aan), and Al-H'ikmah, and taught you that which you knew not. And ever Great is the Grace of Allaah to you. (O Muh'ammad (Saws))

c) TO UNDERSTAND AND GRASP THE SUBJECT QUICKLY

﴿رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي﴾

◆ *Rawbbish rawh'lee sawddree. Wa yassirlee amree. Wah'lul u'qqdatam mil lisaanee. Yafqawhoo qaulee. (Surah Taaw Haa20:25-28)*

❖ My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech.

d) SUPPLICATION BEFORE STUDYING A DIFFICULT LESSON

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْحَزْنَ سَهْلًا إِذَا شِئْتَ-

◆ *Allaawhumma laa sahla illaa maa ja-a'ltahu sahlany wa Anta tajj-a'lul h'azna sahlany iz'aa shi''t. (Ibn Maajah)*

❖ O Allaah! Nothing is easy except what you have made easy, if you wish, you can make the difficult easy.

f) WHEN NOT INTERESTED IN STUDIES.

﴿وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّاكِرٍ﴾

◆ *Walaqawdd yassarnal Qur-aana liz'-z'ikri fahal mim muddakir. (Surah Qawmar 54:17)*

❖ And We have certainly made the Qur-aan easy for remembrance, so is there any who will remember?

e) SUPPLICATION FOR NOT FORGETTING THE LEARNT LESSON.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

◆ *Allaawhummaftah' a'lainyaa h'ikmataka wanshur a'lainyaa Rawh'mataka Yaa Z'aljalaali wal Ikraawm.*

❖ O Allaah! Bestow Your Wisdom upon us and spread Your Mercy upon us. O Lord of Majesty, Benevolence and Honor.

h) FOR MEMORY

﴿سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا ۗ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ - رَبِّ اشْرَحْ لِيْ صَدْرِيْ- وَيَسِّرْ لِيْ اَمْرِيْ- وَاَحْلِلْ عُقْدَةً مِّنْ لِّسَانِيْ- يَفْقَهُوا قَوْلِيْ- اَللّٰهُمَّ نَوِّرْ قَلْبِيْ وَزِدْ قُوَّةَ سَمْعِيْ وَبَصَرِيْ وَحِفْظِيْ-﴾

◆ *Subb-h'aanaka laa i'lma lanaa illaa maa a'llamtanaa. Innaka Antal A'lee mul H'akeem. Rawbbish rawh'lee sawddree. Wa yassirlee amree. Wah'lul u'qqdatam mil lisaanee. Yafqawhoo qaulee. Allaawhumma nauvir qawlbee wa-zidd quwwata sam-e'e wa basawree wa h'ifz*ee. (Surah Baqawrawh: 2:32, Surah Taaw Haa: 20:25-28)*

❖ “Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise”. My Lord, expand for me my breast [with assurance]. And ease for me my task. And untie the knot from my tongue. That they may understand my speech. O Allaah! Light my heart with brightness and increase my capacity to hear, to see and to memorize.

- One should not sleep during the evening time as this gives a feeling of melancholy and depression in the house. It is also discouraged by the Prophet (Saws) to do so. **One should not sleep before praying I'shaa Salaah (Mishkaat).**
- You can also pray as many Nafil (supererogatory prayers) between Magrib and I'shaa as you wish. However, the recommended Nafil prayer is only two rakaats.

*Our Lord! Pour out on us patience and constancy,
and take our souls unto thee as Muslims!*

[7:126]












CHAPTER 10

The Islamic Calendar

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

"The number of months in the sight of Allaah is twelve (in a year) - so ordained by Him the day He created the heavens and the earth; of them, four are sacred. That is the right religion, so wrong not yourselves therein ... " Al-Qur-aan (9:36).

Muslims do not traditionally "celebrate" the beginning of a New Year i.e. 1st January. Muslims measure the passage of time using the Islamic (H'ijrah) calendar. The Islamic calendar (or H'ijri calendar) is a lunar calendar (and its beginning of the New Year does not coincide with the beginning of the new year of the Christian calendar). This calendar has twelve lunar months, the beginnings and endings of which are determined by the sighting of the crescent moon. Years are counted since the H'ijrah, which is when the Prophet Muh'ammad (Saws) migrated from Makkah to Madinah (approximately July 622 A.D.).

The Islamic calendar was first introduced by the close companion of the Prophet, U'mar ibn Al-Khattab (RA). During his leadership of the Muslim community, in approximately 638 A.D., he consulted with his advisors in order to come to a decision regarding the various dating systems used at that time. It was agreed that the most appropriate reference point for the Islamic calendar was the H'ijrah, since it was an important turning point for the Muslim community. Each numbered year is designated either "H" for H'ijra or "AH" for the Latin anno Hegirae ("in the year of the H'ijra"); hence, Muslims typically call their calendar the H'ijri calendar.

The Islamic calendar contains 12 months that are based on the motion of the moon, and because 12 lunar months is $12 \times 29.53 = 354.36$ days, the Islamic calendar is consistently shorter (11 Days) than a solar year, the months rotate backward through the seasons and are not fixed and therefore it shifts with respect to the Gregorian calendar. It is not fixed as the Gregorian calendar.

It is used to date events in many Muslim countries (concurrently with the Gregorian calendar), and used by Muslims everywhere to determine the proper days on which to observe the annual fast (Rawmadaawn), to attend H'ajj, and to celebrate other Islamic holidays. *The current Islamic year is 1435 AH. In the Gregorian calendar, 1435 AH runs from approximately 3 November 2013 (evening) to 23 October 2014 (evening).*

In his final sermon before his death, the Prophet Muh'ammad (Saws) said, among other things, *"With Allaah the months are twelve; four of them are holy; three of these are successive and one occurs singly between the months of Jumaada and Shaa'baan."* Islamic months begin at sunset of the first day, the day when the lunar crescent is visually sighted.

ISLAMIC CALENDAR

NAMES OF THE ISLAMIC MONTHS

	ARABIC	URDU
1	MUH'ARRAM	MUH'ARRAM
2	SAFAR	SAFAR
3	RAWBEE'-UL-AWWAL	RABEE'-UL-AWWAL
4	RAWBEE'-US'- S'AANEE	RABEE'-UL-AAKHIR
5	JUMAADUL OOLAA	JAMAADDEE-UL-AWWAL
6	JUMAADUL UKHRAAW	JAMAADDEE-US'-S'AANEE (AAKHIR)
7	RAWJABB	RAJAB
8	SHAA'BAAN	SHAA'BAAN
9	RAWMADAAWN	RAMZAAN
10	SHAWWAAL	SHAWWAAL
11	Z'UL QAW-A'DAH	Z'IL QA'D
12	Z'UL H'IJJAH	Z'IL H'AJJ

1ST ISLAMIC MONTH- MUH'ARRAM (30 DAYS)

The word "Muh'arram" means "Forbidden." It is the first month of the H'ijri calendar and is one of the four sacred months .Allaah's sacred month of Muh'arram is a blessed and important month. It is one of the four months during which it is forbidden to wage war or fight. Even before Islam, this month was always known as a sacred month in which all unlawful acts were forbidden, prominently the shedding of blood.

SUNNAH OF THIS ISLAMIC MONTH.

According to Hadiths there are only two actions to be performed in this month and they are:

1. The fast of the 9th and 10th or 10th and 11th of Muh'arram.
2. To spend (in the way of food and drink) on ones family on the day of A'ashurah (10th Of Muh'arram)

The Holy Prophet has exhorted and encouraged his Ummah to fast on this day. Abu Qataadah (RA) narrates that the Holy Prophet was asked regarding the fast of the day of A'ashurah (10th of Muh'arram). The Holy Prophet (Saws) replied: *"It is a compensation for the (minor) sins of the past year". (Muslim)*

One should also observe the fast of the 9th Muh'arram to safeguard his deed from resemblance with the non-believers who only fast on the 10th Muh'arram.

The Holy Prophet (Saws) said: *"Observe the fast of A'ashurah and oppose the Jews. Fast a day before it or a day after."* (Baiyhaqee). Hence, it is important to fast either on the ninth and tenth of Muh'arram or the tenth and eleventh.

One should be generous on one's family and dependents and spend more on them than what is normally spent. Abu Huraira reports that the Prophet (Saws) said: *"One who generously spends on his family on the day of A'ashurah, Allaah will increase (his provision) for the whole year ". (Baiyhaqee)*

SUPPLICATION FOR THIS MONTH

Read the following supplication as many times as possible during this month

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

- ◆ *Bismillaa hir Rawh'maa nir Rawh'eem. Laa h'aula walaa quwwata illaa bil-laahil a'leey-yil a'z'eem*
- ❖ In the name of Allaah, the Beneficent, the Merciful. There is no might and no power except by Allaah's leave, the Exalted, the Mighty.

2ND ISLAMIC MONTH- SAFAR (29 DAYS)

Safar (Safar in Urdu) is the second month of the Islamic calendar. Its Literal meaning is "Empty". During this month the houses used to be empty and deserted because the ban on going to war and travelling for trade during the sacred months of Z'ul Qaw-a'dah, Z'ul H'ijjah and Muh'arram came to an end and everyone either proceeded towards the battlefield or proceeded on travels related to trading. Safar also means to be yellow. When the names of the months were being given it was the season of autumn and the leaves of the trees were yellow.

Many people have erroneous beliefs regarding this month i.e. it is a month of misfortune and calamities. But this is far from true because H'azrat Ali (RA) married H'azrat Faat'imah, (the daughter of the Prophet (Saws) in the latter days of Safar 2 A.H.

The teachings of Allaah (SWT) and His beloved Prophet (Saws) gives us clear guidelines on such incorrect beliefs. *Allaah (SWT) says in the Qur'an: "No kind of calamity can occur, except by the will of Allâah". (64:11)*. These erroneous beliefs have also been condemned in the context of the following Ah'âadees. *There is no superstitious owl, bird, no star-promising rain, no bad omen in the month of Safar. (Muslim). There is no bad omen in the month of Safar and no Ghouls (evil spirits) (Muslim)*. The above Ah'âadees' clearly refutes all incorrect beliefs

and superstitions regarding the month of Safar. These incorrect beliefs flow from the pre-Islamic period of Jāahiliyyah [Days of Ignorance].

SUPPLICATION FOR THIS MONTH

Read the following supplications as many times as possible during this month.

يَا مُجِيبُ	Yaa Mujeebb	Allaah! The one who accepts
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يَا رَحْمَنُ يَا سَلَامُ

◆ *Yaa Rawh'maanu Yaa Salaam*

❖ O! Most Compassionate. O! The Giver of Peace, Blessings and Security.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

◆ *Laa h'aulaa walaa quwwata illaa bil Laahil A'leey-yil A'zeem*

❖ There is no might and no power except by Allaah's leave, the Exalted, the Mighty.

حَسْبِيَ اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

◆ *H'asbiyal Laawhu laa ilaaha illaa Hoo. A'laiyhi tawakkaltu wa-Huwa Rawbbul A'rshil A'z'eem. (Abu Daawood)*

❖ Allaah is sufficient for us. There is none worthy of worship except Him. I have put my trust unto Him and He is the Lord of the Noble Throne.

3RD ISLAMIC MONTH- RAWBEE'-UL-AWWAL(30 DAYS)

Rawbee'-ul-Awwal (Rabee'-ul-Awwal in Urdu) is the third month of the Islamic calendar. The Meaning of the Word "Rawbee'-ul-Awwal is "The first month of spring."

The Holy Prophet (Saws) was born in this month as mercy for all and departed from this world 63 years later. Since the Prophet (Saws) was born in this month, so it is a blessed month for the Muslims. The Prophet (Saws) migrated from Makkah to Madinah during this month.

SUPPLICATION FOR THIS MONTH

Read any Darood Shareef as much as possible. However reading Darood-e-Ibbaawheem is better.¹

4TH ISLAMIC MONTH- RAWBEE'-US'- S'AANEE (29 DAYS)

This is the fourth month of the Islamic Calendar. The meaning of the word Rawbee'-ul-S'aanee (Rabee'-ul-Aakhir in Urdu) is "The second month of spring".

5TH ISLAMIC MONTH- JUMAADUL OOLAA (30DAYS)

This is the fifth month of the Islamic Calendar. The meaning of the word Jamaad-ul-Oolaa (Jamaadee-ul-Awwal in Urdu) is the "First freeze". The Prophet (Saws) married his first beloved wife; H'azrat Khadijah (RA) 15 years prior to Prophecy during this month.

SUPPLICATION FOR THIS MONTH

This supplication (Dua'a e Khizr (AS)) read as many times as possible during this month.

يَا طَيْفًا بِخَلْقِهِ يَا عَلِيًّا بِخَلْقِهِ يَا خَيْرًا بِخَلْقِهِ الطُّفِّي يَا طَيْفًا يَا عَلِيًّا يَا خَيْرًا

¹ Refer Ch. 3 Part 1 for English transliteration and English translation.

◆ *Yaa lat'eefam bikhawlqihee yaa a'leemam bikhawlqihee yaa khawbeerawm bikhawlqihee ult'uf bee yaa lat'eefu yaa a'leemu yaa khawbeer. (Roz Ar Riyyaheen)*

❖ O! One Who is compassionate with His creation, O One who has complete knowledge of His creation, O One who has complete awareness of His creation! Treat us with gentleness
O Compassionate, O All-Knowing, O All-Aware!'

Also read

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ - وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
الْعَظِيمِ

◆ *Subb-h'aanal-Laawhi wal h'umdu lil-Laahi walaa ilaaha il-lal Laawhu wal Laawhu Akbar. Walaa h'aula walaa quwwata illaa bil Laahil A'leey-yil A'z'eem. (Ah' mad)*

❖ Glory is to Allaah. Praise is to Allaah. There is none worth of worship but Allaah. Allaah is the Most Great. There is no might and no power except by Allaah's leave, the Exalted, the Mighty.

6TH ISLAMIC MONTH- JUMAADUL UKHRAAW (29Days)

This is the sixth month of the Islamic Calendar. The meaning of the word Jumaadul Ukhraaw (Jamaadi-Us'-S'aanee (Aakhir) in Urdu) is the "Second freeze".

SUPPLICATION FOR THIS MONTH

Read Surah Faatih'ah as many times as possible during this month.

7TH ISLAMIC MONTH- RAWJABB (30 DAYS)

Rawjabb (Rajab in Urdu) is the seventh month in the Islamic lunar calendar. The meaning of the word Rawjabb is "To Respect" This month was regarded as one of the sacred months in which battles were prohibited in the days of the Prophet (Saws). It is also a prelude to the month of Rawmadaawn, because Rawmadaawn follows it after the intervening month of Shaa'baan. Therefore, when the Prophet (Saws) sighted the moon of Rawjabb, he used to pray to Allaah in the following words: *Supplication for Rawjabb Shaa'baan and Rawmadaawn.*

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

◆ *Allaawhumma baarik lanaa fee Rawjaba wa Shaa'baana wa ballignaa Rawmadaawn. (T'awbaraawnee)*

❖ "O Allaah, make the months of Rawjabb and Shaa'baan blessed for us, and let us reach the month of Rawmadaawn (i.e. prolong our life up to Rawmadaawn, so that we may benefit from its merits and blessings)."

The Holy Prophet ascended to Heaven (Mi'raaj) on the 27th of Rawjabb .

SUPPLICATION FOR THIS MONTH

Read this supplication as many times as possible during this month.

Yaa h'aiyyu Yaa qaw-ey-yoom	يَا حَيُّ يَا قَيُّوْمُ	The Everlasting. The Sustainer of life.
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8TH ISLAMIC MONTH-SHAA'BAAN (29DAYS)

Shaa'baan is the eighth month of the Islamic calendar. Shaa'baan means: "To spread and distribute". It is so called because in this month the Arabs used to disperse in search of water.

SIGNIFICANCE OF THE MONTH OF SHAA'BAAN

The Prophet (Saws) said, *“Shaa’baan is my month, Rawjabb is Allaah's month and Rawmadaawn (Ramzaan in Urdu) is the month of my Ummah [Community] .Shaa'baan is expiator, while Rawmadaawn is the purifier.”* *“The excellence of Rajab over other months is like the excellence of the Qur-aan over all other books, while the excellence of Sha'ban over other months is like my excellence over the rest of the prophets, and the excellence of Rawmadaawn over other months is like the excellence of Allaah [Exalted is He]over all His creatures.”*

SUNNAH OF THIS ISLAMIC MONTH

Shaa'baan is one of the meritorious months for which we find some particular instructions in the Sunnah of Prophet Muh’ammad (Saws). It is reported in the authentic hadith that the Prophet (Saws) used to fast most of the month in Shaa'baan. These fasts are supererogatory (Nafl). These fasts were not obligatory on him (Saws) but Shaa'baan is the month immediately preceding the month of Rawmadaawn. Therefore, some preparatory measures are suggested by the Prophet (Saws). Prophet Muh’ammad (Saws) was asked, *“Which fast is the most meritorious after the fasts of Rawmadaawn?”* He replied, *“Fasts of Shaa’baan in honour of Rawmadaawn.”*

The blessed companion U’s’ama ibn Zaid , reports that he asked Prophet Muh’ammad (Saws): *“Messenger of Allaah, I have seen you fasting in the month of Shaa’ban so frequently that I have never seen you fasting in any other month.”* Prophet Muh’ammad (Saws) replied: *“That (Shaa’baan) is a month between Rawjabb and Rawmadaawn which is neglected by many people. And it is a month in which an account of the deeds (of human beings) is presented before the Lord of the universe, so, I wish that my deeds be presented at a time when I am in a state of fasting.”*Ummul Mu'mineen 'Aishah (RA), says, *“Prophet Muh’ammad (Saws), used to fast for most of Shaa’baan. I said to him, 'Messenger of Allaah, is Shaa’baan your favorite month for fasting?’* He said, *'In this month Allaah prescribes the list of the persons dying this*

year. Therefore, I like that my death comes when I am in a state of fasting.' These reports indicate that fasting in the month of Shaa'baan, though not obligatory but is very deserving and that Prophet Muh'ammad (Saws) did not like to miss it .But it should be kept in mind that the fasts of Shaa'baan are for those persons only who are capable of keeping them without causing deficiency in the obligatory fasts of Rawmadaawn.

That is why Prophet Muh'ammad, himself has forbidden the Muslims from fasting one or two days immediately before the commencement of Rawmadaawn. The blessed Companion Abu Huraiyrah, reports Prophet Muh'ammad (Saws), to have said, *“Do not fast after the first half of the month of Shaa'baan is gone.”*

LAIYLATUL BARA'AH OR LAIYLATUL NIFSE MIN SHAA'BAAN OR SHABB-E-BARAT

The night occurring between 14th and 15th day of Shaa'baan is known as Laiylatul Bara'ah or Laiylatul Nisfe min Shaa'baan in the Arab world, and as Shabb-e-barat in Afghanistan, Iran, Bangladesh, Pakistan, and India These names are translated to the night of records, the night of assignment, the night of deliverance or the night of salvation. . Traditions of Prophet Muh'ammad (Saws) show that it is a meritorious night in which the people of the earth are attended by special Divine Mercy. Various Islamic scholars have recommended special worshiping during the night of 15th of Shaa'baan. This is based on the saying (Hadees') of Prophet Muh'ammad (Saws), the meaning of which is that during the night of 15th of Shaa'baan, Allaah will say *"is there any person repenting so that I forgive him, and any person seeking provision so that I provide for him, and any person with distress so that I relieve him, and so on until dawn."* (Ibn Maajah.)

