

***ETERNAL GUIDANCE TO
SUCCESS THROUGH
SALA'AT***



***IQBAL PUBLICATIONS
CHENNAI***

Dr. Thahira Iqbal DHMS/BAIS/ MAIS

Alima courses from International Online University (IOU)

Chennai

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IQBAL PUBLICATIONS
CHENNAI
II Edition

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Date of Publication: 10- 7- 2025

Please Note That the Aim Of
 This Book Is Not Only for Knowing
 The Duas and Method of Sala'at,
 But Also For understanding
The Reasons And
Benefits of Performing It, And
How to Attain True Success Through Sala'at
 So Kindly Read the Full Text And,
 Not Just the Part, Where The
 Sala'at Proper Is Given

“RABBANA TAQABBAL MINNAA INNAKA ANTA SAMEEYUL ALEEM”

O our Lord, accept this from us.

Indeed, YOU are all Hearer and Knower - 2: 127

ETERNAL GUIDANCE TO SUCCESS THROUGH SALA'AT

The second pillar of Islam.

(Third edition)

WHY AND HOW?

Sala'at as shown by OUR PROPHET ﷺ

Compiled by
Dr. THAHIRA IQBAL (DHMS/'BAIS'/MAIS :
Alima course from IOU.)

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“THIS (QURAN) IS THE BOOK OF WHICH THERE IS NO DOUBT,
A GUIDANCE FOR THOSE WHO ARE MUTAQU’N
WHO BELIEVE IN THE UNSEEN,

· ESTABLISH PRAYER,

· AND SPEND OUT OF WHAT WE HAVE PROVIDED FOR THEM,
...THOSE ARE UPON [RIGHT] GUIDANCE FROM THEIR LORD,
AND IT IS THOSE WHO ARE THE SUCCESSFUL.”—2:3,5

VERILY THE MUTTAQU’N WILL BE IN PLACE OF
SECURITY, AMONG GARDENS AND SPRINGS. ---

THAT WILL BE THE SUPREME SUCCESS. 44: 51-

AND THEY PERFORM SALA’AT, GIVE ZAKAT,

AND BOW WITH THOSE WHO BOW—2:43

"THE BEST OF DEEDS

AFTER THE BELIEF THAT THERE IS NONE

WORTHY OF WORSHIP OTHER THAN ALLAH,

IS

SALA’AT”

-Narrated by Ahmed

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"OUZU BILLAHI MINA SHAITHANIR RAJEEM"
 'I SEEK REFUGE WITH ALLAH FROM SATAN THE REJECTED"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAHI R RAHMAANI R RAHEEM
 IN THE NAME OF ALLAH, THE BENEFICENT AND MERCIFUL

We start with HIS name; [THE ONE WHO is most Beneficent and Merciful], with sincerity and humility, firmly believing that nothing can harm us if we secure HIS Beneficence.

This results in attaining Barakah in all our worldly deeds.

It helps in the removal of fear, the cure of illness, etc..

About the author

The Author, Dr. Thahira Iqbal (a retired medical Practitioner), has been a mute witness all her life to the backwardness among Indian Muslims and wondered why all this was happening when Allah has promised Success to us?

She realized that the *Holy Quran* is the perfect Law book. She has been doing extensive study and research for the past 30 years about what the *Quran* and *Sunnah* of the Prophet ﷺ really tells us: Is it just a book with only morals, which lead you to Heaven, or does it have any relevance to the way of life here in this world? She found that it has the answer to all the problems in this worldly life, if only one follows it diligently.

Every command of Allah is not only to attain the Grace of Allah, but also beneficial for leading a healthy and peaceful life in this world. All one has to do to attain success in this world and the Hereafter is to abide by the way of life mentioned in the Quran: believe and do good, establish Salaat regularly, seek HIS forgiveness, and ask Allah Alone for all our needs. She is also a student of IOU, Qatar University. This enabled her to acquire a lot of knowledge from the BAIS and MAIS (Alima course), from which she graduated at the age of 72.

Forward

I wish to thank Allah Subhanatwalah for having guided me, this humble slave of HIS, to complete this book.

Whatever benefit you find in this book is by the Grace of Allah, and I humbly accept that whatever mistakes you find are mine and seek forgiveness of Allah for them.

I also thank all those who helped me go through this manuscript, especially our Qateeb of the Anjuman-E-Himayath E-Islam: Imam Fayez Alam, for his encouragement and suggestions, and for helping in correcting the Arabic contents.

I also thank my children for their unstinting support and encouragement.

May Allah make this effort of mine to be of use to those who have many Questions to ask, and induce them towards establishing Sala'at regularly to attain **Success**.

In Islam, **Success** is not measured by wealth or power alone, but **Success** is attained by receiving the Guidance and love of Allah, thus gaining peace of mind in this world, and everlasting pleasure in the Hereafter.

The glow and satisfaction seen on the face of the one who prays regularly and perfectly is enough proof that he has attained the greatest **Success** which all the wealth or power in the world will not fetch him.

*Please note that I have mentioned the verses of the Quran only as
'Surah Number: verse Number'.
E.g., Surah Baqarah: Verse Three as: 2:3*

Prologue

There are many books written about Sala'at, and you may wonder,

'Why This One More?'

This Book relates not only the conditions and ways of saying Sala'at, but also

1. **Why** has Allah ordained it, and what are its benefits?
2. **Why** should we say Sala'at 5 times a day?
3. **Why** are all those who say Salaat *not* righteous?
4. **Where** is it mentioned that we should pray salaah 5 times?
5. **What** is the meaning of what we are reciting?
6. **What** do we promise Allah during Fatiha and Tashahhud?
7. **When** reciting, what should we concentrate on?
8. **What** other benefits do we avail of by these 5 times of Sala'at?
9. **Why** are we not getting enough relief from the Sala'at as Allah has promised?
10. **What** other types of Supererogatory Sala'at are recommended?
11. **Is** Sala'at only for asking for the comforts of this world?
12. **Can** women go to the Masjid?
13. **What** acts invalidate our Sala'at?

All this is very important because

- Many neglect Sala'at, saying it is only the Sunnah of the Prophet, and do not think of it as an essential part of life!
- Some consider it to be of necessity only when we grow old and are done with all the hectic life of this world! (Oh, where is the time?)
- Some consider it only essential to ask for some favor, or to save them from some adversity.

However, Allah declares that the Quran itself has been sent only for those who have Takwah and who establish Sala'at. -- (Sura Baqarah- 2: 1-2)

In other words, a Muslim is recognized as one, only who says his 5 times Sala'at.

I wish to inform that the Madhhab that I have mentioned here is that followed by Mohammad ﷺ himself and narrated mostly in the Bukhari Hadith and adopted by the;

Ahle Sunnah a Jama'ah.

The postures and the Duas of the Sala'at

Mentioned here may differ in different Madhhab.

These little differences should not be a cause for division among us Muslims. However, there can be no difference of opinion that the intention of saying Sala'at is to establish contact with Allah Alone, and the number of Ruku (bowing) and Sajdah (Prostrating) are, as prescribed by our Prophet ﷺ. For he has said;

“Verily All Actions Are but By Intentions.”ⁱ

HERE OUR CONVICTION SHOULD NOT WAVER, THAT

WHATEVER WE ASK, WE CAN ASK FROM ALLAH ALONE AND NONE ELSE.

Let us be united and strong in our conviction *that only Allah can help us*, and let us understand that none other than HIM can guide us through this life to attain **Success** here and the Hereafter.

I hope this humble venture of mine will encourage young minds to be regular in their Sala'at, in the correct method, and be staunch in the conviction that none other can help us, except ALLAH, Ameen.

The transliteration given is only to help the reader to pronounce the Arabic verses correctly. Most of them are from authentic sources. And may Allah forgive me for any mistakes in it.) Please try to read the Arabic directly. For, however much we try, the exact pronunciation is not possible to transliterate.

I have deliberately avoided technical sounding words of Fiqh because I aim this document to reach out to the ignorant ones, who wish to learn what true Islam is.

During my online studies of BA and MA in Islamic Alima studies in Fiqh, taught by Dr. Muhammad Anwar Sahib from the teachings Al-Fawza'n Al Madani., in Islamic Online University; Medina Syllabus, (IOU; by Dr. Bilal Philip) (May Allah be pleased with them), I came across many important points that are required for making our Sala'at acceptable to Allah. (All of them are authenticated by Sahih Bukhari, Muslim, and other Hadith mentioned.)¹

This second edition aims to give added knowledge that I have attained from the above studies. Please refer Bibliography at the end of the Book for further reference. I have also added some extra Sala'at and supplications not found in the earlier edition. May Allah grant HIS Guidance on HIS slaves. Ameen

Dr. Thahira Iqbal

We must realize that Allah will take our deeds into account only according to the concentration, sincerity, cleanliness, and Taqwa with which we have performed our Salaah. If we have anything lacking in our obligatory Salaat, Allah will add our additional deeds done with sincerity in any of our voluntary Salaah to compensate for it. - Al Nasai: 464, 465// at-Tirmidhi 413 classed as Sahi by Albani in Sahih al-Jaami: 257

PLEASE NOTE THAT THIS BOOK IS NOT FOR SCHOLARS BUT FOR THE BENEFIT OF THOSE WHO ARE WEAK IN ENGLISH AND ARABIC.

¹ "A Summary of Islamic Jurisprudence", Vol. 1/ Pg. 119-155/

1. THE FIVE PILLARS

We all know that the five pillars are the foundation of Islam, as mentioned by Allah through HIS different verses and explained by our beloved Prophet ﷺ. (Fath Al-Bari 1: 64 / Muslim 1: 45)

The first is **Eeman**—Belief and trust and total surrender in the ONE Allah: GOD, our Creator. This is the base of our Faith and the center pillar. The other obligatory duties (Fardh) are Sala’at, Saum, Zakat, and to perform Hajj once in a lifetime, if able. These other pillars of Islam, as it is called, help us to strengthen the strong Faith which we should have in our Sole Benefactor.

Imagine a tent with a pole placed in the center to keep it raised high. All the four corners of the tent are tied firmly to the pegs, fixed on the four corners in the ground. Even if one knot becomes loose, the center pole will start shaking, and the whole tent will collapse. We can compare the center pole to Eeman (Faith), and the other corners to the other pillars of Islam! If we neglect or reject even one of the duties mentioned, our Faith will become weak, and we tend to lose our Eeman!

Therefore, all other duties (Fardh) are essential and should be performed, to remain firm in our Eeman (Belief and total surrender in the ONE Allah (God)). This book deals with the 2nd pillar, SALAAT alone, which is the most important duty we should perform if we need TO SUCCEED HERE AND HEREAFTER. Inshallah, if Allah wills, another book on the importance of the other 3 pillars will soon follow.

2. DIFFERENCE BETWEEN SALAAT AND DAROOD

A. *Sala'at should not be confused with Darood, as many do.*

One should realize that in Arabic, 'Sala'at' or Salawat (pl) means:
COMMUNION WITH ALLAH.

While 'Salawat upon' means sending blessings of Allah on HIS slaves.²

And, Salawat (plural) in Tashahhud (during Salaat) means to *persevere and reach out to Allah.*ⁱⁱ (Cowen: pg. 1037)

In India, the word Sala'at is sometimes used instead of Darood to denote sending Darood or Salaams upon the Prophet ﷺ. Although Sending Salawat on the Prophet is correct, it should be taken in context, as we see in

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۖ
– Surah Ahzab, 33:56

“ALLAH SENDS HIS SALAAMS ON: **يُصَلُّونَ عَلَى** THE PROPHET ﷺ. AND, HIS ANGELS ALSO INVOKE SALAAMS OF ALLAH; [GRACES, HONORS, BLESSINGS, MERCY, ETC.]; ON THE PROPHET ﷺ- O THOSE WHO BELIEVE SEND SALAAMS OF ALLAH ON HIM ﷺ.”

Hence, please remember that the words, 'HE sends HIS *“Salawat on”* means Allah sends HIS Greetings and Blessings upon HIS Prophet ﷺ, only when it is mentioned so. While, when we read: *“Say or establish Sala'at,”* it indicates the prayers we direct towards Allah Subhanat'alah and NONE ELSE.

Allah says: - “AND WE WILL SURELY TEST YOU WITH SOMETHING OF FEAR AND HUNGER AND A LOSS OF WEALTH AND LIVES AND FRUITS, BUT GIVE GOOD TIDINGS TO THE PATIENT” Surah al-Baqarah – 2: 155,158

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

- “WHO, WHEN DISASTER STRIKES THEM, SAY, 'INDEED WE BELONG TO ALLAH, AND INDEED TO HIM WE WILL RETURN'.”

الَّذِينَ إِذَا أَصَابَهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ –

² -- (2: 157 // 33: 43) – {Dictionary, Cowan, pg. 524}

- "THEY ARE THOSE ON WHOM ARE THE SALAWAT FROM THEIR LORD SENT AND WHO RECEIVE HIS MERCY. IT IS THEY WHO ARE THE GUIDED ONES."

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ - وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

- This means that when we face any calamity, we should be patient and acknowledge that all that happens is a test from Allah. We should remember that it was Allah who gave us all our comforts, and HE has a right to take them back. And:

- After commanding the believers to Remember Allah with Much Remembrance, Allah informs us in **Sura Ahza'b**: 33: 42, 43

"HE is the ONE who sends Salaat (HIS Blessings) upon you; **يُصَلِّي عَلَيْكُمْ** (upon us; who say regular Salaat), that HE may bring you out of darkness into light." Here, darkness to light does not mean only ignorance to knowledge, but also to bring you from despair and turbulations to glory and brightness of success!!

This is a great relief for the Mu'minoon. Those who are desperate or worried over some calamity that has befallen him need only fall in Sujood in Salaat, and call out to his Benefactor: Lo! He will feel the peace flow down his veins. Alhamdulillah!

This also proves that only the Ummah who obey the Prophet ﷺ will receive his intercession on the Day of Resurrection. And our Prophet ﷺ told us not to call upon any other than Allah for help. This promise is repeated by us through Surah Fatiha at least 17 times in our Obligatory salaat.

B. HOW ARE WE TO SEND SALAAAT (DAROOD IN URDU) UPON THE PROPHET ﷺ?

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

“ALLAHUMMA SALLI ALAA MUHAMMEDIN, WA ALAA AALI MUHAMMEDIN, KAMA SALLAYTA ALAA IBRAHEEMA, WA ALAA AALI IBRAHEEMA, INNAKA HAMEEDHUL MAJEED,
ALLAHUMMA BAARIK, ALAA MUHAMMEDIN WA ALAA AALI MUHAMMEDIN, KAMA BAARAKTA, ALAA IBRAHEEMA WA ALAA AALI IBRAHEEMA, ‘INNAKA HAMEEDUN MAJEED” --

“O ALLAH, SEND PEACE UPON MUHAMMED ﷺ AND THE FAMILY OF MUHAMMED, JUST AS **YOU** SENT PEACE UPON IBRAHEEM AND THE FAMILY (FOLLOWERS) OF IBRAHEEM. VERILY, **YOU** ARE FULL OF PRAISE AND MEJESTY.

“O ALLAH, SEND BLESSINGS UPON MUHAMMED ﷺ AND THE FAMILY AND FOLLOWERS OF MUHAMMED, JUST AS **YOU** SENT BLESSINGS UPON IBRAHEEM (al) AND THE FAMILY OF IBRAHEEM. VERILY, **YOU** ARE FULL OF PRAISE AND MEJESTY.” SAHI BUKHARI, VOL. 4, HAD. NO. 589

By this Darood, we are affirming that we are the Ummah of our only leader Muhammad ﷺ and hence include ourselves in the Dua which we direct to Allah for redemption and peace and Blessings in this world as well as the Hereafter. May Allah accept our Darood and Salaams of Allah upon our Prophet ﷺ and us. Ameen.

The meaning of: “ALLAHUMMA: اللَّهُمَّ

The Meem م in Allaahumma = it is called ‘Meem al-Mushaddadah’. In Arabic, when this Meem م is added to a word, it increases its potency. (E.g., in 89:20 to add meaning to the same word, **Jammah**.)

وَمُحِبُّونَ الْمَالَ حُبًّا جَمًّا

The Meem Mushaddadah makes the meaning of Jammah: ‘The love for wealth as beyond limit (or altogether).’

Similarly, in Allaahumma through the Meem Mushaddadah, we are calling upon Allah with all HIS attributes at one go.

Thus, in Darood *we are calling upon Allah with all HIS attributes to send HIS Peace and Blessings upon our dear Prophet ﷺ and his aal (family or followers), just as HE has sent HIS peace and Blessings upon Ibrahim and his (Family or followers).* Here, we must note that we are followers of our Prophet ﷺ and, therefore, we assert that we belong to his Ummah.

That is why the Prophet ﷺ has said, ‘send Salawat upon me as much as you can (especially after Jumma Salaat), Allah will increase your reward tenfold.’ Every command and advice given to us by Allah and HIS Prophet is for our benefit.

3. WHAT IS SALA’AT?

Our Prophet (ﷺ) has said that whatever we do to please Allah and NONE ELSE, is an act of worship- Ibaadah.

The 5 times Sala’at is the supplication that Allah has ordained as one of the essential Pillars of Islam, which, if we neglect, we will be termed as sinful.

Sala’at is a spiritual communion of a
Muslim, to his Creator five times a day.

i.e., in Sala’at we are speaking directly to Allah Sub. (S.S.B: 264)

This is mentioned in many places in the Quran, as well as in the Sunnah of our beloved Prophet ﷺ - (S.S.B.: Summarized Sahi Bukhari^{III}: Verse 331)

- It is the second of the pillars, given directly to our Prophet ﷺ by Allah Subhanat’alah during his night journey (Meraj).
Hence, its importance is very great.
- A Muslim cannot be termed one, unless they accept all the duties that have been attributed to him/her.
- While he may postpone or not fulfill all other duties *if he is unwell or does not have the means*, this Sala’at is a duty which Allah has enjoined on every believing person, whether man, woman, or child above a certain age, even if he is sick or bedridden!!!!

4. WHY SHOULD WE SAY SALA’AT?

- Sala’at has been made obligatory on the Muslims because through prayers, a Muslim comes closer to Allah and is enabled to feel HIS presence throughout his waking hours of his life. (We develop an online connection with HIM)

We must say Sala’at,

- **Because** Allah has ordered us to perform Sala’at.

In various places, the Quran mentions the importance of saying Sala’at.

The very first verse in the Quran, (Al Baqarah, 2:1):

“ALIF LAM MEEM, THIS IS THE BOOK NO DOUBT IN IT, A GUIDANCE FOR THE RIGHTEOUS, THOSE WHO ESTABLISH SALA’AT AND WHO GIVE ZAKATH-----”

To establish Sala’at means not only saying Sala’at, but ensuring that it has its effect on their way of life, which in turn has to be Righteous.

Our Prophet ﷺ has said (narrated by Ibn Umar رضي الله عنه: *‘whoever misses his ASR prayers intentionally is as if he has lost his family, property, and all his good deeds’!!* – [s.s.B: 340] And he ﷺ orders us to: *“Guard strictly the 5 obligatory Sala’at, especially the Middle prayers: (ASR / Fajr), and stand before Allah in obedience”*

➤ **Because we must thank Allah.**

“He has given eyes, ears, and a heart to understand. Little do they show thanks” ---23:78/ 67:23 Quran

Any self-respecting man will feel guilty when he has to live on another’s earnings or get favors from others for a long time. He will want to return his favor in some way or other, or, at least, be thankful to him for it. Then, how much more must we feel this way for the invaluable favors from our Benefactor? HE keeps giving us whether we are thankful for it or not. All our faculties with which we function cannot be valued in terms of wealth. And yet, Allah asks nothing in return from HIS subjects (Slaves) but thankfulness and Righteousness. And, HE has directed HIS Prophet ﷺ to show us how to use our faculties in the right way, through prayers and submission and good deeds.

➤ **Because we were created to serve HIM:**

” I DID NOT CREATE MAN AND JINNI BUT TO SERVE **ME**” —51:56

Hence, whatever action we do, our intention should be to serve HIM and not for self-glorification or fame.

➤ **Because:**

Even when sick or impure with no water found, you cannot give that an excuse for not saying your prayers!!! Must perform Tayamum and fulfill your Salaat in time.

For, Allah says in Surah 5:6: "O YOU WHO BELIEVE, WHEN YOU PREPARE FOR PRAYER, WASH YOUR FACES AND YOUR HANDS (AND ARMS) TO THE ELBOWS, RUB YOUR HEADS (WITH WATER) AND (WASH) YOUR FEET TO THE ANKLES" -**WUDHU**.

"BUT IF YOU ARE ILL, OR ON A JOURNEY, OR ONE OF YOU COMES FROM THE CALLS OF NATURE, OR YOU HAVE BEEN IN CONTACT WITH WOMEN, AND YOU FIND NO WATER, THEN TAKE FOR YOURSELVES CLEAR SAND OR EARTH, AND RUB YOUR FACES AND HANDS WITH IT."—**TAYAMUM**

"ALLAH DOES NOT WISH TO PLACE YOU IN DIFFICULTIES, BUT TO MAKE IT CLEAR" (THAT EVEN IN SUCH CASES YOU SHOULD NOT ABANDON **SALA'AT**).

➤ **Because,**

Sala'at is so much ingrained into our daily routine that Allah says; even when you are travelling or at war, fleeing from your enemy, prayer cannot be abandoned: – {Sala'at–e- Khouff.}. It can be performed, even while riding!!!

"WHEN TRAVELING, IT IS NO BLAME ON YOU IF YOU SHORTEN YOUR PRAYERS (not abandon), FOR FEAR OF UNBELIEVERS ATTACKING YOU, DURING WAR": --- 4: 101-Quran

And Allah Orders Mohamed (ﷺ) while leading the prayers during war, "LET ONE PARTY OF THEM STAND UP WITH YOU TAKING THEIR ARMS WITH THEM; WHEN THEY FINISH ONE PROSTRATION [one Rakah], LET THEM TAKE THEIR POSITION IN THE REAR AND, LET THE OTHER PARTY COME UP WHICH HAS NOT YET PRAYED, AND LET THEM PRAY WITH YOU ----- 4:102

WHEN YOU HAVE PERFORMED THE PRAYERS, REMEMBER ALLAH, STANDING, SITTING, AND LYING DOWN, BUT WHEN YOU ARE FREE FROM DANGER THEN ESTABLISH REGULAR PRAYERS (in the normal way) AT THE STATED TIMES" 4:103 Quran

➤ **Because,**

It is enjoined ON BELIEVERS AT STATED TIMES. -4: 103 // And Allah curses those who delay their Sala'at from their fixed times and who say Sala'at only to be seen by men" — (107: 4- 7)

Hence, Salaat should not be postponed from its fixed time.

Prophet ﷺ has declared that the five obligatory prayers are obligatory (Fardh), and others are voluntary.³-

i.e., If you *Do Not Say your Five Obligatory Prayers, you are committing a Sin:*

And Allah orders:

“SEEK HELP IN PATIENCE AND SALA’AT, AND IT IS EXTREMELY HEAVY AND HARD, EXCEPT FOR THE HUMBLE MINDED, WHO OBEY ALLAH WITH FULL SUBMISSION, FEAR MUCH FROM HIS PUNISHMENT AND BELIEVE IN HIS PROMISE (OF REWARDS) AND IN HIS WARNINGS (PUNISHMENT)”: 2:45

“O THOSE WHO BELIEVE! LET NOT YOUR PROPERTIES OR YOUR CHILDREN DISTRACT YOU FROM THE REMEMBRANCE OF ALLAH. AND, WHOEVER DOES THAT, ARE THE LOSERS” – 63:9

➤ **Because** Sala’at helps us to be humble, and we realize HIS GREATNESS AND HIS thoughts will be fresh in our minds while we go about our work.

➤ **Because** Allah has promised those who believe and do righteous deeds: Success and security. --- ‘...who perform regular Sala’at, Saum and give Zakat, and obey the Prophet so that you may receive Mercy from HIM.’
----24: 55, 56

➤ **Because** Allah has promised to expiate evil deeds (small sins) for our good deeds [Sahi Bukhari, vol.1; 525]. So, we can hope that our small sins will be forgiven. (But this is only if we are ready to forget and forgive others!^{24:22}
Surah An-Nur)

‘No Servant pardons (others) but Allah grants him honor, and none humbles himself (in prayer) for Allah, and Allah raises him in rank’--(Hadith Sahi Muslim-- 4:2001}

➤ **Because** Man is weak and requires guidance every moment of his life!!! We also get trained in humility, consistency, punctuality, cleanliness, uprightness, exercise, etc.

³ Fath al-Bari: 1:130// Muslim 1:41

➤ **Because** Allah says in Sura Al-Lail (92:5-10):

WHOEVER CHOOSES THE RIGHT PATH, HE MAKES IT EASY FOR HIM (THROUGH SALA'AT AND SAUM) TILL HE ATTAINS ETERNAL PARADISE, AND, WHOEVER CHOOSES THE WRONG PATH EVEN A WEE BIT AWAY FROM HIS COMMAND, ALLAH MAKES IT EASY FOR HIM TILL HE REACHES HELL.

And, only Allah can help us choose the right path. Therefore, Remembrance of Allah and asking HIS Guidance at every step is very important.

➤ **Because** ALLAH warns,

"IF ANYONE WITHDRAWS HIMSELF FROM THE REMEMBRANCE OF THE MOST GRACIOUS, WE APPOINT FOR HIM A SATAN AS INTIMATE COMPANION—WHO WILL HINDER HIS PATH AND MAKE HIM FEEL ALL HE DOES. TO BE RIGHT GUIDANCE, TILL HE IS LOST!!"— (43: 36- 38)

➤ **Because** we can be safe from the evils of JINNI, Sihr, and the Evil Eye.

This is because Allah challenged Iblis: *"And befool them gradually those who can among them with your voice, attack them with all your might with your cavalry and infantry... But MY worshippers, you have no authority over them. ---: 17: 63- 65*

➤ **Because** when we surrender all our problems to Allah, we are relieved from the stress we experience during the day.

