

P.E.T. PUBLICATIONS



THE PRAYERS

صَلَاة



COPYRIGHT 2001

All rights reserved.

This book is sold subject to the condition that no part thereof shall by way of trade or otherwise be translated, or reproduced, lent, resold, hired out or otherwise circulated in any form of binding or cover other than what is published in, without the prior permission of the PEERMAHOMED EBRAHIM TRUST.

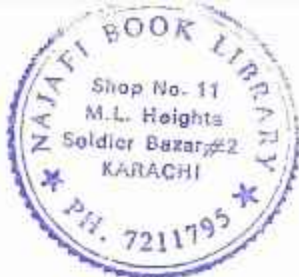
BY

HADI HUSAYN SAYYID

Composed on Macintosh by

TALIB HUSSAIN ZAIDI

ISBN 969-27-0010-0



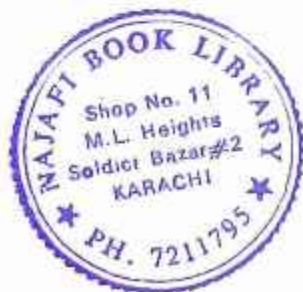
THE

PRAYERS

21,927 Date.....
Dua's Status G
D.D. Class.....

HAJAFI BOOK LIBRARY

صلوة





CONTENTS

The Key	v
Very Important Instructions (1)	xvii
Very Important instructions (2)	xviii
IYYAKA NA'-BUDU	1
[You (alone) do we worship]	
The Prayers (Salat)	7
Preconditions for Salat	7
Uncleanness (Najasat)	8
Cleanness (Taharat)	11
Obligatory baths (Ghusl)	14
Wuzu	17
Mustahib Du-as of Wuzu	20
Illustration of Wuzu and Tayammum	26
Tayammum	31
Obligatory Prayers	32
Five times a day Prayers	33
Beware and keeping mind	36
[Preliminary rules and conditions]	
Illustration of Salat	39

Obligatory essentials of Salat	42
Prayers in congregation	49
Azan (Call for Prayers)	50
Iqamah	53
Fajr Salat	55
Z'ur Salat	70
A's'r Salat	74
Maghrib Salat	75
I'sha Salat	76
Nafal (Prayers of Free Will)	77
Taqibat	78
Doubts (Shakiyyat)	82
Precautionary Prayer	86
[Salat ul Ihtiyat]	
Prostration on account of doubt	87
[Sajdah Sahw]	
Friday Prayer	89
[Salat ul Jumu-a'h]	
Sign Prayer	108
[Salat ul Ayat]	
Circumambulation Prayer	119
[Salat ul T'awaf]	
Undertaken Prayer	120
[Salat ul Nad'r]	

Stipulated Prayer	121
[Salat ul A'had]	
Avowed Prayer	122
[Salat ul Qasam]	
Contract Prayer	122
[Salat ul Ijarah]	
Missed Prayers of Parents	123
[Qaza Salat ul Walaydayn]	
Corpse Prayer	124
[Salat ul Mayyit]	
Festival Prayer	133
[Salat ul E'ed]	
Traveler's Prayer	145
[Salat ul Musafir]	
Salat ul Khawf	147
[Fear from Tyranny]	
Missed Prayers	149
[Salat ul Qaza]	
Congregational Prayer	150
[Salat ul Jama-a'h]	
Salat ul Shukr	151
[Thanksgiving Prayer]	

Salat ul Ghufaylah	152
Salat ul Wahshat	156
Salat Hadiya Mayyit	161
Salat ul Istaghfar	163
Salat ul Hilal	165
After Midnight Prayer [Tahajjud]	169
Other Salats	197

NAQSH

Saturday	198
Sunday	199
Monday	200
Tuesday	201
Wednesday	202
Thursday	203
Friday	204
Everyday	205
Shakkiyat Chart	206

THE KEY

Arabic text of *du-a'as* are written in Roman script for those who do not know Arabic.

Some Arabic alphabets seem to sound alike, but each letter has its distinctive sound. As there is only one English letter with which two or more similar sounds are to be indicated, apostrophe, one or two after the letter, are used, to distinguish one from the other.

Arabic alphabets (consonants) move (pronounced) with the help of vowels, known as desinental signs in Arabic. Each consonant has a vowel after it, and when there is no vowel after the consonant, it becomes stationary, like 'N' in 'GUN' and 'D' in 'BAD' etcetera.




Arabic is read in syllables. Every syllable must begin with a consonant. A syllable consists of a consonant and a vowel (short or long) or one consonant plus one vowel (short or long) and another consonant. The last consonant is always stationary.

To the best of our ability the sounds of Arabic consonants and vowels have been indicated in the 'How to voice' column, but it is preferable to learn the sounds from an Arabic-knowing person.






VOWELS

SHAPE	NAME	SYMBOLS
-------	------	---------

(1) SHORT SOUNDS

	Fat-h'a	A
	Kasrah	I
	Z'ammah	U

(2) LONG SOUNDS

	Alif	AA
	(i) Standing Kasrah	EE
	(ii) Kasrah before stationary YAA	
	(iii) Upside down Z'ammah	OO
	(iv) Z'ammah before stationary	WAAW

ALPHABETS (Consonants)

There are six groups of similar sounding alphabets in Arabic.

(1) A, I, U, SOUNDS

(i) A, I, U, in the beginning of the word, or syllable (after a dash -) are

HOW TO VOICE

Sounds like the vowel in CUT or BUT.

Sounds like vowel in PIN or SIN.

Sounds like vowel in PUT.

Sounds like A in FAR.

Sounds like EE in SEEN.

Sounds like OO in SOON.

consonants, otherwise if they appear after a consonant they are vowels as explained in the earlier section.

أ	Hamza with Fat-h'a	A
إ	Hamza with Kasrah	I
ؤ	Hamza with Z"ammah	U
آ	Hamza with standing Alif	AA

(ii) A' I' and U' are consonants wherever they appear.

ع	A'yn with Fat-ha	A'
ع	A'yn with Kasrah	I'
ع	A'yn with Z"ammah	U'
ع	Stationary A'yn	A' -
عا	A'YN with Alif and Fat-h'a	A'A

Consonant A sounds slightly longer than vowel A.

Consonant I sounds slightly longer than vowel I.

Consonant U sounds slightly longer than vowel U.

Sounds like A in FAR

It is A'+A (consonant plus vowel) but voiced from middle throat.

It is I'+I (consonant plus vowel) but voiced from middle throat.

It is U'+U (consonant plus vowel) but voiced from middle throat.

It is stationary A'- (consonant only - no vowel) but voiced from middle throat.

Sounds like A in FAR but from middle throat.

عِي

AY'N
with YAA and
Kasrah

E'E

عُو

A'YN
with WAAW
and Z'ammah

O'O

(2) T SOUNDS

ت

TAA

T

ط

TWAA

T'

(3) S SOUNDS

س

SEEN

S

ش

THAA

TH

ص

SWAAD

S'

(4) H SOUNDS

ه

HAA

H

ح

HAA

H'

(5) Z SOUNDS

ز

ZAA

Z

ذ

ZDAAL

D'

ظ

ZWAA

Z'

Sounds like EE in SEEN but from middle throat.

Sounds like OO in SOON but from middle throat.

Sounds like TH in PATH.

Similar sound of T but voiced as TW.

As S in SISTER.

Pronounced as TH in THINK

Similar sound of S but voiced as SW.

As H in HAT, from the front throat.

Sounds like H but breathed from middle throat.

As in English.

Sounds like TH in THOU.

Similar sound of Z but voiced as Zw.

ض	ZDHWAAD	Z"
---	---------	----

(6) K SOUNDS

ك	KAAF	K
ق	QAAF	Q
خ	KHAA	KH

OTHER ALPHABETS

ب	BAA	B
ج	JEEM	J
د	DAAL	D
ر	RAA	R
ش	SHEEN	SH
غ	GHAYN	GH
ف	FAA	F
ل	LAAM	L

Strong sound of Z like TH in THIS.

As in English

Not like the Q but heavily voiced K.

No English equivalent. It sounds like CH in Scottish LOCH or German ACH.

As in English.

As in English.

As TH in THOU and THEE.

As in English.

As SH in SHIP.

No equivalent in English, Near to R in French R in AU REVOIR.

As in English.

As in English

م م	MEEM	M
ن	NOON	N
و	WAAW	W
ي	YAA	Y

As in English.

As in English.

As W in WOMAN (not like W in LAW).

As Y in YATCH (not like Y in DAY.)

The syllable always begins with (1) a consonant and moves with the vowel (short or long), coming after it or (2) begins with a consonant and moves with a vowel (short or long, coming after it, and stops at another consonant, which is always stationary, at which the syllable ends. The next consonant, any other or the same (doubling) coming immediately after the last stationary consonant is the beginning of another syllable and so on.

Only consonants of phonetical symbols of A-I-U group (1) sometimes becomes syllable if the consonant coming immediately after it has its own vowel.

Dash - does not mean a stop. It is used at the end of a syllable to separate syllables, whenever necessary, not always.

SAY:

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

S'ALLALLAAHU A'LAYHI WA
AALIHEE WA SALLAM

Whenever you read or say the name or any epithet or
appellation of the Holy Prophet.

SAY:

عَلَيْهِ السَّلَام

A'LAYHIS SALAAM

Whenever you read or say the name or any epithet or
appellation of any Imam of the Ahl ul Bayt, any prophet or
messenger of Allah, and any distinguished member of
the family of the Holy Prophet.

SAY:

صَلَوَاتُ اللَّهِ عَلَيْهَا

S'ALAWAATULLAAHI A'LAYHAA

Whenever you read or say the name of Fatimah Zahra,
Khadija Kubra, Zaynab Binti Ali, Maryam or Asiya.

FOR ISAL-E-SAWAB
HAJI HASANALLY P. MOHAMMED EBRAHIM

BEFORE RECITING EVERY DU-A'A OR
VERSE OF THE HOLY QURAN AS DU-A'A
SAY

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA MUH'AMMADIN
WA AALI MUH'AMMAD

[O Allah send blessings on Muhammad and on the
children of Muhammad.]
and then say

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

[In the name of Allah, the beneficent,
the merciful.]

IN THE END SAY SALAWAT AGAIN.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

IYYAKA NA'-BUDU (YOU ALONE WE WORSHIP)

Islam is a logical and orderly arrangement of belief and rules of conduct.

Whosoever, out of free choice, knowing, recognizing, says LAA ILAAHA ILLALLAAH conditions and formulates his life according to the laws made by Allah. And after coming into the fold of the faith willingly follows the right path, and surrenders to the divine will to live in peace and harmony. It is not compulsion or regimentation. Every human society sustains itself through a workable set of laws. In the case of Islamic society it is guided, directed and regulated by a most just, fair, beneficent and useful system, made and approved by the almighty, all-wise, and most merciful Allah.

The first, foremost and unavoidable duty of a true Muslim is to worship Allah regularly and punctually, more particularly through the prayers, known as *namaz* in Persian and Urdu, and *salat* in Arabic, but as *salat* is mentioned in the holy Quran we will also use the word *salat*.

Each morning of a Muslim begins with *salat*. In the afternoon he stands up twice before his creator to pray, while busy in the lawful activities. At the end when the sun sets he prostrates himself in adoration before

his Lord. The night falls and before going to sleep he again turns to Allah to worship Him.

Salat is not a "stereotyped force of the habit ritual." It is the truest outward expression of truthful hearts and intelligent minds.

It is because of this physical show of obedience unto the Lord creator, the almighty Allah, [with a sincere heart and reasoning mind, five times a day], by the man, a created being, [willing to submit to His will and His laws, accepting total dependence on Him, worshipping Him alone, declaring to follow His Prophets, Messengers and Imams, undertaking to discard and avoid the evildoers], *salat* is considered the pivot, the pillar, the foundation of the faith-Islam.

The holy Quran says:

Establish *salat* and give *zakat* and bow down (praying) with (those) who bow. [Baqarah: 43]

Seek help (from Allah) through patience and prayer. [Baqarah: 45]

When you have finished the *salat*, remember Allah standing, sitting and reclining; and when you are in safety, set up (regular) prayers. Verily *salat* has been enjoined on the believers as an "at fixed hours worship" ordinance. [Nisa: 103]

O mankind, worship your Lord, who created you and those before you, so that you may ward off (evil).

[Baqarah: 21]

And that establish *salat* and ward off (evil), and He (Allah) it is unto whom you shall be gathered.

[An-a'am: 72]

Verily, I am Allah. There is no god save I. So worship Me and establish *salat* for My remembrance.

[Ta Ha: 14]

Establish prayers in the two ends of the day, and at the approaches of the night. Verily good deeds take away evil deeds.

[Hud: 114]

Recite (O Muhammad) that which has been revealed to you of the book, and establish *salat*; verily *salat* keeps you away from the obscene and the detestable, and verily the remembrance of Allah is the greatest (duty of the believers). Allah knows what you do.

[A'nkabut: 45]

Turn to Him, safeguard yourselves against evil, establish *salat* and be not of those who associate (false) gods with Allah.

[Rum: 31]

And worship your Lord until what is certain (death) comes to you.

[H'ijr: 99]

"What was it that brought you to hell?"

They shall say: "We were not of those who prayed (obligatory *salat*).

[Muddaththir: 42 & 43]

Verily, the hypocrites only try to deceive Allah, but He is over-reaching them. When they stand for prayer, they stand up languidly (without earnestness), only to be seen of men, and they remember not Allah but a little.

[Nisa: 142]

The Holy Prophet said:

"The daily prayers schedule is like a fountain of clean water right in your home which removes, five times a day, dirt that settles on your body and soul."

"Be firm, and steadily make your family members pray *salat* regularly."

"*Salat* will be the first item on the agenda of cross-examination on the day of judgment."

"A Muslim will be exposed to the danger of reverting to obstinate waywardness (*kufr*) if willfully or negligently fails to pray the *salat*."

"Whoso hears the "call for prayers" and leaves the premises of the *masjid* without praying the *salat*, with no inclination to come back, is a hypocrite (*munafiq*)."

"A faithful makes use of the *salat* as a ladder to reach the closest nearness of Allah (*mi'-raj*).

"*Salat* is the mainstay of the religion of Allah (Islam). Approval of the prayed *salat* is the precondition for the acceptance of good deeds done, otherwise its non-acceptance renders other deeds null and void."

"*Salat* is the chief constituent of (the theory of) worship."

"*Salat* wards off disasters."

"*Salat* opens the lock to let in (the prayer) into the (house of) eternal peace and happiness (paradise)."

Imam Ali ibn Abi Talib said:

"Beware! Pray *salat* regularly. To grow intimacy with Allah pray as much as possible."

"If one knows how many blessings are bestowed upon the prayer during the time of praying the *salat*, one would not leave the prayer-mat at all."

"Dispel the darkness of the doubtful heart by the light of prayers."

Imam Jafar bin Muhammad al Sadiq said:

"Whoso gives no importance to *salat* and takes it lightly is not our own (follower), therefore, rightly will be deprived of our support (in this world and on the day of judgment)."

Once a man comes into the fold of Islam through his own free will, he submits to the will of Allah and

worships Him as has been told in the above noted verses and traditions.

At every call (*azan*) he puts off worldly duties and willingly surrenders to almighty Allah because there is no god save Allah who takes care of His servant, gives him love, happiness and peace in this world and the hereafter.

In 61 Hijra, on the 10th Muharrum, our beloved Imam Husayn bin Ali, astride the *D'ul Jinnah*, was alone in the middle of the tightening circle of the blood-thirsty killers; swords, arrows, spears, daggers, lances and stones hit him from all directions. Every pore of his holy body was a bleeding wound.

It was the time for A's'r prayer.

In the midst of such impending danger he slid over the burning sand of Karbala and rested his forehead on the ground to prostrate himself in adoration of the almighty creator. The accursed Shimr came close and severed the sacred head of the holy Imam from his blessed body. It was his last *Sajdah* through which he preserved the *salat* forever.

Now whosoever claims to be a true friend and follower of the holy Imam prays the *salat* regularly to worship the almighty Allah and says:

“Verily my worship and sacrifice, my life and my death are for Allah, the Lord of the worlds.” [An-a’am: 163]

THE PRAYERS (SALAT)

The daily five prayers are obligatory on adults. A boy is *baligh*, an adult, after fifteen years and a girl after nine years. Every adult Muslim must pray obligatory (*wajib*) *salat* at all events. In sickness, pain or any kind of difficulty one has to pray in sitting or lying position according to the handicap, with the movements of the eyes in extreme circumstances.

How and when we have to pray the prescribed *salat* had been taught by the Holy Prophet, which reached us through his holy Ahl ul Bayt. We follow him (and them) in letter and spirit.

PRECONDITIONS FOR SALAT

One of the essential refinements a Muslim is required to develop in day-to-day life is cleanliness.

Verily Allah loves those who turn to Him often, and loves those who clean themselves. [Baqarah: 222]

According to the Holy Prophet half of the faith is cleanliness.

It is so very important that precise laws have been laid

down to educate how to keep the body, clothes and places, where one lives or works, clean. Therefore, cleanliness of body, dress and place, on which *salat* is prayed, is the most necessary precondition.

The Holy Quran says:

O you who believe, when you get ready for prayers, wash your face and your hands upto (and including) the elbows, and wipe (a part of) your heads, and (a part of) your feet to the ankles; and if you be polluted, then clean yourselves, and if you be sick or on a journey, or (if) one of you comes from the privy or you have had contact with women, and do not find water, then betake yourselves to clean earth and wipe (a part of your) face and (a part of your) hands with it. Allah does not intend to lay difficulty on you, but intends to purify you so that He may complete His favour on you, that happily you may be grateful.

[Ma-idah: 6]

To know "cleanliness" it is necessary to be aware of uncleanness.

UNCLEANLINESS (NAJASAT)

Clean things become impure or contaminated by coming into physical contact with the following unclean (*najis*) things:

(1) EXCRETA

[Refuse matters discharged from the bodily system such as stool and urine.]

Excreta are unclean if discharged by:

- (i) Human beings
- (ii) Animals declared *haram* (eating of whose meat is unlawful, and who, when slaughtered or killed, gush out blood with force)

(2) SEMEN

Semen of all living beings, humans and animals, who, when slaughtered or killed, gush out blood with force, whether their meat is *halal* (lawful) or *haram* (unlawful), is unclean.

(3) BLOOD

Blood of all living beings, humans and animals, who, when slaughtered or killed, gush out blood with force, whether their meat is *halal* (lawful) or *haram* (unlawful), is unclean.

(4) DEAD BODY

Dead body of all living beings, humans and animals, who, when slaughtered or killed, gush out blood with

force, whether their meat is *halal* (lawful) or *haram* (unlawful), is unclean.

(5) DOG AND PIG

Every part of the body, including hair, bones, claws, nails, and also the sweat, is unclean.

(6) LIQUOR

All liquid intoxicants including beer (*fuqa*) are unclean.

Also infidels (*kafir*) and polytheists (*mushrik*) are unclean.

A clean thing, when it is mixed with an unclean element or comes into contact with it, if both or any of them is wet, becomes unclean.

If a person does not know (or has no knowledge) that a clean thing has become unclean, its cleanliness is assumed. Likewise, if a person knows that a clean thing had become unclean but does not know that it was made clean, its uncleanness is certain.

OBLIGATIONS

(1) During the *tawaf* of Ka'bah (circumambulation) and while praying the *salat* it is

compulsory to keep the body and garments clean.

- (2) All eatables should be clean.
- (3) The place where *salat* is prayed must be clean.
- (4) *Masjids*, holy shrines of the 14 infallibles and their beloved children and close friends must be kept clean. [It is unlawful to deal in unclean things.]

CLEANLINESS (*TAHARAT*)

For purification or cleanliness (*taharat*) 3 procedures have been prescribed:

- (1) WUZU (ablution-act of washing)
- (2) GHUSUL (bath)
- (3) TAYAMMUM (rubbing or wiping with clean soil).

Salat cannot be prayed without the prescribed cleanliness. No *salat* can be prayed without *wuzu* or *tayammum*.

When clean things become unclean by coming into contact with the unclean things they can be made clean again. So it is necessary to know the purifying agents.

PURIFYING AGENTS

(1) WATER

- (i) Mixed (*muzaf*) water like juices of fruits,

vegetables and herbs cannot be used for cleansing (removing) uncleanness, nor for doing *wuzu* (ablution), nor for taking bath (ceremonial *ghusl*).

(ii) Pure (*mutlaq*) water is used to make clean things, rendered unclean, clean again, but absolute unclean things (*najis ul a'yn*) like pig, dog, semen etcetera cannot ever be made clean. Pure water must be used to do *wuzu* and to take bath.

KINDS OF PURE WATER

(a) KUR WATER

Kur water is the still water whose measure is about 377 liters or 27 cubic spans (one span is equal to the space from the end of the thumb to the end of the little finger or 9 inches). Some *mujtahids* say that it should be $42 \frac{7}{8}$ cubic spans or 512 liters.

(b) RUNNING WATER

Running water is the water which flows out from mountains and springs, in the shape of rivers, canals and streams.

(c) RAIN WATER

Rainwater is pure while it is dropping from the clouds, or it turns into running water, or fulfills the conditions of *kur* water. (a)

(d) WELL WATER

Well water is also pure if it fulfills the conditions of *kur* water. (a)

[A necessary condition for all types of pure water is that there should be no change in colour, smell or taste after mixing with the unclean things.]

(2) EARTH

If the soles of the feet or shoes become unclean by walking on an unclean ground, it is possible to make them clean by applying clean earth to remove the uncleanliness.

Clean earth can also be used for *tayammum* (an alternate function if pure water is not available to do the *wuzu* or *ghusl*).

(3) SUN

Immoveable things like ground, buildings, doors, windows and the like, if rendered unclean, will become clean again provided the dampness of the unclean portion gets dry under the direct and continuous rays of the sun.

(4) QUALITATIVE CHANGE

A qualitative (chemical) change (*istihala* or *inqilab*) makes an unclean thing clean. For example, if a dog dies and is changed into earth, it becomes clean (*istihala*). Likewise wine can be changed into clean vinegar by fermentation (*inqilab*).

(5) CHANGE OF PLACE

If a mosquito or an insect is killed immediately after sucking the blood of a man or an animal it would be considered unclean but after a lapse of reasonable time this blood will be treated as the mosquito's or the insect's blood, therefore, regarded as clean (*intiqal*).

(6) REMOVAL OR SEPARATION

If there is an unclean thing on the body it will become clean when the unclean thing on it is removed or rubbed out from the body. Likewise, the inner parts of human body (mouth and nose) become clean after removing the unclean things from there.

(7) The infidels and polytheists become clean after coming into the fold of Islam.

GHUSL (OBLIGATORY BATHS)

It is obligatory for every Muslim to keep his (or her) body clean. At the time of *wuzu*, before praying, he must be sure that he is not in need of a compulsory *ghusl*. *Ghusl* is a bath (washing of body) in a prescribed manner under certain conditions. In such conditions (even with *wuzu*) *salat* cannot be prayed, unless the body is washed in the prescribed manner.

Ghusl becomes compulsory on account of:

(1) Discharge of semen, awake or in sleep, and sexual intercourse even if there is no emission of semen (*ghusl* of *janabat*).

(2) The monthly discharge of blood from the uterus (womb) (*ghusl* of *hayz*).

(3) Discharge of blood after child birth (*ghusl* of *nifas*)

(4) Irregular and unusual discharge of blood from the uterus (womb) for less than 3 days or more than 10 days (*ghusl* of *istihaza*).

(5) Touching of the body of a dead person before the dead body is washed in the prescribed manner prior to its burial (*ghusl mass al mayyit*).

[All the above noted *ghusl* are to be taken until one comes out free from the condition because of which *ghusl* (washing of body) becomes obligatory. During the condition of uncleanness, and unless the body is washed in the prescribed manner at the end of the period, no *salat* can be prayed.]

PREScribed MANNER OF GHUSL

(1) GHUSL TARTIBI

(Washing of body in an orderly sequence)

(i) Washing means rubbing the body and removing the dirt.

(ii) Wash dirt and other greasy or sticky substances, if any, on the body with soap and water. Also remove nail polish or any such thing which prevents the water

from reaching the skin, otherwise the *ghusl* becomes null and void. It is desirable to recite *kalimah* before the *ghusl*, and surah al Qadr while performing *ghusl*.

(iii) Say, or have in mind, (*niyyat*) "I take bath (*ghusl*) on account of (mention or think of actual reason) for seeking nearness to Allah."

(iv) Wash the head and neck (preferably 3 times). Make sure that water reaches the skin and not a little bit stays dry.

(v) Wash the right half of the body, back and front, from the shoulder and neck to the bottom of the foot. All rents and clefts should be thoroughly washed, including the private parts.

(vi) Wash the left half of the body, back and front, exactly like the right half.

(2) GHUSL IRTIMASI (IMMERSION) (Bathing in a pool, pond, spring, river or sea)

(i) Wash the body thoroughly.

