

(THE DESIRE OF THE ENQUIRER AND THE WEALTH OF THE WISE)

# Bughyat al-Sā'il wa Ghunya al-Āqil

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**DA'WAI ACADEMY**

INTERNATIONAL ISLAMIC UNIVERSITY  
ISLAMABAD PAKISTAN

**BUGHYAT AL - SA'IL  
WA GHUNYAT  
AL - AQIL**

BY

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IMAM OF BANSANG  
THE REPUBLIC OF GAMBIA

ENGLISH TRANSLATION  
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## FOREWORD

The Da'wah Academy, International Islamic University was established with the basic objective of organizing Da'wah activities and training programmes in which Muslims from different parts of the world can participate and perform better role as Muslim missionaries in the context of present day requirements. The Academy cooperates with other international bodies and organizations in the furtherance of the common cause of the propagation of Islam through providing services in the field of Da'wah and education. Da'wah through education is the motto of the Academy.

An important aspect of the activities of the Academy is to provide Islamic literature in different languages of the world keeping in view the needs of different Muslim communities around the world. It has so far published around 200 titles in almost a dozen of languages. These publications have become very popular and their impact is visible.

The present volume is being published as a humble gift by the Da'wah Academy to the Muslim community of the Gambia. It includes the original Arabic text of the book entitled "Bughyat Al-Sa'il Wa Ghunyat Al-Aqil" by the renowned Islamic scholar of the region al-Hajj Sheikh Abu Bakr Zaidy Jallow as well as its English translation made by my young colleague, Mr. Muhammad Faizanur Rahman. The book represents a concise text on the Fundamental of Islamic beliefs and the principles of Islamic jurisprudence. It has served as a successful and popular text book in

Islamic schools of the region. The translation was undertaken on the suggestion of Brother Sulaiman M.B. Fye of the Gambia. He took keen interest in the expeditious translation and publication of the book.

I am grateful to the learned author for giving us permission to bring out this edition alongwith its English translation, to Mr. Muhammad Faizanur Rahman for the translation work he undertook, to Mr. Sulaiman M. B. Fye for his deep personal interest and to Mr. Mumtaz Liaqat of the Da'wah Academy for supervising the printing work.

I hope our young readers in the Islamic schools of the Gambia as well as the adjoining regions will find it useful and helpful in understanding the basics of their religion.

**DR. MAHMOOD A. GHAZI**  
Dated: June 2, 1992. **Director General**

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## ACKNOWLEDGEMENT BY THE AUTHOR

First and foremost, I wish to place on record my profound and sincere gratitude to Allah for providing me with the strength, capacity and guidance for undertaking the writing of this book. I sincerely pray that this modest effort will contribute towards a better understanding of the fundamental pillars of Islam, its teachings and practice, particularly among the English-speaking communities of the Islamic Ummah.

Secondly I wish to seize this opportunity to express my sincere thanks and gratitude to the Rector and the President of the International Islamic University of Pakistan, Islamabad and to the Da'wah Academy in particular, without whose generous support and sponsorship, the English translation of the original Arabic text would never have been undertaken. I wish to specially single out the Director General of the Da'wah Academy, International Islamic University, Pakistan, Dr. Mahmood Ahmad \*Ghazi, who personally undertook the responsibility of supervising the translation exercise and editing the manuscript. Special thanks and prayers are also offered to the dedicated and faithful translator, Br. Mohammad Faizanur Rahman who spared no efforts to successfully complete the translation and who took immense pains to faithfully reflect the true message and intentions of the author.

Thirdly my grateful thanks are also due to the venerable Imam Ratib of Banjul Sheikh AL-HAJJ Abdoulie Jobe, who very kindly offered to write the preface during the memorable period he spent at Georgetown, MacCarthy Island Division, Republic of the Gambia, as a senior official of the then General Post Office.

Fourthly, I wish to acknowledge my appreciation of the laudable efforts made by the officers of the JAMIA TAKHADUMIL ISLAMIIYI, who spent many laborious hours, meticulously going through every page of the English version to ensure consistency and harmony with the message and meaning of the original Arabic text.

Finally, I wish to conclude by paying a special tribute to my friend and spiritual son, AL-HAJJ Sulayman Mohammed Fye, whose initiative and relationship with the International Islamic University were largely responsible for the translation and production of this book. I wish to place on record my profound appreciation of the pioneering role he played, and also for the immense pains he has consistently taken

to ensure production and printing of several of the monographs and books that Allah has helped me to write on different Islamic subjects. May Allah bestow on all who have facilitated the translation, printing and publication of this book "*Bughyat al-Sa'il Wa Ghunyat al-Aqil*" generous rewards and assistance.

**SHEIKH AL-HAJJ ABOUBACARR IBN SAIDY JALLOW**

**TIJANI**

**IMAM OF BANSANG**

**THE GAMBIA**

**WEST AFRICA**

## FOREWORD

BY

### SHEIKH AL-HAJJ ABDOULIE IBN IBRAHEEM IBN MOHAMMED JOBE

I have carefully read the Book "Bughyatul Sa'il Wa Ghunyatul Aqil" (The Desire of the Inquirer and the Wealth of the Wise) written by Al-Shaikh, Al-Hajj Boubacarr Jallow, the venerable Imam of Bansang and found it extremely useful. Apart from lucidly portraying the essence of the Shariat, supported from the Koran, the sunna and the authentic books of the greatest Islamic Scholars, the book offers a wealth of invaluable benefits in all places to the muslim brother in the practice of all his acts of worship.

It guides the reader to the real path and essence of the Islamic Sharia and at the same time provides him with knowledge that can help him to ascend to the highest pinnacle of faith and true knowledge of the inner meanings and practices of Islam. The language employed is lucid and easy to understand.

May Allah, grant the author generous blessings and rewards and grant him long life and the capacity to continue his mission of helping, guiding and educating the Muslim Community.

May Allah, fulfil all his aspirations and those of his entire family and friends and shower on them the reward and the eternal bliss of Paradise

**"WASS SALAM"**

## INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah the Cherisher and Sustainer of the Worlds, Most Gracious, Most Merciful, Master of the day of Judgement. Thee do we worship and Thy aid we seek. Show us the straight way. The way of those on whom Thou has bestowed Thy Grace, not of those who incurred Your wrath, and who go not astray.

O Allah, bestow Thy blessings on our master Muhammad whom You have raised and honoured above all creatures, exalted to the highest position and made a guide to the religion of Islam and guide to the house of Bliss (Paradise) and also bestow Thy blessings on his family and companions.

Dear reader! may Allah guide us and you. It is incumbent on every responsible person before commencing on any act of worship to acquire the knowledge of Tawhid (i.e. oneness of Allah). In this way he will correct his belief in accordance with the doctrine of the Ahl Alsunna wal Jama (i.e. followers of the Traditions of the Holy Prophet and practices of his companions), and protect himself from the path of the innovators. For indeed, the heart that is polluted with strains of innovational beliefs will not shine with the light of good deeds and this is the principle of the Ahl-Al-Sunna. Thus it is imperative on every mature, sane Muslim to believe that Allah Ta'ala (The most Sublime) is one. Only He is worthy of worship. He is far above the need of any associate, assistant, wife, offsprings and the like. He is self-existent omnipresent, with neither beginning nor end to his existence. He has no need of any creature and all the creatures depend on Him for their needs. He has no materialistic existence to need space for existence, nor is He an accidental property so that His persistent existence become impossible; nor is He a body to be expressed in terms of directions [Rather, He has a unique existence]. He is perceived by the Mu'minun by heart in this world and by vision in the Hereafter. He is firmly established on the Throne (or Authority), in the sense and meaning He wills. To Him belongs the beginning and the end. Allah feels no fatigue in guarding and preserving His creatures. He is present everywhere by His knowledge. He is far above the bounds of space and time. He existed before the creation of time and space and now He is as He was.

Heavens and Earths and whoever dwell in them have been created by Him. He created the Tablet and the Pen and made it record with His own knowledge what would take place in His creatures. An atom cannot move without His knowledge and Will. He created all people without any need of Him for them, and without anyone imposing upon Him to do so. His knowledge preceded the creation of the universe. His unlimited power gets connected only with those deeds which He wills and He wills those acts which He already knows. He is Omniscient.

He has full count of everything. He knows what is concealed and what is hidden. Should He not know that He created? And He is the (Subtle) One that understands the finest mysteries and is well-acquainted and aware of them.

He knew things before He created them and He created them according to His knowledge. Every event in the earth or heavens takes place with the will of Allah. So, no obedience or disobedience; no winning or losing; no life or death; no gain or loss; no motion or motion lessness; no manifest or hidden but with His will. There is no one to turn down His compulsory commands.

He giveth power to whom He pleases, and He strippeth off power from whom He pleases. He endoweth with honour whom He pleases and He bringeth low whom He pleases. He created the world into two groups and prepared for them two abodes (in the Hereafter) saying that one group is for Paradise and the other is for hell fire. All the creatures are His possessions. So they are at His disposal; consequently no act of Him relevant to them may be counted cruelty and none is entitled to address Him with questions of why and how.

As is mentioned by Him in His Glorious Book: He cannot be called to explain for His acts, but they will be.

If you see anyone who does not believe in this but instead teams up with those who have gone astray and make others go astray, turn away from them and say: "With Allah is the argument that reaches home: if He had been willing He would have indeed guided you all". (Quran VI) Allah hears the creeping of ants on a solid rock, and sees the darkest items in a pitch-dark night.

He is speaker, but his speech has not been preceded by silence in the past. His speech, *subhanahu wa Ta-ala*, is eternal involving no letters, voices or speaking organs. Similarly, He hears but His hearing does not need ears; sees but His sight is without pupil or eyelash. His knowledge is certain without any need of proof for Him. He is live but His life is not like the life of other living beings.

To sum up, He is distinguished by every kind of perfection and is far above any kind of deficiency and imperfection. He is the Great and the Most Exalted. He does not resemble any new-existing things. He is the eternal. He does not resemble anything which comes to the mind of a human being. We have to believe that Allah sent prophets and messengers to give glad tidings as well as warnings. Finally, he sent our Holy Prophet Muhammad, who is the Seal of all Prophets and Messengers. He was sent (by Allah) to all creatures (Men and Jinns). Allah addressed him saying "O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and a Warner; and as one who invites to Allah's (Grace) by His leave, and as a Lamp Spreading Light

(Quran,XXXIII:45-46). Our prophet (peace be upon him) conveyed all of what Allah revealed to him.He rendered the trust, advised people, may Allah's blessing and peace be upon him. It is also imperative for us to believe that all which the prophet conveyed is true. Some of what he conveyed, which are realities, are as follows:

Death, questioning in the grave, coming of the Hour, resurrection of the dead,the appearing of the people before their Lord, the Balance, the Water Basin, the Way, the flying of the books of deeds, the Heaven, the hell fire, the fact that some will be in the Gardens, and some in the Blazing Fire (Quran,XLII:7) ; the intercession of prophets, angels, religious scholars, martyrs and the pious believers. This is the creed of us Ahl al-Sunnah Wal jama'at (the people who follow the prophet and the companions). Praise be to Allah.

I ask Allah to keep us firm: for Allah will establish in strength those who believe, with the word that stand firm, in this world and in the Hereafter (Quran, XIV:27) We ask the Lord to give us the utmost pleasure of looking at His Generous Face in the Hereafter. It is also imperative for the follower before getting himself busy or engaged with remembrance to seek the knowledge of Fiqh (jurisprudence) which will help him to perform the acts of worship according to pure Shari'a. Otherwise all of his deeds will be nil; and his having got tired, will be fruitless like floating dust scattered about (Quran, XXV,23).

One of the conditions for making the remembrance useful is that the student takes it directly by dictation from its people in the same manner the companions took it from the Prophet (SAW). It was narrated by Shaddad Ibn Aws, who said: "We were sitting with the Prophet (SAW) when he said: 'Is there any stranger among you ?' (He meant people of the Book). We said "No", O Prophet of Allah. He then ordered that the door be closed and said, "Raise your hands and say: "There is no Deity except Allah. Then he said: "Glad tidings! Allah has forgiven you."

As for the dictation of remembrance individually, Imam Ali (R.A.A) asked the Prophet(SAW) " O Prophet of Allah! Guide me to the closest way to Allah Ta'ala, the easiest in worshipping and the best to Him."He said, "Continue remembrance of Allah Ta'ala in isolation". Ali said "Is the remembrance of Allah an act of such great reward which all the people do?"The prophet said: "Mah O Ali, the Hour will not come until there will be no one on the face of earth who says Allah,Allah. Ali then said: "How can I do remembrance?" The Prophet(SAW) said: "Close your eyes and listen to me three times, then you will say and I will listen to you. Then the Prophet (SAW) said:"There is no deity except Allah,"three times closing his eyes,raising his voice and Ali (R.R.A) was listening.Then Ali (R.R.A)said,"There is no deity except Allah,"closing his eyes,raising his voice and the Holy Prophet was listening. This is the origin of the dictation of Zikr collectively.

Then, the Shaikh gives some type of remembrances which he deems necessary. Some of the etiquettes of (ziker) remembrance are that the student should be completely purified (taharah) : he should have a present heart, facing qiblah, lowering his eyes, summoning his Shaikh in the situation of ziker.

Similarly, the student should stick to those remembrances which his Shaikh assigned to him especially Kalima "There is no Deity except Allah." For Allah says as mentioned in a Holy Hadith: ' There is no Deity except Allah, is my fort and whoever entered my fort get protected from my punishment."

According to another hadith: the Holy Prophet said: "Hearts become rusty as iron" at which it was said, "Then, how will they be polished? O prophet of Allah" He said: "[ziker] remembrance of Allah, the Mighty, the Sublime."

To know the Holy Prophet (SAW) is very necessary for a Muslim. So some data about him is given:

He is our master and Prophet: Muhadmmad Ibn Abdullah Ibn Abdul Muttalib Ibn Hashem. Hashem belongs to Quraish, which is a tribe in Arabs. The Arabs are progeny of the Prophet Ismail Ibn Ibraheem al-Khalil (Peace be upon them). Our Holy Prophet Muhammad died at the age of 63 years: Forty years were before prophethood, and 23 years were spent as a Prophet and Messenger of Allah. The first revelation to him begins with the word "Iqra" (recite). This event took place in the cave of Hira. He was born in Makka. Allah has sent him to warn the people not to ascribe partners to Him and call the people to Tawheed (Oneness of Allah). Allah says: "O thou wrapped up (in a mantle). Arise and deliver thy warning. And thy Lord do thou magnify ! And thy garments keep free from stain. And all abomination shun ! Nor expect, in giving, any increase (for thyself)!"

The meaning of "arise and deliver the warning" is to warn people not to associate partners to Allah; and invite them to Tawheed.

"And thy Lord do thou magnify" means glorify Him with Tawheed (Unity)

"And thy garments keep free from stain" means purify your deeds from ascribing any associate or partner to Allah.

"And all abomination shun " means: shun away from idols and idol worshippers. Disown such idols and those who worship them.

He was in this state for ten years. Then he ascent to the sky and in that night regular prayers were ordained as duty for his followers. He prayed in Makkah for three years after which he was ordered to migrate

to Madinah. Hijrah or migration means to move out from the land of Shirk to the land of Islam, and it will continue until the Day of Judgement, for Allah Ta'ala says: "O My servants who believe! Truly, spacious is my Earth: therefore serve ye me (and me alone)!" (Quran: XXXIX: 56).

And the proof of Hijrah from Sunnah is his saying (SAW) "Hijrah will not discontinue until Tawbah (repentance) discontinues, and Tawbah will not discontinue until the Sun rises from the west".

When the Prophet settled down in Madinah he was commanded to perform the rest of the Islamic duties and obligations such as Zakat (Alms), Sawm (Fasting), Hajj (Pilgrimage), Azan (Call to Prayers), Jihad (Fighting in the Way of Allah), advising others to do what is good and to abstain from what is bad and other obligations.

He kept on this situation for ten years in Madinah. He died (SAW) but his religion Al-Islam remains in the Muslim Community. Our Prophet (SAW) did not leave any good thing but guided his people to it: and he did not leave any bad thing but warned them against it. The good is Tawheed and all other acts which Allah loves and the bad is Shirk and all other acts which Allah dislikes.

Allah has sent him to all mankind and ordered both men and jinns to obey him. For Allah Ta-ala says in the Holy Quran: "Say O Muhammad! O people verily I am the Messenger of Allah to all of You." (Quran VII) Allah has completed with him the religion of Islam: "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion (Quran, V:4).

To sum up, our Holy Prophet (SAW) who was the seal of all Prophets, was sent as mercy to all mankind. His message reached men and jinn, for whom it was sent. Allah preferred him over all prophets and messengers of the past as Allah mentions in the Holy Book:

All messengers were sent to give glad tidings as well as warning. "Apostles who gave good news as well as warning, that mankind, after (the coming of) the apostles, should have no plea against Allah: For Allah is Exalted in Power, Wise" (Quran, IV: 165)

The first of these messengers was Noah and the last one is our Prophet Muhammad (SAW) as Allah states "We have sent thee Inspiration, as We sent it to Noah and the Messengers after him" (Quran, IV: 163) And in the hadith "The principal part of this affair is Islam, its pillar is Prayers and its highest peak is Jihad in the way of Allah."

May Allah send blessings on the Prophet, the truthfull and the honest. Send blessings on him, who you have sent as a mercy to mankind. Send blessings upon our Prophet Muhammad and all other prophets



and messengers; their families and their companions - all Ameen, O Lord and Sustainer of the Worlds.

## **RECOGNIZING AND ACKNOWLEDGING THE BLESSING OF BEING A MUSLIM.**

Quraish sent 'Amr-ibn-al 'As (May God be Gracious to him) and Abd-ul-Lah Ibn Umayya to Najjashi to extradite the refugees but he refused to do so before he satisfied himself about their religion: consequently, he asked the refugees about their religion. In response to this, Jafar (May God be Gracious to him) said. "Your Majesty! before we embraced Islam, we used to worship idols, eat dead animals and commit adultery. We severed our family ties. We maltreated our neighbours; in the meanwhile, Allah sent to us his messenger whose geneology, truthfulness, trustworthiness and purity we know. This messenger of Allah invited us to the oneness of God, commanded us to avoid polytheism and abandon the worship of idols. He also advised us to speak the truth, do good to our relations and strengthen family ties, perform prayers, keep fasts, pay the obligatory charity, perform pilgrimage and abstain from forbidden things.

In addition to this advice, he forbade us to kill unlawfully, commit adultery, tell a lie and abuse the property of orphans. When we saw this we believed in his prophethood.

This description of the religion of Islam , according to some religious schollars is the best and briefest

## **A DIVINE INJUNCTION TO EMBRACE ISLAM**

Allah has commanded those who believe in Him and in His Prophet to obey, according to their capacity, all the commands of Allah and abstain from whatever Allah forbids to do. He says, "O those who belive! enter into Islam whole heartedly and do not follow the footsteps of the Evil one, for he is to you an avowed enemy". This verse means that we should put into practice the acts of obedience of Allah and should avoid obedience of the commands of satan about whom Allah says. "For he commands you what is evil and shameful and that you should say of God that of which you have no knowledge".

In another verse Allah says, "He only invites his adherents that they may become the comapnions of the Blazing Fire.

Our Holy Prphet says. "The building of Islam rests on five pillars, viz. the belief that there is no God but Allah and that Muhammad is the prophet of Allah, steadfast observance of prayers, the payment of

obligatory charity, the performance of pilgrimage and observance of the fasts of Ramadan.

## FAITH AND THE ATTRIBUTES OF THE FAITHFUL

Allah says, "Believers must (eventually) win through. Those who humble themselves in their prayer; who avoid vain talk, who are active in deed of charity; who abstain from sex, except with those joined to them in the marriage bond or (the captives) whom their right hands possess, for in these cases they are free from blame, but those whose desires exceed those limits are transgressors; those who faithfully observe their trusts and their covenants; and who strictly guard their prayers; these will be the heirs, who will inherit paradise; they will dwell there (for ever).

The Holy Prophet says, "Faith is the name of belief in Allah, His Holy Books, His Prophets, the Paradise, the Fire, the Balance, the Resurrection, the predetermination whether good or bad.

## IHSAN

Allah says, "For God is with those who restrain themselves and those who do good"

The Holy Prophet says, "Ihsan is your worship of Allah in such a way as if you see Him. If you don't feel that you see Him then at least you should visualize that He sees you.

It means that a person should take care not to be seen by Allah performing a deed from which he has been prevented by Allah. He should also take care not to be seen by Allah ignoring an act which he has been commanded to perform. Every one is responsible for those acts which he performs.

## CLEANLINESS, ESPECIALLY AFTER RESPONDING TO CALLS OF NATURE

When you enter toilet, you should enter with the left foot first saying

بِسْمِ اللّٰهِ اللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

"In the name of Allah. I seek refuge with You against the male and female jinns but when you get out of the toilet, you should get out with the right foot first, saying (praise be to Allah, who has relieved me of pain and given health.

الْحَمْدُ لِلّٰهِ الَّذِيْ اَذْهَبَ عَنِّيْ الْاَذَى وَعَافَانِيْ

And after a person has cleaned oneself after defecation, he should say,

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَحَصِّنْ فَرْجِي مِنَ الْفَوَاحِشِ

"O Allah purify my heart from hypocrisy and prevent me from committing shameless acts.

## ABLUTION

When a person wants to remove impurity or to prepare himself for performing prayers, he should make ablution first. But before making ablution, he should say,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

""(In the name of Allah, the Most Gracious, the Most Merciful. O my Lord I seek your refuge against the urging of satans and against their coming to me )

Our Holy Prophet says, "No prayer can be performed by a person who has not performed ablution, and no complete ablution has been performed by those who have not remembered the name of Allah."

After a person had made ablution, he should say "

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ  
وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي مِنْ عِبَادِكَ الصَّالِحِينَ

"I bear witness that there is no God but Allah, that there is no partner of Him and that Muhammad is the prophet of Allah and his bondsman. O Allah ! make me one of those who repent and purify themselves, and make me a righteous servant of you."

Our holy prophet says "Allah will open the eight doors of paradise and will say, "enter through the door you want" to those of you who say,

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

"There is no God but Allah and Muhammad is His prophet and a bondsman" after they have performed ablution in perfect manner.

It has also been reported that Uthman (May God be Gracious to him) once ordered water and washed his palms thrice, then rinsed the mouth with water thrice, then sniffed water into his nose thrice, then washed his face thrice, then washed his right hand upto elbow thrice, then his left hand upto elbow thrice, then turned his wet hand over his head, then washed his right foot upto ankles thrice, and finally his left foot thrice. When he completed all these acts, he said " I saw our Holy Prophet performing ablution in this manner, so whoever performs ablution in this manner and then performs two rakas prayer not concentrating his attention on something else, his previous sins will be forgiven.

Our Holy Prophet has made it clear that the washing of every organ once is obligatory in ablution. He washed the organs twice or thrice but not more than three times.

## CLEANING OF THE TEETH WITH MISWAK (A TEETH CLEANER MADE FROM A BRANCH OF *ARAK* AND THE LIKE)

The Holy Prophet (peace be upon him) said "Had it not been very difficult to clean the teeth with *miswak* for every prayer, I would have commanded the Muslim community to do so. He further said about *miswak*, "Two rakat with *miswak* are better than seven rakas performed without *miswak*."

## THE BIG IMPURITY

When a person is in the state of big impurity due to wet dream, sexual intercourse, menstrual or postnatal bleeding (for women) he should take bath with the intention of removing such impurity. Whenever the Holy Prophet intended to take bath, he invoked Allah's name

first and then washed his hands twice or thrice, then he poured water on the left hand through right hand and washed his private parts, then he made ablution in the way in which he made ablution for prayers, then he took water and penetrated it into the roots of hair, then poured double handful of water on his head thrice, then poured water on the rest of the body, and finally washed his feet in the manner in which he washed them in the ablution

## TAYAMMUM

It is another form of purification. It is performed by making use of soil for the wiping of face and the hands instead of water. This means of purification is used when water is not available despite searching well for it. It is also performed if due to illness a person cannot use water or water is not accessible due to some barrier. Our holy Prophet said, "*Tayammum* will suffice even if water is not available for ten years, but when water becomes available, *Tayammum* cease to be a substitute. About *Tayammum* the holy Prophet says, "*Tayammum* is performed by striking (the palms of the hands at the soil, once for the face and once for the hands upto the elbows. After a person has performed *Tayammum*, he may perform one obligatory prayer and as many voluntary prayers as he wants. But if he wants to perform another obligatory prayer, he should perform *Tayammum* again intending to make the performance of prayer.

### HOW TO CALL THE MUSLIM COMMUNITY TO PRAYER

First of all the Mu'aththin should pronounce twice.