We all know that in every step of our lives, we ought to check whether we are living according to how Allah has ordered us to. ("Let every person look for what he has sent forth for the morrow" -- 59:18). For Satan is ever present at our side to distract us and mislead us.

➤ **Because,** if we are to be Believers, thankfulness to Allah is not enough by just saying thank you. It is not enough that a Muslim only believes in ONE Allah, but it is equally essential that he be Righteous. *And Sala'at helps us to be Righteous.*

"O MANKIND! WORSHIP YOUR LORD (ALLAH), WHO CREATED YOU AND THOSE WHO WERE BEFORE YOU, SO THAT YOU MAY BECOME AL-MUTHAQUEEN (RIGHTEOUS)" --2:21 Quran

Thus, we now know that saying Sala'at is not just thinking of Allah when in trouble. It is also in obedience to HIS command, which, if neglected, can land us in Hell. Allah says in the Quran:

SO, REMEMBER ME; I WILL REMEMBER YOU,
AND BE GRATEFUL TO ME AND DO NOT DENY ME—2: 152

LAST BUT NOT LEAST;

The Importance of Sala'at in Our Daily Life is Due
TO THE FACT THAT IT UPHOLDS THE MAIN PILLAR OF EMAN:

BECAUSE, IN SALA'AT;

ALLAH HAS MADE IT OUR DUTY TO DECLARE THAT.

WE WORSHIP NONE BUT ALLAH,

WE ASSOCIATE NO PARTNERS WITH HIM, WALLAH,

WE DO NOT ASSOCIATE ANY PARTNERS WITH HIM,

AND WE ARE NOT TAKING OTHERS AS LORDS BESIDES HIM.^{3: 64}

THUS, SALA'AT IS THE PILLAR WHICH UPHOLDS

IN WORD AND DEED,

THE CONCEPT OF TOWHEED.

- 5 times a day, we declare that we do not join partners with Allah,^{13:36} and there is

NONE WORTHY OF WORSHIP OTHER THAN ALLAH
SUBHANAT'ALAH`

- 5 times a day, we devote ourselves to HIM with complete devotion and take HIM Alone as our Wakeel (disposer of affairs). i.e., we surrender all our affairs only to HIM.^{73:8, 9,}
- 5 times a day, we declare HIS name exclusively and make our worship pure for HIM Alone. All the Praises and Thanks to Allah, the LORD of the Aalameen -Universe^{40: 65}

5. IS IT NOT ENOUGH IF WE TURN TO ALLAH AFTER GROWING OLD?

✓ Many think that Sala'at is only for the old. Is it not enough that we lead a righteous life? They ask.

✓ But how do we know we are on the righteous path?

✓ We can be easily misled by our desires or by false companions.

✓ We may commit many wrongs, thinking we are righteous.

✓ What is the use of realizing the truth when our faculties have become too weak, and we have passed the age of sinning?

✓ We can only repent for all we have done. Allah warns: "And whatever misfortune befalls you, it is because of what your hands have earned. And HE pardons much" —Al-Shura: 42: 30

✓ What is the use of learning what the Quran tells us about how to live this life after we become old, when we have committed all the sins in our youth and are perhaps being punished for them?

✓ "For, you will be given the smaller punishment (in the form of diseases or bereavements) so that you may repent" (As-Sajdah -32:21). Yet, if you do not repent, the greater punishment in Hell will be justified.

✓ What is the guarantee that we will reach old age and have a chance to repent? Hence, the necessity of Sala'at from a young age is essential. It is the best way towards Righteousness, which Allah Himself has shown us.

✓ If one believes he knows everything and does not need Allah's Guidance, then he is being arrogant (the sin that caused Shai'tan to be among the cursed and rejected!!).

The Prophet ﷺ has said that while saying salaah, if you feel the interference of shaitan. Spit dryly towards the left three times, and say Istihadah.

(Ouzu Billaahi Mina Shaitan ir-Rajeem)

6. WHY ARE THOSE WHO SAY SALA'AT NOT RIGHTEOUS?

'If the Sala'at of anyone does not prevent him from Al-Fahisha and Al-Munkar, then his Sala'at increases him with nothing but loss and to be far away from his LORD...' – Tafsir Qurtubi, vol. 13, pg. 348
source: Noble Quran footnote to 29; 45

“RECITE WHAT IS SENT OF THE BOOK AND ESTABLISH REGULAR SALA’AT FOR; SALA’AT RESTRAINS ONE FROM AL-FAHISHA (SHAMEFUL AND EVIL DEEDS). AND REMEMBRANCE OF ALLAH IS THE GREATEST DEED IN LIFE. WITHOUT DOUBT, AND ALLAH KNOWS WHAT YOU DO!” Sura Al-Ankabut, 29: V. 45

“THE DEED DEAREST TO ALLAH IS SALA’AT, AT THEIR EARLY FIXED TIMES” – Sahi Bukhari 527

When any sinful thought comes to man, the very thought of having to face Allah during the next Sala’at ought to deter him from committing it.

However, we see that many are regular in their prayers. Yet they commit all sorts of sins, such as telling lies, backbiting, and causing enmity between friends and couples, parents, and children, cheating in Business, etc. Why is this so? Is Allah then not telling the truth?

Our Prophet ﷺ has said that “five times prayers purify us, just as we will be refreshed by taking a bath in the river 5 times a day.” ---- [Sahi Bukhari Vol.1; H. No. 506]

‘Despite all this, because of his lack of concentration or sincerity, the Prophet ﷺ said, “A man returns from his prayer, and only a tenth, ninth, eighth, seventh, sixth, fifth, fourth, third, or half of it is recorded for him’
Sunan Abi Dawud 796.

It only shows that:

- They are not saying Sala’at with Takwah, but just as a ritual, *without understanding* what they are reciting.
- They do not realize that they are speaking to Allah directly!!

- They do not realize that every time they recite Sura Fatiha, they are promising that, 'it is only YOU we worship and only YOU we ask for help.'
- They do not realize that every time they say Tashahhud, they are promising Allah: "ALL MY GOOD WORDS (Attahiyaatu), GOOD DEEDS (Salaawat - any action done for the sake of Allah is Ibadah), and PURE AND HALAAL INCOME (Tayyibaat) is ONLY FOR YOU, ALLAH.
- Allah loves "Those Who Are Patient and Put Their Trust in Allah." – (Surah Al-Ankabut, 29:59)
- Allah curses "THOSE WHO, AMONG YOU, DELAY SALA'AT FROM THE STATED FIXED TIME, AND WHO PERFORM IT AND WHO DO GOOD DEEDS ONLY TO BE SEEN OF MEN" --- Sura Ma'un: 107: 4,5
- Thus, we find through the above verses that whoever says Sala'at just to be seen of men, will be cursed by Allahutwalah!!!
- Many who pray do so only as a ritual without having the fear that they are slaves standing before their LORD.

They think that all the sins they commit will be forgiven if they only bow 5 times a day, or seek intercession from the Prophet ﷺ. They feel that being righteous is not so important. They are not aware that the basic concept of Islam is to BELIEVE AND DO GOOD DEEDS PLEASING TO ALLAH.

7. WHY ARE NOT ALL OUR PRAYERS ANSWERED?

While performing our Sala'at, we should put our full trust in ALLAH and not expect that whatever we ask will be fulfilled immediately. Our Prophet ﷺ has said that if it is good for us, it will be fulfilled, and if not, a hurt will be averted from us, OR a sin will be rubbed off us.

AS ALLAH SAYS: "PERHAPS YOU HATE A THING AND IT IS GOOD FOR YOU; AND PERHAPS YOU LOVE A THING AND IT IS BAD FOR YOU. AND ALLAH KNOWS, WHILE YOU KNOW NOT." _Surah al-Baqarah, 2: 216

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ - وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ -

If Allah gives all that man asks, there will be only chaos. For he does not know what is good for one, may be bad for another. That is why, when we ask for something, we are asked to supplicate to bestow it, only if it is good for us. (e.g.; Salaat Istikhaarah - Sahih Bukhari 1166)

We should have firm Faith that whatever HE does is for our good. This thought makes us confident that we, who follow Allah's Guidance, need have neither fear nor grief! (2:38).

We can be sure that our condition will improve if it benefits us. Moreover, is the Hereafter and the Pleasure of Allah not more important?

Thus, *we should stand firm, not only in our posture but also in our conviction that only Allah and none other can help us, in all our worldly affairs as well as in the Hereafter.* (S.B. Vol. 6, H. No. 86,87)

For HE says that:

قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

"KHUL HASBIYALLAAHU ALAIHI YATHAWAKKALUL MUTHAWAKKALON"-

"SAY: SUFFICIENT IS ALLAH FOR MY AFFAIRS. ONE WHO TRUSTS PUTS HIS TRUST ONLY IN HIM" — Surah Az-Zumar, 39: 38

Many more verses exhort us to declare that Allah is sufficient for us in all our affairs. ⁴

And remember that Sala'at is is...not only to ask Allah for all worldly things. It is a duty commanded by HIM that we have to fulfill. If we do not perform this duty, we are sinning against Allah.

Rasu'lullah ﷺ said: The first thing that a person will be questioned on the day of Qayamat will be about his Sala'at. If his Sala'at is in order, all his other actions will be in order. *And if his Sala'at is in disarray, all his other actions will be in disarray.* ⁵

- A Believer is one *who believes and does good deeds. Hence, both criteria are essential for a Muslim to be a true Mu'min (believer).*

- *And being thankful for all provisions and benefits HE has bestowed on us is incumbent on a Muslim.*

⁴ E.g. 3: 173 // 5:11 // 14:11

⁵ (Mustadrak Hakim, Hadith #965, Narrated by Abu Hurairah)

- *The main point to be remembered is, we promise in Sala'at that we will ask only HIM and no one else, and we promise that we struggle to perform all our good words, actions, and Halaal income for HIM only. And Allah Promises, "Fulfil your covenant with ME so that I fulfil MY covenant with you and fear none but ME."— (2: 40)*

When we break that promise by calling upon others' help to intercede, and by uttering bad words, being cruel, cheating others, doing bad deeds, and earning Haram way, what right do we have to expect our Supplication to be answered?

Are we not breaking the promise to Allah Sub?

Allah warns: -- 'And, whatever misfortune happens to you is because of the deeds that you have done earlier. And HE pardons much.' —^{42: 30}

Our Prophet said: How can your prayers be answered when your actions are Haram, income is haram, and whatever you do is not for the sake of Allah but for worldly pleasure? "A man who, having journeyed far, is disheveled and dusty, and who spreads out his hands to the sky, saying, "O Lord! O Lord!" while his food is haram (unlawful), his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered? [Muslim] (Hadith 10, 40 Hadith an-Nawawi)

Hence, when we find that we are having problems, we should introspect on what went wrong. E.g.

➤ Do you find your desires on the increase?

Check: Are you praying the Sala'at the right way?

"There came after them a generation who neglected prayers and followed their lusts, so they will be thrown in Hell" - (19:59)

➤ Do you find yourself miserable and lacking success? Check:

Are you arrogant, paying Zakaat properly, or are you treating your mother properly? Are you leading the Straight Path? --- (19:31, 32, 36).

➤ You are feeling stressed and depressed: check:

Are you reciting the Quran regularly? For Allah says: "Whoever turns away from MY remembrance will have a life of hardship: (depressed life) ---" (Sura Taha: 20: 124)

8. WHICH IS THE CORRECT WAY TO REMEMBER ALLAH?

Allah commands us to *“INVOKE YOUR LORD WITH HUMILITY AND IN SECRET --- AND WITH FEAR AND HOPE. INDEED, HE DOES NOT LIKE TRANSGRESSORS.”* (Surah A'raf, 7: 55, 56)

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ -

AND HE COMMANDS US TO RECITE WHAT IS SENT OF THE BOOK AND ESTABLISH REGULAR SALAAT, FOR SALAAT RESTRAINS FROM SHAMEFUL AND EVIL DEEDS... — 29: 45

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ -

‘However, the reciting of the Revelation includes reciting, studying it to understand Allah’s command, and meditating on it, so that our life and actions will be implemented as per it. When this is done, it merges into the real five times Prayers and purges us of any evil thought or actions for which we would be ashamed, or which would cause injustice to others.

Such prayers will merge into our inmost life and being, for then we realize the presence of Allah. That is the true Zikr. Zikr (Remembrance) means we are reminded of our actions and check if it is in accordance with Allah’s command. We will be aware that all our actions will be accountable to HIM and check our every deed during the day, and fill our consciousness to be aware that HE is ever watching our actions.’⁶

⁶ (Tafseer no. 3471 Holy Quran King Fahd Publications.)

9. WHY SHOULD WE RECITE SALA'AT ONLY IN ARABIC?

So that we can create uniformity and unity among ourselves. Wherever we are, whether in England, France or Spain, or India, if the language is uniform, we can recite the same words.

No corruption can enter into the words, nor can it be interpolated to cause misinterpretation.

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

INNA ANZALANAAHU QURANAN ARABIAN LA'ALLAKUM TA'QILOON

"INDEED, WE HAVE SENT THE QURAN IN ARABIC THAT YOU MAY UNDERSTAND" -12:2

And HE asks us to ponder over the meaning of what we recite ^{al-Mu'minoon:}
23:68

However, the question arises: **How can we Indians or any non-Arabic people understand the Quran?**

When we go to school, we learn a foreign language (English) or Hindi, etc., which helps us understand what we learn in our academic education, and what is written in various books, manuscripts, and magazines. It is not so difficult, if we start from childhood itself, just as we learn other languages. Science tells us that a child can learn 25 languages by the age of 5!!

When that is the case, why cannot we learn a foreign language (Arabic), to understand what Allah has ORDAINED us, in HIS LAW BOOK?

NO! But we prefer the needs and pleasures of this world and have no time to waste on such trivia like Morality and Righteousness.' We think it is sufficient to get the moral teachings from other Muftis and Maulvis. But to know whether they are guiding us correctly, why not learn a language that will directly inform us of what is said in the Quran? For *we cannot put the blame on the Ulema*, when Allah questions us for our misdeeds on the Last Day! - 40:47 -- 52

Allah commands:

"DO NOT APPROACH SALA'AT IN A STATE OF INTOXICATION (OR DROWSINESS), UNTIL YOU CAN UNDERSTAND WHAT YOU ARE RECITING." -4:43

As mentioned above, it is also not enough to know the meaning alone. It means while we recite, we should do it with feeling and dedication, and try to understand what we are reciting and implement it.

Only then can we be saved from committing sins and lead a Righteous life. *Instead, if we think all our sins will be washed away, whatever we do, just by reciting Sala'at, bowing, and prostrating 5 times a day, then we are sadly mistaken. Sala'at is not just reciting, without understanding or concentration!* Today, the various translations and Tafseer give us a clear understanding of what we recite, if only we care to concentrate.

10. WHAT IS THE TRUE AIM OF SALAAT?

“THOSE WHO BELIEVE, AND WHOSE HEARTS FIND SATISFACTION IN THE REMEMBRANCE OF ALLAH: FOR WITHOUT DOUBT IN THE REMEMBRANCE OF ALLAH DO HEARTS FIND SATISFACTION.” (SURAH RAA'D 13:28)

The Ulema mention that this also applies to a person's worldly matters. 'If a person's Sala'at is perfect, Insha-Allah, all his other matters and affairs will be in order. He will find that all his tasks become easy for him and that what he thought to be difficult to achieve will be made easy. This will come about only when a person perfects his Sala'at by praying on time, punctually, observing all the Sunnah of Sala'at, and praying *with utmost devotion, concentration, humility, and firmness.*

'Just as our Prophet Mohamed ﷺ, who was only an unlettered orphan child, was raised in status and was able to overcome all the worldly difficulties--^{94: 4}, if we PRAY to Allah at the *appointed times with perfections*, as ordered by HIM and shown by our Prophet ﷺ, our nature will be elevated and *we can reach the spiritual heights wherein we will be able to ignore other's mistakes and taunts and forsake anger.*' --- (Ibn Khathir, vol. 10, pg. 526)

➤ We find that most of us only ask for our worldly needs and do not even think of the Hereafter. We do not realize that Sala'at is also to pray for forgiveness and to ask Allah's Help, without which it is impossible to be rightly guided.

➤ We recite even the Azhkaar without knowing what we are asking. We must realise that Allah declares: “Those who *ask for only the comforts of this world, will be given it as per what is written for him, but he will not get anything of the Hereafter.*”^{2: 200 / 3: 145 / 42: 20,}

That is why we find sinners also prospering in this world.

Most people would seek divine help only when they face some problems or calamities. They do not realize that there is life in the Hereafter, where we will have to give account for all our actions.

On the other hand, one who approaches HIM, for both his worldly needs as well as supplications for his repentance and forgiveness, will get both: his worldly needs as well as the Future Heavenly Happiness.^{2: 201- 202}

THAT IS THE TRUE SUCCESS. HENCE, WHEN WE PRAY, WE SHOULD ASK ALLAH FOR THE GOOD OF BOTH HERE AND THE HEREAFTER.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANAA AATHINA FIDHUNYA HASANATHANW WA FIL AAKHIRATHI HASANATHANW__WA QINAA AZAABANNAAR.”

“O, OUR LORD! GIVE US THE BEST OF THIS WORLD AS WELL AS THE BEST OF THE HEREAFTER, AND SAVE US FROM THE TORMENT OF THE FIRE.”^{2: 201}

Allah assures us that “WITH EVERY DIFFICULTY, THERE IS RELIEF” —*Surah 94: 5,6*

Therefore, we can rest assured that all the difficulties we face are sure to blow over, and we will ultimately reach peace and tranquility. This is possible only if “you turn to your LORD,” i.e., we say our Sala’at regularly, with conviction, patience, and utmost humility and devotion. – 94: 8

-All This Is Mentioned In ‘Summarized Sahi Bukhari’: ‘Book of Sala’at.’(Translated by Muhsin Khan/ 1994)

11. HOW TO GET CONCENTRATION (KUSHOO) IN SALA'AT?

- 1) The foremost thought in our mind should be, are we worthy of meeting Allah during our Sala'at?
- 2) Are we standing with reverence as a slave stands before his Master?
- 3) Have we done or said anything that requires us to repent?
- 4) What if we do not get another chance to repent?
- 5) What if this is our last Sala'at of our life?
- 6) This fear, this Taqwah, should be present while we approach our Sala'at.
- 7) Our intention should be purely for approaching our Creator with reverence and humility.
- 8) Be conscious of what you say during the day, for which you will have to apologize later, nor desire others' possessions.
- 9) Be convinced that Allah will surely fulfill our Duas that benefit us.
- 10) We should completely surrender to HIM and put our trust in HIM. – Surah Ma'idah: 5: 11 //Surah Ibrahim: 14: 11, 12
- 11) 'Make Wudhu with humility and purity, with perfection in it, as Allah has ordained and our Prophet has shown us. Because, *if your Wudhu is not proper, your Sala'at will not be accepted.*'

If you want to experience Kushoo in your Sala'at, ask yourself these 4 Questions:

1. Do I understand what I am saying in Sala'at?
2. Am I giving enough time before Salaat, to face my LORD to be Calm, humble, and ready to glorify HIM?
3. Am I giving enough time after Sala'at to contemplate over what I have said during Sala'at, and glorify Allah (sub)?
4. Am I concentrating on what I am asking Allah with dedication and sincerity? Only reciting the Duas like a parrot is not Sala'at. Prophet ﷺ has said, "Ask with certainty that Allah will answer your Duas. Know that Allah will not accept the Dua that comes from a heedless, distracted heart [www.visionareramadan.com].

'When the magicians at the time of Musa (al) fell prostrate in humble acceptance to Allahutwalah, they refused to be cowed down by the threat of Pharaoh's punishments, declaring with full conviction (that their sins will be forgiven) that, anyway, they are to return to their LORD. Such was their firm Takwah that they were redeemed with that ONE prostration. _(26: 46- 50).

Here, we are prostrating no matter how many times in a day. Even *if our one Sajdah is genuine and heartfelt*, Allah may forgive us and rub off all our previous sins. How powerful is this Sala'at? May Allah grant us the opportunity to reach that stage' - Quotes

12. WHAT IS THE IMPORTANCE OF EACH SALA'AT IN OUR DAILY LIFE?

1. FAJR:

When we start the Day with Fajr, we ask Allah to keep us happy and live on HIS path the whole day.

We ask him to save us from the evil temptation of the Devil during our business transactions and our dealings with people outside our house.

We pray that our house remains safe from the temptations and tribulations of the *Evils of Shai'tan* and the *Evil Eye*. This is so that we may go out to do our work in peace. (Allah promises that angels witness the Sala'at Fajr ^{17: 78})

2, 3, and 4: DHUHR, ASR, AND MAGRIB:

Usually, one starts their day after 10 o'clock. Once we start, we are so engrossed in it that we have no time to think of anything else. There is a possibility that we may encounter trouble with our boss or face other issues.

This causes strain and tension. This affects our health.

We get tired or tense, leading to the various related diseases.

- The breaks after every three hours, for Sala'at, give us relief.
- It gives us time to ponder and make the right decisions with the Help of Allah.
- We can leave all the consequences of our deeds with HIM.
- We can return to our work with a calm mind and work harder to achieve our goal, whether it is business or other work. Thus, we return home in ease.

(Today, science tells us that it is good to take a break every two to three hours from monotonous work, and meditation removes stress!) Also, sitting continuously for many hours is bad for health.)

Sala'at helps to exercise the body as well as the soul.

5. ISHA:

At the end of the day, you must know that any businessman or shopkeeper takes account of his profits and losses for the day. He will review whether he has made any mistakes and consider how to improve his business the next day.

Similarly, a true Muslim takes stock of how he has spent the whole day.

- Whether he has made any mistakes or gone against the Law of Allah.
- If he has done any good deed for the day, he thanks Allah for it.
- If he has done any wrong, he repents, and if he has slandered or backbitten anyone, he asks forgiveness from Allah, and he promises to rectify his sin by speaking good of him the next day.
- If he has hurt or cheated anybody during his hectic schedule, he again asks forgiveness from Allah and promises to correct his mistakes. e.g., accusing chaste *women, cheating others, etc.*

“For those who slander chaste women are cursed in this life and the Hereafter.” Unless he rectifies his sin and asks for forgiveness from the wronged.” - 24: 23

- *And Allah also commands: “Let them pardon and forgive others who have hurt them... Do you not want Allah to forgive you?”- 24: 22*

This helps him to get a sound night’s sleep. He can polish his soul on a daily basis and will be at peace with himself. It also helps prevent the accumulation of sins, which can throw him into HELL. Even if he dies during his sleep, he can hope for Allah’s Mercy and forgiveness.

THIS IS THE TRUE AIM OF SALA’AT.

If anybody prays during the Sala’at with complete surrender and intention and belief ^(2:45), then he will have nothing to worry or grieve!!! – ^{2:38}

(And we are told to ‘take account of yourself before you are asked your Account on the Last Day.’)

And, Allah promises in Surah Fussilat, 41:30,

“THOSE WHO STAND ‘ISTIQAAM’ (STAND STRAIGHT AND FIRM), ON THEM THE ANGELS WILL DESCEND (SAYING) ‘FEAR NOT NOR GRIEVE. BUT RECEIVE GLAD TIDINGS OF PARADISE, WHICH YOU HAVE BEEN PROMISED’”

13. WHAT OTHER BENEFITS DO WE GET FROM SALA'AT?

Sala'at not only benefits our soul, but also is very beneficial for our body!

- The different postures in Sala'at are among the best yogic postures, which help our bodies remain firm. Scientists say that prostrating as we Muslims do is good for lower back pain.
- By going into prostration, extra blood flows to the brain and face, increasing blood circulation, which keeps it active and vibrant.
- Our body requires that the electrostatic charges present in it be released at intervals. So, our contact with the earth causes our static energy to be earthed.
- By keeping our eyes fixed on a certain spot in front of us, our eyes get invigorated. When we move towards the ground and rise again, the pupils of the eyes dilate, which *prevents many eye ailments. (Eye specialists recommend such exercises)*
- We become alert and healthy when we get up early in the morning. We get more working hours, and catch up with our missed lessons or work. The proverb, 'The early bird catches its prey,' proves true.
- When we repeat the verses of the Quran, it helps in Speech therapy by improving the articulation of the tongue, and prevents diseases like Alzheimer's and Parkinson's!)
- Doctors recommend breathing exercises, for asthma and lung congestion. One of them is; breathe in air fully and let it out through the mouth slowly. We find that when we recite the Quran with Tajweed, it becomes an exercise for the lungs!!
- Repeating the Verses of the Quran enables us to retain what we memorize. This makes our brain sharp and alert.
- There are many other medical benefits from regular physical exercise when performing Salaat.
- Doctors recommend meditation or exercise for at least a few minutes, every 2½-3 hours in between working hours, to relieve tension and stress. This is what Sala'at does.

- By this, we can be relieved from the depression or problems, if any, during our work and can get help from Allah and realize HIS closeness even while we are working hard.
- The break during our work makes us feel relaxed and fresh, and we continue our work anew, with more dedication and concentration.
- Salaat reaches us to be punctual, disciplined, clean, humble, etc. *All these qualities ought to be those of a True Muslim.*

We thus realize that whatever Allah has ordained for us *is not only for the Hereafter*, but also for our benefit in this world too.

14. HYPOCRISY:

IT IS IMPORTANT TO NOTE THAT, INSTEAD OF SEARCHING FOR IT IN OTHERS, WE SHOULD INTROSPECT WITHIN OURSELVES IF WE ARE HAVING ANY OF THESE CHARACTERISTICS AND TRY TO PERFECT OURSELVES. ONLY THIS WAY CAN ONE BE SAVED FROM BEING A HYPOCRITE. WE HAVE NO RIGHT TO CALL OTHERS A HYPOCRITE!