(ii) Say, or have in mind, (*niyyat*): "I take bath (*ghusl*) on account of (mention or think of actual reason) for seeking nearness to Allah"

(iii) Go under the water thrice consecutively without interval. No part of the body including hair on the head should be above the water while taking the dip.

WUZU

Ablution (*wuzu*) is obligatory (*wajib*) to pray any *salat*. To remove uncleanness or specified pollution (*hadath*) is *wuzu* - an act of cleaning performed in a prescribed manner. As *wuzu* is the first step to *salat* (worship of the creator Lord) one must disconnect all links with the material world and pay full attention to it. The Imams and the Ahl ul Bayt used to shed tears in fear of Allah before standing in front of Him for His worship at the time of doing *wuzu*.



OBLIGATORY SEQUENCE OF WUZU

(i) Say, or have in mind, (*niyyat*) "I do *wuzu* to pray *salat* for seeking nearness to Allah."

It is *mustahab* to wash hands upto the wrist twice and rinse the mouth (gargle) and nostrils three times]

(ii) Take water in the right hand and wash the face downwards from forehead (hairline) to the end of the chin (not upward-from chin to forehead) and cover the area, in width, as far as the thumb and the middle finger of a normal hand stretch. Washing once is *wajib*, you can do this twice but if done three times or more the *wuzu* becomes null and void.

(iii) First take the water in the right hand and then transfer it to the left hand and wash the right hand downwards from a little above the elbow to the tips of the fingers (not upward-from tips of the fingers to the

elbow). Washing once is *wajib*, you can do this twice but if done three times or more the *wuzu* becomes null and void.

(iv) Take water in the right hand and wash the left hand downwards from a little above the elbow to the tips of the fingers (not upward-from tips of the fingers to the elbow). Do it only once, twice is *mustahab*, but if done three times or more the *wuzu* becomes null and void.

(v) Wipe the front quarter of the head with the wet right hand, four fingers joined excluding the thumb, from the upper portion to almost before the end of the hairline on the forehead, let not a drop or moisture touch the forehead, otherwise the *wuzu* will become null and void; (do not do in upward direction). Do not take water for this but use the wet hand only length equal to one finger and breadth equal to three joined fingers should be wiped.

(vi) Wipe the right foot, with the wet right hand (five fingers and palm) from the tips of the toes to the ankle. Do not take extra water for doing this.

(vii) Wipe the left foot, with the wet left hand (five fingers and palm) from the tips of the toes to the ankle. Do not take extra water for doing this.

[*Masah* of both the feet at the same time is also allowed]

TAKE CARE

(1) All the above acts should be consecutive, and the order of sequence should be strictly followed, with

no noticeable gap or interruption (*mawalat*), before the water on any part of *wuzu* becomes dry.

(2) You must perform *wuzu* yourself. Your *wuzu* will be void (*batil*) if someone else performs it.

(3) Direction of the washing and wiping should be as mentioned above. For example, do not wash face upward-from chin to forehead; or hands from finger to elbow; or feet from ankle to toes; or head from forehead to backward; if done the *wuzu* become null and void.

(4) Parts of the body to be wiped must be dry at the time of wiping-wiping is called *masah*.

(5) Remove rings, plaster, nail polish etcetera from the parts of the body to be washed or wiped.

It must be noted that nail polish or *henna* (red dye if mixed with chemicals) covers the part of the body where applied and prevents the water from reaching the surface. Therefore, if external matter is not removed before the *wuzu* (or *ghusl*), the covered parts of the body will not be cleaned, rendering the whole exercise null and void, of no use at all; so the *salat* also becomes null and void.

(6) The water must be pure; and not mixed, like juices, milk, etcetera.

(7) Clothes or any other thing on the body should be clean and lawfully possessed, not stolen or got through unlawful means.

(8) The place where *wuzu* is done must be clean.

(9) The water and the place must be in your lawful

(from Islamic point of view) use, not obtained by force, or unfair and foul means. Take permission from the owner if the place is not your property.

(10) Use of silver or gold containers is prohibited.

(11) Do *wuzu* before the time of the *salat* you are going to pray passes away (elapses), in the exact sequence mentioned previously, without any gap in between.

(12) The following conditions nullify (cancels) the *wuzu*, if they take place while it is done or before the *salat* is prayed. In that case, the *wuzu* has to be carried out again:

(a) Discharge of urine or stool.

(b) Attack of flatus (gas generated in the stomach or intestines passes through with or without sound from the anus).

(c) Sleep, unconsciousness, or insanity.

(d) Discharge of blood from the uterus (womb).

(e) Discharge of semen.

[In conditions of (d) and (e) compulsory *ghusl* has to be done before *wuzu*. For (e), *ghusl* is sufficient, *wuzu* is not necessary for praying *salat*. For (a), (b) and (c) do *wuzu* again.

MUSTAHAB DU-A'AS

(Highly desirable *Du-as* during *Wuzu*)

(i) Recite the following *du-a'a* when you see the water with which the *wuzu* will be done:

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ
الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا

BISMILLAAHI WA BILLAAHI WAL
H'AMDU LILLAAHIL LAD'EE JA-A'LAL
MAA-A T'AHORAN WA LAM YAJ-A'LHU
NAJASAA

[In the name of Allah, by Allah; praise be to Allah who has made water a purifying agent, not an unclean thing.]

(ii) Recite the following *du-a'a* at the time of washing the hands before starting the *wuzu*:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ
مِنَ الْمُتَطَهِّرِيْنَ

ALLAAHUMAJ-A'LNEE MINAT
TAW-WAABEENA WAJ-A'LNEE MINAL
MUTAT'AHHIREEN

[O Allah, make me of those who turn repentant to Allah, and of those who purify themselves.]

(iii) Recite the following *du-a'a* at the time of mouthwash (gargle):

اللَّهُمَّ لَقِّنِي مُجَنِّبِي يَوْمِ أَلْقَاكَ
وَاطْلُقْ لِسَانِي بِذِكْرِكَ

ALLAAHUMMA LAQQINNEE H'UJJATEE
YAWMA ALQAAKA WA AT'LIQ LISAANEE
BID'IKRIKA

[O Allah, let me understand and remember the clear proof on the day of meeting with You and make my tongue fluent whenever I remember You.]

(iv) Recite the following while rinsing the nostrils:

اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي
مِمَّنْ يَشُمُّ رِيحَهَا وَرُوحَهَا وَطِبَّيْهَا

ALLAAHUMMA LAA TUH'ARRIM A'LAYYA
REEH'AL JANNATI WAJ-A'LNEE MIMMAN
YASHUMMA REEH'AHAA WA ROOH'AHAA
WA T'EEBAHAA

[O Allah, do not keep me away from the fragrance of the winds of paradise, let me be of those who smell its fragrance, refreshing breeze and perfume.]

(v) Recite the following *du-a'a* at the time of washing the face:

اَللّٰهُمَّ بَيِّضْ وَجْهِيْ يَوْمَ تَسْوَدُّ فِيْهِ الْوُجُوهُ
وَلَا تُسَوِّدْ وَجْهِيْ يَوْمَ تَبْيِضُ فِيْهِ الْوُجُوهُ

ALLAAHUMMA BAYYIZ" WAJHEE
YAWMA TASWADDU FEEHIL WUJOOHU
WA LAA TUSAWWID WAJHEE YAWMA
TABYAZ'Z'U FEEHIL WUJOOHU

[O Allah, let my face be bright on the day when (some) faces will be black; and do not turn my face black on the day when (some) faces will be bright.]

(vi) Recite the following *du-a'a* while taking the water to wash the right hand:

اَللّٰهُمَّ اَعْطِنِيْ كِتَابِيْ بِيَمِيْنِيْ وَالْخُلْدَ فِي
الْجَنّٰنِ يَسَارِيْ وَحَاسِبِيْ حِسَابًا يَّسِيْرًا

ALLAAHUMMA A'-T'INEE KITAABEE
BI-YAMEENEE WAL KHULDA FIL JINAANI
BIYASAAREE WA H'AASIBNEE H'ISAABAN
YASEERAA

[O Allah, give my book of deeds in my right hand, permission to abide in paradise in my left hand, and examine me with an easy reckoning.]

(vii) Recite the following while taking the water for washing the left hand:

اَللّٰهُمَّ لَا تُعْطِنِيْ كِتَابِيْ بِشِمَالِيْ وَلَا مِنْ وَّرَآءِ
ظَهْرِيْ وَلَا تَجْعَلْهَا مَغْلُوْلَةً اِلَى عُنُقِيْ وَاَعُوْذُ
بِكَ مِنْ مُّقْطِعَاتِ النَّيْرَانِ

ALLAAHUMMA LAA TU'-T'INEE
KITAABI BISHIMAALEE WA LAA MIN
WARAA-I Z'AHREE WA LAA TAJ-A'LHAA
MAGHLOOLATAN ILAA U'NUQEE WA
A-O'OD'U BIKA MIN MUQAT'T'A-A'ATIN
NEERAAN

[O Allah, do not give me my book of deeds in my left, nor from behind my back, nor shackled to my neck; I take refuge with You from the penetrating flames of the hell.]

(viii) Recite the following *du-a'a* at the time of the *masah* of the head:

اَللّٰهُمَّ غَشِّىْنِيْ بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ

ALLAAHUMMA GHASHINEE BIRAH'MATIKA
WA BARAKAATIKA WA A'FWIKA

[O Allah, cover me with Your mercy, Your blessings, Your pardon.]

(ix) Recite the following at the time of the *masah* of the feet:

اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ
 الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي
 يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

ALLAAHUMMAH THABBITNEE A'LAS'
 S'IRAAT'I YAWMA TAZILLU FEEHIL
 AQDAAMU WAJ-A'L SA'-EE FEE MAA
 YURZ'EEKA A'NNEE YAA D'AL JALAALI
 WAL IKRAAM

[O Allah, let me walk steadily on the *pul*
 (bridge of) *sirat* on the day when feet will
 tremble; let me do that which pleases You, O owner
 of grandeur and glory.]

FOR ISAL-E-SAWAB
 HAJI HASANALLY P. MOHAMMED EBRAHIM

WUZU



(a)

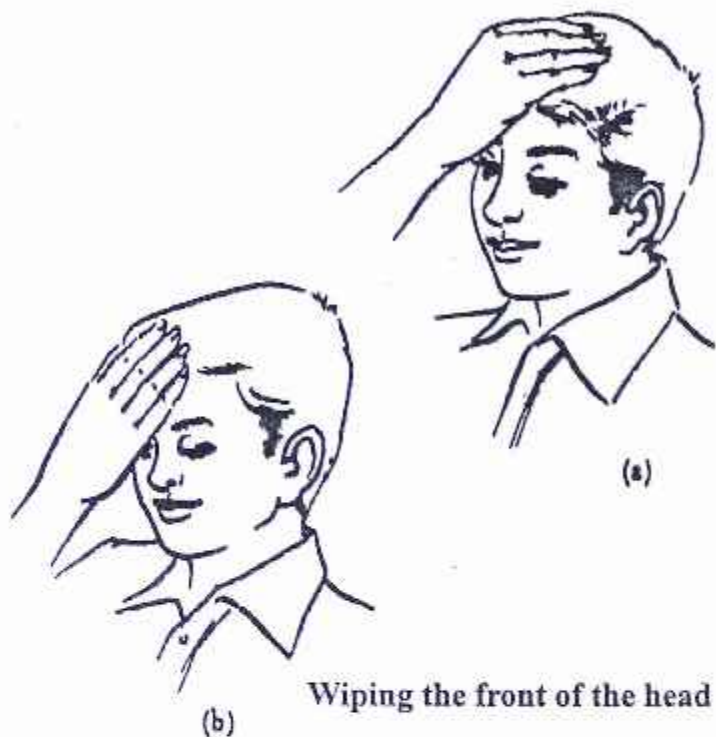


(b)

WASHING THE FACE



Washing the hands from the elbows to the tip of the fingers.



Wiping the feet from the tip of the toes to the ankles.

TAYAMMUM

Strike both palms on a dusty ground.



With both palms, joined side by side, rub the forehead starting from the hair line down to the upper part of the nose breadthwise, covering both side of the forehead.



Rub the back of the right hand with the left palm, starting from the wrist to the tips of the fingers. Similarly rub the back of the left hand with the right hand palm from the wrist to the tips of the fingers.

TAYAMMUM

(Wiping with the help of soil)

In case:

- (i) clean and pure water is not available, **OR**
- (ii) on account of genuine fear of loss of life, property, or honor one cannot procure it, **OR**
- (iii) due to illness or wound use of water is harmful, **OR**
- (iv) if the available water is consumed for *wuzu* there is strong possibility of getting no water for quenching the thirst (or for any other genuine purpose) of human beings, and even animals, **OR**
- (v) there is water but the body or the clothes of the person concerned is *najis* (unclean), and if he or she uses the water in *wuzu* or *ghusl*, his or her body or clothes remain *najis*. In this case, clean the body or the clothes by water and then do *tayammum*, **OR**
- (vi) the time of *salat* is so short that if he starts *wuzu* or *ghusl*, the *salat* will be *qaza* (lapsed) and it is expected that by doing *tayammum* the *salat* will be completed in time.

[*Tayammum* should be performed (in order of preference) On (i) earth; (ii) sand; (iii) chunks of sand or earth, other than baked in fire; (iv) stones-other than minerals; (v) if the first mentioned four things are not available, then and only then, it is permissible to do *tayammum* on the dust which accumulates on the mat,

floor, desk etcetera.]

PROCEDURE

- (i) Say, or have in mind, (*niyyat*) "I do *tayammum* instead of *wuzu* (or *ghusl*) to pray *salat* for seeking nearness to Allah.
- (ii) Strike both the palms on dust or dusty ground.
- (iii) Join both the palms side by side and (with them) rub the forehead; form the hairline downwards, to the upper part of the nose, so as to cover the whole forehead and both the eyebrows.
- (iv) Rub the back of the right hand with the left palm, from the wrist to the tips of the fingers.
- (v) Rub the back of the left hand with the right palm from the wrist to the tips of the fingers.

[Please note that in conditions mentioned above *tayammum* can be performed instead of *ghusl* in the same manner.]

OBLIGATORY PRAYERS

[SALAT]

The obligatory prayers (*wajib salat*), every Muslim has to pray, are listed below:

1. Five times a day prayers
(*Salat ul Yawmiyyah*)

2. Friday prayer
(*Salat ul Jumu-a'h*)
3. Signs prayer
(*Salat ul Ayat*)
4. Circumambulation prayer
(*Salat ul Tawaf*)
5. Undertaken prayer
(*Salat ul Nad'r*)
6. Stipulated prayer
(*Salat ul A'had*)
7. Avowed prayer
(*Salat ul Qasm*)
8. Contract prayer
(*Salat ul Ijarah*)
9. Lapsed prayers of parents
(*Salat ul Walaydayn*)
10. Corpse prayer
(*Salat ul Mayyit*)

FIVE TIMES A DAY PRAYERS (SALAT UL YAWMIYYAH)

SCHEDULE OF THE FIVE TIMES A DAY PRAYERS

FAJR SALAT (MORNING PRAYER)

Two *rak-at* Fajr *salat* is prayed in the morning-from true dawn (*subh sadiq*) when light breaks through

darkness on the horizon till a little before sunrise. The prime time terminates when the eastern horizon becomes red.

Z'UHR SALAT **(MIDDAY PRAYER)**

Four *rak-at salat* is prayed when the sun passes the meridian. It can be prayed till "near sunset", before the "period of time" required for praying the A's'r *salat*. The prime time terminates when the shadow of a thing or person is exactly equal to the height of its original.

A'S'R SALAT **(AFTERNOON PRAYER)**

Four *rak-at salat* is prayed in the beginning of the second quarter of the second half of the day. It should be prayed after the Z'uhr *salat*. It can be prayed till sunset. The prime time terminates when the shadow of a thing or person is exactly double of the height of its original.

Z'hur and A's'r *salat* can be prayed one after the other, in immediate sequence-first Z'hur and then A's'r.

MAGHRIB SALAT **(EVENING PRAYER)**

Three *rak-at salat* is prayed as soon as the sun sets-the tint of red disappears in the eastern horizon. It can

be prayed till "near midnight", before the "period of time" required to pray the I'sha *salat*. The prime time terminates as soon as the "period for praying 3 *rak-at* expires after sunset.

I'SHA SALAT (NIGHT PRAYER)

Four *rak-at salat* is prayed after Maghrib *salat*-it can be prayed till midnight. The prime time terminates at the end of the first one-third of the night.

Maghrib and I'sha *salat* can be prayed one after the other in immediate sequence. First Maghrib and then I'sha.

Each *salat* has to be prayed punctually as soon as its time begins (in prime time), not waiting till the final permissible minutes, unless there is a genuine or unavoidable reason. Allah is pleased with those who pray *salat* in the prime time and give more *thawab* (recompense) than what is due.

Like wise no *wajib* or *nafl salat* can be prayed prior (in advance) to its fixed time.

Fajr *salat* should not be prayed before dawn. Z'uhr and A's'r *salat* should not be prayed before midday. Maghrib and I'sha *salat* not before sunset.

Fajr *salat*, after sunrise; Z'uhr and A's'r *salat*, after

sunset; Maghrib and I'sha *salat*, after midnight, can be (and must be) prayed as Qaza (delayed), if, due to circumstances beyond control, had not been prayed within the prescribed hours, as soon as the cause for the delay or default is removed.

It is the mercy of our Lord that He has given us a chance to pray *qaza salat* to lessen the punishment for not praying on the appointed time. There is punishment but to a lesser degree.

BE AWARE AND KEEP IN MIND [PRELIMINARY RULES AND CONDITIONS]

How each *salat* is prayed, step by step, in obligatory sequence, will be shown separately but before you come to know about the recitation etcetera of every *salat* it is necessary to be fully aware of many essential things:

1. It is compulsory that the clothes on the body, and the place where *salat* is prayed are clean and pure, are lawfully (according to Islamic laws) in one's use and possession, or proper permission has been obtained if belongs to someone else, and have not been acquired by force, or foul and unfair means.
2. It is compulsory to pray every *salat* in the direction of *qiblah*-facing the holy Ka'bah (*baytullah*-

the house of Allah) in the city of Makkah. The holy Ka'bah is the *qiblah* for those who pray inside the *masjid ul haram* (the precinct in which the holy Ka'bah is situated). For those praying outside, the *masjid ul haram* is the *qiblah*; and all over the world the direction of the town of Makkah is the *qiblah*.

3. At the time of praying *salat* one must be adequately dressed, not exposing the parts of the body normally covered.

4. If there is no fear of loss or damage to life, property or honour, or the time to pray *salat* is very near, or on account of some genuine reason, it is better to pray *salat* in a *masjid* together with Muslim brothers than praying alone separately.

5. *Salat* should be prayed on a level ground. Usually a "prayer mat", made of cotton, wool, or tree leaves, is used (material prohibited in Islam such as tanned skin of a dog, pig, or any other unclean (*haram*) raw material cannot be used).

6. *Salat* should be prayed in Arabic. If one's mother tongue is not Arabic, he/she must memorize the whole text of *salat* (*surahs*, *dua'as*, and *zikrs*) and pronounce every word correctly. If due to physical handicaps (for e.g. stammering), or on account of regional and "mother tongue" influence, it is not possible, after utmost effort, to say Arabic words as they should be, even then one has to pray *salat*, in Arabic, with non-Arabic accent and pronunciation. Likewise, illness, pain and other handicaps cannot be put forward as excuses to avoid

prayers. If it is not possible to stand, pray the *salat* in sitting position. In case sitting position is unbearable then *salat* has to be prayed in bed. In short, so far as there is conscious breath of life, man has to pray the *salat* at its appointed time even if he is drowning, by making use of signs (*isharah*), because one is not a *Mumin* if one does not pray the *salat*.

7. The 5 times daily obligatory prayers must be prayed regularly and punctually.

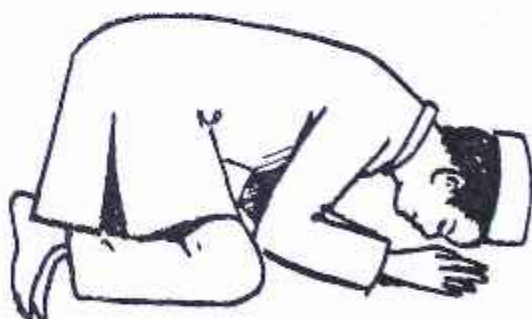
8. The prescribed method of every *salat* must be followed to the letter, precisely as directed.



QIYAAM



RUKOO



SAJDAH



SITTING POSITION BETWEEN TWO SAJDAHs
FOR RECITING "ASTAGHFIRULLAH"; AND
TASHAHHUD AND SALAAM

OBLIGATORY (WAJIB) ESSENTIALS OF SALAT

1. NIYYAT (RUKN)

To declare in words (not loudly), or have in mind, the intention of praying *salat* (mentioning which *salat*) for seeking nearness to Allah.

2. TAKBIRATUL IH'RAM (RUKN)

Saying of **الله أكبر** (Allaahu Akbar) is *takbiratul ih'ram*.

In the standing position, facing *qiblah*, keeping the body and limbs still and at ease, humble, raise the hands upto the ears, four fingers of each hand joined together, palms facing *qiblah*, thumbs away from the joined fingers and near the ears, recite the *takbeeratul ih'ram*. Now you cannot do anything except pray.

3. STANDING POSITION QIYAM (RUKN)

- * Stand erect, still and humble, facing *qiblah*.
- * Hands touching the outer side of the thighs
- * Fingers joined together
- * Feet straight in a line; the distance between the feet should be from 2" to 9" (5mm to 24 mm)
- * Eyes looking the place of *sajdah* (prostration)

- A woman stands with her feet close to each other and keeps her hands on her chest.

In the standing position (*qiyam*), the following functions are carried out:

- Recitation of *takbiratul ih'ram*
- Recitation of *surahs* (al Fatih'ah and any other *surah*). *Tasbihatul arba'* and *qunut* are also recited in *qiyam*.
- Before bowing down (*ruku*) staying erect for a while is compulsory after recitation of *surahs* or *qunut*.
- Staying erect for a while is compulsory after the *ruku* to say *Allaahu Akbar* before going into *sajdah*.
- *Qiyam* is *rukn* while reciting *takbiratul ih'ram*, and before going to *ruku*, but not *rukn* at the time of reciting *surahs*, *tasbihatul arba'*, or *qunut*.

4. QIRAT

Recitation of the *surahs* of the holy Quran in *qiyam*.

- In the first *rak-at*, first recite al Fatih'ah and then any other chapter (*surah*) of the holy Quran but highly recommended to recite Surah al Qadr .
- In the second *rak-at*, first recite al Fatih'ah and then recite any other *surah* of the holy Quran. Usually, al Ikhlas is recited.

Please note that in every *salat* *surah* al Ikhlas

should be recited at least one time, and if you have begun this *surah* (even the word *qul*) it cannot be left unrecited; and no other *surah* can be recited in its place.

- In the second *rak-at*, any *dua'a* (*qunut*-invocation) from the holy Quran is recited after the recitation of al Fatih'ah and the other *surah*.

While reciting *qunut* hold the hands, palms open, in front of your face, fingers pointing toward the heaven. (You are begging mercy from the most Glorious Allah).

- In the third and fourth *rak-ats*, *tasbih'atul arba'* (once or thrice) or only *surah* al Fatih'ah is recited.
- Recitation in the Fajr, Maghrib and I'sha *salat* should be loud-voiced (emphatic and audible), but in Z'uhr and A's'r *salat* it should be in a low tone. Women are advised to voice the recitation of all *salat* in a soft tone so that no stranger (*na mahram*) may hear her recitation.

5. RUKU (RUKN) (Bowing or kneeling down)

In *ruku*, put the palms (fingers stretched) on the knee joints and keep the neck in line with the back. Women are allowed to rest their hands on the thighs, above the knees and fingers joined together.

Keep the knees and the back straight; and the neck should be in line with the back in a horizontal level

that if a drop of water falls, it does not move. A woman should keep her back in an arch form. Arms should not touch the body; a woman should keep them joined to her body. Eyes should look on the space between the feet. A man should keep the knees stretched backwards, but not so tight for a woman.

6. SAJDAHS (RUKN) (Prostration)

Sajdah is to prostrate oneself in adoration.

Bend and lie in humble reverence on the ground. Seven parts of the body should touch and stay on the ground:

- Forehead
- Palms
- Joints of the knees
- Big toes

It is *mustahib* (desirable) to touch the tip of the nose to the ground.

The place of thing on which the forehead is set is called *sajdagah*. *Sajdagah* can be the earth or anything that the earth grows, except minerals and that which is used as food, or used to make clothes. *Sajdagah* should be pure. Small tablet made of the earth of the land of Karbalah, where Imam Husayn (a.s) and the martyrs of Karbalah are buried, is considered the best *sajdagah*.

