

86166

# NINETY NINE NAMES OF



# ALLAH

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ

1. AR-RAHMAN' <i>The compassionate</i>	الرَّحْمَنُ	2. AR-RAHIM' <i>Most Merciful</i>	الرَّحِيمُ
3. AL-MALIK' <i>The Sovereign</i>	الْمَلِكُ	4. AL-QUDUS' <i>Free from all blemishes</i>	الْقُدُّوسُ
5. AS-SALAM' <i>The giver of peace</i>	السَّلَامُ	6. AL-MU'MIN' <i>The giver of peace</i>	الْمُؤْمِنُ
7. AL-MUHAJMIN' <i>The Protector</i>	الْمُهَيِّمِنُ	8. AL-AZIZ' <i>The Mighty one</i>	الْعَزِيزُ
9. AL-JABBAR' <i>The Compeller</i>	الْجَبَّارُ	10. AL-MU'AKABBIR' <i>The Majestic</i>	الْمُتَكَبِّرُ
11. AL-KHALIQ' <i>The creator</i>	الْخَالِقُ	12. AL-BARI' <i>The Maker</i>	الْبَارِئُ
13. AL-MUSAWWIR' <i>The Fashioner</i>	الْمُصَوِّرُ	14. AL-GHAFAR' <i>The Great Forgiver</i>	الْغَفَّارُ
15. AL-QAHHAR' <i>The Dominant</i>	الْقَهَّارُ	16. AL-WAHHAB' <i>The Bestower</i>	الْوَهَّابُ
17. AR-RAZZAQ' <i>The Provider</i>	الرَّزَّاقُ	18. AL-FATTAH' <i>Remover of Difficulties</i>	الْفَتَّاحُ
19. AL-'ALIM' <i>The all-knowing</i>	الْعَلِيمُ	20. AL-QABIZ' <i>The Constrictor</i>	الْقَابِضُ
21. AL-BASIT' <i>The Expander</i>	الْبَاسِطُ	22. AL-KHALID' <i>The Abaser</i>	الْخَالِضُ
23. AR-RAFF' <i>The Exalter</i>	الرَّافِعُ	24. AL-MU'IZZ' <i>The Honorer</i>	الْمُعِزُّ
25. AL-MUZHIL' <i>The Dishonorer</i>	الْمُذِلُّ	26. AS-SAMIE' <i>The All-Hearing</i>	السَّمِيعُ
27. AL-BASIR' <i>The All-Seeing</i>	الْبَصِيرُ	28. AL-HAKAM' <i>The Judge</i>	الْحَكَمُ

29. AL-'ADIL The Just	الْعَدْلُ	30. AL-LATHIF The Subtle One	اللطيف
31. AL-KHABIR The Aware	الخبير	32. AL-HALIM The Forbearing One	الْحَلِيمُ
33. AL-'AZIM The Great One	الْعَظِيمُ	34. AL-GHAFUR The All-Forgiving	الْغَفُورُ
35. ASH-SHAKUR The Appreciative	الشَّكُورُ	36. AL-'ALI The High	الْعَلِيُّ
37. AL-KABIR The Most Great	الْكَبِيرُ	38. AL-HAFIZ The Preserver	الْحَفِيزُ
39. AL-MUQEET The Controller of Things	الْمُقَيِّتُ	40. AL-RAZZAZ The Reckoner	الرَّحِيْبُ
41. AL-JALIL The Majestic	الْجَلِيلُ	42. AL-KARIM The Benevolent	الْكَرِيمُ
43. AR-RAQIB The Watchful	الرَّقِيبُ	44. AL-MUEJIB The Responsive	الْمُجِيبُ
45. AL-WASIL The All-Embracing	الْوَاسِعُ	46. AL-HAKIM The Wise	الْحَكِيمُ
47. AL-WADUD The Loving	الْوَدُودُ	48. AL-MALIK The Most Venerable	الْمَلِكُ
49. AL-BATHIN The Resurrector	الْبَاطِنُ	50. ASH-SHAHID The Witness	الشَّهِيدُ
51. AL-HAQQ The Truth	الْحَقُّ	52. AL-WAKIL The Trustee	الْوَكِيلُ
53. AL-QAWI The Most Strong	الْقَوِيُّ	54. AL-MALIK The Firm One	الْمَلِكُ
55. AL-WALI The Protecting Friend	الْوَالِيُّ	56. AL-HAMID The Praiseworthy	الْحَمِيدُ
57. AL-MUHSEEN The One Who Records	الْمُحْسِنُ	58. AL-MUBDI The Originator	الْمُبْدِيُّ
59. AL-MUJIB The Restorer	الْمُجِيبُ	60. AL-MUHYI The Giver Of Life	الْمُحْيِيُّ
61. AL-MUMIT The Giver of Death	الْمُمِيتُ	62. AL-HAYY The Alive	الْحَيُّ

63. AL-QAYYUM The Self-Subsisting	الْقَيُّوْمُ	64. AL-WAJID The Finder	الْوَاجِدُ
65. AL-AJID The Noble	الْمَاجِدُ	66. AL-WAHID The One	الْوَاحِدُ
67. AL-AHAD The One	الْأَحَدُ	68. AS-SAMAD The Eternal	الصَّمَدُ
69. AL-QADIR The Able	الْقَادِرُ	70. AL-MUQTADIR The Powerful	الْمُقْتَدِرُ
71. AL-MUQADDIM The Expediter	الْمُقَدِّمُ	72. AL-MU'AKKHIR The Delayer	الْمُؤَخِّرُ
73. AL-AWWAL The First	الْأَوَّلُ	74. AL-AKHIR The Last	الْآخِرُ
75. AZ-ZAHIR The Manifest	الظَّاهِرُ	76. AL-BATIN The Hidden	الْبَاطِنُ
77. AL-WALI The Governor	الْوَالِي	78. AL-MU'ALLI The Most Exalted	الْمُتَعَالَى
79. AL-BARR The Source of All Goodness	الْبَرُّ	80. AL-TAWAB The Acceptor of Repentance	التَّوَّابُ
81. AL-MUNTAQIM The Avenger	الْمُنْتَقِمُ	82. AL-AFUW The Pardoner	الْعَفْوُ
83. AR-RAUF The Compassionate	الرَّؤُفُ	84. MALIK UL-MULK The Eternal Owner Of Sovereignty	مَالِكُ الْمُلْكِ
85. ZUL-JALAL WAE-IKRAM The Lord Of Majesty and Bounty	ذُو الْجَلَالِ وَالْإِكْرَامِ	86. AL-MUSIT The Equitable	الْمُسِيطُ
87. AL-JAMIE The Gatherer	الْجَامِعُ	88. AL-GHANI The Self-Sufficient	الْفَنِي
89. AL-MUGHNI The Enricher	الْمُغْنِي	90. AL-MANI The Preventer	الْمَانِعُ
91. AL-ZZARIC The Distresser	الضَّارِعُ	92. AL-NAAFI The Propitious	النَّافِعُ
93. AN-NUR The Light	النُّورُ	94. AL-HADII The Guide	الْهَادِي
95. AL-BADI The Incomparable	الْبَدِيْعُ	96. AL-BAQI The Everlasting	الْبَاقِي
97. AL-WARIS The Supreme Inheritor	الْوَارِثُ	98. AR-RASHID The Guide to the Right Path	الرَّشِيْدُ
99. AS-SABUR The Patient	الصَّابِرُ		