Allah warns us from being Hypocritical in our dealings:

The signs of Hypocrisy are:

- Whenever he speaks, he tells a lie.
- Whenever he promises, he always breaks it.
- Whenever he is entrusted with anything, he proves dishonest.
- He betrays covenants and in disputes he is quarrelsome--- Fath al-Bari 1:111
- Allah says: When he stands for Sala’at, he stands lazily only to show men. ‘But little does he concentrate on Zikr. *ON THEM IS ALLAH’S CURSE.* Allah also curses those who do not say their Sala’at in their proper times and are heedless of it. -- (Sura Maun- 107: 4-5)
- Unless they repent in their lifetime, “Verily the Hypocrites will be in the lowest depths of the Fire. No helper will you find for them.” – 4: 145, 146.

BEWARE. When Allah says, HE curses one who stands for Sala’at lazily, imagine HIS wrath, on one who never says his Sala’at regularly! This also proves that just having a Muslim name does not guarantee DIRECT Heaven!

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⁷ (Sahi Bukhari, vol. 1, Ch.25; 33,34)

15. AT WHAT AGE IS SALA'AT MADE OBLIGATORY?

“When your children are seven years old, ask them to offer Sala’at. If they do not offer Sala’at at 10, then beat (reprimand) them.”⁸

This is because the child will grow up with full Islamic injunctions and avail of all the good qualities which come of Sala’at, namely: Fear of displeasing Allah, Aversion for evil, good health, discipline, humility, to be punctual in all affairs, ability to get up early, etc.

He will also be staunch in his belief that there is Allah to help him in times of trouble or danger, which will make him brave to face adversities without fear. All these qualities should be inculcated in him while young. Not just beaten into submission!

It is also a fact that it is easier to make Sala’at a habit for a child than after he/she has grown. And Allah orders the head of the family to

“ENJOIN SALA’AT ON YOUR FAMILY AND BE PATIENT IN OFFERING THEM” —20:132

“O, YOU WHO BELIEVE! WARD OFF YOURSELVES AND YOUR FAMILIES AGAINST A FIRE (HELL)” —66:6

And our Prophet ﷺ is reported: *“Every Muslim must teach his near family members and slaves (male and female) or servant, what Allah has made obligatory and what HE has forbidden.”* – (Qurtubi, 18:196 Hadith)

(If every head of the family fulfils this duty, how great and respected will be the status of our Ummah in this world and with Allah, because of their Righteous Behavior?)

⁸ Hadith Ahmed 3:404, Reported in Abu Dawood by Abdullah bin A’as: 1332 b–Source Ibn Khathir

16. WHICH DIRECTION SHOULD WE TURN TO WHILE RECITING OUR SALA'AT? AND WHY?

While reciting the Sala'at, we should turn our face towards the KAABA (Masjid al Haram in Mecca). ^{2: 149}

The reason is that:

- Kaaba is the first Masjid built for the worship of the ONE true Creator by Ibrahim عليه وسلم and his son Ismail عليه وسلم. It was renewed by the Prophet ﷺ to reinstate the same type of worship as Ibrahim عليه وسلم
- The Kaaba is in the center of the World Map. So, wherever we are, if we face the Kaaba, we are facing the center of the world map, indicating that only one point can be the center of worship.
- There is discipline and no controversy among the Believers as to which direction they must turn to!

'However, if while travelling, you are not able to decide which direction you have to face, you can face whichever direction is convenient.' ---
[Sahi Bukhari, Vol. 2: H. No. 199]

Allah says in Surah Baqarah ^{2: 115}: *"To Allah Belongs the East and the West. Wherever You Turn To, There Is the Face of Allah!"*

Please remember we are not worshipping the Kaaba. It is only a direction towards which all Muslims should turn when doing Sala'at.

17. WHERE IS IT WRITTEN TO PRAY 5 TIMES IN THE QURAN?

The stated times are explained in various verses of the Quran, though specific time is not mentioned: ---{In Sura 4:103 // 11: 114 //17: 78 // 20: 130 // 30: V. 17, 18}

Many argue that the Quran commands us to pray salaah only three times. However, when we read the Quran with understanding, we realize that it is indeed not so. Allah says:

➤ "GUARD STRICTLY THE (FIVE OBLIGATORY) SALA'AT, ESPECIALLY THE MIDDLE. THAT IS THE BEST (ASR) PRAYERS, AND STAND BEFORE ALLAH WITH OBEDIENCE" - 2: 238

- "VERILY, THE PRAYER IS ENJOINED ON THE BELIEVERS AT FIXED HOURS" - 4: 103
- "ESTABLISH REGULAR PRAYERS AT THE 2 ENDS OF THE DAY (FAJR AND ZUHR) AND THE APPROACHES (NOT SINGULAR NOR DUAL BUT PLURAL) OF THE NIGHT"

At Zuhr, the sun begins to set: i.e., it starts approaching the night: ASR, Maghreb, and the Isha. So total 5.' -⁹

- "Establish regular prayers (not singular or dual but plural), at the sun's decline (Zuhr) till the darkness of the night (4 times) and the recital of the Quran in the morning prayers (1 time). For the recitation at dawn is witnessed."^{17: 78}

- 'This is the command for FIVE daily obligatory prayers: Early morning (Fajr) prayers and recitation of the Quran is advised because it is a peaceful hour and has a special influence on the soul, fresh awakened from sleep.¹⁰

This Fajr is witnessed by special angelic Hosts!

This shows the importance of Fajr prayers at the proper time.

The Hours of declination of the sun from its Zenith (midday) are the remaining 4 Sala'at, namely: Zuhr, Asr, Maghreb, and Isha.

- Our Prophet ﷺ was shown by Jibrael (al), WHEN, AND HOW to say the 5 times prayers. {Sahi Al-Bukhari, Vol. 1: No. 500}

And, we should say Sala'at only in the way our Prophet ﷺ has shown us.¹¹

Many think that when the specific time is not mentioned in the Quran, why follow Mohamed ﷺ? To refute this argument, Allah has ordered:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

"WA ATHII-ULLAHA WA ATHEE UR RASUULAH LA'ALLAKUM TURHAMOON"—

"AND OBEY ALLAH AND OBEY HIS RASOOL SO THAT YOU MAY RECEIVE MERCY"— 3:132

Our Prophet ﷺ was sent to explain to his Ummah what the Quran directs.

And he ﷺ said, 'Pray as you see me pray. Thus, it is he ﷺ who has shown us by the order of Allah the way to Peace, Happiness, and Paradise:

The Ultimate Success.

⁹ The Saudi Holy Quran, the Tafseer No. 1617 – (Sura Ta'ha 20:130, and Sura HUD: 11: 114)

¹⁰ The Saudi Holy Quran, the Tafseer no. 2275

¹¹ Sahi B. Vol 9, H.No.352

Prophet ﷺ has said: ¹²

1. Spread Peace
2. Feed the poor
3. Uphold ties of Kinship
4. *Stand in Prayer at night, when people are sleeping. --*

Therefore,

To implement the commands of Allah perfectly,
We must obey and follow our Prophet ﷺ sincerely.
Yet, any Hadith opposing the Quran, if attributed,
To the Sunnah of our Prophet ﷺ, it ought to be rejected!
People consider it cumbersome to say Salaat regularly,
They claim they have no time for Salaat with punctuality,
Yet, they find enough time in their schedule to reset,
When it comes to their daily work, or the internet,
And, an appointment to the beauty parlor is on the dot,
And being late for the meeting with a boss, they are not.
However, Allah has placed for them benefits in Salaat,
Through the exercise and Qiraat.
By it, Man benefits in his daily work with the ability
It also helps to improve his health and mental faculty,
One must take the effort to say Salaat regularly
At its proper time, if he wants to benefit from it properly.
Allah curses the one who does not say salaat with punctuality,
Or, to be seen by others; in Sura Ma'oon, HE says with clarity.
Man's intention should be to please Allah only, and none else.
He will be the loser if he chooses anyone else.

¹¹ Sahih Bukhari Vol. 2, 1937 / Sunan Ibn Majah 3251 / Riyad as-Salihin 848 / Jami` at-Tirmidhi 2485, 3233

18. IMPORTANCE OF SALA'AT- AL-FAJR:

“PERFORM AS-SALA’AT FROM MIDDAY TILL DARKNESS OF THE NIGHT AND RECITE THE QURAN IN THE EARLY DAWN (I.E. THE SALA’AT-AL-FAJR). VERILY, THE RECITATION OF THE QURAN IN THE EARLY DAWN IS EVER WITNESSED.” -- Sura 17:78---Noble Quran

That means our supplications and recitations are witnessed by the angels who are in charge of mankind, day and night (especially in the Fajr) - (Sahi Bukhari)

Importance Of The Sunnah Before Fajr Prayers:

Our Prophet ﷺ laid great importance on the 2 Rakah Sunnah Sala’at, before the Fajr. And asked his followers to try not to miss it “--- Sahi Bukhari (It is better to complete it at home before leaving for Masjid, because once Iqamah is given cannot read Sunnah Sala’at)

Even the time for only 1 Rakah remains of Fajr or ASR, complete the full Sala’at - (Sahi Bukhari)

19. WHAT IS THE CORRECT POSTURE IN OUR SALA’AT?

The posture for Sala’at is very important because Allah has ordained it through our Prophet (ﷺ). It, in fact, makes our body flexible and keeps it fit and healthy through the exercise thus obtained. Ultimately, it benefits us in both this life and the Hereafter. (Qiyam means standing erect)

‘Your Sala’at is invalid if you hurry in reciting it.

Stand erect and at ease in Qiyam; Neither in attention nor legs far apart.

“Say: Takbir- ‘Allahu Akbar’, Sura Al-Fatiha. Then recite (at least one Ayah from what you have memorized) from the Quran. Then bow till you feel at ease, and then raise your head and stand up straight till your vertebrae are at ease. Then prostrate till you feel at ease during prostration. Then sit with

calmness till you feel at ease. (Do not hurry.) and do the same in all your Sala'at"—Sahi Bukhari H. No. 793

When starting the prayer, one should:

- a) Be straight and erect and not stand lazily in 'Qiyam'.
- b) You should not look up towards the sky, but your head should be lowered towards the ground in respect towards the ONE whom you are invoking -Like a slave in the presence of his master. Sahih Bukhari H. No. 432
- c) Raise your hands 3 times, to the level of the shoulders on saying 'Takbir', on starting Sala'at, when bowing in Ruku, and when performing the first Sajdah. (Different Madhhab may not raise hands 3 times. Please note that again, there is no controversy in this matter.
- d) Every time while bowing and prostrating and rising again, one should recite Takbir- "Allahu Akbar" aloud. — {Sahi Bukhari}
- e) On bowing for Ruku, one should place their hands on both knees and bend their back straight, parallel to the ground. Then stand up straight until all the vertebrae take their normal positions.
- f) The proper way to sit in Tashahhud (sitting after the second Rakah) is to keep the right foot propped up and bend the left, and sit on it. [But if our body has pain or we are unwell, we can sit cross-legged.] And on sitting in the last Rakah, push your left foot forward and keep the other foot propped up, and sit on the buttocks. (Sahi Bukhari)
- g) While prostrating, place both hands on the ground with *the forearms away from the body and the ground, and the toes facing the Qibla*. ('Do not prostrate like a dog')
- h) One should prostrate on his seven bones:
1: Forehead & the tip of the nose (cartridge). / 2 & 3: Both hands / 4 & 5: Both knees / 6 & 7: The toes of both feet. — {Sahi Bukhari}
- i) If unwell and cannot offer Sala'at standing, we can offer it sitting, and if we cannot sit, we can offer lying on our side. If we feel better, it is allowed to stand up again and continue in the normal way--- S.S.B: 410

20. HOW SHOULD WE SAY OUR SALA'AT?

Allah asks us to:

"SEEK HIS HELP WHEN IN TROUBLE, IN HUMILITY AND SECRETLY, WITH PATIENCE AND SALA'AT. AND ALLAH IS WITH THOSE WHO ARE PATIENT"—2: 153 Quran

"SAY: WHETHER YOU CALL UPON ALLAH OR RAHMAAN, WHATEVER NAME YOU CALL HIM. FOR, TO HIM BELONGS THE BEST OF NAMES. AND OFFER YOUR SALA'AT, NEITHER ALOUD NOR IN A LOW VOICE, BUT SEEK A WAY THAT IS BETWEEN"—¹³

Thus, we should pronounce the words to be able to hear what we are saying. (This is for the correct pronunciation [Tajweed] and articulation of the tongue.)

In congregation, we need not move our lips but concentrate on what the Imam is reciting. ("When Quran is recited, listen to it and be silent so that you may receive Mercy"). "And, (at other times) remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words--- and be not of those who are neglectful." (7: 204, 205).

During Sala'at, one should be cautious to stand at ease, in perfect rows shoulder to shoulder, close to each other, without leaving gaps. -----
Islamic Jurisprudence

¹³ 17:110,111- Quran / Sahi. Bukhari: vol. 7, No. 6409

21. HOW ARE WE TO DECIDE THE TIMINGS OF THE FIVE OBLIGATORY PRAYERS?

PROPHET (ﷺ) SAID: JABRAEL (عليه وسلام) LED ME IN PRAYER TWICE AT THE KAABA. EACH TIME AT THE STARTING TIME AND JUST BEFORE IT ENDS. -AT-TIRMIDHI 149.

TO SUMMARIZE, WE CAN MENTION THE TIMINGS OF THE 5 OBLIGATORY PRAYERS AS FOLLOWS:

Fajr: (2 Rakah): Should be prayed *before sunrise*. Once the rays of daylight penetrate the darkness, the prayer is invalid! THIS IS NOT MORE THAN HALF AN HOUR.

Zuhr: (4 Rakah with Tashahhud after the second and fourth Rakat). The time of Zuhr starts *just after the sun begins to decline* from its zenith. Till the shadow of the object is the same as the object, — [i.e., at least 5 -10 minutes after noon]- till the starting of Asr.

Asr: (4 Rakah): when the shadow of the sun reaches halfway towards Maghreb, to just before the time of Maghreb.

i.e.: Asr starts halfway between the Zuhr and Maghreb- (approximately 3,30 to 5.30 p.m.) (When the shadow of the object is the same as the object, till it is twice as long!)

Maghreb: (3 Rakah, with Tashahhud after the second Rakat) after sunset, when the glow of red rays starts, till darkness sets in! Once it becomes dark, Maghreb becomes invalid. THIS LASTS NOT MORE THAN HALF AN HOUR.

Isha: (4 Rakah), This starts after Maghreb, after the horizon is dark till well beyond midnight. This timing varies approximately, according to the season, from 7.30 pm to midnight. All these timings were shown by Jabrael (عليه وسلام) to Mohammad (ﷺ) after he returned from Meraj (the night journey)— {Sahi Muslim // Ahmed}

22. WITR:

Witr is the name of the Rak'ah (unit of prayer) separated from its preceding Rak'ah.

WITR SHOULD NOT BE PRAYED LIKE MAGHREB:

We should not sit for Tashahhud after the second Sajdah. Instead, one should pray the three Rak'ah without break, continuously, OR pray any number of Rak'ah, in units of two. And after saying Tasleem, one can pray the one unit of Witr separately. It is **not** wrong to say other Sala'at after Witr, if needed. _(Dr. Anwar Sahib, Modules: 12 - semester 2).

After the Isha prayers and the 2 Sunnah Prayers, at least 3 Rakah (without salaam in between) of 'Witr' prayers are made Waajib by our Prophet ﷺ as a closing of the Sala'at for the day. (Witr can also be said with only one Rakah, if unwell.)

It is desirable to recite.

Sura Al-A'la: (Surah 87), in the 1st Rak'ah,

Sura Kaafirun: (Surah 109), in the second and

Sura Ikhlas: (Surah 112), in the third Rak'ah.

DUA QUNUT (OBEDIENCE) WAS RECITED BY OUR PROPHET ﷺ BEFORE OR AFTER BOWING FOR RUKU, IN THE LAST RAKAH OF THE WITR:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ
وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ - إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ - وَلَا يَعِزُّ مَنْ
عَادَيْتَ - تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ - أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ -

-ALLAAHUMMA-IHDINEE FEEMAN HADAYTA - WA AAFINEE FEEMAN AAFAYTA - WA TAWALLANEE FEEMAN TAWALLAYTA- WA BAARIK LEE FEEMAN A'ATAYTA- WA QINEE SHARRA MAA QADHAYTA - FA INNAKA TAQDHEE WA LAA YUQDHAA ALAYKA INNAHU LAA YATHILLU MAN WAALAYTA [WA LAA YA'IZZU MAN AADAYTA] TABAARAKTA, RABBANAA WA TA'AALAITA.) WA ASTAGFIRUKA WA ATOOBU ILAIK. WA SALLALLAAHU ALANNABEE)

O ALLAH, GUIDE ME ALONG WITH THOSE WHOM YOU HAVE GUIDED, PARDON ME WITH THOSE WHOM YOU HAVE PARDONED, BE AN ALLY WITH ME ALONG WITH THOSE WHOM YOU ARE AN ALLY TO AND BLESS FOR ME THAT WHICH YOU HAVE BESTOWED. PROTECT ME FROM THE EVIL YOU HAVE DECREED, FOR VERILY YOU DECREE AND NONE CAN DECREE OVER YOU. FOR SURETY, HE WHOM YOU SHOW ALLEGIANCE TO, IS NEVER ABASED AND HE WHOM YOU TAKE AS AN ENEMY IS NEVER HONORED AND MIGHTY. O OUR LORD, BLESSED AND EXALTED ARE YOU. (AND I ASK FORGIVENESS FROM YOU AND TURN TO YOU IN REPENTANCE AND I SEEK BLESSINGS ON MY PROPHET)

THE FOLLOWING IS ALSO ANOTHER DUA QUNUT.

اللَّهُمَّ إِنَّا نَسْتَهِينِكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَيْرَ - وَنَشْكُرُكَ وَلَا
 نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ - اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَتَرْجُو رَحْمَتَكَ وَنَخْشَى
 عَذَابَكَ - إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

“ALLAAHUMMA INNA NASTAHEENUKA, WA NASTHAGHFIRUKA, WA NUVMINUBIKA, WA NATHAVAKKALU
 ALAIKA, WA NUSNY ALAIKAL KHAIR- WA NASHKURUKA, WA LAA NAKFURUKA, WA NAKHLAU, WA NATHRUKU
 MAN YAFJURUKA, ALLAHUMMA IYYAAKA NAUBUDU, WA LAKA NUSALLI, WA NASJUDU, WA NARIJU
 RAHMATAKA, WA NAKHSHA AZAABAKA, INNA AZAABAKA BIL KUFFAARI MULHIQ”

“O ALLAH! WE BESEECH YOUR HELP AND SEEK YOUR PROTECTION AND BELIEVE YOU AND DEPEND
 UPON YOU AND PRAISE YOU, AND ARE THANKFUL TO YOU, AND ARE NOT UNGRATEFUL TO YOU,
 AND WE CAST OFF AND FORSAKE HIM WHO DISOBEYS YOU. O LORD! WE WORSHIP YOU ONLY AND
 WE PRAY AND BOW BEFORE YOU ALONE. TO YOU ALONE WE FLEE AND SERVE YOU ALONE, AND WE
 HOPE FOR YOUR MERCY AND FEAR YOUR PUNISHMENT. FOR SURELY YOUR PUNISHMENT
 OVERTAKES THE UNBELIEVERS.”

The person may recite any of the other supplications of Qunut. Witr can be
 prayed from after Isha prayer till before Fajr. If we missed praying it, we can
 do Khadha in the daytime. However, in the daytime, we should recite only
 in twos and one rakat in the end. (Dr. Anwar Sahib: IOU)

Immediately after reciting Witr can say the following 3 times

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ - رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

SUBHANAL MALIKIL QUDDOOS. RABBIL-MALAA'IKATI WA ROOHI

GLORY IS TO THE KING, THE HOLY, LORD OF THE ANGELS AND THE SPIRIT. - Source: Fortress of the Muslims pg. 139

The time of the Witr prayers begins from the end of Isha and continues
 until Fajr and is performed as the last prayer of the night. Preference is
 given to its performance in the latter part of the night. However, if he fears
 that he may not wake up at the end of the night, he should pray Witr
 before he goes to sleep. (Muslim 755)

Our Prophet ﷺ has said: ‘Surely, Allah has helped you with a Sala’at that is
 better for you than red camels: the Witr. Allah has assigned it for you
 between the Sala’at of Isha and the rise of dawn.’ (Abu Dawood 1418, Ibn Majah 1168)

23. SUJOOD AL-TILAAWAH: reported by Amr ibn A'as:

Prostration is recommended when one recites the following portions of the Quran or hears it recited. Wudhu is not compulsory when doing SUJOOD AL-TILAAWAH, but one who does it will get a reward.

The following are the sites where Sujood At-Tilaawah is recommended:

7: 206 // 13: 15 // 16:49 // 17: 107 // 19: 58 // 22: 18 // 22: 77 // 25: 60 // 27: 25 // 32: 15 // 38: 24 // 41: 37 // 53: 62 // 84: 21 // 96: 19 (Surah No: Verse No)

There is controversy about the Sujood for some of the Aayaat, but according to the consensus of Scholars, prostration when reciting the above 15 verses is recommended. Allah Knows Best. ¹⁴

DUA TO RECITE WHEN WE GO IN SAJDAH WHEN WE COME ACROSS IT WHILE RECITING THE QURAN

There may be many other duas recommended. One of them is as follows:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ - وَشَقَّ سَمْعَهُ وَبَصَرَهُ - بِجَوْلِهِ وَفُؤْتِهِ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ

SAJADA WAJHIYA LILLAZEE KHALAQAHU WA SHAQQA SAM'AHU WA BASARAHU BIHAWLIHI WA QUWWATIHI, FATABAARAKALLAAHU AHSANUL KHALIQEEN

'I HAVE PROSTRATED MY FACE TO THE ONE WHO CREATED IT, AND GAVE IT HEARING AND SIGHT BY HIS MIGHT AND POWER. GLORY IS TO ALLAH THE BEST OF CREATORS.' ¹⁵

¹⁴ Source: <https://islamqa.info/en/5126>: dt: 4- 6- 2017

¹⁵ Source: *Fortress of Muslim* pg. 63, compiled by Sa'id bin Wahf Al-Qahtani / July 2009

24. WHAT IF WE FORGET TO SAY SAL'AT AT ITS CORRECT TIME?

Prophet ﷺ has said: 'There is no prayer when food is served, nor when the two foul things (excrement and urine) are pressing a person' – (Muslim 1: 39)

'When the prayer has started and dinner is served, then begin with dinner.'¹⁶

And Allah says in Surah Ash-Sharh 94:7, "SO, WHEN YOU HAVE FINISHED, DEVOTE YOURSELF TO ALLAH'S WORSHIP"

KHADHA-... Expiation; postponing of obligatory prayers is for one who regularly says Sala'at. If, for some reason, due to ill health or forgetfulness or if he oversleeps, then let him seek forgiveness for his delay, and do [Khadha] Sala'at when he remembers, before the next. Sala'at'--1: 477 Muslim

Especially for Fajr, if he oversleeps in rare circumstances, he should pray Fajr as soon as he wakes up. As for the Sunnah of Fajr, he should pray after the sun has risen well above the horizon.

If we wake up late, we should not shun the Sala'at, thinking the time is over. This is because it is essential to start the day with remembrance of Allah and seeking HIS forgiveness and guidance for the day. However, this should not be made a habit. ---Dr. Anwar Sahib

PRAYER IS AT FIXED TIMES --4; 103--Quran

We Must Pray

Even if we cannot change into Clean Clothes

And in the Hospital, we lay

And even if we cannot do Wudhu, we should not delay.

'Verily, the sign of Polytheism and Disbelief

is Negligence of Sala'at' and postponing to pray.'

Islamic Jurisprudence': Sahi Muslim (243) [2/259]—

¹⁶ (Fath Al-Bari: 9: 498) / (S.S.B. 403)

HOWEVER, WE MAY DELAY OUR SALA'AT IN CERTAIN CIRCUMSTANCES, NAMELY;

- a. If a snake has entered the congregation, we have to kill it.
- b. If we have to drive away some animals that enter our garden or farm.
- c. Fear of some loss: e.g., forgot to switch off the stove and fear the food spoiling.
- d. Sees any thief taking things.
- e. Fear of missing the train.
- f. In a hurry to visit the toilet.
- g. If any call for help or if any is in distress.
- h. If you are a doctor amid an emergency operation.
- i. If anything, he needs Ghusl because of nocturnal emission, etc., etc.
- j. If the climate is too hot, or if it rains heavily, we can delay the Zuhr Sala'at, or pray at home.

25. COMBINING AND SHORTENING (JA'M KASAR)

Allah says in Sura ^{4:101,103,104,106} that if one is on a journey or in fear of an enemy, these Raka't can be shortened.

➤ Mohammad ﷺ has explained this as follows:

FAJR: 2 (no change)

Zuhr: 2 instead of four **with** ASR: 2 instead of four

Maghreb: 3 (no change) **with** Isha: 2 instead of 4

➤ *"The length of the journey that makes shortening of Obligatory Prayers permissible is a period of four Burud, i.e., approximately 48 miles"-*

It means that once we cross the borders of our city, we can consider Jam & Kasar. And if we have no time, we can avoid Nawafil (and Sunnah) -

And we can combine Zuhr and ASR, and Maghreb and Isha, while on a journey. -- (Sahi Bukhari)

This concession is for those who are out on business or have to travel, but if we reach a destination and aim to stay for many days in a house with ample time to spare, this concession need not be availed of. **Allah Knows Best.**

26. WHERE CAN WE PERFORM SALA'AT?

As far as possible, all Sala'at should be prayed in the Masjid by men. Every step they take to the Masjid is rewarded, and praying in the Masjid is 27 times more rewarded than at home. – (S. S. B: 390)

By praying in the Masjid, we get more concentration and,

- The greatest king and poorest pauper stand shoulder to shoulder to indicate that: All are equal in Allah's Sight---All those who have Belief in ONE Allah and are Righteous.
- Interaction with neighbors is possible. We can understand the problems of others and are not self-centered-- oblivious of our surroundings.