- While bending down (from the position of *qiyam*) to do the *sajdah*, first put the palms on the ground. Women can put their knees first on the ground.
- Palms should be parallel to the ears and fingers should be joined together; they should be set in the direction of the *qiblah*.
- Forehead should touch and stay on the *sajdagah*.
- Nose should be near the ground and the eyes must look on the tip of the nose. It is *mustahib* to let the nose touch the ground.
- Knees, and the big toes of the feet should touch and stay on the ground. Do not move or shake the body or any part of it while in *sajdah*.
- After the first *sajdah*, sit erect, join the upper side of the right foot with the sole of the left foot and sit on the left hip and thigh. Women may sit on the ground on their feet. Keep the hands, fingers joined together, on the thighs while sitting.
- While rising for the next *rak-at*, a man should keep his hands on the ground, then raising the legs should stand. A woman should keep her hands on her knees while sitting and should stand up straight from that position.
- A man, while in *sajdah*, should keep his arms apart from his body; a woman should keep her arms close to her body.

7. D'IKR (Recitation)

Praise of Allah and *salawat* are recited in bowing

(*ruku*) and prostration (*sajdah*).

8. TASHAHHUD

For reciting *tashahhud*, sit as directed for sitting after first *sajdah*.

9. SALAM

For reciting *salam*, sit as directed for sitting after first *sajdah*.

10. TARTIB (Order)

11. MUWALAT (Quick Succession)

All functions such as *qiyam*, *ruku*, *sajdah* and recitations, which are mentioned under the heading of each *salat*, (in the following pages) should be carried out one after the other in a sequence as directed. While performing the functions do not let there be intervals in between that can be said to have discontinued the chain of functions, which make the whole *salat* one complete act, otherwise the *salat* become null and void.

1, 2, 3, 5 & 6 are essential parts (*rukun*) of *salat*. If these are left out or added to intentionally or

unintentionally, the *salat* is rendered null and void. The other functions, if unintentionally are left out or added do not invalidate the *salat*.

IF ANY ISSUE CROPS UP BEYOND THE ORDINARY, PLEASE REFER TO THE WELL KNOWN BOOKS OF JURIPRUDENCE (*FIQH*) OR CONSULT WITH A *MUJTAHID* (QUALIFIED RELIGIOUS SCHOLAR).

Every *salat* is prayed in *rak-ats* (units)

FAJR <i>SALAT</i>	2 <i>rak-ats</i>
Z'UHR <i>SALAT</i>	4 <i>rak-ats</i>
A'S'R <i>SALAT</i>	4 <i>rak-ats</i>
MAGHRIB <i>SALAT</i>	3 <i>rak-ats</i>
I'SHA <i>SALAT</i>	4 <i>rak-ats</i>

How every *salat* is prayed has been described in the following pages. Please follow instructions given above for all acts and recitations in every *salat* whenever in *qiyam*, *ruku*, *sajdah*, standing before *ruku*, sitting position, standing up, bowing down, etcetera are mentioned in the following procedure of *salat*.

Every act has been described. Read and remember because in the following procedure we shall only say: stand, go into *ruku* or *sajdah*, sit, raise the hands etcetera. You must do every act as has been

described.

Please remember that no matter how well it is explained in words and with illustrations, the exact performance of *salat* (*qiyam, ruku, sajdah*, sitting between two *sajdahs*, raising of hands and other functions must be learned by watching a *namazi* who knows well how to do every act. This applies to *wuzu* and *tayammum* as well.

PRAYER IN CONGREGATION

Prayer is offered individually and also in congregation (*jama'at*). But there is great reward when it is offered in congregation.

Prayer in congregation gives us both worldly and spiritual benefits.

1. Islamic Equality

In the congregation, rich and poor, high and low, all stand shoulder to shoulder. This destroys the haughtiness of the rich and creates self-respect in the poor. The best scene of mankind's equality comes before us in congregational prayer.

2. Unity

In the congregational prayer, all have one intention,

one language and identical actions. All kneel together. All prostrate together. This teaches us the lesson of the unity of the Muslims.

3. Love and Cooperation

People meet with one another in the congregation. They know the problems and worries and try to help each other. New things are known. Mutual love develops. Circle of friendship is widened. We get an opportunity to perfect our life in the light of others' experiences.

4. Discipline

While offering prayers in congregation, we stand in rows, follow the Imam of congregation and practice obedience to command. This instills in us the discipline, which is the essential feature of a community's life.

5. Prestige of Islam

Our *masjids* remain thriving due to prayer in *jama-at*. It enhances the prestige of the Muslims, and the unity of the Muslims over all the enemies of Islam.

AZAN (Call for Prayers)

As soon as the time of *salat* draws near *azan* (the call

for prayers) is recited aloud by a *muwazin* (one who recites the *azan*) in every *masjid*. In case one has not heard the *azan*, recited by the *muwazin*, or if one is praying alone, it is highly desirable to say the *azan* as under:

Say 4 times:

الله أكبر

ALLAAHU AKBAR

Allah is the greatest

Say each of the following twice:

أشهد أن لا إله إلا الله

ASH-HADU AL LAA ILAAHA

ILLALLAAH

I bear witness that there is no god save Allah

أشهد أن محمداً رسول الله

AHS-HADU ANNA MUH'AMMADAR

RASOOLULLAAH

I bear witness that Muhammad is
the Messenger of Allah

أشهد أن علياً ولي الله وصي رسول الله

ASH-HADU ANNA A'LIYYAN

WALIYYULLAAHI WAS'IYYU

RASOOLILLA AH

I bear witness that Ali is the vicegerent
of Allah, and the successor of
the Messenger of Allah

حَيَّ عَلَى الصَّلَاةِ

H'AYYA A'LAS' S'ALAAH

Hurry up for prayer

حَيَّ عَلَى الْفَلَاحِ

H'AYYA A'LAL FALAAH'

Move quickly towards welfare

حَيَّ عَلَى خَيْرِ الْعَمَلِ

H'AYYA A'LAA KHAYRIL A'MAL

Be quick (to do) the best deed

اللَّهُ أَكْبَرُ

ALLAAHU AKBAR

Allah is the greatest

لَا إِلَهَ إِلَّا اللَّهُ

LAA ILAAHA ILLALLAAH

There is no god save Allah

After *Azan* take one step forward, raise both hands

and recite any *Qunut du-a*.

IQAMAH

After *azan*, stand erect, alert and attentive to begin the *salat*, facing *qiblah*. Declaration of the standing for *salat* is called *iqamah*.

Say the *iqamah* as under:

SAY EACH OF
THE FOLLOWING TWICE:

الله أكبر

ALLAAHU AKBAR

Allah is the greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

ASH-HADU AL LAA ILAAHA

ILLALLAAH

I bear witness that there is no god
save Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

ASH-HADU ANNA MUH'AMMADAR

RASOOLALLAAH

I bear witness that Muhammad is the
Messenger of Allah

FOR ISAL-E-SAWAB
HAJI HASANALLY P. MOHAMMED EBRAHIM

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ وَصِيُّ رَسُولِ اللَّهِ

ASH-HADU ANNA A'LIYYAN
WALIYYULLAAHI WAS'IYYU
RASOOLILLAAH

I bear witness that Ali is the vicegerent
of Allah, and the successor of
the Messenger of Allah

حَيَّ عَلَى الصَّلَاةِ

H'AYYA A'LAS' S'ALAAH
Hurry up for prayer

حَيَّ عَلَى الْفَلَاحِ

H'AYYA A'LAL FALAAH'
Move quickly towards welfare

حَيَّ عَلَى خَيْرِ الْعَمَلِ

H'AYYA A'LAA KHAYRIL A'MAL
Be quick (to do) the best deed

قَدْ قَامَتِ الصَّلَاةُ

QAD QAAMATIS' S'ALAAH
Indeed the *salat* has begun

اللَّهُ أَكْبَرُ

ALLAAHU AKBAR

Allah is the greatest

SAY ONCE: لَا إِلَهَ إِلَّا اللَّهُ

LAA ILAAHA ILLALLAAH

There is no god save Allah

As the *salat* is about to start, it is not allowed to talk or do anything else.

FAJR SALAT

(Morning Prayer)

Instructions given under the heading "BE AWARE AND KEEP IN MIND", in the previous pages, should be studied carefully, before praying the *salat*.

After hearing or saying the *azan*, and doing the *wuzu*, stand erect, facing the *qiblah*, and say the *iqamah*.

Stand erect, facing the *qiblah*.

[Note: follow the above noted instructions for Zuhr, A's'r, Maghrib and Isha *salats* also.]

Say, or have in mind (i.e. *niyyat*):

"I pray 2 *rak-at* of *wajib* (obligatory) Fajr *salat*, seeking nearness to Allah, in obedience to Him."

[Please note: *Niyyat* is a *wajib rukn* (obligatory act of worship).]

SAY TAKBIRATUL IH'RAM:

الله أكبر

ALAAHU AKBAR

Allah is the greatest

[Saying *takbiratul ih'ram* is a *wajib rukn* (obligatory act of worship).]

FIRST RAK-AT

IN QIYAM

(Standing Position)

(Please refer to the illustrations)

Recite surah al Fatih'ah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ①

ALH'AMDU LILLAHI RABBIL
A'ALAMEEN

Praise be to Allah, the Lord of the worlds

الرَّحْمَنُ الرَّحِيمُ ②

ARRAH'MAANIR RAH'EEM
The beneficent, the merciful

مَلِكِ يَوْمِ الدِّينِ ③

MAALIKI YAWMID DEEN
Master of the day of judgment

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④

IYAAKA NA'-BUDU WAIYYAAKA
NASTA-E'EN

You (alone) do we worship and
from You (only) do we seek help

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤

IHDINAS' S'IRAAT'AL MUSTAQEEM
Keep us (O Lord) on the right path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْبِغْضِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٥

S'IRAAT'AL LAD'EENA AN-A'MTA
A'LAYHIMGHAYRIL MAGHZ"OOBI
A'LAYHIM WA LAZ" Z"AALLEEN

The path of those upon whom You
have bestowed Your bounties, not
(the path of those inflicted with Your
wrath), nor (of those) gone astray.

Recite *surah* al Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

إِنَّا أَنْزَلْنَاهُ فِي كَيْلَةِ الْقَدْرِ ١

INNAA ANZALNAAHU FEE
LAYLATIL QADR

Verily, We sent it (the Quran) down in
the night of Qadr (power)

وَمَا أَدْرَاكَ مَا كَيْلَةُ الْقَدْرِ ٢

WA MAA ADRAAKA MAA
LAYLATUL QADR

What shall make you know what
the night of Qadr is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

LAYLATUL QADRI KHAYRUM
MIN ALFI SHAHR

The night of Qadr is better than a
thousand months

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ
فِيهَا يَأْذِنُ رَبُّهُمْ مِنْ كُلِّ أَمْرٍ

TANAZZALUL MALAA-IKATU WAR
ROOH'UFEEHAA BI-ID'NI RABBIHIM
MIN KULLI AMR

The angels and the spirit descend therein
by the permission of their Lord,
with (decrees) of all affairs

سَلَامٌ شَهِي حَتَّىٰ مَطْلَعِ الْفَجْرِ

SALAAMUN HIYA H'ATTAA
MAT'LA-I'L FAJR
(It is all) peace, till the break of dawn

Stay standing for a little while before bowing down

for *ruku*; it is a *wajib rukn* (obligatory act of worship).
Raise both hands upto the ears and say "ALLAAHU
AKBAR" and go into *ruku*.

IN RUKU

(Bowing down Position)

[Please refer to the illustrations.]

Ruku is a *wajib Rukn* (obligatory act of worship)

Recite once or thrice (*Zikr* of *Ruku*):

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

SUBH'AANA RABBIYAL A'ZEEMI WA
BIH'AMDIH

Glory be to my Lord-Cherisher, the greatest,
with (only) His praise

Say: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

O Allah, send blessings on Muhammad
and on the children of Muhammad

After recitation of *zikr* or *ruku*, stand erect, saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI-A'LLAAHU LIMAN H'AMIDAH
Allah hears the one who sings His praise

Then raising the hands upto the ears say "ALLAAHU
AKBAR" and go down into *sajdah*.

IN SAJDAH

(Prostration - See illustrations)

Sajdah is a *wajib rukn* (obligatory act of worship)

Say once or thrice (*Zikr* of *Sajdah*):

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

SUBH'AANA RABIYYAL A'-LAA
WA BIH'AMDIH

Glory be to my Lord-Cherisher, the highest,
with (only) His praise

Say: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

O Allah, send blessings on Muhammad
and on the children of Muhammad

Then sit and say: اللَّهُ أَكْبَرُ

ALLAAHU AKBAR"

and recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHA RABBEE

WA ATOOBU ILAYH

I seek forgiveness of Allah,
my Lord-Cherisher and unto Him

I turn repentant

Say:

اللَّهُ أَكْبَرُ

ALLAAHU AKBAR

and go into the second *sajdah* exactly like the first *sajdah*.

Say once or thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَيَحْمَدُهُ

SUBH'AANA RABIYYAL A'-LAA

WA BIH'AMDIH

Glory be to my Lord-Cherisher,

Say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA

MUH'AMMADIN WA AALI

MUH'AMMAD

O Allah, send blessings on Muhammad
and on the children of Muhammad

Saying:

اللَّهُ أَكْبَرُ

ALLAHU AKBAR

raise your head and sit. Then stand up saying:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

BIH'AWLILLAHI WA QUWWATIHEE
AQOOMU WA AQ-U'D

With the ability Allah has (given me),
and with the help of His strength,
I stand and sit

SECOND RAK-AT

IN QIYAM

(Standing Position)

Recite *surah* al Fatih'ah.

Recite *surah* al Ikhlas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAHIR RAH'MAANIR RAH'EEM

In the name of Allah,
the beneficent, the merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ①

QUL HUWALLAAHU AH'AD

Say: "He, Allah, is one"

اللَّهُ الصَّمَدُ ②

ALLAAHUS' S'AMAD

Allah, the Absolute (the eternally
besought of all)

لَمْ يَلِدْ ۚ وَلَمْ يُولَدْ ③

LAM YALID WA LAM YOOLAD

He begets not, nor was begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

WA LAM YAKUL LAHOO

KUFUWAN AH'AD

And there is none like (comparable) to Him

It is highly desirable (but optional) to say 3 times:

كَذَٰلِكَ اللَّهُ رَبِّي

KAD'AALIKALLAAHU RABBEE

So is my Lord-Cherisher

Raise both hands upto the ears and say "ALLAAHU
AKBAR".

QUNUT

Say:

رَبَّنَا آتِنَا

فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

RABBANAA AATINAA FID DUNYAA
H'ASANATAN WA FIL AAKHIRATI
H'ASANATAN WA QINAA
A'D'AABAN NAAR

O our Lord, give us that which is good
in this world and that which is Good in
the hereafter; and save us from
the torment of the (hell) fire

And say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

O Allah send blessings on Muhammad and on the
children of Muhammad

[Generally, the above noted *dua'a* is recited in *Qunut*.
Any *dua'a* from the holy Quran can be recited.]

Stay standing for a little while and say "ALLAAHU
AKBAR" raising both hands upto the ears, and go into
ruku.

IN RUKU

(Bowing Down Position)

Recite once or thrice (*Zikr* of *Ruku*):

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

SUBH'AANA RABBIYAL A'Z'EEMI
WA BI-H'AMDIH

Glory be to my Lord-Cherisher,
the Greatest; with (only) His praise

Say: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI MUH'AMMAD
O Allah send blessings on Muhammad and on the
children of Muhammad

After recitation of *zikr* of *ruku*, stand erect saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI-A'LLAAHU LIMAN H'AMIDAH
Hears Allah whoso sings His praise

Then raising the hands upto the ears say "ALLAAHU
AKBAR".

IN SAJDAH (Prostration)

Say once or thrice (*Zikr* of *Sajdah*):

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

SUBH'AANA RABIYYAL A'-LAA
WA BIH'AMDIH

Glory be to my Lord-Cherisher,
the highest, with (only) His praise

Say: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

O Allah, send blessings on Muhammad
and on the children of Muhammad

Raising the head say: "ALLAAHU AKBAR" and
recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHA RABBE
WA ATOOBU ILAYH

I seek forgiveness of Allah,
my Lord-Cherisher and unto Him
I turn repentant

Say "ALLAAHU AKBAR" and go into the second *sajdah* exactly like the first *sajdah*.

Say once or thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

SUBH'AANA RABIYYAL A'LAA
WA BIH'AMDIH

Glory be to my Lord-Cherisher,
the highest, with (only) His praise

Say: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI MUH'AMMAD

O Allah, send blessings on Muhammad
and on the children of Muhammad

Raising the head say: "ALLAAHU AKBAR" and
recite:

الْحَمْدُ لِلَّهِ

ALH'AMDU LILLA AH
Praise be to Allah

TASHAHHUD
(See illustration)

In sitting position, recite *tashahhud* (pronounce the
profession of faith):

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

ASH-HADU AL LAA ILAAHA
ILLALLAAHU WAH'DAHOO LAA
SHAREEKA LAHOO WA ASH-HADU
ANNA MUH'AMMADAN
A'BDUHOO WA RASOOLUHOO

I bear witness that there is no god save Allah, one (single), and no one is His partner; and I bear witness that Muhammad is His servant and His Messenger

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

O my Allah, send blessings on Muhammad and on the children of Muhammad

SALAM

(See illustration)

Recite *salam* (salutation):

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

السلام عليكم ورحمة الله وبركاته

ASSALAAMU A'LAYKA AYYUHAN
NABIYYU WA RAH'MATULLAAHI
WA BARAKAATUH
ASSALAAMU A'LAYNA WA A'LAA
I'BAADILLAAHIS' S'AALIH'EEN
ASSALAAMU A'LAYKUM WA
RAH'MATULLAAHI WA
BARAKAATUH

Peace be on you O Prophet; and mercy of Allah and His blessings. Peace be on us and on the upright servants of Allah. Peace be on (all of) you, and mercy of Allah and His blessings

Raise both hands upto the ears 3 times and say each time:

الله أكبر

ALLAAHU AKBAR
Allah is the greatest

Z'UHR SALAT

Please do as directed in the beginning of Fajr *salat*. Say, or have in mind (*niyyat*):

"I pray 4 *rak-at wajib* (obligatory) Z'uhr *salat*, seeking

nearness to Allah, in obedience to Him."

Say *takbiratul ih'ram*:

الله أكبر

ALLAAHU AKBAR

Allah is the greatest

FIRST RAK-AT

Pray exactly like the first *rak-at* of the *Fajr salat*.

It is desirable (*mustahib*) to recite Surah Kawthar as the second *surah*, after the recitation of *surah al Fatih'ah* in the first *rak-at*.

Surah al Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent, the merciful.

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۝

INNAA A'-TAYNAAKAL KAWTHAR

Verily, We have given you (O Muhammad)
the *kawthar* (abundance)

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۖ

FA-S'ALLI LI RABBIKA WANH'AR

So pray (you) unto your Lord,
and offer sacrifice

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۖ

INNA SHAANI-AKA HUWAL ABTAR

Verily, it is your enemy whose line
(progeny) shall be cut off

SECOND RAK-AT

Recite exactly like the second *rak-at* of the Fajr
salat.

BUT DO NOT RECITE SALAM

INSTEAD

AFTER RECITATION OF TASHAHHUD STAND
UP SAYING the following for the 3rd *rak-at*:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

BIH'AWLILLAHI WA QUWWATIHEE

AQOOMU WA AQ-U'D

With the ability Allah has (given me),
and with the help of His strength
I stand and sit.

to pray the 3rd rak-at.

THIRD RAK-AT

Pray exactly like the second *rak-at* of Fajr *salat*.

BUT DO NOT RECITE *QUNUT* AND *TASHAHHUD*
AND IN *QIRAT* (*QIYAM*) RECITE ONLY SURAH
AL FATIH'AH OR SAY *TASBIH'AT UL ARBA'* 3
TIMES.

[Recitation of *tasbih'at ul arba* 3 times is highly
desirable.

TASBIH'AT UL ARBA:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ

SUBH'AANALLAAHI WAL H'AMDU
LILLAAHI WA LA ILAAHA
ILLALLAAHU WALLAAHU AKBAR

Glory be to Allah, praise be to Allah,
there is no god save Allah,
Allah is the greatest

FOURTH RAK-AT

Pray exactly as the above noted third *rak-at* of this
salat.

AND RECITE TASHAHHUD AND SALAM.

A'S'R SALAT

Please do as directed in the beginning of *Fajr Salat*.
Say, or have in mind, (*niyyat*).

"I pray 4 *rak-at* of *wajib* (obligatory) A's'r *salat*,
seeking nearness to Allah, in obedience to Him."

Say *takbiratul ih'ram*:

الله أكبر

ALAAHU AKBAR
Allah is the greatest

Pray 4 *rak-ats* exactly like the *Z'uhr salat*.

It is highly desirable to recite *surah al Qadr* or A's'r as
the second *surah* in the first *rak-at*.

SURAH AL A'S'R

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM
In the name of Allah, the beneficent,
the merciful.

وَالْعَصْرِ

WAL A'S'RI

By the time (declining day)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

INNAL INSAANA LAFEE KHUSRIN

Verily, man is in (a state of) loss

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

ILLALLAD'EENA AAMANOO
WA A'MILUS'S'AALIH'AATI WA
TAWAAS'AW BIL H'AQQI WA
TAWAAS'AW BIS'S'ABR

Save those who believe and do good deeds, and exhort one another to truth and exhort one another to endurance

MAGHRIB SALAT

Please do as directed in the beginning of *Fajr Salat*.
Say, or have in mind, (*niyyat*):

"I pray 3 *rak-at wajib* (obligatory) *Maghrib salat*, seeking nearness to Allah, in obedience to Him."

Say *takbiratul ih'ram*:

الله أكبر

ALLAAHU AKBAR

Allah is the greatest

Pray 3 *rak-ats* exactly like the first 3 *rak-ats* of Z'uhr *salat* (with *surah* al Qadr as the second *surah* in the 1st *rak-at*) and *surah* Ikhlas as the second *Surah* in the 2nd *rak-at*.

RECITE TASHAHHUD IN THE THIRD *RAK-AT* ALSO. THEN RECITE *SALAM*.

I'SHA *SALAT*

Please do as directed in the beginning of *Fajr Salat*.

Say, or have in mind (*niyyat*):

"I pray 4 *rak-ats wajib* (obligatory) I'sha *salat*, seeking nearness to Allah, in obedience to Him."

Say *takbiratul ih'ram*:

الله أكبر

ALLAAHU AKBAR

Allah is the greatest

Pray 4 *rak-ats* exactly like the *Z'uhr salat*. It is recommended to pray *surah al Qadr* as the second *surah* in the first *rak-at*.

[ALWAYS REMEMBER TO RECITE SURAH AL IKHLAS IN THE SECOND *RAK-AT* OF EVERY *SALAT* AND IT IS HIGHLY RECOMMENDED TO RECITE *SURAH AL QADR* IN THE FIRST *RAK-AT*.]

PRAYERS OF FREE WILL (NAFAL)

Nafil means that which is optional, prayer of free will, not obligatory, but is prayed to get additional rewards in the life of the hereafter.

THE SCHEDULE OF OPTIONAL (NAFL) PRAYERS ARE AS UNDER:

- Fajr-prior to *wajib Fajr salat* 2 *rak-ats*
- Z'uhr-prior to the *wajib Z'uhr salat* 8 *rak-ats*
- A's'r-prior to the *wajib A's'r salat* 8 *rak-ats*
- Maghrib-after the *wajib*
Maghrib *salat* 4 *rak-ats*

In lieu of Maghrib *nafla* pray *salat* of *ghufaylah*, which has many merits.
(see on page 152).

- I'sha-after the *wajib I'sha salat* 2 *rak-ats*.
It is compulsory to pray this *salat* in sitting position, which is counted as one.

It has many a merit. It is highly recommended to pray surah al Waqi-ah as the second surah in the first *rak-at* and surah al Ikhlas as the second surah in the second *rak-at*.

After *tashahud* recite 7 times *Allaahu Akbar* and ask forgiveness of your sins and pray for the legitimate desires.]

i) Pray the 4 and 8 *rak-at* optional *salats* in sets of 2 *rak-ats*.

ii) Pray every set just like the 2 *rak-at* of Fajr *salat* with suitable change in the words of the *niyyat*.

One *niyyat* is sufficient for every optional prayer. After praying the *salat*, it is very highly desirable to sit on the prayer mat and recite *du-as* (Taqibat) for seeking fulfilment of legitimate wants and needs and beseeching forgiveness of sins from the almighty Allah:

i) *Tasbih* of Sayyida Fatima Zahra, which is recited after every *salat*.

34 times:

الله أكبر

ALLAAHU AKBAR

(Allah is the greastes)

33 times:

الحمد لله

ALH'AMDULILLA AH

(Praise be to Allah)

33 times:

سُبْحَانَ اللَّهِ

SUBH'ANALLAAH

(Glory be to Allah).

Once:

لَا إِلَهَ إِلَّا اللَّهُ

LAA ILAAHA ILLALLAH

(There is no god sae Allah).