# **THE SPIRITUAL TREASURES** **OF THE** **UNIVERSE AND THE HEREAFTER**

## **BASIC ISLAMIC INFORMATION** **WITH THE COMPENDIUM OF** **QUR'AANIC SUPPLICATIONS**

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# PREFACE

This book contains basic Islamic knowledge and collection of Qur'aanic supplications. This is an information which every Muslim should know to practice Islam. All the Muslims from childhood to the grown up faithfulls and the people interested to know Islam can get benefit from it. Valuable basic teachings have been provided in simple English with essential Arabic text and its precise Roman in this book. Maximum information on fundamentals of the Muslim faith is obtained from this single source.

I have compiled this work for Divine reward for my mother, father, wife, children, sisters, and brothers as well as for my ancestors and other kith & kins. A special tributes are due to my brother-in-law Late Pervaiz Ashraf for his personal interest in making this profound publication a reality. May Allah, the Exalted, bestow His mercy and bounties till the Day of Judgement on me, my relatives and all the scholarly persons who helped in this book. **Aameen, Suumma Aameen.** May Allah accept it as my humble Islamic service to the faithfulls. I present it as a free gift to English knowing Muslim children, brothers and sisters with repeated submission to Allah for His bestowments to its beneficiaries.

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عطا کیا مجھ کو دردِ اُلفت  
یہ کب تھی اس پر خطا کی قسمت  
میں اس کرم کے کہاں تھا قابل  
حضور کی بندہ پروری ہے

I have been granted a heart full Divine love,  
My guilty conscious deserved it not,  
I was not so able to get such mercy,  
Except for the Holy Prophet's profoundest bounty.

## BASIC MEANINGS OF MAIN ISLAMIC CONCEPTS

1. **ALLAH:** Means the only **BEING** worth worship.
2. **ISLAM:** Means peace within and peace all around. It is peace for self and peaceful co-existence for others accepting Commands of Allah and the instructions of the Holy Prophet (SAW). Submission or surrender to the will of Allah.
3. **QUR'AAN:** Means the repeatedly read last revealed Book from Allah containing the profoundest treasure of overall knowledge about this world and the world Hereafter.
4. **MUHAMMED:** Means the highly praised highest personage as Divine model in Last Messenger of Allah, Muhamma-durr-Rasool Allah (SAW).
5. **EEMAAN:** Means belief by professing articles of faith by tongue and accepting this truth from depth of heart for pure practice.
6. **HADEETH:** Means instructions of the Holy Prophet (SAW) for the inculcation of Islamic way of life to the Muslims in light of the Holy Qur'aan.
7. **JIIHAAD:** Means self-perfection struggle of a Muslim as a sane and unarmed soldier of Allah to spread peace, piety and social order of honest living. It is with self-sacrifice and without self-interest to prevent illegal forces and all evils leading to bad indulgence. The lesser form of Jihaad is by fighting in self-defence to repel the forces against Islam to maintain peace all around.
8. **ZIKR:** The remembrance of Allah with His profoundly enlogised Names as His best attributes. The repeated recitation of famous Verses of the Holy Qur'aan and the Kalimah ty-yib. The Darood (Benidiction) on the Holy Prophet (SAW) is also the best Zikr.
9. **Loh-i-Mahfuz:** Preserved Tablets.
10. **Miraj:** The ascent of the Prophet (SAW) to the heavens.
11. **Shirk:** Polytheism and it is a worship of other along with Allah.



# CHAPTER-1

## A

### MUSLIM'S UNIVERSAL OBLIGATIONS

A. There are seven fundamental beliefs of Islam. i) Oneness of Allah; ii) Risalat (that the Holy Prophet SAW is the last Prophet); iii) Angels; iv) Divine Scriptures; v) Faith in the Day of Judgement; vi) Force of virtue and vice; and vii) Life after death.

B. There are five basic principles of Islam. (A) Emaan; (B) Muslim Salaat (Prayer); (C) Saum (Fasting); (D) Zakaat; (E) Hajj (once in a life); (Jihaad and Zikr are additional pillars).

Details of the same with other compulsory knowledge are given in the Chapters to follow:

### A. BASIS OF A MUSLIM'S EMAAN:

#### 1. EMAAN-E-MUJAM-MIL

(Comprehensive Muslim Faith)

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ  
وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِالسَّانِ وَتَصْدِيقًا بِالْقَلْبِ

**ROMAN:** Aamanto Billahe Kamaa Howa Bi Usmaa-e-Hec; Wa Sifate-Hec; Wa Qabilto Ja-mee Ahkame-Hec. Iqraruunm-Bil-Lisane Wa Tasdeequum Bil-Qalb.

**ENGLISH:** I repose my full faith in Allah as He is with His Eulogized Names and profound Attributes, and I bow to accept all of His Commandments professed so by my words and I verify it from my heart.

#### 2. EMAAN-E-MOFASSIL

(FAITH IN DETAIL)



أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ  
وَالْقَدْرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

**ROMAN:** Aamanto Billahe Wa Malaaa-e-Kaate-Hee; Wa Kotobe-Hee; Wa Rusole-Hee; Wal Yaumil-Aakhe-ree. Wal Qadre Khyre-Hee; Wa Sharre-Hee Minallahe Ta'ala Wal Ba'se Ba'-Dal Maut. I put faith in Allah, His Angels, His Books, His Messengers (salutations on them), the Day of Judgement, and the Divine reward for (self-adopted) good deeds from opted evils or unpleasant consequences for (self-adopted) wrong deeds as from Allah (due to Satan, the condemned left by Allah to do so) I also fully believe in the resurrection (life) after death.