On the Night of 15th Shaa'baan, after Maghrib or I'shaa prayer it is traditional practice to read [Surah Yaa Seen](#) and make special supplications for good health, protection from calamities and to increase Eemaan. According to tradition this night has special blessings that are directed towards the faithful. Therefore, as much as possible, this night should be spent in worship and total submission to Allaah Almighty.

Acts of worship can be in the form of:

- Salaah. (There is no particular number of rakaats but preferably it should not be less than eight)
- Tilaawat. The recitation of the Holy Qur-aan is another form of worship.
- Zikr Allaah The Zikr can be recited while walking, lying on bed and during other hours of work or leisure and,
- One should recite Darood on Prophet Muh'ammad (Saws), as many times as he can.
- Fast of the 15th Shaa'baan

On the day immediately following the Night of Bara'ah, i.e. the 15th of Shaa'baan, it is Mustah'abb (desirable) to keep fast. Prophet Muh'ammad (Saws) is reported to have recommended this fast emphatically. Therefore, it is advisable to fast the 15th of Shaa'baan as an optional (Nafl) fast. One can also keep a fast of Qazaa (Make up fast) on this day and it is hoped that he can also benefit from the merits of this fast.

Read this supplication as many times as possible during this month.

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَادِقُ الْوَعْدِ الْأَمِينُ

- ◆ *Laa ilaaha illal Laawhul malikul h'aaqqul mubeen. Muh'ammadur Rawsoolul Laawhi Saawdiqul waa'dil ameen.(Na-e'em)*
- ❖ There is no God except Allaah, The Sovereign, The Truth, The Obvious. Muh'ammad (Saws) is the Messenger of Allaah, who is true to his (Saws) promise and is the guardian of Truth. (i.e. the word of Allaah)

Also read

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

- ◆ *Astagfirul Laawhal laz'ee laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoomu wa atoobu ilaiyh.(Daawood)*
- ❖ I seek the forgiveness of Allaah the Mighty, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him.(Allaah will forgive him even if he has deserted the army's ranks).

Read Darood shareef as many times as possible.

9TH ISLAMIC MONTH- RAWMADAAWN (30Days)

The word Rawmadaawn (Ramzaan in Urdu) comes from the Arabic root “ramida or ar-ramad”, which means scorching heat or dryness or “Parched thirst” Rawmadaawn is the ninth month of the Islamic calendar. Each year, Muslims spend this month observing a community-wide fast. The annual fast of Rawmadaawn is considered one of the five "pillars" of Islam. Muslims who are physically able are required to fast each day of the entire month, from sunrise to sunset. The evenings are spent enjoying family and community meals, engaging in prayer and spiritual reflection, and reading from the Qur-aan Fasting is Farz ("obligatory") for

adult Muslims, except those who are ill, traveling, pregnant etc. According to Islam, the rewards of fasting are many, but in this month they are believed to be multiplied.

The predominant practice in Rawmadaawn is fasting from sunrise to sunset. The pre-dawn meal before the fast is called the “Suhoor”, while the meal at sunset that breaks the fast is the “Iftar”.

Muslims also engage in increased prayer and charity during Rawmadaawn. Zakaat is one of the pillars of Islam; it is obligatory on the Muslims. A fixed percentage of the person's savings is required to be given to the poor during the month. Sadaqah is voluntary charity in giving above and beyond what is required from the obligation of zakāat. In Islam all good deeds are more handsomely rewarded in Rawmadaawn than in any other month of the year.

In addition, Muslims are encouraged to read the entire Qur-aan. Some Muslims perform the recitation of the entire Qur-aan by means of special prayers, called Taraaweeh'. Taraaweeh' Salaah is Sunnat-e- Mu'akkidah so should be read every night in congregation for men and for women reading in congregation is optional.

Ia'tikaaf (Remaining in the Masjid) in the last ten nights is also Sunnah Mu'akkidah.

Laiylatul Qadr or Shabb-e-Qadr is believed to occur on an odd-numbered night during the last 10 days of Rawmadaawn, i.e., the night of the 21st, 23rd, 25th, 27th or 29th. This is the night in which Muslims believe the “First Revelation of the Qur-aan” was sent down to Muh'ammad (Saws) stating that this night was "better than one thousand months [of proper worship], as stated in Surah AL Qawdr(97:3) of the Qur-aan. Laiylatul Qadr, which in Arabic

means "the night of power" or "the night of decree," is considered the most holy night of the year.

The holiday of E'id ul-Fitr marks the end of Rawmadaawn and the beginning of the next lunar month, Shawwal. This first day of Shawwal is called E'id ul-Fitr. E'id ul-Fitr may also be a reference towards the festive nature of having endured the month of fasting successfully and returning to the more natural disposition of being able to eat, and drink during the day.

SUPPLICATION FOR THIS MONTH

A day before the Rawmadaawn (Chaand raat) immediately after the Maghrib prayer read.

On sighting the New Moon

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْيَمِينِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى
- رَبِّي وَرَبُّكَ اللَّهُ

- ◆ *Allaawhumma ahil-lahoo a'lainaa bil yumni wal Eemaani was Salaamati wal Islaami wat taufeeqi limaa tuh'ibbu wa tardaaw. Rawbbee wa Rawb-bukal-Laawh. (Tirmiz'ee)*
- ❖ Allaah is the Most Great. O Allaah, bring us the new moon with security and Faith, with peace and in Islam, and in harmony with what our Lord loves and what pleases Him.(O Moon) Our Lord and your Lord is Allaah.

Then read

- Darood Shareef 11 baar
- Surah Alam Nashrawh 7 baar
- Surah Fatah' 3 baar (kam az kam 1 baar)
- Darood Shareef 11 baar

- Supplication to be read in Rawjab, Shaa'baan, Rawmadaawn.

During Seh'ree (suhoor) read this Supplication (100 times)

يَا وَاسِعَ الْمَغْفِرَةِ

- ◆ *Yaa Waasi-a'l Magfirawh*
- ❖ The lenient; The Forgiving.

Then Read 7 times

لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

- ◆ *Laa ilaaha illal Laawhul h'aiyyul qaw-ey-yoomul qaaw-i-mu a'laa kulli nafsima bimaa kasabat. (Faiyzaan-e-Sunnat)*
- ❖ There is no God Except Allaah Who is Ever Living, The Eternal and the Lord of the Heavens and the Earth and Surely Will Judge people (On The Day of Judgment) according to their deeds.

Intention of keeping Fast (Rozah)

نَوَيْتُ أَنْ أَصُومَ غَدًا اللَّهُ تَعَالَى مِنْ فَرَضِ رَمَضَانَ هَذَا

- ◆ *Nawaiytu an as*ooma gawdal Laawhi Ta-a'ala min farawd'i Rawmadaawna haaz'aa.*
- ❖ I have made intention for this Farz Fast of Rawmadaawn i.e. I intend fasting tomorrow.

Intention of keeping the fast during the day

If one forgets to make Neeyat for the Fast at the time of Seh'ree ,they can do so upto the time of Chaast Salaah in the following manner:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ

- ◆ *Nawaiytu an as*ooma haaz'al yauma lil Laahi Ta-a'ala min Farawd'i Rawmadaawn.*
- ❖ I make intention that I will keep the Farz Fast of Rawmadaawn today for the sake of Allaah. (SWT)

From A'sr to Maghrib read this Supplication

يَا وَاسِعَ الْفَضْلِ اغْفِرْ لِي

- ◆ *Yaa waasi-a'l fawd'li igfirlee. (Fazaail-e-Aa'maal)*
- ❖ OAllaah! You are extremely Lenient and Merciful. Forgive me.

During the month of Ramzaan read these two supplications continuously as much as possible.

لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ

- ◆ *Laa ilaaha illal Laawhu nastagfirul-Laawha nas-a-lukal Jannata wa na-o'o-z'ubika minan naar. (Mishkaat)*
- ❖ There is no God except Allaah. We only ask Allaah for forgiveness. O Allaah only do we ask You to bestow on us Jannat and save us from the Hellfire.

اللَّهُمَّ سَلِّمْ لِي رَمَضَانَ وَسَلِّمْ رَمَضَانَ لِي وَسَلِّمْ لِي مُتَقَبِّلاً

- ◆ *Allaawhumma sallimnee lirawmad'aawna wa sallim Rawmad'aawna lee wa sallimhu lee mutaqawbbalaa. (T'awbaraawnee)*
- ❖ O Allaah keep me safe for Rawmadaawn and make this month of Rawmadaawn a means of mercy for me.

From 1st to 10th Fast(Rozah) read the following supplication.

﴿رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾

◆ *Rawbbig fir warh'am wa Anta khaw-ey-rur raawh'imeen. (Surah Mu'minoon 23:118)*

❖ O Allaah! Forgive me. Have mercy on me. You are the most Merciful.

From 11th to 20th Fast (Rozah) read the following supplication.

اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي يَا رَبَّ الْعَالَمِينَ

◆ *Allaawhummag firlee z'unoobee yaa Rawbbal A'alameen.*

❖ O Allaah! Forgive me my sins, The Lord of the Worlds.

And also read

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي

◆ *Allaawhumma innee as-aluka birawh'matikal latee wasi-a't kulla shaiy-in an tagfirawlee. (Ibn Maajah)*

❖ O Allaah! The Most Merciful! Your Mercy encompasses all Things. I invoke You to forgive Me.

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

◆ *Astagfirul Laawha Rawbbee min kulli z'ambinv wa atoobu ilaiyh.*

❖ I ask Allaah to forgive me from all my sins, who is my Lord and I repent unto Him.

21st to the last fast (Rozah) read the following supplication.

اللَّهُمَّ اتَّقِنِي مِنَ النَّارِ وَأَدْخِلْنِي فِي الْجَنَّةِ يَا رَبَّ الْعَالَمِينَ

- ◆ *Allaawhumma atqinee minan naari wa addkhillnee fil Jannati yaa Rawbbal A'alameen.*
- ❖ O Allaah protect me from the Hellfire and give me a place in Paradise, The Sustainer of Both the Worlds.

Shabb-Qadr (LaiylatulQadr) i.e. 21, 23, 25, 27, 29 night

Read the following supplication.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا عَفُورُ يَا عَفُورُ يَا عَفُورُ

- ◆ *Allaawhumma innaka a'foowun tuh'ibbul a'fwa faa'fu a'nnee yaa gawfooru yaa gawfooru yaa gawfoor. (Tirmiz'ee)*

- ❖ O Allaah! No doubt You are Forgiving, You like to forgive. Forgive us.

Before Rozah Iftaar read the following supplication (if possible 100 times)

اللَّهُمَّ بَارِكْ لَنَا فِي رَمَضَانَ وَسَهِّلْ لَنَا أَشْكَالَنَا

- ◆ *Allaawhumma baarik lanaa fee Rawmad'aawna wa sah-hil lanaa ashkaalanaa.*
- ❖ Allaah this Rawmadaawn give us Your Blessings abundantly and ease our difficulties.

When breaking the fast (Rozah)

اللَّهُمَّ لَكَ صُمْتُ وَبِكَ أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

- ◆ *Allaawhumma laka s*umtu wabika aamantu wa a'laiyka tawakkaltu wa a'laa rizqika aftawrt. (Abu Daawood)*
- ❖ O Allaah, for You do I fast, in You do I believe and with Your provision (food) do I break my fast.

When drinking water or Juice

الْحَمْدُ لِلَّهِ - شُكْرُ اللَّهِ - وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا -

- ◆ *Alh'amdulillaah. Shukraw-lil-Laah. Wa-sa-qaawhum Rawb-buhum sharaawban Tawhooraaw*
- ❖ All Praise and All Thanks To Allaah alone and their Lord will give them Pure Clean juice (water) to Drink.

After the Iftaar (after breaking the fast)

ذَهَبَ الظَّمْأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

- ◆ *Z'ahabaz* zaw-ma-u wabb-tal-latil u'rooqu wa-s'abatal ajj-ru In Shaa Allaawh.(Abu Daawood)*
- ❖ The thirst is gone, the veins are moistened and the reward is confirmed, if Allaah wills.

Also read

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي ذُنُوبِي -

- ◆ *Allaawhumma innee as-aluka bi-rawh'matikal latee wasi-a't kulla shaiy-in an-tagfirawlee z'unoobe. (Ibn Maajah).*
- ❖ O Allaah, I ask You by Your mercy, which encompasses all things, that You forgive me

When breaking fast in some other person's house

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

◆ *Af-tawraw i'ndakumus* saaw-i-moona wa akala taw-a'a-makumul abbraawru wa sawllat a'laiykumul malaa-ikah (Ibn Maajah).*

❖ With you, those who are fasting have broken their fast, you have fed those who are righteous, and the angels recite their prayers upon you.

When fasting and someone is rude to you

إِنِّي صَائِمٌ - إِنِّي صَائِمٌ

◆ *Innee Saaw-im Innee Saaw-im. (Bukhaari)*

❖ I am fasting. I am fasting.

When giving zakat

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

◆ *Rawbbanaa taqawb-bal minnaa. Innaka Antas Samee-u'l A'leem. (Surah Baqawrawh 2:127)*

❖ O Allaah do accept us from us our Zakaat. Verily, You are The All-Hearer, The All-Knower.

Supplication after completing Taraaweeh

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ
وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ - سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ - سُبُّوحٌ قُدُّوسٌ
رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ - اللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ -

- ◆ *Subb-h'aana z'il mulki wal malakoot. Subb-h'aana z'il i'zzati wal a'zawmati wal haiybati wal quddrawti wal kibbriyaai wal jabaroot. Subb-h'aanal malikil h'aiyyil laz'ee laa yanaamu walaa yamoot. Subbooh'un quddoosur Rawbbunaa wa Rawbbul Malaaikati war Rooh'. Allaawhumma ajirnaa minan naari yaa mujeeru, yaa mujeeru yaa mujeer.*
- ❖ Exalted is the Possessor of the hidden and the manifest dominion. Exalted is the Possessor of Might, Greatness, Reverence, Power, Pride, and Majesty. Exalted is the Master, the Living, the one who neither sleeps nor dies. All-perfect, All-holy, Our Lord, and the Lord of the angels and the souls. O Allaah, grant us refuge from the Hellfire. O Granter of refuge, O Granter of refuge, O Granter of refuge.

10TH ISLAMIC MONTH- SHAWWAAL (29 DAYS)

Shawwaal (Shawwal in Urdu) is the tenth month of the Islamic lunar Calendar. Shawwaal means to 'lift or carry'; so named because she-camels normally would be carrying a fetus at this time of year. The first day of Shawwaal is E'id-ul-Fitr and also the day when sins are forgiven.

Six fasts of Shawwaal:-

Some Muslims observe six days of fasting during Shawwaal beginning the day after E'id ul-Fitr since fasting is prohibited on this day. These six days of fasting together with the Rawmadaawn fasts, are equivalent to fasting all year round.

In the month of Shawwaal it is Sunnah to keep six Fasts. The Holy Prophet (Saws) has said, *"If one throughout his life keeps the fasts of Rawmadaawn and keeps six consecutive fasts in Shawwaal it will be as though he has kept a whole life time of fasts, and if one keeps the six consecutive fasts for one Shawwaal month it will be as though he has observed fast all year round."* (Muslim)

SUPPLICATION FOR THIS MONTH

E'id Takbeer

Begin reading this supplication before the E'id Salaah .Continue reading it after every Farz Salaah till I'shaa prayer of the third day after E'id.

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ
كَبِيرًا - وَالْحَمْدُ لِلَّهِ كَثِيرًا - وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا - وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

- ◆ *Allaawhu Akbar. Allaawhu Akbar. Allaawhu Akbar. Laa ilaaha illal Laawhu Allaawhu Akbar, Allaawhu Akbar walil Laahil h'umdd. Allaawhu Akbar kabeeraaw. Wal h'umdu lil Laahi kas'eeraaw. Wa Subb-h'aanal-Laawhi bukrawtanv wa-as*eelaa. Wa Sawl-Lal-Laawhu A'laa Saiyyidinaa Muh'ammadd. Wa a'laa Aalihee wa As*h'aabihee wa Sallama tasleeman kas'eeraaw. (T'awbaraawnee)*
- ❖ Allaah is Great, Allaah is Great, Allaah is Great, There is no Deity but Allaah. Allaah is Great, Allaah is Great, and praise is due to Him. Allaah is Great, Allaah is Great, Allaah is Great, There is no Deity but Allaah. Allaah is Great, Allaah is Great, and praise is due to Him. Allaah is the Greatest, and an abundance of praise is due to Him, and glory and praise be to him morning and evening, O Allaah, have Mercy on our Prophet Muh'ammad and on the family of our Prophet Muh'ammad and on the companions of our Prophet Muh'ammad and Bestow upon them much peace.

11TH ISLAMIC MONTH- Z'UL QAW-A'DAH (30 DAYS)

Z'ul Qaw-a'dah (Z'il Qa'd) is the eleventh month of the Islamic lunar Calendar. Z'ul Qaw-a'dah is a month amongst the months of H'ajj. It is one of the four sacred months in Islam during which warfare is prohibited, hence the name "The month of rest" It is the first among the four sacred months .The Arabs used to stop fighting when this month set in and stayed home.

SUPPLICATION FOR THIS MONTH

Read this supplication as many times as possible during this month

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

◆ *Yaa z'al jalaali wal ikraawm.*

❖ Majestic and Benevolent.

Also read the following supplication

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

◆ *Allaawhu laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoom. (Surah Al-Baqawrawh (2:255)*

❖ There is none worthy of worship except Allaah, The Living , The Eternal.

12TH ISLAMIC MONTH- Z'UL H'IJJAH (29/30 DAYS)

Z'ul H'ijjah (the month of H'ajj) (Z'il H'ajj in Urdu) is the 12th and final month of the Islamic lunar year. This is a very sacred month in the Islamic calendar, marking the end of the Islamic lunar year "Z'ul H'ijjah" literally means "Possessor of the Pilgrimage." The fifth pillar of Islam "H'ajj" is performed in this sacred month. It is during this month that pilgrims from all around

the world congregate for their annual pilgrimage to Makkah, known as H'ajj . The Prophet (Saws) performed the farewell H'ajj and gave the historic sermon known as the "Farewell Sermon" in this month.

According to the Prophet Muh'ammad, (Saws), the first ten days of this month are a special time for devotion. During these days, preparations are underway for those who are undertaking the pilgrimage, and most of the actual pilgrimage rites occur. In particular, the 9th day of the month marks the Day of A'rafaat, and the 10th day of the month marks the E'id ud-D'uh'aa(Festival of Sacrifice). Even for those who are not traveling for the pilgrimage, this is a special time to remember Allaah and spend extra time in devotion and good deeds.

The month of Z'ul H'ijjah is indeed a month of tremendous virtues and blessings. The "First Ten Days" of this month are especially significant and are among the most magnificent days in the Islamic calendar.