It gives the reward equal to praying 1000 *rak-ats*.

ii) Recite 3 times:

اللَّهُ أَكْبَرُ

ALLAAHU AKBAR

(Allah is the greatest)

iii) In every *salat*, after *salam*, recite the following *du-a* 3 times:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ ذُو الْجَلَالِ وَالْإِكْرَامِ لِحَيِّعَ ظُلُمِي
وَجُرْمِي وَأَسْرَأْنِي عَلَى نَفْسِي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHAL LAD'EE LAA

ILAAHA ILLAA HUWAL H'AYYUL
 QAYYOOM D'UL JALAALI WAL
 IKRAAM LIJAMEE-T' Z'ULUMEE WA
 JURMEE WA ISRAAFEE A'LAA
 NAFSEE WA ATOOBU ILAYHI

I seek pardon and protection from Allah
 who is "There is no god save He, the eternal
 and self-subsisting, the owner of glory and
 generosity" with reference to all my injustices,
 crimes and transgressions which I have
 committed; and I turn repentants unto Him.

- iv) يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا مُقَلِّبَ
 الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

YAA ALLAAH YAA RAH'MAAN
 YAA RAH'EEM YAA MUQALLIBAL
 QULOOB THABBIT QALBEE
 A'LAA DEENIKA

O Allah, O beneficent, O merciful,
 O the converter of hearts, keep
 my heart firmly and permanently
 attached with Your religion.

- v) Ayatul Kursi [Baqarah (2) : 255, 256.
 [See page 157]
- vi) Recite:

إِلَهِي هَذِهِ صَلَاتِي صَلَّيْتُهَا لَا لِحَاجَةٍ
 مِنْكَ إِلَيْهَا وَلَا رَغْبَةٍ مِنْكَ فِيهَا إِلَّا
 تَعْظِيمًا وَطَاعَةً وَإِجَابَةً لَكَ إِلَى مَا
 أَمَرْتَنِي بِهِ إِلَهِي إِنْ كَانَ فِيهَا خَلَلٌ
 أَوْ نَقْصٌ مِنْ رُكُوعِهَا أَوْ سُجُودِهَا فَلَا
 تُؤَاخِذْنِي وَ تَفَضَّلْ عَلَيَّ بِالْقَبُولِ وَالْغُفْرَانِ

ILAAHEE HAAD'HEE S'ALAAATEE
 S'ALLAYTUHAA LAA LIH'AAJATIN
 MINKA ILAYHAA WA LAA RAGHBATIN
 MINKA FEEHAA ILLAA TA'-Z'EEMAN
 WA T'AA-A'TAN WA IJAABATAN
 LAKA ILAA MAA AMARTANEE
 BIHEE ILAAHEE IN KAANA FEEHAA
 KHALALUN AW NAQS'UN MIN
 RUKOO-I'HAA AW SUJOODIHAA
 FALAA TU-AAKHID'NEE WA
 TAFAZ"Z"AL A'LAYYA BIL QUBOOL
 WAL GHUFRAAN

O my Allah, the prayer I have prayed is
 neither tied up with ulterior motives nor
 (self) interest-oriented, but in exaltation
 of Your honour and praise, in Your
 obedience, and in compliance with
 Your command. O my Allah if there was
 any pause or flaw in the intention,
 standing, bowing down or prostration,

do not take me to task but favour me by granting acceptance and absolution.

What you pray after the completion of *salat* is a decoration with which you present the *salat* you have prayed to almighty Allah for acceptance.

DOUBTS (SHAKKIYAT)

Please refer to the chart at the end of the book.

If any person performing *salat* holds in doubt any particular part of the obligatory prayer, uncertain whether it has been properly prayed (or carried out) or not, he or she should give it a second thought and get rid of the suspicion, but in case it persists, it is obligatory to do that which has been prescribed by the laws of *shariah*.

DOUBTS WHICH SHOULD BE IGNORED

Prayer is not rendered invalid, even if there is a misgiving, under the following conditions:

1. After the prayer has come to an end.
2. After the performance of an act e.g. the doubt in *sajdah* that *ruku* might have been missed.
3. After the time of the prayer is over e.g. at the time of Maghrib to doubt whether the afternoon prayer had been prayed or not.
4. Those who are habitually skeptical should give no

importance to their suspicions.

5. In case there is a dispute between the prayer-leader (*pesh imam*) and the follower-prayer (*mamun*), he who is in doubt should rely on him who is sure.
6. Doubt during the *sunnah* (optional) or *ih'tiyat* (precautionary) *salat*.

REMEDIAL DOUBTS

In the following cases if the prescribed remedial plan is carried out the prayer is not rendered null and void.

1. In a 4 *rak-at* prayer, after doing the second *sajdah*, if there is a doubt whether it was the second or the third *rak-at*, pray 4th *rak-at*, taking it as the third, and complete the *salat*. Thereafter, pray one *rak-at* precautionary (standing) prayer (*salat ul ih'tiyat*).
2. In a 4 *rak-at* prayer, after doing the second *sajdah*, if there is a doubt whether it was the second or the fourth *rak-at* treat it as the fourth *rak-at*, and complete the *salat*. Thereafter, pray 2 *rak-at* precautionary (standing) prayer.
3. In a 4 *rak-at* prayer, after doing the second *sajdah*, if there is a doubt whether it was the second, third or fourth *rak-at*, treat it as the fourth *rak-at*, and complete the *salat*. Thereafter, pray the precautionary prayer, two standing *rak-ats* plus two *rak-ats* in sitting position.
4. In a 4 *rak-at* prayer, after doing the second *sajdah*, if there is a doubt whether it was the fourth *rak-at*

or the fifth (an extra) *rak-at*, treat it as the fourth *rak-at*, and complete the *salat*. Thereafter, do two *sajdahs* of doubt (*sajdah sahw*).

[In the case of the above noted four doubts, if any comes to the mind after the first *sajdah* or before the *dhikr* of the second *sajdah*, the *salat* is invalid.]

5. In a 4 *rak-at* prayer, at any stage, if there is a doubt whether it was the third or fourth *rak-at*, treat it as the 4th *rak-at*, and complete the *salat*. Thereafter, pray precautionary prayer, one standing *rak-at* or two *rak-ats* in sitting position.
6. In a 4 *rak-at* prayer, if there is a doubt, in the standing position (*qiyam*), whether it was the fourth or fifth *rak-at*, sit down at once, and complete the *salat*. Thereafter, pray precautionary prayer, one standing *rak-at* or two *rak-ats*, in sitting position, plus two *sajdah sahw* for the unnecessary *qiyam*.
7. In a 4 *rak-at* prayer, if there is a doubt, in the standing position (*qiyam*), whether it was the third or fifth *rak-at*, sit down at once and complete the *salat*, and thereafter, pray 2 *rak-ats* precautionary standing prayer, plus two *sajdah sahw* for the unnecessary *qiyam*.
8. In a 4 *rak-at* prayer, if there is a doubt, in the standing position (*qiyam*), whether it was the third, fourth or fifth *rak-at*, sit down at once and complete the *salat*. Thereafter, pray precautionary prayer, two standing *rak-ats* plus two *rak-ats* in sitting position, plus two *sajdah sahw* for the

unnecessary *qiyam*.

9. In a 4 *rak-at* prayer, if there is a doubt in the standing position (*qiyam*), whether it was the fifth or sixth *rak-at*, sit down at once and complete the *salat*. Thereafter, do two *sajdah sahw* for the unnecessary *qiyam*.

DOUBTS WHICH NULLIFY THE SALAT

In the following cases doubts render the obligatory *salat* null and void. The *salat* has to be prayed again.

- If there is a doubt about the number of *rak-ats* in a 2 *rak-at* or 3 *rak-at salat*.
- If there is a doubt whether it was the first, second or the third *rak-at*, in a 4 *rak-at salat*.
- If there is a doubt, before completing the *d'ikr* of the second *sajdah*, in a 4 *rak-at salat*, whether it was the second or third *rak-at*.
- If there is a doubt, in a 4 *rak-at salat*:
 - * Whether it was second or fifth (or higher) *rak-at*.
 - * Whether it was the third or sixth (or higher) *rak-at*
 - * Whether it was the fourth or sixth (or higher) *rak-at*
- If one forgets how many *rak-ats* have been prayed.
- Before or after completing the second *sajdah*, if there is doubt between 4 or more than 4

and 6 *rak-ats*.

PRECAUTIONARY PRAYER (SALAT UL IH'TIYAT)

Soon after completing the prayer, wherein the doubt took place, without turning one's eyes over to any direction (away from *qiblah*), or doing anything that renders the *salat* null and void, stand up.

NIYYAT

"I pray *wajib* (obligatory) *salat ul ih'tiyat* (one or two *rak-at*) for seeking nearness to Allah, in His obedience."

SAY TAKBIRATUL IH'RAM

FIRST RAK-AT

QIYAM

Recite *surah al Fatih'ah* only.

RUKU

Exactly like the first *rak-at* of the Fajr *salat*.

SAJDAHS

Exactly like the first *rak-at* of the Fajr *salat*.
[If it is a one *rak-at salat ul ih'tiyat* then recite *tashahhud* and *salam* at the end of the second

sajdah of the first *rak-at*.]

If it is 2nd *rak-at salat* then rise and pray the second *rak-at* exactly like second *rak-at* of Fajar *salat* with *tashhud* and *salam*.

PROSTRATION ON ACCOUNT (OF DOUBT-SAJDAH SAHW)

* *Sajdah sahw* becomes obligatory:

- If one talks in prayer unintentionally
- Or omits one *sajdah* by mistake
- Or forgets to recite *tashahhud* mistakenly;
- Or recite *salam*, inadvertently anywhere during the *salat*
- Adds or leaves out by mistake anything which is not *ruk'n* (do two *sajdahs* in such cases);
- Or in a 4 *rak-at* prayer has a doubt, after the second *sajdah*, whether it was the fourth or fifth (or a higher) *rak-at*.

HOW TO DO

Soon after completing the prayer, make *niyyat*:

"I do the *wajib* (obligatory) *sajdah sahw* in lieu of (mention the reason) for seeking nearness of Allah, in His obedience."

Right away go into *sajdah* and say:

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
وَأَلِ مُحَمَّدٍ

BISMILLAAHI WA BILLAAHI
ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI
MUH'AMMAD

In the name of Allah and by Allah,
blessings of Allah be on Muhammad
and on the children of Muhammad

Rise and sit, and then go into the second *sajdah* and
recite the above noted recitation again.

Rise and sit, and recite *tashahhud* and *salam*

FOR LADIES ONLY

1. QIYAM

She can stand in a position where both her feet can be kept close to each other. She can stretch her hands downwards without resting them on her thighs. She can keep them on her chest.

2. RUKU

She can bend forward only, keeping her hands on her

thighs above the knees, fingers joined together, she should keep her arms and elbows joined to her body, keeping her back in an arch.

3. SAJDAH

While going down for *sajdah* she should lower her legs first; in *sajdah* she should keep her arms close to her body; after doing the *sajdah*, while sitting, she can sit on her buttocks with the soles of her feet resting on the ground; while rising for the next *rak-at* she should keep her hands on her knees while sitting and should stand up straight from that position.

[A WOMAN CAN PRAY LIKE A MAN IF SHE CAN DO IT.]

AT THE TIME OF PRAYING THE *SALAT* IT IS OBLIGATORY THAT SHE SHOULD NOT ONLY BE PROPERLY DRESSED (ACCORDING TO ISLAMIC INSTRUCTIONS) BUT ALSO COVER HER HAIR EVEN IF SHE IS ALONE-IN FACT, EXCEPT THE UPPER FEET UP TO THE ANKLE AND HANDS UPTO THE WRIST NOTHING CAN BE LEFT UNCOVERED.

FRIDAY PRAYER (SALAT UL JUMU-A'H)

“O you who believe, when the call to prayer is made on the day of congregation (Friday), hasten to the

on the day of congregation (Friday), hasten to the remembrance of Allah, and leave off all business.”
[Jumu-a’h: 9]

It is the command of Allah that all Muslims should gather on every Friday in a central *masjid* at the time of Z’uhr and pray *salat ul Jumu-a’h*.

In the presence of Imam or his specially appointed authority, Friday prayer is *wajib ayni* (essential) in place of Z’uhr *salat*. Z’uhr *salat* is not prayed on such occasions.

In *ghaybat* of Imam when there is no one specially appointed by Imam to lead this prayer, Friday *salat* and Z’uhr *salat* become *wajib takhyiri*.

Wajib takhyiri means that a man has an option to choose between two *wajibs* but he cannot leave both. On Fridays, Z’uhr *salat* and Friday *salat* are *wajib takhyiri*. It means that a man has the option to choose between these two prayers, but he cannot omit both.

Those who do not go to *masjid* to pray Jumu-a’h prayers should pray 4 *rak-at* Z’uhr *salat* at home or in *masjid* with *surah* Jumu-a’h in the first *rak-at* and *Surah al Munafiqun* in the second *rak-at*, as the second *surah*.

It is highly desirable to take bath, with *niyat* of

Ghusl-e Jumu-a'h put on clean clothes and apply perfume before going to the *masjid*. It has many benefits.

The time for Friday prayers commences with the decline of the sun.

The number of persons including the prayer-leader should be at least seven.

The Prayer should be prayed in congregation.

After the *azan* people come and sit in the *masjid*. The prayer-leader, who conducts the congregational prayer, should be mature, sane, *shiah ithna a'shari*, just, legitimate by birth and must have the ability to pronounce Arabic correctly.

TWO SERMONS (KHUTBAH)

Before the prayer he delivers a sermon in which after the praise and glorification of the almighty Allah and recitation of *salawat*, principles and theory of religion of Allah are explained in the light of the holy Quran and teachings of the Holy Prophet and his holy Ahl ul Bayt.

He sits down and rises again to give the second sermon in which after proclaiming the oneness of Allah,

prophet hood of the last Messenger of Allah, Muhammad al Mustafa, and the Imamate of the 12 Infallible Imams, the almighty Allah is beseeched to have mercy on the believing men and the believing women.

The two sermons are essential. The people attending the *salat ul Jumu-a'h* should listen to them attentively, neither making noise, nor move here and there. They should treat these two sermons as the 2 *rak-ats* of a *salat*.

IQAMAH

After the sermons, a *mawzin* recites the *iqamah*. When he says "*qad qaamatis 's'alaah*," all stand up and form rows behind the prayer-leader erect, still and humble, facing *qiblah*.

When the *mawzin* ends the *iqamah* with "Laa ilaaha illallaah," the prayer-leader makes the *niyyat*:

"I pray 2 *rak-at wajib* (obligatory) *salat ul Jumu-a'h*, seeking nearness to Allah, in obedience to Him."

[Every follower (*mamun*) also makes the same *niyyat*.]

Then when the prayer-leader recites the *takbiratul ul ih'ram*:

اللَّهُ أَكْبَرُ

ALLAAHU AKBAR

Allah is the greatest

Every *mamun* (follower) must repeat the same in loud voice.

FIRST RAK-AT

First *rak-at* is prayed exactly like the first *rak-at* of the Fajr *salat*,

WITH THE FOLLOWING ADJUSTMENTS:

- The prayer-leader recites *surah* al Fatih'ah and the followers listen attentively (only register every word mentally).
- The prayer-leader recites *surah* al Jumu-a'h and the followers listen attentively (only register every word mentally).

SURAH AL JUMU-A'H

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝

YUSABBIH'U LILLAHI MAA FIS-
SAMAAWAATI WA MAA FIL-ARZ"IL
MALIKIL QUDDOOSIL
A'ZEEZIL H'AKEEM

Whosoever is in the heavens and whatsoever
is in the earth glorifies Allah, the sovereign,
the most holy, the ever-prevalent the all-wise

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝

HUWAL LAD'EE BA-A'THA FIL
UMMIYYEENA RASOOLAM
MINHUM YATLOO A'LAYHIM
AAYAATIHEE WA YUZAKKEEHIM
WA YU-A'LLIMUHUMUL KITAABA
WAL H'IKMAH WA IN KAANO
MIN QABLU LAFEE Z"ALAALIM
MUBEEN

He is who raised among the *ummies*
(illiterates) a messenger from amongst
them, Who recites His signs to them,

purifies them and teaches them the book
(Quran) and Wisdom though they were
aforetime indeed in manifest straying

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ؕ

وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

WA AAKHAREENA MINHUM
LAMMAA YAL H'AQOO BIHIM WA
HUWAL A'ZEEZUL H'AKEEM

And (to) others among them who have not
joined them yet. He is ever-prevalent, all-wise

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ

مَنْ يَشَاءُ ؕ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

D'AALIKA FAZ'LULLAAHI
YOO-TEEHI MAY YASHAA
WALLAAHU D'UL FAZ'LIL A'Z'EEM

That is the grace of Allah. He gives it to
whomsoever He pleases. Allah is the
Lord of abundant grace

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْإِمَارِ يُحْمَلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ۝

MATHALUL LAD'EENA H'UMMILUT
 TAWRAATA THUMMA LAM
 YAH'MILOOHAA KAMATHALIL
 H'IMAARI YAH'MILU
 ASFAARAA BI-SA MATHALUL
 QAWMIL LAD'EENA KAD'D'ABOO
 BI-AAYAATILLA AH WALLAAHU
 LAA YAH DIL QAWMIZ'
 Z'AALIMEEN

The similitude of those who were charged
 with (the law of) the Tawrat, which they
 did not observe, is that of a donkey who
 carries a load of books. How wretched
 is the similitude of the people who belie
 the signs of Allah! Allah does not
 guide the people who are unjust

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هٰدُوْا اِنْ زَعَمْتُمْ اَنْكُمْ
 اَوَّلِيَّاءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَنّٰوْا
 الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

QUL YAA AYYUHAL LAD'EENA
 HAADOO IN ZA'AMTUM ANNAKUM
 AWLIL YAA-U LILLAHI MIN
 DOONIN NAASI FATAMANNAWUL
 MAWTA IN KUNTUM S'AADIQEEN
 Say (O Muhammad): "O you who profess

Judaism, if you claim that you are the
Favorites of Allah, then desire for death,
if you are truthful"

وَلَا يَتَمَنَّوْنَ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيهِمْ ؕ

وَاللّٰهُ عَلِيْمٌ بِالظّٰلِمِيْنَ ۝

WA LAA YATAMANNAW-NAHOO
ABADAM BIMAA QADDAMAT
AYDEEHIM WALLAAHU A'LEEMUM
BIZ'Z'AALIMEEN

But they will never desire for it because of what
their own hands have sent before, and Allah
knows well those who are unjust

قُلْ اِنَّ الْمَوْتَ الَّذِى تَفِرُّوْنَ مِنْهُ فَاِنَّهُ

مُلْقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلَىٰ عِلْمِ الْغَيْبِ

وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

QUL INNAL MAWTALLAD'EE
TAFIRROONA MINHU
FA-INNAHOO MULAAQEEKUM
THUMMA TURADDOONA ILAA
A'ALIMIL GHAYBI WASH
SHAHAADATI FAYUNABBI-UKUM
BIMAA KUNTUM TA'-MALOON

Say (O Muhammad): "Verily the death from which you flee, will surely come to you. You will then be sent back to the knower of the unseen and the seen, then He will inform you as to what you used to do."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ
مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا
الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٥

YAA AYYUHAL LAD'EENA AAMANOO
ID'AA NOODIYA LIS'-S'ALAATI MIY
YAWMIL JUMU-A'TI FAS-A'W ILAA
D'IKRILLAAHI WA D'ARUL BAY'
D'AALIKUM KYARUL LAKUM IN
KUNTUM TA'-LAMOON

O you who believe, when the call to prayer is made on the day of congregation (Friday), hasten to the remembrance of Allah, and leave off all business. That is better for you, if you know

فَإِذَا قُضِيَتِ الصَّلَاةُ
فَانْتَشَرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ
اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ٦

FA ID'AA QUZ'IYATI'S S'ALAATU
 FAN TASHI-ROO FIL ARZ'I
 WABTAGHOO MIN FAZ'LILLAHI
 WAD'KURULLAAHA KATHEERAL
 LA-A'LLAKUM TUFLIH'OON.

And when the prayer is completed then
 disperse in the land and seek the grace of
 Allah, and remember Allah much,
 so that you may be successful

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا
 وَتَرَكَوْا قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنْ
 اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّزَاقِينَ ٤٥

WA ID'AA RA-AW TIJAARATAN
 AW LAHWA NIN FAZ'Z'OO
 ILAYHAA WA TARAKOOKA
 QAA-IMAA QUL MAA I'NDALLAAHI
 KHAYRUM MINAL LAHWI WA
 MINAT TIJAARAH WALLAAHU
 KHAYRUR RAAZIQEEN

And when they see merchandise or sport,
 they break away to it, and leave you
 standing. Say (O Muhammad): "What is
 with Allah is better than sport and
 merchandise, and Allah is the best
 of sustainers"

(3) After the recitation of the above noted, two *surahs* the prayer-leader recites the following *qumut*, which every follower must also recite along with the prayer-leader.

اَللّٰهُمَّ اِنَّ عِبِيْدًا مِّنْ عِبَادِكَ الصّٰلِحِيْنَ قَامُوْا
بِكِتٰبِكَ وَ سُنَّةِ نَبِيِّكَ فَاجْزِهِمْ عَنَّا خَيْرَ الْجَزَاءِ

ALLAAHUMMA INNA A'BEEDAM
MIN I'BAADIKAS S'AALIH'EENA
QAAMOO BIKITAABIKA WA SUNNATI
NABIYYIKA FAJ-ZIHIM A'NNAA
KHAYRAL JAZAA

O Allah, indeed we are among Your righteous servants who adhere to Your book and to the "way of life" of Your Prophet, therefore, give them the best recompense

(4) After that the *ruku*, *sajdah* and *d'ikr* etcetera of the first *rak-at* are completed in which the prayer-leader recites the *d'ikr* and the followers do and recite along with him.

Second *rak-at* is also prayed exactly like the second *rak-at* of the Fajr *salat*.

WITH THE FOLLOWING ADJUSTMENTS:

(1) The prayer-leader recites *surah* al Fatih'ah and

the followers listen attentively (only register every word mentally)

- (2) The prayer-leader recites *surah al Munafiqun* and the followers listen attentively (only register every word mentally).

SURAH AL MUNAFIQUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ
اللَّهِ ۚ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ ۚ وَاللَّهُ
يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝

ID'AA JAA-AKAL MUNAAFIQOONA

QAALOO NASHHADU INNAKA

LARASOOLULLAAH WALLAAHU

YA'-LAMU INNAKA LARASOOLUH

WALLAAHU YARHADU INAL

MUNAFIQ4EEN LAKAAD'IBOON

When the hypocrites come to you, they say:

"We bear witness that verily you are the messenger of Allah." Verily Allah knows

that you (O Muhammad) are His messenger,
and verily Allah bears witness that the
hypocrites are indeed liars

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ
اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٥

ITTAKHAD'OO AYMAANAHUM
JUNNATAN FAS'ADDOO A'N
SABEELILLA AH INNAHUM SAA-A
MAA KANOO YA'-MALOON

They have made their oaths a shield in order to
obstruct (others) from the way of Allah.
Verily, evil is what they do

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى
قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٥

D'AALIKA BI-ANNAHUM AAMANOO
THUMMA KAFAROO FAT'UBI-A'
A'LAA QULOObIHIM FAHUM LAA
YAFQAHOOON

That is because they believed, then (again)
disbelieved, so a seal has been set on their
hearts, therefore they do not understand

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ

أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ
خَشَبٌ مُمْسَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ
هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ ذَاتِي يُؤْفَكُونَ ٥

WA ID'AA RA-AYTAHUM
TU'-JIBUKA AJSAAMUHUM WA
IY YAQOOLOO TASMA' LIQAWLIHIM
KA-ANNAHUM KHUSHUBUM
MUSANNADAH YAH'SABOONA
KULLA S'AYH'ATIN A'LAYHIM
HUMUL A'DUWWU FAH'-D'ARHUM
QAATALAHUMULLAAH ANNAA
YOO-FAKOON

When you look at them, their physical
appearance attract you; and if they talk,
you listen to their speech. They are like
propped-up blocks of wood.

They deem every cry (is directed)
against them. They are the enemies,
beware of them. May Allah annihilate
them! Whither are they deviating?