## **B. THE 6 KALIMAHS:**

**(The Six Sound Declarations Of Muslim Faith):**

### **1<sup>st</sup> KALIMAH TY-YIB:**

**(The First Sanctified Declaration):**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

**LAAA ILAHAA IL-LALLAHO, MUHAMMADUUR RASOOLULLAH.** There is none worth worship except Allah; Muhammed is His (Final) Messenger.

**SIGNIFICANCE:** The Holy Prophet Sallalloho Alyhe Wassallam (SAW) said, "LA ILAHA IL-LALLAH" (Al-Qur'aan S:47 V:19) is the medium of supreme remembrance to get Allah's bestowments compared to all other methods of remembrance. An excellent Praise of Allah lies in this declaration as compared to all other pious deeds. The Holy Prophet (SAW) said, "On the Day of Judgement, the only person who will be entitled to get my recommendation for pardon will be the one who had sincerely adopted the Remembrance of this "Kalimah" with love

from the core of his/her heart as a practicing Muslim." He (SAW) also said, "Any one who makes this Kalimah of his/her own choice as a routine of daily remembrance from the depth of his/her heart, the Hell is forbidden for him/her".

## **2<sup>nd</sup> KALIMAH SHAHADAH:**

**(The Second Sanctified Declaration With Profound Professing):**

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

Ash-hado Un-Laaa Ilaha-Il-Lallah-Hoo Wahda-Hoo La Sharce Ka-La-Ho. Wa Ashado Anna Muhamma-dun Abdu-Hoo Wa Rasooloh. *I profess that surely there is none worth worship except Allah. He is the One Who has no partner or associate. And I profess that surely Muhammed (Allah's Blessings and Salutations on him) is His Devotee and Rasool (last Messenger of Allah).*

**SIGNIFICANCE:** The Holy Prophet (SAW) said, "Any one who instantly utters the Shahadah (second Kalimah) with conviction and subsequently dies then and there, such a person will be safe from the fire of hell.

## **3<sup>rd</sup> KALIMAH TAMJEED:**

**(Third Declaration, For Allah's Grandeur):**

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

Suubhan-Allahe Wal-Hamdo Lillahe Wa Laa Ilaha Illallah Wallaho Akbar Wa-La Haula Wa-La Qoo-Wata Illa Billah-Hil Aly-Yill Azeem. *"Allah is sanctified and all the praises are for Allah; and there is none worth worship except Allah. Allah is the greatest. And none has the power of avoiding sins and performing*

*pious deeds, except with the grace of Allah, the Supreme and the most Exalted."*

**SIGNIFICANCE:** The Holy Prophet (SAW) said, "Whosoever recites this Kalimah for ten times, its reward in the next world will be equal to setting free four men from bondage."

**4<sup>th</sup> KALIMAH TAUHEED: (Fourth Declaration For Oneness Of Allah):**

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ  
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا  
ذُو الْجَلَالِ وَالْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laaa Ilaaha Il-Lalla-Hoo Wahda-Hoo La Shareekala-Hoo.  
Lahull Mullko Wa Lahull Hamdo. Yohyee Wa Yomeeto, Wa  
Howa Hy-Yull-La Yamooto. 'Abadun 'Abada. Zull-Jalale Wal  
Ikraam. Beyade-Hill Khyr, Wa Howa 'Ala Kulle Shy-in Qadeer.  
*There is none worth worship except Allah. He is the One, Who has no partner; He has the total sovereignty and all the praise is for Him; It is He Who brings to life and it is HE Who puts to death; and He will remain alive permanently forever and He will never face death; He is Highest in dignity and He is the Greatest; All the blessings are in His possession; and He has full power over everything.*

**SIGNIFICANCE:** The Holy Prophet (Allah's Blessings and Salutations on him) said, "This is the excellent sentence after the Holy Qur'aan, which is formed from the Holy Qur'aan". The Holy Prophet (SAW) said, "This is a treasure from the treasures of the Paradise." He (SAW) also said, "As a result of recitation of this, the sins fall off like the leaves of trees in the autumn season."

**5<sup>th</sup> KALIMAH ISTIGHFAAR:**  
**(Fifth Declaratory Submission For Divine Pardon):**

أَسْتَغْفِرُ وَاللَّهِ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْنَيْتُهُ عَمْدًا أَوْ خَطَايَةً  
 أَوْ عَلَانِيَةً وَالتُّوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ  
 الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ  
 وَغَنَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

**Astaghfi-Rullaha Rubbi Min Kulle Zanmbin; Aznabtohoo Amadun Au Khataa-un Sirrun Au 'Alaa-niyatun, Wa Aatoobo Ilyhe Minaz-zanm-Billazee Aa'lamo Wa Minaz-zanm- Billazee La Aa'-Lamo Inna-Ka Unta 'Allamull Ghoyoobe Wa Sattar-rull Ayoobe Wa Ghaf-faaruu-Zonoobe, Wa La Haula Wa La Quuwata Illa Billa-Hil Aly-Yill Azeem. I (sincerely) beg pardon of Allah (SWT) Who is my Rubb (Sustainer) for all the misdeeds, which have been committed by me intentionally or un-intentionally, secretly or openly. I (sincerely) seek pardon from Him for all my misdeeds of which I have the knowledge or my misdeeds of which I have no knowledge. (O'Allah) You are surely (fully) aware of the hidden things; and You conceal (human) faults; and You are the forgiver of misdeeds. And none has the capacity (of saving me from misdeeds) and power (of performing pious deeds) except by Allah's grace Who is the Supreme and the Exalted.**

**SIGNIFICANCE:** The Holy Prophet (SAW) said, "The Person, who recites this Kalimah by morning and evening with Emaan (faith) and sincerity, will definitely enter the Paradise."