Our Prophet ﷺ has said, "Allah has made this whole world a Mussallah (a place of prayer) for me and my followers except the graves and the toilet".¹⁷

Hence, if we are out on the road, we can easily get down, spread the Mussallah and pray when the time of Sala'at has been announced. (In such cases, we can pray with shoes on.)- S.S.B: 254

- This Hadith makes it clear that Allah forbids us to worship at the graves of anybody, be it our relatives or holy men who have passed away, who only advised us to pray to Allah and none other.
- This fact also specifies the importance of keeping our surroundings clean. For none will dirty the Mussallah (the place of prayer) where he will pray his Sala'at!! Please contemplate. Will you throw dirt or filth on our Mussallah? Similarly, we should not dirty our environment.
- This is a thought to ponder! It is allowed to pray our Salaat at home, provided we are unwell, or for any other reason. However, praying in the Masjid (for men) is highly beneficial.

It is also not wrong to form a congregation in the home or office and pray. – S.S.B: 270. Allah orders "to bow with those who bow." - 3:43

¹⁷ (Abu Dawood Vol. 2: H. No. 2037/S. Sahi. Bukhari: 275)

More references to be observed:

- While heading to the Masjid, one should walk calmly, peacefully, and tranquilly, without haste.
- Recite the Dua which our Prophet ﷺ has recommended. (Given below)
- While preparing to go to the Masjid, if he does not engage himself in any other cheap worldly matters and has taken care to purify himself and has the intention (of facing Allah through Salaat), for every step, he takes to the Masjid, Allah obliterates one of his sins, --(pg. 114 Islamic Jurisprudence)
- Enter the Masjid with the right foot first and get out with the left foot.
- As long as he is waiting for Prayer, he is said to be in the state of Sala'at, and hence, he should avoid unnecessary arguments or dialogue.
- If Iqamah is not given, recite the Tahyatul Masjid 2 Raka't. Then can say Nuwaffil or Sunnah Sala'at or do Zikr until the Muezzin calls for Iqamah.
- There is no voluntary Sala'at after Iqamat is given.

27. ARE WOMEN ALLOWED TO GO TO THE MASJID?

When our Prophet ﷺ informed men about the incentives to pray in the Masjid, *Women objected, saying their duties at home would not allow them to go to the Masjid all 5 times.*

They claimed that it was unfair to them, that the men alone got the incentives. It is then that our Prophet ﷺ announced that a woman saying her Sala'at in her house, even in the inner chamber of her house, will get equal reward as the men who go to the Masjid! --- **18**

It was a concession for them. It is quite natural that for concentration in Sala'at, one would prefer not the courtyard but the innermost nook of the house where they will not be disturbed.

¹⁸ {Hadith No: Abu Dawood---(Vol. I, H. No. 570)}

Is it not a blessing for women that they get the same incentives that the men get, even when they do not need to go to the Masjid?

And, many other Hadith encourage women to go to the Mosque. ¹⁹

The Prophet has said:

‘Do not prevent the female servants of Allah from going to the Masjid!’

And Husbands were specifically told, by the Prophet ﷺ:

‘If the wife of any of you asks permission to go to the Masjid, do not forbid them!!’ He ﷺ himself never forbade or prevented women from entering the Masjid.

➤ During her monthly or post-delivery period, a woman has the concession of not saying her prayers. However, women attended discourses, religious education, and literary discussions, as the Masjid was the center of the community. Their duties at home did not prevent them from doing so. This interaction among themselves helped educate the ignorant women in their etiquette, obligations, rights, and how to interact with others. They would not have been able to know all this if they had remained tied to their homes.

➤ However, Islam does not permit the intermingling of sexes.

This is because when a man and woman stand side by side shoulder to shoulder, the man’s concentration will not be on Allah, but on the woman who is at his side!!!

‘The concept of men sitting in front, and women at the rear, was not because women were secondary or inferior to men, but because if women stood in the front, their figures would distract the men’s concentration in prayers!’--²⁰

As an alternative, they are given separate and equal facilities. Women filled the Masjid from behind, while the men filled the front. The children accompany their parents and stay with them.

¹⁹ Sahih Muslim Vol. 1, Chapter 177, H. No. 886 and / Sahih Bukhari, Vol. 1. Book of Sala’at; H.No.864, 865.

²⁰-- Sahih Muslim Vol. 1, Chapter 175, H. No. 88.

Women need not say Sala'at during their periods or post-delivery till the bleeding stops. This is because Allah (Subhanat'alah) knows that women need rest during this period.

But any discharge beyond the prescribed days should not stop them from Sala'at. They should clean themselves with Ghusul or Wudhu before every Sala'at--- {Sahi Bukhari, Muslim and Tirimidhi.}

(By saying all this, it does not mean a woman may leave all responsibilities at home and rush to the Masjid. She may do so only if she has completed her housework or has somebody to help her at home. It is always preferable for her to attend the Friday prayers and the Eid prayers with permission and encouragement from her husband, so that she may get direct information from the Bayan (lecture). Intermingling of society will do her good and enhance her etiquette and behavior.)

28. WHAT ARE THE TIMES WHEN WE SHOULD NOT PRAY?

Allah forbids one to say Sala'at at certain specified times:

1. Morning at sunrise when the glow starts to appear, till well after the sun has risen above the horizon.
2. At midday, when the sun is at its Zenith. ---usually 12.00 P.M. -- Noon.
3. Evening, after ASR prayers, till the red glow of sunset indicates the sunset.

During these three times, no Sala'at should be offered — {S. Sahi Bukhari – 358- 360}

29. WHERE IS IT MENTIONED ABOUT FRIDAY PRAYERS?

“O those who Believe! When the call is proclaimed for Sala'at, on Friday, hasten earnestly to the remembrance of Allah and leave off business. That is better for you if you but know”: - Sura Jumma- 62:9

It is Waajib that men say their Friday Sala'at in the Masjid, except for travelers, who are on a journey. When the Azan for Friday is given, they must immediately stop all business they are engaged in and leave for the Masjid.

The Friday Prayer is specially mentioned, so that the people of the neighborhood come together and they are given a Sermon [Qutbah] about Islam. Verses of the Quran are recited and explained to them on how to remain united and at peace. This Sermon should be in the local language for them to understand.

The social problems, if any, are also discussed, and a solution is found by mutual consultation. After that, a short Bayan in Arabic follows, with 2 Rakah of Sala'at. If men do not listen to the Qutbah, their Friday Sala'at is not complete, and they are deprived of the full reward.

Moreover, by attending a gathering for at least a week, we can socialize with people from our community, learn about their conditions, and try to help them by any means we can and learn more about our religion through the Qutbah given by the Qadhi, learn the etiquette of how to behave with others, etc.

30. 'SAA'ATHUL IJAABA': The time when all prayers are answered.

Our Prophet ﷺ informed that there is an hour after Jummah Salaat, when all our prayers are answered: Scholars have differed about the exact time. So, it is safer to be in Zikr from after Jummah Salaat till Magrib.

To further emphasize the fact that *to be successful in this world, Zikr of Allah is very essential*, Allah orders: "When the Sala'at is finished, you may disperse through the land, and seek the bounty of Allah (by work or business) and remember Allah much, *so that you may be successful.*" ^{62: 10}

If a man forgets Allah and HIS commands when engaged in worldly business, it means that his prayers have taught him nothing.

Please note that many make it a point to say Sala'at only on Jummah or only on Eid days. All other days, they abandon Sala'at. These are called *cultural Muslims: 'Friday Muslim' and 'Ramadan Muslim'!!* Their way is not that of a true Muslim.

31. WHAT OTHER TYPES OF SALA'AT ARE RECOMMENDED FOR US?

The chart for Sunnah Muaqqadha (recommended) and Fardh (Obligatory) is found at the end of the book, for your reference. Please note that if *one misses the obligatory prayers, one is sinning*, while Supererogatory (Sunnah) and Optional (Nawafil) prayers bring more reward and bring us closer to the love of Allah (sub)

After Obligatory Sala'at, the next in importance is the Wajib Sala'at. Then the '**Sunnah Muaqqadha**' is strongly recommended by our Prophet. The '**Sunnah Gair Muaqqadha**' that our Prophet used to pray.

There is a great controversy about the sighting of the moon all over the world. The imam is appointed to decide whether the Moon has been sighted, and we are to abide by his decision. When the Moon is not sighted, the Eid is postponed to the next day. Today, with all the technology to accurately confirm the 1st Crescent Moon, it is still a matter of dispute for all of us, whether to abide by the sighting of the Moon to decide the date of Eid, or abide by the Calendar. However, why not consider all three days as Eid, greeting each other instead of fighting and quarrelling for these little insignificant things? May Allah show us a way.

Our Prophet (ﷺ) HAS ADVISED:

Salaat helps us to keep our tongue moist and our thoughts revised,
In remembrance of Allah and living our lives pleasing to HIM,
And seek forgiveness for all our sins, ever so slim.
This is the way to attain SUCCESS in this life here
and the Bliss that Allah has promised in the Hereafter.

(Tirimidhi: 5/ 458 // Albani, Sahi Tirimidhi 3/139) [Source: Qahtani, Wahf, Fortress of the Muslim, Darussalam 7th editions, July 2009].^{iv}

Men should raise their voices reciting this Dhikr in the marketplaces, Masajid, and homes, but women should refrain from raising their voices. This goes on till the Sala'at for the Eid al-Fitr starts on the morning of the Eid.

When the Sala'at starts after **Istia'dhah**, Sana, and Sura Fatiha, one should raise the hands to the shoulder level and say Takbir (Allahu Akbar); (the number of Takbeer during the salaah may differ in different Madhabs)

*(6+1) 7 times in the first Rakah and,
(4+1) 5 times in the second Rakah,
before bowing for Ruku.*

All the other rituals of Sala'at are as any other Sala'at we say.

During Eid al-Fitr, the Sala'at starts late to allow people to complete their Fitrah offerings.

Fitrah should be given before the Sala'at for Eid starts. It should be given in kind (grains or any staple food we take) and should not give money. The amount for Fitrah is 1 Sa'a (2.5 kg) of wheat or an equivalent amount of any other grain.

B. EID UL ADHAH: WAAJIB

The Sala'at of Hajj is specially mentioned by Allah, and our Prophet ﷺ explained how it should be performed.

TAKBIR-E-TASHREEQ: Beginning from the Fajr of the 9th Zul Hijjah up to the 'ASR prayer of the 13th, it is obligatory on every Muslim to recite the *Takbir-e-Tashreeq*, after every Fardh Sala'at (in congregation or alone) as mentioned above.

Male Muslims should recite in a loud voice, even in the marketplace, while females should recite it in a low voice.

The two Raka't for Eid prayers are the same **for both Eid al-Fitr and Eid al-Adha**. Prophet ﷺ used to recite Sura Ala or sura Qaaf in the first Raka't and Sura Ghaashiyah or Qamar in the second Raka't. -(Ahmed: 4: H. No. 271)

After the two Raka't, a Kutbah is given by the Imam, in the local language, exhorting the Muslims to maintain discipline and Taqwah in their daily lives.

- al-Bukhari, 958; Muslim, 885.

C. SUNNAH PRAYERS:

➤ Apart from the Obligatory Sala'at (Fardh), Our Prophet (ﷺ) used to say some *extra supererogatory prayers* which are considered '**Sunnah Muaqqadha**' and it is highly recommended to us.

➤ Praying the Sunnah prayers is essential because Allah will compensate us for any shortcomings we may have made during our Fardh Sala'at. Praying Sunnah before the Fardh also helps us to bring more concentration when we pray Fardh.

➤ Allah will take our deeds into account, only according to the concentration, cleanliness, and Taqwah with which we have performed our Sala'at. If anything is lacking, HE will ask if he has done any voluntary Sala'at to compensate for it. ²¹

Therefore, it is highly recommended that we try to pray these *Supererogatory Sala'at along with our Obligatory Sala'at*.

These are very beneficial, especially the morning Sunnah prayed before the Fajr. Allah recommends this in the Quran, and so it should not be missed.

THERE IS NO SALA'AT AFTER FAJR AND ASR.

Sunnah Muaqqadha:

These are the 2 Rakah of Morning before Fajr, 2 Rakah after Zuhr, Maghreb, and Isha. These sala'at are prayed regularly, because our Prophet had recommended them for us.

Sunnah Ghair Muaqqadha:

➤ Prophet ﷺ also used to pray 4 RAKA'T before Zuhr. Although they are only optional, it is good to follow this Sunnah.

➤ TWO RAKAH Sala'at just after Sunset, before the Maghreb prayers, *after the Azan, and before the Iqamah*, is also highly recommended. But one should be *careful **not to say** this Sala'at before sunset or after Iqamah*.

➤ There are also other Salawat, namely: 4 Rakah before ASR and Isha.

²¹ --[Source: Al Nasai: 464, 465// at-Tirimidhi 413 classed as Sahi by Albani in Sahih al-Jaami: 2573]

D. NAWAFFIL: (Optional)

➤ SALA'AT AL – THAJJUD / SALA'AT UL-LAIL

TAHAJJUD means giving up sleep. Therefore, it is offered after one has been asleep for some time. (But if the person could not sleep during the night, it does not invalidate the Tahajjud Prayers.) It consists of 8 Rakah (at least 2), with 4 salaams, divided into two at a time. ---Sahi Bukhari.

It is considered very beneficial. It is highly virtuous and Allah promises great reward for it.

“AND IN SOME PARTS OF THE NIGHT, OFFER THE SALA'AT WITH IT, AS AN ADDITIONAL PRAYER FOR YOU. IT MAY BE THAT YOUR LORD WILL RAISE YOU TO 'MAQAMAN MAHMUDAN'--- [A STATION OF PRAISE AND GLORY –HIGHEST DEGREE IN PARADISE!]”—
Surah Israh, 17: 79

Though this was specified for the Prophet ﷺ, he *recommended this for us also*, so that we may be in his company.

For Allah has promised the Righteous, *“WHO OBEY ALLAH AND HIS MESSENGER ﷺ will be in company of the PROPHETS, SIDDIQUEEN (THE TRULY FAITHFUL), THE MARTYRS and SALIHEEN (the RIGHTEOUS).”*— Surah an-Nissa, 4: 69-70.

And Allah says that, *“THE RISING BY NIGHT”* (Tahajjud prayer) is very hard and most potent, a time {when impression is keen and speech more certain, and the quiet stillness of the night is} *“MOST SUITABLE FOR UNDERSTANDING THE WORD OF ALLAH.”* ---Surah al-Muzzammil, 736:

Alas! Do we understand what we recite?

‘The closest that a servant comes to his Lord is during the middle of the latter portion of the night. If you can be among those who remember Allah [the Exalted One], at that time, then do so.’ ---narrated by At-Tirimidhi

One may recite prolonged prayers, say long Surahs from the Quran, and prolong the Ruku and Sajdah during Tahajjud.

WHY DO WE PRAY DURING THE THIRD PART OF THE NIGHT?

We may ponder why Allah asks us to pray specifically during the third part of the night. Science now tells us that during the night, from 11 pm to 3 am in complete darkness, the brain produces an enzyme called MELATONIN that keeps us vibrant and healthy for the rest of the day. It reduces ageing and prevents diseases. But this enzyme can be produced only when the person sleeps in total darkness during this time. It cannot be produced if he is awake! It is for this reason that Allah recommends us to get up after sleeping the first and second part of the night. Alhamdulillah! Allah commands everything for our good for this world as well as the next.

“THOSE WHO REMEMBER ALLAH STANDING, SITTING, AND LYING DOWN ON THEIR SIDES, AND THINK DEEPLY ABOUT THE CREATION OF THE HEAVENS AND EARTH, OUR LORD! YOU HAVE NOT CREATED THIS WITHOUT PURPOSE, GLORY TO YOU.’ GIVE US SALVATION FROM THE TORMENT OF THE FIRE.”^{3: 191}

This means we are asked to ensure that the remembrance of Allah should always be within us, and we ponder with awe over HIS creation. This alone will save us from committing any sins.

➤ **DHUHA:** – (**NAWAFFIL**) --- the Sala’at (4 Rakah) to be performed, well after the sun has risen, [and 3 days Saum every lunar month] are strongly recommended in Sahi Bukhari. The time for Dhuha starts 20 minutes after Shuruq (the sun has risen) till 20 minutes before Zuhr. This Sala’at is done purely to show gratitude towards Allah (Subhanat’alah) for having bestowed on us all the faculties of hearing, sight, etc., as well as the small bones by which we can do various acts, like holding, working, etc.; an ability not found in animals.

When we say our Dhuha just 20 minutes after sunrise (Shuruq), then we call that Sala’at Ishraq. If one stays on the prayer mat (Mussallah) after Fajr, saying Zikr and praying the Ishraq after the sun has risen, then he gets the reward of Hajj. [Sunan al-Tirimidhi, Al-Albani declares it to be an authentic Hadith in Sahih al-Jaami` (6346)]-Source: Islamic Jurisprudence)

MORE ABOUT DHUHA: ²²

Abu Dhar (ral) reported: The Prophet ﷺ said, “In the morning, charity is due on every joint bone of the body of every one of you. Every utterance of Allah’s Glorification (i.e., saying SubhanAllah) is an act of charity, and every utterance of His Praise (i.e., saying Alhamdulillah) is an act of charity and every utterance of declaration of His Greatness (i.e., saying La ilaha Illa-Allah) 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 Rakah Dhuha prayers which one performs in the forenoon is equal to all this (in reward).*” From the aforementioned Hadith, we learn that praying two units of Dhuha prayer every day is sufficient for a believer to give thanks for all the joints (360) he is blessed with.

SUBHANALLAAH! If charity were to be paid with money, not one of us would have been able to afford it. Regardless of our financial status, all of us can surely pray two Rak’ah each day as Sadhaqah.

➤ **SALA’AT KHUSUF:**

Sala’at prayed during eclipse or national calamities, Solar and lunar eclipse (Khusuf), --- {Sahi Bukhari-- Book of Sala’at}

This Sala’at is said in the Masjid and starts when the Eclipse starts and ends with the eclipse if possible. If we finish earlier, then we should do Zikr till it ends.

Here in each Rakah, we should prolong the Quran recitation after Surah Fatiha and also prolong the Ruku. Then *should not go into Sujood*, but return to the standing position.

Repeat the Fatiha and another long Surah, and again go to Ruku and *then do Sajdah twice for a long time without sitting for long, in between.* Again, repeat the same and then do Salaam. Thus, we complete 4 Ruku and 4 Sajdah in 2 Raka't. The Sala’at Khusuf differs from other Sala’at in this way. We should do Zikr for the rest of the time till the Eclipse lasts. ²³

²² Riyadh al-Saaliheen, Book 9, Hadith 150

²³ Source: Sahi Bukhari Book of Eclipse: chapter 8

➤ SUJOOD UL SHUKOOR:

When pleased with something that Allah has given, or when saved from some calamity, our Prophet ﷺ used to immediately fall into Sajdah and thank Allah for it. This is called *Sujood ul Shukoor*

IT DOES NOT NEED WUDHU AND HAS ONLY ONE SAJDAH

➤ ISTIKHAARAH AND SALA'ATUL HAJAAH:

Allah also mentions that “when in trouble, seek Help from ME with patience and Sala’at.” --[2:153] This includes ISTIKHAARAH and SALA’AT UL HAJAAH.

➤ SALA’ATH AL-ISTHIKHAARAH:

THE PROPHET ﷺ WOULD INSTRUCT HIS FOLLOWERS TO ASK FOR GUIDANCE WHENEVER IN DOUBT ABOUT WHAT WE HAVE DECIDED TO DO, WHETHER IT BE MARRIAGE, BUSINESS, BUYING A HOUSE, OR EVEN STARTING A NEW VENTURE. AFTER CONSULTING WITH OTHERS AND DECIDING ON A MATTER, WHOEVER SEEKS COUNSEL OF ALLAH WILL BE GUIDED RIGHT.

If it is good for us, HE will make it easy for us and, if it is not advisable, HE will make us feel so, and help us get out of it easily. --- {Sahi Bukhari}

He ﷺ has asked us to pray 2 Rakah Nuwaffil Sala’at and recite the following prayer after that:

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 - (عَاجِلِهِ وَآجِلِهِ) - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ - وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - (عَاجِلِهِ وَآجِلِهِ) - فَاصْرِفْهُ عَنِّي وَاصْرِفْني عَنْهُ واقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ ،

“ALLAAHUMMA INNEE ASTAKHEERUKA BI ILMIKA, WA ASTAQDIRUKA BIQUDRATHIKA, WA AS AALUKA MIN FADHLIKAL ADHEEMI, FA INNAKA THAQDIRU WA LAA AQDIRU, WA TA'ULAMU WA LAA A'LAMU, WA ANTA ALLAAMUL GHUYOOBI.

ALLAAHUMMA, IN KUNTA TA'LAMU, ANNA HAAZAL AMRA [THEN MENTION THE DEED TO BE DECIDED] KHAIRUN LEE FEE DEENEE, WA MA AASHI, WA AAQIBATI AMREE, {OR SAY: AJILIHI WA AAJILIHI} - FAQDURHU LEE WA YASSIRHU LEE, THUMMA BAARIK LEE FEEHI.

WA IN KUNTA TAULAMU, ANNA HAAZAL- AMRA SHARRUN LEE FEE DEENEE, WA MA AASHEE WA AAQIBATI AMREE, {OR SAY AJILIHI WA AAJILIHI} FASRIFHU ANNEE WASWRIFNEE ANHU WAQDUR LIYAL-KHAYRA HAYTHU KAANA, SUMMA ARDHINEE BIHI”

“O ALLAH, I SEEK YOUR BEST BY YOUR KNOWLEDGE AND BY YOUR POWER, I SEEK STRENGTH AND I ASK YOU FROM IMMENSE FAVOR, FOR, VERILY YOU ARE ABLE WHILE I AM NOT AND VERILY, YOU KNOW WHILE I DO NOT KNOW AND YOU ARE THE KNOWER OF THE UNSEEN.

O ALLAH, IF THIS AFFAIR (DESCRIBE YOUR NEED) IS TO BE GOOD FOR ME AS REGARDS MY RELIGION, MY LIFE, AND MY END, THEN DECREE AND FACILITATE IT FOR ME, AND BLESS ME WITH IT.

IF THIS AFFAIR IS TO BE BAD FOR ME AS REGARDS MY RELIGION, MY LIFE, AND MY END, THEN REMOVE IT FROM ME AND REMOVE ME FROM IT. AND ORDAIN FOR ME WHATEVER IS GOOD AND HELP ME CONTEND WITH IT. (Fortress of the Muslim- pg 88)

➤ **SALA'AT AL HAAJAH:**

Kindly note that the following prayer to be recited in the Sala'at al-Haajah after 2 Rakah Nuwaffil is not the only Dua. We can pray to Allah through any dua we know. Moreover, it is important to note that we should not lose hope when, many times, our wishes may not be granted. This is because only Allah knows if it is beneficial for us.

Allah says in the Quran- ^{2:153}: ‘SEEK HIS HELP WHEN IN TROUBLE’, and our Prophet ﷺ has said: “If anyone wants something from Allah, he should perform ablution, pray 2 Rakah, then extol Allah; the MOST-HIGH, and invoke blessings **upon** Prophet ﷺ and say:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
 أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمِ مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
 وَالسَّلَامَةَ مِنْ كُلِّ آثَمٍ - اللَّهُمَّ لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ
 رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

“LA ILAHA ILLALLAHUL HALEEMUL KAREEMU, SUBHAANALLAHI, RABBUL ARSHIL AZEEMU, WAL HAMDULIALLAHI RABBUL AALAMEENA, ASAALUKA MU'JIBAATIR RAHMATIKA, WA ADHAAYIMA MAGHFIRATIKA

WAL ASMATA MIN KULLI ZANBIN, WAL GHANEEMATA MIN KULLI BIRIN, WAS SALAAMATA MIN KULLI ISMIN, LAA TADHA' LEE ZANBAN, ILLA GHAFARTAHU, WA LAA HAMAMAN ILLA FARRAJTAHU, WA LAA HAAJATAN, HIYA LAKA RIDHAN ILLAA QADHAITAH, YAA ARRAHMUR RAAHIMEEN"

"THERE IS NO GOD SAVE ALLAH, FORBEARING, AND GENEROUS. GLORY TO ALLAH, LORD OF THE THRONE, SUPREME AND PRAISE BE TO ALLAH, THE CHERISHER AND SUSTAINER OF THE WORLDS. I ASK YOU THE MEANS OF YOUR MERCY AND THE GREAT WAYS OF YOUR FORGIVENESS AND THE INNOCENCE FROM EVERY SIN, AND THE BOOTY FROM EVERY PIETY, AND IMMUNITY FROM EVERY EVIL. DO NOT LEAVE ANY SIN OF MINE WITHOUT FORGIVENESS, ANY WORRY WITHOUT EASING IT AND FULFILL ALL MY NEEDS HAVING YOUR PLEASURE, O THE MOST MERCIFUL OF THOSE WHO SHOWS MERCY."

The above words emphasize that *WHATEVER* problem we come across, be it through calamities or enmity from man, *one needs to rely only on Allah*, and HE will put mercy in them and save us from any bad event.

PLEASE NOTE THAT IF OUR SUPPLICATIONS ARE NOT ANSWERED IMMEDIATELY, WE SHOULD NOT LOSE HOPE, BUT ONLY UNDERSTAND THAT WHATEVER ALLAH ORDAINS IS FOR OUR OWN BENEFIT. HENCE, SEEK HELP WITH PATIENCE AND SECRECY WITH HOPE FOR THE HELP OF ALLAH.

➤ **OUR PROPHET ﷺ ALSO RECOMMENDED TWO RAKAH SALA'AT:**

- BEFORE LEAVING FOR A JOURNEY, AND RECITE: Surah Az-Zukhruf 43:13,14

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ - وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

"EXALTED IS HE WHO HAS SUBJECTED THIS TO US, AND WE COULD NOT HAVE [OTHERWISE] SUBDUED IT. AND, VERILY, TO OUR LORD WE INDEED ARE TO RETURN."