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ
لَوَّارُوْهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ٥

WA ID'AA QEELA LAHUM
 TA-A'ALAW YASTAGHFIR
 LAKUM RASOOLULLAAHI
 LAWWAW RU-OOSAHUM WA
 RA-AYTAHUM YAS'UDDOONA
 WA HUM MUSTAKBIROON

When it is said to them: "Come,
 the messenger of Allah will seek
 forgiveness for you", they turn their
 heads, and you see them turning away
 while they are puffed up with pride

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ
 لَهُمْ ، كُنْ يُغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الْفَاسِقِينَ ①

SAWAA-UN A'LAYHIM ASTAGHFARTA
 LAHUM AMLAM TASTAGHFIR
 LAHUM LAY YAGHFIRALLAAHU
 LAHUM INNALLAAHA LAA YAHDIL
 QAWMAL FAASIQEEN

Whether you ask forgiveness for them
 or do not ask, it is all the same;
 Allah will not forgive them.
 Verily, Allah does not guide
 the transgressing people

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ
رَسُولِ اللَّهِ حَتَّىٰ يُنْفَضُوا ۖ وَ لِلَّهِ خَزَائِنُ
السَّمٰوٰتِ وَ الْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝

HUMUL LAD'EENA YAQOOLONA
LAA TUNFIQOO A'LAA MAN I'NDA
RASOOLILLAHI H'ATTAA
YANFAZ"Z"OO WA LILLAHI
KHAZAA-INUS SAMAAWAATI
WAL ARZ"I WALAAKINNAL

MUNAAFIQEENA LAA YAFQAHOON
They are the ones who say: "Do not spend
on those who are with the messenger of Allah
till they break away (from him)." Allah's are
the treasures of the heavens and the earth;
but the hypocrites do not understand

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدْيَنَةِ
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۚ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝

YAQOOLONA LA-IR RAJA'-NAA
ILAL MADEE-NATI LAYUKHRIJANNAL
A-A'ZZU MINHALL AD'ALL WA

LI-RASOOLIHEE WA LIL
MOO-MINEENA WALAAKINNAL
MUNAAFIQEENA LAA YA'-LAMOON

They say: "If we go back to Madina,
the stronger will certainly drive
the weaker out." Power belongs to Allah,
His messenger and the believers,
but the hypocrites do not know

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ①

YAA AYYUHAL LAD'EENA
AAMANOO LAA TULHIKUM
AMWAALUKUM WA LAA
AWLAA-DUKUM A'N D'IKRILLAAH
WA MAY YAF-A'L D'AALIKA
FA-OOLAA-IKA HUMUL
KHAASIROON

O you who believe, let not your wealth
and children divert you from the
remembrance of Allah. Whosoever
does so, then such are the losers

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ
 أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ
 قَرِيبٍ ۖ فَأَصَّدَّقَ ۚ وَ أَكُنْ مِنَ الصَّالِحِينَ ۝

WA ANFIQOO MIM MAA RAZAQNAAKUM
 MIN QABLI AY YAATIYA AH'ADA
 KUMUL MAWTU FAYAQOOLA RABBI
 LAW LAA AKHKHARTANEE ILAA
 AJALIN QAREEBIN FA-AS'S'ADDAQA
 WA AKUM MINAS' S'AALIH'EEN

Spend of what We have given you before
 death comes to one of you, when he will say:
 "O Lord, would that you would give me respite
 for a short time so that I could give alms and be
 among the doers of good.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا
 وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

WA LAY YOO-AKHKHIRALLAAHU
 NAFSAN ID'AA JAA-A AJALUHAA
 WALLAAHU KHABEERUM BIMAA
 TA'-MALOON

Allah does not grant a soul respite once

Allah does not grant a soul respite once its term has come to end. Allah is aware of what you do

(3) After the recitation of the above noted two *surahs*, the *ruku* and *d'ikr* of the second *rak-at* is performed which the followers repeat along with the prayer-leader.

(4) After the *ruku*, in *qiyam*, he recites the *qunut* mentioned in the first *rak-at* of this *salat* which the followers repeat along with him.

(5) Then the second *rak-at* is completed exactly like the second *rak-at* of the Fajr *salat* in which the prayer-leader recites the *d'ikr* etcetera and the followers repeat along with him.

In Jumu-a'h only two *rak-at* are to be prayed.

The distance between the two places where *salat ul Jumu-a'h* are prayed must not be less than 3½ miles.

SIGN PRAYER (SALAT UL AYAT)

The *salat* of signs (*ayat*) is obligatory (*wajib*) when any of the following events takes place:

- Solar Eclipse
- Lunar Eclipse

- Thunder, lightening, storms and any extraordinary calamity which creates fear.

Recite *qaza* if you have not prayed this *salat* when any of the above noted calamity had happened.

If a woman has not prayed it because of menses, she should pray its *qaza*.

The *salat* of signs (*ayat*) has 2 *rak-ats* (units), with ten *ruku* (bowings), five *qunut* and four *sajdahs* (prostrations).

It is prayed as follows:

Stand erect, still and humble, facing *qiblah*.

Say, or have in mind, (*niyyat*):

"I pray *wajib* (obligatory) *salat ul ayat*, seeking nearness to Allah, in His obedience."

(1) *Qiyam*

(i) Say *takbiratul ih'ram*

الله أكبر

AKKAAHU AKBAR

Allah is the greatest

(ii) Recite *surah* al Fatih'ah(iii) Recite *surah* al Zilzal

SURAH AL ZILZAL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

ID'AA ZULZILATIL ARZ"U
ZILZAALAHAA

When the earth shall quake with a terrible
quake, of her own

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

WA AKHRAJATIL ARZ"U
ATHQAALAHAA

And the earth shall bring forth her burdens

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

WA QAALAL INSAANU MAA LAHAA

And man shall say: "What is happening
to her?"

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۖ

YAWMA-ID'IN TUH'ADDITHU

AKHBAARAHAA

On that day she shall relate (all) her news

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ

BI-ANNA RABBAKA AWH'AA LAHAA

That your Lord revealed to her

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا ۚ لِيُرَوْا أَعْمَالَهُمْ ۚ

YAWMA-ID'IY YAS'DURUN NAASU

ASHTAATAL LI-YURAW

A'-MAALAHUM

On that day people shall come out
(of their graves) in (separate) groups to see
(the result) of their own deeds

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ

FAMAY YA'-MAL MITHQAALA

D'ARRATIN KHAYRAY YARAH

Then whosoever has done (even) an atom's
weight of good shall see it

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ

WA MAY YA'-MAL MITHQAALA
D'ARRATIN SHARRAYYARAH
And whosoever has done (even) an atom's
weight of evil shall see it

Say:

الله أكبر

ALLAAHU AKBAR
Allah is the greatest

(2) (i) RUKU

Say "ALLAAHU AKBAR", bow down and recite
d'ikr of *ruku*:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

SUBH'AANA RABBIYAL A'Z'EEMI
WA BIH'AMDIH

Glorified is my Lord-Cherisher, the greatest,
with His praise

Or say 3 times:

سُبْحَانَ الله

SUBH'AANALLAAH
Glory be to Allah

(3) Stand erect

a) Recite *surah* al Fatih'ah

- b) Recite *surah* al Ikhlās
- c) Say "ALLAAHU AKBAR"
- d) Recite *qunut*:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
 الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

RABBANAA AATINAA FID DUNYAA
 H'ASANATAW WA FI AAKHIRATI
 H'ASANATAW WA QINAA A'D'AABAN
 NAAR

Our Lord, bestow upon us good in this world
 and in the next world and protect us from the
 punishment of the (hell) fire

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

ALLAAHUMMA S'ALLI A'LAA
 MUH'AMMADIN WA AALI MUH'AMMAD
 Allah send blessings on Muhammad
 and on the children of Muhammad

- (4) ii) *Ruku* (Say: "ALLAAHU AKBAR"), bow
 down, and recite *d'ikr* of *ruku*)
- (5) Stand erect:
 - a) Recite *surah* al Fatih'ah
 - b) Recite any other *surah*
- (6) iii) *Ruku* (Say: "ALLAAHU AKBAR",
 bow down and recite *d'ikr* of *ruku*)

- (7) Stand erect:
- Recite *surah* al Fatih'ah
 - Recite *surah* al Ikhlas
 - Say "ALLAAHU AKBAR" and recite *qunut*
- (8) iv) *Ruku* (Say: "ALLAAHU AKBAR", bow down and recite *d'ikr* of *ruku*)
- (9) Stand erect
- Recite *surah* al Fatih'ah
 - Recite any other *surah*
- (10) v) *Ruku* (Say: "ALLAAHU AKBAR", bow down and recite *d'ikr* of *ruku*)
- (11) Stand erect saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI-A'LLAAHU 'LIMAN H'AMIDAH
Allah hears whoso praises Him

- (12) Say "ALLAAHU AKBAR", and go into *sajdah*, and recite *d'ikr* of *sajdah*:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

SUBH'AANA RABBIYAL A'-LAA
WA BIH'AMDIH

Glory be to my Lord-Cherisher, the greatest,
with His praise.

or say 3 times:

سُبْحَانَ اللَّهِ

SUBH'AANALLAH

Glory be to Allah.

- (13) Sit, say "ALLAAHU AKBAR" and recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHA RABBEE WA
ATOObU ILAYH

I beseech Allah, my Lord, to forgive me,
and I turn repentant to Him

- (14) Say "ALLAAHU AKBAR" and go into 2nd *sajdah* and recite *d'ikr* of *sajdah*.
(15) Raise head, say "ALLAAHU AKBAR" while sitting, and stand up saying:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

BIH'AWLILLAHI WA QUWWATIHEE
AQOOMU WA AQ-U'D

With the might and strength of Allah,
I stand up and sit down

- (16) Stand erect:

- Recite *surah* al Fatih'ah
- Recite *surah* al Ikhlas

- c) Say "ALLAAHU AKBAR" and recite *qunut*.
- (17) vi) *Ruku* (Say "ALLAAHU AKBAR", bow down, and recite *d'ikr* of *ruku*)
- (18) Stand erect:
 - a) Recite *surah* al Fatih'ah
 - b) Recite and other *surah*
- (19) vii) *Ruku* (Say "ALLAAHU AKBAR", bow down, and recite *d'ikr* of *ruku*)
- (20) Stand erect:
 - a) Recite *surah* al Fatih'ah
 - b) Recite *surah* al Ikhlās
 - c) Say "ALLAAHU AKBAR" and recite *qunut*.
- (21) viii) *Ruku* (Say "ALLAAHU AKBAR", bow down, and recite *d'ikr* of *ruku*)
- (22) Stand erect:
 - a) Recite *surah* al Fatih'ah
 - b) Recite and other *surah*
- (23) xi) *Ruku* (Say "ALLAAHU AKBAR", bow down, and recite *d'ikr* of *ruku*)
- (24) Stand erect:
 - a) Recite *surah* al Fatih'ah
 - b) Recite *surah* al Ikhlās
 - c) Say "ALLAAHU AKBAR" and recite *qunut*.
- (25) x) *Ruku* (Say "ALLAAHU AKBAR", bow down, and recite *d'ikr* of *ruku*)
- (26) Stand erect saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI'-ALLAAHU LIMAN H'AMIDAH

Allah hears whoso praises Him

- (27) Go into *sajdah* saying "ALLAAHU AKBAR"
and recite *d'ikr* of *sajdah*
(28) Sit, say "ALLAAHU AKBAR" and say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHA RABBE WA
ATOObU ILAYH

I beseech Allah, my Lord to forgive me,
and I turn repentant to Him

- (29) Say "ALLAAHU AKBAR", go into *sajdah*
and recite *d'ikr* of *sajdah*.
(30) Rise, sit and recite:
a) *Tashahhud*
b) *Salam*

SHORT METHOD

After making *niyyat* (intention) and saying *takbiratul ih'ram* recite *surah al Fatih'ah*.

The *surah* following can be divided into five parts and each part is recited before each of the five *rukus* (bowings).

FOR EXAMPLE, *SURAH IKHLAS* IS READ IN THIS WAY:-

After reciting *surah al Fatih'ah* say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAH'IR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent,
the merciful

Then go into first *ruku* (recite *d'ikr* of *ruku*), stand erect and say:

قُلْ هُوَ اللَّهُ أَحَدٌ

QUL HUWALLAAHU AH'AD

Say: "He is Allah the one"

And go into the second *ruku* (recite *d'ikr* of *ruku*), stand erect and say:

اللَّهُ الصَّمَدُ

ALLAAHUS' S'AMAD

Allah is independent

And go into third *ruku* (recite *d'ikr* of *ruku*), stand erect and say:

لَمْ يَلِدْ وَلَمْ يُولَدْ

LAM YALID WALAM YULAD

He does not beget nor He was begotten

And go into fourth *ruku* (recite *d'ikr* of *ruku*), stand erect and say:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

WALAM YAKULLAHOO KUFUWAN AH'AD

There is no one like Him

And go into fifth *ruku* (recite *d'ikr* of *ruku*), stand erect and say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

SAMI-A'LLAAHU LIMAN H'AMIDAH

Allah hears whoso praises Him

And perform the two prostrations (*sajdahs*) with its *d'ikr* of the first *rak-at*.

Pray the second *rak-at* like the first. Then recite *tashahhud* and *salam*.

CIRCUMAMBULATION PRAYER (SALAT UL TAWAF)

After completing the 7 obligatory *tawafs* (circumambulations) of the holy *Ka'-bah* it is obligatory to pray a 2 *rak-at salat* immediately (there

should not be any break) at or near the '*MUQAM AL IBRAHIM*'; before *sa'-ee* which is the next obligatory function of Hajj or Umrah.

It is prayed exactly like the Fajr *salat*, but make the following *niyyat*:

"I pray 2 *rak-ats wajib* (obligatory) *salat ul tawaf* near the "Muqam al Ibrahim" for performing *tawafs* of *hajj ut tumattu* (or *umrah*) seeking nearness to Allah, in His obedience.

UNDERTAKEN PRAYER [*SALAT UL NAD'R (VOW)*]

If one undertakes to pray *salat* (usually 2 *rak-ats*) provided that a certain desired event takes place, it becomes obligatory to pray that *salat* when the desired event materializes.

[For example, if a man undertakes to pray a (2 *rak-at*) *salat* in case the almighty Allah gives him a son, it becomes obligatory to pray the undertaken *salat* when a son is born.]

For committing oneself to the undertaking one must fulfill the following conditions:

- * Be an adult
- * Sane
- * Should be under no duress
- * And specifically resolve

- And should be able to initiate and take steps in that connection (for example, be potent and have a lawfully wedded wife if he wants a son)
- The desired aim should be to worship Allah, or to do good (approved by the Islamic jurisprudence) or to abstain from evil (to discontinue unlawful and forbidden acts)
- And to say the words of undertaking and the desired aim
- And above all, it should be for seeking nearness to Allah.

Pray the 2 *rak-at* "*salat of nadr*" exactly like the Fajr *salat* except the *niyyat* which should be made as under:

I pray the 2 *rak-at* of *wajib* (obligatory) *salat ul nad'r* for seeking nearness to Allah, in His obedience.

STIPULATED PRAYER (*SALAT UL A'HAD*)

In effect, the *salat ul a'had* is similar to *salat ul nad'r*.

[For example, if a sick man stipulates that in case Allah gives him health and fitness he would pray a (2 *rak-at*) *salat*, it becomes obligatory to pray the *salat* when he gets well.]

In case he does not pray the *salat ul a'had* it becomes necessary to pay the following *kaffarah* (penance for atonement):

- Set a slave free
- Or give food or clothes to ten needy persons
- Or keep fast for three days

Pray the 2 *rak-at* *salat ul a'had* exactly like the *salat ul nad'r* by substituting *salat ul a'had* in place of *salat ul nad'r* in the words of the *niyyat*.

AVOWED PRAYER (*SALAT UL QASM*)

In effect, the *salat ul qasm* is similar to the *salat ul nad'r* and *salat ul a'had*.

If a man swears in the name of Allah that he would pray (a 2 *rak-at*) *salat*, in case a certain event takes place, it becomes obligatory to pray the *salat* when the desired event takes place.

[Conditions for taking a vow are the same as mentioned in *salat ul nad'r*.]

Pray the *salat ul qasm* just like the *salat ul nad'r* or *salat ul a'had*, by substituting *salat ul qasm* in place of *salat ul nad'r* or *a'had* in the words of the *niyyat*.

CONTRACT PRAYER (*SALAT UL IJARAH*)

It is permissible to take payment (in cash or kind) and

pray the following *salats* on behalf of others:

- *Salat ul mayyit* (the *wajib* missed prayers of a dead man or woman-those *wajib salats* which have been pointed out)
- *Qaz'a salat ul walaydayn* (missed prayers of parents)

It is obligatory on the children to pray the missed prayers of the parents, but if they make payment to another person who agrees and accepts the remuneration it is permissible.

[Those *salats* have to be prayed which have been missed and pointed out, by the children.]

It becomes obligatory to pray the above noted *salats* when a person agrees and accepts payment.

MISSED PRAYERS OF PARENTS (QAZ'A SALAT UL WALAYDAYN)

It is obligatory on the eldest son to pray the obligatory missed prayers of his deceased parents they missed without having the intention of disobedience unto Allah. It is permissible to make payment to some other person for praying the lapsed prayers of the deceased parents. Whoever is praying should follow the under noted order:

Z'uhr, A's'r, Maghrib, Isha, Fajr.

CORPSE PRAYER **(SALAT UL MAYYIT)**

It is obligatory on everyone to pray the *salat ul mayyit* when a Muslim (six years old or above) dies; but as soon as it is prayed (by one person or more) the obligation is said to be discharged. If no one has prayed it all share the burden of the sin of not praying the *salat*.

It is highly desirable (*mustahib*) to pray the *salat ul mayyit* of a below six years old dead child.

After completing the obligatory rites and functions like *ghusl* etc, put the dead body placed in a coffin box in such a manner that it lies flat on it back, its front facing the sky, and its head remains on the right side of the person or persons praying the *salat*. The people praying should stand in the line of the waist of the dead body of a male, and in the line of the chest of the dead body of a female.

THE PRAYER

1. Stand erect, facing *qiblah*.
2. Make *niyyat*:
"I pray the *wajib* (obligatory) *salat ul mayyit* of this corpse for seeking nearness of Allah,

in His obedience.”

3. 5 *takbirs* (raise hands upto the ears every time.
“ALLAAHU AKBAR” is recited).

- (i) Say “ALLAAHU AKBAR” and recite:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ
بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ

ASH-HADU AL LAA ILAAHA
ILLALLAAHU WAH'DAHOO LAA
SHAREEKALAHOO WA ASH-HADU
ANNA MUH'AMMADAN A'BDUHOO
WA RASOOLUHOO ARSALAHOO BIL
H'AAQI BASHEERAN WA NAD'EERAN
BAYNA YADAYIS SAA-A'TI

I testify that there is no god save Allah
(who) has no partner. I testify that
Muhammad is His servant and His messenger;
He sent him with truth to give good tidings of
and warn about the day of judgment.

- (ii) Say “ALLAAHU AKBAR” and recite:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى

مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ وَارْحَمْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا
 صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى
 إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ
 وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالشُّهَدَاءِ
 وَالصِّدِّيقِينَ وَعِبَادِ اللَّهِ الصَّالِحِينَ

ALLAAHUMMA S'ALLI A'LAA
 MUH'AMMADIN WA AALI
 MUH'AMMAD WA SALLIM A'LAA
 MUH'AMMADIN WA AALI MUH'AMMAD
 WA BAARIK A'LAA MUH'AMMADIN WA
 AALI MUH'AMMAD WARH'AM
 MUH'AMMADIN WA AALI
 MUH'AMMAD KA-AFZ'ALI MAA
 S'ALLAYTA WA SALLAMTA WA
 BAARAKTA WA TARAH'AMTA A'LAA
 IBRAHEEMA WA AALI IBRAAHEEMA
 INNAKA H'AMEEDUN MAJEED WA
 S'ALLI A'LAA JAMEE-I'L AMBIYAA-I
 WAL MURSALEENA WASH SHUHADAA-I
 WAS' S'IDDEEQEENA WA
 I'BAADILLAAHIS' S'AALIH'EEN
 O Allah, Your blessings be on Muhammad
 and on the children of Muhammad; peace

be on Muhammad and on the children of Muhammad; bliss be on Muhammad and on the children of Muhammad. love and mercy be on Muhammad and on the children of Muhammad better blessings, peace, bliss, love and mercy than what You bestowed on (prophet) Ibrahim and his children.

Verily, You are owner of praise, owner of glory, and send blessings on all the prophets, messengers, martyrs, witnesses, and Your virtuous servants.

(iii) Say "ALLAAHU AKBAR" and recite:

اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ تَابِعْ
اَللّٰهُمَّ بَيْنَنَا وَبَيْنَهُم بِالْخَيْرَاتِ اِنَّكَ مُجِيبُ
الدَّعَوَاتِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

ALLAAHUMMAGHFIR LIL
MOO-MINEENA WAL MOO-MINAT
WAL MUSLIMEENA WAL MUSLIMAATIL
AH'YAA-I MINHUM WAL
AMWAATI TAABI'-ALLAAHUMMA
BAYNANAA WA BAYNAHUM
BIL KHAYRAATI INNAKA MUJEEBUD
DA'-WAATI INNAKA A'LAA

KULLI SHAY-IN QADEER

O Allah, grant amnesty to the believing men and believing women, Muslim men and Muslim women, the living among them and the dead. Treat us and them with leniency. Verily, You give favourable answer to prayers. Verily, You are able to do all things

(iv) Say "ALLAAHU AKBAR"

Recite the following if the corpse is of a man:

اَللّٰهُمَّ اِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ
اَمَتِكَ نَزَلَ بِكَ وَاَنْتَ خَيْرُ مَنْزُولٍ بِهٖ اَللّٰهُمَّ
اِنَّا لَا نَعْلَمُ مِنْهُ اِلَّا خَيْرًا وَاَنْتَ اَعْلَمُ بِهٖ مِنَّا
اَللّٰهُمَّ اِنْ كَانَ مُحْسِنًا فِزِدْ فِيْ اِحْسَانِهٖ وَاِنْ كَانَ
مُسِيًّا فَتَجَاوَزْ عَنْهُ وَاغْفِرْ لَهُ اَللّٰهُمَّ اجْعَلْهُ
عِنْدَكَ فِيْ اَعْلَىٰ عِلِّيِّينَ وَاخْلُفْ عَلَىٰ اَهْلِهٖ
فِي الْغَابِرِيْنَ وَاَرْحَمُهُمْ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

ALLAAHUMMA INNA HAAD'AA
A'BDUKA WABNU A'BDIKA
WABNU AMATIKA NAZALA BIK
WA ANTA KHAYRU MANZOOLIN
BIHEE ALLAAHUMMA INNAA LA

NA'-LAMU MINHU ILLAA KHAYRAN
 WA ANTA A'-LAMU BIHEE MINNAA
 ALLAAHUMMA IN KAANA
 MUH'SINAN FAZID FEE IH'SANIHEE
 WA IN KAANA MUSEE- AN
 FATAJAAWAZ A'NHU WAGHFIRLAHOO
 ALLAAHUMMAJ-A'LHU I'NDAKA
 FEE A'-LAA I'LLIYYEENA WAKHLUF
 A'LAA AHLIHEE FIL GHAABIREENA
 WAR-H'AMHU BIRAH'MATIKA YAA
 ARH'AMAR RAAH'IMEEN

O Allah, indeed he is Your servant,
 the son of Your servant, and the
 son of Your bondmaid. He has reached
 You. You are the best (of hosts)
 to stay with. O Allah, we do not
 know much except good about him.

You know more about him
 than we do. O Allah, add to his
 deeds if he was good and overlook
 his mistakes if he was "less careful"
 and grant him pardon. O Allah,
 put him among those who are in the
 highest station in Your neighbourhood
 and let the true successor from
 among his surviving relatives succeed
 him, and keep him under Your mercy.

- (b) Recite the following if the corpse is of a woman (after the fourth *takbir*):

اللَّهُمَّ إِنَّا هَذِهِ أَمَتُكَ وَابْنَةُ عَبْدِكَ وَ
 ابْنَةُ أَمَتِكَ نَزَلَتْ بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ
 اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ
 بِهَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ مُحْسِنَةً فَرِّدْ فِي إِحْسَانِهَا
 وَإِنْ كَانَتْ مُسِيئَةً فَتَجَاوَزْ عَنْهَا وَاعْفِرْ لَهَا اللَّهُمَّ
 اجْعَلْهَا عِنْدَكَ فِي أَعْلَى عِلِّيِّينَ وَاخْلُفْ عَلَى
 أَهْلِهَا فِي الْغَائِبِينَ وَارْحَمْهَا بِرَحْمَتِكَ يَا أَرْحَمَ
 الرَّاحِمِينَ

ALLAAHUMMA INNA HAAD'ITHEE
 AMATUKA WABNATU A'BDIKA
 WABNATU AMATIKA NAZALTA BIKI
 WA ANTA KHAYRU MANZOOLIN
 BIHEE ALLAAHUMMA INNAA LAA
 NA'-LAMU MINHAA ILLAA KHAYRAN
 WA ANTA A'-LAMU BIHAA MINNAA
 ALLAAHUMMA IN KAAANAT
 MUH'SINATAN FA-ZID FEE
 IH'SAANIHAA WA IN KAAANAT
 MUSEE-ATAN FA-TAJAAWAZ
 A'NHAA WAGHFIRLAHAA

ALLAAHUMMAJ-A'LHAA I'NDAKA FEE
 A'-LAA I'LLIYYEENA WAKHLUF A'LAA
 AHLIHAA FIL GHAABIREENA
 WARH'AMHAA BIRAH'MATIKA YAA
 ARH'AMAR RAAH'IMEEN

O Allah, indeed she is Your bondmaid,
 the daughter of Your servant and the
 daughter of Your bondmaid. She has
 reached You. You are the best of (hosts)
 to stay with. O Allah, we do not know
 much except good about her. You know
 more about her than we do.