### 6<sup>th</sup> KALIMAH RADD-E-KUFFR:

**(The Sixth Declaration For Refutation Of Infidelity):**

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرَكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ  
 بِهِ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبَّتْ عَنْهُ وَتَبَرَّاتُ مِنَ الْكُفْرِ  
 وَالشِّرْكِ وَالْكَذِبِ وَالغَيْبَةِ وَالْبِدْعَةِ وَالنَّمِيمَةِ وَالْفَوَاحِشِ  
 وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَمْسَتْ وَأَقُولُ لَا إِلَهَ

## إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Allah-huumma Innee Aaoozo Beka Min Unn Ooshrika Beka Shy-un, Wa Ana Aa'-Lamo Behee. Wa Ustagh-Firoka Limaa Laa Aa' Lamo Behee Tuubto 'Unho Wa Tabarr- Raa'-to Minal Kuufre Wal-Shirke, Wal-Kizbe, Wal-Gheebate, Wal-Bid-aatee Wan-Na-meema-Te, Wal-Fa-waheshe, Wal-Bohta-ne, Wal-Ma-'aasee Kullehaa Wa Aslamto Wa Aamanto Wa Aqoolo Laa-Ilaha Il-lallaho Muhamma-duur Rasoolullah. *O, my Allah (SWT)! I surely seek Your protection from any one whom I may make Your partner about which I have no knowledge; and I beg pardon from You for what I do not know; I express my repentance about it, and I disgustfully refute infidelity, making any one as Your partner, from falsehood, back-biting, introducing new things in Islam, carrying taboos, vulgarity, blaming and all other types of disobedience. I bow my head in obedience, and I affirm that none is worth worship except Allah; and I declare that Prophet Muhammed (SAW) is His (last) Messenger.*

**SIGNIFICANCE:** The Holy Prophet (SAW) Said, "Any one who recites this Kalimah with a sincere heart, all his/her sins are forgiven; although they may be equal to the foam of the sea or leaves of trees."

## CHAPTER-2

### TERMINOLOGY OF ISLAMIC SHARI'AH:

It is essential that rules and regulations of the Holy Qur'aan, with basic terminology of Islamic Shari'ah, should be stated clearly.

#### A. FARDH:

##### Obligatory And Compulsory Duties:

#### FARDH is of two kinds:

1. Fardh-e-'Ayn.      2. Fardh-e-Kifayah.

#### 1. Fardh-e-'Ayn: (obligation with commitment):

Fardh is the compulsory obligation of a Muslim which is directly Commanded by Allah Almighty in the Holy Qur'aan and stressed in the Hadith (words and actions of the Holy Prophet (SAW)). A person who gives it up, without a reason admissible in the Islamic jurisprudence, transgresses being disobedient to Allah (SWT) and His Holy Prophet (SAW). Such a person is unchaste and infidel who will be severely punished in the Hereafter for such indulgences against pious patterns.

#### 2. Fardh-e-Kifayah: (obligations of options:)

If one or two Muslims from an entire household or a community perform it, all the other Muslims are absolved through such proxy representation. But if none performs it, all will be liable to answer. For example, to join a funeral prayer of a deceased Muslim by a few faithfuls of a community fulfils obligation of all the community.

#### B. WAAJIB:

An Islamic (Shari'ah) direction Commanded by Qur'aanic revelation as Divine necessity or urgently done by the Holy Prophet (SAW) is Waajib-compulsory. This has second position next to Fardh (obligation) as essential Islamic practice. A Muslim, who refuses this or ignores it, does not turn infidel but he is liable to sanctions in the Hereafter.



### **C. SUUNNAH:**

Continued practice of the Holy Prophet (SAW) as a daily routine is called suunnah. He (SAW) may or may not have ordered its performance or even may have approved doing it, whilst having seen any one doing this. Suunnah is of two types:

#### **IMPERATIVE AND NON-IMPERATIVE SUUNNAH:**

1. **SUUNNAH IMPERATIVE:** Is any act performed by the Holy Prophet (SAW) regularly and not left by him without any genuine reason allowed by Islamic laws. A Muslim who ignores it without an excuse according to Islamic law is answerable for such negligence.

2. **SUUNNAH NON-IMPETIVE:**

Any action casually performed by the Holy Prophet (SAW) is Suunnah non-imperative. If a Muslim leaves it, he/she is not a sinner.

### **D. MUUSTA-HUB: (Preferable Actions Or Unprescribed But Desirable And Pious Deeds:)**

Any pious deeds which have been praised by the Holy Prophet (SAW) are called Muustahub. If any Muslim performs them, he/she is entitled to sawaab (reward in this and next world). But if any Muslim leaves them, there is no harm.

**E. MUBAH: (Lawful):** If a Muslim performs an act which is not prohibited but it is lawful (Mubah), he/she would get its benefits. But if a faithful ignores it, he/she is not liable to any sanction.

### **F. HARAAM: (Totally Forbidden):**

Any act which has been prohibited by Allah (SWT) in the Holy Qur'aan and specifically forbidden by an injunction by the Holy Prophet (SAW) is liable to punishment by Islamic state in judicial process as haraam. A Muslim who refuses this is an infidel and altogether impious. If a Muslim adopts it or performs it without any acceptable excuse, he/she is unchaste, and deserves punishment by the Shariat Court. The Islamic state must legislate Huudood or Tazeer (fixed or flexible punishment) for its violation.

### **G. MAKROOH (Avoidable):**



In Islamic law there are human actions preferred to be avoidable. These are of two kinds:-

(i) **MAKROOH-E-TAHRIMI** (Visible Undesirable):

(ii) **MAKROOH-E-TANZIHI** (Invisible Undesired Action):

(i) **MAKROOH-E-TAHRIMI** (Visible Undesirable):

Any act or deed, which is most disgusting for other Muslims, is Makrooh-e-Tahrimi. It is called so as it is nearer to totally forbidden acts but it is not necessarily punishable by Shariah Courts. An Islamic State can legislate to make such deeds as crimes punishable by flexible sentences, changed from time to time.

(ii) **MAKROOH TANZIHI** (Invisibly Undesired Action):

It is a deed or human action which is not forbidden but is undesirable. In a lesser degree it is a social wrong, which an Islamic state may not legislate to be a crime but a Muslim community or Muslim majority can negate it by practice.

**H. MUUFSID:** Muufsid is an action of a Muslim, which may inadvertently damage Islamic Commandments due to ignorance. Any one who performs it intentionally is likely to be punished but one acting so by mistake may be excused. Local bodies can make by-laws whereunder such omissions and commissions can be subjected to fine.

## CHAPTER-3

### TAHARAH (CLEANLINESS)

It is most essential for a Muslim that before praying and reciting from the Holy Qur'aan his or her personal body, clothes and place of prayer should be properly clean. Concerning cleanliness the Holy Qur'aan Commands: "Indeed Allah, the Sublime befriends those who repent, and also those who adopt proper cleanliness of body and clothes."