Then he should say slowly twice

اللَّهُ أَكْبَرُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

After this he should utter slowly

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

Then he should utter loudly twice each of

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ and أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

"Then he should say loudly حَيَّ عَلَى الصَّلَاةِ - حَيَّ عَلَى الصَّلَاةِ  
حَيَّ عَلَى الْفَلَاحِ - حَيَّ عَلَى الْفَلَاحِ

This procedure is for all prayers except the prayer of morning, for which the Mu'aththin should add "

## الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

(to perform prayer is better than to sleep) twice after  
حَيَّ عَلَى الْفَلَاحِ

"The last words which mu'aththin should articulate are

اللَّهُ أَكْبَرُ                      اللَّهُ أَكْبَرُ                      لَا إِلَهَ إِلَّا اللَّهُ

It is desirable to repeat the words uttered by mu'aththin. It is also desirable to say"

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ أُمَّتِ مُحَمَّدٍ  
الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَنْعِثْهُ مَقَامًا مَّحْمُودًا الَّذِي وَعَدْتَهُ

O' Allah! the Lord of this perfect call and the established prayer. Bestow Muhammad with *wasila*, the highest rank in paradise; and the excellence; and send him to that admired place which you have promised him, after the mu'aththin has completed adhan, because the Holy Prophet has announced his intercession for those who do so. The Prophet is further reported to have said, "whoever says after hearing the *adhan*,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ نَبِيًّا وَرَسُولًا

(I bear witness that there is no deity but Allah, I accept Allah as my Lord, Islam as my way of life and Muhammad as prophet and messenger) he or she shall have all his sins forgiven,

## AL-IQAMA

The words of Iqama are as follows:

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

The utterances are said only once except **اللَّهُ أَكْبَرُ** which is repeated twice. When the person who pronounce Iqama says,

قَدْ قَامَتِ الصَّلَاةُ the rest of congregation should say

أَقَامَهَا اللَّهُ وَأَدَامَهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ

(May Allah establish it as long as the heavens and the earth exist. It has also been mentioned that a supplication offered between adhan and Iqama is not refused.

## TIMINGS OF THE FIVE FRAYERS

Barda says "A man inquired of the Holy Prophet about the times of prayer, at which the Preophet advised him to pray with him for two days, which he accepted. When the sun passed the meridian, the Holy Prophet commanded Bilal to call for prayer which he obeyed, then he was commanded to perform *Iqama*, consequent upon which he performed *Iqama* for noon prayer. The Holy Prophet then commanded Bilal to perform *Iqama* for the afternoon prayer while the sun was still high bright and clear. After that the Prophet commanded Bilal to perform *Iqama* for evening prayer. Accordingly, he did so, and when the twilight disappeared, Bilal was commanded to perform *Iqama* for the night prayer, consequent upon which, he did so. For the fifth prayer, i.e. the morning prayer Bilal was commanded to perform *iqama* when the dawn appeared.

These acts took place during the first day and on the following day Bilal was commanded to delay the noon prayer until the extreme heat disappeared; accordingly, he did so.

The afternoon prayer was performed when the sun was higher than it was the day before, the evening prayer was performed before the twilight disappeared and the night prayer was performed after one-third of the night had passed. As far as the morning prayer is concerned it was performed when the daylight had spread. After the prayers of two days had been performed, the Holy prophet inquired where the person was, at which he was told that the person was present. The Holy Prophet told him that the time for his prayers was between the two limits which the Holy Prophet showed him.

Abu Ma'thura Said, "The holy Prophet said the beginning of the time is of pleasure of Allah, the middle time is of the mercy of Allah and the last time is of forgiveness of Allah

## HOW TO PERFORM PRAYER

It is reported on the authority of Abu Huraira (May God be Gracious to him) that the Holy Prophet commanded a person to make ablution in perfect manner when he intends to perform prayers, then face the ka'ba to pronounce *takbir*, then recite as much of the Quran as is convenient for him, then bow down for ruku until he is at rest, then stand up straight until he is firm in the standing position, then prostrate until he is at rest in this position, then prostrate in the like manner, but there should be a respite of sitting posture between the two sijdas.

## HOW TO START PRAYER

First a Muslim should utter these words " **إِنِّي وَجَّهْتُ وَجْهِيَ**

**لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ**

'for me, I have turned my face firmly and truly towards Him who created the heavens and the earth and never shall I ascribe partners to God.

Say: Verily, my prayer and my service of sacrifice, my life and my death are (all) for God, the Cherisher of the worlds. He has no partner. This I am commanded and I am the first of those who bow to His Will "He should then utter Basmallah followed by Fatiha, because it has been reported on the authority of Abu Huraira that the Holy Prophet said, "whenever you utter *Fatiha*, you should utter *Basmalah* because it is the first verse of *Fatiha*. After the recitation of *Fatiha* you should recite a sura or a verse.

It has been reported on the authority of Abu Qatada (May God be Gracious to him) that the Holy Prophet used to utter Fatiha and a sura in the first two rak'as of noon and afternoon prayers and sometimes made us hear the verse, but recited only sura Fatiha in the other two rak'as and in the ruku of them he uttered thrice

**سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ**



(Glory to my Lord, the Gracious along-with praise). He used to say,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ

"Allah hears those who praise Him. O' Our Lord! All praise is due to You" after he had risen from rukuh, in case He performed prayer alone or someone else lead the prayer. He used to say in the prostration thrice

سُبْحَانَ رَبِّيَ الْأَعْلَى

(Glory to my Lord, the most Sublime). He used to say between the two sajdas.

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَأَرْزُقْنِي

(O' my Lord! forgive me, have mercy upon me, guide me, favour me with sound health and bestow me with the means of sustenance. Moreover, in the morning prayer *Qunut* was recited. Its words are as follows:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ  
وَنَخْنَعُ لَكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَكْفُرُكَ اللَّهُمَّ أَيَّاكَ نَعْبُدُ  
وَلَكَ نُصَلِّيُ وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ  
وَنَخَافُ عَذَابَكَ الْجَدِّ إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحِقٌ

O'Allah! we seek Your help and your forgiveness; we believe in you, trust upon You and express our humility in front of You. We disown those who disbelieve in You. O Allah! we worship only You and especially perform prayer for You and prostrate in front of You. We attempt to seek Your pleasure and hope Your mercy. Besides, we fear Your severe punishment, which is sure to be given to disbelievers.

There is another report in which these words have been recorded.

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي  
 فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِي مَا أَعْطَيْتَ وَقِنِي شَرًّا مَا  
 قَضَيْتَ وَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذِلُّ مَنْ  
 وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللَّهُ تَعَالَى عَلَى  
 النَّبِيِّ

O' Allah! guide me among those who have been guided by You, make me one of those whom You have bestowed with good health and befriend me among those whom You have befriended (O Allah! beside these favours). bless whatever you bestow me with, protect me from the evil of that which You have destined. Verily, you destine (for others) and the others are not able to destine for you. A person whom you befriend does not humiliate. You are blessed and exalted and may your peace and blessings be showered on the Prophet

## TASHAHHUD

After a person has performed two prostrations of the second raka, he should say

التَّحِيَّاتُ لِلَّهِ الزَّكَايَاتُ لِلَّهِ الطَّيِّبَاتُ الصَّلَاةُ وَالسَّلَامُ  
 عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْلَامٌ عَلَيْنَا  
 وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
 لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(All services rendered by words deeds and the sacrifice of wealth are due to Allah. O' Prophet! peace, mercy and blessings of Allah be upon you. Peace be with us and the righteous servants of God. I bear witness that none is worthy to be worshiped except Allah. I also bear witness that Mohammad is His servant and messenger).

Then he should say the following words if the prayer consists of two rak'as, but if the prayer consists of four fak'as he should say these words after the foregoing words in the final sitting.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَرْحَمْ عَلَى  
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ  
 مُحَمَّدٍ كَمَا صَلَّيْتَ وَرَحِمْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
 آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ صَلِّ  
 عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَعَلَى أَنْبِيَائِكَ وَالْمُرْسَلِينَ  
 وَعَلَى أَهْلِ طَاعَتِكَ أَجْمَعِينَ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدِي  
 وَلِأَيِّمَتِنَا وَلِمَنْ سَبَقَنَا لِلإِيمَانِ مَغْفِرَةً عَزْمًا

O' Allah! exalt, have mercy upon and bless Mohammed and his true followers as you exalted, had mercy upon and blessed Ibrahim and his true followers. You are praised and glorified. O my Lord! bless your venerable angels, your apostles and those who obey your commands - all. O my Lord! forgive me, my parents, my religious leaders and those faithful who died before us.

Then the person who performs prayer should say (peace be with you). After salam he should say thrice **أَسْتَغْفِرُ اللَّهَ** (I seek the forgiveness of Allah). He should then say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ وَتَعَالَيْتَ يَا  
 ذَا الْجَلَالِ وَالْإِكْرَامِ

(O' Allah You are faultless and from You is safety. You are blessed and exalted most Sublime and Gracious.)

It is reported on the authority of Thawban that the Holy Prophet used to seek forgiveness of Allah thrice after he had performed prayer and say.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ وَتَعَالَيْتَ يَا  
 ذَا الْجَلَالِ وَالْإِكْرَامِ

Then a person who performs prayer should say

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتِمِ  
لِمَا سَبَقَ نَاصِرِ الْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ  
وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

(O'Allah bless Mohammad, as much as his status deserves. He is the Prophet who opened that which had been closed, who is the seal of the Prophets who came before him and, who supported the true religion really and guided to the straight path. O' Allah! also bless his true followers).

Then the performer of the prayer should say **سُبْحَانَ اللَّهِ**

(praise be to Allah) thirty three times, then he should say

**الْحَمْدُ لِلَّهِ**

thirty three times. The same should be the case with

**اللَّهُ أَكْبَرُ**

i.e., it should be recited thirty three times. Then he should recite once".

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

(There is no god but Allah alone. He has no partner. He is the King. Praise be to Him. He can do everything).

Then he should say the following words, in which the verse of Throne is included:

اللَّيْمُ إِنِّي أُقَدِّمُ إِلَيْكَ بَيْنَ يَدَيَّ كُلِّ نَفْسٍ وَلَمَحَةٍ وَلَحْظَةٍ  
وَطَرْفَةٍ يَطْرِفُ بِهَا أَهْلُ السَّمَوَاتِ وَأَهْلُ الْأَرْضِ وَكُلُّ  
شَيْءٍ هُوَ فِي عِلْمِكَ كَائِنٌ أَوْ قَدْ كَانَ أُقَدِّمُ إِلَيْكَ بَيْنَ يَدَيَّ

ذَلِكَ كُلِّهِ - اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ  
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ 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  
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

O' Allah! I present You the verse of throne [by reciting it and having faith in whatever it means] before every breath and glance, before the twinkling of the eyes of those who live in the heavens and in the earth and before everything which is in Your knowledge whether it has happened or will happen in the future.

The translation of the verse of the throne is as follows:

There is no god but He, the Living, the Self-Subsisting the Eternal. No slumber can seize Him, nor sleep, to Him belongs all things in the heavens and on the earth. Who is there who can intercede in His presence except as He permits. He knows what is before or after or behind His creatures. Nor shall they encompass anything of His knowledge except as He wills. His throne does extend over the heavens and the earth and He feels no fatigue in guarding and preserving them. For He is the Most High, the Supreme (in glory).

It has been reported on the authority of Abu Huraira that the Holy Prophet said, "A person who says

الْحَمْدُ لِلَّهِ سُبْحَانَ اللَّهِ اللَّهُ أَكْبَرُ

thirty three times each after every prayer service and finally says,

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

(There is no God but Allah alone, He has no partner. His will be the domain. All praise is due to Him. He can do every thing), his wrongful acts will be forgiven even if they are as much as the foam of the sea.

It has been reported on the authority of Abu Umama (May God be Gracious to him) that the Holy prophet said, "A person who recites the verse of throne after every prayer service, the only barrier to him in the entering of paradise will be his life.

Ali says " A person who recites the verse of throne after every obligatory prayer, he is under the protection of Allah up to the next prayer. It has also been reported that a person who recites, after every prayer service before he talks,

اللَّهُمَّ إِنِّي أَقْدِمُ إِلَيْكَ بَيْنَ يَدَيَّ كُلَّ نَفْسٍ . . . .

and the verse of throne, seventy thousand virtues are written every time of day and night for him with effect from his recitation up to the day in which the trumpet will be blown.

## THE SUPEREROGATORY PRAYER

The supererogatory prayer has been prescribed so that it may make up for the deficiencies incurred during the observance of the obligatory prayers. Moreover, it is a prayer, which is the most important act of worship. Our Holy Prophet has said, "The first act which was made obligatory upon my community was the performance of five prayers and the first act of them which is lifted is the performance of five prayers." Allah will say about a person who has missed obligatory prayers, "is there any supererogatory prayer of my servant so that it may make up the deficiency of the obligatory prayers. He will further ask whether there are any fasts of his servant, so that they may make up the deficiency of the obligatory fasts. He will ask the question about the obligatory charity. To sum up, all the supererogatory acts are accepted in place of the obligatory acts only because of mercy of Allah and His justice. If some acts become surplus, they are put in the Balance and the person in question is commanded to enter into the paradise happily, but if there are no supererogatory deeds of him, the angels are commanded to throw him in the Fire.

These supererogatory prayers are classified into two kinds:

- 1) unrestricted supererogatory prayers
- 2) restricted supererogatory prayers.

For the unrestricted supererogatory prayers, it is sufficient to intend that prayer is performed.

As far as the restricted superogatory prayers are concerned, they are further classified into two kinds, one of which has been prescribed as dependent upon the obligatory prayers. It is known as dependent sunna. It includes the sunna of morning, noon, evening, night etc.

Our Holy Prophet used to perform two rak'as before the noon prayer and two after it. He used to perform two rak'as after evening prayer in his home and two rak'as after night prayer.

After the Friday prayer, he did not perform any prayer until he went to his home, where he prayed two rak'as. It has been narrated by Imam Malik in his Mu'atta.

## THE SUNNA PRAYER OF MORNING

Our Holy Prophet said, "Do not miss the two rak'as of morning prayer even if you are trampled by horses. It has been reported on the Authority of Aisha (May God be Gracious to her) that our Holy prophet said, "I like the two rak'as which are performed before the obligatory prayer of morning more than the world and that which is in it." It has also been reported on her authority that our Holy Prophet used to recite sura Ikhlas and sura Kafiroon in the two rak'as of morning after reciting sura Fatiha. Ibn Abbas (May God be Gracious to him) reported that the Holy Prophet used to recite in the first rak'a of the sunna prayer of morning.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ  
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

(Say: We believe in God and the revelation given to us and to Abraham, Ismail, Issac, Jacob and the tribes and that given to Moses and Jesus and that given to (all) Prophets from their Lord. We make no difference between one and another of them and we bow to God (in Islam)).

In the second rak'a he recited after sura Fatiha

قُلْ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ مِّبَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ

وَلَا تُشْرِكْ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

(Say: "O people of the Book! come to common terms as between us and you: That we worship none but God, that we associate no partners with Him, that we erect not, from among ourselves, Lords and patrons other than God. If then they turn back, say "Bear witness that we (at least) are Muslims (bowing to God's will).")

## LYING DOWN AFTER THE MORNING PRAYER

Our Holy Prophet used to lie down on his right side for a while after he performed two rak'as of morning prayer.

## THE SUNNAH PRAYER OF EVENING

Two rak'as are performed as sunna prayer after the obligatory prayer of evening. Our Holy Prophet said, "Perform the two sunna rak'as of evening prayer, because they are lifted with the obligatory prayer. It is desirable in the sunnah prayer of evening to recite sura Kafirun after Fatiha in the first rak'a and recite sura Ikhlas in the second rak'a. Ibn Mas'ood reports that he cannot count how many times he has heard the Holy Prophet reciting sura Kafirun and sura Ikhlas in two rak'as which are performed after evening prayer and two rak'as which are performed before morning prayer. It has been reported on the authority of Imam Tirmizi.

The Holy Prophet has also said that whoever performs six rak'as after the obligatory prayer of evening in such a way that he does not utter any irrelevant word in between them, would have the reward of the worship of twelve years.

## WITR PRAYER

Witr prayer is an emphasized sunna. Our Holy Prophet urged the faithful to perform Witr prayer. Ali (May God be Gracious to him) said, "Witr is not obligatory like the obligatory prayers, but the Holy Prophet performed it. Then he said, O'people of the Qur'an perform Witr prayer, because Allah is one and the unitary and likes Witr.



According to the consensus of the religious scholars, the time of Witr Prayer begins after a person has performed the night prayer and lasts till dawn. But it is desirable to perform it in the beginning of the night for those persons who fear that they will not wake up in the last part of the night. As far as those persons are concerned who do not fear, it is desirable for them to delay it to the latter part of the night.

About the number of the rak'as of Witr prayer, it is reported on the authority of Imam Tirmizi that the Holy Prophet said, "Witr prayer is either thirteen or eleven or nine or seven or five or three or one rak'a. But for a person who performs three rak'at, it is desirable to recite sura Ala after Fatiha in the first rak'a and to recite sura Kafirin in the second rak'a. In the third rak'a it is desirable to Utter sura Ikhlas, Falaq and sura Nas. It is reported on the authority of Aisha (May God be Gracious to her) that the Holy Prophet used to recite sura Ala in the first rak'a, sura Kafirin in the second rak'a and sura Ikhlas, sura Falaq and sura Nas in the third one.

As soon as a person performs the Witr prayer, it is desirable for him to say loudly thrice

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

(praise be to the Lord, the Glorified) raising his voice the third time, then (the Lord of the angels

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

and the spirit. Ubay Ibn Ka'b says "The Holy Prophet used to say thrice prolonging it the third time and

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

raising his voice after he had performed prayer.

He used to say in the end of his Witr prayer

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِمُعَافَاتِكَ عَنْ عِقَابَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O' Allah! I seek refuge with Your pleasure from Your anger and seek refuge with Your forgiveness from Your punishment and I seek refuge with You. I cannot count Your Glorifications.

He should also say

سُبْحَانَ اللَّهِ ، الْحَمْدُ لِلَّهِ ، اللَّهُ أَكْبَرُ ، لَا إِلَهَ إِلَّا اللَّهُ

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

(Praise be to Allah the Greatest. There is no God but Allah alone. There is no partner of Him. To Him Belongs the power. All praise be to Him. He can do every thing. The holy Prophet says, "There are two habits which conducts a person to paradise, if a person adapts them. Although it is easy to adapt them, those who have adapted them are few. One of those habits is to say each of

سُبْحَانَ اللَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ

ten times after the prayer has been performed. When these utterances are said in the prescribed manner their aggregate is 150, but their aggregate becomes 1500 (they are multiplied by ten) in the Balance.

The other habit is to say اللَّهُ أَكْبَرُ thirty-four times first and then say each of سُبْحَانَ اللَّهِ and الْحَمْدُ لِلَّهِ thirty times after one lies down to sleep. The aggregate of these are 1000.(they are multiplied by 10). If a person adapts these two habits, his good deeds tantamounts to 2500, which is normally more than the bad deeds which a person commits daily. after a person has uttered these words in the prescribed manner, he should recite twice

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

(The apostle believes in what has been revealed to him from his Lord, as do the men of faith. Each one (of them) believe in God, His angels, His Books and His apostles. We make no distinction (they say)

between one and another of His apostles" And they say: We hear, and we obey (we seek) Your forgiveness, our Lord, and to You is the end of all journeys. On no soul God places a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns (pray) our Lord! condemn us not if we forget or fall into error, our Lord! Lay not on us a burden which you laid on those before us. Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our Protector, help us against those who stand against Faith.

Our holy Prophet said, :Those who recite the last two verses of sura Baqara, they save them from the trouble of standing in the night for the recitation of Quran and protect them against the evil of Satan. It provides them defense from every nuisance, especially the evil of human beings and jinn. So every wise person should recite these two verses regularly every night.

## **SUPEREROGATORY PRAYERS AT NIGHT**

Allah says, :As to the righteous, they will be in the midst of Gardens and Springs taking joy in the things which their Lord gives them, because, before then they lived a good life. They were in the habit of sleeping but little by night, and in the hours of early dawn, they (were found) praying for forgiveness, and in their wealth and possessions (was remembered) the right of (the needy).

It is reported on the authority of Salman Farsi that the Holy Prophet said, "perform optional night prayers, for it was the habit of the righteous people before you and it will bring you nearer to your Lord, atone your bad deeds, prevent you from bad deeds and drive away diseases from your bodies. This supererogatory prayer of night may be performed after the obligatory prayer of night in the beginning, middle and end of the night, but it is best to delay it till the last third of it. Our Holy Prophet says, "Our Lord descends every night to the nearest Heaven after two-third of the night passes and says, "is there any person who prays to me for something, so that I may favour him with that thing. Is there any person who asks absolution, so that it may be granted to him.

As far as the number of rak'as of this prayer is concerned, Samura Ibn Jundub says "The Holy Prophet commanded us to pray during the night whether little or much and to perform the witr prayer after it, but it is best to continue a thorough practice of eleven or thirteen rak'as. It is reported on the authority of 'Aisha (May God be Gracious to her) that the Holy Prophet did not perform more than eleven rak'as, neither in the month of Ramadan nor in any other month.

## THE ETIQUETTES OF STANDING UP FOR PRAYER IN THE NIGHT ARE AS FOLLOWS

It is sunna for one who wants to stand up for the supererogatory prayers of night to intend to do so before he sleeps. The Holy Prophet says, "Whoever goes to bed intending that he will stand up in the night for supererogatory prayers but fails to wake up till dawn, for him is written the reward of that which he has intended to observe and his sleep becomes a kind of favour from his Lord. So a Muslim should prepare himself to stand up for the prayer in night by making ablution, cleaning his teeth with *miswak* and reciting the last part of sura Kahf, the translation of which is as follows :

As to those who believe and work righteous deeds, they have for their entertainment the Gardens of Paradise, wherein they shall dwell for ever: no change will they wish for them. If the ocean were ink, (where with to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it for its aid. Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is One God whoever expects to meet his Lord, let him work righteous, and in the worship of his Lord admit no one as partner.

Ibn 'Abbas (May God be Gracious to him) said, "whoever says the following words before going to bed, God sends an angel to him in the time which is most appreciated by Allah. This angel tries to wake him, so if he awakes it is all right; otherwise, Allah sends another angel to wake him, but if he does not wake, this angel goes up with the other angel. If this person then gets up and pray, Allah answers his prays and bestows upon him whatever he wants and if he does not get up Allah writes the reward of these angels for him.

The words are as under:

اللَّهُمَّ لَا تُؤْمِنًا مَكْرَكَ وَلَا تُنْسِنَا ذِكْرَكَ وَلَا تَكْشِفْ عَنَّا  
سِتْرَكَ وَلَا تَجْعَلْنَا مِنَ الْغَافِلِينَ اللَّهُمَّ ابْعَثْنَا فِي أَحَبِّ  
السَّاعَاتِ إِلَيْكَ حَتَّى نَذْكُرَكَ فَتَذْكُرَنَا وَنَسْأَلَكَ فَتُعْطِينَا  
وَنَدْعُوكَ فَتَسْتَجِيبَ لَنَا وَنَسْتَغْفِرَكَ فَتَغْفِرَ لَنَا

(O Allah! Neither turn us heedless of your plan, nor make us forget your remembrance, nor uncover us, nor make us some of those who

neglect you. O Allah! wake us up in the time which you appreciate most so that we remember you and you remember us, so that we request you and you fulfill our needs, so that we call you and you answer our call and so that we seek your forgiveness and you favour us with it.

The Holy prophet used to recite the last ten verses of sura

after he had performed Tahajjud prayer. آل عمران

So, a person should not put himself in trouble. Rather, he should stand and pray at night regularly as much as he can, not leaving it except when there is pressing need to do so. Our Holy Prophet says, "Act as much as you can, because Allah does not get tired unless you get tired."

Our Holy Prophet say, "Whoever sleeps and leaves his daily round of recital totally or some part of it, but recites it between the morning and noon prayer, it is written as if he has recited it between the night, provided that he recites the following words before going to bed.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ  
 مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَلَيْهِ السَّلَامُ عَبْدُ اللَّهِ  
 وَرَسُولُهُ وَأَبْنُ أُمَّتِهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرَوْحٌ مِنْهُ  
 وَأَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ

(I bear witness that there is no God but Allah alone; that there is no partner of Him; that Mohammad is his bondsman and messenger; that Christ Jesus is the bondsman of Allah, His messenger, the son of His bondsmaid, His word which He bestowed on Mary and a Spirit proceeding from Him and that the existence of paradise and Hell is a fact.