- AND 2 RAKAH AFTER RETURNING FROM A JOURNEY –
All these NAWAFFIL (voluntary) prayers are prayed two Rakah at a time.

E. CONGREGATIONAL PRAYERS:

➤ **THE FUNERAL PRAYER:**

All conditions for regular Sala'at are required in Jana'zah Prayer, such as Tahaarah, meaning: a clean body and clothes, Wudhu, intention, and facing the Qibla. But the only difference is that this prayer is said standing.

There is no Sujood in Sala'at Jana'zah.

The Imam should stand by the

a) Chest of the deceased for the male body

b) Middle for the female body

It is preferable to increase the number of rows of those who attend the prayer, making it an odd number. Sahi Bukhari

Having the proper intention of saying the Jana'zah prayers, the Imam and followers raise their hands in the usual manner and say:

1. **First Takbeer** (Allahu Akbar) and recite the Sura Fatiha. Then say:
2. **Second Takbeer**, and recite Darood upon Prophet (ﷺ), which is recited after Tashahhud in the usual prayers:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ،

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

-كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

3. Then say **Third Takbir** and recite the following prayer for the deceased:

اللَّهُمَّ اغْفِرْ لِحَيِّئِنَا وَمَيِّئِنَا 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

ALLAHUMMAGHFIRLI HAYYINAA, WA MAYYITHINAA WA SHAAHIDHINAA WA GHAAYIBINAA, WA SWAGHEERINAA, WA KABEERINAA, WA ZAKARINAA, WA UNSAANAA. ALLAHUMMA MAN AHYAYTAHU MINNA, FA-AHYIHI ALAL ISLAM, WA MAN TAWAFFAITHAHU MINNA FATAWAFFAHU ALAL IMAAN. ALLAHUMMA LAA TAHARRIMNAA AJRAH, WALAA TUDHILLANAA BA'DHAH –MUSLIM

O ALLAH, GRANT FORGIVENESS TO OUR LIVING AND OUR DEAD AND TO THOSE OF US WHO ARE PRESENT AND THOSE OF US WHO ARE ABSENT, AND TO OUR YOUNG AND OUR OLD FOLK AND TO OUR MALES AND OUR FEMALES.

O ALLAH! WHOMSOEVER YOU GRANT MORE LIFE AMONG US, CAUSE HIM TO LIVE IN ISLAM, AND WHOMSOEVER YOU CAUSE TO DIE, MAKE HIM DIE IN FAITH.

O ALLAH! DO NOT DEPRIVE US OF ITS REWARD AND DO NOT LET US STRAY AFTER THAT.

4. Say the **Fourth Takbir**. (You may or may not recite any Supplication.)
5. Say **Tasleem** (salaams) to the right and left as in normal Sala'at and end the prayer.

WITH THIS, ENDS THE JANA'ZAH SALA'AT.

If the funeral is of a child, the following prayer should be added:

اللَّهُمَّ اجْعَلْهُ لَنَا سَلَفًا وَفَرَطًا وَأَجْرًا

“ALLAHUMMA JA ALA HU/HA (HIM/HER), LANAA SALAFAN WA FARATAN' WA AJRAN”

“O ALLAH, MAKE HIM A PRECEDING REWARD, A PREPAYMENT AND A RECOMPENSE FOR US”

WHILE VISITING THE GRAVE THE FOLLOWING DUA IS RECOMMENDED:

السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَإِنَّا إِنشَاءُ اللَّهُ بِكُمْ لَأَحِقُونَ نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

“ASSALAAMU ALA' AHLID DHAYAARI MINAL MU'MINEENA WAL MUSLIMEENA WA-INNA IN SHAA' ALLAHU BIKUM LAHQIQUON NASALULLAAHA LANAA WA LAKUMUL AAFYA.”

“PEACE BE UPON ALL THE DWELLERS OF THESE PLACES, AMONGST THE BELIEVERS AND THE MUSLIMS. MAY ALLAH HAVE MERCY ON THE EARLIER AND LATER AMONG US. CERTAINLY, WE WILL FOLLOW YOU WHEN ALLAH WILLS. I ASK ALLAH TO GRANT YOU AND US STRENGTH.”

PLEASE NOTE HERE THAT WE PRAY FOR THE DEAD, NOT PRAY TO THE DEAD.

➤ **SALA'AT 'AL-ISTISQA'**:

it is also a voluntary prayer recommended by our Prophet ﷺ for rain during drought or famine. *Before gathering for this Sala'at, each person should do as much charity and compensate for any ill done to others, for these are the reasons for the drought.* This Sala'at should be done on open ground in congregation, unless not possible.

One should say 2 Rakah Sala'at and prolong the verses recited from the Quran as much as possible and invoke Allah's Help, raising one's hands high. — Sahi Bukhari: The Book concerning AL-ISTISQA:

'He turned his back towards the people and faced the Qibla and raised his hands so high, showing his armpits, and invoked for rain. Then he turned his cloak inside out and led 2 Raka't Sala'at, with loud recitation. — (Book of Istisqa – Summarized Sahi Bukhari – S.S.B.)

➤ **TARAWIH**: MEANS THE ACT OF TAKING REST.

IT IS NAWAFIL, BUT SOME OTHER MADHHABS SAY IT IS SUNNAH

- IT IS USUALLY OFFERED IN RAMADAN ALONG WITH ISHA PRAYERS.
- IT RECOMMENDS TAKING REST AFTER EVERY 4 RAKAH.
- IT MAY BE SAID INDIVIDUALLY OR IN A CONGREGATION.
- WOMEN WHO RECITE AT HOME CAN READ FROM THE TEXT AFTER SURAH FATIHA

There is a controversy as to how many Rakah should be recited.

According to Ayesha r.a., our Prophet ﷺ has prayed only 8 Rakah at any time of night prayers and 3 Witr, making it 11 in all.

But as Imam Nawawi said, his (ﷺ) Sala'at was so long with such long Qiyam, Ruku, and Sajdah that we cannot compare it with what we usually pray.

People used to pray Tarawih in congregation with our Prophet ﷺ as Imam. And we find that the Sahaaba of the Prophet ﷺ praying as many as 30+1

Rakah! Our Prophet ﷺ said: Tarawih is to be done two by two, and did not specify any particular number. ²⁴

Umar (ral) revived the Sunnah of the Prophet in 14 A.H., when he found that very few people were saying TARAWIH on their own.

He gathered them together and made them recite behind one common Qaari. He did this as it was a *SUNNAH RECOMMENDED* by our Prophet ﷺ and ought not to be abandoned. -- ²⁵ The longer the time taken, the better, and the recitation should be clear and understandable. --²⁶

‘Whether we say 8 Rakah or 20, if we are with the Imam, follow and complete the Sala’at with him, ***it is as if we have prayed the whole night.*** <https://islamqa.info/en/45781>

So, there should be no controversy in this matter.

It is recited in the early part of the night instead of the later part, for the convenience of the Ummah, during the days of fasting during Ramadan.

Concerning Tarawih, the scholars use this word to refer to Qiyam al-lail in Ramadan at the beginning of the night, which should be made light and not lengthy. It may also be called Tahajjud or Qiyam al-lail. ²⁷

Those who recite Tahajjud/ Qiyam lail need not recite Tarawih, but those who recite Tarawih may say Tahajjud for extra benefit. (Fayez Alam)

We must firmly believe what Allah promises.

No matter how low you feel your Eman has dipped,
 Never let your 5 daily obligatory prayers slip.
 No matter how empty your prayers are feeling,
 BE AWARE, your path back to Allah, you are leaving.
 No matter how you feel like giving up being religious ever
 Tell yourself you will let go of your prayer, never.
 Be sure, no matter how you feel detached,
 Salaat will indeed keep you with Allah attached.”

²⁴ -Sheik Ibn Uthaymeen- (Classed as Sahih by al-Albani in Sahih al-Tirmidhi, 646

²⁵ Source: <https://islamqa.info/en/65572> -- dt. 3-10-2006

²⁶ -Sahi Bukhari/ Sahi Muslim. [Source; [<https://islamqa.info/en/9036>] :/ date- 9-11-2002)

²⁷ <https://islamqa.info/en/143240> -- 5-9-2010

PART – II

1. WHAT IS AZAAN?

ADHAN IS THE CALL FOR PRAYER BY THE MUEZZIN (THE CALLER) APPOINTED BY THE MASJID TO CALL THE BELIEVERS TO PRAYER.

WHAT DOES THE MUEZZIN SAY?

The Muezzin calls out in loud voice or through the loudspeaker:

He starts with the Takbir:

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،

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ؛

- ALLAHU AKBAR (4 TIMES) - [ALLAH (GOD) IS GREAT]
- ASH-HADU AN LA ILAHA ILL-ALLAH (TWICE) --I BEAR WITNESS THAT THERE IS NO GOD BESIDES ALLAH
- ASH-HADU ANNA MUHAMEDAN RASOOLULLAH (twice) - I BEAR WITNESS THAT MOHAMED IS THE PROPHET OF ALLAH
- HAIYA 'ALAS-SALA'AH (TWICE) - COME TO PRAYER, COME TO PRAYER,
- HAIYA ALA FALAHAH (twice) - COME TO SUCCESS (PEACE AND HAPPINESS)
- ASSALA'ATHU KHAIRUN MINAN NAUM (TWICE) ---- PRAYERS IS BETTER THAN SLEEP (TWICE) (THIS LINE IS ADDED IN THE MORNING AZAAN}}
- ALLAHU AKBAR (TWICE) ---- ALLAH IS GREATEST, ALLAH IS GREATEST
- LA ILAHAHA ILL-ALAH. ---- THERE IS NO GOD WORTHY OF WORSHIP BESIDES ALLAH ---²⁸

²⁸ (S, S, B.-Book of Athaan, pg. 215- 236)

2. ANSWERING THE CALL OF THE MUEZZIN:

While the Adhan is being given, *we should leave off all our work or talk, and concentrate on the call for prayer.*

We may repeat the words with humility and understanding.

Prophet ﷺ used to say after ‘HAYYA ALA FALAAH’

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘LAA HAWLAA WA LAA QUWATHAA ILLA BILLAH’

‘NOTHING MOVES WITHOUT THE POWER OF ALLAH’

When we hear the Adhan, our Prophet ﷺ has requested his Ummah to pray for him, with humility and understanding, so that he may be raised to the Makhaman Mahmoodan – [The highest Rank in Heaven] as mentioned in the Quran. ---²⁹

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ - وَالصَّلَاةِ الْقَائِمَةِ - آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا
الَّذِي وَعَدْتَهُ < this is optional

“ALLAHUMMA RABBA HAAZIHI DHAAWATHI THAAMMATHI, WA SALA’ATHIL QAAYIMATHI, AATI MUHAMMADHAN NIL WASEELATHA WALFADHEELATHA WAB ‘ASAHU MAQAMAN MAHMOODHAN >ALLAZEE WA ‘ADHTAHU” <—

“O ALLAH, OWNER OF THIS PERFECT CALL AND OWNER OF THIS PRAYER TO BE PERFORMED, BESTOW UPON MUHAMMAD ﷺ, AL-WASEELATAH (A STATION IN PARADISE) AND AL-FADZEELAH (A RANK ABOVE THE REST OF THE CREATION) AND RAISE HIM TO THE PRAISE-WORTHY PLACE (WHICH YOU HAVE PROMISED HIM).” ---^(SSB- 377)

It is this way that we can show our thankfulness for our beloved Prophet ﷺ for having borne all the difficulties while bringing the straight Path which Allah bestowed to Mankind through him.

Thus, we acknowledge the Greatness of Allah and accept till the end of Time that Mohammed ﷺ is HIS Messenger. These words are repeated so that we may not raise the status equal to or above that of Allah, as others did with their prophets and pious men.

²⁹ Sahi Vol. 6- H. No. 243///// FATH Al Bari---8: 251} --Book of Azaan

3. WUDHU

WHY SHOULD WE PERFORM WUDHU?

The object of Wudhu is to make man pure in body, as well as in mind. Islam teaches man that the condition of the mind and soul depends to a large extent on outward conditions, especially the condition of the body.

A Muslim, as a rule, is supposed to take a bath (Ghusl) daily, wash hands before meals, and use Miswak (tooth stick or brush). For Allah loves the clean and the repentant.” ^{2: 222} إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Moreover, to prepare for Sala'at, we should perform ablutions (Wudhu) as shown by our Prophet ﷺ and as ordered by Allah in Quran ^{Surah al-Maida, 5:6}.

➤ Wudhu

‘O you who believe, when you prepare for prayer, wash your faces and your hands (and arms) to the elbows, rub your heads (with water) and (wash) your feet to the ankles’ --

➤ TAYAMUM:

“But, if you are ill, or on a journey, or one of you comes from the calls of nature, or you have been in contact with women, and you find no water, then take for yourselves clear sand or earth, and rub your faces and hands with it.” This type of ablution is called TAYAMUM. So, it takes the place of ablution if water is not available. ‘We may touch dust with our palms, blow off the surplus, and pass the palms over our face and hands’: ^{S.S.B. 226}

As mentioned earlier, the non-availability of water cannot be an excuse for not saying prayers.

Remaining in *Wudhu* as much as possible is very much recommended. This is because:

- By being so, we will not be tempted to look or do any Fahisha, even in our thoughts.
- Our whole body is in a ready state for Zikr (remembrance of Allah). Just like we will not want to wash the toilet after having a bath, if in Wudhu, we will try to keep away from filthy thoughts

If the body is not kept clean, the mind and soul can also become unclean. i.e., if we are not clean, we will not bother to keep away from unclean thoughts and deeds!

- We will do all our work pleasing to Allah, as per HIS Will.

GHUSUL:

If any nocturnal emissions have occurred or if there has been contact between couples, one should take a head bath to cleanse oneself. This is called Ghusul al-Janaabah.

The best way to perform this, according to Al Bukhari, is:

First, one should wash one's private parts, and then make Wudhu [ablution] as usual. Then, after taking a bath, one pours water on their head three times until the water reaches the roots of the hair. After that, the person pours the water over their whole body (preferably three times on each side) and finally washes their feet.

Rubbing the hair with water is not sufficient.

Even if a woman has tied her hair, she need not untie it, but the water has to reach the scalp of the head.

4. OTHER BENEFITS OF WUDHU:

It is scientifically proven that being clean saves us from many diseases.

1. Through constant massage, blood circulation, which is less active in the arms and legs, improves, and prevents blood vessels from shrinking. This prevents heart problems and other circulatory diseases.
2. The ultraviolet rays that constantly attack our exposed parts are ineffective by our arms and feet getting moist, thus preventing their ill effects.
3. By cleaning the nostrils and throat, the Lymphatic glands that help the immune system are stimulated, thus destroying any disease-causing germs that are harbored.

4. The bad effects of static electricity that cause wrinkles in the face can be avoided simply by doing Wudhu several times a day.
5. Washing the face invigorates facial skin and helps prevent early wrinkles. It also helps invigorate the end of the blood vessels, as well as the nerves and glands near the skin's surface. This, therefore, helps them perform their functions properly. (That is why we see the faces of those who regularly do Wudhu, glowing without any makeup or cream!)
6. Washing the hands prevents the transmission of various contagious diseases, while washing the face recharges organs such as the intestines, stomach, and bladder, as well as having a positive effect on the nervous and reproductive systems, due to the pressure points connected.
7. The University of Toronto has found that washing hands invigorates the pressure points, resulting in your brain shaking off old ideas and focusing on new tasks. 'It extends more flexible thinking and reorients one's priorities.' —Source: Science Digest, 15-6-2017
8. By washing the mouth, teeth, and gums, infections are prevented, as food particles are eliminated.
9. Washing the nostrils removes germs trapped inside, preventing them from reaching the respiratory system.
10. Washing the ear controls high blood pressure and relieves tooth and throat aches. It also removes any extra wax that could cause ear infection and general body imbalances.
11. "If ears are not kept clean, debris accumulates behind the ear lobes. This can lead to ulceration and infection."
12. Ablution helps prevent skin cancer because the areas washed are parts of the body most prone to exposure to pollution, both internal and external. Ablution removes this pollution and maintains a clean outer layer of the skin, which assists cells underneath to function efficiently.
13. Washing the two feet with massaging leads to a feeling of quietness and complacency that engulfs the Muslim after ablution. This is because all the nerve endings of the body end here. Washing the feet also helps prevent a fungal problem of the foot named athlete's foot

14. Our Prophet ﷺ encouraged us to do Wudhu before going to sleep. This same ritual is also encouraged by Yoga experts who recommend washing with cold water before sleeping, the important motor and sensory organs, such as the hands, arms, eyes, legs, mouth, and genitals, to relax the body, prepare it for a deep sleep!
15. Moreover, experts recommend washing the face before going to sleep to remove any residue from dust settled on the face during the day, thus keeping it clean and fresh.

"Did Muhammad ﷺ know all these scientific advantages? No, he was only an unlettered Prophet ﷺ, and Wudhu was a commandment from Allah to be taught by him to all Believers. Thus, the miraculous scientific advantages obtained by Wudhu, which we benefit from, as well as the spiritual advantages we get, since doing this is a good deed in Islam. These scientific benefits may attract a non-Muslim to do Wudhu.

As for Muslims, these scientific advantages are not the main reasons why we do Wudhu. We do Wudhu, because it is a commandment from Allah, to be clean, in body and thoughts during prayer." -(Source: Ummah.com – 2-5-2011)

“WE HEAR AND WE OBEY” –5:7 / 2: 285

That is the stand a Muslim takes.

5. HOW TO PERFORM THE WUDHU?

Please note that the water for Wudhu should be clean. The water is considered clean for Wudhu if the color or smell of the water does not change.

1. SAY BISMILLAH;

THERE IS NO WUDHU WITHOUT BISMILLAH

2. THE HANDS ARE WASHED TO THE WRISTS, THRICE. (THRICE IS SUNNAH)
3. THE MOUTH IS THEN CLEANED WITH WATER BY GARGLING OR BRUSHING. GARGLING THRICE IS SUNNAH.

4. THE NOSTRILS ARE THEN CLEANED BY DRAWING IN A LITTLE WATER INTO THEM WITH THE RIGHT HAND AND THEN CLEANED BY THE LEFT HAND.
5. THE FACE IS WASHED FROM FOREHEAD TO CHIN AND FROM ONE EAR TO THE OTHER. [THRICE.]
6. THE RIGHT ARM IS THEN WASHED, AND THEN THE LEFT, FROM THE WRIST TO THE ELBOW. [THRICE.]
7. THE HEAD IS WIPED OVER WITH WET HANDS, THREE FINGERS OF BOTH HANDS (BETWEEN LITTLE FINGER AND THUMB) BEING JOINED TOGETHER AND THE INNER SIDE OF THE EARS WIPED WITH THE FOREFINGERS, AND ITS OUTSIDE WITH THE THUMBS.
8. THE FEET ARE THEN WASHED UP TO THE ANKLES, STARTING WITH THE RIGHT FOOT. [THRICE.]

After completing the ablution (Wudhu), recite the following supplication.

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

“ASH HADAN LA ILAAHA ILLALLAH, WAHDHAHU LA SHAREEKA LAHU, WA ASH HADHU ANNA MUHAMMADAN ABDHAHU WA RASOOLUHU” (Muslim)

“I BEAR WITNESS THAT NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT ALLAH, ALONE, HE HAS NO PARTNER AND I BEAR WITNESS THAT MOHAMMED (ﷺ) IS HIS SLAVE AND HIS MESSENGER.”

AND:

اللَّهُمَّ جَاعِلِي مِنَ التَّوَابِينَ وَجَاعِلِي مِنَ الْمُتَطَهِّرِينَ

“ALLAHUMMAJ AALNI MINA THAWWABBEENA WA JA ALNI MINA MUTATAHHIREENA”

“O ALLAH, MAKE ME OF THOSE WHO REPENT TO YOU OFTEN AND MAKE ME OF THOSE WHO REMAIN CLEAN AND PURE.”

(Our Prophet ﷺ has said: One who recites with understanding, the above Dua after Wudhu, 8 doors of the Paradise would be opened to him and he can enter through whichever door he likes.) ---³⁰

³⁰ Source: Sunan al-Tirmidhī 55 Grade: Sahih (authentic) according to Al-Albani.

ETIQUETTES FOR USING THE TOILET:

- a. Should pray to Allah to save you from evil and Khabaa'is (uncleanliness).
- b. Should not recite the Quran or on a Mobile while in the toilet.
- c. Should not recite the Quran in the Toilet while defecating.
- d. Do not waste time in the Toilet
- e. Should cleanse yourself with water.
- f. If water is not available, cleanse with a tissue (or stones as in the olden days) at least. But better to take water with you.
- g. (Washing with water is **ISTINJA**, and rubbing with stones is called **ISTI JMAR**.)
- h. Should not clean with bones or ash (it is the things used by Satan)
- i. Should not talk or read books/Magazines when answering the call of nature.

WHAT CONDITIONS BREAK WUDHU?

- j. Going to the Toilet to answer the call of nature.
- k. Wet dreams and ejaculations, whether awake or during sleep.
- l. If we touch dirty objects and animals.
- m. If a person becomes unconscious or goes into deep sleep.
- n. If you eat camel's meat.
- o. Passing flatus with noise and smell.

The Following requires Ghusul before doing Wudhu and starting Sala'at:

1. Having intimate relations with your spouse
2. If monthly periods start (5-7 days for women)
3. Post-mortem bleeding. (till 40 days - for women)

THE FOLLOWING DOES NOT BREAK WUDHU:

- a. The Wudhu does not break if a woman washes a baby.
- b. Just touching the spouse. (Our Prophet ﷺ used to kiss his wives before leaving for Sala'at.)

- c. Blood coming out of the nose
- d. If it just feels like flatulence but no noise or smell. Usually, we feel we have passed flatus despite having used the toilet and cleansed ourselves properly. This is only an insinuation from Satan. So, ignore it.
- e. It is better to perform Wudhu after giving Ghusl to the dead, feeling lustful, or have touched private parts while taking a bath.
- f. If the bleeding for a woman continues after the menstrual period (Istihada), it is not considered unclean, and she can continue saying Sala'at after taking precautions and cleansing herself before every Sala'at. This can be done if we have the problem of frequent urination; we can perform fresh Wudhu and use fresh sanitary napkins to prevent soiling our clothes. This is very helpful for old people and when travelling.}
- g. When embracing Islam, it is preferable to take Ghusul and purify oneself before saying the Shahadah.

HOW TO PERFORM GHUSUL?

1. Having the intention for Ghusl.
2. Beginning with Tasmia (Bismillah)
3. Washing the private parts.
4. Washing one's hands thrice
5. Performing full ablution (Wudhu)
6. Washing the head: pouring water over the head thrice, making sure the whole scalp is wet (even if women with long hair cannot undo their hair).
7. Pouring water over the whole body (preferably thrice for each side), making sure the water reaches all the parts of the body.
8. Should not waste water. Even if taking a bath in a river.
9. If taking a bath in a river, the body should be veiled from public view.
10. If you intentionally touch private parts, make Wudhu again.

6. WHAT ARE THE CONDITIONS TO DO TAYAMUM?

- a. Unavailability of water, or it may be too far away.
- b. Water is limited in quantity and insufficient. Just enough for cooking and drinking
- c. In the middle of the desert.
- d. If doing Ghusl will cause a cold or fever.
- e. Locked or in a crowd and cannot reach water, even if it is nearby.
- f. Possibility of harm if touching water--if sick or have wounds
- g. Bandages and splints where water will harm - can do Tayamum. If a small wound, can avoid making it wet and do Wudhu for the rest of the parts.
- h. We can use the dust settled on the furniture for Tayamum.
- i. Even if dust is not available is no excuse for abandoning Sala'at! Just do Neeyah, do the actions, and go ahead to Sala'at! **31**

CONDITIONS OF WIPING OF KHUFFS

Those who are wearing Socks can wipe on the socks once instead of washing their feet. This can be done if one has worn the socks after he has done Wudhu. And need not remove for 24 hours if he is in the house or office. If he has to do fresh Wudhu, after washing his face and hands and wiping his head, he needs only to wipe with his fingers, on the top of the Socks ONCE.

If he is a traveler, then he need not remove the socks for 72 hours from the time he does Wudhu and wears them.

This is highly beneficial for those in cold countries and for travelers, where removing and wetting the legs, every time he does Wudhu, causes inconvenience and harm to health. (- Islamic Jurisprudence)

³¹ Source: A Summary of Islamic Jurisprudence by Dr. Saleh al-Fawza'n-- the Fiqh text by Dr. Anwar Sahib, who taught us in IOU 2nd semester

وَهُوَ الَّذِي يُقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ - وَيَسْتَجِيبُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِّنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ -

"HE IS THE ONE WHO ACCEPTS REPENTANCE FROM HIS SERVANTS AND FORGIVES SINS---AND ANSWERS THOSE WHO BELIEVE AND DO RIGHTEOUSNESS, AND GIVE THEM INCREASE OF HIS BOUNTY, BUT FOR THE UNBELIEVERS IS A TERRIBLE CHASTISEMENT."

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ -

"HE SENDS DOWN IN DUE MEASURE AS HE PLEASES AND HE IS WELL ACQUAINTED AND WATCHFUL FOR HIS SERVANTS." --Ash-Shura: 42: 25- 27

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

"INDEED, ALLAH LOVES THOSE WHO ARE CONSTANTLY REPENTANT AND LOVES THOSE WHO PURIFY THEMSELVES." -Surah Baqarah, 2: 222

7. WHEN GOING TO THE MASJID:

➤ "WHEN GOING TO THE MASJID, DRESS WELL" — [7:31, 32 Quran],

➤ If for the 2 Eidayn,

"WEAR THE BEST YOU HAVE, BUT THE BEST DRESS IS THE DRESS OF TAKWAH."

This means that we should have in our hearts the fear of displeasing Allah.

By dressing well, it does not mean wearing the costliest or showy type of clothes. The dress we wear should be clean and decent, the best we have.