The Holy Qur'aan makes it obligatory to take compulsory bath when due as revealed in Surah 2:222; 4:43; 5:6; 9:108; 74:4,5.

It is, therefore, obligatory for every faithful that before offering prayer, no dirt should remain on his/her body or dress. If it is there, it should be thoroughly cleaned with pure water, as water is the purest bestowment of Allah which purifies others, as stated by the Holy Prophet (SAW). Similarly if before praying a person feels the necessity of flushing out urine or going to latrine, he/she should first get free from these body needs. The different methods discussed hereunder have been made obligatory for cleaning the human body.

#### A. ISTANJAH: (PURIFYING BODY)

Istanjah is the term, used for the process of cleansing the dirt, which is left on the private parts after passing urine or stool.

The Holy Prophet (SAW) said, "You should take care of Istanjah". This means that every faithful should always act accordingly to keep his/her body pure.

##### (i) Submission to Allah on the use of Rest-room:

While entering a rest room or latrine a Muslim may recite the prescribed supplication to Allah. He/She should first step-in the left foot inside by reciting in a low voice:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبَيْثِ وَالْخَبَائِثِ

Allah-huumma Innee Aa-'oozo Beka Minal-Khubu-se Wal Khabaa-iss. O' Allah! I seek Your protection from male and female evil forces-dirt.

## Principles of Purification:

**Theorem I:** After flushing out urine, the drops still oozing should be dried properly. If necessary a clog of soil or tissue paper be used. Washing the part with pure water is obligatory.

**Theorem II:** After using the bathroom, on flushing out stool and urine, one should clean the relevant parts of the body with water. Three clods of soil or tissue paper be used when stooling and urination are done in solitude. Then the parts be washed with clean water.

**Theorem III:** Cleansing dirt from the body with dung of horse or cow, or use of bone, edibles, cloth, writing paper and glass article is forbidden.

**Theorem IV:** To urinate into a water pond, canal, well, on or with wall of mosque, in graveyard, under shady trees, in a hole, and upon a high place whilst sitting on a low land is disallowed. Similarly to urinate while standing is also disgusting. One should never do this.

**Theorem V:** It is forbidden to talk while urinating. Responding to a call, talking to someone while taking bath is not allowed. A Muslim should not respond to Azaan (call for prayer) and should not answer the other's salutations while urinating or flushing out stool or cleaning private parts.

**Theorem VI:** The left hand should be used to perform the Istanjah (cleansing private part). Performing this with right hand is forbidden.

**Theorem VII:** While urinating one should never face the Holy Ka'aba (Sacred House of exclusive worship of Allah in Makkah).

**Theorem VIII:** Always use left hand to clean private body parts. In case of compulsion, performing Istanjah with right hand is permissible under the doctrine of necessity.

### (ii) Submission on coming out of latrine.

While coming out from the latrine or urination / stooling in the open or in latrine privacy, a Muslim should recite the following submission in low voice first taking the right foot out:

شُكْرَانَاكَ. اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَذْكَبَ عَنِّيْ الْاَذْيَ وَعَانَانَا

**Ghuufranaka-Alhamdo Lillah-Hillazee Azhaba Unni-Yal Azaa Wa Aafaa-Inee.** *O'Allah! I supplicate to get Your forgiveness. All praises are only for Allah Who caused to remove the dirt from my body and granted me this body relief.*

## **B. THE WODOO: (Ablution).**

### **i. Qur'aanic Significance of Wodoo:**

The Holy Qur'aan makes ablution obligatory before prayer for every Muslim as in Surah 5 Verse 6 and oral cleaning by Tayammum vide Surah 4 Verse 43 and Surah 5 Verse 6.

The Holy Prophet (SAW) says, "The person who performs ablution, and does it perfectly, all of his/her minor and major sins are forgiven." The Holy Prophet (SAW) also said, "On the Day of Judgement my Ommah (followers), will be recognized by the fact that due to ablution their foreheads and body parts will be profusely illuminating. Any Muslim who wishes to enhance his illumination, should perform ablution perfectly." "The key to Paradise is in establishing regular Prayers and the key to Prayer is in Ablution." "Any Muslim who performs Ablution perfectly during biting cold, he/ she gets double reward (Thawab) in this world." "Any Muslim who dies whilst his/her Ablution is intact, he/she gets the status of a martyr," as quoted in Bukhari / Muslim. (books of Aahadeeth).

### **ii. ESSENTIALS OF ABLUTION:**

- a) To wash the whole face once;
- b) To wash both hands up to elbows;
- c) To wipe quarter of the head once; and
- d) To wash both the feet including ankles.

### **THEOREMS:**

**Theorem I:** If smallest part of any of these four body links remain dry, then Ablution will be invalid.

**Theorem II:** It is essential to wash the outer part of the lips again after their closure.

**Theorem III:** By face is meant from one ear end to the other ear-end and from the forelock upto bottom of chin.

**Theorem IV:** If nails are polished and there are remnants of flour or dirt inside the nails, then Ablution will not be perfect till you clean them completely. Similarly, if finger ring is very tight, then water should be entered into it to wash that finger completely.

(iii) **SUUNNAH OF THE HOLY PROPHET (SAW)**

**ON ABLUTION:** These are fourteen:-

- a) Intention of ablution;
- b) To recite Tasmiah/Bismillah whilst performing ablution;
- c) To wash both the hands upto wrist;
- d) To pass water thrice through the mouth;
- e) To insert water thrice into the nose;
- f) To wash all the prescribed body parts thrice;
- g) To pass wet fingers through the hair of the beard to drench it completely not leaving a single hair dry,
- h) To pass fingers of one hand through the cavities of fingers of the other to completely wash skin of all fingers;
- i) To wipe out the entire head once, with five fingers quite wet and to wipe ears from inner and outer sides with both hands left and right fourth fingers and thumbs folded, respectively;
- j) To perform ablution systematically;
- k) To perform ablution of each limb repeatedly thrice;
- l) To scrub and wash body parts thoroughly;
- m) To commence washing hands from the side of fingers, and not from the side of elbows; and
- n) To use Miswaak (branch of a tree as brush of teeth). In case 'Miswaak' is not available, then teeth should be cleaned with fore finger of right hand (called witness finger) or a nylon brush.