It has also been mentioned in a hadith that whoever says these words will enter Paradise through whichever door he wants, irrespective of his deeds.

## RAMADAN SUPEREROGATORY PRAYERS

The Tarawih prayer is sunna for both men and women. It is performed after the obligatory prayer of night and before the witr prayer. After every two rak'as salam is pronounced. It is reported on the authority of Abu huraira that the Holy Prophet used to invite the people to stand in the night for Tarawih prayers, but did not made them obligatory. Accordingly, he said, "whoever stand in the nights of

Ramadan for prayers, with the sole intention of securing Allah's pleasure, his bad deeds which he did before this will be resolved. Likewise, Imam Nasai says, The Holy Prophet said, Allah made the fasts of Ramadan obligatory for you and I made it sunna for you (Taraweeh) so whoever keeps fasts in it and stands in its nights for (taraweeh) prayer, because of their faith and because of their regarding it an act of reward, he will turn such innocent as he was at his birth.

About the rak'as of Tarawih 'Aisha (May God be Gracious to her) says, "The Holy Prophet did not exceed seven rak'as neither in the month of Ramadan nor in any other month. Zarqani said, "Ibn Hibban said, 'In the beginning Tarawih were eleven rak'as in which there was a lot of recitation which bored the people due to which the recitation was shortened and made medium and the number of rak'as was increased to twenty rak'as besides the obligatory prayers (which are even number prayers) and the witr prayer. later the recitation was further shortened and the number of rak'as was increased to 36 rak'as besides the obligatory and witr prayers and this practice continued. Our Imam Malik followed this practice

The Tarawih prayer can be performed both congregationally and individually, but the congregational prayer in the mosque is preferred by many scholars. The Holy prophet performed the Tarawih prayer in congregation sometimes, not regularly so that it may not be made obligatory for the Muslims. Then 'Umar (May God be Gracious to him) established the practice of performing the Tarawih prayer in congregation.

There is no specific practice of the Holy Prophet about the recitation in the worship of the nights of Ramadan (Taraweeh Prayers) but the Imam should recite as much as does not bore the people, especially in the short nights. Some scholars say, "It is desirable to recite the Holy Qur'an completely only once in the month of Ramadan so that the people listen to the whole of Quran, otherwise the people will get tired. So, the capacity of the people should be taken care of.

## THE NIGHT OF THE DECREE

Ibni Mas'ud says, "Whoever worships during every night for a year will find the day of decree. Ubai (May God be Gracious to him) says taking oath, "This night about which the Holy prophet has commanded us to worship and perform Prayers throughout the night is the twenty seventh night of Ramadan. I know which day it is. Its distinguishing sign is that the sun rises the following morning bright and clean with no obstruction at all.

The Holy Prophet says, "Whoever observe prayers or other acts of worship as a demonstration of faith and for the sole purpose of running Allah's pleasure, during this night, they shall have all their sins forgiven. But those who find it difficult to perform prayers throughout the night of decree should choose those verses about which much reward has been mentioned such as the verse of throne, which is described to be the best verse of the Holy Qur'an; the last verses of sura Baqara, because they are sufficient for those who recite them before going to bed in the night, sura Qadr; sura Zalzala, because it is equal to the half of Quran; sura Kafirun, because it is equal to one-third of the Quran; sura Yasin, because its recitation once is equal to the recitation of the whole Quran ten times. In the night of decree, a person should seek forgiveness of Allah, glorify Him, praise Him, recite Kalima and the other forms of the remembrance of Allah. Similarly, he should invoke blessings of Allah upon the Holy Prophet (peace be upon him). Ka'b-ul-Ahbar says, "Whoever recites Kalima thrice in the night of decree, he is granted absolution due to one recitation, he is protected from the Hell due to the second recitation and he is given place in the Paradise due to the third recitation. The narrator says, "We inquired of Ka'b whether this reward is only designed for those persons who have strong faith in Allah at which he told us that kalima is recited in the night of decree only by those who have strong faith. Worship in this night for pagans and hypocrites is very difficult. They feel as if someone has put a mountain on their shoulders. At this night, a person should pray to Allah to grant him that which he likes for himself, his brothers and his alive and dead friends. He should give as much alms as is easy for him, and should prevent himself from committing sins. If a person performs the obligatory prayers of night and morning in congregation, it is sufficient for standing in the night of decree. It has been mentioned that whoever performs the obligatory prayers of night and morning in congregation takes a substantial share of the reward of the night of decree. It has also been reported that whoever performs the obligatory prayer of night in congregation, it is as if he has stood for worship during one-half of the night, and whoever performs the obligatory prayer of morning in congregation, it is as if he has stood for worship during the other half of the night of decree.

Similarly, it has been narrated that whoever recites the following words three times, it is as if he has worshiped throughout night of

decree. The words are:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ  
السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

(Translation: There is no God but Allah, the Patient, the Gracious. All glorifications are due to Him. He is the Lord of seven heavens and the throne. He is Great). So these words should be recited every night.

It is desirable to invoke Allah frequently every time, more frequently in the month of Ramadan, even more than this in the last ten days and nights of this month, especially the odd days and nights.

Finally, a supplication is prescribed which should be repeated much, because when our Mother 'Aisha (May God be Gracious to her) said to the Holy Prophet, "If I know the night of decree what will I say in it" he replied, 'You should say

اللَّهُمَّ إِنَّكَ عَفْوٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

My Lord, You are the all-forgiving and you love to forgive. I pray You to forgive me

### Forenoon Prayer

The Holy Prophet said, "There is a door in the Paradise, the name of which is *duha*. In the day of resurrection, those persons who perform the duha (forenoon) prayer regularly will be commanded to enter the paradise through that door due to the mercy of Allah. Our Holy Prophet said "it is due upon every Muslim person to pay alms for every phalanx he has and two raka's of forenoon are enough to replace alms for all of these phalanxes. Our Holy Prophet said to a person who had performed the morning and forenoon prayer that this was the prayer of those who show repentance. He said, "two Rak'as of duha are equal to an accepted pilgrimage and 'Umrah.

The Holy Prophet says, "perform two rak'as of forenoon reciting surah shams and surah duha in them. It is reported on the authority of 'Anas (May God be Gracious to him) that the Holy Prophet said that whoever performs the forenoon prayer in such a way that he recites surah Fatiha followed by the verse of throne ten times in the first rak'a and sura Fatiha followed by Sura Ikhlas ten times in the second rak'a will be blessed with the great pleasure of Allah.

It is reported on the authority of our Mother 'Aisha (May God be Gracious to her) that the Holy Prophet used to perform four rak'as as forenoon prayer (and sometimes more than it).

The Holy Prophet said, Allah said, O human beings! grant me four rak'as of your day, I will grant a good end to your day.

The Holy Prophet said, "the forenoon prayer provides means of sustenance for one who performs it and frees him from poverty. The Jinns run away from those who perform this prayer regularly; otherwise they catch fire.



The Holy Prophet said, "Whoever performs two rak'as, will not be regarded as a negligent person; whoever performs four rak'as will be included in the list of those who are true worshipers; whoever performs six rak'as, these rak'as will suffice him for that day; whoever performs eight rak'as will be included in the list of the obedient servants of Allah and whoever performs twelve rak'as, Allah will build a house for him in the Paradise.

The Holy Prophet says, "To remember Allah from morning up to the sunrise is liked by me more than to free four slaves.

Those persons who want to perform the forenoon prayer should continue sitting in the place where they performed the obligatory prayer of morning with the face turned towards Qibla till the sun rises; and after the sun has risen, they should perform two rak'as reciting the opening sura and the verse of throne in the first rak'a and reciting

أَمَّنَ الرَّسُولُ . . .

and

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ . . .

upto the end of the verse in the second rak'a. His intention should be to thank Allah for the blessing which He bestowed upon him in the day and night. After these two rak'as, he should perform other two rak'as reciting sura Falaq in the first and surah Nas in the second. This prayer is performed to seek refuge with Allah from the evils of that day and night.

This prayer is very effective and there are many blessings of it. The time of forenoon prayer begins when the sun rises one spear and is over when the sun passes the meridian.

Sha'rani said. "The Holy prophet performed this prayer after the sun had risen one spear (upto an arms length) so that he might describe us the beginning of the time of this prayer. Some people call it the prayer of Ishraq. Imam Malik says, "According to my knowledge, the prayer of duha and the prayer of Ishraq is the same thing. So, it is advisable for Muslims to put it into practice.

## THE PRAYER OF NEED

It is reported on the authority of Abu Darda' (May God be Gracious to him) that the Holy Prophet said, "Whoever makes ablution in a perfect manner and then performs two rak'as, Allah will bless him with that which he had prayed for either at that very time or later.

It is also reported that the Holy prophet said, "Whoever is in the need of some thing from Allah or any human being, should make ablution properly and should perform two rak'as. After this he should praise Allah and invoke blessings of Allah on the Holy Prophet. Finally, he should say,

لَا إِلَهَ إِلَّا اللَّهُ الْكَرِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ  
الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ  
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمِ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ  
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا  
فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ  
الرَّاحِمِينَ

(There is no God but Allah, the Patient, the Gracious). All glorifications, are due to Him. He is the Lord of the Great Throne. All praises are due to Him, the Lord of the worlds. O Allah! I invoke You to succeed me in performing those good deeds which attract your mercy and forgiveness, to prevent me from every sin (in future) and forgive every sin of mine, (committed in the past), to solve all of my problems and provide me with all those necessities which succeed me in obtaining your pleasure, O the most Gracious.

## THE PRAYER OF GLORIFICATION

It is reported on the authority of Abd-ul-Lah Ibn Abbas (May God be Gracious to him) that the Holy Prophet said, "O my uncle, I will describe you ten practices. If you adopt these practices, Allah will absolve all of your sins.

One of these ten practices is to perform a four-rak'a prayer in the following manner: In the first rak'a after you have recited sura Fatiha you should recite fifteen times in the standing position

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Holiness is to Allah. All praise is due to Allah. There is no God but Allah). After your have done so, you should bow i.e. perform ruku' and repeat the same words ten times in this position.

Then you raise your head from ruku' position and recite these words ten times. After doing so, you should prostrate and recite these words ten times in the prostrating position. After this you should raise your head from the prostration and recite these words ten times followed by another prostration in which the recitation of the same words is made ten times. Then you should perform another Sijda (prostration) in which you should recite these words ten times and when you raise your head from this final Sijda you should recite these words ten times. So these words are to be recited seventy five times in every rak'a.

If you are able to perform this prayer every day you should do so, but if you are not able to do so daily, you should perform it once a week. And if you are not able to perform this prayer even once a week, then you should perform it monthly. Similarly, if you are not able to perform this prayer monthly, then you should perform it yearly. And if you feel constrained in performing this prayer yearly, then you should perform it once in your lifetime.

In this prayer you should say immediately after Tashahud and before *salam* (salutation) these words.

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَى وَأَعْمَالَ أَهْلِ الْيَقِينِ  
وَمُنَاصِحَةَ أَهْلِ التَّوْبَةِ وَعَزْمَ أَهْلِ الصَّبْرِ وَجِدَّ أَهْلِ  
الْحَشْيَةِ وَطَلَبَ أَهْلِ الرَّغْبَةِ وَتَعَبُدَ أَهْلِ الْوَرَعِ وَعِرْفَانَ  
أَهْلِ الْعِلْمِ حَتَّى أَخَافَكَ اللَّهُمَّ مَخَافَةً تَحْجِزُنِي عَنْ  
مَعْصِيَتِكَ حَتَّى أَعْمَلَ لِبَطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ رِضَاكَ

وَحَتَّىٰ أَنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِّنْكَ وَحَتَّىٰ أُخْلِصَ لَكَ  
النَّصِيحَةَ حَيَاءً مِّنْكَ وَحَتَّىٰ أَتَوَكَّلَ عَلَيْكَ فِي الْأُمُورِ كُلِّهَا  
حُسْنُ ظَنِّي بِكَ سُبْحَانَ خَالِقِ النُّورِ

(O my Lord, I pray to you to render the circumstances favourable for me to worship You as You have done for those whom You have guided. I pray to you to embellish me with the deeds of those who have firm faith in You, to make me repent sincerely and to give me the forebears of those who are patient. I pray to you to help me to be engaged in the pursuit of your pleasure like the persons who fear Allah. I pray to You to make me worship like the pious persons, to make me recognize you as the scholars recognize you so that I may fear You with such a fear as prevents me from committing sins, induce me to observe such obedience as renders me one who deserves Your pleasure, make me repent sincerely and make me rely upon You in all the matters due to my firm faith in You. Holiness is due to You, the Creator of light.

These words have been taken from a hadith which is the soundest.

If a person performs this prayer in the night, it is most appreciated to recite salam after every two rakas, but if he wants to perform this prayer in the day, it does not matter whether he recites salam after two rakas or not.

Note: like all other prayers, one who performs this prayer should say

( سُبْحَانَ رَبِّيَ الْعَظِيمِ ) ( سُبْحَانَ رَبِّيَ الْأَعْلَى )

three times in the ruku' (bowing) and sujud (prostration) respectively. After doing this he should recite the words mentioned before.

## THE PRAYER OF REPENTENCE

Abu Bakr (May God be Gracious to him) says, "I heard the Holy Prophet saying, "The person who commits a sin, then stands up and makes ablution after which he performs two raka's prayer and seeks the besolution of Allah, will be besolved". Then, the Holy Prophet recited a verse the translation of which is as follows:

(And those who, if they commit a shameful act or some wrong against themselves, remember God and seek forgiveness for their sins. For who can forgive except Allah? They should not be perverse about their doings knowingly. Their recompence is pardon by their Lord and Garden with streams of running water where they will abide for ever.

It is reported on the authority of Abu Darda'(May God be Gracious to him)that the Holy Prophet said, "A person who makes ablution properly, then stands and performs two or four raka's(whether obligatory or supererogatory)with ruku's and sujuds made in proper manner, after which he seeks the forgiveness of Allah, will be besolved by Allah.

## ISTIKHARA PRAYER (GUIDANCE SEEKING PRAYER)

The Holy Prophet(peace be upon him)said,"Those persons who ask the proper guidance of Allah are fortunate and those who ignore it and are displeased with what Allah has ordained for them, are unfortunate".

Jabir Ibn Abdullah(May God be Gracious to him)says,"The Holy Prophet(Peace be upon him)used to teach us how to ask Allah for proper guidance in any matter as he used to teach us the suras of Quran. He used to say, "Whenever one of you wants to perform an act, he should perform two raka's supererogatory prayers after which he should say;

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 أُمْرِي - أَوْ قَالَ عَاجِلِ  
أَمْرِي وَأَجَلِهِ - فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ  
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي  
وَعَاقِبَةِ أُمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي وَأَجَلِهِ - فَاصْرِفْهُ

عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ  
ارْضِنِي بِهِ

(O my Lord, I seek Your proper guidance through Your knowledge and beg ability of performance by Your power and Your great Grace. Surely, You have power while I do not; You know while I do not, You are great knower of unseen things. O my Lord, if You know that this act is good for my religion and my life and its result is good for me for the present and the future then ordain it for me, make it easy for me and put Your blessings in it for me but if it is harmful for my religion and my life and its result is bad or (he said) it is bad at present or in future, turn it away from me and turn me away of it and ordain Your blessings for me wherever it is and then grant me the wisdom to be pleased with it. He should then declare what he wants).

## THE TRAVEL PRAYER AND ITS SUPPLICATIONS

Imam Nawawi says, "It is appreciable for a traveller to perform two raka's prayer when he intends to get out of his home. The Holy Prophet(Peace be upon him)says, "The traveller does not leave in home a thing which is better than these two raka's. The traveller should recite sura Falaq in the first rak'a and sura Nas in the second rak'a after he has recited sura Fatiha, the opening chapter. The person should recite the verse of throne and sura Quraish after the recitation of salam. This prayer protects the traveller from every enemy whether in the form of human being or jinn.

Whenever the Holy Prophet(Peace be upon him)rode on his camel, he recited Allah-u-Akbar(Allah is great) three times after which he recited;

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

(All glory to Him, Who subjugated this animal for us. We were not able to do so. Surely, we have to go back to our Lord).

The Holy Prophet(Peace be upon him)recited the following supplications also;

It is reported on the authority of Abu Huraira(May God be Gracious to him)that the Holy Prophet(Peace be upon him)said, "Whenever a human being recites the verse of prostration and prostrates, the Satan starts weeping and says," This person was commanded to prostrate which he obeyed, consequent upon which he deserves gardens, but when I was commanded to prostrate I disobeyed, consequent upon which I deserve Hell".

It has been narrated to say the following supplication after the prostration of Qur'an:

اللَّهُمَّ اَكْتُبْ لِي بِهَا اَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاَجْعَلْهَا لِي  
عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَ مِنْ عَبْدِكَ دَاوُدَ عَلَيْهِ  
السَّلَامُ

(O Allah! Write reward of this prostration for me. Lighten my burden by it. Make it a treasure for me with You Accept it as You accepted it from David, Your bondsman).

## THE PROSTRATION OF THANKS GIVING

The majority of the scholars say that it is desirable for a person who is favoured by Allah with a blessing which pleases Him to perform prostration of thanking. It is also desirable for a person from whom is warded off a trouble to perform prostration of thanking. Abu Bakr(May God be Gracious to him)says that the Holy Prophet(Peace be upon him)performed prostration of thanking whenever he came to know something pleasing or someone announced good news of it.

## MOSQUES

It is a blessing for the Muslim community of today that Allah made the whole of the earth such clean for it that on any part of it a Muslim may perform prayer when its time reaches, but it is best for those who have no excuse to go to the mosque and pray there.

It is reported on the authority of Imam Bukhari and Imam Muslim that the Holy Prophet(Peace be upon him)said,"The reward of those who make ablution properly and then go to the mosque only

for prayer is that they are elevated to high ranks in hereafter and their sins are besolved according to the steps taken by them towards the mosque. The reward of the prayer performed in the mosque is twenty seven times greater than the reward of the prayer performed in the house or in the bazar".

The Holy Prophet says, "Seventy thousand angels seek forgiveness for a person who gets out of his house for prayer and says".

اللَّهُمَّ بِحَقِّ السَّائِرِينَ إِلَيْكَ وَبِحَقِّ مَمَشَايَ هَذَا فَإِنِّي لَمْ  
أَخْرُجُ أَشْرًا وَلَا بَطْرًا وَلَا رِيَاءً وَلَا سُمْعَةً بَلْ خَرَجْتُ اتِّقَاءَ  
سَخَطِكَ وَابْتِغَاءَ مَرْضَاتِكَ فَاسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ  
وَأَنْ تَغْفِرَ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

(O Allah! By the rights of those who walk unto You and by the right of my walking now (towards You), I did not come out

impertinently. Nor did I go out proudly. Nor did I go out because of dissimulation and seeking renown but I went out because I feared Your anger and wanted to obtain Your Pleasure; so I beg You to protect me from Fire and forgive my sins, because it is only You who forgives sins).

## HOW TO ENTER THE MOSQUE AND HOW TO LEAVE IT

It is sunna for those who want to enter the mosque to bring in the right foot first and say, "

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ  
الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي  
وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ



(I seek refuge with Allah, the Great, the source of everlasting power, from the Satan, the cursed. In the name of Allah, O my Lord! Favour Muhammad(Peace be upon him)with Your blessing. O Allah! Forgive my sins and open the doors of blessing for me). And when they get out they should get out with the left foot first and say,

بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي  
وَأَفْتَحْ لِي أَبْوَابَ فَضْلِكَ اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ  
الرَّجِيمِ

(In the name of Allah. O Allah! Bless Muhammad(Peace be upon him)O Allah! forgive my sins and open the doors of Your Gratitude for me. O Allah! Protect me from the Satan, the cursed).

## GREETING THE MOSQUE

The Holy Prophet(Peace be upon him)said,"Whenever one comes to the mosque, one should perform a prayer of two raka's before one sits down". Instead of these two raka's a person may recite the following words four times if he is not in the state of purification or if at that time supererogatory prayers are not allowed;

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Glory to Allah. All praises are due to Him. There is no God but Allah. He is the Greatest).

## LEADING THE PRAYERS

It is reported on the authority of Ibn-e-Mas'ud(May God be Gracious to him)that the Holy Prophet(Peace be upon him)said,"The person who has more knowledge about Qur'an should lead the prayer. If all the persons are equal in this respect, then the person who knows Sunna most should lead the prayer, but if they are equal in this respect also, then the person who migrated to Madina first should lead the prayer. When all the persons present are equal in this, then a person who is older than the others should lead the prayer. A person should not lead in prayer another person where he has authority. Similarly, a person should not sit on a place of honour in the house of another except when he is allowed to do so.

The Holy Prophet (Peace be upon him) said, "A person who leads the prayers for a group should fear Allah and should know that he is responsible for the prayers of the others as well. If this person performs the prayers well, he will get as much rewards as the persons whom he lead, get without deducting anything from their rewards, but if this person observes any shortcoming, only he will suffer (not the others).

The Holy Prophet (Peace be upon him) said, " A person who leads a group in prayers and fulfills the requirements of prayers, he will be rewarded for his fulfilment, but if does not do so, the other persons will be considered to have completed the prayers and he will be deemed to have committed a sin.

The Holy Prophet (Peace be upon him) said, " There are three types of people who will not be disturbed by the Great Terror and will not be called to account until the other persons are called. In the meanwhile they will be enjoying the sweet fragrance of musk. These three types of persons are:

- (i) The person who recites the Holy Qur'an only for the sake of Allah.
- (ii) The Imams who lead in prayers those persons who are willing on the leading of these Imams.

The Holy Prophet said , " The prayers of three types of people are not accepted.:

- (i) The Imams who Lead in prayer those persons who do not like them.
- (ii) The woman who pass the whole night sleeping while their husbands are angry with them.
- (iii) Those two brothers who shun one another and are not in speaking terms.

## **THE NEED FOR THE IMAM TO MAKE THE PRAYER SHORT**

It is desirable for the Imam to shorten the prayer in compliance with the hadith narrated by Abu Huraira (May God be Gracious to him). He reports that the Holy Prophet has said in this connection,

"When a person leads the others in prayer, he should make it easy , because there are the weak, the old and patients among those persons who are lead; but if a person prays individually, he should lengthen his prayer as much as he wishes.

It is reported on the authority of Anas(May God be Gracious to him ) that the Holy Prophet said, " I commence my prayers with the intention to make them long, but I hear a baby weeping; accordingly, I shorten my prayer taking into consideration the mother's concern and anxiety.

A Muslim should follow in prayer another Muslim irrespective of virtues and vices of the later and should perform his funeral prayer whether he is virtuous or impudent. It is not permissible to bury a Muslim without performing his funeral prayer even if he has committed heinous sins, because the Holy Prophet says, " It is incumbent upon you to fight for the cause of Allah under the command of any ruler, whether virtuous or not . Moreover, it is obligatory to perform the funeral prayer of every Muslim whether he was virtuous or not , having committed heinous sins.

## **TRANSMITTING THE TAKBIRS OF IMAM TO THE CONGREGATION**

It is desirable to convey the takbirs of Imam to the followers when a large group of people follows him, but if the voice of the Imam is loud enough to be heard by the group then this practice should be avoided because it is, at that time , an innovation according to the consensus of the religious scholars.

## **FACING QIBLA**

Muslim scholars agree that one who performs prayer should turn his face to Masjid-e-Haram, because Allah says, "And face the direction of this Holy Mosque and wherever you are, you should turn your faces towards it.

Barra Ibn-e-Azib said, " We prayed with the Holy Prophet (Peace be upon him) for sixteen or seventeen months facing the direction of Holy Mosque of Jerusalem, and after that we turned our faces towards Ka'ba"(Narrated by Imam Muslim).

## COMMANDS FOR THOSE WHO SEE THE KA'BA AND FOR THOSE WHO DO NOT SEE IT

A person who is within the sight of Ka'ba should face the very building of it, but a person who is too far to sight the building of it, should face its direction because from him only that is possible. He cannot do something else.. Allah does not burden a person beyond his capacity.

It is reported on the authority of Abu Huraira (May God be Gracious to him) that the Holy Prophet said, "That which lies between East and West is considered to be Qibla for the inhabitants of Madina and all those who are in similar circumstances.

## WAYS AND MEANS OF LOCATING QIBLA

Every country has its special ways of locating Qibla such as the prayer niches, which have been built by Muslims in the mosques, as it is an accepted norm that the concensus of two just Muslims on this issue is acceptable. The Qibla can also be located with the aid of compass.