O Allah, add to her deeds if she was good,
 and overlook her mistakes if she was "less
 careful", and grant her pardon. O Allah,
 put her with those who are in the highest
 station in Your neighbourhood, and let
 her true successor from among her surviving
 relatives succeed her, and keep her under Your
 mercy. O the most merciful.

- (c) Recite the following if the corpse is of a
 minor (after the fourth *takbir*):

اللَّهُمَّ اجْعَلْهُ لِأَبَوَيْهِ وَلَنَا سَلَفًا وَفَرَطًا وَاجْرَأْ

ALLAAHUMMAJ-A'LHU LI-ABAWAYHI
 WA LANAA SALAFAN WA
 FARAT'AN WA AJRAA

O Allah, let him (who) has come sooner to

You take rewards in advance, make all necessary preparation on behalf of his (or her) parents and on behalf of us.

- (d) Recite the following if the corpse is of an insane (or mentally retarded) person (after the fourth *takbir*):

اَللّٰهُمَّ اغْفِرْ لِلَّذِيْنَ تَابُوْا وَاَتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ
عَذَابَ الْجَحِيْمِ

ALLAAHUMMAGHFIR LILLAD'EENA
TAABOO WAT TABA-O'O
SABEELAKA WA QIHIM A'D'AABAL
JAH'EEM

O Allah, forgive those who have turned repentant unto You and have obediently kept to Your path, and keep them safe from the torment of the burning fire.

- (v) Say "ALLAAHU AKBAR"

اَللّٰهُ اَكْبَرُ

It is highly desirable to recite the following verse after

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ
حَسَنَةً وَفِيْنَا عَذَابَ النَّارِ

RABBANAA AATINAA FID DUNYAA
 H'ASANATAW WA FIL AAKHIRATI
 H'ASANATAW WA QINAA
 A'D'AABAN NAAR

O our Lord, give us in this world that which
 is good and in the hereafter that which
 is good, and save us from the torment
 of the fire.

[There is no *azan* or *iqamah* in this prayer because *azan* and *iqamah* are recited in the ear of every child at the time of birth.]

FESTIVAL PRAYER (SALAT UL E'ED)

In the presence of the holy Imam among us *E'ed* prayer in congregation is obligatory. In his absence *E'ed* prayer is *sunnat*.

The two *E'ed* prayers of *e'ed ul fit'r* and *e'ed ul azha* are very important.

It is advisable to pray the *e'ed* prayers in the open ground in congregation.

A prayer-leader (*pesh namaz*) mature, sane, *shi-a'h ithna a'shari*, just, legitimate by birth and able to pronounce Arabic correctly, conducts the *e'ed* prayer. The prayer-leader makes the *niyyat*:

"I pray 2 *rak-at salat ul e'ed* (of *fitr* or *azha*) seeking nearness to Allah, in obedience to Him."

[Every follower (*mamun*) also makes the same *niyyat*.]

Stand erect, still and humble facing *qiblah*, behind the prayer-leader.

Then when the prayer-leader recites the *takbiratul ul ih'ram* (ALLAAHU AKBAR), every follower repeats the same in loud voice.

FIRST RAK-AT

(1) The prayer-leader recites *surah al Fatih'ah*, and *surah al A'-laa*, and the followers only listen attentively (register every word mentally).

SURAH AL A'-LAA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the beneficent, the merciful.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝

SABBIH'ISMA RABBIKAL A'-LAA

Glorify the name of your Lord, most high,

الَّذِي خَلَقَ فَسَوَّى ۝

ALLAD'EE KHALAQA FASAWWAA
Who creates and gives shape and form;

وَالَّذِي قَدَّرَ فَهَدَىٰ ۝

WAL LAD'EE QADDARA FAHADAA
Who ordains (laws) and provides guidance

وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ۝

WAL LAD'EE AKHRAJAL MAR-A'A
Who brings forth the pastures;

فَجَعَلَهُ غُثَاءً أَحْوَىٰ ۝

FAJA-A'LAHOO GHUTHAA-AN AH'WAA
Then reduces it to swarthy stubble.

سَنُقَرِّئُكَ فَلَا تَنْسَىٰ ۝

SANUQRI-UKA FALAA TANSAA
We make you read so that you should
not forget,

إِلَّا مَا شَاءَ اللَّهُ دَرَأَتْهُ يَعْلمُ الْجَهْرُ وَمَا يَخْفَىٰ ۝

ILLAA MAA SHAA-ALLAAH INNAHOO
YA'-LAMUL JAHRA WA MAA YAKHFAA

Save what Allah wills. Verily, He knows
the manifest (made public) and
knows what is hidden.

وَيُيسِّرُكَ لِلْيُسْرَىٰ ۝

WA NUYASSIRUKA LIL YUSRAA

We shall make easy (your tasks) to
you the easy (way),

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ۝

FAD'AKKIR IN NAFA-A'TIL D'IKRAA
So, keep on reminding, for reminding surely
does good (to mankind).

سَيَذَكِّرُكَ مَنْ يُخْشَىٰ ۝

SAYAD'D'AKKARU MAY YAKHSHAA
He who fears (Allah) will be warned

وَيَتَجَدَّبُهَا الْأَشْقَىٰ ۝

WA YATAJANNABUHAL ASHQAA
And the reprobate will turn away,

الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ۝

ALLAD'EE YAS'LAN NAARAL KUBRAA

Who shall enter the great fire,

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝

THUMMA LAA YAMOOTU FEEHAA

WA LAA YAH'YAA

In which he will neither die nor live

قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ۝

QAD AFLAH'A MAN TAZAKKAA

Indeed he (alone) succeeds who purifies himself,

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝

WA D'AKARASMA RABBIHEE

FAS'ALLAA

And remembers the name of his

Lord and (regularly) prays;

بَلْ تُوْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝

BAL TOO-THIROONAL H'AYAATAD

DUNYAA

But you prefer the life of the world,

وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝

WAL AAKHIRATU KHAYRUW

Though the (life of) hereafter is better
and abiding.

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝

INNA HAAD'AA LAFIS' S'UH'UFIL
OOLAA

Verily, this is in the earlier scriptures,

صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

S'UH'UFI IBRAAHEEMA
WA MOOSAA

The scriptures of Ibrahim
and Musa.

- (2) After the recitation of the above noted *surahs*
all say:

اللَّهُ أَكْبَرُ

(i)

ALLAAHU AKBAR

- (ii) Then the prayer-leader recites the
following *qunut* (all followers must also
recite the *qunut*):

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ وَأَهْلَ
 الْجُودِ وَالْجَبَرُوتِ وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَ
 أَهْلَ التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ هَذَا
 الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا وَلِ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْرًا وَمَزِيدًا أَنْ تُصَلِّيَ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ
 خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ
 تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدٍ وَ
 آلِ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ
 اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ مِنْهُ عِبَادُكَ
 الصَّالِحُونَ وَأَعُوذُ بِكَ فِيهِ مِمَّا اسْتَعَاذَ مِنْهُ
 عِبَادُكَ الصَّالِحُونَ

ALLAAHUMMA AHLAL KIBRIYA-I
 WAL A'Z'AMATI WA AHLAL JOODI
 WAL JABAROOT WA AHLAL A'FWI WAR
 RAH'MAH WA AHLAT TAQWAA WAL
 MAGHFIRAH AS-ALUKA BIH'AQQI

HAAD'AL YAWMIL LAD'EE JA-A'LTAHU
 LIL MUSLIMEENA E'EDAA WA
 LI-MUH'AMMADIN S'ALLALLAAHU
 A'LAYHI WA AALIHEE D'UKHRAN
 WA MAZEEDAA AN TU'SALLIYA
 A'LAA MUH'AMMADIN WA AALI
 MUH'AMMAD WA AN TUDKHILNEE
 FEE KULLI KHAYRIN ADKHALTA
 FEEHI MUH'AMMADAN WA AALI
 MUH'AMMAD WA AN TUKHRIJANEE
 MIN KULLI SOO-IN AKHRAJTA
 MINHU MUH'AMMADAN WA AALI
 MUH'AMMAD S'ALAWAATUKA
 A'LAYHI WA A'LAYHIM AJMA-E'EN
 ALLAAHUMMA INNEE AS-ALUKA
 KHAYRA MAA SA-ALAKA MINHU
 I'BAADUKAS' S'AALIH'OON WA
 A-O'OD'U BIKA FEEHI MIMMAS-T
 A-A'AD'A MINHU

I'BAADUKAS' S'AALIH'OON

O Allah, (belong to You only) pride, glory,
 excellence, omnipotence. (You) grant
 amnesty and treat mercifully. (You are) holy
 and oft-forgiving; (so), I ask You in the
 name of this day which You have ordained
 as a day of happiness for the Muslims, an
 occasion for Muhammad (blessings of
 Allah be on him and on his children) to
 plan ahead and grow strong, to send
 blessings on Muhammad and on the

children of Muhammad, and introduce me to every good that had been made available to Muhammad and the children of Muhammad, educate me to keep from every evil as You kept safe Muhammad and the children of Muhammad from it, Your blessings be on him and on them. O Allah, I ask You to give me the good, which Your pious servants had asked for, and I take refuge with You from that which caused Your pious servants to seek refuge with You.

[Please remember that the above noted (i) and (ii) of No. 2 have to be recited, one after the other, 5 times by the prayer-leader and the followers. Any other *du-a'a* of *qunut* can be recited.]

(3) Then the 6th *takbir* is recited by all and *ruku* and *sujud* of the first *rak-at* are performed and their *d'ikr* are recited by all.

SECOND RAK-AT

1) After the recitation of al Fatih'ah, the prayer-leader recites *surah* ash Shams, and the followers only listen attentively (register every word mentally).

SURAH ASH SHAMS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM
In the name of Allah, the beneficent, the merciful

وَالشَّمْسِ وَضُحَاهَا ۝١

WASH SHAMSI WA Z'UH'AAHAA
By the sun and his radiance

وَالْقَمَرِ إِذَا تَلَاهَا ۝٢

WAL QAMARI ID'AA TALAAHAA
By the moon when she follows (the sun)

وَالنَّهَارِ إِذَا جَلَلَهَا ۝٣

WAN NAHAARI ID'AA JALLAAHAA
By the day when it reveals his radiance

وَاللَّيْلِ إِذَا يَغْشَاهَا ۝٤

WAL LAYLI ID'AA YAGHSHAAHAA
By the night when it enshrouds him

وَالسَّمَاءِ وَمَا بَنَاهَا ۝٥

WAS SAMAA-I WA MAA BANAAHAA

By the heaven and that (power) which built it

وَالْأَرْضِ وَمَا طَحَّهَا ①

WAL ARZ'I WA MAA T'AH'AAHAA
By the earth and that (power) which spread it out

وَنَفْسٍ وَمَا سَوَّاهَا ②

WA NAFSIW WA MAA SAWWAAHAA
By the soul and that (power) which perfected it

فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا ③

FA ALHAMAHAA FUJOORAHAA WA
TAQWAAHAA
And inspired it (with the faculty of knowing)
what is evil and what is good

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ④

QAD AFLAH'A MAN ZAKKAAHAA
Verily he succeeds who purifies it

وَقَدْ خَابَ مَنْ دَسَّاهَا ⑤

WA QAD KHAABA MAN DASSAAHAA
Verily he fails who corrupts it

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑥

KAD'D'ABAT THAMOODU
BIT'AGHWAAHAA

The Thamud belied (the truth) in their rebellious
transgression

إِذَا انْبَعَثَ أَشْقَاهَا ﴿١٢﴾

ID'IM BA-A'THA ASHQAAHAA

When the worst wretch among them rose up (to slay
the she-camel)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

FAQAALA LAHUM RASOOLULLAAHI
NAAQATALLAAHI WA SUQYAAHAA

Then the messenger of Allah said to them:
"This is Allah's she-camel, let her drink"

فَكَذَّبُوهُ فَعَقَرُوهَا ۖ فَدَمْدَمَ
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾

FAKAD'D'ABOOHU FA-A'QAROOHAA
FADAMDAMA A'LAYHIM RABBUHUM
BID'AMBIHIM FASAWWAAHAA

But they belied him and hamstrung her. So
their Lord completely destroyed them for
their sins, and leveled them all

وَلَا يَخَافُ عُقْبَاهَا ۝

WA LAA YAKHAAFU U'QBAAHAA

He does not fear the consequences

2) After the recitation of the above noted two *surahs* the (i) and (ii) of (2) have to be recited, one after the other 4 times by the prayer-leader and the pray-ers.

3) Then the 5th *takbir* is recited by all and *ruku* and *sujud* of the second *rak-at* are performed and their *d'ikr* are recited by all.

4) And *tashahhud* and *salam* are recited by all.

TRAVELER'S PRAYER (SALAT UL MUSAFIR)

A traveler has to pray 2 *rak-at salat* in lieu of every 4 *rak-at salat*; i.e. Z'uhr, A's'r and I'sha while in journey.

If a traveler, while journeying, prays 4 *rak-ats* instead of 2 *rak-ats* unintentionally, then he has to pray the (abridged) 2 *rak-ats* prescribed *salat* again as *qaza* even if he reaches his home.

This abridged 2 *rak-at salat* is prayed exactly like the Fajr *salat*. Make necessary change in the words of the

niyyat accordingly, for Z'uhr, A's'r or I'sha's curtailed prayers.

CONDITIONS

- 1) The journey should be for a total of 27 miles or 44 kilometers (8 *farsakh*) or more, up and down.
- 2) At the time of going on a journey the traveler must have in mind 8 *farsakh* or more. There should be no change in intention while traveling.
- 3) If a traveler crosses his or her home town before the distance of 8 *farsakh*, or stays at a place for 10 days or more within the distance of 8 *farsakh* this facility is not available.
- 4) The undertaken journey should not violate religious laws and principles.
- 5) Professional travelers, nomads and wanderers cannot avail this remission.
- 6) The duration of stay should be less than 10 days.
- 7) If a traveler, from the beginning, cannot decide about the possible stay in a place, curtailed prayers are to be prayed even if the stay extends to 30 days, but from the 31st day complete prayers must be prayed.
- 8) At the time of praying the abridged prayer the traveler should not be able to see the

boundaries of the place which has been left behind or hear the "call for prayers" (*azan*) recited by the local *mu-azzin*.

SALAT AL KHAWF **[FEAR FROM TYRANY]**

Take a *ghusl* (ceremonial bath) and pray a two rak-at salat like Fajr salat. Then recite 100 times in sitting position the following:

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ
إِبرَحْمَتِكَ أَسْتَغِيْثُ فَصَلِّ عَلَيَّ
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآغِيْثْنِي
السَّاعَةَ السَّاعَةَ

YAA H'AYYU YAA QAYYOOMU YAA
H'AYYAN LAA ILAAHA ANTA
BIRAH'MATIKA ASTAGHEETHU FAS'ALLI
A'LAA MUH'AMMADIN WA AALI
MUH'AMMADIN WA AGHITHNIS
SAA-A'TAS SAA-A'TA

O Everliving, O Eternal, O Living, there is no
god save You, through Your mercy I beseech
You to send blessings on Muhammad and
on the children of Muhammad, and help

me in this hour, at once.

Then recite the following *du-a*:

أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَيَّ
مُنْحَمَكٍ وَإِلَى مُحَمَّدٍ وَأَنْ تُلْطِفَ لِي وَأَنْ
تَغْلِبَ لِي وَأَنْ تَمْكُرَ لِي وَأَنْ تَخْذَعَ
لِي وَأَنْ تَكِيدَ لِي وَأَنْ تَكْفِينِي
مَوْتَهُ فَلَانِ ابْنِ فَلَانِ

AS-ALUKA ALLAAHUMMA TUS'ALLIYA
A'LAA MUH'AMMADIN WA AALI
MUH'AMMAD WA AN TALT'UFA
LEE WA AN TUGHLIBA LEE WA
TAMKURA LEE WA AN TAKHDA-A'
LEE WA AN TAKEEDA LEE WA AN
TAKFEENEE MA-UNATA

(mention here the name

of the tyrant or your enemy)

I beseech You O Allah to send blessings on
Muhammad and on the children of Muhammad,
be kind and friendly towards me, for my sake
vanquish him, trap him, outwit him, conquer
him by stratagem, and free me from (mention
the name of the tyrant or your enemy)]

MISSED PRAYER (*SALAT UL QAZ'A*)

If one has not prayed one's obligatory prayer or prayers in the prescribed time, it is obligatory to pray the same in the same manner and sequence, at the first available opportunity.

Women are exempted from praying the missed prayers missed during the period of menses or postnatal bleeding (for 10 days, after which one has to pray *qaza* for the missed *wajib* prayers). Refer to *fiqh* for postnatal bleeding.

At all events the *wajib salat* should be prayed in prescribed time. Only in unavoidable circumstances the *wajib salat* can be put off, but at the first available opportunity its *qaza* should be prayed. For example, if Fajr *salat* has not been prayed in its prescribed time, then as soon as one comes out of sleep, one must pray the *qaza* at once, and not wait for the Z'uhr *salat*. Who knows he or she may not live to pray the Z'uhr *salat*? Moreover, by praying the *qaza* at once you begin the day with *salat*, keeping away Shaytan. It is a known fact that Shaytan remains your guide till the *wajib salat* is not prayed.

CONGREGATIONAL PRAYER (SALAT UL JAMA-A'H)

All obligatory prayers, particularly the *salat ul yuwmiyyah* should be prayed in a *masjid* along with the brothers-in-faith. It is strongly recommended for those who hear the "call of prayer" (*azan*) to pray all the 5 obligatory prayers in congregation.

The prayer-leader who conducts a congregational prayer must be mature, sane, *shi-a'h ithna ashari*, just, legitimate by birth, and must have the ability to pronounce Arabic correctly.

PROCEDURE

- 1) The *niyyat* should be made by every followers individually.
- 2) The prayer-leader says "ALLAAHU AKBAR" loudly. The followers (*mamun*) standing behind him in rows should say: "ALLAAHU AKBAR" after he has said it.
- 3) The prayer-leader recites *surah* al Fatih'ah and the other *surah* in the first two *rak-ats*. The followers (*mamun*) listen and mentally register each and every word.
- 4) All other recitations and functions like *qiyam*, *ruku* and *sajdahs* etcetera should be recited and performed along with the prayer-leader, or

immediately after him.

- 5) Except the first two *rak-ats*, in the remaining *rak-ats* (of Z' uhr, A's' r, Maghrib and I' sha prayers) the prayer-leader recites *surah* al Fatih' ah or *tasbih' at ul arba'* in low voice. The followers should also recite the same in low voice.
- 6) The followers (*mamun*) should not perform any act of the *salat* before the prayer-leader.

SALAT OF SHUKR (THE THANKSGIVING PRAYER)

According to Shaykh Tabarsi this prayer consists of two *rak-ats*. In the first *rak-at* after *surah* al Fatihah recite *surah* Ikhlās and in the second *rak-at* *surah* al Kafirun, after *surah* al Fatihah. In the *ruku* and two *sajdahs* of the first *rak-at* after the *dhikr* of *ruku* and *sajdahs* recite:

الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا لِلَّهِ وَحَمْدًا

ALH' AMDU LILLAHI SHUKRAN
SHUKRAN LILLAHI WA H' AMDAN

Praise be to Allah and thanks be to Allah and praise.

In the second *rak-at*, after the *d'ikr* of the *ruku* and the two *sajdahs* recite:

الْحَمْدُ لِلَّهِ الَّذِي قَضَى حَاجَتِي وَاسْتَجَابَ

دُعَائِي وَاعْطَانِي مَسْئَلَتِي

ALH'AMDU LILLAAIL LAD'EE QAZ"AA
H'AAJATEE WAS-TAJAABA DU-A'A-EE WA
A'-T' AANEE MAS-ALATEE

Praise be to Allah who fulfilled my need and answered my prayer and bestowed on me that which I requested.

SALAT UL GHUFAYLAH

- 1) Imam Jafar bin Muhammad al Sadiq said:
"Whosoever prays *salat ul ghufaylah* and beseeches Allah for fulfillment of his legitimate desires, receives positive response from Him."
- 2) Whosoever prays *salat ul ghufaylah* secures a home in the land of peace and honour, the paradise.
- 3) *Salat ul ghufaylah* is a two *rak-at salat*. It is prayed between Maghrib and Isha. In fact it is included in the 4 *rak-at nafilah* of Maghrib *salat*.

Recite verses 87 and 88 of al Anbiya after al Fatihah in the first *rak-at*.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ
لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٥٩﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ
الْغَمِّ ۖ وَكَذَلِكَ نُصَيِّبُ الْمُؤْمِنِينَ ﴿٦٠﴾

WA D'AN-NOONI ID' D'AHABA
MUGHAAZ"IBAN FA-Z"ANNA ALLAN
NAQDIRA A'LAYHI FA-NAADAA FIZ'
Z'ULUMAATI

AL LAA ILAAHA ILLAA ANTA
SUBH'AANAKA INNEE KUNTU MINAZ'
Z'AALIMEEN FASTAJABNAA LAHOO WA
NAJJAYNAHU MINAL GHAMM WA
KAD'AALIKA NUNJIL MOO-MINEEN

“(Remember)” Yunus, when he went away in anger and imagined that We would never straiten him; then he cried out from the darkness: “There is no god but You. Glory be to You. Verily I was of the unjust.” Then We responded to him and delivered him from grief, thus do We deliver the believers.

In the second *rak-at* recite verse 59 of al An-am after al Fatihah.

وَعِنْدَاهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ

مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي
كِتَابٍ مُبِينٍ ﴿٥٠﴾

WA I'NDAHOO MAFAATIH'UL GHAYBI
LAA YA'-LAMUHAA ILLAA HUW WA
YA'-LAMU MAA FIL BARRI WAL BAH'R
WA MAA TASQUT'U MIW WARAQATIN
ILLAA YA'-LAMUHAA WA LAA
H'ABBATIN FEE Z'ULUMAATIL
ARZ'I WA LAA RAT'BIW WA LAA
YAA-BISIN ILLAA FEE KITAABIM
MUBEEN

And with Him are the keys of the unseen. None
but He knows them; and He (alone) knows
what is in the land and the sea. Not a leaf
falls but He knows it, and there is not a grain
in the darkest (recess) of the earth, nor
anything wet or dry but is in the clear book.

Then recite the following *qunut*.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ بِمَفَاتِحِ الْغِیْبِ اَلَّتِیْ
لَا یَعْلَمُهَا اِلَّا اَنْتَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَّآلِهٖ

وَأَنْ تَفْعَلَ بِيْ

(mention your legitimate desires).

ALLAAHUMMA INNEE AS-ALUKA
BIMAFATIH'IL GHAYBILLATEE LAA
YA'-LAMUHAA ILLAA ANTA AN
TUS'ALLIYA A'LAA MUH'AMMADIN
WA AALIHEE WA ANTAF-A'L BEE

(mention your legitimate desires).

O Allah, verily I beseech You in the name
of the keys of the unseen about which
no one knows anything save You.

Send blessings on Muhammad and on his
children and fulfill my desires

(mention your legitimate desires).

Then say:

اَللّٰهُمَّ اَنْتَ وَلِيُّ نِعْمَتِيْ وَالْقَادِرُ عَلٰى طَلِبَتِيْ
تَعْلَمُ حَاجَتِيْ فَاَسْئَلُكَ بِحَقِّ مُحَمَّدٍ وَّ اٰلِهِ عَلَيْهِ
وَعَلَيْهِمُ السَّلَامُ لَمَّا قَضَيْتَهَا لِيْ

(mention your needs)

[ALLAAHUMMA ANTA WALIYYU
 NI'-MATI WAL QAADIRU A'LAA
 T'ALIBATEE TA'-LAMU H'AAJATEE
 FA-AS-ALUKA BIH'AQQI MUH'AMMADIN
 WA AALIHEE A'LAYHI WA A'LAYHIMUS
 SALAAMU LAMMAA QAZ"AYTAHAA LEE
(mention your needs)

O Allah, You are the sole master of every bounty given to me and You have total control over that which I ask for and You are fully aware of my desire, therefore I beseech You for the sake and in the name of Muhammad and his children, peace be on them all, when You have fulfilled it for me. **(mention your needs)**

SALAT OF WAHSHAT

After the burial, it is desirable (*mustahib*) that two *rak-at salat*, between Maghrib and Isha, or if not possible then till the end of the night, is prayed for keeping safe the dead from fear and loneliness, in the grave.

Pray *salat ul wahshat* exactly like the morning prayer, with the following adjustments:

- 1) Make *niyyat* of *salat ul wahshat*:
 I pray two *rak-at salat ul wahshat* for
**(mention name of the deceased with
 father's name)**

qurbatan ilallah (for the pleasure of Allah as the ultimate end in view).