(iv) **UNDESIRABLE ACTS OF ABLUTION:**

The following things nullify ablution;

- a) To perform ablution on an unclean place;
- b) To clean nose or both feet by right hand;
- c) To use water more or less than is necessary;
- d) To talk about worldly affairs during ablution process;
- e) To sprinkle water on face with force throwing drops away;
- f) To throw mouth rinse water or spittal towards Qiblah (Direction of Ka'aba);

- g) To perform ablution inside the mosque;
- h) To wash parts of the body more than three times; and
- i) To flow-on much water while wiping limbs three times.

**(v) ACTS WHICH NULLIFY ABLUTION:**

- a) Urine drop oozing out;
- b) Oozing out and flow of pus or blood from any body parts;
- c) Coming-out of the body gas from behind;
- d) Mouthful of vomiting;
- e) To sleep with some support on the back;
- f) To laugh loudly during the prayer; and
- g) Intoxication.

**Ablution is to be performed afresh if any of these things happen.**

**(vi) PRACTICAL METHOD OF WODOO (Ablution):**

1. Intend to perform ablution. 2. Take water in a clean utensil or use the water tap. 3. Turn your face towards Qiblah and sit down. (It is better if it is a high place). 4. Roll-up your shirt cuffs, recite Tasmiyah (Bismillah). 5. It is a must to save oneself from drops of others sprinkling water and never sprinkle it on others. 6. Wash your hands up to wrists. 7. If you are wearing a ring, then shake it thoroughly so that water may enter inside fully. 8. Then pass water through the mouth rinsing it thrice, if not fasting, gargles may also be done through the throat. 9. Thus if miswaak (fresh tree branch or brush) is available, well and good, if not then rub your teeth with right forefinger. 10. Then pour water into the nose three times. 11. Clean your nose with left hand inserting wet small finger upto bone of each nostril. 12. Then wash your face thrice, washing from the lobe end of the other ear and from the forelocks to the under chin. 13. Wash the total face very thoroughly but do not sprinkle water with force, so that water drops do not fall on others. 14. Then wash both hands thrice upto elbows, first the right and then the left one. 15. After this wash both the hands again to make all fingers wet to roots. 16. Then wipe out one-fourth of head with all the fingers of both hands joined while fully wet. 17. All the hair and the head be rinsed at the same time. 18. Wipe ears from inside and outside, and back neck once. 19. Then wipe throat in the last. 20. The wet fingers be used from front and back.

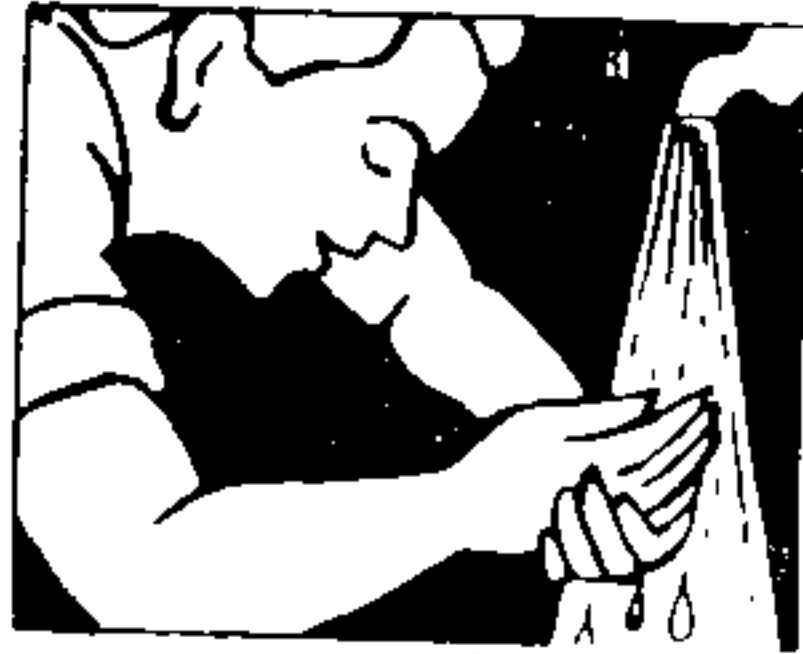


(vii) **THE METHOD OF WIPING HEAD:** Soak both hands with pure water; bring fingers together quite close keeping thumbs of both the hands separate placing them on the hair from forehead and drifting them to the back of the neck (from lower back sides). Pass the ten fingers to backside to the forehead. Always perform masah (wetting) in such a way by first inserting pointer fingers of both hands into the holes of both ears and then separately wetting the back of both ears with both thumbs. Touch back of the neck from the back of fingers. After the upper body head and face Woodoo, wash both the feet including ankles three times, first the right foot, then profusely the left foot, without leaving the smallest portion unwet. Thus your ablution has been completed.

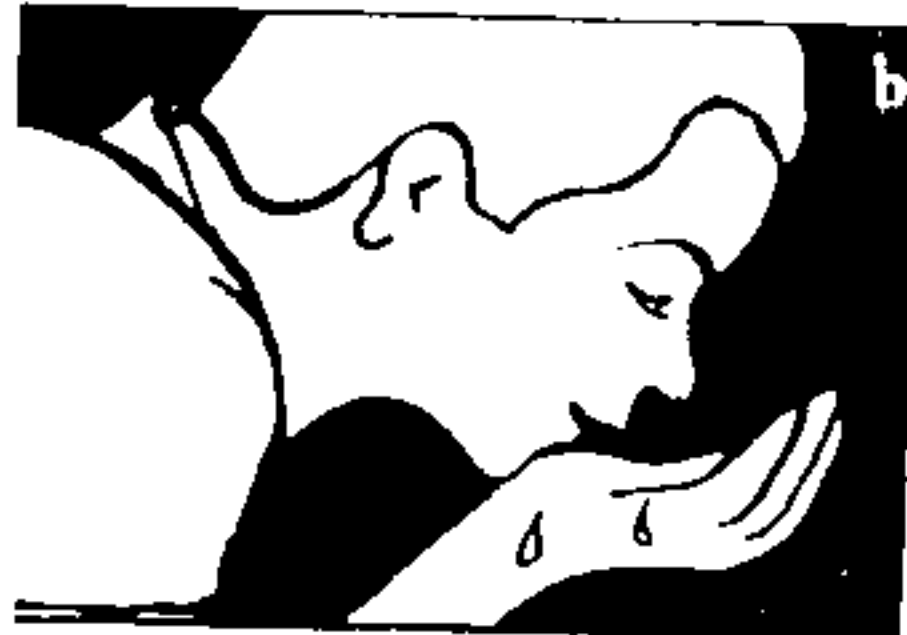
(viii) **KHALAAL:** Completely wetting of finger/thumb roots of hands and feet is called khalaal. Khalaal process is done by left-hand small fourth finger. Rub all finger roots of right hand and roots of both feet fingers by small finger of left hand. Roots of left hand be wiped with the small finger of right hand.