It is reported from H'azrat Ibn Abbas (RA) that the Prophet (Saws) said: *"There is no day wherein any good action is more beloved to Allaah (SWT) than these ten days (the first ten days of Z'ul H'ijjah)".* The Sah'aabah (RA) enquired: *"Not even Jihaad in the path of Allaah?"* *"Not even Jihad in the path of Allaah,"replied the Prophet (Saws) "with the exception of that person who left with his life and wealth (in the path of Allaah) and did not return with any of it (i.e. he is martyred)".* (Bukhaari) It is also narrated from H'azrat Ibn Abbas (RA) that the Prophet (Saws) said: *"No days are as weighty with Allaah and so liked by Him for good deeds than the first ten days of Zul-Hijjah ".* Therefore in these days increasingly recite: *" Laa ilaaha illal Laawhu ,Allaawhu Akbar, Alh'amdulillaah, Subb-h'aa-nal-Laawh."* (T'awbaraawnee)

FASTS IN THE FIRST 10 DAYS

There is great virtue in fasting in these first nine days, or some of them, especially on the Day of A'rafaat. There is no doubt that fasting is one of the best deeds which Allaah has chosen. It is related by Qatadah (RA) that Muh'ammad (Saws) said, *"Whoever fasts on the Day of Arafat, Allaah may forgive his/her sins of the previous year and of the coming year."* Note: This does not refer to major or intentional sins; only to those of omission or forgetfulness. *(Muslim)* Almighty Allaah says, *"All the deeds of the son of Adam are for him, except fasting, which is for Me and I shall reward for it."* *(Bukhaari)* The 10th of Z'ul H'ijjah is the day of E'id ud D'uh'aa and it is prohibited to fast on this day.

The best deed in these ten days is to perform H'ajj and U'mrah. According to the Hadith, "From one U'mrah to the next U'mrah there is atonement of sins in between, and for H'ajj which is accomplished sincerely; the reward is nothing but Paradise."

During these days one should make Taubah (sincere repentance) to Allaah and refrain from committing further sins. Takbeer (saying Allaawhu Akbar) and zikr (remembering Allaah often) during these days is highly recommended. As Allaah tells us, *"And remember Allaah in days appointed."* *(Qur-aan 2:203)*; which refers to these ten days. It is related by H'azrat Ibn U'mar (RA) *"Increase in these days, Takbeer (saying Allaawhu Akbar), Tah'leel (saying Laa ilaaha illal Laawhu) and Tah'meed (saying Alh'amdulillaah),"* *(Ah'mad)*

We should do as many voluntary good deeds (Nafl) e.g. Salaat, Saddaqa, recitation of the Holy Qur-aan, feeding the poor, and the encouragement of good deeds and the prevention of bad deeds or evil within our society. These voluntary deeds are awarded twice the amount for those done in any other days.

Beginning from the Fajr of the 9th Z'ul H'ijjah up to the A'sr prayer of the 13th, it is obligatory on each Muslim to recite the Takbeer of Tashriq after every farz prayer in the following words.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

◆ *Allaawhu Akbar. Allaawhu Akbar. Allaawhu Akbar. Laa ilaaha illal Laawhu wal laawhu Akbar, Allaawhu Akbar walil Laahil h'umdd. (T'awbaraawnee)*

❖ There is no god but Allaah and Allaah is the greatest, Allaah is the greatest and to Allaah belongs all praise.

According to authentic Islamic sources, it is obligatory on each Muslim, to recite this Takbeer after every farz Salaah. Whether one is performing salaah with Jama'ah (collectively) or on one's own (individually) makes no difference. One must recite the Takbeer. However, male Muslims should recite it in a loud voice, while females should recite it in a low voice.

OFFERING THE QURBAANEE (SACRIFICE OF A LIVESTOCK ANIMAL)

The Qurbaanee (also known as *udh'hayah*) is the sacrifice of a livestock animal during E'id ud-D'uh'aa. It is the Sunnah of Prophet Ibraawheem (AS). It is a means of getting closer to Allaah. It is obligatory upon every sane adult who is not a traveller and can afford it (wealth equal to or more than nisab). It is performed on the days of sacrifice which is the 10th, 11th or 12th of Z'ul H'ijjah. Qurbaanee is a sacred act which can only be done during the three days of Z'ul H'ijjah as specified. Regarding the Qurbaanee, Allaah says in the Qur'an:

“It is not their meat, nor their blood, that reaches Allaah; it is their piety that reaches Allaah.”
(Surah Al-Hajj22:37)

Supplication at the time of Sacrificing (Qurbaanee) an animal

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا
السَّلَامُ

- ◆ *Allaawhumma taqawb-balhu minnee kamaa taqawbbalta min h'abeebika Muh'ammadin wa khawleelika Ibbraawheema A'laiy-himas Salaam. (Muslim)*
- ❖ Allaah, accept it from me (Qurbaanee) just as You have accepted the sacrifices (Qurbaanee) of Your beloved Muh'ammad (Saws) and Your friend Ibbraawheem (AS).

Note: In case you are doing the sacrifice on behalf of someone else in that case while reading the supplication **instead of saying minnee say min** and then the name of the person on whose behalf the sacrifice is being done.

THE SUNNAH OF E'ID UL FITR AND E'ID UD D'UH'AA

- To awaken earlier than usual. To brush the teeth with Miswaak .To have a bath (Ghusl). To be well dressed in an Islamic manner. To be dressed in one's best clothes (Doesn't necessarily have to be new). To use Attar (Perfume).
- Avoid eating before E'id Salah on the day of E'id ud D'uh'aa and to eat an odd number of dates or anything sweet on the day of E'id ul Fitr .
- To go to the place of E'id Salaah early. To walk to the place of E'id Salaah (If it is within walking distance because every step is reward) To read aloud "Takbeerat" on the way to the place of prayer for E'id-ud-D'uh'aa and silently for E'id-ul-Fitr. The wordings of this special Takbeer is as follows:

MANNER OF PERFORMING THE E'ID PRAYER

The two E'id Prayers are Sunnah that are compulsory like obligations (i.e. waajib). Women should offer this prayer in the prayer-place (Congregation) with the Muslims, because the Prophet (Saws) enjoined them to do that. The Messenger of Allaah (Saws) said: *“Let the free women, the virgins, and the menstruating women attend the E'id prayer, and witness the good and the supplications of the believers. As for the menstruating women, they should stay away from the Musallaah (i.e.. should not participate in the prayer itself).”* (Bukhaari and Muslim)

The E'id Salaah consists of two rakaats. The Prayer should be performed in congregation. Just like other congregational prayers, the Imam leads the people in the prayer. Since The E'id Salaah is not preceded by the Az'aan or Iqaawmat; the Imaam leads the people in prayer that has neither Az'aan or Iqaawmat.

Standing behind the Imam in the direction of the Qiblah, make the Neeeyat (intention) for the prayer (not verbally aloud). Make intention for E'id-ul-Fitr or E'id-ud-D'uh'aa for two rakaats Waajib prayer.

2) In the first rakaat as the Imam says the Takbeer-e- The'reema lift your hands up to your ears(for men) and up to the shoulders(for women) and say 'Allaawhu Akbar' and then fold them below the navel(for men) and across the chest (for women) as normal.

3) Then recite 'Sanaa' and then say Allaawhu Akbar and lift your hands up to your ears and release them and again lift your hands and say Allaawhu Akbar and release them again and then lift your hands again and say Allaawhu Akbar and then fold them. This means fold your hands after the first and fourth Takbeer and in the second and third Takbeers release your hands. The best way to remember is that if the Imaam shall recite after

the Takbeer then fold your hands and when he shall not recite (after a Takbeer) release your hands and hang them on the side.

4) After folding your hands after the fourth Takbeer the Imam will silently recite Ta'aw-wuz and Tas'miyah and then he will recite Surah al-Faatih'ah followed by the recitation of Surah al-Qaawf OR Surah al-A'alaah in the first rakaat loudly and then go into Rukoo' and Sajdah and (thus,) complete one rakaat (unit).

5) Then in the second rakaat the Imaam will first recite Surah Al-Faatih'ah and Surah al-Qawmar OR Surah al-Ghawshiyah in the second rakaat aloud from the Holy Qur-aan. Then lift your hands to your ears and say Allaawhu Akbar and release them; and do not fold them and repeat this twice. Therefore a total of three times the Takbeer shall be said. On the fourth time say Allaawhu Akbar and without lifting your hands go into Rukoo'.

This therefore means that in the E'id prayer there are six extra Takbeers; three before Qira'at (recitation) and after Takbeer-e-Tehreema in the first rakaat and three after Qira'at in the second rakaat and before the Takbeer for Rukoo'.

Also in all the extra Takbeers you must lift your hands and between each Takbeer, you should pause to such an extent that you can read Subb-h'aan Allaawh three times.

6) Then after making the final Tasleem, the Imaam should rise, face the people and give a sermon (khut'bah) to the people, dividing the Sermon into two phases by sitting for a brief period of time during it and interposing Takbeer's during the Sermon. The Sermon (Khut'bah) is mostly instructions, advice and reminder to the people to do good. This was the practice of our Prophet (Saws) also. The khut'bah of both E'ids are Sunnah but to listen to them is Waajib.

It is totally prohibited (Haraam) to walk around, talk or even read Salaah whilst the Sermon (khut'bah) is in progress.

7) When the Imaam finishes the Sermon, he and the people leave, since there is neither a Sunnah prayer before it or after it. It is forbidden to pray Nafl prayer before or after the prayer. However if one wants to pray Nafl prayer he can pray the two rakaats Nafl prayer on reaching home.

Note: If a person comes late and misses the E'id prayer, he should then pray four rakaats. Ibn Mas'ud (RA) said, *“Whoever misses the E'id prayer, then let him pray four, but as for him who catches a portion of the prayer with the Imaam, even if it is only the Tashahhud, he should stand up after the Imaam make Tasleem and perform two units of prayer...”*²

THE GREETING ON EID

To shake hands and hug one another on happy occasions is permissible. Jabir ibn Nufayr said: *‘When the companions of Allaah’s Messenger (Saws) met on the day of E’id, they would say to each other, taqawb-balhu minnee wa min (May Allaah accept from us and you).’* (Fath ul Bari)

VOLUNTARY FASTING DURING THE MONTHS OF THE ISLAMIC CALENDAR

The fasting of Rawmadaawnis obligatory on every responsible and fit Muslim. But voluntary fasting in the other months of the Islamic lunar year is also strongly recommended after the Traditions of the Prophet (Saws). The virtues of voluntary fasting are immense, and a number of authentic hadiths state this, such as: The Prophet (Saws) is reported to have said: *“Whoever*

² In Al-Fatwa(4:507) compiled by Dr. Abdullah at-Tayyar and Shaikh Ahmad bin Baz.

fasts one day for Allaah's sake, Allaah will keep his face seventy years' distance away from the Fire because of it.” (Muslim)

The Prophet (Saws) is also reported to have said: *“Whoever fasts a day seeking the pleasure of Allaah and then dies (i.e., having the fasting as the last thing he does) will enter Paradise.”* (Ah'mad).

The Prophet (Saws) used to encourage fasting in the following days:

- Six days in Shawwaal (the month after Rawmadaawn); the Prophet said: *“Whoever fasts Rawmadaawn, then follows it up with six days in Shawwwaal, it is as if he fasted the whole (year).”* (Muslim)

The scholars said that the rewards of the good deeds are multiplied by ten. $30 \times 10 = 300 + [6 \text{ days} \times 10] = 360$ which is slightly longer than a lunar year, and next Rawmadaawn he will fast again so it is as if he fasted his whole life.

- Fasting the first ten days of Z'ul-H'ijjah and the day of A'rafaat (the 9th day of Z'ul-H'ijjah) (for those who are not performing H'ajj); the Prophet said: *“Fasting on the day of A'rafaat expiates two years of sins last year's and next year 's and fasting on the tenth of Muh'aaram (A'Ashurah) expiates the previous year's (of sins).”* (Muslim)

- Fasting on the day of A'Ashurah, *“and its fasting is not mandatory on you, and I am fasting, so whoever wants should fast, and whoever wants should break his fast.”* (Agreed upon).

And the Prophet (Saws) said: *“If I live till the next year, I will fast definitely on the 9th (the day before “A'ashurah).”* (Muslim) (This shows that it is preferable to fast an extra day along with the 10th preferably the 9th, but, if not possible, then the 11th).

- Fasting most of the month of Shaa'baan. *“Allaah's Messenger used to fast most of Shaa'baan.”* (Agreed upon)

- **Fasting Monday and Thursday:** The Prophet (Saws) mentioned that: *“The deeds of the worshippers are presented before Allaah on Monday and Thursday, I like my deeds to be presented while I am fasting.” (Nasaaee)*. He (Saws) was asked about fasting on Monday, he said: *“That is the day I was born and the day (the first Revelation) was sent down on me.” (Muslim)*
- **Fasting three days of every month:** *‘ The Messenger of Allaah (Saws) said: “Shall I not inform you of what takes away the whispers of the chest”, they said yes tell us, he said “fasting three days from every month”. (Nasaaee)*”The Messenger of Allaah (Saws) said: *“Whoever fasts from every month three days, it is like fasting the whole year, then Allaah revealed “Whoever comes with a good deed, he is rewarded ten folds”, one day for ten. (Ibn Majaah, Tirmiz’ee)*”The Messenger of Allaah (Saws) said: *“O Abu Dharr! If you fast three days of every month, then fast the 13th, the 14th and the 15th [these are called, the white days]”. (Tirmiz’ee)*
[Note these are dates of the Islamic Month!]

THE DAYS WHEN FASTING IS PROHIBITED:

It is prohibited to fast during the first days of E’id Al-Fitr and E’id- ud-D’uh’aa in compliance with the directive of the Prophet (Saws) who was quoted by U’mar (RA), as having said: *“E’id Al-Fitr is the day of the breaking of the fast, and the E’id-Ad-D’uh’aa day is the day on which you should eat from your devotion and sacrifice”. (Ah’mad)*

The Prophet said: *“No Saum (fast) is permissible on two days: E’id-ul-Fitr and E’id-ud-D’uh’aa”. (Bukhaari)*

UNDESIRABLE DAYS OF FASTING:

The Muslims are advised not to fast on certain days as this was the practice of our Prophet (Saws) also. These days are:

- **The days of the Tashriq**, the three days following the Feast of the Sacrifice, Abu Huraira related that Allaah's Apostle (Saws) had delegated Abdullah Bin H'uzakah to tour throughout Mina and to advise Muslims not to fast during these three days which had been assigned for eating, drinking and mentioning of the name of Allaah.
- **Specific fasting of Friday**, the Muslim weekly holiday, if not preceded or followed by another day is undesirable. Jabir related that the Prophet(Saws) said *"Do not fast on Friday if not preceded or followed by another day"*
- **Fasting on Saturday is undesirable** because this is glorified by the Jews.
- It is preferable for a pilgrim not to observe Saum (fast) on the day of A'rafaat in A'rafaat.

Narrated Umm Al-Fadl bint Al-Harith *"On the day of A'rafaat, some people who were with me, differed about the Saum (fast) of the Prophet (Saws). Some said that he was observing Saum while others said that he was not observing Saum. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk."* (Bukhaari)

"It is He Who made the sun to be a shining glory, and the moon to be a light of beauty, and measured out stages for it, that you might know the number of years and the count of time. Allaah did not create this except in truth and righteousness. And He explains His signs in detail, for those who understand" (10:5).












CHAPTER 11

I'shaa (The Night)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allaah, the Cherisher of the Worlds: (6.162)

After the Magrib prayer, comes dinner time, followed by some gentle physical exercises, such as walking, which aids digestion, benefits the metabolism, strengthens the heart and boosts blood circulation. At the end of the day it is time for the night prayer (I'shaa), then an early to bed for a good night's sleep, interrupted for some extra night prayers (Tah'ajjud) for more energy supply and food for the hungry souls.

SUNNAH ABOUT EATING:

- Wash both hands before eating. Recite *Bismillaah* aloud and if we forget we can recite *Bismillaahi awwalahoo wa aakhirawh*

- Spread a mat (Dastarkhwaan) and either sit on both knees on the ground or one knee raised or both knees raised while eating .The Prophet (Saws), used to sit for meals in this posture.
- If possible at dinner time, all family members should eat together preferably in one big plate (Thal).The eldest in the family should begin saying the supplication as mentioned earlier.

This is the Sunnat way of eating and it should be encouraged as it develops love and affection among the family members.

- Eat with the right hand. Eat with three fingers if possible. One should not eat very hot food. Do not blow on food. Eat from the side which is in front of you.
- If a morsel of food falls down pick it up, clean it and eat it.
- Do not criticize food. It is narrated on the authority of Abu Huraiyrah that he said the *Messenger of Allaah (Saws) did not ever criticize food. If he liked it, he ate it and if he disliked it, he left it.*
- Abstain from overeating. Take food only when you feel the appetite .The Prophet (Saws) said, *“The believer fills only one intestine while the non-believer eats to fill seven intestines.”* He (Saws) said, *“One man’s dinner is sufficient for two.”*
- After eating one should lick his fingers. Recite supplication after eating. (Mentioned in ch.3 Part 3)
- One person should keep sitting on the eating mat till all the utensils have been picked up and taken to the kitchen.
- Clean the plate and other utensils thoroughly after eating. By doing this the utensils make supplication for one`s forgiveness.
- After meals wash both the hands, thereafter gargle the mouth.

- Avoid eating in a mood of sorrow, anger or anxiety. Eat with perfect peace of mind and in a relaxed mood and chew the food well. While eating one should not remain completely silent. *During meals, the Prophet (Saws) used to be engaged in amiable talk and maintained an atmosphere of joy and cordiality.*
- Offer thanks to the Almighty Allaah for satisfying us from our hunger. (Supplication after eating, mentioned in ch.3 Part 3)

SUNNAH ABOUT DRINKING:

When drinking water:

- Sit and drink.
- Recite "*Bismillaah*" before drinking and say *Alh'amdulillaah* after drinking.
- Drink in three breaths and remove utensil from mouth after each sip. The head should be covered and do not drink water in complete darkness.

When drinking milk say the following supplication:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

- ◆ *Allaawhumma baarik lanaa feehi wa ziddnaa minh.* (Tirmiz'ee)
- ❖ Allaah, bless us in it and give us more of it.

Rinsing one's mouth after consuming milk:

- It is narrated on the authority of 'Abbas that the Messenger of Allaah (Saws) drank milk and then rinsed his mouth. He (Saws) said: "*It contains fat.*"

TAKE A STROLL AFTER FOOD

- To walk for some time after dinner is the Sunnah. Prophet (Saws) never slept immediately after dinner.
- Avoid strenuous physical and mental exertion immediately after the meals.
- Take a stroll after taking dinner as it helps to digest the food properly.

Before retiring for the night, Muslims again take time to remember Allaah's presence, guidance, mercy, and forgiveness by praying the 'I'shaa, the night prayer.

AZ'AAN¹ FOR I'SHAA PRAYER

It is recommended, upon hearing the Az'aan, to repeat each phrase of the Az'aan silently after the Muaz'z'in and say exactly as he says, except when he says;

حَيَّ عَلَى الصَّلَاةِ

H'ayya a'las sawlaah* (come to prayer)

حَيَّ عَلَى الْفَلَاحِ

H'aiyya a'lal falaah'. (Come to success)

In which case one must say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

◆ *Laa h'aula walaa quwwata illaa billaah.* (Muslim)

❖ There is neither might nor power except with Allaah

SUPPLICATIONS UPON HEARING THE AZ'AAN

Immediately after the completion of the Az'aan (and your response to it), first send blessings and salutations (Salawat) upon the Messenger of Allaah (Saws) by reciting Darood-e-

¹ For those living in Muslim-minority countries, computerized Az'aan programs are available. Daily prayer schedules are often printed which precisely pinpoint the beginning of each prayer time.