A woman, to cover her Awrah, which means she should cover her whole body from head to foot, except her face and hands. 'It is sufficient that she can cover all her body with one garment.' - 'Narrated by Ikrimah- Noble Quran-pg. 294

As for men, they should wear clean clothes and their Awrah is that which covers from (at least) the waist to the ankles. (This does not mean men need not wear shirts. This concession is for those who cannot find any shirts or laborers who work in the fields. If they cannot find a shirt, this cannot be an excuse for not doing Sala'at.) Today's tight pants showing their Awrah is completely against the Shari'ah.

➤ We should be clean and not smelly. 'Whoever eats raw garlic and raw onion, do not come to our Masjid. Stay home.' -----Sahih Muslim H. No. 564.

➤ All this helps us to remain clean in body and thoughts during our day so that we can approach Allah devoutly.

- We can recite the following prayer while going to the Masjid, as our Prophet ﷺ has told us:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي
نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِ نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ اعْنِي نُورًا؛

“ALLAHUMMAJ AAL FEE KHALBEE NOORAN, WA FEE LISAANI NOORAN, WAJ AL FEE SAM YEE NOORAN,
WA JAAL FEE BASAREE NOORAN, WAJ AAL MIN KHALFI NOORAN, WA MIN AMAAMI NOORAN,
WAJ AAL MIN FOUKHI NOORAN, WA MIN THAHTHI NOORAN, ALLAHUMMA AATINI NOORAN.”

“O ALLAH, PLACE LIGHT WITHIN MY HEART, AND LIGHT UPON MY TONGUE, AND WITHIN MY
EARS, AND MY EYES, AND PLACE LIGHT BEHIND ME AND IN FRONT OF ME AND ABOVE ME AND
BENEATH ME. O ALLAH, BESTOW UPON ME LIGHT” -Sahi Al-Bukhari & Muslim.

Enter with the right foot, when entering the Masjid and recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“ALLAHUMMAFTAH LEE ABWAABA RAHMATIKA—
O ALLAH, OPEN FOR ME THE DOORS OF YOUR MERCY”

It is highly recommended to say 2 Rakah 'Tahyatul Masjid' when you enter the Masjid. We can also say the optional Sala'at or recite Zikr and Tasbeeh while waiting. But once Iqamah is given, there is no Nuwaffil Sala'at between Iqamah and the prayer proper.

Leave with the left foot when leaving the Masjid and recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

“ALLAHUMMA INNI ASAALUKA MIN FADHLIKA” ----
“O ALLAH, I ASK YOU OF YOUR BOUNTIES”

We can make any supplication between the Adhan and Iqamah. It will not be rejected. In short, during the time between the Adhan and Sala'at, we should not waste our time in idle talk but concentrate on supplications and Darood for the Prophet ﷺ till we start the Sala'at.

IN SEVERE HEAT OR HEAVY RAINS, YOU NEED NOT GO TO THE MASJID TO RECITE SALA'AT (ZUHR). (IF POSSIBLE, CAN DELAY THE TIME TILL HEAT IS LESS OR RAIN STOPS.) --- S.S.B.: 332:

8. IQAMAH:

If saying the Sala'at at home, we should recite the Iqamah before starting the Sala'at proper. In the Masjid, it is recited by the Muezzin.

It indicates that Sala'at has started. So, one should not say any other Sala'at, once the IQAMAH is given. It is almost similar to the Adhan:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ،
 قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ،
 اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ؛

*"ALLAHU AKBAR, ALLAHU AKBAR, -(twice) - ALLAH IS THE GREATEST, ALLAH IS THE GREATEST
 ASH HADU AN LAA ILAHA ILLALLAAH, - I BEAR WITNESS THAT THERE IS NO GOD BUT ALLAH
 ASH HADHU ANNA MUHAMMADAR RASOOLULLAH - I BEAR WITNESS THAT MOHAMED IS HIS MESSENGER
 HAYYA ALA SALA'AT, HAYYA ALAL FALAH - COME TO PRAYER, COME TO SUCCESS
 KHADH KHAAMATHIS SWALAAAT (TWICE) - CERTAINLY, THE PRAYER HAS STARTED,
 ALLAHU AKBAR (TWICE) -ALLAH IS THE GREATEST, ALLAH IS THE GREATEST,
 LA ILAHA ILLALLAAH -THERE IS NO GOD WORTHY OF WORSHIP BUT ALLAH.*

9. WHAT IS A SUTRA?

Sutra is any object placed in front of the individual to demarcate the place of Mussallah (place of prayer). If the Imam or the individual is standing facing a wall or fence, it is considered the Sutra for him. Anybody can pass beyond the Sutra without interference. Sutra helps one to get more concentration. None should walk between the Sutra and the one who says Sala'at.

In the Masjid, the Sutra placed for the Imam is to be considered the Sutra for the whole congregation. ----- Sahi Al Bukhari—Vol. 1, H. No. 473

MUST STRAIGHTEN THE ROWS IMMEDIATELY AFTER IQAMAH.

"OR ALLAH WILL ALTER YOUR FACES" – S.S.B. 421

10. ISTIA'DHAH (SEEKING REFUGE WITH ALLAH):

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'OUZUBILLAHI MINA SHAITAANIRRAJEEEM'—

'I SEEK REFUGE IN ALLAH FROM THE SHAITHAN THE REJECTED'

WHY SHOULD WE SEEK REFUGE WITH ALLAH AT ALL TIMES?

Many verses in the Quran mention that we should seek refuge with Allah. --
_ 7:199, 200 / 16:98-100 / 23: 97

1. "SO, WHEN YOU RECITE QURAN, SEEK REFUGE WITH ALLAH FROM SATAN. VERILY HE HAS NO POWER OVER THOSE WHO BELIEVE AND PUT THEIR TRUST ONLY IN THEIR LORD (ALLAH). HIS (SATAN'S) POWER IS ONLY OVER THOSE WHO OBEY AND FOLLOW HIM AND THOSE WHO JOIN PARTNERS WITH HIM" _16:98-100
2. SHOW FORGIVENESS, ENJOIN WHAT IS GOOD AND TURN AWAY FROM THE FOOLISH, AND IF AN EVIL WHISPER COMES TO YOU FROM SATAN (anger, hatred etc.), THEN SEEK REFUGE WITH ALLAH---THOSE WHO ARE AL-MUTTAQUN WHEN AN EVIL THOUGHT COMES TO THEM THEY SEEK REFUGE IN ALALH""-{7:199, 200 //23: 97//
3. "REPEL EVIL WITH WHICH IS BETTER--- AND IF EVIL WHISPER TRIES TO TURN YOU AWAY, THEN SEEK REFUGE IN ALLAH. VERILY HE IS THE ALL-HEARER, THE ALL KNOWER." _ (Surah Fussilat, 41: 34- 36)
4. When Angry, these words can make any person's anger disappear. Muhammad ﷺ has said;
"THE STRONG IS NOT ONE WHO DEFEATS HIS OPPONENT BY HIS STRENGTH, BUT THE STRONG IS THE ONE WHO CONTROLS HIMSELF IN ANGER"—³²

Therefore, we find that:

- a. Only HE who created Satan ⁽⁷⁻²⁷⁾ can repel and defeat him.
- b. Istia'dhah cleanses the mouth from foul speech that it has indulged in.
- c. Prepares it to recite the speech of Allah.
- d. Entails (necessitates) seeking help from Allah and acknowledging HIS ability to do everything.
- e. Affirms the servants' meekness, weakness, and inability to face the enemy of their inner evil.

³² Sahih Bukhari: Vol. 8, Book of Manners; Ch. 76 H. No 6114

- f. It is a form of drawing closer to Allah.
- g. While a human enemy is visible and one can face him, Satan sees man from where he does not see. So, it is only befitting that the Believers seek refuge with Allah from Satan, whom he cannot see. ---7:27 Quran.
- h. Istia'dhah means- "I seek refuge with Allah from the cursed Satan. So that he is prevented from afflicting my religious or worldly affairs or hindering me from adhering to what I was commanded by Allah, or luring me into what I was prohibited from" ----Source Ibn Khathir—Vol. 1: Pg. 56
- i. We seek refuge with Allah Subhanat'alah from the temptations of Shait'an so that we may not be deceived by him.

11. BASMALLAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAHI R RAHMAANI R RAHEEM

IN THE NAME OF ALLAH, THE BENEFICENT AND MERCIFUL

"I START IN THE NAME OF ALLAH THE MOST BENEFICENT AND MERCIFUL." WHO KEEPS GIVING US WHETHER WE THANK HIM OR NOT (INCLUDING NON-BELIEVERS), AND IS MERCIFUL TO US; WHEN WE TURN IN REPENTANCE TO HIM AND PLEAD TO HIM TO FORGIVE OUR SINS.

Basmallah, as it is called, is recommended before starting any action or deed. When we start with HIS name (THE ONE WHO is most Beneficent and Merciful), with sincerity and humility, firmly believing that nothing can harm us by HIS Beneficence, we can increase the Baraka (increase) in all our worldly deeds, remove fear, cure illness, etc., etc.-- Ibn Khathir, vol. 1, pg. 64

12. IMPORTANCE OF SURA FATIHA

IF WE PONDER OVER THE MEANING OF THE SURA FATIHA, WE GET THE PATTERN OF HOW WE SHOULD PRAY.

➤ OUR PRAISE:

First and foremost, *WE PRAISE* the Lord of the Universe. *PRAISE* is essential for any prayer. Even when we approach somebody here in this world, we first tend to praise them before putting forward our request. Then, how great is the need to praise our LORD who has bestowed on us all facilities even without asking?

This Al-Hamd can be paired with many Surahs of the Quran.

E.g.: "Look around you. Your eyes will return humbled at the vastness and grandeur of HIS creation. Sura Mulk; 67: 1-4

➤ OUR ACKNOWLEDGEMENT:

Next, we acknowledge HIS attributes of how Benevolent and merciful HE is. We also accept the fact wholeheartedly that HE and only HE is the *Judge on the Day of Judgment*, where nobody can intercede for us, and we will be questioned for every action of ours. This acceptance itself is enough to fill us with fear, whether we are indeed living the right way of kindness and being firm and just (even with non-believers), as He has ordained. - Surah Maida, 5: 8

➤ OUR COMMITMENT:

So, we confirm our covenant with Allah that we will
BOW ONLY TO HIM AND NONE ELSE, AND
WE WILL ASK NO ONE OTHER THAN HIM FOR HELP!!

➤ OUR DESPERATION TO BE GUIDED:

Again, to know right from wrong, we need Allah's help. Thus, in the last verse, we ask for HIS Guidance through the path of righteousness. We are reminded of the people who have earned Allah's Anger, like the Jews who insolently defied Allah's orders even after the Divine inspiration was revealed to them, and of the Christians who went

astray by inventing lies about the Prophet Essa (Jesus) عليه وسلام , and took their desires as God.

This applies to us Muslims also. For if --- even after being given the final Divine Law Book—the Quran—we go on following the false pleasures and desires of this world, then we are the worst of the worst sinners!!

If we neglect the laws given in the Quran and innovate new concepts in our way of life, we will be no better than the Christians, who invented new concepts in their religion and convinced themselves that they would be saved by their savior Jesus, whom they considered as god incarnate.

If we think we will be saved by our Prophet ﷺ, *no matter what sin we commit*, then we are no better than the Christians!!

THIS IS THE IMPORTANCE OF RECITING SURAH FATIHA, WHICH WE RECITE DURING OUR SALAAT AT LEAST 17 TIMES A DAY. WE ALSO RECITE SURAH FATIHA BEFORE STARTING ANY NEW VENTURE, SO THAT WE MAY BE GUIDED BY ALLAH IN ALL OUR EFFORTS TO PLEASE HIM.

AS AN ANSWER TO THE PRAYER FOR GUIDANCE THAT WE SEEK IN THE LAST VERSE OF SURAH AL-FATIHA, ALLAH HAS SENT THE QURAN FOR OUR GUIDANCE.

الم - ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ -

THIS IS THE BOOK ABOUT WHICH THERE IS NO DOUBT,
A GUIDANCE FOR THOSE CONSCIOUS OF ALLAH *Surah Baqarah, 2: 2*

ALMOST ALL SURAH STARTS WITH THIS INFORMATION THAT THIS IS A REVELATION FROM ALLAH:

E.g.;

• وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ

wa haaza Siratu Rabbika Mustakeem. Qad, fassaln al Ayaati yezzakkaroon,

"WE HAVE DETAILED OUR REVELATIONS FOR A PEOPLE WHO WILL TAKE HEED. AND, THIS IS THE STRAIGHT PATH." --- Sura 6: 126

Thus, we find that Sura Fatiha is an introduction for us to the whole Quran, which we can refer to for guidance.

When we recite it in Sala'at, we pair it with other Ayah, as an introduction for guidance, indicating its importance in our daily life, to be recited only for HIS sake and not on any other. (Source: Ibn Khathir: pg. 47- 50)

To summarize, we can say:

- It is the most important Surah of the Quran.
- Our prophet called it Fatihatul Kitab – opening chapter,
- and Siraatal Hamd- The surah of praise
- If we do not recite the Sura Fatiha in every Raka't after the 1st Takbir, our Sala'at is invalid. –Ahmed, 2: 250
- It is the essence of the Quran and the Best part of the Quran
- Cure for all needs; acts as a Ruqyah for the sick.
- Allah HIMSELF calls it 'Umm ul Quran', the mother of the Book.
- He also has specified that HE "HAS BESTOWED UPON YOU THE 7 MATHANI (PAIRED) VERSES AND THE GRAND QURAN."

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمِ - Surah Hijr, 15: 87

In Hadith Qudsi, Allah has declared that HE has divided the Sura Fatiha into 2 halves.

One half is for HIM and the other for HIS servants, and that HE answers every supplication of ours.

When we praise HIM, HE says; "MY SERVANT HAS PRAISED ME".

When we acknowledge HIS attributes, HE says: "MY SERVANT HAS GLORIFIED ME"

When we commit ourselves that we pray only to him and asking only HIS help, HE further declares:

"MY SERVANT HAS SUBMITTED TO ME ALL HIS MATTERS".

And, when we ask for Guidance, HE answers: "THIS IS BETWEEN ME AND MY SERVANT AND I SHALL GRANT HIM WHAT HE ASKS."

Source: Ibn Khathir, vol. 1, pg. 48,49 // Muslim 1: 296 // an-Nas'a'i in Al-Kubra 5: 11,12)

PART III

THE SALA'AT PROPER

(PLEASE NOTE THAT I HAVE MENTIONED THIS IN FIRST PERSON SO THAT WE MAY EXPERIENCE THE TRUE FEELING WHILE SAYING THE SALA'AT. I HOPE IT WILL BE USEFUL AND APPRECIATED BY ALL. MAY ALLAH FORGIVE ME IF I AM WRONG.)

The Supplications (Optional), which can be recited during the prostrations and after Salaam, are mentioned after this chapter.

Once we fold our hands for Sala'at, after saying TAKBEER; ALLAHU AKBAR, all other acts like eating, drinking, talking, etc., are prohibited during the Sala'at.

The Sala'at should be offered only according to the order of recitations, and one should look only straight at a point on the floor in front & not look right or left, and should not talk during Sala'at: Muslim 537

“Allahu Akbar Allahu Akbar ---

The loud sound of the Azan awoke me from my sweet slumber. I turned around and pulled my blanket over me more tightly. My nafs does not allow me to get up.

Oh, why is it that we have to get up so early in the morning? My thoughts strayed thus, as I got up lazily, more out of habit than Taqwah.

-الْحَمْدُ لِلَّهِ خَيْرٌ مِنَ النَّوْمِ-

‘ASSWALATHU KHAIRUN MINAN NAUM’- ‘ASSWALATHU KHAIRUN MINAN NAUM’

“SALA'AT IS BETTER THAN SLUMBER- SALA'AT IS BETTER THAN SLUMBER”

These words of the Muezzin shook me out of my Lethargy!

I hastily washed my face brushed my teeth and made Wudhu reciting out of habit the Dua which our Prophet ﷺ had taught us: (as already mentioned):

2:222 - اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

“ALLAHUMMAJ AALNI MINA THAWWABBEENA WA JA ALNI MINA MUTATAHHIREENA”

“YA ALLAH MAKE ME OF THOSE WHO REPENT AND OF THOSE WHO ARE PURE”

When I stood for prayer: When I recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

“INNI WAJAHTU LILLAZI FATARA SAMAAWAATI WAL ARDHA, HANEEFAN, WA MAA ANA MINAL MUSHRIKEEN”

“I STAND FACING THE ONE WHO CREATED THE HEAVENS AND EARTH, HANEEFA- (ISLAMIC MONOTHEISM) AND I AM NOT OF THE MUSHRIKS- (THOSE WHO SET PARTNERS WITH ALLAH).” [As Ibrahim (al) said in 6:79]

A feeling of awe engulfs me. I suddenly realize that I am in the court of Allah and HE is watching me. I was standing before Allah face to face!

The very aim of Sala’at is this awe we will feel, because we are going to meet Allah. This feeling ought to keep us away from all misdeeds as much as possible, during the rest of the time we go about our worldly duties.

All that I had done in the previous hours appeared in my mind, and I began introspecting;

Am I leading my life as Allah has ordered?

Am I worthy of facing HIM?

Did I tell lies? Did I cheat in my Business?

Did I compromise with obscenity to gain profit or pleasure?

Did I show arrogance? Did I lose my temper? (Even with my spouse)

Did I hurt anybody in the course of my daily affairs?

Did I cause a rift between my kith and kin by quarrelling?

Did I slander and backbite, which is equal to eating the raw flesh of one’s brother?

OR, Did I do any act of kindness and charity?

Even removing a stone from the path is considered charity.

[If we have done any of the above wrong, we immediately ask forgiveness to Allah, and if we have done any good, we thank HIM for having guided us

to do it. We further ask His Help to guide us and prevent us from doing any further wrong and to rectify the wrong we have done earlier.]

I forget all my fatigue and stand erect, ready to pray as Allah has ordered and our beloved Prophet ﷺ had taught us.

I. QIYAM:

I should decide what Sala'at I am going to recite: obligatory or Sunnah, Fajr or Zuhr, or any other (optional). Need not utter it in words, but must make the intention clear. Then I recite with full devotion:

6: 162 - قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

VERILY MY SALA'AT, MY SACRIFICE, MY LIVING AND MY DYING ARE FOR ALALH, THE LORD OF THE UNIVERSE.

TAKBIR

I raise my hands to my shoulders while reciting: 'ALLAHU AKBAR'---'Allah is the Greatest' and fold my hands with my right hand over my left forearm as a slave would stand before his Master, (the arms should be parallel to the floor and the shoulders erect. Standing straight is called QIYAM. [S.B. Vol. 1: H. No.747])

Then I continue:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ مَشْرِقِ وَالْمَغْرِبِ - اللَّهُمَّ تَقْنِي مِنَ الْخَطَايَا
كَمَا يُتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ - اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ -

O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other, and cleanse me from sins as a white garment is cleansed of dirt by thorough washing. O Allah! Wash off my sins with water, snow, and Hail.

Please note that there are many Duas recited by our Prophet (ﷺ) on different occasions in Sana between the first Takbir and reciting Sura Fatiha. This Sana is recited quietly without uttering out loud. It is good to memorize them and alternate them during our Salaat, to remain alert, and retain the khushu during Salaat. E.g., in Sura Bukhari: H. No. 744, the following Dua is mentioned, narrated by Abu Hurairah.

a. OPENING SANA : الاستفتاح : (AL- ISTIFTAH)

This Sana is not recited loudly but quietly within our mind before reciting the Sura Fatiha.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ؛

'SUBHANAKA ALLAHUMMA WA BIHAMDIKA WA TABAARA KASMUKA WA THA'LA JADHDHUKA WA LA ILAHA GHAIROU'
GLORY TO YOU, O ALLAH, AND I PRAISE YOU, BLESSED BE YOUR NAME, AND LOFTY IS YOUR POSITION AND NONE HAS THE RIGHT TO BE WORSHIPPED EXCEPT YOU ----- Abu Dawood/ Tirmidhi.

These words penetrated my very being. How true!
I feel that it is not sufficient, however much I glorify HIM.

b. ISTIADHAH;

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"OUZU BILLAHI MINA SHAITHANIR RAJEEM"
"I SEEK REFUGE WITH ALLAH FROM SATAN THE REJECTED"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAHI R RAHMAANI R RAHEEM
IN THE NAME OF ALLAH, THE BENEFICENT AND MERCIFUL

[This, Allah has asked us to recite whenever we start any good deed, including reciting the Quran.] Some Madhhabs like Hanafi include Basmallah along with Surah Fatiha. But there is no controversy in it.

C. SURA FATIHA ---[1: 1-7]

﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَانِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ
الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٧﴾ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - آمين -

1. "ALHAMDULLILLAHI RABBUL AALAMEEN,"--"ALL THE PRAISES TO THE LORD OF THE UNIVERSE

I THINK OF ALL THE VASTNESS AND MIRACULOUS CREATION ON EARTH AND THE HEAVENS AND STAND IN AWE AND PRAISE TO THE SUPREME BEING WHO GAVE US ALL THIS, TO ENJOY.

2. "ARRAHMAANIR RAHEEM" -- "THE BENEFICIENT AND MERCIFUL"

3 "MAALIKKI YAUMIDDEEN" ---"JUDGE OF THE LAST DAY"

4. " IYYAACA NAUBUDU" --- "TO YOU ALONE WE WORSHIP

"WA IYYAACA NASHAYEEN" – "AND TO YOU ALONE WE ASK FOR HELP"

5.. "IHDINAS SIRAATHAL MUSTHAQEEM" --"GUIDE US THROUGH THE RIGHT PATH"

6. "SIRATHAL LAZEENA AN-AMTHA ALAIHIM" -- "THE PATH OF THOSE WHO EARNED THY PLEASURE" - THE PATH OF THOSE PROPHETS OR OULYAS [FRIENDS OF ALLAH, AND SAALIHEENS (RIGHTEOUS) PEOPLE [MAY ALLAH'S MERCY BE ON ALL OF THEM], WHO CAME TO TEACH US AND GUIDE US THE RIGHT PATH: – ALLAH'S PATH.

7. "GAIRIL MAUDHUBI ALAIHIM" -"NOT THE PATH OF THOSE WHO HAVE EARNED YOUR ANGER" (LIKE THE JEWS) "WA LADHAALLEEN" "AAMEEN" ----- "AND NOT THOSE WHO HAVE GONE ASTRAY" (LIKE THE CHRISTIANS). AMEEN.

MY SALA'AT BECOMES INVALID IF I DO NOT RECITE THE SURA FATIHA IN MY SALA'AT.

d. ONE SURA SHOULD BE RECITED FROM THE QURAN:

Next, I recite a verse (any verse) from the Quran. This is because if I grasp the meaning every time a different verse is recited, I am reminded again and again of all the guidance HE has ordained in the Quran!

E.g. If I recite Sura Ikhlas:

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

“SAY: HE IS ALLAH THE ONE. THE SELF-SUFFICIENT, HE BEGETS NOT, NOR IS HE BEGOTTEN. AND THERE IS NONE CO-EQUAL COMPARABLE TO HIM.”

I realize the magnanimity of Allah’s Attributes. I realize there is NONE comparable or worthy of worship, other than HIM. I bow with humility into Ruku.

II. RUKU (BOWING):

The posture during salaah is very important. It keeps both our mind and body on the alert, in connection with our LORD.

When I bow down saying Takbir, I do so with my back parallel to the floor, and I hold my knees with my hands. My legs should be straight. (Vol.1, H. No.788),

Allah asks us to “bow down with those who bow” —Surah Al-Imran, 3:43

This inculcates unity, discipline, and humility among us, which we should show while standing in the presence of the Almighty.

While in Ruku I say:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

“SUBHANA RABBIYAL AZEEM” —

“GLORY BE TO MY LORD, THE SUPREME” - (thrice)

----{Sahi Bukhari}

With humility, I acknowledge that.

HE is Truly the SUPREME ONE!

I rise, reciting Takbir, stand straight, till my bones are at ease, and recite:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMIYALLAHU LIMAN HAMIDHA” —

“ALLAH LISTENS TO him WHO PRAISES HIM”

I also add:

رَبَّنَا لَكَ الْحَمْدُ- حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

“RABBANAA LAKAL HAMDH, HAMDAN, KATHEERAN, THWAYYIBAN MUBAARAKAN FEEH” ---- vol.1; 764

“O, OUR LORD! ALL THE PRAISES AND THANKS ARE FOR YOU, MANY GOOD AND BLESSED PRAISES.”

III. SUJOOD (PROSTRATION):

Saying ALLAHU AKBAR, I go down in humble prostration to Allah, with my forehead and tip of the nose, touching the ground and palms of my hands placed flat on the floor, to further show my humility

I take care that my elbows do not touch the ground. But my seven bones should touch the ground (as mentioned above). I say:

سُبْحَانَ رَبِّيَ الْأَعْلَى - "SUBHANA RABBIL A'LA"--

"GLORY TO THE HIGHEST" - thrice or five or seven times.

This is the climax of my acceptance of the greatness of THE ONE WHO CREATED US AND GAVE US THE POSITION OF VECIGRANTS, OVER THE EARTH.

I place my head on the floor in complete prostration as a slave to his MASTER.

This is because the head is the seat of learning and knowledge. Thus, I acknowledge that all my knowledge and intellectual superiority are a gift from HIM. Here I lay my seat of learning at HIS feet humbly, for Allah tells me to "ask from HIM with patience and humility"

And HE says "WE are nearer to him than (his) jugular vein" —Surah Qaf, 50:16

Now I am closest to Allah and hope that all my prayers will be answered. So, I supplicate in my own words what I like. I can pour out my feelings and troubles and plead for guidance, protection, and safety.