(ix) **Woodoo (Ablution) ACTION GRAPH:**

1. **Wash hands:** Make Niyyah (Intention) by saying **Bismillah-hir-Rahmaa-nir-Raheem.** Wash both hands up to the wrists three times. Make sure that water has reached between the fingers.



2. **Wash Mouth:** Put handful of water into the mouth and rinse it thoroughly three times.





**3. Wash nose:** Sniff water into the Nostrils three times to clean them and then wash the tip of the nose.



**4. Wash face:** Wash the face three times from right ear to left ear and from forehead to throat.



**5. Wash arms:** Wash the right arm, then left arm, thoroughly from wrist to elbow three times.

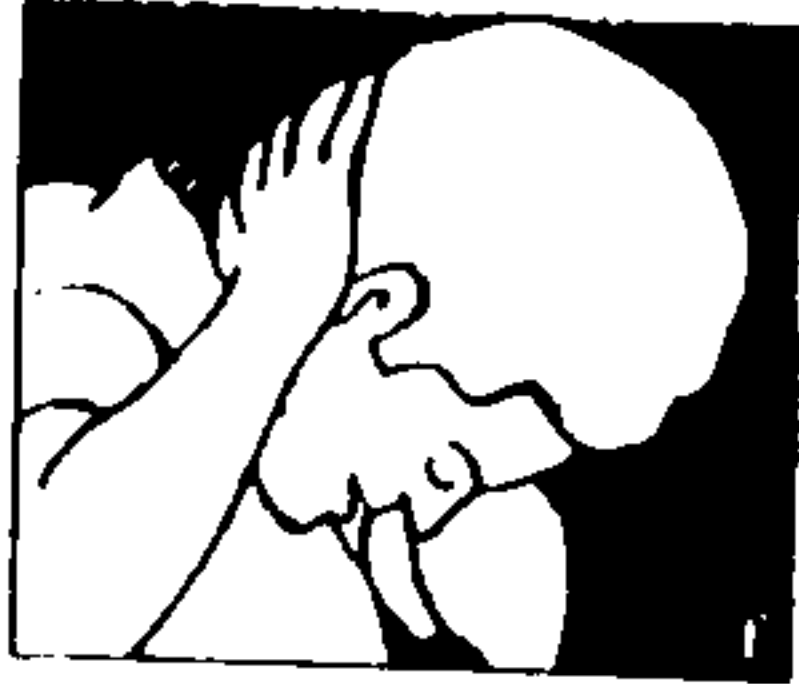


### 6. Make masah (Wetting):

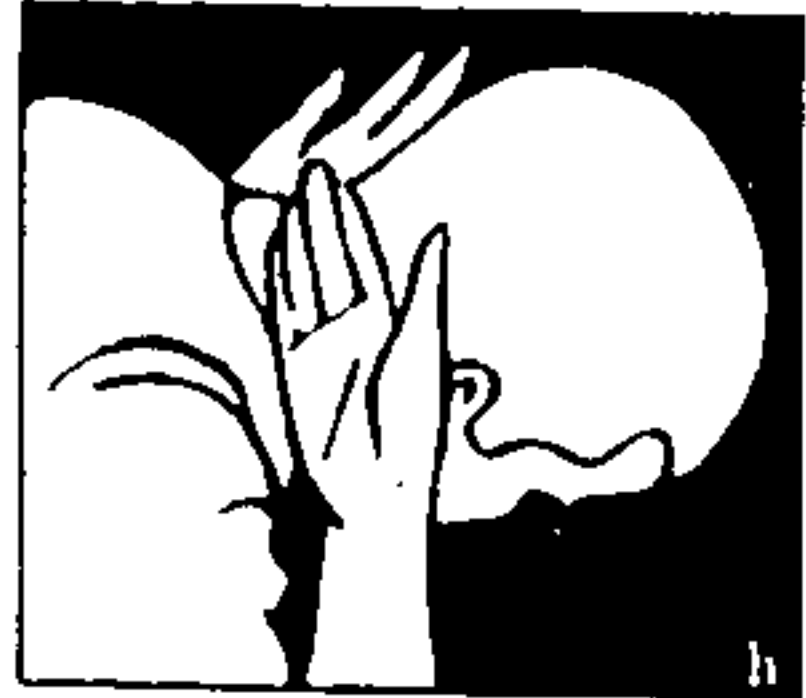
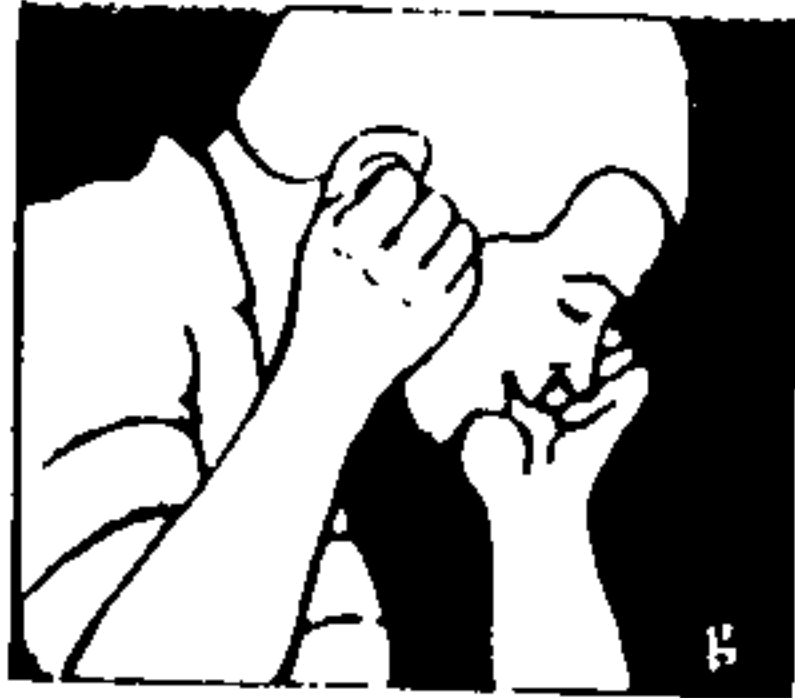
1 & 2. Move the wet palms of both hands over the head, starting from the top of the forehead to the neck



3. Rub the wet fingers into the frowns and holes of both ears and also pass the wet thumbs behind the ears.



4. Pass the backs of the wet hands over the nape.



7. Wash feet: Wash both feet to the ankles starting from the right foot and making sure that water has reached between the fingers of feet and all other parts of the feet.