As far as those persons are concerned, who for reasons of cloudiness or darkness, are unable to locate the Qibla should ask a person who can show them the direction, but if there is none he should follow his discretion. Prayer performed in this way is quite valid even if that person knows that the direction is not right after he has completed the prayer. If a person discovers during his performance that the direction to which he has turned his face is not right he should immediately turn his face to the right direction without interrupting his prayer. Ibn-e-Umar(May God be Gracious to him)says,"A person came to Quba while the people were performing prayers and said,"A part of Qur'an revealed to the Holy Prophet(Peace be upon him) tonight, in which he was commanded to turn his face to Ka'ba, so you also should turn your faces to it. By that time their faces were towards Jerusalem, but when they were informed they turned their faces to Ka'ba. On this Hadith Imam Bukhari and Imam Muslim have agreed.

If a person changes his opinion after he has performed a prayer he should perform the other prayer, according to the new opinion, but he should not perform the preceding prayer again.

## THE FRIDAY PRAYER

Allah says, "O those who believe when you are called to the Friday prayer, you should run towards the remembrance of Allah leaving every bargain. It is best for you, if you know". The Holy Prophet (Peace be upon him) says, "It is obligatory upon every Muslim, to perform Friday prayer in congregation. Those who are exempted are four types of people (i) Slaves (ii) Women (iii) Boys (iv) Patients. It is obligatory on every Muslim who has the following qualities: 1. Freedom 2. Saneness 3. Puberty 4. Being resident in a place 5. Capability of preparing oneself to perform this prayer. 6. Non-existence of any excuse for failing to perform this prayer.

Those for whom it is not obligatory to perform Friday prayer are:

(1) Women (2) Boys (3) Those patients for whom either it is difficult to go to the mosque to perform this prayer, if they fear that their disease will become more dangerous or their recovery will be delayed. The same is the case with the person attending to the sick if his absence could create problems for his patient (4) The travellers, even if they arrive when it is performed. (5) Those poor debtors who fear that they will be caught by the creditors if they go to the mosque to perform the Friday prayer. (6) Those who hide from a cruel ruler. (7) Those who have other excuse like rain, or acute coldness.

The Friday prayer is not obligatory on these persons. They will rather perform the noon-prayer; nevertheless, if they want to perform Friday prayer, they may do so. And when they do so, it suffices. They are no more troubled to perform the noon prayer. Any person, (whether young or old, traveller or not) who wants to go to the mosque to perform Friday prayer or to go to any other gathering of the people is desired to take bath, use miswak (the toothbrush of Muslims) perfume oneself and wear his best clothes.

It is reported on the authority of Abu Saeed Khudri (May God be Gracious to him) that the Holy Prophet said, "It is incumbent upon every Muslim to take bath and put on his good clothes on Friday and if he has any perfume he should perfume himself. It is incumbent upon everyone who has reached the age of puberty to go to the mosque to perform Friday prayer and to take bath in the manner in which he takes bath when he is in the state of big impurity.

The Holy Prophet (Peace be upon him) said, "Whoever performs ablution on Friday, it suffices, but it is best to take bath that day".

The Holy Prophet (peace be upon him ) said , " The performance of Friday prayer is atonement for those minor sins which a person commits from that Friday upto the next Friday. The Holy Prophet (Peace be upon him)said," When one of you comes to the mosque while the Imam is delivering the sermon he should perform two rak'as prayer, but he should make them short.

The Holy Prophet (Peace be upon him) said," A person who talks while the Imam is delivering sermon is like a donkey on which books have been loaded. In the prayer of a person who tells another person to keep quiet while the Imam is delivering the sermon of prayer, is not accepted.

The Holy Prophet (Peace be upon him) said, "Whoever absents himself from four Friday prayers not considering this an act of concern, Allah will seal his heart. He said, " Whoever absents himself from three Friday prayers having no genuine excuse will be included in the list of hypocrites.

It is reported on the authority of ' Ammar Ibn Yasir (May God be Gracious to him) that the Holy Prophet (Peace be upon him) said , " Lengthening of prayer and shortening of sermon by a man is a proof of his intelligence. So, legthen your prayers and shorten your sermons.

The shortening of sermons and lengthening of prayers is a proof of the intelligene of a person, because an intelligent person knows comprehenxive words and uses them only. For example , he recites the following sentences, which are comprehensive.

الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ  
لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ  
وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ وَبَارِكْ عَلَى مُحَمَّدٍ  
 وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ، أَمَا بَعْدُ أَيُّهَا النَّاسُ أَوْصِيكُمْ  
 بِتَقْوَى اللَّهِ الْعَظِيمِ وَطَاعَتِهِ وَأَحْذِرْكُمْ عَنْ مَعْصِيَتِهِ  
 وَمُخَالَفَتِهِ لِقَوْلِهِ تَعَالَى : فَأَمَّا مَنْ طَغَى وَآثَرَ الْحَيَاةَ  
 الدُّنْيَا فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ  
 وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى - اَللّهُمَّ  
 اهْدِنَا بِنُورِكَ إِلَيْكَ وَأَقِمْنَا بِصَدَقِ الْعِبُودِيَّةِ بَيْنَ يَدَيْكَ  
 اَسْتَغْفِرُ اللَّهَ لِيْ وَلَكُمْ

(All praises be to Allah. We seek His help, His forgiveness and seek refuge with Him from the evils of our bodies. No one can get astrayed a person who has been guided by Allah and there is no one who can guide those whom Allah has not protected from being mislead . I testify that there is no God but Allah and that Muhammad is His messenger and bondsman. O Allah! Have complete mercy on Muhammad ( peace be upon him ) as You have done with Abraham and his followers and his followers. You are Praiseworthy, Glorious.

Now we come to our topic, O people! I urge you to fear Allah Who is Great, and to obey His commands and warn you against disobeying Him. Allah says, "The abode of those who commit disobedience and prefer this material world over the other world, is Hell. And the abode of those who fear that Allah is present, consequent upon which they prevent themselves from committing a sin, is Paradise.

my Lord! Lead us to You through Your leading light and make us stand in front of You for sincere worship. I seek the forgiveness of Allah for me and you-all.

Then the Imam sits down (on his pulpit). After sitting for sometime he says (repeated thrice)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ  
 النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا

(Praise be to Allah the Lord of the worlds. I testify that there is no God except Allah! and Muhammad(Peace be upon him) is His messenger and His bondsman. O Allah! Bless Muhammad(Peace be upon him), our chief, who is Your slave and messenger, his companions and his followers, and grant salvation to him).

أَمَّا بَعْدُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ فِيمَا بِهِ أَمْرٌ وَأَنْتَهُوَ عَمَّا  
 نَهَى وَزَجَرَ لِقَوْلِهِ تَعَالَى : فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ  
 وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

Now I come to my topic! O people! fear Allah, obey His orders and hold back from those acts which He forbids because Allah says,"Every person will see his acts whatever small whether good or bad. Then the Imam says thrice:

اللَّهُمَّ أَصْلِحِ الرَّاعِيَةَ وَالرَّعِيَةَ

O Allah! Reform the rulers and subjects, after which he says

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَجْمَعِينَ

(May Allah forgive us and you all). The Holy Prophet(Peace be upon him)said,"There is a time in Friday, in which, when a person seeks the besolution of sins by Allah, Allah absolves him.

The Holy Prophet(Peace be upon him)says,"The sins of those who recite the opening chapter, the sura Ikhlas, sura Falaq and sura Nas seven times each immediately after he recites salam of the Friday prayer and before he gets up, then recites the following



words, will be forgiven and will be favoured with so many rewards as are equal to the number of those who believe in Allah and His apostle, and he will be kept away from evil upto the next Friday.

In another report it has been mentioned that the religion, worldly affairs, family and offspring of this person will be protected, if he does so before he talks.

It has been reported from Imam Sharani that whoever recites these two verses of poetry five times every Friday, will die in the state of Islam without any doubt. The verses are:

إِلَهِي لَسْتُ لِلْفِرْدَوْسِ أَهْلًا      وَلَا أَقْوَى عَلَى نَارِ الْجَحِيمِ  
فَهَبْ لِي تَوْبَةً وَأَغْفِرْ ذُنُوبِي      فَإِنَّكَ غَافِرُ الذَّنْبِ الْعَظِيمِ

O My Lord! I do not deserve to be awarded Paradise and at the same time I am not able to withstand the Hell Fire. So I pray to You to forgive my sins, because You forgive heinous sins.

It is desirable to invoke blessings and salvation of Allah on Muhammad(Peace be upon him)on Friday and Friday Eve.

It is reported on the authority of 'Aws Ibn-e-'Aws(May God be Gracious to him) that the Holy Prophet(Peace be upon him)said,"Friday is the best day. Adam was created on this day and his soul departed from his body on this day. The Bugle will be sounded on this day. So invoke blessings of Allah on me frequently, because it is offered to me". Sheikh Ahmed Sawi says,"Frequency of invoking blessings upon the Holy Prophet(Peace be upon him)differs with reference to various types of persons. For a layman it is at least, three hundred times and for the spiritual mentors it is twelve thousand times.

It is reported on the authority of Anas(May God be Gracious to him)that the Holy Prophet said,"A person who says the following words after he has performed the 'Asr prayer on Friday and before he stands to leave the place where he has performed the prayers, will be favoured with the forgiveness of the sins which he committed in eight years and the worship of eight years will be written in the register of his acts. The words are:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ  
وَسَلِّمْ تَسْلِيمًا

(O Allah! bless Muhammad(Peace be upon him), the unlettered prophet, his followers and his companions and grant him salvation).

Similarly, a person who invokes the blessings of Allah upon the prophet eighty times on Friday Eve, will be favoured by Allah with writing the reward of the worship of four hundred years. Likewise, it is desirable to recite sura Kahf, sura Yasin and sura Dukhan on Friday and Friday Eve. the Holy Prophet said,"Whoever recites sura Yasin on the Friday Eve will be favoured with the forgiveness of his sins and Allah will build a house in Paradise for a person who recites sura Dukhan on Friday Eve. Similarly, Allah blesses and angels invoke Allah till the sun sets to bless a person who recites sura Al-Imran on Friday".

The Holy Prophet(Peace be upon him)said,"If a person makes some request of whatever great thing to Allah, invoking the following pray sometimes on Friday, he is favoured with the fulfilment of that request. The pray is:

لَا إِلَهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ  
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

(There is no God except Allah. O Sympathetic! O Benefactor! O the Creator of the Heavens and the earth. O Sublime and Gracious).

If a person invokes this pray after the afternoon prayer, it is better because there is great expectation that it is the time in which God fulfils any genuine request made to Him).

A person who accomplishes one rak'a of Friday prayer with Imam, should perform another rak'a. In this way he will complete his Friday prayer.

It is sunna to perform four or two rak'as in home after the obligatory Friday prayer has been performed.

Ibn-e-'Umar(May God be Gracious to him) says,"The Holy prophet(Peace be upon him)used to perform two rak'as in his home after he had performed obligatory prayer of Friday.

Ibn-e-Huraira(May God be Gracious to him) has reported the Holy Prophet as saying,"Anyone of you who wants to perform prayer after the obligatory prayer of Friday should perform four rak'as.

## THE FUNERAL PRAYER

The dead should be prepared for burial, i.e. they should be washed, and shrouded; and the funeral prayer should be performed for them. Then they should be buried. It is the collective duty of Muslims to do so. If some of them perform these acts it is as if all of them have discharged their duties. It is the duty of Muslims to do so because the Holy Prophet has commanded them to do so. Moreover, the Muslims community has observed these acts.

The Holy Prophet says, "visit the patient and follow the bier because it reminds you the hereafter.

He says, "Whoever follows a bier and then performs the funeral prayer is favoured with one *Qirat* (a unit of weight) award and whoever follows a bier until all the burial ceremonies are completed, is favoured with two *Qirat*. Remember that one *Qirat* which is awarded by Allah to those persons is equal to the hill of Uhud.

The Holy Prophet said, "pronounce four takbirs on your dead at daytime or at night."

Imam Nawawi says about the procedure of the funeral prayer, "whoever wants to perform the funeral prayer, should pronounce four takbirs." He should recite

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

after the first Takbir followed by the opening chapter of the Holy Qur'an. Then he should pronounce another takbir after which he should invoke blessing of Allah on the Holy Prophet. After this he should pronounce the third Takbir followed by pray for the dead, then he should perform the fourth takbir after which he should pray for the Muslims and conclude with salam.

In detail, who wants to perform the funeral prayer should:

(1) Recite the first Takbir and say"

الْحَمْدُ لِلَّهِ الَّذِي أَمَاتَ وَأَحْيَا وَالْحَمْدُ لِلَّهِ الَّذِي يُحْيِي  
الْمَوْتَى لَهُ الْعِزَّةُ وَالْكَرِيَاءُ وَالْمُلْكُ وَالْقُدْرَةُ وَالْقَضَاءُ  
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(All praise be to Allah, who causes a person to die and keeps him alive. He is Great. For Him is the kingdom, power and praise. He can do everything.

(2) Recite the second Takbir and say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ

مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مَّجِيدٌ

"(O My Lord! Bless Muhammad and his followers as you have blessed Abraham and his followers. You are praiseworthy Gracious.

(3) Recite the third Takbir and say,

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ كَانَ يَشْهَدُ أَنْ لَا  
إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ وَأَنْ مُحَمَّدًا عَبْدُكَ  
وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْهُ فِي  
إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا  
تُحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

"(O My Lord! He is your bondsman and the son of yours bondsman and bondswoman. He used to testify that there is no God but Allah alone; that there is no partner of him in worship; and that Muhammad is Your bondsman and Messenger. O Allah! You know him better. If he is a good person increase his reward and if he is guilty one forgive his sins. O Allah! do not deprive us of his reward and do not put us to trial and tribulations after him).

(4) Recite the fourth Takbir and say,

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا  
وَأُنْثَانَا وَشَاهِدِنَا وَغَائِبِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ  
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ  
اللَّهُمَّ لَا تُحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ

(O Allah! Forgive our alive and dead, our young and our old, our male and female, and our present and our absent) O My Lord!

cause a person whom you want to keep alive to continue submission to You and cause a person who dies from us to die in faith. O Allah! do not deprive us of his reward and do not mislead us after him).

(5) Finally recites salam to conclude the funeral prayer.

Ibn Masud (May God be Gracious to Him) says, "The reciting of the salam of funeral prayer is just like the reciting of the salam of other prayers.

Supplication for women is"

اللَّهُمَّ إِنَّهَا أَمَتُكَ وَأَبْنَةُ عَبْدِكَ وَأَبْنَةُ أَمَتِكَ كَانَتْ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَكَ لَا شَرِيكَ لَكَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهَا اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَزِدْهَا فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْ سَيِّئَاتِهَا اللَّهُمَّ لَا تُحْرِمْنَا أَجْرَهَا وَلَا تَفْتِنَّا بَعْدَهَا

(O Allah! She was Your bondswoman and the daughter of your bondsman and bondswoman. This woman used to testify that there is no God but You Alone; that there is no partner of You in the worship and that Muhammad is your bondsman and Messenger. O Allah! You know this woman better. If she is pious, increase the reward of her but if she is guilty, forgive her bad deeds. O Allah! do not deprive us of her reward and do not put us into trials and tribulations after her.

As far as the supplications for a child is concerned it is as follows:

اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ أَنْتَ خَلَقْتَهُ وَرَزَقْتَهُ وَأَنْتَ أُمَّتُهُ وَأَنْتَ تُخَيِّبُهُ اللَّهُمَّ اجْعَلْهُ لِوَالِدَيْهِ سَلَفًا وَدُخْرًا وَفَرْطًا وَأَجْرًا وَثَقَلٍ بِهِ مَوَازِينَهُمَا وَأَعْظَمَ بِهِ أَجُورَهُمَا وَلَا تُحْرِمْنَا وَإِيَّاهُمَا أَجْرَهُ وَلَا تَفْتِنَّا وَإِيَّاهُمَا بَعْدَهُ - اللَّهُمَّ الْحَقُّهُ بِصَالِحِ سَلَفِ الْمُؤْمِنِينَ فِي كِفَالَةِ إِبْرَاهِيمَ وَالْحَقُّهُ بِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(O Allah! this is Your bondsman and son of Your bondsman and bondswomen. You created him and sustained him. You make him die and You will resurrect him. O Allah! make him a benefitful thing for his parents in the Hereafter and make him a treasure and reward for them. Make their reward heavy with him. Do not deprive us and them of his reward and do not put us to trials and tribulations after him. O Allah! make him join the pious predecessors of the faithful and make him Join Your Messenger Mohammad (S.A.W). In another Hadith it has been mentioned that if a person whose funeral prayer is performed is a boy or a girl only

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا

up to the last word should be recited.

## INTERROGATION IN THE GRAVE

The sunni scholars unanimously say that every person whether buried or not will be interrogated after death. If beasts eat a person or is burnt to ashes or powder is made of his body and spread in air or drowns in the sea, he will be interrogated about his deeds. He will be rewarded for his good deeds and will be punished for his bad deeds. The torture and the comfort will be experienced by body and spirit together.

The Holy Prophet said, "When a person is put in his grave and those who perform his funeral prayer proceed and cover a little distance the angels come to him, make him sit and say to him, "What did you tell about this person? i.e., Muhammad (Peace be upon him). If this person is Muslim, he says, I testify that this is the bondsman and Messenger of Allah, consequent upon which he is ordered to look at his seat in the Hell which God changed with a seat in paradise. He looks at both of them and his grave is widened by seventy cubits. As far as a disbeliever is concerned, he is said, "What did you tell about this person?" He says, "I do not know. I followed the people". At this he is said, "May God make you unable to know and read!". Then he is beaten with hammers, at which he cries such a cry as is heard by every creature except Human being and Jinn. His grave is narrowed to such a great extent that his ribs mix with one another

## THOSE GOOD DEEDS WHICH COMFORT THE DEAD AFTER DEATH

Allah says, "And whatever good ye send of forth for your souls, ye shall find it in God's Presence yea, better and greater in reward and seek ye the Grace of God, For God is oft forgiving most Merciful. All the scholars say unanimously that a dead person get the reward of those deeds for which he was a source in his lifetime."

It is reported on the authority of Abu Huraira that the Holy Prophet said. "Whenever a person dies, he continues to benefit the reward of three specific deeds: (1) An on-going charity (2) The knowledge which the people gain benefit from (3) The prayers of Pious offsprings.

It is reported on the authority of Ibn Maja that the Holy Prophet says, "Verily a faithful get after death the reward of the knowledge which he imparted and spread, the reward of the bearing of a pious offspring, the copy of Quran which he left to his inheritants, the mosque or a house for the travellers which he has built and a river which he has dug, the reward of the alms which he has given to somebody during his life.

There are some good deeds of others from which the dead gain benefit. They are:

- (1) The payment of the deceased's debts
- (2) giving alms for him
- (3) pray for him and seeking the forgiveness of Allah for him
- (4) reciting the Holy Qur'an for him, after which the reciter says, "O Allah convey the reward of it to so-and-so.

The scholars have mentioned other deeds which redeem the sins of a person and save him from the Hell Fire: Some of them are:

- (1) The recitation of Surah of Al-Ikhlās. The Holy Prophet said, "Whoever recites this Surah one thousand times will win the forgiveness of Allah.

- (2) The recitation of **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**

"one thousand times after the dawn prayer and before the sun rises. The Holy Prophet says "

whoever recites" **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**

"one thousand times after the dawn prayer buys himself from Allah and becomes free at the end of that day. It is a deed of great benefit. So a sensible person should recite these words regularly and should not slight them. We seek refuge with Allah from the loss and deprivation.

- (3) In another Hadith it has been mentioned that whoever recites the surah of Sincerity one lac times, Allah will free him from the punishment of Hell and a person will be sent to say to the people, "If there is any person who has given loan to this person, he should come so that I may pay it to him. A person should try his best to complete this number. He should recite

**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

before it every time, should face Qibla during the recitation and should refrain from talking during the recitation.



(4) The recitation of " بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

eight hundred times. Whoever does so will redeem his sins and will be protected from the Hell fire. Allah says, "Whoever comes to me in the state that he has recited basmala eight hundred times, being a true believer, I shall protect him against Hell Fire and will conduct him to paradise.

It is reported on the authority of Anas (May God be Gracious to him) that the Holy Prophet said that whoever recites the following words four times in morning will be freed from the Hell that day. The words are:

اللّٰهُمَّ اِنِّيْ اَصْبَحْتُ اَشْهَدُكَ وَاَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ  
وَجَمِیْعَ خَلْقِكَ بِاَنَّكَ اَنْتَ اللّٰهُ الَّذِيْ لَا اِلٰهَ اِلَّا اَنْتَ وَحَدَّكَ لَا  
شَرِيْكَ لَكَ وَاَنْ مُحَمَّدًا عَبْدُكَ وَرَسُوْلُكَ

(O Allah! I call upon You and the bearers of Your throne and all the creatures in this morning to witness that I testify that there is no God but You alone. There is no associate of You and that Muhammad is Your bondsman and Your Messenger.

(5) The recitation of Kalima seventy thousand times. The sufis (May God be Gracious to them) used to recite it so much for themselves and their dead.

Imam Yafi'i narrated the story of a scholar. This scholar says, "I came to know through some hadith that whoever says " لَا اِلٰهَ اِلَّا اللّٰهُ

seventy thousand times it redeems his sins and renders him eligible to be protected from the Hell Fire. So, I did that so many times in order that some of it may be considered for my family and the rest will be kept reserved for me. At that time a young man was living with us. It was said that sometimes the paradise and the Hell are uncovered to him. The people regarded him to be superior, despite that he was young. By chance we met in the house of a friend who had invited us to his house. While we were eating together there he cried loudly and said, "My Mother is in the Hell Fire".

At that time Allah remembered me the Hadith of seventy thousand times, and when I saw that the young man was very upset at state of his mother, I said, "O Allah! redeem the sins of the mother of this young man with recitation of

لَا اِلٰهَ اِلَّا اللّٰهُ

seventy hundred times, made by me." when I told this the young man told me that she got out of the Hell by the Grace of God. Due to this very incident I got two benefits: First, I thought that the Hadith is true. Second, the young one is a pious person to whom the paradise and Hell are truly uncovered.

All these recitations are beneficial provided that there are no such innovations in them as are against the teaching of Quran and Sunnah. Examples are the gathering of the people for condoling the death of a person, the spreading of the carpets, the spending of money on things like the improper chanting of Quran without observing the decorum of recitation, for example, observing strict silence and offering undivided attention. The people have fixed dates for repeating these innovations which lack traditional and rational proof.

## VISITING THE GRAVES

It is appreciable to visit the graves. The Holy Prophet said, "I had forbidden you to visit the graves, but now I allow you to do so, because it reminds Hereafter to you."

So a person should visit the grave keeping in view that he will take advice and will pray for the dead.

The procedure of visiting the grave is that a person should turn his face to the face of the dead as soon as he reaches the grave. Then he should recite Salam and pray for him. It is reported on the authority of Buraid (May God be Gracious to him)) that the Holy Prophet while teaching them how to visit the grave, commanded them to say these words when they reach the graves:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا  
 إِن شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ أَنْتُمْ فَرَطْنَا وَنَحْنُ لَكُمْ تَبَعٌ  
 وَنَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

(Peace be with you, O faithful and Muslims! we will join you. You preceded us and reached this abode before us. We will follow you. We pray to Allah to favour us and you all with safety.

Then they should recite the opening chapter, the verse of Throne and the sura of sincerity eleven times:

After they have done so, they should invoke the blessing of Allah on the Holy Prophet and pray for the dead.

The Holy Prophet (S.A.W) used to visit the graves so that he may pray for those who are there, have mercy upon them and seek Allah's forgiveness for them. But now some people visit the graves only to call the dead for help, take oaths of them and turn to them neglecting the teachings of the Holy Prophet who taught the oneness of Allah and urged the people to do good to the dead. These people commit *shirk* there, do harm to themselves and the dead both.

Imam Razi says about the manner in which the visiting of the graveyards becomes fruitful, "When a person goes to the grave of a pious spiritually strong person and stands there for a while, he develops an elevating inner feeling which permits him to establish spiritual connection with the soul of the deceased. These two souls then resemble two polished mirrors which are put opposite to each other so that each of them reflect rays to the other. Through this spiritual connection all that which is in the mind of the person alive (viz the knowledge, the experience, the proofs, the good etiquettes such as piety and willingness to the predestination) is reflected to the soul of the dead and vice versa. In this way this visit results in gaining of the mutual spiritual benefit by both the visitor and that who has been visited. That is why visiting the graveyard has been prescribed. Imam Razi further says that it is also possible to obtain other secret benefits, of a much deeper nature, because the knowledge of all that happens now and will happen in the future, rests entirely with Allah.