I again get to the sitting position, saying, "ASTAGFIRULLAH UL ALIUL ADHEEM" and repeat Sujood saying TAKBIR. Between the two Sujood (prostrations) I rest a while. [Vol. 1 H. No. 765], and recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي وَجَبِّرْنِي؛

"ALLAHUMMAGH FIRLI, WA RAHAMNI, WAHDHINI, WA AAFINI, WAR ZUKHNI, WAJ BUR NI"

"O ALLAH, FORGIVE ME, HAVE MERCY ON ME, GUIDE ME, GIVE ME HEALTH, GRANT ME SUSTENANCE AND ENRICH ME" (In Knowledge, Wealth, and Faith)" --- {ABU DAWOOD},

And:

رَبِّ اغْفِرْ لِي “RABBIGH FIRLI” –“O MY LORD FORGIVE ME” THRICE.

THUS, ONE RAKAH IS OVER.

I stand up, repeating TAKBIR, and repeat the Rakah (without the ‘SANA’). After the second prostration, I remain in a sitting position on the folded knees and recite.

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IV. TASHAHUD:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

“ATHAIYAATHU LILLAHI WWA SALAWAATHU, WA THAYIBAATHU”

“ALL COMPLIMENTS, PRAYERS AND PURE ARE DUE TO ALLAAH...”

[Narrated by al-Bukhari (6265) and Muslim (402)]

“ALL MY (good) WORDS, ACTIONS AND PURE HALAAL DEEDS OR INCOME IS FOR ALLAH.”

(The word Attahiyaatu means all compliments, praises include all good words. The word Salaat means ibadah, and any deed when done for Allah’s sake turns into Ibadah. The word “at-tayyib” can be used to describe all good and pure; people, thoughts, speech, deeds, actions, income, etc., are among others. Its literal meaning is “something good” or “pure”.

What A Tremendous Promise I Am Making to Allah?

And Allah has ordered in Sura 17, Bani Israel, Verse 53:

“TELL MY SERVANTS THAT THEY SHOULD SAY ONLY WHAT IS BEST.

FOR SATAN SOWS HIS DISSENSION AMONG THEM, FOR,

SATAN IS TO MAN AN AVOWED ENEMY”

So, I promise to speak only good words. I also promise to do only good actions and consume only from what I earn through Halaal income!

Bad words or words of dissension lead to bad actions! Earning in the Haram way is also something I am doing to please Satan.

If I lose my temper and speak bad words, if I do bad actions (anything against what Allah has ordained), or if I earn through Haram means (like

cheating, stealing, dealing with interest, bribing, etc.), I must realize that I am making Satan very happy—double happy! –

1. For having disobeyed Allah and,

2. For having broken the promise I have made to HIM during my Sala'at!!!--

{Tafseer in Saudi Holy Quran No: 2238}

I continue the Tashahhud:

وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ - وَالسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ -
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛

“WASSALAAMU ALAIKKA AYYUHAN NABIYU, WA RAHMATULLAHI WA BARAKATUHU”

“PEACE BE ON YOU, O PROPHET AND THE MERCY OF ALLAH AND HIS BLESSINGS”

“WA ASSALAAMU ALAINA, ALAA IBAADULLAHI SAALIHEEN”

“AND PEACE BE UPON US; ON THE RIGHTEOUS SERVANTS OF ALLAH”

“ASH HADU AN LA ILAHA ILLALLAHU”

“I BEAR WITNESS THAT NONE IS WORTHY OF WORSHIP EXCEPT ALLAH”

“WA ASH HADU ANNA MUHAMMADAN ABDAHU WA RASOOLAHU”

“AND I BEAR WITNESS THAT MOHAMED (PBUH) IS HIS SERVANT AND PROPHET.”

This is to remind me, till the Day of Judgment, that NONE can be worshiped or asked for help except Allah, AND,

To remind me that my beloved Mohamed ﷺ is indeed a servant of Allah and a Messenger to HIM. Hence, I may not raise his status equal to Allah in any way, nor can I ask his help directly, just as the followers of other prophets did.

WITH THESE WORDS, I COMPLETE THASHAHUD. ALHAMDULILLAH, I HAVE COMPLETED 2 RAKAH.

IF IT IS **FAJR** PRAYERS, I CONTINUE WITH DAROOD AND AFTER SUPPLICATIONS SAY SALAAM.

FOR **MAGHREB**, I SAY THREE RAKAH. AFTER 2 RAKAH, I RECITE *TASHAHHUD* AND AGAIN STAND FOR ANOTHER RAKAH. THEN AFTER THE THIRD RAKAH, I RECITE *TASHAHHUD* AND CONTINUE WITH DAROOD, A SHORT PRAYER, AND THEN SALAAMS.

V. DAROOD:

As mentioned earlier, *DAROOD* is sending Salaams (Sallu ala Muhammad) and supplicating to Allah, for our dear *Prophet* ﷺ who sacrificed his whole life for the Mission of guiding his followers through the right way.

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-

“ALLAHUMMA SALLI ALAA MUHAMMEDIN, WA ALAA AALI MUHAMMEDIN, KAMA SALLAYTA ALAA IBRAHEEMA, WA ALAA AALI IBRAHEEMA, INNAKA HAMEEDHUL MAJEED,
ALLAHUMMA BAARIK, ALAA MUHAMMEDIN WA ALAA AALI MUHAMMEDIN, KAMA BAARAKTA, ALAA IBRAHEEMA WA ALAA AALI IBRAHEEMA, ‘INNAKA HAMEEDUN MAJEED” ---- BUKHARI

“O ALLAH, SEND PRAYERS UPON MUHAMMED AND UPON THE FAMILY AND FOLLOWERS OF MUHAMMED (ﷺ), JUST AS YOU SENT PRAYERS UPON IBRAHEEM AND UPON THE FAMILY AND FOLLOWERS OF IBRAHEEM. VERILY, YOU ARE FULL OF PRAISE AND MEJESTY.

“O ALLAH, SEND BLESSINGS UPON MUHAMMED (ﷺ) AND UPON THE FAMILY AND FOLLOWERS OF MUHAMMED, JUST AS YOU SENT BLESSINGS UPON IBRAHEEM (al) AND THE FAMILY AND FOLLOWERS OF IBRAHEEM. VERILY, YOU ARE FULL OF PRAISE AND MEJESTY.”

While I ask for prayers and blessings upon my beloved Prophet Muhammad ﷺ I remember all the sacrifices and good deeds that he ﷺ had done to lead us through the righteous way, just as Ibrahim عليه وسلام had suffered for his people and hoped his ﷺ followers (i.e., we) can earn the pleasure of Allah, if we followed him ﷺ, just as Ibrahim’s followers got, who followed him.

SAYING VERSES FROM THE QURAN:

In the 3rd and 4th Rakah (Zuhr and Isha) in obligatory prayers, we need not recite a verse from the Quran after Surah Fatiha.

While in Sunnah Salaat, when we say the four Raka’t, with two Salaams, before Zuhr, Asr, and Isha, we should recite a verse from the Quran after the Surah Fatiha, in all four Rakah.

VI. SUPPLICATION SAID AFTER DAROOD BEFORE SALAAM:

After the final Tashahhud our Prophet ﷺ used to recite a number of different Duas like:

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

اللهم إني أعوذ بك من عذاب جهنم وإني أعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح
الدجال وأعوذ بك من فتنة المحيائي والممات -

"ALLAHUMMA INNI ZHALAMTU NAFSI ZULMAN KASEERAN, WAL LAA YAGHFIRU ZUNOUBA ILLAA ANTA, FAGHFIRLI MAGHFIRATAN MIN INDHIKA, WA RAHAMNI, INAAKA ANTAL GHAFOORUR RAHEEM"

"ALLAHUMMA INNI OUZU BIKA MIN AZAABI JAHANNAM, WA OUZUBIKA MIN AZAABIL KHABARI, WA AUZUBIKA MIN FITNATIL MASEEHA DAJJAL, WA OUZU BIKA MIN FITNATIL MAHYAAYI WAL MAMAATI."

"O ALLAH, I HAVE INDEED OPPRESSED MY SOUL EXCESSIVELY AND NONE CAN FORGIVE SINS EXCEPT YOU. SO, FORGIVE ME FORGIVENESS FROM YOURSELF AND HAVE MERCY UPON ME. SURELY, YOU ARE THE MOST FORGIVING, THE MOST MERCIFUL."

"O ALLAH, I SEEK REFUGE FROM THE TORMENT OF THE FIRE, AND THE TORMENTS OF THE GRAVE, AND THE TORMENT OF DAJJAL, AND THE TORMENTS OF LIFE AND DEATH." ³³

While reciting this Dua, tears (should) flow down my cheeks, and I am worried if I have recited the Sala'at properly and has Allah accepted it?

Have I incurred Allah's anger?

I start again to recollect all the sins or mistakes I may have done and ask Allah fervently to forgive me and guide me through the right Path.

³³ SAHIH MUSLIM, VOL.1, P. 291, NO. 1217 AND SAHIH AL BUKHARI, VOL. 1, PP. 441-2, NO. 795.

VII. TASLEEM:

Then I turn my head first towards the right shoulder saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“ASSALAAMU ALAIKKUM WA RAHMATULLAH”

PEACE AND MERCY OF ALLAH BE ON YOU ALL

Then I turn my head towards the left shoulder and repeat the Salaams.

This is called TASLEEM. ---- (Ch. 40: 476 S.S.B)

NOW MY SALA'AT IS COMPLETE.

=====

During and after Salaat, we supplicate as we wish, all that we want, including asking forgiveness and an increase in knowledge, etc. It is better if we supplicate in Arabic, if we know it as given in the Quran and various Hadith. If we do not know the Duas, we can pray in our own language, with sincerity and humility.

However, it is far better that we supplicate to Allah before Tasleem, especially during sajdah, when we are the most humble and close to HIM in our thoughts and sincerity.

Some of the supplications are mentioned in the last chapter, 'Book III' of this book.

The question arises that when we are alone, to whom do we say the salaams? We fail to remember that there are angels ever present around us during our supplications and salaat. Therefore, it is them we greet when we say Tasleem.

VIII. SALA'AT SAHW:

If I realize that I have missed a Raka't or said more than 2 or 4 Raka't as the case may be, OR, if I have made some mistake in the Sala'at (like forgot to sit after 2 Raka't), then, immediately, I prostrate in 'Sala'at Sahw' after the first Tasleem, and repeat the Sujood twice and the Tasleem again. ---Sahi Bukhari

THIS IS CALLED SALA'AT SAHW.

- If we remember our mistake during Sala'at, we should do Sahw before Tasleem, but if we have doubt or remember after Tasleem, then we can say the two Sujood after Tasleem (except after the time of Fajr and Asr when we cannot do Sujood)
- But if an integral part of Sala'at is omitted, the Sala'at Sahw cannot compensate for it: e.g., if one forgets to say the opening Takbir or Surah Fatiha. In this case, the Sala'at has to be repeated.
- If one remembers that he has forgotten to say Tashahhud *before starting the next Rakah*, he can go back and perform it and then continue.
- However, if in doubt, how many Raka't he has done, it is better to take the count he remembers well, and continue the Sala'at on that count. E.g., if he doubts whether he has said 2 or 3 Raka't, it is better to decide on 2 and continue with the 3rd. After Tasleem, he should do Sala'at Sahw to compensate for his forgetfulness.

There are many doubts about when the salaah becomes invalid, or when to say Sajdah Sahw. Alhamdulillah, I learnt the details in my MAIS in Islamic Jurisprudence. I have summarized these below for your benefit.

IX. RULINGS REGARDING SALA'AT

THERE ARE THREE GENERAL RULINGS REGARDING SALA'AT:

A. INTEGRAL PARTS THAT INVALIDATE THE SALA'AT ARE 14:

If we do not:

1. "Stand before Allah devoutly obedient" [2: 238 Quran] like a slave before his Master with the feeling as if HE is present there and watching.
 2. Recite the opening Takbir: "Allahu Akbar"
 3. If we talk, eat, drink, etc., during the Salaat, when all other actions are forbidden.
 4. Recite Sura Fatiha during every Rakah. Sala'at is invalid without reciting this Surah.
 5. Bow in every Ruku in the proper posture.
- AND,**
6. Raise and stand a short while after the Ruku.
 7. Prostrate as shown by our Prophet with seven bones touching the ground. Now we are closest to Allah (Subhanat'alah)
 8. Sitting erectly after prostration.
 9. Being calm and tranquil during Sala'at. Should not hurry in your salaah.
 10. Sit in Tashahhud in the position and;
 11. Recite the verses as shown to us by the Prophet ﷺ
 12. Confer Allah's Blessing on our Prophet ﷺ before supplicating (Recite Darood)
 13. Recite the full Sala'at in its proper succession.
 14. Conclude the Sala'at with Tasleem (Salaams)

If we neglect any of the above points, our Sala'at becomes invalid and has to be repeated from the beginning.

B. THE OBLIGATORY ACTS TO BE FOLLOWED, WHICH IF FORGOTTEN, MUST DO TWO SUJOOD OF SAHW (FORGETFULNESS), TO MAKE THE SALA'AT VALID ARE:

1. If we forget to recite Takbir in all other positions,
2. Tahmid---- [Rabbanaa Lakal Hamd]
3. Saying Subhan Rabbil Adheem while in Ruku.
4. Saying Subhan Rabbil A'la when in Sujood.
5. Saying "Astagfirullah ul Aliul Adheem" when arising from Sujood
6. 'Tasleem' (Salaams) after Sala'at
7. If I forget to sit after 2 Raka't for Tashahhud, if we are saying 4 Rakat.
8. Reciting the First Tashahhud after 2 Raka't.

This does not mean that we can deliberately ignore these obligatory acts. If we do so, our whole Sala'at becomes invalid, and it has to be repeated.

C. ACTS OF SUNNAH BY WHICH WE FOLLOW OUR PROPHET ﷺ:

• **VERBAL ACTS:**

- a. SAYING SANA, SEEKING REFUGE FROM SATAN BEFORE SURAH FATIHA AND SAYING TA'MIM (AMEEN) AFTER SURAH FATIHA.
- b. SAYING TAHMID (RABBANAA LAKAL HAMD), AS AN ANSWER TO TASMII (SAMIYALLAHU WA LIMAN HAMD)
- c. SAYING THREE TIMES THE ZIKR DURING RUKU, SAJDAH, AND BETWEEN SAJDAH.
SUBHANA RABBIL AZEEM; 3 TIMES
SUBHANA RABBIL A'LA; 3 TIMES
ASTAGFIRULLAH; BETWEEN THE TWO SAJDAH.

• **PHYSICAL ACTS:**

RAISING THE HANDS TO THE SHOULDERS BEFORE EVERY TAKBIR OF QIYAM, RUKU, AND FIRST SUJOOD, AND MAINTAINING THE CORRECT POSTURE AND SITTING ERECT AND NOT LAZILY, ARE ALL PARTS OF SUNNAH THAT ARE PRACTICED TO MAKE OUR SALA'AT PERFECT.

D. CONDITIONS TO BE OBSERVED FOR SALA'AT:

1. Facing the Qibla— Surah Baqarah, 2:150
2. Intention: Surah Annam, 6: 79
3. Pray in the specified time – Surah An-Nisa, 4:103
4. Cover the Awrah----- Surah A'raf 7:31// Surah Nur, 24:30,31
5. Avoid impurity in clothes as well as body- Surah Mudassir, 74: 4- 5

Here I wish to specify that the best time for asking Allah for whatever we want is during the Sala'at. Whatever we wish to pray, it is better to speak to Allah during the Sala'at, when we are in Sujood and when we are sitting after Tashahhud: Explained by Sheikh Uthaymeen Rahmatullaahi.

- Allah says: *INVOKE YOUR LORD WITH HUMILITY AND IN SECRET.* –Surah Ar'af, 7:55
- Our Prophet ﷺ has said: *AFTER TASHAHHUD, SUPPLICATE AS YOU LIKE.*” He taught

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

“O ALLAH, HELP ME IN REMEMBERING YOU, IN GIVING YOU THANKS, AND WORSHIPING YOU WELL.”³⁴

Thus, we understand that as long as we are in Salaat, we are conversing with Allah, and when the Sala'at is over, the conversation ends. Hence, it is more befitting to ask HIM while conversing with HIM than after. He said that after Tashahhud, let him ask for whatever he wishes. ³⁵

Allah knows Best

³⁴ Sunan Dawood 1522

³⁵ Sahih Bukhari: 5876/ Muslim 402

PART - IV

B. DUAS AFTER SALAAM:

SOME OF THE DUAS (SUPPLICATIONS) ARE GIVEN BELOW:

Different Hadiths mention different Duas (Supplications) that our Prophet ﷺ used to recite during and after the Sala'at. There is no controversy in it, for he used to say different Duas on different occasions, and we can adopt any of them for our Sala'at. Hence, the discord between different sects of Muslims about a particular set of Duas can be ignored.

AFTER TASLEEM, IT IS GOOD TO RECITE SOME OF THE SUPPLICATIONS RECOMMENDED BY OUR PROPHET ﷺ (Reference from Sahi Bukhari and Muslim):

It is recommended to repeat the Supplications according to the following Sequence:

1. **ASTAGFIRULLAH** (three times) **أَسْتَغْفِرُ اللَّهَ**
2. **AAYATUL KURSI** -----GIVEN BELOW
3. **LAA HOWLA WA LAA QUWATA ILLAA BILLAH.**

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

THERE IS NO MOVEMENT OR POWER OTHER THAN WITH ALLAH.

4. RECITATIONS:

سُبْحَانَ اللَّهِ؛ الْحَمْدُ لِلَّهِ؛ اللَّهُ أَكْبَرُ؛

TASBEEH: 'SUBHANALLAH', --33 TIMES

TAHMID: 'ALHAMDULILLAH' AND --33 TIMES

TAKBEER: 'ALLAHU AKBAR'--- -- 34 TIMES

Sahi Bukhari Vol. 1: H. No.:804

5.

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

"LA ILAAHA ILLALLAAHU WAHDHAHU LAA SHAREEKA LAHU, LAHUL MULKU, WA LAHUL HAMDHU, WA HUA ALAA KULLI SHAYIN QADHEER"

"NONE HAS THE RIGHT TO BE WORSHIPED EXCEPT ALLAH ALONE. HE HAS NO PARTNER. TO HIM BELONGS ALL SOVEREIGNTY AND PRAISE AND HE IS OVER ALL THINGS, OMNIPOTENT" ----- To be recited 10 Times

6.

اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ؛

"ALLAHUMMA AJIRNI MINANNAR" ----

"O ALLAH, SAVE ME FROM THE HELL FIRE"

(After Fajr and Maghreb) ---10 times

The above supplications to be recited after Fajr and Maghreb are recommended by Our Prophet ﷺ

MORE SUPPLICATIONS RECOMMENDED BY PROPHET ﷺ

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"ALLAHUMMA ANTA SALAAMU, WA MINKA SALAAMU, TABARAAKTA YAA ZAL JALAALI WAL IKRAAM"

"O ALLAH, YOU ARE AS-SALAAM (THE ONE WHO IS FREE FROM ALL DEFECTS AND DEFICIENCIES) AND FROM YOU IS ALL PEACE. BLESSED ARE YOU, O POSSESSOR OF MAJESTY AND HONOUR."

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"ALLAHUMMA A'INNI ALAA ZIKRIKA, WA SHUKRIKA, WA HUSNI IBAADHATHIK"

"O ALLAH, HELP ME REMEMBER YOU, TO THANK YOU AND TO WORSHIP YOU IN THE BEST OF MANNERS."

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطَى لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ؛

“ALLAHUMMA LA MAANIAA, LIMA AATHAITHA, WA LAA MU’THIA, LIMA MANA’THA, WA LAA YANFAU, ZAL JADHI, MINKAL JADHI.”

“O ALLAH, NONE CAN PREVENT WHAT YOU HAVE WILLED TO BESTOW AND NONE CAN BESTOW WHAT YOU HAVE WILLED TO PREVENT AND NO WEALTH OR MAJESTY CAN BENEFIT ANYONE, AS FROM YOU IS ALL WEALTH AND MAJESTY.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَاسِعًا وَحَلَالًا وَعَمَلًا مُتَقَبَّلًا؛

“ALLAHUMMA INNI AS AALUKA ILMAN NAAFIAN WA RIZKHAN THAYYIBAN WAASYAN WA HALAALAN, WA AMALAN MUTHAQABBALAN”

“O ALLAH, I ASK YOU FOR KNOWLEDGE WHICH IS BENEFICIAL AND SUSTENANCE WHICH IS GOOD, VAST AND HALAL, AND DEEDS WHICH ARE ACCEPTABLE.” –

(to be said after the salaam of the Fajr prayers)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنْ أَرْدَلِ الْعُمُرِ

وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ -

“ALLAHUMMA INNI OUZUBIKA, MINAL JUBUNI, WA OUZUBIKA MINAL BUKHULI, WA OUZUBIKA MINAL ARZALIL UMURI, WA OUZUBIKA MIN FITHNATHI DUNYIA WA AZAABIL Khabiri”

“O ALLAH! I SEEK REFUGE IN YOU FROM COWARDICE AND MISERLINESS. I TAKE REFUGE IN YOU FROM EVIL OLD AGE, AND I TAKE REFUGE IN YOU FROM TRIALS AND TRIBULATIONS OF THIS LIFE AND THE PUNISHMENT OF THE GRAVE”

SAYYID UL ISTIGFAR.

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 بِذُنُوبِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ؛

ALLAHUMMA ANTA RABBI, LA ILAAHA ILLA ANTHA, KHALAQTHANI, WA ANA ABDUKA, WA ANA ALAA AHDIKA,
WA WA'DIKA MASTATAUTU. AUDHUBIKA MIN SHARRI MAA SANA'ATU, ABU'ULAKA BI NYAMATIKA ALAIYA, WA
ABU'U BIDHANBI. FAGFIRLI FA INNAHU LA YAGFIRU ADH-DHUNOOBA, ILLAA ANTHA - ³⁶

"O ALLAH! YOU ARE MY LORD. NONE HAS THE RIGHT TO BE WORSHIPED BUT YOU. YOU CREATED ME AND I AM YOUR SLAVE, AND I AM FAITHFUL TO MY COVENANT, AND I PROMISE TO YOU AS MUCH AS I CAN. I SEEK REFUGE WITH YOU FROM ALL EVIL I HAVE DONE. I ACKNOWLEDGE BEFORE YOU ALL THE BLESSINGS YOU HAVE BESTOWED UPON ME, AND I CONFESS TO YOU ALL MY SINS. SO, I ENTREAT YOU TO FORGIVE MY SINS, FOR NOBODY CAN FORGIVE SINS EXCEPT YOU."

The above Dua was recited by our beloved Prophet (ﷺ) often and is called **Sayyid ul Istigfar**. He declared that any who recites it every morning and evening will be saved from the Hell Fire. However, we must understand the meaning of what we are reciting and implement it. Only if we are firm in our conviction that NONE should be worshiped other than Allah and HE is the ONLY ONE who can help us and forgive our sins, only then can we hope to be saved from the HELLFIRE as promised.

It is not going to avail us in any way if we recite Istighfar like a parrot, without sincerity or remorse for our past sins. When we recite Astagfirullah, we should recollect any sins we may have committed and sincerely repent for it. We must ask Allah to help us not repeat the sins. This is the best way to seek forgiveness from Allah.

³⁶ *The Book of Invocations' - SSB. 2070 Pg. 971.*

TAHLEEL:

لَا إِلَهَ إِلَّا اللَّهُ

LA ILAAHA ILLALLAH-

THERE IS NO GOD WORTHY OF WORSHIP OTHER THAN ALLAH

Many argue that the literal meaning of TAHLEEL is:

There is no god other than Allah.

The words “Worthy of worship” are not mentioned.

But, the very meaning of God in the dictionary is something that is worshiped, and we cannot say there is no other god worshiped, other than Allah. In other religions. There are many thousands of gods whom they worship. This includes saints and Auliya.

Worshipping someone means to venerate him with the greatest Respect, to the extent of blindly doing whatever he bids and asking his help in times of trouble, considering that he will respond to whatever we ask!

AND WE KNOW THAT ONLY GOD (ALLAH IN ARABIC), OUR LORD, THE SUPREME CREATOR AND PROVIDER, IS WORTHY OF THAT STATUS— Surah Yunus, 10: 104.

Allah mentions this in many places in the Quran: for Example:

“WORSHIP NONE BUT ALLAH”- Surah Hud, 11: 2

“ALLAH FORGIVES NOT SETTING PARTNERS WITH HIM” – Surah An-Nisa, 4: 116

Thus, when we direct this kind of worship to any other than Allah, we are committing a great sin of SHIRK.

Hence, if we say there is no god other than Allah, it is not true. There are many gods. Hence, the meaning is clear:

THERE IS NO GOD WORTHY OF WORSHIP OTHER THAN ALLAH.

Some of the supplications from the Quran recommended by our Prophet (ﷺ)

AAYATAL KURSI- (THE VERSE OF THE FOOT STOOL)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ -

ALLAHU LAAA 'ILAHAH ILLAAHUA-'AL-HAYYUL-QAY-YUUM. LAAA'TA'-KHUZUHUU SINA-TUNW-WA LAA NAWM.
LAHUU MAA FISSAMAAWAATI WA MAA FIL - 'ARDHZ. MAN -ZALLAZII YASHFA-'U 'INDAHU 'ILLAA BIZNIH? YA'-
LAMU MAA BAYNA AIDHEEHIM WA MA KHALFAHUM. WA, LAA YU-HIITUUNA BI-SHAY'IM, -MIN ILMIHIII 'ILLAA
BIMAA SHAAA'. WA-SI'A KURSIYU-HUS-SAMAAWAATI WAL ARDHZ; WA LAA YA-'UUDU-HUU HIFDHU HUMAA,
WA HUWAL 'ALLIYUL-'ADHZEEM.