Ibbraawheem. (Preferably in Arabic).Then immediately recite the supplication after the Az'aan preferably in Arabic .LEARN from its English transliteration².

WAZOO (ABLUTION)

Prayer is not valid except if performed in a state of purification.³ Purification is performed by means of either water or earth. The believers need to perform Wazoo i.e. purification from minor ritual impurity. While using the toilet they should follow the toilet etiquettes for entering the toilet, within the toilet, perform the ablution in a proper manner completely and perfectly and leave the toilet with the right foot first reciting the supplication recited after leaving the toilet. Then, recite, the supplications which are recited after finishing Wazoo. No prayer is accepted without a correct Wazoo, so it is IMPORTANT for you to learn how to do it.⁴

TAHIYYATUL WAZOO

One should make a habit to pray Two Raka'at, Tahiyyatul Wazoo Salaah after every Wazoo as it is a means of great reward and only takes a matter of minutes to perform it.⁵

THE IQAAWMAT (SECOND CALL FOR PRAYER)

After Az'aan when the Muslims assemble at the mosque, a second call (Iqaawmat) for prayer is recited. This signals the start of the congregational farz Salaah.It is to be recited in Arabic

Pause

Prayer is just like breathing!
When breathing stops, the heart stops and the body dies.
When praying stops, the heart hardens and the soul dies.
Never neglect your

FIVE PRAYERS!!

² Ref.Ch.3 Part 1 for the complete wordings of the Az'aan.

³ Details on minor and major ritual impurities and the manner of removing them can be taken from Ch.3 Part 1

⁴ Ref Ch.3 Part 1 for the supplication and the manner of Wazoo.

⁵ Ref Ch. 3 Part 1 for details and manner of performing it.

before every obligatory prayer. Both the Az'aan and the Iqaawmat must be recited in the case of a group of people (congregation) but it is not the case with an individual. It is not obligatory on women to recite the Az'aan and Iqaawmat⁶.

I'SHAA SALAAH (SALAATUL-'I'SHAA) THE NIGHT PRAYER

The 'I'shaa prayer, ("night prayer") is the night-time daily prayer recited by practicing Muslims. It is the 5th of the five daily prayers and can be offered after nightfall. It consists of four rakaat's out of which two rakaat's are offered loudly .It is Sunnat to perform four rakaat Sunnat-e-Ghaiyr Mu'akkidah before the Farz salaah; two rakaat Sunnat-e-Mu'akkidah after the Farz is over and then two rakaat Nafl voluntary prayer followed by three rakaat Witr prayer(wajib) and then two rakaat Nafl prayer. When travelling, it may be combined with Magrib prayer or the Magrib prayer can be combined with the 'I'shaa prayer.

Pause

Prayer is the key to beginning one's day right and the lock for protecting righteousness throughout the night

Abu Huraira (RA) reported: The Messenger of Allaah (Saws) said, *"No Salat is more burdensome to the hypocrites than the Fajr (dawn) prayer and the 'I'shaa' (night) prayer; and if they knew their merits, they would come to them even if they had to crawl to do so."*(*Bukhaari and Muslim*). Narrated by Humaid: Anaas was asked, "Did Allaah's Apostle wear a ring?" He said, "Yes. Once he delayed the 'I'shaa prayer till mid-night and after the prayer, he faced us and said, *"The people prayed and have slept and you remained in prayer as long as you waited for it."* Anaas added, *"As if I were just now observing the glitter of his ring."*(*Bukhaari*)

⁶ Refer Ch. 3 Part 1 for details on Iqaawmat.

Allaah (SWT) says in the Holy Qur'an: *"Establish regular prayers at the sun's decline till the darkness of the night, and the morning prayer"* (Qur-aan 17:78). In another verse Allaah (SWT) says: *"And establish regular prayers at the two ends of the day and at the approaches of the night"* (Qur-aan 11:1 14).

TIME PERIOD FOR THE SALAH

This is the night prayer and it starts immediately after the time for Magrib ends (i.e., when the red afterglow disappears from the sky) and ends (just before) the dawn of Fajr. 'I'shaa begins when complete darkness has arrived and the white twilight in the sky has disappeared. It should preferably be offered before mid-night.

'I'shaa prayer must be performed before midnight, and it is not permissible to delay it until midnight, because the Prophet (Saws) said: *"The time of 'I'shaa is until midnight"* (Muslim). So you have to pray it before midnight, based on the length of the night, because the night may be longer or shorter, so the guideline is how many hours the night lasts.

However, if due to some necessity a person could not pray before midnight, then he/she has time until start of Fajr to offer the 'I'shaa prayer. So, 'I'shaa is similar to A'sr in that there is a **preferred time** (before midnight) and a **time of necessity** (i.e. before start of Fajr).

THE NO. OF SALAH TO PERFORM

Pause and Reflect

"If there were, in the heavens and the earth, other gods besides Allaah, there would have been confusion in both! But glory to Allaah, the Lord of the Throne (High is He) above what they attribute to Him!"(21:22)

During this time period the following ‘I’shaa prayers (Salaah) should be performed and in the following sequence:

- Four rakaats Sunnat-e-Ghaiyr Mu’akkidah
- Four rakaats ‘I’shaa Farz prayer
- Two rakaat Sunnat-e-Mu’akkidah
- Two rakaat Nafl
- Three rakaat Witr (wajib)
- Two rakaat Nafl

Total of 17 rakaats should be prayed during ‘I’shaa Salah in the above order. There can be no change in the sequence. However if you are travelling, you can perform the Farz salaah and the Witr Salaah only. These are obligatory and cannot be left. The Sunnat and the Nafl prayers can be left if travelling as this was also the practice of the Prophet (Saws).

The Farz prayer is prayed aloud. The first two rakaat in the Farz prayer are prayed aloud. The third and the fourth rakaat are read silent.

THE SUNNAH OF ‘I’SHAA

(Four rakaat Sunnat-e-Ghaiyr Mu’akkidah before the ‘I’shaa Farz prayer.)

Before ‘I’shaa prayer it is recommended for the person to pray four raakats, Sunnat-e-Ghaiyr Mu’akkidah but these are not Rawatib(obligatory), rather they are recommended. This prayer is not compulsory for us but it is highly recommended by our Prophet (Saws). However in our interest, it is better if we perform this and the other voluntary prayers as the Prophet (Saws)

Think and Reflect

“Allaah forgives not (the Sin of) joining other gods with Him: but He forgives whom He pleases other sins than this: one who joins other gods with Allaah, Has indeed strayed far, far away (From the Right Path)” (4:116)

said, *“On the day of Qiyaamat, if there be any deficiency in a person’s Farz Salaat, his Nafl Salaats will compensate for that”*. (Tirmiz’ee).

This Sunnat Salaah can be performed between the Az’aan and the Iqaawmat. The Prophet (Saws) said: *“Between each two Az’aan (Az’aan and Iqaawmat) there should be a prayer.”* (Bukhaari and Muslim).

MANNER OF PERFORMING THIS SALAH

Find an appropriate and clean place .Spread your prayer mat. Stand facing the Qiblah.

Make the intention (Niyyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform four rakaats of Sunnah ‘I’shaa Salaah, my face towards Ka’abah Shareef.*

- 1) The manner of performing the four rakaats is exactly similar to the other four rakaat Sunnat-e-Ghaiyr Mu’akkidah Sunnah prayer⁷ performed during A’sr time.
- 2) Likewise, in every rakaat including the third and the fourth rakaat after Surah Faatih’ah we recite another Surah from the Holy Qur-aan.
- 3) Begin the third rakaat, just like the first rakaat, except that while saying the Takbeer do not raise your hands. Instead, saying Takbeer, fold your hands on the navel (for men) and chest

Pause

It is narrated on the authority of Abu Huraira (RA) that: “When, the son of Adam recites the Ayaat of Sajdah and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.” (Muslim)

⁷ Ref. Ch. 7 for details.

(for women) and begin with Sana. Follow the rest as you did in the first rakaat until you sit for Qaidah Aakhirah (last sitting) after second sajdah of fourth rakaat.

4) In Qaidah Aakhirah recite the final Tashahhud (At-Tah'eeya) Darood, Dua e Mazkooaraa and finish Salah with Salam. Then your personal supplication which can be in your own language

There is no objection to performing the optional prayers in the mosque, but it is better to perform it at home as it is highly recommended by the Prophet (Saws) to do so at home.

I'SHAA FARZ SALAAH (BETWEEN DARK AND SHORTLY BEFORE DAWN.)

Four Rakaat Prayer. The prayer is prayed aloud⁸

It is far better to perform 'I'shaa Farz Salaah in the first portion of the night rather than the second or third portion. It is disliked to pray 'I'shaa Salaah after half the night is gone.

Narrated Al-Barah *'I heard the Prophet reciting Surah At-Teen*

(By the Fig and the Olive) in the 'I'shaa' prayer and I have never heard anybody with a better voice or recitation than his. Narrated By Abu Musa: The Prophet said, *"The people who get tremendous reward for the prayer are those who are farthest away (from the mosque) and then those who are next farthest and so on. Similarly one who waits to pray with the Imaam has*

Pause and Reflect

Success calls five times a Day Every day, But people are too busy to answer the call because they are too busy trying to be successful.

Plan for your Aakhirah Carefully; you are going to spend the rest of your life there.

⁸ The Prophet (Saws) used to recite in the 'I'shaa prayer Surah At-Teen; Surah Ash-Shams; Surah Al-Aa'laa and Surah Al-Laiyl and other such Surahs.

greater reward than one who prays and goes to bed."(Bukhaari) It is recommended to recite the Qur-aan in a louder manner in the first two rakaats "of the 'I'shaa prayer"

MANNER OF PERFORMING 'I'SHAA FARZ SALAH

1) After performing the ablution completely and perfectly, stand for prayer.
2) Face the Qiblah, (which is the Ka' bah in Makah). Place a Sutrah before you, when praying, so as not to be interrupted in prayer.

3) After making up of one's mind towards Allaah, make the intention (Niyyat) in the heart (not verbally aloud) for the prayer, (in the language or dialect you know best). Say the intention as: *For Allaah (SWT), I determine to perform four rakaats of the Farz 'I'shaa Salaah, my face towards Ka' abah Shareef.*

4) The manner of performing the four rakaats of 'I'shaa Farz salaah is exactly similar to Zuhr or A'sr Farz salaah. For detailed explanation see Ch.No.5 on Zuhr Farz salaah.

5) After finishing the Tasleem, with the completion of Farz Salaah, it is Sunnah (not obligatory) to say the supplications as mentioned in the Hadiths. Refer Fajr Farz salaah for these supplications (Ch. 3 Part 2).

6) When you have completed reciting the above supplications after the 'I'shaa Farz prayer, hold up your hands near each other with the palms up and fingers slightly bent. In this position you may offer your own personal supplications. Begin with the supplication for the acceptance of your dua'a, then recite Darood-e-Ibbraawheem and then you supplicate to

Pause and Reflect

The Prophet (Saws) said: "Three Duaa's are surely answered; The Daa of the oppressed, the Daa of the traveller, and the Daa of the father (upon his disobedient son)"

The Prophet (Saws) said: "There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same for you'"

Allaah (SWT) in your own words offering him praise, thanks giving and then asking him for forgiveness for yourself and whatever you desire from the good of this world and the Hereafter .Then for other Muslims or your own dear and near ones Then say **Ameen** and gently rub your palms over your face and finish by reciting the Darood–e–Ibbraawheem.

After the ‘T’shaa prayer one can read Surah As–Sajdah(Surat no. 32 Part no. 21); Surah al–Mulk (Surat no. 67 Part no.29); Surah al–Muzzammil (Surat no.73 Part no.29).

SAJDAH SAHW (THE TWO PROSTRATIONS OF FORGETFULNESS)

Sajdah Sahw is performed as a gesture of apology to Allaah, if one makes a mistake while offering salaah. These prostrations are “**Remedial Prostrations**” to recompense forgetting a required act of prayer. Allaah’s Messenger (Saws) said, *"Surely, the devil comes to one of you in his prayer and makes things obscure for him till he does not remember how much he has prayed. So, if one of you experiences that then let him prostrate two prostrations while he is sitting."*

For Manner of performing Sajdah Sahw refer Ch.3 Part1.

The Prayer in Congregation

- Congregational prayer is obligatory upon every male believer, who has no excuse that prevents him from attending it. Attending the five daily obligatory prayers in congregation in the Masjid is required of all Muslim men .Women are also allowed to join the congregational prayer in the mosque. But preferably the women should say their prayers in the home instead of going to the mosque as advised by our Prophet (Saws). Woman will derive the same benefits that accrue from prayer performed at the mosque (Masjid).

(Tirmiz’ee)

- Praying ‘T’shaa in the mosque (masjid) is equal in reward to praying half the night and praying Fajr along with it is equal in reward to praying the whole night ‘U’s’maan (RA) said. I heard the Messenger of Allaah (Saws) say: *“Whoever prays ‘T’shaa in congregation, it is as if he spent half the night in prayer, and whoever prays Fajr in congregation, it is as if he spent the whole night in prayer.”*(Muslim,) There are glad tidings on a person who even though it is a dark and moonless light still goes out to perform ‘T’shaa in the Masjid. (Ibn Maajah)
- If a person performs four rakaats (two Sunnats and two Nafl) after ‘T’shaa in the Masjid, he will receive the reward of performing these Salaat on Laiylatul Qadr. This has been mentioned by various Sah’aabah (RA). (Nasbul-Raayah).
- There are Glad tidings of Jannah on the person who performs ‘T’shaa Salaat with Jamaat on time and on the first Takbeer .(Attargheeb)

Think and Reflect

Always pray to have eyes that see the best, a heart that forgives the worst, a mind that forgets the bad and a soul that never loses faith.

For details on the Sunnah of the mosque (masjid), etiquettes of the masjid and the prayer in congregation refer to Ch. 3 Part 2.

TWO RAKAATS SUNNAT-E- MU’AKKIDAH After the Farz Salaah is over, one can pray two rakaat Sunnat-e-Mu’akkidah. As this is a compulsory prayer and was performed continuously by the Prophet (Saws), one should be very regular in performing this prayer and must not leave it without a valid excuse.

MANNER OF PERFORMING THE SALAH

Stand facing the Qiblah. Make the intention (Niyyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Sunnah 'I'shaa Salah, my face towards Ka'abah Shareef*
The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer⁹. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Tasleem. (Salaam) and supplication.

TWO RAKAAT NAFL PRAYER

The person who performs four rakaat of Nafl instead of two rakaat Nafl after performing two rakaat Sunnah will receive the reward as if they worshipped on the night of Laiylatul Qadr (*Attargheeb*)

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

Manner of performing the Salah. Stand facing the Qiblah. Make the intention (Niyyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl 'I'shaa Salaah, my face towards Ka'abah Shareef.*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have

Pause

The first ever Cordless Phone was created by Allaah. He named it "Prayer"—

It never Loses its Signal and you never have to Recharge it.

Use it Anywhere...!!

⁹. Refer Ch. 3 Part 2 for details.

memorized from the Holy Qur-aan. As usual end the prayer with Tasleem. (Salaam) and then the supplication.

TWO RAKAAT NAFL PRAYER

SALAATUL TAUBAH (Prayer for Repentance for sin)

1) Whenever the need arises one can pray two rakaats Salaatul Taubah .If one is truthful and sincere Allaah Ta-a'alaah forgives. It can be read every day also as Nafl prayer during 'I'shaa time.

2)If one has done committed any sinful act which is contrary to the Shariat then one should perform **Two rakaats of Nafl** and humble themselves before Allaah and sincerely repent, feel ashamed for their sins and ask Allaah for forgiveness and make a firm intention never to commit such act again in the future. By the Grace of Allaah the sins would then be forgiven (Shaami)

3).H'azrat Abu Bakr (R.A.) relates that the Holy Prophet (Saws) said that *“whenever one has done a sinful act he should make wazoo, perform 2 rakaats Nafl and thereafter sincerely repent and seek Almighty's forgiveness. Allaah pardons all sins”*. After relating this, the Prophet (Saws) then read the following from the Qur-aan: *“And those who have done something to be ashamed of or wronged their own souls earnestly bring Allaah to mind and ask for forgiveness of their sins, and who can forgive sins except Allaah” (3:135)*.

Manner of performing this salaah is similar to two rakaat Nafl prayer. However after the Tasleem you can supplicate for your repentance in your own language.

THREE RAKAAT WITR (WAJIB)

Witr prayer is Wajib (a compulsory Sunnah); a Muslim should never abandon it. It is considered to be one of the best and most meritorious of all supererogatory prayers. The Prophet (Saws) practiced and highly encouraged Muslims to practice it as well. He (Saws) never left it even when traveling. The best time to offer the Witr prayer is in the later part of the night before the Fajr prayer, but one can perform it any time between the 'I'shaa' and the Fajr prayers. *If someone fears that he would not be able to wake up, or may die in their sleep, then the prayer should be performed before sleeping. (Bukhaari)*

Therefore he who performs Tah'ajjud (night prayer) regularly should perform Witr after Tah'ajjud. Indeed the prayer at the end of the night is attended by the angels and it is better.

"Narrated `Abdullah bin `U'mar: *The Prophet (Saws) said, "Make witr as your last prayer at night."* (Bukhaari). Narrated By Ai'shaa: *Allaah's Apostle offered Witr prayer at different nights at various hours extending (from the 'I'shaa prayer) up to the last hour of the night. (Bukhaari)*

For manner of performing Witr Salah see chapter 3 Part 1

TWO RAKAAT NAFL PRAYER

After the Witr prayer perform two rakaat Nafl prayer. In the first rakaat after Surah Faatih'ah recite Surah Az-Zalzalah (Surah no.99 Part 30) and in the second rakaat after Surah Faatih'ah recite Surah Kaafiroon (Surah no.109 Part 30). The recital of these two rakaats will now stand in the place of Tah'ajjud salaah. (Attargheeb)

MANNER OF PERFORMING THE SALAAH

Pause

"Reville not those whom they call upon besides Allaah, lest they insult Allaah in their ignorance."(6:108)

Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl 'T'shaa Salah, my face towards Ka'abah Shareef.*

The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Tasleem. (Salaam) and then the supplication.

TWO RAKAAT NAFL PRAYER

SALAATUL SHUKARANA (Prayer for thanking Allaah (SWT)). It is a two rakaat prayer, which can be prayed at any permitted time during the day or night.

However praying this Salaah at the time of 'T'shaa can be appropriate because we can thank Allaah (SWT) for whatever He has given us during the course of the day.

MANNER OF PERFORMING THE SALAAH

1) Stand facing the Qiblah. Make the intention (Neeyat) in the heart (not verbally aloud) for the prayer (in the language you know best). Say the intention as: *For Allaah (SWT), I determine to perform two rakaats of Nafl 'T'shaa Salah, Salatul Shukarana my face towards Ka'abah Shareef.*

Think and Reflect

Look back and Thank Allaah (SWT). Look forward and Trust Allaah (SWT). He closes doors no man can open and He opens doors no man can close.

Remember!

When something seems impossible, call out to Him Truly and witness the Great Miracle.!