## THE FAST OF RAMADAN

It is obligatory to keep fasts during the month of Ramadan, according to Quran, Sunnah and the consensus of the scholars. In Qur'an Allah says, "O those who believe! It has been made obligatory for you to keep fasts as has been done with those before you so that you may fear Allah. In another verse Allah says, It is the month of Ramadan in which Qur'an has been revealed as guidance for the people, also clear (sings) for guidance and judgement (Between right and wrong, so whoever of you is alive during this month, should keep fasts during it and whoever is ill or on a journey, the prescribed period should be made up by day later. Allah intends to provide facility to you. He does not want to put you to troubles. (He wants You) to complete the prescribed period and glorify Allah, because He has guided you and so that you thank Him.

The Holy Prophet (S.A.W) said, "There are five pillars of Islam:

- (1) Proclaiming that there is no God but Allah and Mohammad is the Prophet of Allah
- (2) Establishment of the prayer.
- (3) Giving obligatory charity.
- (4) Fasting during the month of Ramadan.
- (5) Pilgrimage

As far as the consensus is concerned, the Muslim community has agreed upon the fact that keeping fasts are obligatory for a Muslim and is one of the fundamental worship services of Islam. The knowledge of which is necessary for every person, lacking which a person cannot be regarded as Muslim. Similarly, those who deny it are deemed to be apostates. The scholars have agreed upon this that to keep fast is

obligatory on every person who is Muslim, adult, sane, healthy and resident in a place not travelling. For a woman, beside these conditions, it is also necessary to be in the time in which she is neither menstruating nor is on the child bed.

The Holy Prophet says, "Verily, a month of blessing has come to you. Allah has made obligatory the fasts of it on you. The doors of the paradise are opened during it, while the doors of Hell are closed. The Satans are put in fetters in it. There is a night in it which is better than one thousand months. Whoever is deprived of the goodness of it is really a very deprived person.

The Holy Prophet said, "Allah made the fasts of this month obligatory upon you and I make it a Sunnah of mine for you to stand during the nights of it. So whoever keeps fast during the days of it and stands for worship in the nights of it due to this that they consider it an act of faith, will be cleaned of the sins as he was clean when he was born.

In a Holy Hadith it has been mentioned that the reward of every act of a human being is multiplied by a number ranging from ten to seven hundred except fasts which are for Me and I will allot as much reward to them as I want (i.e. greater than that of the other acts). It is an act the ignoring of which results in great loss.

It is reported on the authority of Ibn Abbas (May God be Gracious to him) that the Holy Prophet said, "The foundations of religion are three things. Whoever leaves one of them is pagan and it is permissible to kill him. These three foundations are:

- (1) Testifying that there is no God but Allah
- (2) The obligatory prayers
- (3) Fasting in the month of Ramadan.

The Holy Prophet said, "Whoever does not keep fast even during only one day of Ramadan without any excuse or disease, the fasts of his life time which remains will not make up the deficiency. To break fast soon after sunset and to delay eating pre-dawn meal are good manners which should be adapted".

The Holy Prophet said, "My community shall always remain in peace as they break the fasts at the earliest acceptable time and delays eating the pre-dawn meal to last hours of night. The Holy Prophet said, "Eat the pre-dawn meal, because there is blessing in it". Whenever the Holy Prophet broke fasts, he said, "O Allah! I kept fast for you and I broke my fast with the food given to me by you".

Whenever the Holy Prophet broke his fast with other people, he said, "May Allah cause the fasting people to break fasts at your house". May the pious people eat your food. May the angels descend for your welfare. The Holy Prophet said, "Keep fasts when you see the new moon and stop fasting when you see it, but if the weather is cloudy, then count upto thirty days of the month of Shaban".

## THE TWO EID PRAYERS

The Eid prayers have been prescribed in the first year after hijra. It is an emphasized sunna. The Holy Prophet performed it regularly and commanded men, women and boys to go out for it. It is desirable for a person who wants to perform Eid prayer to use perfume, take bath and wear his best clothes. The Holy Prophet used to wear his best clothes for it. He had a special suit for Eid and Friday.

Hasan (May God be Gracious to him) says, "The Holy Prophet commanded us to wear our best clothes, use best perfume and sacrifice the most fleshy animal".

It is sunnah to eat before going out for Eid-ul-Fitr and to delay eating until you return from the Eid-ul-Adha prayer. Then you should eat from the meat of the sacrificed animal if you have made a sacrifice.

It is reported on the authority of Anas that the Holy Prophet did not go out until he ate an odd number of dates and he did not eat during the day of Eid-ul-Adha until he returned from the prayer. It is permissible to perform the Eid prayer in the mosque but it is better to perform it in the Eid ground outside the city, unless it is prevented by rain etc., because the Holy Prophet used to perform the Eid prayers in the Eid ground. He performed Eid Prayer in the mosque only once, because of rain.

It is also desirable for both the Imam and the followers to return from the Eid prayer using a route other than that on which they go to the Eid ground.

Jabir (May God be Gracious to him) says, "The Holy Prophet returned from the prayer using different route". Jundub (May God be Gracious to him) says, "The Holy Prophet used to lead the Eid-ul-Fitr prayer while the sun had risen to the height of two spears and the Eid-ul-Adha while the sun had risen to the height of one spear.

Ib Abbas (May God be Gracious to Him) says, "The Holy Prophet went out for Eid prayer and performed two rak'as. He did not perform any prayer before and after it".

The prescribed manner for performing these two prayers is summarized thus:

- (1) Imam and the people go out to the prayer ground at forenoon on the day of Eid when the prayer is permissible.
- (2) They do not pronounce adhan. Nor do they perform Iqama.
- (3) The Imam leads the people and perform two rak'as.
- (4) He pronounces in the first rak'a six additional takbirs besides the first takbir before the recitation of the opening chapter; and pronounces in the second rak'a five takbirs beside the takbir for the commencement of prayer.
- (5) He recites in them loudly the surah Shams and the last part of surah Baqra beginning from *Sabbih*.
- (6) He performs two sijdas (Prostrations) in each rak'a.

- (7) He recites Tashahud after which he pronounces salam.
- (8) He sits on the pulpit and delivers sermon sitting at the beginning and in the middle for it.

The Holy Prophet (S.A.W) said, "Whoever spends the eves of Eids worshipping for the sole purpose of winning Allah's pleasure will enjoy serenity on the day of fear and anxiety. He said, "Whoever spends the following nights worshipping, it is incumbent upon me to conduct him to paradise. These five night are those preceding the 9th, 10th and 11th of Zul Hajja, and the night preceding the fifteenth day of Sha'ban.

## SERMON

In the beginning **اللَّهُ أَكْبَرُ** is recited thrice which is followed by the words below:

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ اسْتَعِينُ الْحَمْدُ لِلَّهِ الْمُبْدِي  
 الْمُعِيدُ الْفَعَالُ لِمَا يُرِيدُ ذِي الْعَرْشِ الْمَجِيدِ وَالْبَاطِشِ  
 الشَّدِيدِ الْهَادِي صَفْوَةَ الْعَبِيدِ إِلَى مَنْهَجِ الرَّشِيدِ اَللَّهُمَّ  
 صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدًا  
 وَآلَ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
 وَرَحِمْتَ وَبَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي  
 الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

My success in performing good deeds is only due to the help of Allah. I seek His help. All praises are due to Allah. He created the universe for the first time and will create it once again. He is doer of what He wills. He has a glorious throne. His punishment is very severe. He leads His best bondsmen to the right path. O Allah! bless Muhammad and his followers and have mercy upon him and his followers as you blessed and had mercy upon Abraham and his followers in the worlds. You are praiseworthy Glorious.

Then **أَمَّا بَعْدُ** should be said which is followed by the words below:

أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ وَاعْلَمُوا أَنَّكُمْ  
 مُلَاقُوهُ فَمَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ  
 اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ وَمَنِ اسْتَعَزَّ بِاللَّهِ عَزَّ وَمَنِ اسْتَعَزَّ  
 بِغَيْرِهِ ذَلٌّ وَمَنِ اسْتَعَانَ بِهِ غَلَبَ وَمَنِ اسْتَعَانَ بِغَيْرِهِ غَلِبَ  
 وَظَفِرَ وَمَنِ اسْتَعَانَ بِغَيْرِهِ خَذَلَ وَمَنْ كَانَ لِلَّهِ كَانَ اللَّهُ لَهُ  
 وَمَنْ أَبْصَرَ عَيْبَ نَفْسِهِ شَغَلَ عَنْ عَيْبِ غَيْرِهِ وَمَنْ رَضِيَ  
 بِقِسْمَةِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ وَمَنْ سَلَ سَيْفَ بَغْيٍ  
 قَتَلَ وَمَنْ حَفَرَ لِأَخِيهِ بَيْرًا وَقَعَ فِيهِ وَمَنْ نَسِيَ خَطِيئَةَ  
 نَفْسِهِ اسْتَعْظَمَ خَطِيئَةَ غَيْرِهِ وَمَنِ اسْتَعْنَى بِعَقْلِهِ زَلَّ وَمَنِ  
 تَكَبَّرَ عَلَى النَّاسِ ذَلٌّ وَمَنْ أَعْجَبَ بِرَأْيِهِ ضَلَّ إِنْ أَحْسَنْتُمْ  
 أَحْسَنْتُمْ لَأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَطُوبَى لِمَنْ أَخْلَصَ لِلَّهِ  
 عِلْمَهُ وَعَمَلَهُ وَحُبَّهُ وَأَخَذَهُ وَتَرَكَهُ وَكَلَامَهُ وَصَمْتَهُ أَيُّهَا  
 النَّاسُ خَافُوا مَا خَوْفَكُمُ اللَّهُ وَاحْذَرُوا مَا حَذَرَكُمُ اللَّهُ  
 وَخُذُوا مَا فِي أَيْدِيكُمْ لِمَا بَيْنَ يَدَيْكُمْ فَعِنْدَ الْمَوْتِ يَأْتِيكُمْ  
 الْخَبْرُ الْيَقِينُ فَإِنَّ الْمَوْتَ أَمَامَكُمْ وَلَا بُدَّ لَكُمْ مِنْ مُشَاهَدَةِ  
 ذَلِكَ أَلَا فَاتَّقُوا اللَّهَ وَاجْتَهِدُوا فِي طَاعَةِ اللَّهِ وَالتَّوَاضَعِ

وَالْقِنَاعَةِ وَالشُّكْرِ وَالرِّضَى وَالتَّوَكُّلِ وَالْإِخْلَاصِ وَالرَّحْمَةَ  
 لِلْمُسْلِمِينَ وَتَوْقِيرِ الْأَكَابِرِ وَالرَّحْمَةَ لِلْأَصَاغِرِ وَأِصْلَاحِ

ذَاتِ الْبَيْنِ وَالنُّظْرِ فِي مَصَالِحِ الْعَامَّةِ وَكَفِّ الظَّالِمِ  
وَنَصْرِ الْمَظْلُومِ فَلَا أَرَاكُمْ إِلَّا فَشِلْتُمْ وَتَنَازَعْتُمْ نِيْ أَمْرِكُمْ  
هَذَا وَأَخْلَدْتُمْ إِلَى الْأَرْضِ وَاتَّبَعِ الْهَوَى فَاقِيمُوا مِنْ  
رَفَدَتِكُمْ وَتَحَابُّوا بَيْنَكُمْ وَتَطَاعَمُوا وَتَزَاوَرُوا وَتَصَابَرُوا  
وَتَنَاصَحُوا وَلَا تَقَاطِعُوا وَلَا تَدَابَرُوا وَتَأْمَرُوا بِالْمَعْرُوفِ  
وَتَنْهَوُوا عَنِ الْمُنْكَرِ بِرِفْقٍ لَا عُنْفَ مَعَهُ وَتَذَكَّرُوا يَوْمَ  
يُقَالُ لَكُمْ : وَ لَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ  
وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ - اَللَّهُمَّ وَفَّقْنَا لِمَا بِهِ  
رِضَاكَ عَنَّا بِجَاهِ سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ صَلَّى اللهُ  
عَلَيْهِ وَسَلَّمَ

O People fear Allah to whom you will return and know that you will meet Him. So, whoever likes to meet Allah, Allah will like to meet him and whoever dislikes to meet Allah, Allah will dislike to meet him and who wants to make himself respectable through Allah, will be made respectable and who wants to make himself respectable through someone else will be humiliated. Whoever wants to seek the help of Allah will be dominant and who wants to seek the help of someone else will be dominated and humiliated. Whoever devotes himself to the pleasure of Allah, Allah will continuously help him. Whoever looked at his fault will take no notice of the fault of other, rather he will reform himself first. Whoever is pleased with his fortune, will never be gloomy due to those things which he is not able to obtain. Whoever pulls out sword as a rebel will be killed. Whoever forgets his mistakes, regards the mistakes of other people as great and whoever regards his mind enough to solve every problem, will commit errors. Whoever is proud will be

humiliated and whoever is proud of his opinions will go astray. If you do good deeds, you will get benefit of them and if you do bad deeds, only you will be harmed, so, blessings are for those who are sincere in their knowledge, acts, love, hatred, acceptance, refusal, talking and silence, i.e., they adopt these things only for the sake of Allah.

O people! fear those things of which Allah asks you to fear and caution against those things against which Allah cautions.



Use those things which are in your hands for Hereafter. You will know better the benefit of these things when you die. You are to die once.

Beware, Fear Allah and strive for obeying His commands, for humility, content, thanking, pleasure of Allah, trust in Allah, sincerity, having mercy upon Muslims, respect of the aged, mercy upon the young, settling the disputes of Muslims, looking into the welfare of public, preventing the cruel persons and help of those who are oppressed.

I feel that you have lost courage, that you quarrel with one another and that you follow the dictates of your whim. So, wake up, love, give food to, and visit one another. Enjoin patience and be sincere to one another.

Do not separate from one another. Enjoin one another with good deeds and prohibit one another from bad deeds kindly not harshly. Remember the day in which you will be said, "You came to us individually as we had created you in the beginning, and left behind that which we had granted to you."

O Allah! Succeed us in getting Your Pleasure through Muhammad (peace be upon him), Your bondsman and Messenger.

Now the Imam sits after which he stands and says the following words:

اَللّٰهُ اَكْبَرُ ( ثَلَاثًا ) اَلْحَمْدُ لِلّٰهِ الْمَلِكِ الرَّحْمٰنِ الْعَظِيْمِ  
السُّلْطٰنِ الْوٰسِعِ الْاِحْسٰنِ الَّذِيْ كَانَ وَلَا شَيْءَ مَعَهُ وَهُوَ  
الْاَنَ عَلَى مَا كَانَ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ  
وَرَسُوْلِكَ النَّبِيِّ الْاُمِّيِّ وَعَلَى اٰلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيْمًا  
اَللّٰهُمَّ اِنَّا نَشْهَدُ اَنَّكَ لَا ضِدَّ لَكَ وَلَا نِدَّ وَلَا عَادِلَ لَكَ وَلَا كَفُوَ  
لَكَ وَلَا وَالِدَ لَكَ وَلَا وَلَدَ لَكَ وَلَا صٰحِبَةَ لَكَ اَمَّا بَعْدُ اَيْهَا  
النَّاسُ اَيْنَ الْاَبَاءُ وَاَيْنَ الْاَجْدَادُ وَاَيْنَ الْفِرَاعِنَةُ الشَّدَادُ  
وَاَيْنَ مَنْ بَنَى وَشَيَّدَ وَاَيْنَ مَنْ بَغَى وَطَغَى وَجَمَعَ فَاَوْعَى  
وَقَالَ اَنَا رَبُّكُمْ الْاَعْلَى كَمْ تَرَكَوْا مِنْ جَنٰتٍ وَعِيُوْنَ وَذُرُوْعٍ  
وَمَقَامٍ كَرِيْمٍ وَنِعْمَةٍ كَانُوْا فِيْهَا فَكِهِيْنَ وَاوْرَثْنٰهَا قَوْمًا

أَخْرَيْنَ أَيُّهَا النَّاسُ مَا هَذِهِ الْغَفْلَةُ وَأَيَّامُ الْعُمْرِ ذَاهِبَةٌ وَمَا  
هَذِهِ الْبَوَانِي وَسَهَامُ الْمَوْتِ لَكُمْ صَائِبَةٌ وَمَا هَذِهِ الْفِتْرَةُ  
وَقَدْ هَلَكَ الْأَقَارِبُ وَالْأَبَاعِدُ وَمَا هَذِهِ الْحَيْرَةُ وَالْمَوْتُ  
يَأْخُذُكُمْ وَاحِدًا بَعْدَ وَاحِدٍ أَأَخَذْتُمْ مَوْثِقًا مِنَ اللَّهِ الْخَالِقِ  
وَاللَّهُ لَيَأْتِيَنَّكُمْ الْمَوْتُ فَلَا تَسْتَطِيعُونَ رَدَّهُ وَلَيَخْلُونَ كُلُّ  
وَاحِدٍ مِّنْكُمْ بِعَمَلِهِ فِي لَحْدِهِ وَحَدِّهِ فَيَا إِخْوَانِي أَلْسِنَا  
مُسَافِرِينَ فَأَيْنَ الزَّادُ ؟! أَلْسِنَا رَاحِلِينَ فَأَيْنَ الْإِسْتِعْدَادُ ؟  
اتَّقُوا اللَّهَ وَرَاقِبُوهُ فِي أَقْوَالِكُمْ وَأَفْعَالِكُمْ وَصُورَتُوا  
أَلْسِنَتِكُمْ عَنِ الْغَيْبَةِ فَإِنَّهُ لُحُومٌ إِخْوَانِكُمْ وَعَلِمُوا أَنَّ  
الْغَيْبَةَ وَزُرْهَا عَظِيمٌ وَعَذَابُهَا أَلِيمٌ أَيُّهَا النَّاسُ أَيْنَ مَنْ  
حَصَّنَ الْحُصُونُ وَشَيَّدَهَا ؟ أَيْنَ مَنْ جَمَعَ الْأَمْوَالَ وَعَدَّدَهَا ؟  
؟ أَيْنَ مَنْ عَمَّرَ الْحَدَائِقَ وَغَرَسَهَا ؟ وَأَيْنَ مَنْ قَادَ  
الْجِيُوشَ وَسَاسَهَا ؟ أَزْعَجَهُ وَاللَّهُ هَاذِمُ اللَّذَاتِ مِنْ غَيْرِ  
إِخْتِيَارِهِ وَأَخْرَجَهُ كُرْهًا عَنِ أَهْلِهِ وَدَارِهِ وَلَمْ يَمُهَلْهُ سَاعَةٌ  
وَلَمْ يُدَارِهِ ، قَطَعَهُ عَنِ آلِهِ وَوَطْنِهِ وَحَالَ بَيْنَهُ وَبَيْنَ أَعْوَانِهِ  
وَأَنْصَارِهِ فَاعْتَنِمُوا رَحِمَكُمُ اللَّهُ أَيَّامَ أَعْمَارِكُمُ الْفَانِيَةِ فَيَا  
سَعَادَةَ مَنْ حَاسَبَ نَفْسَهُ قَبْلَ يَوْمٍ تَشْخَصُ فِيهِ الْقُلُوبُ  
وَالْأَبْصَارُ وَيَا شَقَاوَةَ مَنْ خَالَفَ اللَّهَ تَعَالَى وَأَطَاعَ

الشَّيْطَانَ فَأَوْقَعَهُ فِي النَّارِ لَيْتَ شِعْرِي مَنْ رَاقَبَ اللَّهَ  
تَعَالَى وَأَطَاعَهُ نَجَا مِنْ عَذَابِ النَّارِ أُخْرَى مَهْ عَدَاهُ إِعْلَمُوا  
أَيُّهَا النَّاسُ أَنْ رَسُولَ اللَّهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ طَهْرَةً  
لِلصَّائِمِ مِنَ اللُّغْوِ وَالرَّفَثِ وَطَعْمَةً لِلْمَسَاكِينِ فَمَنْ أَدَاهَا  
قَبْلَ الصَّلَاةِ فَهِيَ زَكَاةٌ مَقْبُولَةٌ وَمَنْ أَدَاهَا بَعْدَ الصَّلَاةِ فَهِيَ  
صَدَقَةٌ مِنَ الصَّدَقَاتِ وَقَدْرُهَا صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ عَلَى كُلِّ  
امْرَأَةٍ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى غَنِيٍّ أَوْ  
فَقِيرٍ أَمَا غَنِيكُمْ فَيُزَكِّيهِ اللَّهُ وَأَمَا فَاقِيرٌ فَيَرُدُّ اللَّهُ عَلَيْهِ  
أَكْثَرَ مِمَّا أُعْطِيَ وَيُؤَدِّي مِنْ كُلِّ مَا يُعْتَبَرُ قَوْلًا مِنَ الْأَرْضِ  
وَالذُّرَّةِ وَنَحْوِ ذَلِكَ

All praise is due to Allah, the King, the Most Gracious, whose power is Great, whose goodness is Great. He existed when nothing existed. He is eternal. O Allah! Bless Muhammad, your unlettered bondsman and Messenger, and his followers and Companions and favour all of them with peace. O Allah! we bear witness that there is no opposite, partner and equal to You. You have no parents, nor do you have any child or wife.

O people! Where are your predecessors? Where are the cruel Pharos and where are those persons who erected tall buildings? Where is the person who rebelled and got the people gathered and said, "I am your greatest Lord."

How many gardens, springs, crops, blessings and respectable places did these people leave. We granted these things to another nation.

O people! Why are you so much neglectful, in spite of the fact that span of your life is passing speedily? Why are you so much slow, in spite of the fact that the arrows of death hit you, the targets?

Why are you so much listless while you see your relatives and other persons die.

Why are you so much surprised in spite of the fact that you die one after the other. Have you got promise from Allah that He will grant you

eternal life. By God! death will overtake you while you will not be able to prevent it. Every person will be left alone with his deeds in the grave. So, O my brothers in Islam! listen. Are we not travellers? If we are so where is our provision for the travel? Will we not die? If the case is so, Have we prepared ourselves for it? Fear Allah while talking and acting and avoid yourselves of backbiting, because it is like the act of eating the meat of your dead brother. Its burden is heavy and its punishment is painful.

O people, Where are those persons who erected castles? Where are those people who earned money and counted it proudly? Where are those people who cultivated garden? Where are those persons who were the commanders of large troops? The death overtook them and got them out of their family and relatives unwillingly. It did not give these people any chance. It separated them from their family, Land and became an obstacle between them and their friends. So avail yourselves of the opportunity of your lifetime which will soon terminate.

How lucky are those persons who examine their conscience and account their deeds before the day of resurrection and how unfortunate those persons are who disobey Allah and obey the Satan who lead them to Hell.

O people! know that the Holy Prophet prescribed the charity of Eid-ul-Fitr, because it purifies those who keep fast from the nonsense and obscenity. In addition, it is food for the distitutes. Whoever pays this charity before the Eid prayer, it is accepted and whoever pays it after the Eid prayer, it is like other charities. It is obligatory on every person, minor or major, slave or a free man, poor or rich, male or female. The rich are purified by giving it and Allah returns to the poor more than he pays. It is given out of every thing which is regarded as food. For example maize, rice. The sermon of Eid-ul-Fitr ends here. In the sermon of Eid-ul-Adha the following words are added:

أَيُّهَا النَّاسُ ضَحُّوا وَاحْتَسِبُوا بِدِمَائِهَا فَإِنَّ الدَّمَ وَإِنْ وَقَعَ  
 فِي الْأَرْضِ فَإِنَّهُ يَقَعُ فِي حِرْزِ اللَّهِ عَزَّ وَجَلَّ وَقَالَ النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ وَجَدَ سَعَةً لَانَ يُضَحَّ فَلَمْ يُضَحَّ  
 فَلَا يَحْضُرُنَّ مُصَلَّانَا وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَمِلَ  
 ابْنُ آدَمَ هَذَا الْيَوْمَ أَفْضَلَ مِنْ دَمٍ يَهْرَقُ إِلَّا أَنْ يَكُونَ رَحِمًا  
 يُوْصَلُ وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى عَلَيَّ فَرِيضَةٌ

وَعَلَيْكُمْ سُنَّةٌ فَكُلُّوا لِحُومِ الْأَضَاحِيِّ وَأَدْخِرُوا وَكَانَ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْبَحُ أُضْحِيَّتَهُ بِيَدِهِ وَقَالَ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ لِبَيْتِهِ فَاطِمَةَ الزَّهْرَاءِ رَضِيَ اللَّهُ عَنْهَا قَوْمِي إِلَيَّ  
أُضْحِيَّتِكَ فَاشْهَدِيهَا فَإِنَّ لَكَ بِأَوَّلِ قَطْرَةٍ تَقْطُرُ مِنْ دَمِهَا أَنْ  
يُغْفَرَ لَكَ مَا سَلَفَ مِنْ ذَنْبِكَ قَالَتْ يَا رَسُولَ اللَّهِ أَلَنَا ذَلِكَ  
خَاصَّةً أَهْلَ الْبَيْتِ أَوْ لَنَا وَلِلْمُسْلِمِينَ قَالَ بَلْ لَنَا  
وَلِلْمُسْلِمِينَ أَللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ لَا تَدْعَ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ  
وَلَا هَمًّا إِلَّا فَرَّجْتَهُ وَلَا حَاجَةً هِيَ لَكَ مِنَّا رَضِيَ إِلَّا قَضَيْتَهَا  
يَا أَرْحَمَ الرَّاحِمِينَ اسْتَغْفِرُ اللَّهُ لِي وَلَكُمْ وَلَسَائِرِ  
الْمُسْلِمِينَ - آمِينَ .