- 2) In the first *rak-at*, after recitation of surah al Fatihah, recite Ayatul Kursi

AYAT UL KURSI

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 ٥

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَىِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٩﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم
مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا
أُولَئِيهِمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِّنَ
النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٢٦٠﴾

ALLAAHU LAA ILAAHA ILLAA HUW
ALH'AYYUL QAYOOM LAA
TAA-KHUD'UHOO SINATUW WA LAA
NAWM LAHOO MAA FIS SAMAAWAATI
WA MAA FIL ARZ" MAN D'ALLAD'EE
YASHFA-U' I'NDAHOO ILLAA BI-ID'NIH
YA'-LAMU MAA BAYNA AYDEEHIM
WA MAA KHALFAHUM WA LAA
YUH'EET'OONA BI-SHAY-IM MIN
I'LMIHEEE ILLAA BIMAA SHAA-WASI-A'
KURSIYYUHUS SAMAAWAATI WAL
ARZ" WA LAA YA-ODUHHOO HIFZ'UHUMAA
WA HUWAL A'LIYYUL A'Z'EEM LAA
IKRAAHA FID DEEN
QATTA- BAYYANAR RUSHDU MINAL
GHAYY FAMAY YAKFUR BIT'T'AAGHOOTI
WA YOO-MIM BILLAAHI FAQADIS-

TAMSAKA BIL U'RWATIL WUTHQAA
 LAN-FIS'AAMA LAHAA WALLAAHU
 SAMEE-U'N A'LEEM ALLAAHU
 WALIYYULLAD'EENA AAMANOO
 YUKHRIJUHUM MINAZ'-Z'ULUMAATI
 ILAN NOOR WALLAD'EENA KAFAROO
 AWLIYAA-UHUMUT' T'AAGHOOTU
 YUKHRIJOONAHUM MINAN NOORI
 ILAZ'Z'ULUMAAT OOLAA-IKA
 AS'H'AABUN NAAR HUM FEEHAA
 KHAALIDOOON . [Baqarah : 255 to 257]

Allah! There is no god save He, the ever-living,
 the self-subsisting (by whom all subsist).

Slumber does not seize Him, nor does sleep;
 to Him belongs whatever is in the heavens and
 whatever is in the earth. Who is he that can
 intercede with Him, except by His permission?

He knows what is before them and what is
 behind them, while they cannot comprehend
 anything out of His knowledge save that
 which He wills. His throne (knowledge) extends
 over the heavens and the earth and the
 preservation of them does not tire Him;
 and He is the most high, the great.

There is no compulsion in religion. Indeed
 truth has been made distinct from error,
 therefore he who disbelieves in false gods
 and believes in Allah, indeed, has taken hold
 of the strongest handhold which will not break
 off; and Allah is hearing, knowing. Allah is the

guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, the false gods are their guardians who take them out of light into darkness; they are the inmates of the fire, they shall abide therein.

- 3) In the second *rak-at*, after recitation of surah Fatihah, recite surah al Qadr ten times. [See page 58]
- 4) After the *tashahud* and *salam* say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَابْعَثْ
ثَوَابَهَا إِلَى قَبْرِ ذَاكَ الْمَيِّتِ

[mention name of the deceased with
father's name]

ALLAAHUMMA S'ALLI A'LAA
MUH'AMMADIN WA AALI MUH'
AMMAD WAB-A'TH THAWAABAHAA
ILAA QABRI D'AALIKAL MAYYITI

[mention name of the deceased with
father's name]

O Allah, send blessings on Muhammad and on the children of Muhammad, and give its recompense to the deceased lying in the grave (mention name of the deceased with father's name).

The Holy Prophet has said: Be kind to the dead by giving alms for their sake. If this is not possible offer prayers and donate the reward to them. If you do so Allah will immediately send a thousand angels with heavenly garments to console and give company to the lonely deceased in the darkness of the grave. (There is great recompense for those who pray for the deceased.)

SALAT HADIYAH MAYYIT

This *salat* may be prayed on 1st night of the burial as well as on every Thursday.

Recite a 2 *rak-at salat* as *hadiya* for the deceased as under:

- i) In the first *rak-at* after the recitation of surah al Fatihah recite surah al Ikhlās twice and *ayat ul kursi* once [See page 157].
- ii) In the second *rak-at* after the recitation of surah al Fatihah recite surah al Takathur 10 times.

AT TAKAATHUR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM

In the name of Allah, the Beneficent, the Merciful.

الْهٰكُمُ التَّكَاثُرُ ۝ حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُوْنَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝ كَلَّا لَوْ تَعْلَمُوْنَ
عِلْمَ الْيَقِيْنِ ۝ لَتَرُوْنَ الْجَحِيْمَ ۝ ثُمَّ لَتَرَوْهَا
عَيْنَ الْيَقِيْنِ ۝ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝

ALHAAKUMUT-TAKAATHUR H'ATTAA
ZURTUMUL MAQABIR KALLAA SAWFA
TA'-LAMOON THUMMA KALLAA SAWFA
TA'-LAMOON KALLAA LAW TA'-LAMOONA
I'LMAL YAQEEEN LATARAWUNNAL JAH'EEM
THUMMA LATARAWUNNAHAA A'YNAL
YAQEEEN THUMMA LATUS-ALUNNA
YAWMA-ID'IN A'NIN NA-E'EM

Vying for plentitude keeps you occupied, Until you come to the graves. Nay, You will come to know soon; Nay, Nay, you will come to know soon, Nay, would that you knew it with positive knowledge. You shall certainly see hell-fire. You shall certainly see it with the surely of vision. Then, you shall be questioned on that day about the bounties (you enjoyed).

iii) After the *salam* say:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ ابْعَثْ
تَوَابَهَا اِلٰى قَبْرِ ذٰلِكَ الْمَيِّتِ

ALLAAHUMMA S'ALLI A'LAA
 MUH'AMMADIN WA AALI MUH'AMMAD
 WAB-A'TH THAWABAHA ILAA QABRI
 D'ALIKAL MAYYITI [mention name of the
 deceased with father's name].

O Allah send blessings on Muhammad and on
 the children of Muhammad and let the reward
 of this *salat* reach the grave of the deceased
 (mention name of the deceased with
 father's name)]

SALAT UL ISTAGHFAR

To beseech Allah to remove worries and hardships,
 and keep the souls of the departed in peace and
 tranquility, recite a 2 *rak-at salat* after Isha prayer as
 under:

FIRST RAK-AT

- 1) After recitation of al Fatihah and al Qadr, say
 15 times:

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

- 2) In *ruku*, after the *d'ikr* of *ruku*, say 10 times:

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

- 3) After the *rukū*, when recitation of SAMI-A'LLAAHU LIMAN H'AMIDHA is completed, say 10 times:

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

- 4) In *sajdah*, after the *d'ikr* of *sajdah*, say 10 times

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

- 5) After the first *sajdah*, while sitting when recitation of ASTAGHFIRULLAH RABBEE WA ATOOBU ILAYH is completed, say 10 times:

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

- 6) In the second *sajdah* also do as said in (4).
- 7) After the second *sajdah*, while sitting, before standing for *qiyam* for the 2nd *rak-at* say 10 times:

اَسْتَغْفِرُ اللهَ

ASTAGHFIRULLAH

2ND RAK-AT

Pray exactly like 1st *rak-at* but before recite *tashahud* and *salam* say 10 times:

أَسْتَغْفِرُ اللَّهَ

ASTAGHFIRULLAH

SALAT UL HILAL

It is desirable to pray a 2 *rak-a salat*, after seeing the moon of the 1st night of every lunar month, within three days, sooner the better.

(Give out charity after offering the prayer, Allah will take care of you and keep you safe throughout the whole month.)

Offer *salat ul ruyatil hilal* exactly like the morning prayer, with the following adjustments:

- 1) Make *niyyat* of *salat ul ruyatil hilal*.
- 2) In the first *rak-at* after surah al Fatihah, recite surah al Ikhlas 30 times.
- 3) In the second *rak-at* after sura al Fatihah, recite sura al Qadr 30 times.
- 4) After *salam* recite the following:

NOTE: (Recite: BISMILLAAHIR RAH'MAANIR RAHIM BEFORE EVERY VERSE).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ
مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ۝

WA MAA MIN DAABBATIN FIL ARZ'I
ILLAA A'LALLAAHI RIZQUHAA WA
YA'-LAMU MUSTAQARRAHAA WA
MUSTAWADA-A'HAA KULLUN FEE KITAABIM
MUBEEN [HUD : 6]

[And there is not a (living) creature on the earth
but there sustenance thereof depends on Allah;
and He knows its habitation and its repository.

All is in the manifest book.

وَأِنْ يَسْأَلْكُمُ اللَّهُ بَإِذْنِكُمْ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَأِنْ يَرِدْكُمْ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝

WA IY YAMSASK ALLAAHU BIZ"URRIN
FALAA KAASHIFA LAHOO ILLAA HUW
WA IY YURIDKA BIKHAYRIN FALAA RAADDA
LIFAZ"LIH YUS'EEBU BIHEE
MAY YASHAA-U MIN I'BAADIH WA
HUWAL GHAFOORUR RAH'EEM
[YUNUS : 107]

Should Allah bring you harm, then there is

none who could remove it save He; and if
He wills any good for you, there is none
who could take away His grace. He brings
it unto whom He wills of His servants;
and He is oft-forgiving, merciful.

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

SAYAJ-A'LULLAAHU BA'-DA U'SRIY
YUSRAA [TALAQ : 7]
Allah will soon bring ease, after hardship.

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۝

MAA SHAA-ALLAAHU LAA QUWWATA
ILLAA BILLAAH [KAHF : 39]
That which Allah wills (will come to pass).
There is no strength save with Allah.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝

H'ASBUNALLAAHU WA NI'-MAL WAKEEI
[AALI IMRAN : 173]
Allah is sufficient for us; and the most excellent
He who protects us.

وَأَفِضْ أَمْرِئِي إِلَى اللَّهِ ۝

إِنَّ اللَّهَ بِصَيْرٍ بِالْعِبَادِ ﴿٣٧﴾

WA UFAWWIZ"U AMREE ILALLAAH
INNALLAAHA BAS'EERUM BIL I'BAAD

[MUMIN : 44]

And I entrust my affair to Allah. Verily Allah
keeps an eye on (His) servants.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۚ

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

LAA ILAAHA ILLAA ANTA SUBH'AANAKA
INNEE KUNTU MINAZ Z'AALIMEEN

[ANBIYA : 87]

There is no god save You. Glory be to You.
Verily I was of the unjust.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

RABBI INNEE LIMAA ANZALTA ILAYYA
MIN KHAYRIN FAQEER [QASAS : 24]

O Lord, verily, I am needy of whatever good
You sends down for me.

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٢٥﴾

RABBI LAA TAD'ARNEE FARDAW
WA ANTA KHAYRUL WAARITHEEN
[ANBIYA : 89]

My Lord, do not leave me alone (childless)
though You are the best of inheritors.]

TAHAJJUD

(AFTER MIDNIGHT PRAYER)

Tahajjud also known as the *namaz-i-shab* (after midnight prayer), is the most desirable of all *sunnah* (optional) prayers.

Although *tahajjud* is an optional prayer, but it is considered to be nearest to *wajib* (obligatory) prayers.

The Holy Quran says:

And (during a part) of the night, forsake sleep for prayer, in addition to (obligatory prayers): may be your Lord will exalt you to a praised position.

[Bani Israil : 79]

The Holy Prophet says:

Allah loves him who prays *tahajjud* because:

- i) it is *sunnah* (way of life) of the prophets and messengers of Allah.
- ii) it is light of wisdom

- iii) pillar of faith
- iv) gives rest and peace to the body
- v) a comforting agent at the time of death
- vi) makes the face graceful and bright
- vii) acts as a decisive weapon against enemies
- viii) allows the livelihood to flow continuously
- ix) a mediator between the pray-er (*namazi*) and the angel of death
- x) a helper on the day of judgment
- xi) gives answers to the questions of *munkar* and *nakir* (the two angels who examine the souls of the dead)
- xii) keeps away Shaytan
- xiii) and is the cause of countless benefits.

The Holy Prophet and the Imams of his *ahlul bayt* had always advised their near and dear ones to pray *salat ul tahajjud* regularly.

The Holy Prophet, on his death bed, advised his family, particularly Imam Hasan and Imam Husayn to pray *salat ul tahajjud* and exercise *sabr* (patience) under most circumstances.

Imam Husayn, at Karbala, prayed *tahajjud* right along as a rule every night, even on *shab-i-ashur* when he was surrounded by the restless enemy soldiers, with unsheathed swords fluttering in the darkness, he and Sayyida Zaynab prayed *tahajjud*; and before starting the *salat* he asked his sister to pray for him in her

tahajjud. Sayyida Zaynab also prayed *tahajjud* in the night known as *sham ghariban* (the night of the 11th Muharram) amid the dead bodies of her dearest relatives, tents set on fire, no veils on the head on the ladies of *ahl ul bayt*. It was the manifestation of the highest degree of obedience to Allah and the Messenger of Allah we must, acting by force of habit, pray *tahajjud* every night, or at least on Friday nights. If we remember Imam Husayn and his family at the time of praying *tahajjud*, in *Qunut* of *vitr* our eyes will be full of tears, which may help us in getting fulfilment of our desires.

[In the darkness of night you are alone with your Creator, near to Him, so speak to Him, tell Him your worries, ask for His favors, seek His forgiveness, do on talking to Him from the depth of your heart, as in all *salats* one has to recite everything, even *du-a's*, in Arabic, in the words of the holy Quran, but in *tahajjud* you are free to use your own language, therefore, avail this opportunity, concentrate and tearfully invoke Allah as much as you like.]

The essence of *tahajjud* is that at a time, after midnight, when sleep is sweet, and all living beings, even the restless ailing patients, close their eyes, it is the highest form of obedience to Allah to forsake the alluring sleep and get up to stand submissively before the Creator, which, in return, shall bring nothing but blessings and pleasure of Allah.

Tahajjud is prayed, at any time, after midnight till *subh'a s'adiq* (true dawn) i.e. one hour and twenty minutes before sunrise, when the time for *wajib* (obligatory) morning prayer begins. Though the time for *tahajjud* begins after midnight (You may sleep after praying *tahajjud*, but wake up to pray Fajr *salat* in time, else the benefits of the *tahajjud salat* will be denied for missing a *wajib salat*, which is a sin) but it is highly desirable to pray it before *subh'a s'adiq* (true dawn).

If you have started *tahajjud* before this "one hour twenty minutes time" and have prayed 4 *rak-ats*, you can continue the full *tahajjud salat* and *du-a 'as*, but it is better to plan *tahajjud* in such a way that it is completed before the true dawn when *azan* (call to pray-ers) is recited. This is the best time for praying *tahajjud*. One can offer *tahajjud* first and then *nawafil* of Fajr and *salat ul Fajr*. There are countless merits and a lot of rewards.

11 *rak-ats* are prayed in three parts.

- 1) Make *niyyat* of *tahajjud* (8 *rak-ats*). Pray 4 sets of 2 *rak-ats* each exactly like the Fajr *salat*.
- 2) Make *niyyat* of *salat ush shafa'* (2 *rak-ats*). Pray 2 *rak-ats* exactly like Fajr *salat* but recite *surah al Falaq* in the first *rak-at* and *surah al Nas* in the second *rak-at*.
[It is not necessary to recite *qunut* in *salat al shafa'*.]

Recite the following *dua* 'a after praying the *salat al shafa*':

إِلٰهِي تَعَرَّضْ لَكَ فِي هَذَا اللَّيْلِ الْمُتَعَرِّضُونَ وَ
قَصْدَكَ الْقَاصِدُونَ وَ أَمَلْ فَضْلَكَ وَمَعْرُوفَكَ
الطَّالِبُونَ وَلَكَ فِي هَذَا اللَّيْلِ نَفَحَاتٌ وَجَوَازُ
وَعَطَايَا وَمَوَاهِبُ تَمُنُّ بِهَا عَلَى مَنْ تَشَاءُ
مِنْ عِبَادِكَ وَتَنْعُهَا مَنْ لَمْ تَسْبِقْ لَهُ الْعِنَايَةُ
مِنْكَ وَهَا أَنَا ذَا عُبَيْدِكَ الْفَقِيرُ إِلَيْكَ الْمُوَلِّ
فَضْلَكَ وَمَعْرُوفَكَ فَإِنْ كُنْتَ يَا مُؤَلَّي تَفَضَّلْتَ
فِي هَذِهِ اللَّيْلَةِ عَلَى أَحَدٍ مِنْ خَلْقِكَ وَعُدْتَ
عَلَيْهِ بِعَاقِدَةٍ مِنْ عَطْفِكَ فَصَلِّ عَلَى مُحَمَّدٍ
وَأٰلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْخَيْرِينَ الْفَاضِلِينَ
وَجُدْ عَلَى بِطَوْلِكَ وَمَعْرُوفِكَ يَا رَبَّ الْعَالَمِينَ
وَصَلَّى اللهُ عَلَى مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَآلِهِ
الطَّاهِرِينَ وَسَلَّمْ وَسَلِّمْ إِنَّ اللَّهَ حَمِيدٌ مُجِيدٌ
اللَّهُمَّ إِنِّي أَدْعُوكَ كَمَا أَسْرُتَ فَاسْتَجِبْ لِي
كَمَا وَعَدْتَ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ

ILAAHEE TA-A'RRAZ"A LAKA FEE
 HAAD'AL LAYLIL MUTA-A'RRIZ"OONA
 WA QAS'ADAKAL QAAS'IDOONA WA
 AMMALA FAZ"LAKA WA MA'-ROOFAKAT'
 T'AALIBOONA WA LAKA FEE HAAD'AL
 LAYLI NAFAH'AATUN WA JAWAA-IZU WA
 A'T'AAYAA WA MAWAAHIBU TAMUNNU
 BIHAA A'LAA MAN TASHAA-U MIN
 I'BAADIKI WA TAMNA-U'HAA MAN
 LAM TASBIQ LAHUL I'NAAYATU MINKA
 WA HAA ANAA D'AA U'BAYDUKAL
 FAQEERU ILAYKAL MU-AMMILU
 FAZ"LAKA WA MA'ROOFAKA FA-IN
 KUNTA YAA MAWLAAYA TAFAZ"Z"ALTA
 FEE HAAD'IHIL LAYLATI A'LAA AH'ADIN
 MIN KHALQIKA WA U'DTA A'LAYHI
 BI-A'A-IDATIN MIN A'T'FIKA FAS'ALLI
 A'LAA MUH'AMMADIN WA AALI
 MUH'AMMADIT' T'AYYIBEENAT'
 T'AAHIREENAL KHAYYIREENAL
 FAAZ"ILEENA WAJUD A'LAYYA
 BIT'OOLIKI WA MA'-ROOFIKA
 YAA RABBAL A'ALAMEENA WA
 S'ALLALLAAHU A'LAA MUH'AMMADIN
 KHAATAMIN NABIYYEENA WA
 AALIHIT' T'AAHIREENA WA SALLAMA
 TASLEEMAA INNALLAAHA H'AMEEDUN
 MAJEED ALLAAHUMMA INNEE
 AD- O'OKA KAMAA AMARTA FAS-TAJIB
 LEE KAMAA WA-A'DTA INNAKA LAA

TUKHLIFUL MEE-A'AD

O Allah, on this night, the petitioners request You, the desirers long for You, and the seekers hope for Your bounties and benefits because You have rewards, presents and gifts which You bestow upon whomsoever You please from among Your servants, in this night; and You deny them to whosoever does not come to seek Your favours in time. Here I am, Your abject servant, hoping to get Your bounties and gifts. So O my master, if You favour, in this night, anyone of Your creatures, and turn to him with affection, then bless Muhammad and his children, the pure, the purified, the virtuous, the excellent, and give me Your bounties and presents, O Lord of the worlds. Send blessings on Muhammad, the seal of the prophets, and his purified children, (and send) a perfect salutation. Verily Allah is praise-worthy, glorious. O Allah, I have prayed to You as You have commanded, then answer me as You have promised. Verily, You do not do contrary to what You have promised.

- 3) Make *niyyat* of *salat ul witr* (one *rak-at*).

Recite the following *surahs*:

- i) Al Fatih'ah (See page 57)

- ii) Al Kafirun
- iii) Al Ikhlas, 3 times (See page 63)
- iv) Al Falaq
- v) An Nas

ii) AL KAFIRUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM
In the name of Allah, the beneficent, the merciful

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝

QUL YAA AYYUHAL KAAFIROON
Say (O Muhammad): "O you who disbelieve"

لَا أَعْبُدُ مَا تَعْبُدُونَ ۝

LAA A'-BUDU MAA TA'-BUDOON
I do not worship what you worship

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۝

WA LAA ANTUM A'ABIDOONA
MAA A'-BUD

Nor do you worship who I worship

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝

WA LAA A-NAA A'ABIDUM MAA
A'BATTUM

Nor shall I worship what you worship

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُونَ

WA LAA ANTUM A'ABIDOONA
MAA A'-BUD

Nor will you worship who I worship

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

LAKUM DEENUKUM WA LIYA DEEN
To you your religion, to me my religion

iv) AL FALAQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM
In the name of Allah, the beneficent, the merciful

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

QUL A-O'O'D'U BI-RABBIL FALAQ
Say: "I seek refuge with the Lord of the dawn

مِنْ شَرِّ مَا خَلَقَ ۝

MIN SHARRI MAA KHALAQ
From the evil of what He has created

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

WA MIN SHARRI GHAASIQIN ID'AA
WAQAB
From the evil of darkness when it overspreads

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

WA MIN SHARRIN NAFFAATHAATI
FIL U'QAD
From the evil of malignant witchcraft

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

WA MIN SHARRI H'AASIDIN
ID'AA H'ASAD
And from the evil of the envier
when he envies

v) AN NAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLAAHIR RAH'MAANIR RAH'EEM
In the name of Allah, the beneficent, the merciful

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

QUL A-O'OD'U BI-RABBIN NAAS
Say: "I seek refuge with the Lord of mankind

مَلِكِ النَّاسِ ۝

MALIKIN NAAS
The king of mankind

إِلَهِ النَّاسِ ۝

ILAAHIN NAAS
The God of mankind

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝

MIN SHARRIL WASWAASIL KHANNAAS
From the evil of the slinking whisperer

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝

ALLAD'EE YUWASWISU FEE
S'UDOORIN NAAS

Who whispers into the breasts
(hearts) of the people

مِنَ الْجِنَّةِ وَالنَّاسِ ۝

MINAL JINNATI WAN NAAS

(Be he) from among the jinn

(or) human beings

- vi) Recite as many *du-a'as* of *qunut* as possible in *witr*.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ
فِيهَا سَلَامٌ وَأَخْرَدَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ۝

DA'-WAAHUM FEEHAA SUBH'AANAKAL-
LAAHUMMA WA
TAH'IYYATUHUM FEEHAA SALAAM WA
AAKHIRU DA'-WAAHUM
ANIL H'AMDU LILLAAHI RABBIL
A'ALAMEEN

Their cry therein (will be): "Glory be to You,
O Allah!" And their greeting in it (will be):

"Peace". And the end of their cry (will be):

"(All) praise be to Allah, the Lord of the worlds."

وَاللَّهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ، وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

WA LILLAHI MULKUS SAMAAWAATI
WAL ARZ" WALLAAHU A'LAA
KULLI SHAY-IN QADEER

To Allah belongs the kingdom of the heavens
and the earth, Allah has power over all things.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ
الَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ ۝

INNA FEE KHALQIS SAMAAWAATI WAL
ARZ" I WAKH-TILAAFIL LAYLI
WAN NAHAARI LA-AAYAATIL LI-ULIL
ALBAAB

Verily, in the creation of the heavens and the
earth and the alternation of night and day,
are signs for men of understanding.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا
وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ، رَبَّنَا مَا خَلَقْتَ هَذَا

بَاطِلًا، سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٨١﴾

ALLAD'EENA YAD'KUROONAL-LAAHA
 QIYAAMAW WA QU-O'ODAW WA A'LAA
 JUNOOBIHIM WA YATAFAKKAROONA FEE
 KHALQIS SAMAAWAATI WAL ARZ"
 RABBANAA MAA KHALAQTA HAAD'AA
 BAAT'ILAA SUBH'AANAKA FA-QINAA
 A'D'AABAN NAAR

Those who remember Allah, standing, sitting,
 and reclining, and reflect and contemplate on the
 creation of the heavens and the earth, (say):

"Our Lord, You have not created (all) in vain. Glory
 be to You. Save us then from the
 torment of the fire.

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ
 وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٨٢﴾

RABBANAA INNAKA MAN TUDKHILIN
 NAARA FAQAD AKHZAYTAH WA
 MAA LIZ'-Z'AALIMEENA MIN ANS'AAR

Our Lord, whom You cause to enter the fire,
 him indeed You have disgraced; and for the
 unjust there shall be no helpers.

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
 أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا
 ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّصْ لَنَا الْبَرَارَ ۝

RABBANAA INNANAA SAMI'-NAA
 MUNAADIYAY YUNAADEE LIL
 EEMAANI AN AAMINOO BIRABBIKUM
 FA-AAMANNAA RABBANAA FAGH-FIR
 LANAA D'UNOOBANAA WA KAFFIR
 A'NNAA SAYYI-AATINAA WA
 TAWAFFANAA MA-A'L ABRAAR

Our Lord, we have indeed heard the voice of
 a crier (messenger) calling to faith: "Believe
 in you Lord!" So we believed. Our Lord,
 forgive us then our sins, and remove from us
 our evil deeds, and cause us to die along
 with the virtuous.