2) The manner of performing the prayer is exactly similar to two rakaat Fajr Sunnah prayer. In both the rakaats after Surah Faatih'ah, you can recite any other short Surah which you have memorized from the Holy Qur-aan. As usual end the prayer with Tasleem. (Salaam).

3) Then beginning with Darood-e-Ibbraawheem supplicate to Allaah (SWT), thanking Him for all that He has given us, which we can see and which we cannot see. This is your personal supplication and it can be in your own language. However end it with saying **Ameen** and then reciting Darood-e-Ibbraawheem.

Supplications for Thanking Allaah (Surah Faatir, 35:34)

رَبَّنَا اغْفُورٌ شُكُورٌ

◆ *Rawbbanaa lagawfoorun shakoor*

❖ Our Lord is indeed Oft-Forgiving Ready to appreciate (service)

Also can recite

الْحَمْدُ لِلَّهِ وَالشُّكْرُ لِلَّهِ - وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ -

◆ *Alh'amdulil Laahi wash-shukru lil Laah. Was*-Sawlaatu was-Salaamu A'laa Rawsoolil Laah.*

Pause

The messenger of Allaah, (Saws), has said: "Whoever makes istighfar (praying to Allaah for forgiveness) a habit, Allaah will create an opening for him out of every worry, and way out of every trouble, and will provide for him from where he doesn't expect."

Oh Allaah, indeed we are constantly in need of Your Blessings and Mercy

Ya Rabb!

Show them upon us Ya Allaah!

- ❖ All praises and thanks belong to Allaah (SWT) alone and Peace and Blessings be upon the Messenger of Allaah (Saws).

SUPPLICATIONS AND Z'IKR ALLAHAH AFTER THE I'SHAA PRAYERS

- It is Sunnat to read before sleeping Surah Mulk, Surah Sajdah, Surah Banees Israa'een and Surah Zumar. (Tirmiz'ee)
- The Prophet(Saws) before sleeping used to read musabbah'aat .Musabbah'aat consists of six Surahs. These are Surah H'adeed, Surah H'ashr, Surah Sawff, Surah Jumua'h, Surah Tagaawbun and Surah Aa'laa. (Tirmiz'ee). Jabir said *it was the custom of the Prophet not to go to sleep until he had read Tabaarawkal lazee bi yadihil Mulk and Alif Laam Meem Tanzeel.(Ah'mad.).*
- Reciting the last ten verses of Surah Baqawrawh (Surah no.2, Part no.1) at night is said to ward away Shaiytaan and calamities, illnesses, worries from one's home so one's whole family is protected that night. These ten verses are: The first four aayats of Surah Al-Baqawrawh; Aayatal kursee and the two verses following it and the last three verses of the Surah (Bukhaari).

One can also recite the following supplications after the I'shaa prayers to achieve happiness in this world and a glorious hereafter. Reciting these supplications is not compulsory but the benefits are tremendous. Reciting them every day protects us from all evils; gives peace to our body and soul and the most important it brings us every day closer to Allaah (SWT).As there is no time constraint after the I'shaa prayer, these supplications have been added here for you to read and acquire the benefits and the much needed peace. However, if there are important

obligations to be completed, these supplications can be recited at any other time of the day or night also.

Shortage in Income/Provisions : (Surah Al-Maaidah, 5:114)

﴿قَالَ عِيسَى ابْنُ مَرْيَمَ - اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا

لأولنا وآخرنا وأيةً منكَ جوارزُقنا وأنتَ خيرُ الرزُقين﴾

◆ *Qaaw-la E'esabb-nu Maryam. Allaawhumma Rawbbanaa anzil a'laiyanaa maa-idatam minas samaa-i takoonu lanaa e'edal li-awwalinaa wa aakhirinaa wa aayatam mink. Warzuqqnaa wa Anta khaw-eyrur raawziqeen.*

❖ 'Isa (Jesus), son of Maryam (Mary), said: "O Allaah, our Lord! Send us from the heaven a table spread (with food) that there may be for us—for the first and the last of us—a festival and a sign from you; and provide us with sustenance, for You are the Best of Sustainers."

Pause And Reflect

When my dua is accepted I become happy because this is my wish, but when my dua is not accepted I become more happy because this was Allaah's Will.
- Hazrat Imam Ali (RA)

Surah Luqmaan, 31:26

﴿لِلَّهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ط إِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ﴾

◆ *Lil Laahi maafis samaawaati wal ard'. Innal Laawha Huwal gawneey-yul h'ameedd.*

- ❖ To Allaah belongs whatsoever is in the heavens and the earth. Verily, Allaah, He is Al-Ghani (the rich, Free of all needs), the Worthy of all praise.

For enhancement of provisions/income

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَلَا مَلْجَأَ وَلَا مَنْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهَا

- ◆ *Laa haula walaa quwwata illaa bil Laahi walaa malja-a walaa man-ja-a minal Laawhi illaa ilaiyh.*
- ❖ There is no power except Allaah who can protect you from loss or provide you benefit. We seek refuge in Allaah and turn towards Him. .

Read every day 100 times

لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ

- ◆ *Laa ilaaha illal Laawhil malikul h'aqqul mubeen (Suffatul Jannah Li Abee Na-e'em)*
- ❖ There is no power except Allaah who is the Truth (whose being is ever unchanged) and Who States only the Truth.

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَسْتَغْفِرُ اللَّهَ

- ◆ *Subb-h'aanal Laawhi wabih'umdihee subb-h'aanal Laawhil A'z'eemi Astagfirullaawh.*
- ❖ Glorified is Allaah and praised is He, Glorified is Allaah the Most Great. I seek the forgiveness of Allaah.

For Trust in Allaah (Surah Jumu-a'h, 62:11)

وَاللَّهُ خَيْرُ الرَّزَاقِينَ

- ◆ *Wal Laawhu khaw-eyrur raawziqeen*
- ❖ And Allaah (SWT) is the best provider of Provisions.

For anxiety and depression

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

- ◆ *Allaawhu Allaawhu Rawbbee laa ushriku bihee shaiy-aa (Sunan Abi Daawood)*
- ❖ Allaah, Allaah is my Lord. I do not associate anything with Him.

Protection from evil eye

- ❖ Read [Surah Faatih'ah](#) and [Mu-a'vviz'aat- Surah Ikhlaas, Falaq, Naas](#) from protection from evil eye.

Can also read the following supplication

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَأَمَّةٍ

- ◆ *A-o'o-z'u bikalimaatil laahit taammati min kulli shaiytaawniv wa haam-matinv wamin kulli a'iy-nil laammah. (Bukhaari)*
- ❖ I seek protection for you in the Perfect Words of Allaah from every devil and every beast, and from every envious blameworthy eye.

For protection from evil magic (Surah Yunus, 10:81-82)

﴿قَلْبًا أَلْقُوا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَابِطُهُ ۗ إِنَّ اللَّهَ لَا يُصْلِحُ
عَمَلَ الْمُفْسِدِينَ- وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

- ◆ *Falammaa alqau qaaw-la Moosaa maa-ji'tum bihis sih'r. Innal Laawha sayubbt'iluh. Innal Laawha laa yus*lih'u a'malal mufsideen. Wa-yu-h'iq-qul Laawhul h'aqqaw bikalimaatihee walau karihal mujjrimoon.*
- ❖ Then when they had cast down, Musa (AS) said: “What you have brought is sorcery; Allaah will surely make it of no effect. Verily, Allaah does not set right the work of Al-Mufsidun (the evil doers and corrupters)” “And Allaah will establish and make apparent the truth by His words, however much the mujrimun (criminals, disbelievers, polytheists and sinners) may hate (it).”

During the time of trials (Surah Ar-Rawd, 13:24)

﴿سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ﴾

- ◆ *Salaamun a'laiyikum bima sawbartum fani-a'ma u'qqbadd daar.*
- ❖ “Salamun ‘Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!”

Think and Reflect

“When Allaah tests you it is never to destroy you. When He removes something in your possession it is only in order to empty your hands for an even greater gift. (Ibn Qayyim.)

Supplication for patience; for thanks and for good deeds

اللَّهُمَّ اجْعَلْنِي شَكُورًا وَجَعَلْنِي صَبُورًا وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي أَعْيُنِ النَّاسِ كَبِيرًا

- ◆ *Allaawhummajj a'lnee shakoorawnv wajj-a'lnee sawboorawnv wajj-alnee fee a'iynee sawgeerawnv wafee aa'yunin naasi kabeeraaw. (Musnad Bazaar)*
- ❖ O Allaah make me amongst those who are thankful and have patience and make me very small before You and make me great in the eyes of others.

For following the straight path and for forgiveness. (Surah Al- Imran, 3:147)

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أِقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

- ◆ *Rawbbanag firlanaa z'unoobanaa wa-israawfanaa fee amrinaa wa s'abbit aqq-daamanaa wan-s*urnaa a'lal qaumil Kaafireen.*
- ❖ And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and gives us victory over the disbelieving folk.”

For being steadfast in religion

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

- ◆ *Allaawhummah-dinee wa sad-didd-nee (Muslim)*
- ❖ O Allaah! Give me guidance and keep me on the Straight Path.

And can also recite

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

◆ *Yaa muqawl-libal quloobi s'abbit qawlbee a'laa Deenik. (Tirmiz'ee)*

❖ O The Almighty! (Al-Quddoos) Who has power to change the hearts, make my heart (too) firm on your Deen (religion).

For Being Steadfast in Religion (Surah Aal-e-I'mraawn,3:8)

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ﴾

◆ *Rawbbanaa laa-tuzig quloobanaa baa'da iz'hadaiytanaa wa-habb-lanaa mil ladunka rawh'mah. Innaka Antal Wah-haabb.*

❖ They say: “Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.”

If deviating from the Right Path (Surah As-Saffaat ,37:118)

﴿وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

◆ *Wa hadaiynaahumas* s*iraawtawl mustaqeem.*

❖ And guided them to the Right Path

Pause To Reflect

Ya Allaah!

Enlighten what's Dark in Me—
Strengthen what is weak in
Me—

Mend what's Broken in Me,
Bind what's Bruised in Me,
Heal what's Sick in Me,

And Lastly---

Revive whatever Peace and Love
Has Died in Me---
Ameen!!!

For becoming a True Muslim

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا

◆ *Allaawhummajj a'lnee minal laz'eena iz'aa ah'sanus tabbsharoo wa-iz'aa asaa –ustagfaroo. (Ibn Maajah)*

❖ O Allaah! Make me amongst those who when they do good deed they become happy and when they do a bad deed they ask for forgiveness.

Can also recite:

اللَّهُمَّ لَقِّنِي حُجَّةَ الْإِيمَانِ عِنْدَ الْمَمَاتِ

◆ *Allaawhumma laqqinee h'ujjatal Eemaani i'ndal mamaat.*

❖ O Allaah guide me to stay firm on my Eemaan at the time of Death.

For Forgiveness Read this supplication three times.

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي

◆ *Allaawhumma magfirawtuka avsa-u' min z'unoobee warawh'matuka arjaa i'ndee min a'malee. (Mustadrak H'aakim)*

❖ O Allaah! Your Forgiveness is much greater than my sins and Your Mercy on me is much greater than my deeds.

Also Recite

اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

◆ *Astagfirullaawhal laz'ee laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoomu wa atoobu ilaiyh. (Sunan Abi Daawood)*

- ❖ I seek the forgiveness of Allaah the Mighty, Whom there is none worthy of worship except Him, the Living, the Eternal, and I repent to Him, Allaah will forgive him even if he has deserted the army's ranks.

Belief in Allaah's Forgiveness (Surah Aal-e-I'mraawn, 3:194)

﴿رَبَّنَا وَإِنَّمَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْبِعَادَ﴾

- ◆ *Rawbbanaa wa-aa-tinaa maa wa-at-ta-naa a'laa rusulika walaa tukhzinaa yaumal Qiyaamah. Innaka laa tukhliful mee-a'add.*
- ❖ “Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection for You never break (Your) Promise.

For mercy from Allaah (Surah Al-Kehf, 18:10)

﴿رَبَّنَا إِنَّمَا مِن لَّدُنكَ رَحْمَةٌ وَهِيَ لَنَا مِن أَمْرِنَا رَشَدًا﴾

- ◆ *Rawbbanaa aatinaa mil ladunka rawh 'matanv wahaiyyi” lanaa min amrinaa rawshadaa.*
- ❖ They said, “Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!”

For protection from Hell Fire (Surah Aal-e-I'mraawn, 3:191)

﴿رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ﴾

- ◆ *Rawbbanaa maa khaw-laqqta haaz'aa baat'ilaa. Subb-h'aanaka faqinaa a'z'aaban naar.*
- ❖ Our Lord! You have not created (all) this without purpose, Glory to You! Give us salvation from the torment of the fire.

For protection from the punishment of Hell (Surah Al-Furqaan, 25:65-66)

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ - إِنَّ عَذَابَهَا كَانَ غَرَامًا - إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

◆ *Rawbbanas*-rif a'nnaa a'z'aaba Jahannam. Inna a'z'aabahaa kaana gawraawmaa. Innahaa saa-at mustaqawr-rawnv wa-mu-qaaw-maa.*

❖ “Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment.” Evil indeed it (Hell) is an abode and as a place to rest in.

Belief on the Day of Judgment (Surah Aal-e-I'mraawn, 3:9)

﴿رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ﴾

◆ *Rawbbanaa innaka jaami-u'n naasi liyaumil laa raw-eyba feeh. Innal Laawha laa yukhliful mee-a'add.*

❖ “Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allaah never breaks His Promise.”

For achieving goodness in this world and the Hereafter. (Surah Baqawrawh, 2:201)

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾

◆ *Rawbbanaa aatinaa fiddunyaa h'asanatanv wafil Aakhirawti h'asanatanv waqinaa a'z'aaban naar*

❖ “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.”

For the purity of the Heart and Soul

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكُذِبِ وَعَيْنِي مِنَ الْخِيَانَةِ
فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

- ◆ *Allaawhumma tawh-hir qawlbee minan nifaaqi wa a'malee minar riyaa-i wa lisaanee minal kaz'ibi wa a'iynee minal khiyaanati fa-innaka taa'-lamu khaaw-i-natal aa'-yuni wamaa tukhfis* s*udoor.* (*Kitaab Daa'waatul Kabeer*)
- ❖ O' Allaah! Purify my heart from hypocrisy, and my actions from show(dissimulation), my tongue from lies, and my eyes from the breach of trust and betrayal; For You are our Lord Who knows per sure the treacherous eyes and what breasts conceal.

Supplication to see Allaah on the Day of Judgment

اللَّهُمَّ اجْعَلْنَا مُفْلِحِينَ-

- ◆ *Allaawhummajj a'lnaa muflih'een.* (*Kanz-ul-U'mmaal*)
- ❖ O Allaah! Make us successful.(on the Day of Judgement)

Also recite

اللَّهُمَّ أَحْيِنِي مُسْلِمًا وَأَمِتْنِي مُسْلِمًا-

- ◆ *Allaawhumma ah'yinee Muslimanv wa-a-mitnee Muslimaa* (*Tawbaraawnee*).
- ❖ O Allaah! Keep me alive as a Muslim and make me die as a Muslim.

For Noor(brightness) of the Heart(Surah An-Noor,24:35)

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۗ الْمِصْبَاحُ فِي زُجَاجَةٍ ۗ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۗ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۗ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

◆ *Allaawhu noorus samaawaati wal ard'. Ma-s'a-lu noorihee kamishkaatin feehaa mis*baah'. Al-mis*-baa-h'u fee zujaajah. Az-zujaajatu ka-an-na-haa kaukabun durreey-yu⁽ⁿ⁾y yooqawdu min shajarawtim mubaarawkatin zaiytoonatil laa sharqeeyatinv walaa gawr-beey-yatee⁽ⁿ⁾y yakaadu zaiytuha yud'ee-u walau lam tamsas-hu naar. Noorun a'laa noor. Yahdil Laahu linoorihee mai⁽ⁿ⁾y yashaa". Wa yad'ribul Laawhul ams'aala linnaas. Wal Laawhu bikulli shaiy-in a'leem.*

❖ Allaah is the Light of the heavens and earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon Light! Allaah guides to His Light whom He wills. And Allaah sets forth parables for mankind, and Allaah is All-Knower of everything.

For obtaining whatever thing we want from Allaah (Surah Aal-e-I'mraawn, 3:73-74)

﴿وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ اللَّهُ إِنَّ هُدَى اللَّهِ هِيَ صِرَاطٌ مُسْتَقِيمٌ﴾
 ﴿وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ اللَّهُ إِنَّ هُدَى اللَّهِ هِيَ صِرَاطٌ مُسْتَقِيمٌ﴾
 ﴿وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ اللَّهُ إِنَّ هُدَى اللَّهِ هِيَ صِرَاطٌ مُسْتَقِيمٌ﴾
 ﴿وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي آمَنَ اللَّهُ إِنَّ هُدَى اللَّهِ هِيَ صِرَاطٌ مُسْتَقِيمٌ﴾

◆ *Wala tu''minoo illaa liman tabi-a' Deenakum. Qul innal hudaah hudal Laawhi ai''y yu''taa ah'adum mis'la maa ooteetum av yuh'aaj-jookum i'nda Rawbbikum. Qul innal fad'la biyadil Laah. Yu''teehi mai ''y yashaa''.* *Wal Laawhu waasi-u'n A'leem. Yakh-tas*s*u birawh'matihee mai ''y yashaa''.* *Wal Laawhu z'ul fad'lil a'z'eem.*

❖ And believe no one except the one who follows your religion. Say (O Muhammad (Saws)): “Verily, right guidance is the Guidance of Allaah’ and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord.” Say (O Muhammad (Saws)): “All the bounty is in the Hand of Allaah; He grants to whom He wills .And Allaah is All-Sufficient for His creatures ‘needs, All-Knower. He selects for His Mercy Whom He wills and Allaah is the Owner of great bounty.

For Achieving Jannat

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

◆ *Rawb-bibb-ni lee i'ndaka baiytan fil Jannah.*
 ❖ O Allaah! Make for me a house near You in Jannat (Paradise).

At Night if a Dog barks or the Donkey brays, seek refuge with Allaah because they can see shaiytaan (Devil). Recite the following Invocation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

◆ A-o'o-z'ubillaahi minash shaiytaaw nir rawjeem (Abu Daawood)

❖ I seek refuge in Allaah from the evil of the Shaiytaan.

SUNNAH'S OF THE NIGHT

- Do not keep awake till late hours in the night and making up for sleep during the day. If after I'shaa one does not have anything important to do like any religious or any other commitments then one should go early to bed and avoid useless talk and gatherings. Going to bed early assists one in waking up early for worship as well as waking up fresher for the new day in order to work or to carry out daily tasks The Prophet (Saws) said, *“After the time of I'shaa prayers, you may either keep awake for the purpose of remembering Allaah or to talk over necessary matters with the members of household.”* (Bukhaari)
- Recite: *'Bismillaah'* (In the name of Allaah) before closing the doors of the house, before covering utensils with food in them, cover the vessels in which you eat and drink, switch off or turn off fires, light etc. (Bukhaari) If one cannot find anything with which to cover the utensil then one should place a stick across the top of the utensil. (Muslim)

Pause And Reflect

H'azrat 'Ali ibn Abî Tâlib (RA) said, “He who does not have the Sunnah of Allâah, the Sunnah of His Messenger (Saws) and the Sunnah of His chosen ones has nothing.