O people! make the sacrifice of animals and regard the blood shedding of the animal as an act of reward. Verily, its blood drops in the sanctuary of Allah, although it is shed on the earth.

The Holy Prophet said, "whoever has sources enough to bear the burden of sacrificing animal and does not sacrifice animal, should not come to perform prayer of Eid with us.

The Holy Prophet said, "No act of a human being is better today than the sacrifice of animal except strengthening family ties.

He said, "To sacrifice animal is obligatory upon me and for you it is Sunna. Eat the meat of the sacrificed animals and store it.

The Holy Prophet slaughtered his animal himself. He once said to his daughter Fatima, "Stand up and look at the animal being sacrificed, because all the sins which you have committed are forgiven while the first drop of the blood of the animal is shed. At this Fatima (May God be Gracious to her) said, "Is it as a special case for us or for all the Muslims. The Holy Prophet said, "It is for all the Muslims in which we are included.

O Allah! I Pray to you to forgive all of our sins, to solve all of our problems and fulfil all those wishes of us which please you. O the Most Gracious, I seek the forgiveness of Allah, first for myself and then for you and all other Muslims. O Allah! accept this pray for us.

## VOLUNTARY FASTS

The Holy Prophet said, "whoever keeps fasts in Ramadan which are followed by six fasts of *Shawwal*, it is as if he kept fasts during the whole of his lifetime. Imam Nasa'i says, "The fasts of the month of Ramadan are equal to the fasts kept during ten months of the year and the fasts of six days are equal to two months, all of which are equal to the fasts of one year".

The Holy Prophet said, "Whoever keeps fast on the day of 'rafa, he is favoured with the forgiveness of sins which he committed in the year immediately preceding the fast and in the year immediately following the fast.

The Holy Prophet said, "Whoever keeps fast on the day of 'Ashura which is the tenth day of Muharram, his sins of one year are forgiven.

It is reported on the authority of Ibn Abbas (May God be Gracious to him) that the Holy Prophet kept fast on the day of 'Ashura and commanded the Muslims to keep it.

Bukhari and Baihaqi narrate that whoever gives food to his family in abundance at this day, Allah will do so with them for the rest of the year.

The Holy Prophet said, "Allah examines all the human beings in the night immediately preceding the middle of sha'ban and forgive all the people except the idolators and sorceress.

Ibn Maja narrated, "worship in the eve of the middle of sha'ban and keep fast during its day, because when the sun sets Allah comes to the nearest heaven and till dawn says whether there is anyone who seeks forgiveness so that he may be forgiven, whether there is anyone who begs means of sustenance from Me, so that I may grant him with them, whether there is any person who is in some trouble so that I may give him rid of that, etc.

The manner of the supplication in the night preceding the middle of sha'ban is as follows:

First of all perform voluntary prayer. Then recite sura Yasin thrice for long life, avoiding of troubles and dependence on people, respectively. When you finish the recitation of sura each time say the following supplication once.

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يَمُنُّ عَلَيْهِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا  
الطَّوْلِ وَالْإِنْعَامِ لَا إِلَهَ إِلَّا أَنْتَ ظَهَرَ اللَّاجِئِينَ وَجَارَ  
الْمُسْتَغِيثِينَ وَأَمَانَ الْخَائِفِينَ اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي

عِنْدَكَ فِي أُمَّ الْكِتَابِ شَقِيًّا أَوْ مَحْرُومًا أَوْ مَطْرُودًا أَوْ  
مُقْتَرًّا عَلَيَّ فِي الرِّزْقِ فَامْحُ اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي  
وَحِرْمَانِي وَطَرْدِي وَإِقْتَارَ رِزْقِي وَأَثْبِتْنِي عِنْدَكَ فِي أُمَّ  
الْكِتَابِ مَرْزُوقًا مُوَفَّقًا لِلْخَيْرَاتِ فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ  
فِي كِتَابِكَ الْمُنَزَّلِ عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ يَمْحُو اللَّهُ  
مَا يَشَاءُ وَيُثَبِّتُ عِنْدَهُ أُمَّ الْكِتَابِ ، إِلَهِي بِالتَّجَلِّيِ الْأَعْظَمِ  
فِي لَيْلَةِ النَّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمَكْرَمِ الَّذِي يُفَرِّقُ  
فِيهَا كُلَّ أَمْرٍ حَكِيمٍ وَيُبْرِمُ أَنْ تَكْشِفَ عَنَّا مِنَ الْبَلَاءِ مَا  
نَعْلَمُ وَمَا لَا نَعْلَمُ وَمَا أَنْتَ بِهِ أَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ  
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ  
وَصَحْبِهِ وَسَلَّمَ

In the name of Allah, O my Lord, the Most Kind, the Most Gracious and the Most Glorious, One Who bestows favours upon His bondsman. There is no God but You. You provide shelter to those who fear. O my Lord! If you have written in the original Book of the happenings that I am unfortunate or deprived or will lack the means of sustenance, kindly erase these things and include me among those who will be favoured with the means of sustenance and who will succeed in doing good deeds. Surely, You have said in the book which was revealed to Your Messenger Muhammad, "Allah erases whatever He wants and retains whatever He wants and with Him is the original Book.

O my Lord! With reference to Divine revelation in the middle of the month of Sha'ban in which all the important matter are settled, I pray to You to keep away of us those which we do not know, but only You know them. You are the Most Gracious. In addition to this, I pray to you to bless Mohammad, his Companions and his followers all.

The Holy Prophet said, "The deeds of the people are put before Allah on Monday and Thursday. That is why, I like my deeds to be put before Allah while I have kept fast.

The Holy Prophet said, "The contents of the register of the people of the earth are written in the registers of the people of Heaven every Monday and Thursday and every person who has not attributed any associate to Allah (except a person who is in a state of enmity with his Muslim brothers), is forgiven.

The Holy Prophet said, "The three fasts kept during every month are equal to the fasts kept during the whole of the lifetime. He said to 'Amr Ibn-ul-'As (May God be Gracious to him), "I have come to know that you keep fast daily and worship during the whole night. You should not do so. Your body has rights upon you and your family and children and your visitors have rights upon you (You should take care of them). Do both, i.e., keep fasts for some days and break your fast during the other days.

Keep fasts for three days every month, because it is as if you have kept fast during the whole of your lifetime. At this 'Amr Ibn-ul-'As said to the Holy Prophet, "I am able to do so. The Holy Prophet said, "Then keep fasts at alternate days, in the manner which had been adopted by David". When the Holy Prophet said this 'Amr Ibn-ul-'As said, "Would that I had gained benefit of the concession!

It is an extract taken from a hadith of Bukhari. The complete hadith is as follows:

The Holy Prophet said, "Keep fast one day out of every ten days, the reward of the fasts of the rest of the days will be written for you. I told that I have more capacity than this. The Holy Prophet said, "Keep fast one day out of each eight days, the reward of the rest of the days, will be written. I told that I have more capacity than this. The Holy Prophet continued till he said, "Keep fast at alternate days".

It is reported on the authority of Ibn-Abbas (May God be Gracious to him) that the Holy Prophet said, "whoever keeps fast during Wednesday and Thursday, will be freed from the Hell Fire.

The Holy Prophet said, "Whoever keeps fasts on Wednesday, Thursday and Friday, Allah will erect such a house for him in the Paradise the outer side of which will be seen from the inner side and the inner side will be seen from the outside. It has been narrated by Tabarani.

Abu Zarr says, "The Holy Prophet said to me, "When you want to keep fasts during three days of a month, keep fasts during the thirteenth, fourteenth and fifteenth of a month. A person asked the Holy Prophet about the fast, at which He said, "You should keep fasts during those days of the month the nights of which have full moon i.e., thirteenth, fourteenth and fifteenth of the months according to the lunar calendar.

The Holy Prophet said, "Keep fasts during the Holy months.

He said, "The best fasts are those of Muharram, the holy month. (not comparing the fasts of Ramadan which are the best of all).

The Holy prophet said, "Whoever keeps fast during one day of Muharram, the reward of thirty days will be given to him.



Our mother, 'Aisha says, "The Holy Prophet kept fasts so much continuously that we thought that he will never break and remained in the other state so much long that we thought that he will never keep fast. I have never seen him keeping fast for one month continuously other than the month of Ramadan and I have never seen that he has kept more fasts than those which he kept in the month of Sha'ban. He used to say, "Act according to your capacity, because Allah does not get tired unless you get tired."

## OBLIGATORY CHARITY

Obligatory charity is a religious duty upon which the Muslim community has agreed. It is such a popular religious duty that knowing its obligatory nature and faith in it are regarded so much necessary for a Muslim that if he denies that it is obligatory upon him, he is regarded as apostate and is sentenced to death. Converts who have just embraced Islam are exempted from payment because of their limited knowledge of Islam. Those who refuse to pay it, in spite of the fact that they consider it obligatory, commit a sin but are not regarded as apostates. The ruler should compel them to pay obligatory charity. He should administer corporal punishment to them for this attitude, but it is not allowed to collect more than stipulated amount. Allah says, "Establish prayer and pay obligatory charity."

Ibn 'Abbas (May God be Gracious to him) says, "The Holy Prophet said to Mu'az while sending him to Yemen, "You will come across Jews and Christians in Yemen. You should call them to bear witness that there is no God but Allah and that Muhammad is his bondsman and Messenger. If they do so, teach them that Allah has made it obligatory for them to perform prayer five times during day and night. If they act upon this, teach them that Allah has made it obligatory upon them to pay obligatory charity which is collected from the rich and returned to the poor. If they act upon this, take care not to take the best of their property and fear Allah and avoid the curse of an oppressed person because there is no barrier between Allah and the oppressed person. [The prayer of the oppressed receives immediate response from Allah]."

It has been made obligatory upon such a Muslim who is free and has in his possession for one year such minimum amount of money or property on which he qualifies for the payment of this charity. This minimum amount must be other than the basic necessities of life such as food, dress, abode, vehicle and tools. It is also necessary that one year has passed upon the property. The counting of the days is started from the day in which a person possesses the minimum property on which Zakat is due. This minimum amount is to be reached in that year.

Allah says, "Those person who hoard up gold and silver and does not spend it in the way of Allah give them tidings of a painful doom. A day will reach in which it will be heated in the fire of the Hell and their foreheads and their flanks and their backs will be branded therewith

(and it will be said unto them). Here is that which you hoarded for yourselves. Now taste that which you hoarded.

It is reported on the authority of Ali (May God be Gracious to him) that the Holy Prophet said, "Allah made obligatory so much amount as is sufficient for the poor. The poor feel hungry and do not have clothes because the rich do not pay the obligatory charity. Allah says, "The faithful man and woman are guardian of one another. They enjoin good deeds to one another and prevent one another from bad deeds. They pay the obligatory charity, perform prayer and obey Allah and His Messenger. Allah will have mercy upon these people.

It is reported on the authority of Abu Huraira that the Holy Prophet said, "Allah accept the charities and receive them with His right hand and bring them up [increases them] as a person brings his colts and young (weaned) camels up. He increases the amount of the charity to the extent that a mouthful amount becomes as big as the mountain of 'Uhud.

Some scholars say that these verses of the Holy Qur'an apply to these charities. "(1) Allah is He Who accept the repentance from his bondsmen and receive charities" (2) Allah effaces interest and increases charity".

## THE OBJECTS OF THE DISBURSEMENT OF ZAKAT

Eight types of people are the objects of the disbursement of Zakat. Allah mentioned them in a verse. He says, "The alms are only for the poor and the needy and those who collect them, and those whose arts are to be reconciled and to free the captives and the debtors and for the cause of Allah and for the wayfarers, a duty imposed by Allah. Allah is All-knowing, Wise.

Zaid Ibn Harith says, "I came to the Holy Prophet and give him pledge of allegiance after which a person came and begged the Prophet to give him charity. The Prophet said, "Allah did not leave the matter of Zakat to the discretion of any person, even to the discretion of Prophet. He made seven types of people objects of the disbursement of Zakat. If you are one of them, I shall give you some of it.

It has been narrated by Ibn-Dawud, "If a person is one of these types, he is given out of the charity, irrespective of his piety and debauchery expect when it is known that he will spend it in some forbidden act. In this case, he is deprived of it as a means of preventing him from committing forbidden act. When it is not known about a person whether he will spend it in forbidden acts or will spend it properly, charity is given to him. Nevertheless, it is appreciable to give it to pious people and to religious scholars.

It is reported on the authority of Abu Sa'id Khudri that the Holy Prophet said, "The faith and the faithful are like a horse in the stable. The horse departs from the stable,, then returns to it. The same is the

case with the faithful. He makes mistakes, then return to faith. So feed the pious and faithful".

It is permissible to give charity whether obligatory or super-erogatory openly without show-off, but it is better to give it secretly.

Allah says, "If you give the charity openly, it is allowed and if you give it secretly it is better for you.

## THE CHARITY OF FITR

The charity of completing the fasts of Ramadan is obligatory upon every Muslim whether minor or major, male or female, free or slave.

Ibn 'Umar said, "The Holy Prophet made it obligatory upon every Muslim whether free or slave, male or female, major or minor to pay one sa' of dates or barley as a charity of completing the fasts of Ramadan.

The Holy Prophet said, "The acceptance of the fasts of Ramadan is delayed until the charity of Fitr is paid.

The charity of Fitr is obligatory upon every Muslim who has one sa' beside the food which is sufficient for one day and night for a person, his family and children. A person should also pay it on behalf of those persons whose livelihood depend upon him, such as wife, children and servants etc. The charity of Fitr is not confined to wheat. One sa' of every item of food (such as barley, dates, raisin, rice, cottage cheese and maize etc.) is equally acceptable.

The Holy Prophet said, "The charity of Fitr is one middle sa' of these items dates, barley, wheat. It is obligatory upon every one whether major or minor, free or slave, male or female, poor or rich. The rich who pays it is purified by Allah and the poor is favoured with more than he pays (in addition to the pleasure of Allah).

The Holy Prophet said, "The charity of Fitr purifies those who keep fast from nonsense acts and obscenity. In addition, it is food for the needy.

The Holy Prophet paid the charity of Fitr before he went out for the prayer of Eid-ul-Fitr. He said, "The charity of he who pays it before going to perform Eid prayer is an accepted charity and the charity of those who pays it after prayer is an ordinary charity (not like that which is paid before prayer, the reward of which is greater).

## PILGRIMAGE

Pilgrimage is one of the five pillars of Islam. It is one of those religious duties, the knowing of which is necessary for a Muslim. It is necessary for every Muslim to know that Hajj is one of the pillars of Islam. So whoever denies it is no more a Muslim. He is regarded as an apostate.

Allah says, "Lo! The first sanctuary appointed for mankind was that at Becca, a blessed place, a guide for the peoples. There are plain memorials (of Allah's guidance) there. (One of those is) the place where Abraham stood up to pray, and whosoever enter it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find way to that place. As for him who disbelieves (let him know that) Lo! Allah is independent of (all) creatures.

It is reported on the authority of Abu Huraira (May God be Gracious to him) that somebody asked the Holy Prophet which deed is best, at which the Holy Prophet said that faith in Allah and his Prophet is the best of all deeds. When the person heard it, he said, "What is next to this? The Holy Prophet said, "Fighting for the cause of Allah". The person said, "What is next to fighting for the cause of Allah?" The Holy Prophet said, "An accepted Pilgrimage".

Our mother 'Aisha (May God be Gracious to her) said to the Holy Prophet, "We regard fighting for Allah's sake as the best of all the deeds, so should we not fight for Allah's cause?" The Holy Prophet said, "But an accepted pilgrimage is *Jihad*."

Hasan (May God be Gracious to him) says, "A pilgrimage is accepted when the pilgrim abstains from the worldly acts and prefers hereafter. It has also been mentioned that pilgrimage is accepted when the pilgrim feeds the needy and talks gently. To sum up, the accepted pilgrimage is that during which no sin is committed.

The Holy Prophet said, "The reward of an accepted pilgrimage is only paradise".

He said, "Whoever performs pilgrimage in such a way that he neither commits sins during it nor behave in an obscene manner, returns from pilgrimage as free of sins as he was when he was born".

The Holy Prophet said, "Perform pilgrimage, because it washes the sins as water washes the dirt".

But there are some conditions for pilgrimage. They are as follows:

- (1) Islam
- (2) Puberty.
- (3) Complete sanity
- (4) Freedom
- (5) The capability to perform it.

Whoever does not fulfil these requirements is exempted from the performance of pilgrimage.

Islam, puberty and sanity are necessary for every service of worship. Freedom is required for pilgrimage, because this service requires a time in which a person has capability of performing pilgrimage and slave is engaged in the service of his master; so, he is not capable. The Holy Prophet said, "Whoever gets out of his home to perform pilgrimage and dies, the reward of such a person as performs pilgrimage continuously till hereafter, is written for him. The same is the case with one who performs 'Umra. The Holy Prophet said, "The money spent in pilgrimage is like the money spent for *Jihad*. The reward of at least seven hundred *dirhams* is written for one dirham.

## THE PROCEDURE OF PERFORMING PILGRIMAGE IN BRIEF.

It is appreciable for a pilgrim to trim his moustaches, clip his hair, cut his nails, take bath or perform ablution, use perfume, wear the Ihram dress and perform two rak'a prayer and enter in the state of Ihram, i.e., make up his mind to perform pilgrimage if he is *Mufrid* or to perform 'Umra if he is *Mutamatti* or to perform both if he is *Qarin*, when he reaches *miqat*, the appointed places which a pilgrim is not allowed to cross without being in the state of Ihram. As soon as he enters the state of Ihram, it is prescribed for him to pronounce *Talbia* loudly when he ascends an elevated place or descends or meets riders or others. It is also prescribed for him to pronounce *Talbia* in the early morning and after every prayer. It is forbidden for those who enter into the state of Ihram to have intercourse or indulge oneself in its motives, to quarrel with his comrades or the like and to contest nonsense things. It is also forbidden for them to get married or marry off someone, to wear the sewn clothes, put on those shoes which cover above the ankles, to cover one's head, to use perfume, to shave the hair and to cut the nails. In addition to these things, he is not allowed to hunt or cut a tree or grass.

It is appreciable for him to enter the Holy Mosque through the door of peace and while entering the door say with a feeling of fear of Allah

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ  
الشَّيْطَانِ الرَّجِيمِ - بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ  
وَسَلِّمِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَاْفْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(I seek refuge with Allah, the Great from the Satan, the cursed. In the name of Allah, O Allah! bless Muhammad and his followers. O Allah forgive my sins and open the doors of mercy for me).

When the pilgrim reaches the House and sees it, he should raise his hands and say,

اللَّهُمَّ زِدْ هَذَا الْبَيْتَ تَشْرِيفًا وَتَعْظِيمًا وَتَكْرِيمًا وَمَهَابَةً  
وَزِدْ مَنْ شَرَّفَهُ وَكَرَّمَهُ مِنْ حَجَّةٍ وَأَعْتَمَرَهُ تَشْرِيفًا  
وَتَكْرِيمًا وَتَعْظِيمًا وَبِرًّا

(O Allah! increase the respect of this House and instill the fear of Allah to those who visit it. O Allah! also increase the respect and good deeds of those persons who visit it during pilgrimage or Umra. O Allah! You are the owner of peace, so, I seek your peace and pray to you to grant us life. Then he should start circumambulation (tawaf). He should remember Allah and pray to Him much. He is allowed to choose supplications and the words of remembrance that he likes. He is not bound to adopt a particular supplication or use some particular words of remembrance, because the supplications and the words of remembrance are not limited.

Nevertheless, some traditional supplications are mentioned in the following:

Whenever the pilgrim faces the blackstone, he should say,"

اللَّهُمَّ اِيْمَانًا بِكَ وَتَصَدِيقًا بِكِتَابِكَ وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا  
لِسُنَّةِ نَبِيِّكَ - بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ

O Allah! I believe in You and in Your Book and abide by my promise and follows the practices of Your Prophet. In the name of Allah, He is the Greatest.

Whenever he starts circumambulation, he should say

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا  
حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ

Glory to Allah, All praises are due to Him. There is no God but Allah, the Greatest. There is no might or power but with Allah, the Greatest.

When the pilgrim reaches that corner of Ka'ba which is towards Yemen, he should say,"

اللّٰهُمَّ رَبَّنَا اَتَيْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ

O Allah! favour us with good in both the worlds and protect us from the punishment of Fire. The pilgrim should say during every circuit.

رَبِّ اغْفِرْ لِيْ وَارْحَمْ وَاغْفُ عَمَّا تَعْلَمُ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ  
 اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
 عَذَابَ النَّارِ

(O My Lord! forgive me, have mercy upon me and pardon those sins of me which you know. You are the Honorable, Sublime, the Glorious, O My Lord! Favour us with good of both the worlds and protect us from the punishment of Fire.

It is permissible for a circumambulator to recite Quran during the act of circumambulation, because circumambulation has been prescribed for the remembrance of Allah and Qur'an is a source of remembrance of Allah.

Another supplication is to say,"

اللَّهُمَّ اجْعَلْهُ حَجًّا مَبْرُورًا وَدُنْيًا مَغْفُورًا وَسَعْيًا مَشْكُورًا

O Allah! Make it an accepted pilgrimage and forgive my sins for the sake of this pilgrimage and accept my this struggle.

The Holy Prophet says about any Muslim who stands in the halting place in the evening of 'Arafa, faces Ka'ba and then says one hundred times.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ  
 وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ( مِائَةً مَرَّةً ) قُلْ هُوَ اللَّهُ أَحَدٌ  
 ( مِائَةً مَرَّةً ) اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

(There is no God but Allah alone. There is no partner of Him. For Him is the kingdom and the praise. He is able to do every thing) followed by

قُلْ هُوَ اللَّهُ أَحَدٌ

(Say Allah is alone) one hundred times after which he says,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَاٰلِ  
 اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Bless Muhammad as you blessed Abraham and his followers. You are Praiseworthy, Glorious". Allah says to the angels, "What is the reward of this person who glorified Me and praised Me and invoked my blessing upon My Prophet. O My angels! Bear witness that I forgive his sins and accept his intercession for him and if he had interceded with me to forgive the sins of all those who are in the halting place I would have accepted his intercession for them all.

## PERFORMING PILGRIMAGE

### FOR ANOTHER PERSON

Whoever becomes unable to perform pilgrimage due to some disease or old age, it is obligatory upon him to delegate the mission to another person because he has no hope to perform pilgrimage himself and thereby is considered like dead; so, he should delegate this duty to another person. Fadl Ibn Abbas says, "A woman of the tribe khas'am came to Holy Prophet and asked him whether she might perform pilgrimage on behalf of her father who was too old to sit on the camel

and upon whom it was made obligatory to perform pilgrimage. The Holy Prophet replied her in possitive.

### TO TAKE LOAN FOR THE PERFORMANCE OF PILGRIMAGE

AbdulLah Ibn 'Awfa asked the Holy Prophet about a person who has not yet performed pilgrimage whether he may take loan from someone else to perform pilgrimage. The Holy Prophet replied in the negative.

### TO PERFORM PILGRIMAGE WITH UNLAWFUL MONEY.

The pilgrimage which is performed with unlawful means is not accepted. The Holy Prophet says, "Allah is Nice and likes nice property. It is reported on the authority of Abu Huraira that the Holy Prophet said, "When those pilgrims puts their foot in the stirrup (i.e. set out for Hajj) who intend to utilize nice means of them for pilgrimage and say,



O Allah! I am at Your service. A voice addresses him from the sky, "I am at your service, your fund is lawful and your vehicle is lawful. Your pilgrimage is accepted. It is not a burden upon you. And when those pilgrims put their foot in the stirrup (i.e. set out for Hajj) the provision of whom is unlawful, and say, "O Allah! I am at your service, a voice addresses him from the sky, "You are not at the service of Allah. Your funds are unlawful. Your expenditures are unlawful. Your pilgrimage is a burden upon you. It is not acceptable. It has been narrated by Tabarani.