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا
 تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ۝

RABBANAA WA AATINAA MAA
 WA-A'TTANAA A'LAA RUSULIKA WA
 LAA TUKHZINAA YAWMAL QIYAAMAH
 INNAKA LAA TUKHLIFUL

Our Lord, give us that which You have promised
to us by Your messengers; and do not disgrace
us on the day of resurrection. Verily,
You do not break (Your) promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ
عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ أَوْ أُنتِىَ: بَعْضُكُمْ مِّنْ
بَعْضٍ: فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِّنْ دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي وَقَتَلُوا وَقُتِلُوا لَا كُفْرَانَ
عَنْهُمْ سَيِّئَاتِهِمْ

وَلَا دُخْلَنَّهُمْ جَنَّتِ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ: ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ
عِنْدَهُ حُسْنُ الثَّوَابِ ۝

FAS-TAJAABA LAHUM RABBUHUM
ANNEE LAA UZ"EE-U' A'MALA
A'AMILIM MINKUM MIN D'AKARIN AW
UNTHAA BA'-Z"UKUM MIM BA'-Z"
FAL-LAD'EENA HAAJAROO WA
UKHRIJOO MIN DIYAARIHIM WA
OO-D'OO FEE SABEELEE WA
QAATALOO WA QUTILOO
LA-UKAFFIRANNA A'NHUM

SAYYI-AATHIM WA LA-UDKHILANNAHUM
 JANNAATIN TAJREE MIN TAH'TIHAL
 ANHAAR THAWAABAM MIN I'NDILLAAH
 WALLAAHU I'NDAHOO H'USNUTH
 THAWAAB

So their Lord heard their prayer and answered:
 "I will not suffer the work of any worker to be lost,
 male or female, the one of you is from the
 other; therefore, those who migrated and were
 driven from their homes and suffered harm for My
 cause and who fought and were slain,
 I will certainly blot out their sins from them,
 and I will certainly admit them into gardens in
 which rivers flow-a reward from Allah.
 And Allah, with Him is the excellent reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا
 وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

YAA AYYUHAL LAD'EENA AAMANUS'-
 BIROO WA S'AABIROO WA RAABIT'OO
 WATTAQULLAAHA LA A'LLAKUM
 TUFLIH'OON

[YUNUS : 10, AALI IMRAN : 189 TO 195, 200]

O you who believe, be patient and vie one with
 another in endurance and be ready (to defend
 against surprise attacks) and safeguard
 yourselves with full awareness of Allah's
 laws that haply you may succeed.

vii) Recite 100 times:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

ASTAGHFIRULLAAHA RABBE WA
ATOObU ILAYH

I seek forgiveness of Allah, my Lord
cherisher; and unto Him I turn repentant

Remember sins committed by you and tearfully pray for forgiveness, and pray the following (a few lines from *du-a'a* al Kumayl) because the merciful Allah accepts prayers of those who seek forgiveness from Him.

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النِّقَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ
اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ
اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنِبُهُ وَ كُلَّ
خَطِيئَةٍ أَخْطَأْتُهَا

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TAHTIKAL I'S'AM

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TUNZILUN NIQAM

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TUGHAYYIRUN NI-A'M

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TAH'BISUD DU-A'A

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TAQT'A-U'R RAJAA

ALLAAHUMMAGH-FIR LIYAD' D'UNOOBAL
LATEE TUNZILUL BALAA

ALLAAHUMMAGH-FIR LEE KULLA D'AMBIN
AD'NABTUHU WA KULLA KHAT'EE-ATIN

AKHT'AATUHAA

O Allah! Forgive me those sins which cast a slur
upon good name.

O Allah! Forgive me those sins which draw down
adversities.

O Allah! Forgive me those sins which annul
blessings.

O Allah! Forgive me those sins which arrest
prayers.

O Allah! Forgive me those sins which cut
off hopes.

O Allah! Forgive me those sins which bring
about misfortune.

O Allah! Forgive me every sin I have
committed, every mistake I have made.

viii) Mention names of 40 *muminin* (believing men and women) with ALLAAHUMAGHFIR before each name, or if it is difficult to recall names, take names of the parents and near relatives, and say:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

ALLAAHUMMAGHFIR LIL MUMININA WAL
MUMINAT

O Allah, forgive all the believing men and the believing women.

ix) Recite 300 or 100 times [use *tasbeih* (rosary)]:

الْعَفْوُ

AL A'FUW
Parond me.

x) Recite 7 times:

هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

H'AAD'AA MAQAAMUL A'A-ID'I BIK
MINAN NAAR

This is the time and place to seek protection from
the (hell) Fire.

xi) Say:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ

RABBIGHFIR LEE WARH'AMNEE WA
TUB A'LAYYA INNAKA ANTAL
TAWWAABUR RAH'EEM

O Lord, protect me, have mercy on me,
and turn to me (mercifully); verily You are
oft-turning, merciful.

- xii) *Ruku* (Say Allahu Akbar, bow down, and recite *d'ikr* of *ruku*.)
- xiii) Say SAMI'-ALLAAHU LIMAN H'AMIDAH and stay in *qiyam* for a while.
- xiv) *Sajdah* (Say Allaahu Akbar and go into *sajdah*, and recite *d'ikr* of *sajdah*).
- xv) Sit, say *Allaahu Akbar*, and say ASTAGHFIRULLAAH RABBEE WA ATOOBU ILAYH
- xvi) *Sajdah* (Say Allaahu Akbar and go into second *sajdah* and recite *d'ikr* of *sajdah*).
- xvii) Sit, say Allaahu Akbar and ALH'AMDU LILLAH.
- xviii) Recite *tashahud* and *salam*.
- xix) Recite *tasbih* Fatimah Zahra:

ALLAAHU AKBAR

34 times

Allah is the greatest.

ALH'AMDU LILLA AH 33 times

Praise be to Allah.

SUBH'AANALLAH 33 times

Glory be to Allah

LAA ILAHA ILLALLAH once

There is no god save Allah.

xx) To solve difficult problems, recite 100 times:

اَلْحَكِيْمُ

AL H'AKEEMU

He Who acts wisely with prudence

In the end raise your hands and recite the following
du-a known as *du-a H'azin* (those who are sad):

اَنَا حَيْتُكَ يَا مُوجُودُ فِي كُلِّ مَكَانٍ لَعَلَّكَ تَسْمَعُ
نِدَائِي فَقَدْ عَظُمَ جُرْمِي وَقَلَّ حَيَاتِي مُوَلَايَا
مُوَلَايَا اَيُّ الْاَهْوَالِ اَتَذَكَّرُوْا اَيُّهَا النَّاسُ وَلَوْ لَمْ
يَكُنْ اِلَّا الْمَوْتُ لَكَفَى كَيْفَ وَمَا بَعْدَ الْمَوْتِ اَعْظَمُ
وَاَذْهَى مُوَلَايَا يَا مُوَلَايَا حَتَّى مَتَى وَاِلَى مَتَى اَقُوْلُ

لَكَ الْعُتْبَىٰ مَرَّةً بَعْدَ أُخْرَىٰ ثُمَّ لَا تَجِدُ عِنْدِي
صِدْقًا وَلَا وَفَاءً فَيَا غَوَاثَهُ ثُمَّ وَاعْثَاةُ بِلَكَ
يَا اللَّهُ مِنْ هَوَىٰ قَدْ غَلَبَنِي وَمِنْ عَدُوٍّ قَدْ
اسْتَكَلَبَ عَلَيَّ وَمِنْ دُنْيَا قَدْ تَزَيَّنَتْ لِي وَمِنْ
نَفْسٍ أَمَارَةٍ بِالشُّوءِ إِلَّا مَا رَحِمَ رَبِّي مَوْلَايَ
يَا مَوْلَايَ إِنْ كُنْتَ رَحِمْتَ مِثْلِي فَأَرْحَمْنِي وَإِنْ
كُنْتَ قَبِلْتَ مِثْلِي فَأَقْبَلْنِي يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي
يَا مَنْ لَمْ أَزَلْ أَتَعَرَّفُ مِنْهُ الْحُسْنَىٰ يَا مَنْ يُغْذِيُنِي
بِالنَّعِيمِ صَبَاحًا وَمَسَاءً ارْحَمْنِي يَوْمَ آتِيكَ فَرْدًا
شَاخِصًا إِلَيْكَ بَصَرِي مُقَلِّدًا أَعْمَلِي قَدْ تَبَرَّءُ جَمِيعُ
الْخَلْقِ مِنِّي نَعَمْ وَإِنِّي وَأُقِمِّي وَمَنْ كَانَ لَهُ
كَدِّي وَسَعْيِي فَإِنْ لَمْ تَرْحَمْنِي فَسَنْ يَرْحَمْنِي وَ
مَنْ يُؤْنِسُ فِي الْقَبْرِ وَحْشَتِي وَمَنْ يُنْطِقُ لِسَانِي

إِذَا خَلَوْتُ بِعَمَلِي وَسَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ
 مِنِّي فَإِنْ قُلْتَ نَعَمْ فَإِنَّ الْهَرَبَ مِنْ عَذَابِكَ وَ
 إِنْ قُلْتَ لَمْ أَفْعَلْ قُلْتَ أَلَمْ أَكُنِ الشَّاهِدَ عَلَيْكَ
 فَعَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ سَرَابِيلِ الْقَطْرَانِ
 عَفُوكَ عَفُوكَ يَا مَوْلَايَ قَبْلَ جَهَنَّمَ وَالنَّيِّرَانِ عَفُوكَ
 عَفُوكَ يَا مَوْلَايَ قَبْلَ أَنْ تُغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ
 يَا أَرْحَمَ الرَّاحِمِينَ وَخَيْرَ الْغَافِرِينَ

UNAAJEEKA YAA MAWJODU FEE
 KULLI MAKAAANIN LA-A'LLAKA
 TASMA-U' NIDAA-EE FAQAD A'Z'UMA
 JURMEE WA QALLA H'AYAA-E
 MAWLAAYA YAA MAWLAAYA AYYAL
 AHWAALI ATAD'AKKARU WA
 AYYAHAA ANSAA WA LAW LAM
 YAKUN ILLAL MAWTU LAKAFAA KAYFA
 WA MAA BA'-DAL MAWTI A'-Z'AMU WA
 ADHAA MAWLAAYA YAA MAWLAAYA
 H'ATTAA MATAA WA ILAA MATAA
 AQOOLU LAKAL U'TBAA MARRATAN
 BA'-DA UKHRAA THUMMA LAA TAJIDU

I'NDEE S'IDQAN WA LAA WAFAA-AN
 FA YAA GHAWTTHAAHU THUMMA
 WA GHAWTHAAHU BIKI YAA
 ALLAAHU MIN HAWAN QAD
 GHALABANEE WA MIN A'DUWWIN
 QADISTAKLABA A'LAYYA WA MIN
 DUNYAA QAD TAZAYYANAT LEE WA
 MIN NAFSIN AMMAARATIN BISSOO-I
 ILLAA MAA RAH'IMA RABBE
 MAWLAAYA YAA MAWLAAYA IN KUNTA
 RAH'IMTA MITHLEE FAR-H'AMNEE
 WA IN KUNTA QABILTA MITHLEE
 FA-AQBALNEE YAA QAABILAS
 SAH'ARATIQ-BALNEE YAA MAN LAM
 AZAL ATA-A'RRAFU MINHUL H'USNAA
 YAA MAN YUGHAD'D'EENEE BIN
 NII-A'MI S'ABAHAH'AN WA MASAA-AN
 IRH'AMNEE YAWMA AATEEKA FARDAN
 SHAAKHIS'AN ILAYKA BAS'AREE
 MUQALLADAN A'MALEE QAD
 TABARRA-A JAMEE-U'L KHALQI
 MINNEE NA-A'M WA ABEE WA UMMEE
 WA MAN KAANA LAHU KADDEE WA
 SA'-YEE FA-IN LAM TARH'AMNEE FA
 MAN YARH'AMNEE WA MAN YOONISU
 FIL QABRI YARH'AMNEE WA MAN
 YOOJNISU FIL QABRI WAH'SHATEE WA
 MAN YUNT'IQU LISAANEE ID'AA
 KHALAWTU BI-A'MALEE WA SAA-
 ALTANEE A'MMAA ANTA A'-LAMU

BIHEE MINEE FA-INQULTU LAM AF-ALU
 QULTA A'-LAMU AKUNISH SHAAHIDA
 A'LAYKA FA-A'FWUKA YAA MAWLAAYA
 QABLA SARAABEELIL QAT'IRAANI
 A'FWUKA A'FWUKA YAA MAWLAAYA
 QABLA JAHANNAMA WAN NEERAANI
 A'FWUKA A'FWUKA YAA MAWLAAYA
 QABLA AN TUGHALLAL AYDEE ILAL
 A'-NAAQI YAA ARH'AMAR RAAH'IMEEN
 WA KHAYRAL GHAAFIREEN

I call You O He Who is present in every place
 so that You may hear my call; for certainly my
 sin is grievous but my remorse is not as much.

My master, O my master which of the
 terrifying states shall I remember, and which
 of them shall I forget, and if there was
 nothing except death, how will (I be) spared?
 And that which is after death (may be) more
 severe and may bring harsher misfortune.

My master,

O my master, upto when and till when will I
 rebuke myself for what has been
 done again and again? Then You do not find any
 truth, nor loyalty in me. I call You to save me,

I again call You to save me from desires
 which have overpowered me, from the enemy
 which has pounced on me, from the world
 which attracts me, and from the *nafs* which
 leads towards evil, unless my Lord,
 You have mercy on me. My master,

O my master if

You have had mercy on the like of me,
 than have mercy on me, and if you
 have accepted the supplication of any like
 me, then grant me Your acceptance.

O He who accept the early morning prayer,
 accept my supplications;

O He whom I know as giver of good only,

O He Who bestows

favours on me morning and evening, have mercy

on me when I come to You alone, my eyes
 fixed on You, the burden of my deeds on my
 back, when every one will forsake me, even my
 father and my mother, and those for whom, I
 worked and struggled, then if You will not

have mercy on me, who will have mercy on me?

Who will give me company and solace me when

I am alone in my grave? Who will make me
 speak when I will review my deeds by myself?

When You will ask me about that which You
 know better than me, if I say yes (to my sins),
 where will be the escape from your justice?

If I say: "I did not commit it" You will say:

"Am I not a witness over You?" So forgive
 me O my master, before the tar (of hell)

clothes me; forgive me, forgive me, O my
 master before the fire of hell takes me,

forgive me, forgive me O my master before
 the hands are tied to the neck, O the most

merciful of the mercifuls, the best of forgivers.

TAHAJJUD CAN ALSO BE PRAYED IN A SHORT FORM:

RECITE ONLY SURA AL FATIAH IN ALL THE 11 *RAK-ATS*. DONOT RECITE OTHER SURAHS. INSTEAD OF QUNUT IN THE 11TH *RAK-AT* RECITE *SALWAT* ONLY, BUT IT IS HIGHLY DESIRABLE TO RECITE THE INVOCATIONS OF *SALAT UL WITR*.

[THOSE WHO PRAY *TAHAJJUD* REGULARLY CAN PRAY *QAZA* IF IT IS NOT MISSED INTENTIONALLY.]

OTHER SALATS

We give below the list of *salats* printed in Almanac.

Salat of Kamilah.

Salat of the Holy Prophet.

Salat of Amir Muminin.

Salat of Fatimah Zahra.

Salat of Imam Hasan.

Salat of Imam Husayn.

Salat of Imam Ali Zayn al Abidin.

Salat of Imam Muhammad al Baqir.

Salat of Imam Jafar al Sadiq.

Salat of Imam Musa al Kazim.

Salat of Imam Ali al Riza.

Salat of Imam Muhammad al Taqi.

Salat of Imam Ali al Naqi.

Salat of Imam Hasan al Askari.

Salat of Imam Sahib al Zaman.

Salat of Jafar al Tayyar.

Salat of Hajat (1)

Salat of Hajat (2)

Salat of Hajat (3)

Salat of Hajat (4)

Salat of Hajat (5)

Salat of Hajat (6)

Salat of Hajat (7)

Salat of Hajat (8)

Salat of Hajat (9)

Salat of Radd al Mazalim.

Salat al Kaffarah.

SATURDAY

At daybreak see the following *naqsh* (inscription.)

Whoso looks on and beholds the following inscription will stay safe throughout the week, till next Saturday, under the divine (Allah's) protective umbrella.

He, or she, will have no fear to face people in authority; and will make friends with whosoever comes in contact; and will be kept safe from accidental, or unexpected advent of death.

وَأَقْوَمُ	أَمْرِي	إِلَى اللَّهِ	إِنَّ اللَّهَ	بِهِمُ
مُحَمَّدٌ عَلِيٌّ	٥٣	٧٦	١٤٢	٧
١٧.٣	٤	١٢	ع	١٧
٦	٧.٩	٨١٧٥	و١	١٧
١٨	١٧	و٦	ع	١٠٧١
٤	إِلَهَ	إِلَّا اللَّهُ	مُحَمَّدٌ رَسُولُ	اللَّهِ

YAA GHANIYU
O the Independent.

يَا غَنِيُّ

Recite 1060 times after Fajr prayer. Allah will multiply your means possession.

SUNDAY

At daybreak see the following *naqsh* (inscription):

Whoso looks on and beholds the following inscription will not be thrown into the fire of Hell. Whatever (lawful) work he undertakes will be made easy for him. People will hold him in high esteem. His enemies will be destroyed.

إِنَّا فَتَحْنَا	لَكَ فَتْحًا	مُبِينًا	يَا سُبُّوحُ	يَا قُدُّوسُ
۱	۱۱۶۱	۹۷	۱۸۱	۲۵۸
۸۷	۷	۲	۵۹۵	۶۰
ع	۱۸ع	۱۹۲	۱۶۵	۵۵ع۵
۱۹۲	۶۰	ح	۱ع	۱۸
يَا فَتَّاحُ	إِلَهَ	إِلَّا اللَّهُ	مُحَمَّدٌ رَسُولُ	اللَّهِ

YAA FATTAH'U
O the Originator!

يَا فَتَّاحُ

Recite 488 times after Fajr prayer, Allah will grant success in your efforts.

MONDAY

At day break see the following *naqsh* (inscription).

Whoso looks on and beholds the following *naqsh* will stay safe from troubles, frustrations and losses whether brought to effect by material causation or supernatural instigation, also will be popular among his friends and relations; and his prayers and supplications will receive acceptance.

تَصَوَّرْكَ اللهُ	فَتَحَّ قَلْبُكَ	كَرَّمَ لَكَ رِزْقُكَ	فَاللهُ خَيْرٌ	وَاللهُ خَيْرٌ
١	١٨١	٨	٧	١٥
٨	ع	٧	١٧٣	٥٥
٦	١٤	٢٠٧٢	٧	٨٦
٦٢	١٨	٣٤	٧	٧١٤
لَا إِلَهَ إِلَّا اللهُ	مُحَمَّدٌ	رَسُولُ	اللهِ	

YAA LAT'EEFU

O the Subtle!

يَا لَطِيفُ

Recite 129 times after Fajr prayer. Allah will give you abundant means of livelihood.

TUESDAY

At daybreak see the following *naqsh* (inscription).

Whoso looks on and beholds the following inscription will remain under Divine (Allah's) protection, safe from all types of calamities and ill-luck. If Allah, the Merciful, the Almighty, is besought with praise, Inshallah, sins will be forgiven, and whatever legitimate demands are put up for approval will receive favourable consideration.

يَا قَابِضُ	يَا مُنَوِّرُ	النُّورِ	يَا خَالِقُ	النُّورِ
او	١٨	و٧١	٨	ع
٥٦٣	٧	٢٦	٧	٧٢
٢٢	٢٢	٢	٢	٥٦٣
٣٥	٥٥	١٥	٧٦	٢٢٥
لَا إِلَهَ إِلَّا اللَّهُ	مُحَمَّدٌ	رَسُولُ	اللَّهُ	

YAA QAABIZ"U
O the Sizer!

يَا قَابِضُ

Recite 903 times after Fajr prayer. Allah will fulfill all your wishes.

WEDNESDAY

At daybreak see the following *naqsh* inscription.

Whoso looks on and beholds the following inscription will stay safe from every kind of misfortune, enjoy good will of the people, and receive satisfaction of all his legitimate desires.

يَا رَاقُ	يَا قُدُّسُ	يَا اللَّهُ	يَا مُتَّحُ	يَا اللَّهُ
٩٨	١١٨	٨١٨٨	١٨١	١
٣	٣	٧	١٨	٩
٣	٢٨٢	٢١	ع	ع
٥٢٥	ع	ع	ع	١٤
٣	٢٨	١١	٨١	٢

YAA MUTA-A'ALEE
O the Most High!

يَا مُتَّعَالِي

Recite 551 times after Fajr prayer. Allah will give you a dignified and commanding personality.

THURSDAY

Thursday is linked with Friday in time and space as well as in sanctity and bliss.

At daybreak see the following *naqsh* (inscription).

Whoso looks on and beholds the following inscription will receive love and respect from the people he comes in contact with, success in every work he undertakes, prosperity throughout his life in this world, and in the life Hereafter, eternal peace and happiness.

يَا رَزَّاقُ	يَا دُودُ	يَا اللَّهُ	يَا نَسَّاحُ	يَا سُبُّوحُ
۱	۲۱	۱۰۰	۷	۲۰۲
۱۲	۶	۱۳	۳	۲
ع	ع	و	و	وا
۲	و	۱۲و	ع	ووا
۶۹	۸	۳۱	۳	۳

YAA RAZZAAQU
O the Sustainer!

يَا رَزَّاقُ

Recite 308 times after the Fajr prayer. Allah will bestow many bounties on you.

FRIDAY

At daybreak see the following *naqsh* (inscription). Whoso looks on and beholds the following inscription on Friday shall soon find his enemies turning to him as friends. Legitimate demands will be fulfilled as desired; he will be kept safe from all misfortunes, and will be welcomed with respect and honour among the people.

مليقا	انت تعلم	ما في قلوبهم	مليقا	
١	١٤	٢	ع	١٨
ع	٥٥٥	٥٥٧٨	١٢	١٢
٧٢	ع	١٢	ع ٥	١٣
٥٢٥	ع	١٣١	ع ١٥	١٣
لَا إِلَهَ إِلَّا اللَّهُ	مُحَمَّدٌ	رَسُولُ	اللَّهِ	

YAA NOORU
O Light!

يَا نُورُ

Recite 256 times after Fajr prayer. Allah will make people honour and respect you.

EVERY DAY

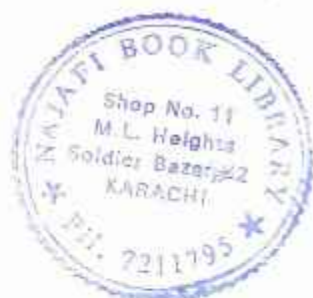
At daybreak see the following *naqsh* (inscription).

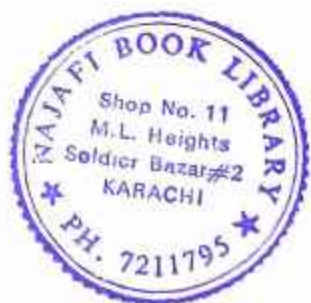
۱۸۱۲	۲۲۱	۴۱۱۱	۴۱۱	۷۱۱۸
۲۲۱۸	۱۲۲۲	۱۱۵	۵۴۷۱	۴۱۸
۱۹۴	۷۲۴۱۱	۴۳۱	۹۱۱	۱۷۱۱
۱۱۱۹	۱۱۱۹	۱۱۵۹	۵۱۱۹	۹۱۹
۱۷۱	۱۱۳۹	۱۲	۱۱۱ ۱۱۱	۲۲۱۵۹
۱۷	۱۱۶	۱۱۹۹	۱۲۰	۱۱۴۱

YAA BAA-ITHU
O The Motivater!

يَا بَا عِثْ

Recite 100 times before going to bed, putting both the hands on the chest, and after the recitation rub the palms on the chest. Allah will strengthen your heart with the insight which helps to become aware of the Divinity.





0-1
wordly A. I am Allah. There is no god but I, so
worship me, and cherish prayer for my
servants.

His holy Prophet said:

"The best people who are like a fountain
in their own right in your home which
remains after that comes on your body and
with the angels say."

"Allah says I promise to reward anyone who
prays (prayer)."

It is the key to the Kingdom of Paradise."

From Allama's Faith and

Love and they are regularly. To grow
intimacy with Allah pray as much as possible."

"But one knows how many blessings are
bestowed upon the prayer during the time of
prayer the soul one would not leave the
prayer at all."

INTERNATIONAL ISLAMIC FRONT

ISBN 069-87-1010-0