It was asked “What is the Sunnah of Allâah?” He replied, “Safeguarding secrets.”

It was asked, “What is the Sunnah of the Messenger (Saws) ?” He replied, “Being gentle with people.”

It was asked, “What is the Sunnah of His chosen ones?” He replied, “Bearing people's harm.”

- To discuss with family members matters pertaining to Islam like stories of the Sah’abah’s or reminders that will help increase Eemaan (faith) or Z’ikr Allaah. (Tirmiz’ee)
- Abstain from useless talks. Remaining awake till late night engaged in useless conversations only means neglecting and depriving the body and soul of necessary repose and rest.
- Children who are aged nine or ten years of age should be separated from females in one room and males in another.(Mishkaat)
- Apply Surma (Kohl) in each eye three times (Mishkaat)
- Recite ‘*Bismillaah*’ (In the name of Allaah) When removing clothing and changing into nightdress as it is a cover and protection from Jinn and shaiytaan
- To make Miswaak before retiring to bed even if one has already made it for I’shaa salaah.(Tirmiz’ee)
- To sleep in a state of Wazoo (Abu Daawood). Perform ablution before going to bed and sleep in a clean and pure state. The Prophet (Saws), used to perform ablution before going to sleep. The Prophet(Saws) has stated that *whosoever goes to bed in a state of purity (i.e. Wazoo)and such a person remembers Almighty Allaah until he falls asleep then, whatever Dua’a such a person makes (whether pertaining to this world or the next) while asleep and turning side to side, such dua’a shall certainly be granted to him by Almighty Allaah.(Mishkaat)*

WHEN RETIRING TO BED THEN DO THE FOLLOWING:

- ✚ To lay or spread the bed oneself. (Muslim)

✚ Take care to keep the necessary things within reach of your bed at the time of going to sleep e.g. drinking water and a glass; a torch; a prayer mat etc. (Nasa'ee)

✚ Before climbing into bed, dust the bed thrice with the corner of your clothes. (Bukhaari)

✚ Facing the Qiblah, then read :

- Darood-e-Ibraawheem-Ten times.

- Surah Faatih'ah- one time

- Aayatal Kursee- one time

- Last two verses from Surah Al-Baqawrawh. The Prophet said: *'Whoever reads this when he lies down to sleep will have a guardian from Allaah remain with him and Satan will not be able to come near him until he rises in the morning. (Bukhaari)*

- Subb-h'aanallaawh thirty three times, Alh'amdulillaah thirty three times and Allaawhu Akbar thirty four times. (Bukhaari)

- Hold the palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, then recite the last three chapters Qul Huwal Laawhu Ah'ad, Qul A-o'oz'u bi Rawbbil Falaq and Qul A-o'oz'ubi Rawbbin Naas (Al-Ikhlaas, Al-Falaq, An-Naas) of the Qur-aan and then wipe over the entire body as much as possible with the hands, beginning With the head and face and then all parts of the body. Do these 3 times.' (Bukhaari)

'When retiring to his bed every night, the Prophet would hold his palms together, spit (A form of spitting comprising mainly of air with little spittle) in them, recite the last three chapters (Al-Ikhlaas, Al-Falaq, An-Naas) of the Qur-aan and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this 3 times.' (Bukhaari)

- Read Three times

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

◆ *Allaawhumma bismika amootu wa ah'yaa (Muslim)*

❖ 'In Your name O Allaah, I live and die.'

● Recite the following Istigfaar: **Three times**

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

◆ *Astagfirul Laawhal laz'ee laa ilaaha illaa Huwal h'aiyyul qaw-ey-yoomu wa atoobu ilaiyh.*

❖ I seek forgiveness from Allaah besides whom there is none worthy of worship, the living, the sustainer of life and to Him i repent. *(Tirmiz'ee)*

h) Read Kalmah Taiyyab (First Kalmah) - **Three times.**

- لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

◆ *Laa ilaaha illal Laawhu Muh'ammadur Rawsoolul Laawh. (Tirmiz'ee)*

❖ There is no God but Allaah Muhammad is the Messenger of Allaah

i) Reciting '*Bismillaah*' 21 times is said to save ones home from theft and the evil effects of Shaiytaan and sudden death. *(A'mal Al-Yaum Wal Laiylah.)*

✚ To sleep on the right facing the Qibla with the right hand underneath the head like a pillow and with the knees slightly bent *(Bukhaari)*. Then recite:

بِسْمِ اللَّهِ وَصَعْتُ جَنْبِي - اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي - وَأُحْسَأُ شَيْطَانِي - وَفَكَرْهُنِي - وَثَقِّلْ
مِيزَانِي - وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى

◆ *Bismillaahi wa-daw-a'tu jambee. Allaawhummag firlee z'ambee wakh-sa'' shaiytaawnee. Wa fukka rihaanee. Wa s'aq-qil meezaanee. Wajj-a'lnee fin nadeey-yil aa'laa. (H'isn-e-H'aseen*

❖ “With the Name of Allaah I have laid down my side. O Allaah! Forgive me my sin, drive away my devil, free me from my pledge and place me in the highest assembly (i.e., among the Angels on high).

✚ “The Prophet said: *“Whoever says this and dies in his sleep has died in a state of the natural monotheism (Fitrah)”*¹⁰ (Muslim).

✚ The Prophet would place his right hand under his cheek when about to sleep and supplicate (Three times)

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

◆ *Allaawhumma qinee a'z'aabaka yauma tabb-a's'u i'baadak. (AbuDaawood)*

❖ “O Allaah! Save me from Your Torment on the Day You shall resurrect Your servants.”.

Also recite

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا- وَكَفَانَا وَأَوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي

◆ *Al-h'umdulillaahil laz'ee at't'-a'manaa wa-saqaawnaa wa-kafaanaa wa aa-waa-naa. Fakam mimmal laa kaafi-ya lahoo walaa mu''vee.(Muslim)*

¹⁰ The religion of Islam, the way of Ibbraawheem(AS)

❖ “All praise is for Allaah, Who fed us and gave us to drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.”

✚ To use a pillow to rest one’s head on (Muslim)

✚ .It is prohibited to sleep on ones stomach as Shaiytaan sleeps on his stomach (Tirmiz’ee)

✚ It is also prohibited to sleep on the back with the one leg on top of the other. (Muslim)

If there is no fear of exposing ones private parts then it is permissible to sleep in this manner but one should be very careful.

✚ Recite Durood whilst falling asleep.(A’mal Al-Yaum Wal Laiylah.)

✚ Z’ikr is a cleanser (purifier) of the heart.(Baiyhaqee) The remembrance of Allaah just when one is about to sleep shall be a means of that person achieving high stages in Jannah.(Attargheeb)

✚ ‘If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate.

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِيُ وَبِكَ أَرْفَعُهُ- إِنْ أَمْسَكْتَ نَفْسِي فَأَغْفِرْ لَهَا- وَإِنْ أَرْسَلْتَهَا
فَأَحْفَظْهَا- بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ

◆ *Bismika Rawbbee wa-daw-a'tu jambee wa bika arfa-u'h. In amsakta nafsee fagfir lahaa. Wa in arsal-tahaa fah'faz*haa. Bimaa tah'-faz*u bihee i'baadakas saawlih'een (Bukhaari)*

- ❖ ‘In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if You should return my soul then protect it in the manner You do so with Your righteous servants.’.

✚ At the time of difficulty when sleeping:

Zaid bin Thaabit complained to Rasulallaah (Saws) of not being able to go to sleep at times and Rasulallaah (Saws) advised him to recite the following supplication:

اللَّهُمَّ غَارَتِ النُّجُومُ وَهَدَأَتِ الْعُيُونُ وَأَنْتَ حَيٌّ قَيُّومٌ - لَا تَأْخُذْكَ سِنَّةٌ وَلَا نَوْمٌ - يَا حَيُّ يَا قَيُّومُ أَهْدِنِي لَيْلِي وَأَنْمِ عَيْنِي

- ◆ *Allaawhumma gaawrawtin nujoomu wahada-a-til u'yoonu wa Anta h'aiyyun qaw-ey-yoom. Laa ta'khuz'uka sinatunv walaa naum. Yaa h'aiyyu yaa qaw-ey-yoomu ahdi" laiylee wa anim a'iynee (H'isn-e-H'aseen).*

- ❖ Oh Allaah the stars have sunk in and the eyes have become tranquil and quiet and You are alive and everlasting neither does sleep overcome You. Oh the living and everlasting one make my night my tranquil and give my eyes sleep

✚ If afraid to go to sleep or feeling lonely or depressed then recite:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَمِنْ شَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ

- ◆ *A-o'o-z'u bikalimaatil laahit taammaati min gaw-daw-bihee wa i'qaaw-bihee wamin sharri i'baadihee wamin hamazaatish shayaat'eeni wa ai⁽ⁿ⁾y yah'd'uroon. (Tirmiz'ee)*

❖ I seek refuge in the Perfect Words of Allaah from His anger and His punishment, from the evil of His slaves and from the taunts of devils and from their presence.

✚ This is to be recited if you turn over in bed during the night

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ اغْفِرْ لِي

◆ *Laa ilaaha il-lal Laawhu wah'dahu laa shareekalahoo, laahul mulku walahul h'umdu wa Huwa a'laa kulli shaiy-in qawdeer. Subb-h'aanal Laawhi wal h'umdulillaahi walaa ilaaha illal Laawhu wal Laawhu Akbar. Walaa h'aula walaa quwwata illaa billaah. Allaawhummag firlee.(Bukhaari)*

❖ There is none worth of worship but Allaah alone, Who has no partner, His is the dominion and to Him belongs all praise, and He is able to do all things. Glory is to Allaah. Praise is to Allaah. There is none worth of worship but Allaah. Allaah is the Most Great. There is no might and no power except by Allaah's leave, the Exalted, the Mighty. My Lord, forgive me.

✚ If after sleeping one experiences a Dream

خَيْرٌ أَتَقَاهُ وَشَرٌّ أَتَوَقَّاهُ- خَيْرٌ أَلْنَا وَشَرٌّ أَعَدَّائِنَا- وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

◆ *Khaw-ey-rawn tal-qaawhu wa shar-rawn ta-waqq-qaawh. Khaw-ey-rawl lanaa wa shar-rawn a'laa aa'-daa-inaa. Wal h'umdulillaahi Rawbbil A'alameen.(Tawbaraawnee)*

❖ May everything be good for you and you may remain protected from every kind of fear. May all good be for us and anything bad should be for our enemies. All Praise is for Allaah the Lord of the Worlds.

✚ If after sleeping one experience a pleasant dream then

When one's eyes open then they should say:

الْحَمْدُ لِلَّهِ	<i>Alh'amdulillaah</i>	All Praise be to Allaah
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Then the pleasant dream should only be revealed to trustworthy learned ones so that the dream can be interpreted correctly. (Mishkaat)

✚ If one experiences an unpleasant dream then

One should spittle (A form of spitting comprising mainly of air with little spit) three times on the left side and then recite three times:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَمِنْ شَرِّ هَذِهِ الرُّؤْيَا

◆ *A-o'o-z'u bil Laahi minash shaiytaawnir rawjeemi wamin sharri haaz'ihir ru'yaa.* (Mishkaat)

❖ *I seek refuge with Allaah from the evil of shaiytaan and the dream (Muslim).*

✚ Change one's position to the other side and sleep. Get up and pray two rakaats if you desire to do so (Muslim). The dream should **NOT** be revealed to anyone then it will bring no harm to the person. (Bukhaari, Muslim)

✚ To sleep with the intention of getting up for Tah'ajjud¹¹ (Nisaa'i)

✚ To read Tah'ajjud salaah before Fajr Salah. (Dawn Prayer) (Mishkaat)

Abu Hurraira reports that the Messenger of Allaah (Saws) was asked, “*What prayer is most virtuous, after the obligatory prayers?*” He said, “*Prayer in the depths of the night.*” (Muslim)

¹¹ Refer chapter on Fajr Ch.3 Part 1 for details on Tah'ajjud Salaah and the manner of performing it.

*Our Lord! Forgive us our sins and anything We may have done that
transgressed our duty: Establish our feet firmly, and help us against
those that resist Faith
[3:147]*












Chapter 12

Community Life In Islam

(A Practical Model for Peaceful Coexistence)

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

 Gunnah	 Qalqalah	 Izhaar	 Ikhfaa	 Ikhfaa Meem Saakin	 Iqqlaabb
 Iddgaawm with gunnah	 Iddgaawm without gunnah	 Iddgaawm Meem Saakin			

“By the Soul, and the proportion and order given to it; and its enlightenment as to its wrong and its right - truly he succeeds that purifies it, and he fails that corrupts it” (91: 7- 10)

The chief characteristic of the Islamic Concept of Life is that it does not admit a separation between life-spiritual and life-mundane (worldly life). It does not confine itself merely in purifying the spiritual and the moral life of man in the limited sense of the word. Its domain extends to the entire facets of life.--(an all comprehensive development of an individual within the framework of the society). It wants to mould individual life as well as the social order in healthy patterns, so that the Kingdom of God may really be established on the earth, so that peace, contentment and well-being may fill the world.

Therefore the social personality of the Muslim, which is infused with the guidance of the Qur-aan and Sunnah, is unique in itself and very different when compared with the social

personality developed by any contemporary manmade system. It is a social personality of the highest quality, composed of a great number of noble characteristics which are mentioned in the Qur-aan and Hadees'. Islam has made adherence to these characteristics a religious duty for which a man will be rewarded, and will be called to account if he neglects it. In this way, Islam was able to make the personality of the true Muslim a brilliant example of a good, clean-living, pious, well-mannered social individual.

Thus the soundness of the Muslim's social personality is based on his adherence to the laws of Allaah (SWT) and on this firm foundation; the Muslim establishes his social relationships and interacts with the people in society.

RELIANCE ON ALLAAH (AL-TAWAKUL)

It comes as no surprise, then, that the sincere Muslim is humbly obedient to Allaah in all matters. He never transgresses the limits, and he follows Allaah's commands and guidance even when they are contrary to his own desires. The test of the Muslim's faith lies in this following of the commands of Allaah and His Messenger (Saws) in all matters, great and small, with no hesitation or reservation.

whether these concern him as an individual or those over whom he has authority and for whom he is responsible (i.e., the members of his family).

“None of you {truly} believes until his inclination is in accordance with what I have brought.”¹

PERSONAL LIFE

Pause and Reflect

Don't tell people you
are a Muslim
Act like a Muslim
Dress like a Muslim
and
Pray like a Muslim.

¹ Al-Nawawi's Forty Hadees', hadees' No. 41 (p. 124).

A true Muslim strikes a balance between the needs of his body, mind and soul. By his distinguished appearance, dress, decent behavior and good deeds, he presents a vivid and beautiful picture of Islam, so that when people see him they will see true Islam, and when they deal with him their faith will increase. The Prophet (Saws) told his Companions (RA), when they were travelling to meet some brothers in faith: *'You are going to visit your brothers, so repair your saddles and make sure that you are dressed well, so that you will stand out among people like an adornment, for Allaah does not love ugliness.'*²

FAMILY LIFE-PARENTS, WIFE AND CHILDREN

Parents

One of the main distinguishing characteristics of a Muslim is his respectful and kind treatment of his parents, because to treat parents with kindness and respect is one of the greatest commandments of Islam, as is clearly confirmed in the Qur-aan and Sunnah.

So the true Muslim is kinder and more respectful towards his parents than any other person in the world .A Muslim is advised to treat their parents with kindness and respect even if they followed a religion other than Islam. The Prophet (Saws) gave precedence to kind treatment of one's mother over kind treatment of one's father as narrated in many hadees'. Islam did not stop at teaching its followers to treat their parents with kindness and respect, but it also enjoins them to show respect to those whom their

Think and Reflect

Parents don't expect much from us, they just expect the loan of Love that which we borrowed from them in our childhood to be returned in their old age

² Abu Daawood.

parents love. *A man asked the Prophet (Saws): "O Messenger of Allaah is there any act of kindness or respect that I can do for my parents after they have died?" He (Saws) said: 'Yes, there are four things: praying and asking forgiveness for them; fulfilling their promises; respecting their friends; and keeping in contact with your relatives, for you have no relatives except through them.'*³

Parents are the closest and most beloved of kin, but the bond with them, although it is regarded very highly, still comes second to 'Aqidah (correct belief). If the parents are mushrikoon and tell their child to join them in their shirk, he must not obey them in that, for the Muslim must not obey a fellow-creature in disobeying the Creator. The demands of faith take precedence over all human relationships. However, the child is still obliged to treat his parents with kindness and respect, and to take care of them.

Wife

The great status that Islam affords to the family system is the very thing that so often attracts many new reverts to Islam, particularly women. The Prophet (Saws) gave many recommendations concerning women, to the extent that he described the man who treats his wife well as being one of the best and among the élite of his Ummah *'The believer who has the most perfect faith is the one whose behavior is best, and*

Pause and Reflect

He finished his prayer, and walked over to his wife. He sat down with her and took her hands. He began to read something while he held her fingers. She asked, "What are you doing? He answered, "I finished my prayer and got ready to do Tasbih on your hands so we can share the AJR and In shaa Allawh we will be together in paradise too."

³ Bukhaari

*the best of you are the ones who are best to their women.*⁴ It is truly a great blessing for a man to meet his family with a pleasant greeting, for it contributes to a happy, friendly and pleasant atmosphere. He should lend a hand if he sees that his wife needs his help, and he should say some words of comfort if he feels that she is complaining of tiredness, weariness or boredom.

Similarly, Islam has commanded the wife to obey her husband within the limits of permissibility, fairness and justice. This obedience is most strongly emphasized, as is illustrated by the words of the Prophet (Saws): *'If I were to order anyone to prostrate to anyone else, I would have ordered the woman to prostrate to her husband.'*⁵

Gender Equality

The Qur-aan states that men and women were created to be equal parts of a pair (51:49) and that their relationship is one of love and mercy such that they are like garments to one another. The revelation of the Qur-aan elevated the status of women throughout society. Similarly, modesty in Islam is stressed for both sexes too. *"Tell the believing men to lower their gaze and guard their modesty, and say to the believing women to lower their gaze and guard their modesty" (24:30–31).*

Children Parents are responsible for providing their children with a sound Islamic education and upbringing, based on the noble characteristics which the Prophet (Saws)

Pause

"Be very careful if you make a woman cry, because Allaah counts her tears. The woman came out of a man's rib. Not from his feet to be walked on. Not from the head to be superior, but from the side to be equal. Under the arm to be protected and next to the heart to be loved."

⁴ Tirmiz'ee

⁵ Tirmiz'ee

mentioned that he had been sent to complete and spread among people: *I have only been sent to make righteous behavior complete.*⁶

The home is the first environment in which these little ones grow: it is the milieu in which their inclinations, attitudes and personalities are formed. This explains the importance of the parents, role in nurturing their young ones and paying equal attention to their physical, mental and spiritual well-being. Thus the children when they grow up in an atmosphere of care, compassion and affection become caring, kind, loyal and righteous children whose personalities are strong, who are willing to give and to shoulder their responsibilities both for their family as well as the society.