## UMRA

Umra has been derived of *Itimar*, the literal sense of which is visiting, but as a term it means the visiting of Ka'ba, circumambulating round it, running between Safa and Marwa and shaving the hair or its trimming. According to the consensus of the scholars the performance of both pilgrimage and 'Umra has been prescribed. Allah says, "Fulfill pilgrimage and Umra for Allah. It is reported on the authority of Abu Huraira that the Holy Prophet said, "One Umra besolves those sins which are committed till the other Umra and there is no reward for an accepted pilgrimage except Paradise."

The Holy Prophet said, "The jihad of the major and the minor the weak and the woman is pilgrimage and 'Umra. The Holy Prophet said, "The pilgrims and those who perform umra are the guests of Allah. He gives them whatever they beg and answer their pray and compensate for whatever they spend. He gives them one million *dirham* for spending only one *dirham*."

## GETTING HUSBAND'S PERMISSION FOR THE PERFORMANCE OF HAJJ

It is appreciable for a woman to ask permission of her husband to go out to perform obligatory pilgrimage. So if he gives permission, it is all right; otherwise, she should go out for pilgrimage without his permission, because a man should not prevent his wife from obligatory pilgrimage. It is a service which is obligatory for her.

One should not obey a person who enjoins disobedience of Allah. She should perform pilgrimage as soon as possible so that she is relieved of her duty, as she has the right to perform prayer in the beginning of the time, from which the husband cannot prevent her. That pilgrimage undertaken in fulfillment of a vow is like the ordinary pilgrimage. Both of them are obligatory.

As far as the supererogatory pilgrimage is concerned, the husband may prevent his wife from it.

It is reported on the authority of Ibn-e-Umar (May God be Gracious to him) that the Holy Prophet discouraged a woman from performing the optional Hajj without the permission of the husband even if she has the resources to do so.

## DESIRABILITY OF EARLY RETURN FROM HAJJ

It is reported on the authority of 'Aisha that the Holy Prophet said, "those persons who perform pilgrimage should return to their families as soon as the mission is accomplished because the reward of it is greater.

The Holy Prophet said, "Whoever preforms pilgrimage on behalf of his father or mother, on one hand, fulfill their need and on the other hand he is given the reward of ten pilgrimages.

## THE FAREWELL CIRCUMAMBULATION.

It is appreciable for one who bids farewell to Mecca to invoke traditional supplications.

Ibn-e-Abbas (May God be Gracious to him) used to say,"

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ حَمَلْتَنِي عَلَى مَا  
سَخَّرْتَ لِي مِنْ خَلْقِكَ وَسَتَرْتَنِي فِي بِلَادِكَ حَتَّى بَلَغْتَنِي  
بِنِعْمَتِكَ إِلَى بَيْتِكَ وَأَعَنْتَنِي عَلَى أَدَاءِ نُسُكِي فَإِنْ كُنْتُ  
رَضِيْتَ عَنِّي فَازِدْ عَنِّي رِضَاكَ وَالْآنَ فَمِنَ الْآنَ فَارْضَ عَنِّي  
قَبْلَ أَنْ تَنْأَى عَن بَيْتِكَ دَارِي فَهَذَا أَوْ أَنْ انصِرَافِي إِنْ  
أَذِنْتَ لِي غَيْرَ مُسْتَبَدِّلٍ بِكَ وَلَا بَيْتِكَ وَلَا رَاغِبٍ عَنكَ وَلَا  
عَنْ بَيْتِكَ اللَّهُمَّ فَاصْحَبْنِي الْعَافِيَةَ فِي بَدَنِي وَالصِّحَّةَ فِي  
جِسْمِي وَالْعِصْمَةَ فِي دِينِي وَأَحْسِنْ مُنْقَلَبِي وَارزُقْنِي

طَاعَتِكَ مَا أَبْقَيْتَنِي وَأَجْمَعْ لِي بَيْنَ خَيْرِي الدُّنْيَا وَالْآخِرَةِ  
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah! I am Your bondsman and the son of your bondsman. You caused me to ride over that which you tamed for me and covered me in Your land until You caused me to reach your House and helped me in performing the rites of pilgrimage. If You are pleased with me, I pray you to increase your pleasure; otherwise I pray You to be pleased with me from now before I depart from your House, because I will depart very soon not preferring anyone upon You and Your House, if You allow me. Bestow me with good health and guard my religion. Make my end good and bestow me with Your obedience as long as you grant me life and combine the goodness of this world and the goodness of hereafter for me. You are able to do every thing.

## DESIRABILITY OF VISITING THE THREE HOLY MOSQUES

It is reported on the authority of Saied Ibn Mussayyab from Abu Huraira that journey should not be undertaken to any mosque except the three Holy mosques: (1) Majed-e-Haram (2) The Mosque of the Holy Prophet (3) The Mosque of Jerusalem. Journey may be undertaken to these mosques, because they have excellence which the other mosques do not have.

It is reported on the authority of Jabir that the Holy Prophet said, "One prayer performed in my mosque is better than one hundred thousand prayers performed in any other mosque except the Holy Mosque in Mecca and one prayer in the Holy mosque is better than one hundred thousand prayers performed in any other mosque. Similarly one prayer performed in the mosque of Jerusalem is five hundred times better than the prayer performed in any mosque other than the Holy mosque and my mosque

## THE ETTIQUETTES OF VISITING AND ENTERING THE MOSQUE OF THE HOLY PROPHET.

It is Sunnah to visit the grave of the Holy Prophet, according to the consensus of the religious scholars. The Holy Prophet said, "That place which lies between my House and the Pulpit is a garden of Paradise.

It is appreciable to enter the mosque of the Holy Prophet with serenity, having put on the best dress and having perfumed oneself. When the visitor reaches the door of peace, he should enter the right foot first saying,"

رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ  
لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا      اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا  
مُحَمَّدٍ وَعَلٰى اٰلِهِ وَاغْفِرْ لِيْ ذُنُوْبِيْ وَاَفْتَحْ لِيْ اَبْوَابَ  
رَحْمَتِكَ وَاَدْخُلْنِيْ فِيْهَا يَا اَرْحَمَ الرَّاحِمِيْنَ

My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing and give me a sustaining power

O Allah! Bless Muhammad, his followers and forgive my sins, open for me the doors of mercy and cause me to enter it. O Allah! the Most Merciful! Then the person who enters should perform prayer if at that time it is permissible; otherwise, he should face the grave humbly as if he is standing in front of the Holy Prophet. He should then say,"

اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ صَلَّى اللهُ  
عَلَيْكَ وَعَالَى أَزْوَاجِكَ وَذُرِّيَّتِكَ وَعَالَى أَهْلِكَ أَجْمَعِينَ فَقَدْ  
بَلَغْتَ الرِّسَالَةَ وَأَدَيْتَ الْأَمَانَةَ وَعَبَدْتُ رَبَّكَ وَجَاهَدْتَ فِي  
سَبِيلِهِ وَنَصَحْتَ لِعَبِيدِهِ صَابِرًا مُحْتَسِبًا حَتَّى أَتَاكَ  
الْيَقِيْنَ صَلَّى اللهُ عَلَيْكَ أَفْضَلَ الصَّلَاةِ وَأَتَمَّهَا وَأَطْيَبَهَا  
وَأَزْكَاهَا .

(Peace be upon You, O the Prophet, and mercy and blessing of Him may be upon you. May God bless you, your wives your progeny and your followers all. You conveyed the message and returned the trust: You worshipped your Lord and struggled in his way, and advised His bondsman patiently and considering it an act of reward till you died. May Allah bless you. May the peace and blessing of Allah remain with you in the purest, most beautiful and most complete form. After this prayer, the visitor moves along an arms length to the right side to the right side to offer the following prayer to the prophet's companion Abu Bakar.

اَلسَّلَامُ عَلَيْكَ يَا اَبَا بَكْرٍ الصِّدِّيقِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ

صَفِيَّ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَثَانِيهِ فِي الْغَارِ  
جَزَاكَ اللّٰهُ عَنْ أُمَّةٍ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ  
خَيْرًا

Peace of Allah be upon you, O Abu Bakr, and His mercy and blessing be upon you, O sincere friend of the Holy Prophet and his companion in the cave. May Allah favour you with best reward on behalf of the community of the Prophet. Then this person should move an arm's length and offer a similar prayer to another companion of the prophet, Umar

السَّلَامُ عَلَيْكَ يَا أَبَا حَفْصٍ الْفَارُوقُ وَرَحْمَةُ اللّٰهِ  
وَبَرَكَاتُهُ جَزَاكَ اللّٰهُ عَنْ أُمَّةٍ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ  
وَسَلَّمَ خَيْرًا

Peace of Allah be on you, O the father of Hafs Al-Farooq, May Allah have mercy upon you and bless you. May Allah favour you with best reward on behalf of the Community of the Prophet of Allah. The visitor should invoke the blessing of Allah upon the Holy Prophet as much as possible while visiting his grave.

About the words which are said in order to invoke the blessings of Allah upon the Holy Prophet, the Holy Prophet has said, "Whoever says,

(May Allah reward Muhammad for us with such a reward as he deserves), will cause seventy angels to get tired one thousand mornings.

The other words are

اللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ السَّابِقِ لِخَلْقِ نُورِهِ  
وَالرَّحْمَةِ لِلْعَالَمِينَ ظُهُورُهُ عَدَدَ مَنْ مَضَى مِنْ خَلْقِكَ وَمَنْ  
بَقِيَ وَمَنْ سَعَدَ مِنْهُمْ وَمَنْ شَقِيَ صَلَاةٌ تَسْتَفْرِقُ الْعَدَاءَ  
وَتُحِيطُ بِالْحَدِّ صَلَاةٌ لَا غَايَةَ لَهَا وَلَا انْتِهَاءَ وَلَا أَمَدَ لَهَا وَلَا  
انْقِضَاءَ صَلَاةٌ دَائِمَةٌ بِدَوَامِكَ بَاقِيَةٌ بِبِقَائِكَ لَا مُنْتَهَى لَهَا  
دُونَ عِلْمِكَ وَعَلَى إِلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

(O Allah have peace on Mohammad, whose existence is mercy for the people and whose light preceded the creation of universe as many times as is the number of those creatures of You which perished and which survive now and bless him as many times as is the number of lucky and unlucky people. Bless him infinite times as long as you are existing and the same may be for his companions and followers.

Whoever recites these words in morning and in evening will be favoured with the Great pleasure of Allah, will escape the displeasure of Allah. This person will receive mercy continuously, will be protected continuously and will find ease in all his pursuits. It has also been narrated that a single recital of this salat is equal to the recitation of other words of salat ten thousand times.

These words have also been reported:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتَمِ  
لِمَا سَبَقَ نَاصِرِ الْحَقِّ وَالْهَادِي إِلَى صِرَاطِكَ الْمُسْتَقِيمِ  
وَعَلَى آلِهِ حَقُّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

O Allah! have peace on Muhammad, the opener of that which had been closed and the seal for those who preceded him, the supporter of truth with truth and the true guide to the straight path; and his followers as much as they deserve.

It has been narrated from Al-ustaz al Bikri that whoever recited this form of prayer once in his lifetime and was punished with Fire should come and grip me in front of Allah.

Ahmed Tijani has described many inherent virtues of this salat which are sufficient and this invocation constitutes the key prayer of his "Tariqa," Sufi order.

So the visitor should recite one of these salats as much as possible everywhere, particularly when he is visiting the grave. Then this person should beg the Holy Prophet to intercede for him with Allah, because it is the most important of all the things which are begged there. The first thing which a person asks for is to favour him with utterance of Kalima when he is about to die, because a person is in the pressing need of protection at this very time and the benefit of all other good deeds depend upon the final good deed which is the death of a person in the state of faith". The Holy Prophet said, "whoever says, "O Allah! Bless Muhammad and cause him to sit on the nearest seat to you in the day of resurrection, he deserves my intercession . When the visitor completes all these prayers should return as soon as possible and should not stay in the vicinity of the grave of the Holy Prophet, because it is difficult to pay it its due. Before leaving the mosque performing two rak'as prayer followed by supplications in which he begs from Allah that which he wishes. Then he should come to the grave and greet the Holy Prophet followed by these words.

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا وَرَسُولِ اللَّهِ  
 اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ  
 الْعَمَلِ مَا تَرْضَى اللَّهُمَّ لَا تَجْعَلْ هَذَا آخِرَ الْعَهْدِ بِرَسُولِكَ  
 وَيَسِّرْ لَنَا الْعُودَ إِلَى الْحَرَمَيْنِ الشَّرِيفَيْنِ وَاجْعَلْهُ سَبِيلًا  
 سَهْلًا وَارْزُقْنَا الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ  
 وَزِدْنَا سَالِمِينَ ظَافِرِينَ غَانِمِينَ تَائِبِينَ عَابِدِينَ سَائِحِينَ  
 رَاكِعِينَ سَاجِدِينَ اللَّهُمَّ بَارِكْ فِيمَا وَهَبْتَ وَوَفِّقْنَا لِحَمْدِكَ  
 وَشُكْرِكَ اللَّهُمَّ أَعِنِّي وَارْزُقْنِي وَأَدْخِلْنِي بِرَحْمَتِكَ فِي  
 عِبَادِكَ الصَّالِحِينَ اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ نِ الْفَاتِحِ  
 لِمَا أُغْلِقَ وَالخَاتَمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ وَالْهَادِي إِلَى  
 صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقَّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

All praises are due to Allah. May Allah bless Muhammad and may peace of Allah descend upon him. O Allah! we beg you to favour us with demonstrating piety and goodness in our this journey and with those deeds which please You. O Allah! do not make this visit last one for us and make it easy for us to come again to these two sanctuaries. Bestow upon us the forgiveness in both the worlds and enable us to return safe and sound, successful, repenting, worshipping and keeping fast. O Allah! Bless those things with which you favoured us and succeed us in praising and thanking You. O Allah! help us, give means of sustenance to us and make us Your pious bondsmen. O Allah! Bless Muhammad, the opener of that which had been closed, the completer of what preceded him, the seal of the Prophets, the supporter of truth with truth, one who lead to the straight path, as much as his status deserves. Bless also his followers in the same way.

## THE VIRTUES OF THE VISIT

Whoever performs pilgrimage and visits my grave after my death, it is as if he visits me during my lifetime. It is reported on the authority of ANAS (May God be Gracious to Him) that the Holy Prophet said, "Whoever performs forty prayer regularly and punctually, he will escape the Fire of the Hell and will not be counted among hypocrites."

## SEEKING ALLAH'S FORGIVENESS

Allah says, "Whoever performs bad deeds or oppresses himself, then seek the forgiveness of Allah, will find Allah forgiving, Merciful."

The Holy Prophet said, "By Allah, if you have not committed sins, Allah would have abolished you and would have created another community which committed sins but sought the forgiveness of Allah and Allah would have forgiven them. The Holy Prophet sought the forgiveness of Allah three times after every prayer". The Holy Prophet said, "Whoever seeks the forgiveness of Allah seventy times a day will not be included in the category of liars. He said, "One who seeks the forgiveness of Allah seventy times every night will not be counted among the negligent. He said, "Whoever seeks forgiveness for faithful, men and women, twenty times every day will become one of those whose prayers are answered and sustenences will be given to those who live on the earth due to them". The Holy Prophet said, "whoever seeks forgiveness for faithful men and women, Allah will reward them as many times as is the number of all the faithful men and women."

The Holy Prophet (S.A.W) says, "Whoever seeks forgiveness of Allah, Allah will solve his problems all and will bestow him with those means which are beyond his expectations. The Holy Prophet said, "The best words of seeking forgiveness are"

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا  
عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا  
صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ  
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah! You are my Lord. There is no God but You. You created



me. I am Yours bondsman. I will abide by my covenant and will observe my promise as much as I can. I seek refuge with You form the evils of my bad deeds. I return to You due to Your blessings upon me and return from my sins. So forgive me, because You are the forgiver of sins. The Holy Prophet said, "Whoever recites it due to his firm belief in it and dies at that day before evening will be favoured with Paradise and whoever says it at night due to his belief in it and dies before morning will also be favoured with Paradise". The Holy Prophet advised a person to say,

اللَّهُمَّ مَغْفِرَتَكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتَكَ أَرْجَى عِنْدِي مِنْ  
عَمَلِي

(O Allah! Your forgiveness has a scope much wider than my sins and I rely on Your mercy more than I rely on my good deeds. Whoever says these words thrice will be forgiven.

The Holy Prophet said, "The hearts of human beings rust like iron and the seeking of the forgiveness polishes them.

The following words of forgiveness have been narrated by Huzaifa Yamani (May God be Gracious to him).

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
تُبْتُ إِلَى اللَّهِ وَعَزَمْتُ عَلَى طَاعَةِ اللَّهِ وَنَدِمْتُ عَلَى مَا  
فَعَلْتُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(I seek the forgiveness of Allah, the Greatest. There is no God but He. He is Alive, the Ever Lasting. I repent to Allah and am resolved to obey His commands and regret my sins. There is neither might nor power but with Allah, the Sublime the Greatest. These sentences should be recited thrice. It has been narrated by Hassan (May God be Gracious to Him) that a person complained suffering from draught at which he advised him to seek the forgiveness of Allah. Another person came and complained poverty and was prescribed to seek the forgiveness of Allah. Two other persons came. One of them complained that he had few children. He wants to have more. The other complained that income of his land is little. Hasan (May God be Gracious to Him)

prescribed to both of them to seek the forgiveness of Allah. At this Rabi Ibn Sabih said to Hasan, "Many persons came to you and complained different problems, but you prescribed them all to seek the forgiveness. At this, Hasan recited this verse."

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلِ السَّمَاءَ  
عَلَيْكُمْ مِدْرَارًا وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ  
وَيَجْعَلْ لَكُمْ أَنْهَارًا

"And I have said, Seek pardon of Your Lord. He is ever Forgiving. He will let loose the sky for you in plenteous rain and will help you with wealth and sons and will bestow upon you Gardens and rivers flowing with water."

It has been reported that 'Umar (May God be Gracious to Him) sat on the pulpit in order to beg rain from Allah and pronounced only the words of Istighfar (to seek forgiveness of Allah).

It has been reported on the authority of Anas Ibn-Malik and Ibn-Umar that a person came to the Holy Prophet and said "O the Prophet of Allah! describe to me a deed which can guarantee me entry to Paradise. The Holy Prophet said, "Do not be furious. The man said, "If I cannot do so, O the Prophet of Allah!" the Holy Prophet said, "Then seek the forgiveness of Allah seventy times after the afternoon prayer, Allah will forgive the sins you have committed for a period of

seventy years. The man said, if I have not committed sins for seventy years. The holy Prophet said, "Allah will forgive the sins of seventy years committed by your mother. The man said, "If my mother die while she has not committed sins seventy years". The Holy Prophet said, "Then Allah will forgive your relatives".

## MARRIAGE CONTRACT

Marriage is a contract which renders lawful sexual relations between the contracting parties provided the woman is not one of those whose marriage is forbidden. It is appreciable for those who feel the need to get married but do not fear that without marriage they will commit adultery, and who are in a position to provide dowry, boarding and lodging and clothing for the wife. But it is obligatory on a person who has the means to support his wife, can meet the expenses of marriage and cannot be prevented by fasting from avoiding adultery. For he who refrains from committing adultery, as a result of observing

fasting, marriage is not mandatory, although it is always better to contract a marriage.

Under certain circumstances, marriage can even become unlawful, for example, when it does not have the effect of preventing adultery or when it encourages earning a livelihood by unlawful means and when it does not result in the fulfillments of the basic requirements of providing food for wife, offering her sexual satisfaction, or when leads to ignoring an act of worship or abusing of wife and parents. The benefits and motives for marriage may be briefly summarized thus.

(1) Marriage helps to control one's sexual appetite.

(2) A successful marriage offers joys and pleasures which can provide a glimpse into the nature of eternal enjoyments and thus encourages the performance of good deeds which will lead to securing eternal enjoyments in the hereafter such as looking at the divine face of Allah.

(3) This person complies with the intentions of Allah who wants to survive mankind up to the day of resurrection, and the wish of the Holy Prophet who wants to see his community larger than any other community at the day of resurrection.

(4) The rank of this person is elevated because of the pray of good offsprings and is remembered.

The Holy Prophet says, "When a human being dies, all of his deeds are disconnected from him except three good deeds:

(i) An endowment charity.

(ii) The knowledge which the people gain benefit of.

(iii) Good offspring who pray for him."

The basic requirements of marriage are three:

(1) guardian

(2) wife and husband

(3) the words of consent of husband or his representative and those of the guardian of wife. [i.e the words of offer and acceptance]

The conditions which govern the validation of marriage are also three:

(1) dower

(2) guardian of the woman

(3) presence of two just witnesses. The Holy Prophet says, "A marriage contract cannot be valid unless the guardian of the woman is present, dowry is settled and two just witnesses are present."

## THE MARRIAGE SERMON

One who delivers marriage sermon first recites the opening sura of the Holy Quran and invokes blessing of Allah upon Muhammad by saying:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ  
 اللَّهُمَّ إِنَّا نَتَوَجَّهُ إِلَيْكَ بِعَقْدِ النِّكَاحِ بَيْنَ فُلَانٍ وَفُلَانَةَ عَلَى  
 الْكِتَابِ وَالسُّنَّةِ بِوَلِيِّ وَصِدَاقٍ وَشَاهِدَيْنِ عَدْلَيْنِ

O Allah! Bestow Your peace on Muhammad, his family and companions. O Allah! we turn toward You by contracting marriage between these two persons, in accordance with the teachings of Quran and Sunnah; i.e., we have guardian of the woman, dowry and two just witnesses". Then the following words should be recited:

الْحَمْدُ لِلَّهِ الَّذِي أَحَلَّ الْحَلَالَ وَحَرَّمَ الْحَرَامَ الْحَمْدُ لِلَّهِ  
 الَّذِي أَحَلَّ النِّكَاحَ وَحَرَّمَ السِّفَاحَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ مِنَ  
 الْمَاءِ بَشَرًا وَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا أَيُّهَا  
 النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ  
 مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ  
 الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا  
 (ثَلَاثَ مَرَّاتٍ) يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
 وَأُنْثَىٰ اللَّهُ حَقٌّ وَمُحَمَّدٌ صَادِقٌ وَالْمُسْلِمُونَ مَعَ الْمَلَائِكَةِ  
 الْحَاضِرِينَ شَاهِدُونَ بِصِدَاقٍ مَعْقُودٍ أَوْ مُوَجَّلٍ بِكَذَابٍ وَكَذًا  
 عَلَى شَرْطِ كِتَابِ اللَّهِ إِمْسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَانٍ

(All praise be to Allah who has made some acts lawful and others forbidden. All praise be to Allah who has made marriage lawful and adulteration unlawful. All praise be to Allah who created man from water and made for him blood relationship and marriage relationship. And your Lord can do so. O mankind! Be careful of your duty to your Lord who created you from a single soul and from it created its mate and from them He has spread multitude of men and women).

Be careful of your duty towards Allah in whom you claim (your rights) of one another and towards the wombs/Allah has been a Watcher over you. O mankind! we have created you from a male and a female. Allah is right and Muhammad is true and we call the Muslims along with the angels to bear witness that the marriage contract was reached between these two persons on such and such dower which will be paid instantly or its payment will be delayed, according to the conditions laid by the Holy Qur'an that the husband will either keep the wife well or will free her in a good manner. Then these words will be said thrice.

اللَّهُمَّ اجْعَلِ الْبَرَكَاتَ بَيْنَهُمَا

"O Allah! Bless these two persons. Finally, the person who delivers sermon will conclude the sermon with the opening sura of the Holy Qur'an and by invoking blessing upon Muhammad, for which he is allowed to choose words.

## AQIQA

Aqiqa is sunnah. One or two goats are sacrificed on the seventh day of the birth of child. The Holy Prophet said, "The security of child is 'Aqiqa', so slaughter the animal and avoid harm from him. The Holy Prophet said, "You should sacrifice two goats for a boy and one goat for a girl demonstrating pleasure on the blessing of baby by Allah and hoping that Allah will protect him against harms". The Holy Prophet said, "The weeping of the child upto two months is a proclamation of the statement that there is no God but Allah and upto four months it symbolizes trust in Allah and upto eight months it reflects blessing of Muhammad by Allah and upto two years the weeping demonstrates the seeking of forgiveness for his parents".