ALLAH! NONE HAS THE RIGHT TO BE WORSHIPPED 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 ON EARTH. WHO IS HE THAT CAN INTERCEDE WITH HIM EXCEPT WITH HIS PERMISSION? HE KNOWS WHAT HAPPENS TO THEM 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. HIS KURSI EXTENDS OVER THE HEAVENS AND THE EARTH, AND HE FEELS NO FATIGUE IN GUARDING AND PRESERVING THEM. AND HE IS THE MOST HIGH, THE MOST GREAT. - (Surah al-Baqarah, 2: 255)

Reciting the Foot Stool (Aayatul Kursi) after each Sala'at is very beneficial (Sunnah)

THE IMPORTANCE OF UNDERSTANDING THE QURAN IS GIVEN IN THE FOLLOWING VERSES:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾
 اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

“LA IKRAHA FI DHEENI, KHAD TABAYYANA RUSHDHU MINAL GHAYYI, FAMAN YAGHFURU BI TAGOOTHU, WA YUKMINU BILLAAHI, FA KHADHIS TAMSAKA BIL URWATIL USKHA, LAN FISAAMA LAHAA, WALLAHU SAMYUN ALEEM”

“ALLAAHU WALIUULLAZEENA AAMANU, YUKHRIJUHUM MINA ZULUMAAHI ILAN NOOR, WALLAZEENA KAFARU AULYAAUHUMUTH THAAGOOTU, YUKHRIJONAHUM MINA ZULUMAATI ILAN NOOR. ULAAIKA ASHAABUN NAAR, HUM FEEHA KHAALIDHOON”—Surah al-Baqarah, 2: 256,257

“THERE IS NO COMPULSION IN RELIGION. VERILY, THE RIGHT PATH HAS BECOME CLEAR FROM THE WRONG PATH. (IT IS) WHOEVER DISBELIEVES IN THAGOOH (ANYTHING OTHER THAN ALLAH AS PROTECTOR), AND BELIEVES IN ALLAH, THEN HE HAS GRASPED THE MOST TRUSTWORTHY HANDHOLD THAT WILL NEVER BREAK. AND ALLAH IS ALL-HEARER, ALL-KNOWER.”

“ALLAH IS THE WALI (PROTECTOR OR GUARDIAN) OF THOSE WHO BELIEVE. HE BRINGS THEM OUT OF DARKNESS (OF IGNORANCE) TOWARDS LIGHT (KNOWLEDGE). BUT AS FOR THOSE WHO DISBELIEVE, THEIR PROTECTORS ARE THE THAAGOOH. THEY BRING THEM OUT FROM LIGHT INTO DARKNESS— (KNOWLEDGE TO IGNORANCE). SUCH ARE THE DWELLERS OF THE FIRE (HELL), AND THEY WILL ABIDE THEREIN FOREVER.”

The above three verses give us an idea of how we need to rely only on the Most Supreme Creator, Whom We Call **Allah** in Arabic, for any problems we may face. A Muslim never is stressed or depressed (Surah Yusuf, 12:87) because he lays all his burdens and his problems on Allah Alone!

Mohammed ﷺ said: “Even if you lose a nail of your shoe, you should ask only Allah!!!” For HE is always aware of what we are doing and, “HE likes the one who prays to HIM ALONE, for **ALL** his/her needs.”

Sunan al-Tirmidhi 3973 narrated by Anas Ibn Malik رضي الله عنه

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ؛

“KHUL INNA SWALAAATHEE, WA NUSUKI, WA MAHYAEE, WA MAMAATHI LILLAHI, RABBIL ALAMEEN”

“SAY, ‘VERILY, MY SALA’AT (PRAYERS), MY SACRIFICE, MY LIVING, AND MY DYING ARE FOR ALLAH, THE LORD OF THE AALAMEEN” –Surah al-An'am, 6:162

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“LA ILAAHA ILLAA ANTA, SUBHANAKA INNE KUNTU MINA ZAALAMEEN”

“NONE HAS THE RIGHT TO BE WORSHIPED BUT YOU (O ALLAH). GLORIFIED ARE YOU. TRULY I HAVE BEEN AMONG THE WRONG DOERS.” 21: 87

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“RABBANAA AATINA FIDHUNIYA HASANATAN-WA FIL AAKHIRATI HASANATAN-WA KHINAA AZAABINNAAR”

—

“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” - Surah Al-Baqarah, 2: 201

DUA FOR PARENTS:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

“RABBANA IGHFIRLI WA LIWAALIDHAYAA WA LILMU’MINEENA YAWMA YAKHOOMUL HISAAB” -

“OUR LORD, FORGIVE ME AND MY PARENTS AND THE BELIEVERS ON THE DAY OF STANDING FOR ACCOUNT” - Surah Ibrahim, 14:41

DUA FOR FORGIVENESS, SEEKING HELP:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

RABBANAA, LA TUAAKHIDHNA IN NASEENAA, AV AKHTA'NAA, RABBANAA, WA LAA TAHMIL ALAINAA ISRAN KAMAA HAMATUHU ALALLAZEENA MIN KHABLINAA, RABBANAA LAA TUHAMMILNA MAA LAA TAAKHATHA LANA BIH, WA'FU ANNA WAGHFIR LANA WAR RAHAMNA ANTHA MAULAANAA. FAN SURNAA ALAL KHAUMAL KAFIREEN" ---

"OUR LORD PUNISHES US NOT IF WE FORGET OR FALL INTO ERROR, OUR LORD! LAY NOT ON US A BURDEN LIKE THAT WHICH YOU LAY ON THOSE BEFORE US (JEWS AND CHRISTIANS) OUR LORD! PUT NOT ON US A BURDEN GREATER THAN WE HAVE STRENGTH TO BEAR. PARDON US AND GRANT US FORGIVENESS. HAVE MERCY ON US. YOU ARE OUR MAULAA (PATRON, SUPPORTER, AND PROTECTOR, ETC). SO, HELP US GAIN VICTORY OVER THE DISBELIEVING FOLK" – al-Baqarah 2:286, the last verse of Surah Baqarah .

DUA FOR GUIDANCE AND STEADFASTNESS:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ

"RABBANAA LAATUZIGH KHULOOBUNAA BA'DHA IZ HADHAITANAA, WA HAB LANAA MIN LADHUNKA RAHMATAN. INNAKA ANTAL WAHHAAB" – Surah aal-Imran, 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."

TO ASK FOR A GOOD FAMILY (HUSBAND/WIFE AND CHILDREN):

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا؛

"RABBANAA HAB LANAA MIN AZWAAJINAA, WA ZURRIYAATINA, QHURRATA AYOONIN, WAJ AALNAA LIL MUTAQEENA IMAAMAA" – Al-Furqan, 25: 74

"O ALLAH! BESTOW ON US OUR SPOUSE, AND OFFSPRING, COOLING TO OUR EYES, AND MAKE US LEADERS TO THE RIGHTEOUS- (THOSE WHO WARD OFF EVIL)."

DUA FOR A GOOD CHILD:

رَبَّنَا لَئِنْ آتَيْتَنَا صَالِحًا، لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

RABBANA! LAIN AATAYTANA SWALIHAN, LANAKOONANNA MINA SHAAKIREEN

“O LORD! IF YOU GIVE US A SAALAIH (GOOD IN EVERY ASPECT) CHILD, WE SHALL INDEED BE AMONG THE GRATEFUL” _Surah Al-A'raf, 7: 189

TO ASK FOR US AND OUR CHILDREN TO BE REGULAR IN SALAAAT

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

RABBI, WA JA'ALNI MUQEEMAN SWALAATI WA MIN ZURRIYATIYI, RABBANA WA TAQABBAL DUA

“O MY LORD, MAKE ME AN ESTABLISHER OF PRAYER, AND [MANY] FROM MY DESCENDANTS. OUR LORD, AND ACCEPT MY SUPPLICATION” . Surah Ibrahim, 14: 40

TO ASK FOR HUMBLENESS TO ALLAH FOR OURSELVES AND OUR OFFSPRING:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ -

RABBANA WA JAAALNA MUSLIMYNI LAKA, WA MIN ZURRIATHINAA UMMATHAN MUSLIMATHAN LAKA, WA ARINA MANAASIKNA, WA THUB ALAINA INNAKA ANTHA THAWWABUR RAHEEM.” ---2: 128

“OUR LORD, MAKE US SUBMISSIVE UNTO YOU AND OF OUR OFFSPRING A NATION SUBMISSIVE UNTO YOU, AND SHOW US OUR PATH, AND ACCEPT OUR REPENTANCE. TRULY YOU ARE THE ONE WHO ACCEPTS REPENTANCE, THE MOST MERCIFUL.”

DUA WHEN SOMEONE PRAISES US:

To save ourselves from the Satan's' web of conceit (pride)

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ وَعَفِرْ لِي مَا لَا يَعْلَمُونَ وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ

ALLAHUMMA LAA TU'AAKHITHNEE BIMAA YAQOOLOONA, WAGHFIR LEE MAA LAA YA'LAMOONA, [WAJ'ALNEE KHAYRAM-MIMMA YADHUNNON] - (Fortress of the Muslim; Pg. No. 215)

O ALLAH, DO NOT CALL ME TO ACCOUNT FOR WHAT THEY SAY, AND FORGIVE ME FOR WHAT THEY HAVE NO KNOWLEDGE OF, AND MAKE ME BETTER THAN THEY IMAGINE.

OUR PROPHET ﷺ SOUGHT REFUGE IN ALLAH FROM KNOWLEDGE WHICH IS OF NO BENEFIT SAYING:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ دُعَاءٍ لَا يَسْمَعُ، وَمِنْ نَفْسٍ لَا يَشْبَحُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ

ALLAHUMMA INNI AUZUBIKA MIN QALBI LA YEKHSHAA, WA MIN DUA'IN LA YESMAU, WA MIN NAFSIN LA YESHBAH, WA MIN ILMIN LA YENFAU

"O ALLAH! I SEEK REFUGE IN YOU FROM A HEART WITHOUT FEAR, A PRAYER UNANSWERED, A SOUL UNSATISFIED AND FROM KNOWLEDGE WITHOUT BENEFIT. I SEEK REFUGE IN YOU FROM THESE FOUR." (-NARRATED BY IBN 'UMAR, SIM, SAD, 1/140---ISLAMIC JURISPRUDENCE)

DUA FOR REFUGE FROM DEBT:

Our Prophet ﷺ used to pray for refuge from debt and refused to pray Jana'zah for one who was in debt. It is so serious. May Allah save us from this condition.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَغَلَبَةِ العَدُوِّ وَشَمَاتَةِ الأَعْدَاءِ "

"Allaahumma inni a'udhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamatatil-a'da'.

"O Allah, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune."

DUA FOR SELF SUFFICIENCY:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنِ حَرَامِكَ وَاغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

ALLAAHUMMAKFINEE BI HALAALIK 'AN HARAAMIKA, WA AGHNINEE BI FADHLIKA 'AMMAN SIWAAKA

"OH ALLAH, SUFFICE ME WITH WHAT YOU HAVE PERMITTED SO THAT I HAVE NO NEED OF THAT WHICH YOU HAVE FORBIDDEN. AND MAKE ME DEPENDENT ON MEANS BY YOUR BOUNTY SO THAT I HAVE NO NEED OF ANYONE BESIDE YOU."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ وَالحَزَنِ - وَالعُجْزِ وَالكَسَلِ - وَالجُبْنِ وَالجُلْ - وَصَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ

ALLAHUMMA INNI A'OO THU BIKA MINAL HAMMI, WAL HAZANI, WAL 'AJZI, WAL KASALI, WAL BUKHLI WAL JUBNI, WA DHALA'ID-DAYNI WA GHALABATIR RIJAALI.

O ALLAH, I TAKE REFUGE IN YOU FROM WORRY AND GRIEF, INCAPACITY, AND LAZINESS, MISERLINESS AND COWARDICE, THE BURDEN OF HEAVY DEBTS AND FROM BEING OVER POWERED BY MEN- [Sahih Al-Bukhari, 7/158]

DUA FOR KNOWLEDGE:

رَبِّ زِدْنِي عِلْمًا "RABBI ZIDHNEE ILMAA"

"O MY LORD, INCREASE MY KNOWLEDGE"- 20 114

TO ASK FOR HELP FROM ALLAH,

To ask for help from Allah, for relief of tension during any important work, for reaching in time for an appointment, or to ask HIS help in completing any work.

رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

"RABBANAAA AATINAA MIL-LADHUNKA RAHMATANW, WAHAYYI' LANAA MIN 'AMRINAA RASHADHAA."

"OUR LORD! BESTOW ON US MERCY FROM YOURSELF, AND FACILITATE FOR US OUR AFFAIR IN THE RIGHT WAY." ---Surah Kahf, 18:10

When we face problems, we must have firm faith that:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

LA HOWLA WA LA QUWATA ILLAH BILLAH

THERE IS NO POWER NOR MOVEMENT WITHOUT ALLAH'S PERMISSION --

PROPHET (ﷺ) USED TO START THE SALA'AT WITH: ABU DAWOOD 1:490

اللَّهُ أَكْبَرُ كَبِيرًا "ALLAHU AKBAR KABEERA - "ALLAH IS THE GREAT, TRULY THE GREAT.

الْحَمْدُ لِلَّهِ كَثِيرًا - "ALHAMDULILLAH KASEERA - ALL PRAISE IS DUE TO ALLAH ALWAYS.

سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا -- "SUBHANALLAAHI BUKRATAN WA ASEELA

ALL GLORY AND PRAISE IS DUE TO ALLAH DAY AND NIGHT. (THRICE each)

THESE WORDS OF PRAISE WE ALSO FIND RECITED BETWEEN THE TASHREEQ DURING THE EID AL-DIN.

There are many more Duas which this small booklet cannot accommodate. The 40 Rabbanaa and many other Duas from the different Sunnah of our Prophet ﷺ, compiled by many scholars are available. These Duas are highly beneficial and may be included in our daily prayers, according to our needs.

The main thing to remember is that we should understand what we are saying so that we are sure that *the 'Duas' are authentic and in line with the Quranic Injunctions, and,*

**DIRECTED ONLY TOWARDS ALLAHU SUBHANATWALA
AND NONE OTHER**

If we find any Dua (where we are told to add any more words that indicate asking any other than Allah for help) against the Quran, we should beware that it leads to shirk, and avoid it.

And Last but not least, we must pray that Allah Subhanatwala should accept our Sala'at and guide us always.

For this we should pray:

رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

"RABBANA THAQABBAL MINNAA, INNAKA ANTHAS SAMYUL ALEEM"

"O LORD! ACCEPT THIS DEED FROM US. FOR YOU ARE THE ONLY ONE ALL HEARER AND ALL KNOWER" – Surah Al-Baqarah, 2:127

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ - وَلَا إِلَهَ إِلَّا اللَّهُ -- وَاللَّهُ أَكْبَرُ -- وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'SUBHANALLAHI, ALHAMDULILLAHI WA LAA ILAHA ILLALLAHU WALLAHU AKBAR --- WA LAA HAWLAH WA LAA KHUWATA ILLAH BILLAHIL ALIYUL AZEEM'

GLORY TO HIM, ALL PRAISES TO HIM, AND THERE IS NO GOD OTHER THAN ALLAH AND ALLAH IS THE GREATEST. AND NOTHING MOVES NOR HAS POWER OTHER THAN WITH HIM AND HE IS THE MOST HIGH AND ALL KNOWING.

C. THE FOLLOWING IS A QUICK VIEW OF OUR
5 TIMES SALA'AT

NAME	SUNNAH	FARDH	SUNNAH
FAJR	2	2	NIL
DHUHR	2+2	4	2
ASR	2+2 OPTIONAL	4	NIL
MAGREB		3	2
ISHA	2+2 OPTIONAL	4	2+ 3 WITR (WAJIB)
JUMMAH IF IN MASJID	QUTBAH	2	2
IF AT HOME FOR WOMEN AND THE SICK, AS IN NORMAL ZUHR SALA'AT	2+2	4	2

D. HOLY CODES OF FAITH: (THE BASIS OF FAITH: 1ST PILLAR)

(I am repeating this here, so that children can avail of it)

The following are the seven codes of Faith, *compiled from the various Hadith and the Quran text*, that have been enjoined for every Muslim individual to firmly believe without which no one can be called a True Believer.

Hence, it is taught from childhood, and every child is supposed to memorize it. I have mentioned it here to make it easy to learn.

It is known by the name '5 Kalimah, Imaan Mufassil and Imaan e Muzammil'. In India, this has been diligently followed, and every child knows it, or ought to have memorized it.

But Alas! Unfortunately, they do not know the meaning.

These Kalimah (words) themselves prove the fact that Towheed is not something invented recently, but is the very base of Islamic Jurisdiction:

كلمه طيب: --THE FIRST KALIMAH TAYYIB (PURE):

محمد رَسُولُ اللَّهِ - لا إِلَهَ إِلَّا اللَّهُ - LA ILAHA ILLALLAAHU MUHAMMADUR-RASOOLULLAH-

THERE IS NO DEITY (WORTHY OF WORSHIP) EXCEPT ALLAH, AND MUHAMMAD (ﷺ) IS THE MESSENGER OF ALLAH

كلمه شهادة: - THE SECOND KALIMAH SHAHAADAT.

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

ASH-HADU AN LA ILAAHA ILLALLAAHU WAHDAHU LA SHAREEKA LAHU WA ASHHADU ANNA MUHAMMADAN ABDUHU WA RASOOLUHU.

I BEAR WITNESS THAT THERE IS NO DEITY (WORTHY OF WORSHIP) EXCEPT ALLAH AND MUHAMMAD (ﷺ) IS HIS SERVANT AND HIS MESSENGER.

كلمه تمجيد --- THE 3RD KALIMAH TAMJEED

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ—وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

KALIMAH-TAMJEED -SUBHANALLAAHI WALHAMDULILLAHI, WA LA ILAAHA ILLALLAAHU WALLAAHU AKBAR, WALAA HOWLA WALAA QUWWATA ILLAA BILLAAHIL-ALIYYIL-AZIM.

GLORY BE TO ALLAH AND PRAISE BE TO ALLAH AND THERE IS NO DEITY EXCEPT ALLAH, AND ALLAH IS THE GREATEST, AND THERE IS NO POWER AND MIGHT EXCEPT THAT WHICH COMES FROM ALLAH, THE MOST HIGH, THE MAGNIFICENT.

كلمه توحيد --- THE 4TH KALIMAH TOWHEED:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ

-- وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

KALIMAH- TUT-TAUHEED--- LA ILAAHA ILLALLAAHU WAHDAHU LA SHAREEKA LAHU, LAHUL-MULKU, WALAHUL-HAMDU; YOOHI WA YUMEETU; BE YEDIHIL KHAIRU WA HUWA AL'A KULLI SHAIN QADEER.

THERE IS NO DEITY EXCEPT ALLAH. HE IS ALONE AND HAS NO PARTNERS. UNTO HIM BELONGS THE KINGDOM, AND UNTO HIM IS DUE ALL PRAISE. HE GRANTS LIFE AND CAUSES DEATH. IN HIS HAND LIES THE GOOD. AND HE HAS POWER OVER ALL THINGS.

THE 5TH KALIMAH RADDI-KUFR- WA-SHIRK -- كلمه رد كُفر:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ -- بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَاسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ
عَنْهُ وَتَبَرَعَاتٍ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْمَعَاصِي كُلِّهَا أَسْلَمْتُ وَأَمَنْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
رَسُولُ اللَّهِ

ALLAHUMMA, INNI A'UZU BIKA MIN AN USHRIKA BIKA SHAIAN WANA 'ALAMU BIHI, WA ASTAGFIRUKA LIMA LA 'ALAMU
BIHI; TUBTU 'ANHU WA TABARRAATU MINAL-KUFRI WASHIRKI WAL-MA'ASI KULLIHAA ASLAMTU, WA AAMANTU WA
AQOOLU LAA ILAHA ILLALLAAHU MOHAMMADUR RASOOLULLAH.

O ALLAH, I VERILY SEEK YOUR PROTECTION LEST I JOIN ANYTHING AS PARTNERS WITH YOU,
WHILE I KNOW OF IT; AND SEEK YOUR FORGIVENESS FROM WHAT I KNOW NOT. I TURN AWAY
FROM IT AND I AM INNOCENT OF DISBELIEF AND JOINING PARTNERS WITH YOU, AND ALL
WRONGDOINGS. I SURRENDER TO YOUR WILL, AND I HAVE BROUGHT FAITH; AND I ALSO
DECLARE THAT THERE IS NO DEITY EXCEPT ALLAH. MUHAMMAD(ﷺ) IS THE MESSENGER OF
ALLAH.

IMAAN MUJAMMIL --- ايمان مجمل

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

AAMANTU BILLAAHI KAMAA HUWA BI ASMA IHI WA SIFAATIHI WA QABILTU JAMIA AHKAAMIHI
I HAVE BROUGHT FAITH IN ALLAH, AS HE IS WITH HIS NAMES AND HIS QUALITIES AND I
HAVE ACCEPTED ALL HIS COMMANDMENTS.

IMAAN MUFASSIL ----- ايمان مفصل

أَمَنْتُ بِاللَّهِ - وَمَلَائِكَتِهِ - وَكُتُبِهِ وَرُسُلِهِ - وَالْيَوْمِ الْآخِرِ - وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

AAMANTU BILLAAHI WA MALAA-IKATIHI WA KUTUBIHI WA RUSULIHI WAL-YAUMIL-AAKHIRI WAL- QADRI
KHAIRIHI WA SHARRIHI MINALLAAHI TWAALA WAL-BA-SE BA'DAL' MAUT.

I HAVE BELIEVED IN ALLAH, HIS ANGELS, HIS BOOKS, AND HIS MESSENGERS AND THE
LAST DAY, AND IN THE MEASURE, THE GOOD OF IT AND THE EVIL OF IT IS FROM ALLAH,
AND I BELIEVE IN THE RAISING AFTER DEATH.

CONCLUSION

Thus, through all the commands given by Allah in the Quran and Sunnah, we can safely conclude that Sala'at is an essential part of Faith, and without seeking Allah's Help, we can never lead a Righteous life nor attain Success; Here and the Hereafter.

i.e., we can never be a true Muslim and attain peace and tranquility, which is the true Success, whether rich or poor, unless we say the 5 times obligatory Sala'at, only for Allah.

The following Hadith narrated by Umar-bin-Khatab ra said: I heard the Messenger ﷺ say: 'Whoever builds a mosque in which the Name of Allah is mentioned, Allah will build a house in Paradise'" — Sunan ibn Majah 4, Hadith 1 / S. Sahi. Bukhari: 282

Following this Hadith, we find there are Masajid galore all over the world. Alas, it is void of people. Very few go to the Masjid for Sala'at, except for Jummah, and very few use it for educating the people regularly, about the true criteria of Islam: love and peace, and complete surrender to the ONE and ONLY GOD: ALLAH (Subhanat'alah).

We find that most Muslims are ready to offer money to build a Masjid, while, when donations are sought, for the improvement of our community, and for education to inculcate the knowledge of true Islam in our people. There are very few who offer Sadhaqah. It is our bounden duty to educate the true concept of Islam to our ignorant.

We forget that during the time of our Prophet ﷺ, the Masajid were used as a Community Centre, for the education of religion, and regular Sala'at.

That is what 'Mosque in which the name of Allah is mentioned' truly means.

Masajid do not mean only the structures built with all decorations, to be admired by tourists and others.

Masajid means where Allah's name is mentioned regularly, where the ignorant are taught the true concept of Islam, and where problems of the poor are solved. Are we following these criteria?

Let us keep this in mind and work for the betterment of our society instead of just building structures and leaving them void of the spirit of Islam.

In this world, there are about 1.8 billion Muslims. The vast majority do not know the meaning of the Quran, the message sent to them through our Prophet ﷺ.

Imagine if every Muslim is trained to be a clone copy of our Prophet Muhammad ﷺ, their kindness, their generosity, their humility, their mercy, their honesty: Imagine that 1.8 billion of the world's people lived that way, what kind of world would this be? Will anyone have any credibility to say that Islam is evil?' --Quotes

This would be possible only if all Muslims are educated in both the Islamic as well as academic spheres, which will help us to be respected and looked at as a model to the world, for bringing **peace** and **success**.

LET US MAKE IT OUR MISSION.

Let us realize that Allah will never let go to waste any of our good deeds, whether male or female, that are done to please HIM. —^{3: 195}

May Allah give HIS guidance to the Ummah to give in charity as much as possible, for the improvement of our community and raise them to the true status of **SUCCESS** which Allah has promised. Let us establish Sala'at in the true sense.

May Allah guide us and help us establish Sala'at and make us the best Ummah for the world to follow, Ameen.

This is a famous Hindi couplet:

**DHUKH MEIN SMIRAN SAB KERE, SUKH MEIN KARE NA KOI
SUKH MEIN SMIRAN KARE TO DHUKH KAAHEY HOI. (Doha)**

ALL REMEMBER GOD DURING ADVERSITY,
WHILE NONE DO IT WHEN HAPPY.
IF WE REMEMBER HIM DURING HAPPINESS
WHY WILL WE HAVE TO FACE ADVERSITY?

SALA'AT

In punctuality, Discipline, and cleanliness, Sala'at trains us;
 Along with Exercise, uprightness & relief from stress.
 With Consistency, Reverence, and humility,
 We are calling HIM 5 times daily,
 Pleading to HIM and talking to HIM directly
 Knowing that, HE is watching over us constantly.
 By surrendering to Allah our affairs,
 We realize a peace that HE forever cares.
 This feeling of peace enables us to continue
 Our daily work with vigor anew,
 And dedicate all our actions to HIS LORDSHIP
 That will then be accepted as (Ibaadah) worship.
 For man finds in most verses of the Quran what he reads:
 'A Muslim is one who, not only in ONE Allah, believes
 But, also who by HIS guidance does Righteous deeds.'
 Allah does not need our prayers and Praise,
 It is we who need HIS Grace.
 In Sura Furqan ^(25:77), HE warns:
 Of severe torment, for evil deeds we earn.
 If we want HIS guidance and attention;
 HIS name, as HE has ordered, we should mention.
 Of HIS Mercy, we cannot be the choosers.
 If we refuse, it is we who are the losers.
 Alas! It is no use to wail and cry
 When the time comes for us to die.

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