RELATION WITH KINSHIP

Upholding the ties of kinship is one of the major principles of Islam. It is one of the most important characteristic features of Islamic law. Upholding the ties of kinship appears in the same context as worshipping Allaah, believing in His absolute unity, establishing regular prayer and paying zakat. Hence it is one of the best of righteous deeds that will guarantee Paradise and save one from Hell.

So it is a blessing for the one who upholds the ties of kinship, a blessing which affects both his rizq and his life: his wealth will increase and he will live a longer and more blessed life. In contrast, breaking those ties will spell disaster and misery for him, earning him the dislike of Allaah and the people, and keeping him far from Paradise in the Hereafter. So a true Muslim maintains the ties of kinship even if his relatives fail to do so, because the one who upholds the relationship purely for the sake of Allaah and in adherence to the highest Islamic

⁶ Bukhaari

teachings, does not expect to be treated equally well by his relatives in return. But he is certainly the owner of blessings and rewards from Allaah.

RELATION WITH THE NEIGHBORS

The Muslim who is truly aware of the teachings of his religion is the best of people in his dealings with his neighbors, and the most respectful, kind and considerate towards them. Allaah has commanded the good treatment of neighbors in the Qur-aan. There are many Hadees' of the Prophet (Saws) which enjoin good treatment of neighbors in general, regardless of kinship or religious factors, and confirm the importance of the neighborly relationship in Islam. For example: *'Jibreel (AS) kept on enjoining the good treatment of neighbors to the extent that I thought he would include neighbors as heirs. (Bukhaari and Muslim)*

The Muslim knows the rights of his neighbor over him at all times. So he helps him at times of difficulty; he shares his joys and his sorrows; if he becomes poor he treats him kindly and helps him; if he is ill he visits him and consoles him; if he dies he follows his bier, comforts his family and takes care of them. He never forgets to consider the feelings of his neighbor and his family, and avoids doing anything that may hurt their feelings whether directly or indirectly. He likes for him what he likes for himself, following the teaching of the Prophet (Saws): *'None of you truly believes until he likes for his brother what he likes for himself. (Bukhaari and Muslim)*

A Muslim does not restrict his good treatment only to neighbors who are related to him or who are Muslims, but he extends it to non-Muslim neighbors too, so that the tolerance of Islam may spread to all people, regardless of their race or religion.

The bad neighbor is a person who is deprived of the blessing of faith, which is the greatest blessing that the Creator has bestowed upon His creation. The Prophet (Saws) confirmed the bad neighbor's loss of this great blessing in no uncertain terms when he said: *"He is not a believer. He is not a believer. He is not a believer." The people asked, "Who, O Messenger of Allaah?" He said "The one from whose evil (or troubles) his neighbor does not feel safe."* (Bukhaari and Muslim)

RELATION WITH FRIENDS AND BROTHERS IN ISLAM

One of the most prominent distinguishing features of the Muslim is his love for his friends and brothers in faith, a love that is untainted by any worldly interests or ulterior motives. The bond that links a Muslim to his brother, regardless of race, color or language, is the bond of faith in Allaah: *"The Believers are but a single brotherhood . . ."* (Qur-aan 49:10)

The brotherhood of faith is the strongest of bonds between hearts and minds. *'It is not permissible for a Muslim to be estranged from his brother for more than three days, both of them turning away from one another when they meet. The better of them is the one who is first to greet the other.* (Bukhaari and Muslim)

There should be no breaking off of ties, no turning away from one another, no hating one another, and no envying one another. Be brothers, as Allaah has commanded you.' (Muslim)

The Muslim should restrain his anger and should be quick to forgive his brother if he is angry with him and should not feel any shame in doing so. He should not meet his brothers except with warmth and smiles, as the Prophet (Saws) said *'Do not think little of any good deed even if it is just greeting your brother with a cheerful countenance.'* (Muslim)

A Muslim should not gossip or backbite about his brothers and friends, or backbite against them. Gossip is haram, as the Qur-aan says: *"...Nor speak ill of each other behind their backs.*

Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allaah: for Allaah is Oft Returning, All Merciful.” (Qur-aan 49:12)

Do not argue with your brother, do not joke excessively with him, do not make a promise to him then break it.’(Muslim) A Muslim should be generous, and should spend freely on his brothers and friends. Naturally his brothers and friends should all be righteous believers, as the Prophet (Saws) said: *‘Do not take for a friend anyone but a believer, and do not let anyone but a righteous person eat your food.’(Bukhaari)* Praying for his brother in his absence should be strictly followed by the Muslims as, the Prophet (Saws) said: *‘The quickest prayer to be answered is a man's supplication for his brother in his absence.’(Bukhaari and Muslim)‘*

THE IDEAL MUSLIM IN THE COMMUNITY

In Islam, considering the well-being of the “other” instead of just the “self” is a virtue so rooted in the religion that it is evident even to those outside it. Wherever the Muslim is, he should be a beacon of guidance and a positive source of correction and education, through both his words and deeds.

The Muslim, as Islam meant him to be, is a unique and remarkable person in his attitude, conduct and relationships with others at all levels. He treats them well by being friendly with them, humble, gentle of speech and avoiding offence. He likes others and is liked by them. He tries to follow the example of the Prophet as he was the best of people in his attitude towards others. *He said: “Nothing will weigh more heavily in the Balance of the believing slave on the Day of Resurrection than a good attitude towards others.” (Tirmiz’ee)*

Pause and Reflect

The Prophet (Saws) said, “Verily Islam will reach every place as the day and night reach. There is no house (in city or desert) on Earth but Islam will enter it.”(Ah’mad)

The Muslim has a mission in life. Within the community he calls the people to Islam with good preaching and the best character. He teaches from what he learns and deals with those whom he comes in contact with based on Islamic values and morals. All this is done seeking the pleasure of Allaah, the Exalted, while striving to attain the reward of His Paradise. *Allaah Almighty Says: "Invite mankind to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious." (Quran 16:125)* The Muslim is aware of his duty to call others to Islam, and does not spare any effort to do so. He enjoins what is good and forbids what is evil and mixes with righteous people.

Because Islam is based on truthfulness, the Muslim is always truthful with all people. He never gives false statements and seeks to offer sincere advice to everyone he comes in contact with. By the favor of Allaah, the Muslim is a guide for others to do righteous deeds, whether by his actions or words. He never cheats, deceives or stabs in the back. One of the worst characteristics that Islam abhors is hypocrisy, therefore the Muslim can never be a hypocrite; he is frank and open in his words and opinions.

Islam does not approve of begging. Therefore, the Muslim should not beg. If he is faced with difficulty and poverty, he should seek refuge in patience, whilst doubling his effort to find a way out. *The Prophet said: "Whoever refrains from asking from people, Allaah will help him..." (Al-Bukhaari & Muslim)*

A Muslim keeps his promise. A good Muslim leaves alone that which does not concern him. He is not envious. He never searches for people's faults or slander their honor. He abstains from pride, boasting and showing off. He judges fairly, is never unjust even to those whom he

does not like. He does not rejoice in the misfortunes of anyone. He carefully avoids uttering any word of slander, cursing, malicious gossip and foul language.

A Muslim is generous and gives freely without waste to those who are in need and when he gives, he does not remind the people of his generosity. He is patient, tries hard to control his anger and is forgiving. He does not bear grudges or resentments, and is easy on people, not hard. He is gentle, friendly, cheerful and warm. He mixes with people and gets along with them. He is humble and modest; and does not look down at other people. He is lighthearted and has a sense of humor and does not disdain others. His jokes are distinguished by their legitimate Islamic nature. He is keen to bring happiness to people.

Islam calls for modesty, and enjoins people for their own benefit to respect and adopt modest moral behavior. The Qur-aan prohibits men and women from dressing alluring in public. There is caution against free mixing of men and women because this can lead to many problems. The Muslim adheres to the principle of modesty in all things. *The Prophet (Saws) said: "Every religion has a (distinct) characteristic and the characteristic of Islam is modesty."* (Ibn Maajah)

The Muslim keeps secrets He is happy to welcome his guests and hastens to honor them.

A Muslim does not enter a house other than his own without seeking permission and greeting people He is. Shy, polite, gentle and sensitive to the feelings of others. He never does any bad deed that may harm others, and he does not fail in his duty towards anyone who has a right over him.

Pause

A practicing Muslim is one who knows he's not perfect but is always striving to better himself and make others around him better.

He sits wherever he finds room when he joins a gathering. He avoids whispering and conversing privately when he is in a group of three. He gives due respect to elders and those who deserve to be respected (like scholars etc.).

In a sound Islamic society, the Muslim man does not look like a woman, and a Muslim woman does not look like a man. For either sex to resemble the other is *haram*. In an Islamic society, both men and women have their own attributes, qualities, and role. The difference between them must always be preserved, both in external details and in their character and behaviour. Therefore Islam issued a stern warning to those men who make themselves look like women and those women who make themselves look like men.

“The Messenger of Allaah (Saws.) cursed the men who act like women and the women who act like men.” In another report: “The Messenger of Allaah (Saws.) cursed the men who imitate women and the women who imitate men.” (Bukhaari)

“The Messenger of Allaah (Saws.) cursed the man who dresses like a woman and the woman who dresses like a man.” (Abu Daawood)

A Muslim visits the sick cheerfully. The sick person in an Islamic community feels that he is not alone at his hour of need; the empathy and prayers of the people around him envelop him and alleviate his suffering. This is the pinnacle of human civility and emotion. There are many Ah'aadees' texts on this topic, which awaken feelings of brotherhood in the Muslim's heart and strongly motivate him to visit his sick brother. For example: *“When the Muslim visits his (sick) Muslim brother, he will remain in the fruits of Paradise until he returns.” (Muslim)*

“No Muslim visits a (sick) Muslim in the morning but seventy thousand angels will bless him until the evening, and if he visits him in the evening, seventy thousand angels will bless him until the morning, and fruits from Paradise will be his.” (Tirmiz'ee)

INVOCATIONS FOR VISITING THE SICK

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

◆ *Laa ba''sa tawhoorun In Shaa Allaawh* (Bukhaari)

❖ Do not worry, it will be a purification (for you), Allaah willing

Also recite (seven times in Arabic.)

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

◆ *As-alul Laawhal A'z'eema Rawbbal A'rshil A'z'eemi ai⁽ⁿ⁾y yashfiyak.* (Abu Daawood)

❖ I ask Almighty Allaah, Lord of the Magnificent Throne, to make you well. (Recite seven times in Arabic.)

A Muslim attends the funeral of the Muslim and accompanies the body until it is buried in obedience to the command of the Prophet (Saws) *“The rights of one Muslim over another are five: returning salaam, visiting the sick, attending funerals, accepting invitations, and blessing the one who sneezes.”* (Bukhaari and Muslim). When the burial is complete, he asks for forgiveness for the deceased and prays for him to have the strength to answer the angels' questions in the grave. The Muslim's participation on such occasions is indicative of his understanding of social life in all its dimensions.

THE FOLLOWING SUPPLICATIONS ARE SUNNAT AT THE TIME OF DEATH.

When the time for death is approaching

The person who is about to die should be made facing the direction of the Qiblah, and then if he is able to read he should read the following supplication:

لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ

◆ *Laa ilaaha illal Laawhu inna lil mauti sakaraawt (Bukhaari)*

❖ There is none worthy of worship but Allaah, surely death has agonies.

What to encourage the dying person to say

Whoever dies with the last words:

لَا إِلَهَ إِلَّا اللَّهُ

◆ *Laa ilaaha illal Laawh. (Abu Daawood)*

❖ "There is none worthy of worship but Allaah," will enter Paradise.

Invocation for closing the eyes of the dead

اللَّهُمَّ اغْفِرْ لِفُلَانٍ وَاَرْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَائِرِينَ وَاغْفِرْ
لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَاْفْسِحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ

◆ *Allaawhummag fir lifulaani warfaa' darawjatahu fil mahdeey-yeena wakhlufhu fee a'-qibih fil gaawbireena waghfirlanaa walahu yaa Rawbbal A'alameena wa afsih' lahu fee qawbbrihi wa nauvir lahu fee. (Muslim)*

❖ Allaah, forgive [name of the person] and elevate his station among those who are guided. Send him along the path of those who came before, and forgive us and him, O Lord of the worlds. Enlarge for him his grave and shed light upon him in it.

Invocation for when tragedy strikes

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ-اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا

- ◆ *Innaa lil Laahi wa innaa ilaihi raawji-o'on. Allaawhumma ajirnee fee mus*eebatee wakhluflfee khaw-eyrawm minhaa. (H'isn-e-H'aseen)*
- ❖ We are from Allaah and unto Him we return. O Allaah take me out of my plight and bring to me after it something better

After the death in the house every member of the house should read:

اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعِقِّبْنِي مِنْهُ عِقْبَى حَسَنَةً

- ◆ *Allaawhummag firlee walahoo wa-aa'-qibbee minhu u'qqban h'asana. (H'isn-e-H'aseen)*
- ❖ Allaah! You forgive me and him and give me a good return for it.

Invocation at the time of lifting the funeral

Bismillaah	بِسْمِ اللَّهِ	(Begin) with the name of Allaah. (H'isn-e-H'aseen)
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Invocations for the dead in the Funeral prayer.

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا-
 اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ-
 اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

- ◆ *Allaawhummag fir lih'aiyyinaa wa maiyyitinaa wa shaahidinaa wa gaaw-ibinaa wa sawgeerinaa wa kabeerinaa wa z'akarinaa wa uns'aanaa. Allaawhumma man ah'yaiytahoo minnaa fa-ah'yihee a'lal Islaami waman tawaffaiy-tahoo minnaa fatawaffahoo a'lal Eemaan. Allaawhumma laa tah'rimnaa ajjrawhoo walaa tud'illanaa baa'dah. (Tirmiz'ee)*

- ❖ Allaah forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allaah, whomever you give life from among us give him life in Islam, and whomever you take away from us take him away in Faith. O Allaah, do not forbid us their reward and do not send us astray after them.

Invocation to be recited when placing the dead in his grave

بِسْمِ اللَّهِ وَاللَّهُ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ﷺ

- ◆ *Bismillaahi wabil Laahi wa a'laa Millati Rawsoolil Laahi Sawl-Lal-Laawhu A'laiyhi Wasallam. (H'isn-e-H'aseen)*
- ❖ With the Name of Allaah and according to the Sunnah of the Messenger of Allaah.

Invocation to be recited when putting the sand (Mitti) on the dead in the Grave

The people should begin putting the sand on the dead in the grave from the side of the head. They should hold the sand in both the hands and begin the process of putting the sand on the dead.

- While doing it first time they should say:

مِنْهَا خَلَقْنَاكُمْ

- ◆ *Minhaa khaw-laqq-naa-kum. (Abu Daawood)*
- ❖ We (Allaah) have given life to you from this earth.

- Second time while putting the sand say:

وَفِيهَا نُعِيدُكُمْ

- ◆ *Wafeehaa nu-e'edukum. (Abu Daawood)*

❖ And will bring you back to this earth.

➤ Then, third time while putting the sand say:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

❖ *Waminhaa nukhrijukum taarawtan ukhraaw.(Abu Daawood)*

❖ And you will be Resurrected from the earth itself on the Day of Judgment (Qiyaamat).

After burial, stand on the side of the head of the deceased's grave and then **Surah Faatih'ah** and **Surah Baqawrawh** from the beginning till **Muflih'oon** should be read. Then towards the feet of the deceased's grave read the last Ayah of **Surah Baqawrawh (Aamanar Rawsoolu)** till the end of the Surah. (Mishkaat). Stay near the grave for some time and *“Ask Allaah (SWT) to forgive your brother and pray for him to be strengthened, for indeed he is now being questioned.”(Questioned by Munkar and Nakeer)(Abu Daawood)*

Invocation for visiting the graves

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَا حِقُونَ- نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

❖ *As Salaamu a'laikum ahladd diyaari minal Mu'mineena wal Muslimeena wa-innaa in shaa Allaawhu bikum laah'iqoon. Nas-alul Laawha lanaa walakumul a'afiyah. (Muslim)*

❖ Peace be upon you, people of this abode, from among the believers and those who are Muslims, and we, by the Will of Allaah, shall be joining you. [May Allaah have mercy on the first of us and the last of us] I ask Allaah to grant us and you strength.

Invocation for the bereaved

إِنَّ لِلَّهِ مَا أَخَذَ وَلِلَّهِ مَا أُعْطِيَ وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرُوا وَلْتَحْتَسِبُوا

◆ *Inna lil Laahi maa a-khaw-z'a walil Laahi maa aa'taaw wakullun i'ndahoo bi-ajalim musamman faltas*bir wal tah'tasibb. (Bukhaari)*

❖ Surely, Allaah takes what is His, and what He gives is His, and to all things He has appointed a time ... so have patience and be rewarded.

Also good to say:

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَائِكَ وَغَفَرَ لِمَيِّتِكَ

◆ *Aa'zawmallaawhu ajjrawka wa ah'sana a'zaa-aka wagawfaraw li-maiyyitik. (Bukhaari)*

❖ May Allaah magnify your reward, and make perfect your bereavement, and forgive your departed.

THE FUNERAL PRAYER

When a Muslim dies, it is a communal obligation to pray over the deceased.

The Conditions of prayer

The same conditions that apply to a regular prayer also apply to the funeral prayer, for instance the person who will perform the prayer must be in a state of purity, must cover his body according to the norms of the prayer, must face the Qiblah etc...

Manner of Performing the Prayer

1) The body of the deceased should be placed so that it is facing the Qiblah.

2) The Imam stands, with the people behind him, making at least three rows, for the Prophet (Saws) said, *“Whoever is prayed upon by three rows then it (Paradise) becomes binding.”* (Tirmiz’ee)

3) Muqtadi (the people behind the Imaam) should make the following intention: *“I make the intention of offering funeral Salaah for Allaah and making supplication for this dead person, following this Imaam.”*

4) Now Imaam and the Muqtadis should raise their hands up to their ears and fold them below the navel as usual whilst saying the 1st Takbeer (Allawhu Akbar)

5) And then recite Sana, a slight difference is that after Wa Ta-a’alaa Jadduka one must read Wa Jalla sanauka wa laa ilaaha gairuk.

6) Then, without raising the hands, say 2nd Takbeer and recite Darood-e-Ibbraawheem.

7) Without raising the hands again, say 3 Takbeer and now recite the supplication for the deceased (the Imam should say the Takbirat loudly whilst the Muqtadis should say in low volume. Both Imaam and Muqtadis should recite remaining invocations in low volume).

8) After the supplication, say 4th Takbeer, unfold the hands and perform Salaam on both sides. (Bahar-e-Shari’at, vol. 1, pp. 829, 835)

The Imaam must say all the Takbeer aloud whereas the muqtadee must say it slowly, the rest of the Az’kaar (supplications) are to be read slowly by the Imaam and Muqtadee.

Conclusion

The Muslim personality is balanced. He maintains a perfect balance between his spiritual and worldly life. As instilled in him by his religion he maintains high standards of human and moral values. He adheres to them and in turn applies them in the field of social relationships.

The Islamic society is thus a perfect example for peaceful coexistence.

ISLAMIC PHRASES

Islam has its own key phrases to use in daily life. Some of these are listed below along with the times to use them.