So when this child seeks water from Allah, Allah issues from the breast of her mother water from a spring in Paradise which suffices as food. The Holy Prophet said, "The creation of every one of you starts in the womb of mother in the form of a drop of sperm for forty days, then it transforms into a clot and lasts for the same period which is in turn transformed into a little lump of flesh and is kept for forty days in this state. After it undergoes all these stages, an angle is sent to infuse soul in it and is ordered to write its means of sustenance, its span of life, its luckiness and unluckiness.

The Holy Prophet (S.A.W.) said to Ali, "Whenever a child whether male or female is born in your house, pronounce *Adhan* in his right ear and *Iqama* in his left ear so that satan may not harm him". May Allah bless Muhammad and his followers.

## AVOIDING DISCRIMINATION BETWEEN THE OFFSPRING

It has been reported on the authority of Imam Bukhari and Imam Muslim from Nu'man Ibn Bashir that his father brought him to the Holy Prophet and said to him that he had granted me one of his slaves. The Holy Prophet said, "Did you do the same with all of your offspring". My father said "No". The Holy Prophet said, "Fear Allah and do not discriminate between your offsprings". So my father took back the slave.

## KINDNESS TO ONE'S PARENTS

Allah says, "your Lord has decreed that you should worship none save Him and that you should be kind to your parents. If one of them or both of them attain old age in your lifetime, do not say, "Fie" unto them, nor repulse them but speak unto them a gracious word.

And lower unto them the wing of submission through mercy and say, "May Lord. Have mercy upon them both as they did care for me when I was young". The Holy Prophet said, "Be kind to your parents, your children will be kind to you".

Ibn Mas'ood says, "I asked the Holy Prophet which deed is most appreciated by Allah". The Holy Prophet said, "The prayer which is performed in time". I said, "then which next; He said "Kindness to one's Parents" I said, "then which". The Holy Prophet said "fighting in the way of Allah".

It has been reported on the authority of Abu Huraira that the Holy Prophet said, :whoever misses demonstration of kindness to his parents during their lifetime, should perform two rak'as in the night preceding Thursday in each of which he should recite after the opening suras the verse of the throne, the sura of unity and the two final suras five times each. When this person recites salam, he should seek the forgiveness of Allah fifteen times with the intention of offering the reward to his parents. In this way he will be considered to have done kindness to his parents.

## REMEMBERENCE OF ALLAH

It is a great favour of Allah that He has made the field of good deeds very vast. He has not confined good deeds to prayer and fasting, but has created many forms and kinds of worship which bring a person nearer to Allah. They do not need spare time. It is mere illusion to think that they need spare time as some people do. Many of them can be performed simultaneously with other deeds.

One of these acts is the remembrance of Allah. Allah says, "O those who believe remember Allah much and praise him early in the morning and in the evening". He says, "Remember me, I will remember you". He

says, "Say, "All praise be to Allah". The Holy Prophet says, "Remember Allah to such a great extent that the hypocrite and those who are engaged in the pursuit of evil deeds and acts of corruption and sensuality call you mad". With the remembrance of Allah the heart enlightens and gets opened for love of Allah. The Holy Prophet said, "I prefer to remember Allah with a group after the prayer of dawn till sunrise than to possess all the worldly things. The same is the case with the remembrance of Allah from the afternoon prayer till sunset.

Two villagers once came to the Holy Prophet. One of them said, "O Messenger of Allah which of the people is the best? The Holy Prophet said, "Who has long life and performs good deeds". The other said, "The injunctions of Islam are in abundance, so exhort me with a single deed which I adhere to". The Holy Prophet said, "You should remember Allah every time. The Prophet said, "Any person who sits where Allah is not remembered, will regret it in the day of resurrection". The most excellent form of remembrance of Allah is the recitation of the Holy Qur'an. It is next to Kalima. Ahmed Sawi says, "That is why the sufis advise their followers to recite the Holy Qur'an after their hearts are cleaned from the impurities and they become perfect. And as long as they are not in this condition, they should prepare themselves by remembering Allah in other ways, so that their hearts become purified; because negligence committed in other kinds of the remembrances of Allah is not as much harmful as negligence committed in the recitation of the Holy Qur'an. The Holy Prophet said, whoever recites the Holy Qur'an, then regards the reward of an act given to other person as better than his for the recitation of the Holy Qur'an is guilty of lowering what has been exalted by Allah.

There is a Holy hadith in which the Prophet says that Allah says, "whoever is kept busy by the recitation of the Holy Qur'an from begging from me, I will give him the things which are better than those the request of which is made to me by those who beg from me.

With the recitation of the Holy Qur'an a person deserves reward irrespective of this that he understands the meaning of Qur'an or not. As far as the other types of remembrances are concerned, their reward depends upon understanding of the meaning. Therefore, it is necessary for every Muslim to specify a section of Holy Quran in order to remember Allah with it day and night.

In both Quran and Sunnah the virtues of the remembrance of Allah have been mentioned many times. A person should reflect upon them. Allah has admired those who remember Allah. Do not listen to the negligent persons, because they want to prevent you from the remembrance of Allah by their wrong arguments. They are spiritually blind and are ignorant of the facts. They are enemies to themselves. So they should not be followed. They have been dominated by their worldly desires. Allah says, "Do not obey those the hearts of whom have been made headless of our remembrance by us and who follow whim and whose case has been abandoned. Allah says to those believers who put the Holy Qur'an into practice and have turned to Allah, "Pray to me, I shall answer your pray." Allah says, "Remember me, I shall remember you."

So, when the situation is so, every Muslim should remember Allah begging and imploring Him very much.

One of the best forms of remembrances next to the recitation of the Holy Qur'an is *Baqiat Salihat* good deeds. *Baqiat Salihat* are the following:

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

The Holy Prophet said, "Take shield which will protect you against the fire of Hell. The companions said, "What shall we do?" The Holy Prophet said, "Say,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

These words will come at the day of resurrection in front of you and behind you. They are *Baqiat Salihat*, good deeds. The Holy Prophet said, "Best utterances are four. It does not matter which of them you start with

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

The Holy Prophet says, "I saw Abraham in the night in which I was taken to the heavens. He said to me, "O Mohammad! Convey my kind regards to your community and tell them that the soil of paradise is good, its water is sweet but it is an uncultivated place. A person can cultivate it with

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا  
حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'Ummi Hani' (May God be Gracious to her) said to the Holy Prophet, "Describe a good act to me (So that I may perform it) because I have become weak and old; and have become corpulent. The Holy Prophet said, "Say one hundred times which is

سُبْحَانَ اللَّهِ



equal to 100 offspring of Isma'il, say **الْحَمْدُ لِلَّهِ** one hundred times because it is equal to one hundred bridled horses on which you carry the people to fight for the cause of Allah, say

**اللَّهُ أَكْبَرُ** one hundred times, because it is equal to one hundred accepted sacrificed camels, say **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ**

one hundred times because it fills up the space between the sky and the earth and nobody can on that day fulfill any act superior to this. The Holy Prophet said to his daughter Fatima, Say,

**الْحَمْدُ لِلَّهِ** thirty three times, say **سُبْحَانَ اللَّهِ** thirty three times

and say **اللَّهُ أَكْبَرُ** thirty three times when you intend to sleep. The Holy Prophet said to his women, "You should say,

**لَا إِلَهَ إِلَّا اللَّهُ** and **سُبْحَانَ اللَّهِ** and **الْحَمْدُ لِلَّهِ**

counting by fingertips. These fingertips will be asked in the hereafter and do not forget this; otherwise you will forget mercy of Allah. That is why it is appreciated to use rosary for counting. It was well known among the companions of the Holy Prophet.

It is reported on the authority of AbdulLah Ibn Ahmed that there was a string with Abu Huraira in which there were two thousand knots. He did not sleep until he counted all of them saying

**سُبْحَانَ اللَّهِ**

Dailami reports a hidith which includes "Rosary is the best reminder".

Disapproval of it has never been reported by any one of the early or later Islamic authorities. But if a person keeps rosary for decoration, then it is disliked.

Manawi says, "O my brother in Islam! Remember Allah as much as possible and beware of keeping a rosary the beads of which have been decorated and are costly while you are engaged in the material deeds, heedless of the remembrance of Allah.

The Holy Prophet said, "If a person is not able to pay charity, he should say in his supplication,

**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى**

**الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ**

O Allah! Bless Muhammad who is your bondsman and Messenger and bless the faithful men and women and muslim men and muslim women" because this is charity.

He said, "A faithful continuously performs good deeds, until he enters paradise. It has been narrated by Ibn Hibban in his *Sahih*.

## ONE OF THE MOST EXCELLENT SUPPLICATIONS AND REMEMBRANCE IS THE RECITATION OF THOSE TEN UTTERENCES EACH OF WHICH IS REPEATED SEVEN TIMES.

It is well known to everyone that those good and righteous scholars whom Allah have made eligible to call the people to the way of Allah, they enjoin one another and thier followers to constantly utter Musabbi'at 'Ashr, (those ten utterence each of which is repeated seven times) every morning and evening.

These Musabi'at 'Ashr are as follows:

- (1)The opening chapter of the Holy Qur'an.
- (2)Sura of dawn

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ - مِنْ شَرِّ مَا خَلَقَ - وَمِنْ شَرِّ غَاسِقٍ  
اِذَا وَقَبَ - وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ - وَمِنْ شَرِّ حَاسِدٍ  
اِذَا حَسَدَ ( سَبْعًا )

(In the name of Allah, the Most Gracious, the Most Merciful, Say: I seek refuge with the Lord of Day break from the evil of that which he created, from the evil of the darkness when it is intense and from the evil of malignant witchcraft and from the evil of the envier when he envies.

(3)Say

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
قُلْ هُوَ اللّٰهُ اَحَدٌ - اللّٰهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُوَلَدْ وَلَمْ يَكُنْ  
لَهُ كُفُوًا اَحَدٌ

"He is Allah, the One. Allah the eternal creator of all. He does not beget nor was he begotten and there is none comparable to Him."

(4)Sura of the disbelievers.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
قُلْ يَا اَيُّهَا الْكَافِرُونَ لَا اَعْبُدُ مَا تَعْبُدُونَ وَلَا اَنْتُمْ عَابِدُونَ  
مَا اَعْبُدُ وَلَا اَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا اَنْتُمْ عَابِدُونَ مَا اَعْبُدُ  
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"Say, O disbelievers, I do not worship that which you worship. Nor will you worship that which I worship. Your religion is for you and my religion for me."

(5)

اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ  
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهٗ  
اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُوْنَ  
بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ  
وَالْاَرْضَ وَلَا يَـُٔوْدُهٗ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Allah! There is no God save Him, the Alive, the Eternal Neither slumber nor sleep overtakes Him, Unto Him belong what so ever is in the heavens and what so ever is in the earth. Who is he that intercede with Him save by His leave. He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save that He will. His throne includes the heavens and the earth. He is never weary of preserving them. He is the Sublime, the Tremendous.

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا  
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ عَدَدَ مَا عِلِمَ وَمِثْلَ  
 مَا عِلِمَ وَزِنَةَ مَا عِلِمَ

Glory be to Allah. Praise be to Allah. There is no God but Him. He is the Greatest. There is neither might nor power but with Allah, the Sublime, the Greatest. The reward of these words may be written for me as many times as is the number of those things which he knows and as much as is the weight of the things which he knows.

(7)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ  
 النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا

O Allah! Bless Mohammad, Your bondsman and messenger, the unlettered Prophet; his companions and his followers and peace be with him.

(8)

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
 وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ

O Allah! forgive me, my parents, the faithful, the Muslims, both the dead and the alive.

(9)

اللَّهُمَّ افْعَلْ بِي وَبِهِمْ عَاجِلًا وَأَجَلًا فِي الدُّنْيَا  
 وَالْآخِرَةِ مَا أَنْتَ لَهُ أَهْلٌ وَلَا تَفْعَلْ بِنَا وَبِهِمْ يَا مَوْلَانَا مَا

نَحْنُ لَهُ أَهْلٌ إِنَّكَ غَفُورٌ حَلِيمٌ جَوَادٌ كَرِيمٌ رَوْوْفٌ رَحِيمٌ

O Allah! Deal with us now and in the future in this world and in hereafter in the way which suits You and do not deal with us in the way which we deserve. You are Forgiver, Patient, Generous, Kind and Merciful.

The excellence and benefit of this *dhikr* is that its utterance in the morning and evening results in the revelation of the secrets of enlightenment for the newly enrolled in the sufi order and results in the Divine enlightenment for the advanced Sufis. Whoever says these utterances regularly is favoured with many kinds of blessings. The worldly desires and appetites of this person are minimized. How excellent is this virtue of this *dhikr* (remembrance)! In addition, it purifies the heart of this person, brings him blessings, strengthens his capacity to lead others, removes his troubles and provides him with means for solving his problems.

Similarly, he will be freed from every harms emanating from jealousy and oppression and Allah will protect him against the plots of the Satan, the cursed.

In this *dhikr*, the greatest name of Allah is recalled. Whoever mentions it is loved by everyone who sees him. The person who calls Allah with this name is favoured with whatever he begs. To sum up, it has many benefits. It is uttered every morning and evening once daily or once a Friday, but its utterance every morning and evening is better. The Holy Prophet says, "whoever starts the day with a good deed and ends it so, Allah says to his angles, "Do not record those sins which this person committed between these two good acts". A person should start a day with whatever good deeds he wants, for example, prayer, charity, utterance of

سُبْحَانَ اللَّهِ  
لَا إِلَهَ إِلَّا اللَّهُ  
وَاللَّهُ أَكْبَرُ  
الْحَمْدُ لِلَّهِ

and the like. Similarly, he should invoke in the morning and evening all the supplications which the Holy Prophet invoked in the morning and in the evening. For example, the supplication reported by Asiha (May God be Gracious to Her) which is as follows:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ

مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَأَجَلِهِ مَا  
 عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا  
 مِنْ قَوْلٍ وَعَمَلٍ وَنِيَّةٍ وَأَعْتِقَادٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا  
 قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ وَنِيَّةٍ وَأَعْتِقَادٍ وَمَا قَضَيْتَ  
 اللَّهُمَّ لِي مِنْ أَمْرٍ فَاجْعَلْ عَاقِبَتَهُ رُشْدًا يَا أَرْحَمَ الرَّاحِمِينَ  
 اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ  
 سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْتَعِينُكَ مِمَّا  
 اسْتَعَاذَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ سَيِّدُنَا مُحَمَّدٌ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا  
 قُوَّةَ إِلَّا بِاللَّهِ

O Allah! I beg for the present and future your those blessings which I know and those ones which I do not know - all and I seek refuge with You for the present and future from all kinds of evils those which I know and those which I do not know. I beg You to grant me a dwelling place in Paradise and to succeed me in preforming those deeds which conduct me to it i.e., good acts, good words, good intention and good belief. O Allah! cause that which You destine for me to result in guidance. O the Most Gracious, O Allah ! I beg you to favour me with that good which your Prophet begged you and seek refuge with you from that from which Your Prophet sought refuge with you. Your help is begged. There is neither might nor power but with Allah.

Some of the eminent scholars have advised that if it is not easy for a person to utter all *adhkar*, remembrances which have been prescribed for morning and evening and for various occasions and states which a person undergoes, he should then utter the above mentioned *dhikr*. Similarly, if a person has not learnt by heart various *adhkar*, or has learnt but is unable to utter them due to some reason or the other, he should utter the above mentioned *adhkar*, because these are utterances of the Holy Prophet. They include all other supplications. The Holy Prophet had been favoured with comprehensive utterances by Allah.

It is one of those favours of Allah which cannot be evaluated and which cannot be thanked for as much as they deserve, because whoever invokes Allah with these supplications, it is as if he has invoked every supplication which was invoked by the Holy Prophet. They are not ignored by any Muslim except one who has been deprived by Allah of His favours. It is an easy task to utter these words. One does not get tired by uttering these words. The Holy Prophet taught them to Aisha, only because he knew that she is not able to invoke every supplication, but we are more incapable and weaker than her, so we should follow her in this matter by invoking this supplication every morning and evening.

## **IT IS APPRECIATED TO KEEP GOOD COMPANY**

The Holy Prophet said, "Good Companion is like a person who has musk while bad Companion is like one who blows bellows, (i.e. blacksmith). You will either buy musk from one who has musk or, at least, you will smell fragrance of the musk. As far as one who blows bellow is concerned, he will either burn your clothes or (at least) you will smell bad odour when you are sitting with him.

In this hadith, the Holy Prophet induces us to keep good Company and avoid those who inflict harm.

Abu Mosa 'Ashari says, "The companions of saints do not become unlucky. Ali (May God be Gracious to him) says, "Do not make friendship with a profligate person, because he embellishes his bad deeds for you and wishes you to imitate him.

## **THE ADVICE OF THE HOLY PROPHET**

The Holy Prophet said, "Of the acts which make the submission of a man perfect, one is his abstention from that which does not concern him. That act which does not concern a person is, according to the annotators of the books of hadith, an act which has no need. It includes sayings, acts and the inner states such as, disputatiousness jealousy, pride, arrogance and the like. So a person should mind his own business. He should engage himself in the affairs of his life, his economic affairs and should do good deeds which help him in the hereafter and at the time when he is buried. About good deeds Allah says, "To him good words ascend, and the pious deed He exalt."

## APPENDIX ON THE INTERPRETATION OF SURA AL-FATIHA IN BRIEF

In the name of Allah, the Most Gracious the most Merciful  
All kinds of praise are due to Allah. He is worthy of

الْحَمْدُ لِلَّهِ

Praise. Praises are limited to Him.

Owner, the Creator and the Lord of all the creatures. He runs the affairs of them.

رَبِّ الْعَالَمِينَ

He is the  
is the plural of

عَالَمِينَ

عَالَمٍ

which

means everything which is other than Almighty Allah.

He is Merciful to everything.  
His favour are countless.

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

Only He will conduct every affair at the day of resurrection. At that day Allah will say, "Who is King today, only that which is one and dominant" means recompense. In this hadith the word has

دِينِ

been used in the sense of recompense.

The others will recompense you in the manner in which you recompense them, i.e. they will behave you, as you behave with them. We worship and obey only you.

كَمَا تَدِينُ تَدَانُ

وَأِيَّاكَ نَسْتَعِينُ

We seek your help in every matter. We beg you to succeed us in obeying and worshipping you. We are in need of your help in the affairs of both the worlds.

أَيَّاكَ نَعْبُدُ

Guide us صِرَاطَ الْمُسْتَقِيمِ clear path, road in which there is no bend figuratively the religion of Islam.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom you have favoured with guidance and for whom you have made the circumstances favorable to worship you. They are the Prophets, the martyrs and the pious person

not the path of those who have earned your

anger and whom you have condemned.

وَالَّذِينَ ضَلَّ سَبِيلَهُمْ

and not the path of those who have gone astray from the right path. They are christians. Allah says, "Do not follow the whim of those who have gone astray.



About the excellence of this sura the Holy Prophet says, "whenever a Muslim says

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allah says My bondsman remembered Me and when he says

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ

Allah says, "My bondsman praised me and when he says

الرَّحْمٰنِ الرَّحِیْمِ

Allah says, "My bondsman glorified me and when he says,

مَا لِكِ یَوْمِ الدِّیْنِ

Allah says, "My bondsman lauded me and surrendered to me and when says

اِیَّاكَ نَعْبُدُ وَاِیَّاكَ نَسْتَعِیْنُ

Allah says, "It is between me and my bondsman. I will favour my bondsman with whatever he begs and when this person says,

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ

غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ وَلَا الضَّالِّیْنَ

Allah says, "These belong to my bondsman. I will favour him with what he begged and when he says  
you request. آمین Allah says I answered

## THE ADVICE OF ALLAH GIVEN IN SURA 'ASR' IS THE BRIEFEST AND THE MOST PERFECT ADVICE

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَالْعَصْرِ اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ اِلَّا الَّذِیْنَ اٰمَنُوْا وَعَمِلُوْا

الصّٰلِحٰتِ وَتَوٰصَوْا بِالْحَقِّ وَتَوٰصَوْا بِالصَّبْرِ

## TRANSLATION:

By time (or the Declining day) mankind is verily at a great loss except for those who believe and do good deeds, enjoin upon one another what is true and enjoin upon one another the virtue of steady patiens.

It has been reported on the authority of Abd-ul-Lah Ibn Hasan that there were two companions of the Holy Prophet who never parted from one another (wheresoever they met) until they recited sura Asr to one another. Then they said good-bye to one another.

Imam Shafi'i says, "If the people had pondered over this sura, it would have been sufficient for them.

## COMMENTRY OF THIS SURA

(Asr) means the time in which all the deeds and movements of the human beings happen. Allah swore by time that every person is in the state of great Loss except those who believe in Allah and do good deeds and practice the virtues of patients. Allah exempted those who believe in Allah with their hearts, do good deeds with their

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

and exhort one another to obey Allah, avoid the forbidden things and exhort one another to endure the troubles and tribulations and the torture inflicted by those who torture one who enjoins good and forbids to perform bad deeds.

## BRIEF EXPLANATION OF THAT SALAT IN WHICH THE WORDS الْفَاتِحِ لِمَا أُغْلِقَ

### HAVE BEEN MENTIONED

This salat is as follows:

اللَّهُمَّ صَلِّ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ نِ الْفَاتِحِ لِمَا أُغْلِقَ وَالْخَاتَمِ لِمَا سَبَقَ نَاصِرِ الْحَقِّ بِالْحَقِّ وَالْهَادِيِ إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ حَقٌّ قَدْرِهِ وَمِقْدَارِهِ الْعَظِيمِ

**Explanation:**

O Allah! Increase the favours and the honour of the Holy prophet who is the chief of the human beings according to a hadith. He says, "I shall be the Chief of the offspring of Adam at the day of resurrection, but I am not proud of it. At that very day, everybody including Adam will be under my banner but I am not proud of it. I will come out of the grave before every other person; nevertheless, I am not proud of it. I will be the first person who will intercede with Allah and his intercession will be accepted, but I am not proud of this. His grand father named him Mohammad, according to the inspiration from Allah hoping that all the inhabitants of the earth will admire him.

The entire creation in the universe both material and spiritual owe their creation to the existence of Muhammad. That is why it is said that

هُوَ الْفَاتِحُ لِمَا أُغْلِقُ

which literally means that he opened that which had been closed. In the light of the above mentioned fact, it is said that he is the first and is the basis for every other thing. He is the spirit, the light and the supporter of everything.

الْخَاتَمُ لِمَا سَبَقَ

He is the seal of the prophethood and all the material and spiritual blessings which can be before him. He sealed them all in such a way that no one will supercede him in these matters. There will be no Prophet after him. When the Christ comes to this world he will follow the Shari'a of our Prophet and will be a member of the community of our Prophet.

نَاصِرِ الْحَقِّ بِالْحَقِّ

He helped the truth with the religion of Allah. Allah says, "whoever seeks a religion other than that of Allah will not be accepted from him.

الْهَادِي

One who conducts us to the path of righteous. Allah says, "Surely you guide the people to the right path of Allah to whom belong that which is in the heavens and in the earth,

إِلَى صِرَاطِكَ

to Your religion and Shari'a. Allah says, "He has ordained for you that religion which He commended to Noah, and that which We inspire in you and that which We commended to Abraham and Moses and Jesus saying, "Establish the religion, and be not divided"

الْمُسْتَقِيمِ

that in which there is no bend. Here it implies the religion of Islam. عَلَى

أَبِ

أَبِ

His are the offspring of Hashim, according to the consensus of the Muslim community. Nevertheless, some scholars say that is means the pious followers. As it is necessary to pray Allah to bless

Mohammad, so it is also necessary to pray Allah to bless his relatives. The Holy Prophet says, "Beware of incomplete salat which is that in which you pray only for me, ignoring my relatives.

**حَقُّ قَدْرِهِ** means according to his status, which is known only to Allah. It is not known to Prophets. Nor is it known to any angel. The people know only the fact that there is none who is more respectable and greater than Muhammad (peace be upon him) in the eyes of Allah.

The utterance of this salat once is enough to protect a person from the fire of Hell.

It is reported on the authority of the author of " Wardat al-Juyob" that Muhammad Barki, who is a great saint, said, "whoever utters this salat once and does not enter Paradise, should come to me in the presence of Allah on the day of judgement and hold me by the neck.

There is another salat which is also very excellent. It is

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ صَلَاةً تَعْدِلُ جَمِيعَ صَلَوَاتِ أَهْلِ مَحَبَّتِكَ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ سَلَامًا يَّعْدِلُ جَمِيعَ سَلَامِهِمْ .

O Allah! I invoke such blessing of you on Muhammad as is equal to all the blessings which have been invoked on Muhammad by those whom you love and invoke such a peace on Muhammad as is equal to all the peace invoked on Muhammad by those whom you love.