1. When starting to do something: "*Bismillaa hir Rah'maa nir rawheem.*" (In the Name of Allaah, the Compassionate, the Merciful.)
2. When mentioning something that will be done in the future. "*In shaa Allawh.*" (If Allaah will.)
3. When praising something say: "*Subb-h'aanallaawh*" (Glory to Allaah.)
4. When in pain or distress: "*Yaa Allawh.*" (O Allaah.)
5. When appreciating something say: "*Maashaa-Allawh.*" (As Allaah willed.)
6. When thanking someone: "*Jazaakal laawh.*" (Allaah rewards you.)
7. When you see something bad: "*Na-o'oz'ubillaah.*" (Allaah protects us.)
8. When saying you're sorry to Allaah for a sin: "*Astagfirul-laawh.*" (Allaah forgives.)
9. After sneezing or when you're happy about something: "*Alh'umdulillaah.*" (Praise be to Allaah.)
10. When meeting someone: "*As-salaamu a'laiyikum wa rawh'matul laawhi wa baraawkaatu.*" (Peace be upon you.)
11. Replying to the above greeting. "*Wa- a'laiyikumus- salaam wa rawh'matul laawhi wa barawkaatuh.*" (And upon you be peace.)

12. When hearing about a death or tragedy: *Innaa lil laahi wa innaa ilaiyhi raawji-o'on, Allaawhumma ajirnee fee mus*eebatee wa khulflee khaw-erawm minhaa* (To Allaah we belong and to Him we return.)
13. When giving in charity: "*Fee eemaanul-laawh.*" (In Allaah's faith.)
14. When taking an oath: "*Wal-laawh.*" (I Swear to Allaah.)
15. If someone sneezes and they say: "*Alh'umdulillaah.*" you reply with, "*Yarh'amukallaawh.*" (Allaah have mercy upon you.) The sneezer will reply back, "*Yahdikumullaawhu wa yus*lih'u baalakum.*" which means, ("Allaah guide you")
16. When in difficulty: "*Tavakkaltu a'lal laawh*" (we put our trust in Allaah)
17. When bidding farewell to someone: *Fee amaaniil Laah* (In Allaah's protection)

ARABIC NUMBERS

The purpose of including the Arabic numbers is only to make it easier to read the page numbers, the Para (Juz) number and the Surah number in the Holy Quran. While Arabic letters are written from right-to-left, numbers in Arabic are written from left-to-right. For example: ١٢٧ is the number "127" not "721."

ARABIC NUMBERS

1	1	12	12	23	23
2	2	13	13	24	24
3	3	14	14	25	25
4	4	15	15	26	26
5	5	16	16	27	27
6	6	17	17	28	28
7	7	18	18	29	29
8	8	19	19	30	30
9	9	20	20	100	100
10	10	21	21	1,000	1,000
11	11	22	22		

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Our Lord! Make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful

[2:128]






HONORIFIC SYMBOLS USED IN THIS BOOK





(SWT)	<i>Subb-h'aanahu wa ta-a'alaah</i>	The Exalted
(SAWS)	<i>Sawl-lal-Laawhu a'laiyihi wasallam</i>	Blessings and Peace be upon Him.
(AS)	<i>A'laiyhis Salaam</i>	Peace be upon Him.
(RA)	<i>Radi-Allaah Ta-a'alaah A'nhu</i>	May Allaah be pleased with Him.
(RA)	<i>Radi-Allaah Ta-a'alaah A'nha</i>	May Allaah be pleased with Her.




TRANSLITERATION CHART

S'	ث	I'	ع
H'	ح	A'	ع
Khaw	خ	A'a	كا
Z'	ذ	A'a	ع-
Raw	ر	U'	ع
Sawd (In between)	ص	O'o	ظو
S*	ص	E'e	هي
Daw (In between)	ض	Gaw	ع
D' (In the end)	ض	Qaw	ق
Taw	ط	Q (In the end)	ق
T'(in the end)	ط	⁽ⁿ⁾ -do gunnah	Bui ⁽ⁿ⁾ y
Z (in the end)	ظ	Read with Jhatkaa (jerk)	“
Zaw(in between)	ظ	Saakin	ُ

COLOUR-CODING FOR TAJWEED RULES

TAJWEED RULES	EXPLANATION	LETTERS	CLR CODE
GUNNAH	The voice of letters which comes from the nose (nasal sound) is called gunnah. Noon tashdeed and Meem tashdeed will always be read in gunnah equivalent to the time taken to read 2 Alif (2 seconds)	<p style="text-align: center;">مَّنْ ثُمَّ إِنَّ مَنَا</p> <p style="text-align: center;"><i>Mannan- inna</i></p>	
QALQALAH	If on the Qalqalah letters there is saakin (ة) then the Qalqalah letter will be read with an echo sound (will be heard as if spoken twice). If these letters are in between the word, then qalqalah should be done mild, but if at the end of the word, then should be done intensely.	<p style="text-align: center;">قُ طَبُّ جُ دُ أَقْ- أَطْ- أَبْ- أَجْ- أَدْ-</p>	
IZHAAR	نُ and ُوُّ ُوُّ if followed by a word which starts with any letter of Izhaar then نُ and ُوُّ ُوُّ will not be read with gunnah. The voice of Noon will be clearly pronounced.	<p style="text-align: center;">اءهحخعغ أَنْعَمْتَ- يَنْأَوْنَ مِنْ هَادٍ- وَالْمُحَرِّمِ مِنْ غِلِّ</p>	

<p>IKHFAA</p>	<p>نُ and ُوُوُ if followed by a word in which the first letter of the word starts from among the 15 letters of Ikhfaa then the voice of نُ and ُوُوُ is hidden and pronounced through the nose giving a nasal accent (Gunnah=2 seconds)</p>	<p>تث ج د ذ ز س ش ص ض ظ ف ق ك كُنْتُمْ - عِنْدَهُ</p>	
<p>IKHFAA (MEEM SAAKIN)</p>	<p>If after مْ comes ب then Ikhfaa will be done. It means the voice of Meem instead of coming out of the mouth will be hidden and given a nasal accent. (Gunnah=2 seconds)</p>	<p>رَبَّهُمْ بِهِمْ تَرْمِيهِمْ بِحِجَارَةٍ</p>	
<p>IDDGAAWM</p>	<p>Idgaawm means to join (conjunction). It means Noon Saakin and Tanween letters should be joined and read together with letters with tashdeed.</p>	<p>ي ر م ل و ن</p>	
<p>IDDGAAWM WITH GUNNAH</p>	<p>نُ and ُوُوُ if followed by idgaawm's these 4 letters with tashdeed then نُ and ُوُوُ will join them and will be read with gunnah..</p>	<p>ي-ن-و-م خَيْرًا يَرَهُ- مِنْ نَصِيرٍ</p>	

<p>IDDGAAWM WITHOUT GUNNAH</p>	<p>نُ and ُوُوُ if followed by idgaam's these 2 letters with tashdeed then نُ and ُوُوُ will join with them but will be read without gunnah.</p>	<p>ل-ر مِنْ رَبِّكَ صَفَاً</p>	
<p>IDDGAAWM (MEEM SAAKIN)</p>	<p>If مٌ is followed by مٌ then both meem will join and will be read with gunnah.</p>	<p>كَمْ مِّنْ وَمِنْهُمْ مَّنْ</p>	
<p>IQQLAAB</p>	<p>نُ and ُوُوُ if followed by ب then the Noon voice changes to Meem and will be read with gunnah.</p>	<p>مِنْ بَعْدِ كِرَامٍ بَرَرَةٍ</p>	
<p>LAAM JALAALAH</p>	<p>If before Allaah's laam there is zabar or paysh then Allaah's laam will be read "motaa (pur)" (thick voice). And if there is zayr then it will be read "baareek"(thin voice).</p>	<p>بِسْمِ اللَّهِ Bismillaah مِنَ اللَّهِ Minal-Laawh رَسُولُ اللَّهِ Rawsoolul-Laawh</p>	
<p>ALIF SAAKIN AUR HAMZAH SAAKIN</p>	<p>أ ع</p> <p>Always will be read with "jhatkaa".(a kind of jerk)</p>	<p>بَاً بَاً Ba" Ba" (not Baa)</p>	

BADAA (BIG) MADD	Should be read equivalent to the time taken to read 6 Alif	ق ن
BADAA (BIG) MADD IF FOLLOWED BY HAMZAH	If after Badaa(Big) Madd hamzah comes then it should be read equivalent to the time taken to read 5 Alif	إِذَا جَاءَ نَصْرُ
CHHOTAA (SMALL) MADD	Chhotaa (small) madd should be read equivalent to the time taken to read 4 Alif.	إِنَّا آعْطَيْنَاكَ
ANA	Although written as anaa. But alif after the noon will not be read.	أَنَا-anaa padhnaa hai. أَن ana
IMAALAH KI RAAW	In Imaalah ki Raaw khadaa zayr will not be read as Ree but will be read as Ray.	مَجْرَهَا Majj-rayhaa
DUNYA,QINWAANUN, N, SINWAANUN, BUNYAANUN	There will be no Gunnah here inspite of Noon saakin . ن	دُنْيَا قِنْوَانُ صِنْوَانُ بُنْيَانُ

وَا	قَالُوا	قَالُوا
ى	أوى-طغى	أوى-طغى
اَ اِ اِيَّ اِيَّ	قَاضِيَةٌ-حَافِرَةٌ-الْبَيْتَةُ-نَجْرَةٌ- مَنْوَعَةٌ-رَافِعَةٌ	قَاضِيَةٌ-حَافِرَةٌ-الْبَيْتَةُ-نَجْرَةٌ- مَنْوَعَةٌ-رَافِعَةٌ



CONCLUSION

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

Mashaa Allaah! You have just completed reading the book. The first step to learn about basic matters related to your religion have been achieved. Now you need to translate what you have learnt into action and make it a reality, for knowledge without practice will be a source of great regret on the Day of Judgment. Allaah the Exalted said: *“O you who believe why you not do that which you say (you will). It is a monstrosity before Allaah to say that which you do not do”*. Abu Huraiyrah (RA) said: *“The similitude of knowledge without acting upon it is like the treasure which is not spent for the cause of Allaah,”* Malik ibn Dinar (RA) said: *“You may meet a man who does not make any grammatical mistakes in speech, yet his deeds are all mistakes.”*

Submitting yourself to the will of Allaah (SWT) and following His righteous path i.e. the daily prayers, the Sunnat, the Z'ikr Allaah and the supplications, you must stride forward to prepare for the Last Day (Akhira). Let not (Satan) Shaiytan your greatest enemy overpower you with his baseless deceptions. One of the most used deception of Shaiytan (Satan) is, “I’ll do/ start it tomorrow or later.” Begin now! Who knows if we’ll live to see another day. Don’t let Shaiytan beat you twice. First by making you sin then by stealing your hope on Allaah’s forgiveness.

Life is short and precious; it is tragic to waste it by piling up temporal material gain while ignoring the true purpose of creation: to worship God alone. Now is the time for you to

contemplate on life as it actually is, for, on the Day of Judgment, it will be too late to make amends. The path to Allaah (SWT) is open before you; all you need is to free yourself from the shackles of worldly desires in order to tread the path fearlessly and persistently. The Qur-aan and the Hadees' are there to guide your every footstep and you can do no better than follow the pattern set by God's Prophet (Saws).

As a believer, you need to develop a sound perfectly balanced personality. Islam is a way of life and it encourages its followers to be equally moderate in their spiritual and worldly life. Just as it is necessary for us to fulfill our obligations to Allaah, similarly it is equally necessary for us to fulfill the rights of the society on us. Thus as Muslims your social personality should be such that you are admired by the fellow human beings around you. They get a firsthand knowledge of Islam from you and their faith in Islam increases.

After attaining knowledge and acting upon it, you must propagate what Allaah has blessed you with, so as not to deprive yourself of the reward of propagation, nor other people from this goodness. The Prophet (Saws) said, *“Those that guide to a goodness have a reward similar to those that perform it (after learning from them)”*(Muslim) According to the amount of goodness you propagate, your reward will increase and your good deeds will grow in this life and after your death, as the Prophet (Saws) said, *“ When a person dies his deeds are cut off except through three: ongoing charity, knowledge from which others benefit, and a pious offspring that supplicates for him.”*(Muslim).

I hope this book will be a reminder for all...if only you believe! A reminder that everyone can achieve success and come closer to Allaah (SWT) provided you are consistent and regular in your ibaadat and deeds. May Allaah (SWT) bless us all with guidance. Any good that comes from this work is by Allaah's (SWT) benevolence, and if I have said anything unhelpful, it is

my shortcoming. *Allaah, The Exalted and The Loving, is perfect. “Oh, The All Hearing, protect us from all evil and guide us to the Truth.”*

Glory to thy Lord, the Lord of the Honor and Power! (He is free) from what they ascribe (to Him)! And peace be upon the Messengers! And Praise to Allaah, the Lord and Cherisher of the Worlds. May peace and blessings be upon the Prophet (Saws) and his Companions.

And peace, mercy and blessing of Allaah be upon you all.... Ameen!!!

“Say: ‘O People of the Book! Come to common terms that is between us and you, that we worship none but Allaah. If then they turn back, say: “Bear witness that we are Muslims (bowing to Allaah’s Will). (Al-Qur-aan 3:64)



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LAST WORD

My Journey.....

Bismillaa hir rawh'maa nir rawh'eem

In the name of Allaah, The All-Compassionate, All-Merciful

“Originator of the heavens and the earth. When He decrees a matter, He only says to it, ‘BE’ and it is.”

Being born in a Hindu family, naturally enough, customs, traditions and family ties played an appropriate role in making me a devout Hindu. Not tampered by the influence of other religions whatsoever, my belief became focused on Hinduism as the only True Religion. I followed the rituals of Hinduism in full fervor and dedication. At this juncture, little did my parents realize that, with this deep rooted faith, I could deviate from their inculcated religious doctrines. But Allaah (SWT) had different plans for me.

“He gives wisdom (i.e. understanding of the religion and the Qur-aan) to whom he wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.”(2:117)

As Allaah had willed I decided to marry a Muslim. Although my marriage to a Muslim did not create much stir in society, but my life began to change steadily. I read the Shahaadah to revert to Islam before my marriage but actually I could not understand anything of it, and that was the end of my knowing and practicing Islam. My husband’s family is very secular, so

nothing of Islam was further explained or even referred to me again. However Allaah (SWT) is the best planner.

“And whosoever Allaah wills to guide, He opens his breast to Islam...” (6:125)

As time passed, I feel Allaah (SWT) was preparing me towards His larger goal. Slowly and steadily Allaah (SWT) chose to shed His true light of Islam on me. As a first step in the process I was being exposed to relatives and friends in my husband's house who upheld decent human values, signified humanity in itself, and presented a vivid and beautiful picture of Islam. My inner self began to change, as I came closer to good behavior and noble values and now my mind began to question the two phases of my life. In short the path was laid now to embrace Islam. Still, I was hesitant to tread the path.

“Wherewith Allaah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His will unto light and guides them to a straight way (Islamic Monotheism)” (5:16)

The turning point in my life and in my religious beliefs came when my husband was posted in Doha (Qatar) and I decided to stay with him. Days before I had to go to Doha a very unique event began to surprise me. Everyday morning with the Fajr Az'aan (call to Prayer) I used to wake up and hearing it made me uneasy, at times I got Goosebumps. At this stage my knowledge of Islam was a total zero but this uneasiness continued for days together. This gripping uneasiness was slowly replaced by a noticeable change in my individuality. Now I began to think more about Islam rather than Hinduism. The desire grew to such an extent that I called one of my husband's relative (an Aunt) and started asking her about the basics of Islam to pacify my heart. She explained to me beautifully but before I could learn more I reached Doha.

Probably it was in Doha that Allaah (SWT) wanted me to revert to Islam sincerely and in true spirits. Most of my husband's friends were Muslims. They welcomed me. I took this as an opportunity to comprehend about Islam with firsthand knowledge. So off and on I started asking them about Islam to satisfy my queries. On seeing my quest for knowledge, one of the friends gave me a Qur-aan to read, translated in English by Abdullah Yusuf Ali. Truly who cannot change after reading Allaah's (SWT) words. Each and every verse began to stir my mind. The verses were like a magic wand discerning on me with knowledge and understanding. I began to feel something is happening to me. For hours I began to think and ponder on what I read. Now I wanted to perform Salaah. Realizing that it was my desire to revert, my husband finally decided to help me out. With his continuous guidance and support I embraced Islam in complete totality.

I continued enhancing my knowledge of deen and understood the eternal truth in the shahaadah now. *Ash-hadu al laa ilaaha illal laawh, wa ash-hadu Anna Muh'ammadan a'bbduhoo wa rawsooluh.* Being abreast with deeper knowledge and subjecting myself in following the truth, my mind now began to rise above the trivialities of impounding fears and the constant tussle of tormenting thoughts which wreathed my heart and soul. I became more calm and composed, and I began to experience a kind of inner happiness. Serenity took an edge on my heart. My personality changed completely.

So friends! Choosing Islam was a correct decision and I am very happy because I reverted back to my original religion I came from.

“No child is born except in a state of fitrah, then his parents make him a Jew or a Christian or a Zoroastrian....”

There is no force or compulsion in Islam. When it has to happen it happens. It is pure and simple the will of Allaah in guidance to Islam. Human beings who support us in the process to reach to Islam are actually Allaah's (SWT) pawns in His planning for you. Allaah (SWT), in Surah al Baqawrawh (2:256), says:

“There shall be no compulsion in (in acceptance of) the religion.....”

Do not revert just to please someone or only for marriage convenience. Allaah does not like hypocrites.

Say, *“Whether you conceal what is in your breasts or reveal it, Allaah knows it.....”* Therefore understand the sublime truths of the religion before you embark on wrong ideas about it.

“And if you obey most of those on earth, they will mislead you far away from Allaah's path”.

Relating my experiences in two different religions, I can say with certainty now that Islam is a way of life, a simple religion to follow with no hassles, intricacies, rituals and middlemen. It is a completely perfected religion by Allaah (SWT)-a beautiful religion, treading its path will lead us to Eternal Bliss Miserable are those souls that are ignorant of Islam or that know Islam but have not been guided to it. Happiness of humanity as a whole lies in this true religion.

May Allaah (SWT) increase our understanding and knowledge of Islam and keep us away from the path of idol worship and wickedness.

Lord! “Let not our hearts deviate now after thou hast guided us, but grant us mercy from thee; for thou art the Granter of bounties without measure. AMEEN!”



Rawbbanaa Taqawbbal Minnaa innaka Antas Samee-u'l
A'leem. Wa Tubb a'laiynaa Innaka Antaf Tauwaabur
Rawh'eem.

Subb-h'aana Rawbbika Rawbbil I'zzafi A'mmaa Yas*ifoon. Wa
Salaamun A'lal Mursaleen. Wal H'umdu Lil Laahi Rawbbil
Aa'lameen.

Allaawhumma Sawlli A'laa Muh'ammadinv Wa A'laa Aali
Muh'ammadin Kamaa Sawllaiyfa A'laa Ibraawheema Wa
A'laa Aali Ibraawheema Innaka H'ameedum Majeedd.
Allaawhumma Baarik A'laa Muh'ammadinv Wa A'laa Aali
Muh'ammadin Kamaa Baarawkta A'laa Ibraawheema Wa
A'laa Aali Ibraawheema Innaka H'ameedum Majeedd.

As Salaatu Was-salaamu a'laiyka yaa Rawsoolal Laawh. Wa
a'laa Aalika wa As*h'aabika Yaa H'abeebal Laawh.