8. Clean hands and say Kalimah Shahadat:  
Ush-Hado Un-Laaa Ilaaha Il-Lallah-Hoo Wahda-Hoo Laa  
Shareeka-La-Ho. Wa Ush-hado Unna Muhamma-dun Abdo-  
Hoo Wa Rasooloh. (Arabic & Translation is on page #2&3).

**xi. WOODOO SUPPLICATION:**

The following is the woodoo supplication:-

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allah-Huumma-Ja'alnee Minat-Tauwabeena Wa-Ja-'Alnee Minal-Muta-Ta-Hereen. *O'Allah! include me amongst those who offer more repentance and those who acquire chastity (with a clean body).*

It is narrated by Hadhruta Ayesha Siddiqa (RA) that the Holy Prophet (Allah's Blessings and salutations on him) used to keep a sheet of cloth with him (SAW). Whenever he (SAW) performed ablution, he (SAW) used to dry his body with the cloth. As such drying wet face and hands is Suunnah.

**xii. ORAL MASAH AND WIPING OVER SOCKS:**

A Muslim makes complete ablution before Fajr prayer and wears leather stockings, he/she can exempt his/her feet with ankles from being washed when he/she is to repeat Woodoo for any prayer upto Isha (night) prayer whenever it is nullified or fresh woodoo is done as a sign of piety. It is not necessary to take off the stockings, as wetting over stockings is enough. Masah should be performed in such a way that first you place the wet fingers of the right hand on the fingers of the right foot in stocking and the wet fingers of the left hand on the fingers of left foot. While pulling off both hand fingers from the forefoot upward to the ankle, keep the fingers of both hands wide separate. The stockings should not be so much torn out that three fingers of each foot are visible. If it is like this, Masah is not in order and feet be washed.

**xiii. ACTS WHICH NULLIFY 'MASAH':**

1. Acts, which nullify ablution, render 'Masah' also void. 2. Feet exposed out of stockings during nullified Woodoo also make 'Masah' void. 3. Masah will also be nullified after expiry of a definite time. 4. Masah will also turn to be void even if a single stocking has been taken away; then the whole parts Woodoo becomes due.

**xiv . DURATION OF 'MASAH':**

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One day and one night for a person who is permanently staying at a place. For a person who is on journey is allowed to keep 'Masah' of feet for three days and three nights. The period of Masah will commence when ablution becomes void. For example: A person performed ablution at the time of Zuhr (afternoon prayer time) and wore stockings. He/She performed new ablution at the 'Maghrib' time, (sunset prayer time) in such a case ablution will remain in order upto the next day's Maghrib.

**THEOREM:** Masah is not permissible over turban, cap, veil, or ordinary socks through which air and dust freely passes.

**C. THE TAYAM-MUUM:** (Oral purifying by dust):

Whenever water is not available or a Muslim is sick and is exempt from using it, then he/she should perform Tayam-muum with pure sand, soil or earth.

The Pride of the Prophets, the Holy Prophet (SAW) says, "Whenever water is not available, then sand or earth is a purifier."

**EXPLANATION:** A Muslim stands in need of taking a bath or has to perform ablution but water is not available or water is available but its use is likely to enhance disease provided a Muslim doctor or Tabeeb forbids it. If the accessories of drawing water from well are not available (such as a rope or a bucket) or there is an enemy at the place of water or there is a beast or a robber or you are in travel and water is not available within a distance of one mile; then in all these circumstances Tayam-muum is allowed.

**Procedure of Tayam-muum:** First of all you should intend to make up your mind to be purified or intend to offer prayer, you should strike the palms of both hands together with fingers, then rub it unextended as it is washed at the time of performing ablution, and then in the same way again strike the hands on earth and rub them upto elbows and pass the fingers in between the fingers of the other hand to do oral 'Khalaal' (passing through).

**Theorem.1.** There is no difference between Tayam-muum, Ablution and ordinary bath to get purified for Salaat.

**Theorem.2.** The things which nullify ablution also render Tayam-muum void. As soon as water becomes available for Woodoo, Tayam-muum becomes nullified.

**Theorem.3.** Tayam-muum on stone is permissible provided it is covered or was under sand or dust.

**Theorem.4.** Tayam-muum is not permissible over the cloth.

## **D. OBLIGATORY BATH:**

### **THE DIVINE Commands:**

The Holy Qur'aan Commands that if you are not clean, then you should compulsorily clean your whole body through complete obligatory bath with pure water.

#### **(i) OBLIGATORY BATH:**

Bathing becomes incumbent due to the following reasons:

- (a) Sexual intercourse;
- (b) Night-discharge during sleep;
- (c) Oozing out of body semen during sensuality due to any reason even during walking or working condition.;
- (d) After stoppage of the blood of female menses with no flowing out of body any stein 'Nafaas'(i.e. female body cleaning after menses) can be achieved after an obligatory prescribed and thoroughly bath by that female. After child-birth confinement a woman's body remains impure till next menses or after 40 days. Bath is obligatory for such Muslim woman to get body purified.

#### **(ii) ESSENTIALS OF BATH:**

Bathing has three essentials. If any one of them is left out, then bathing will not get authenticated and the worship, which is performed with a faulty bath, will have to be repeated. Following are the four essentials:

4. Wash hands and polluted body parts; then pass mouthful of water through the mouth to get the water in up to throat with gargle, preferably washing it thrice with right hand thumb;
- (a) To get water in the nose up to nose bone preferably thrice, inserting left-hand small finger.
- (b) To flow water over the whole body to drench it completely.
- (c) If bathing is not incumbent and is only for cleansing of dust, perspiration or coolness, then fulfillment of these formalities is not necessary.

#### **(iii) SUUNNAHS OF TAKING BATH:**

The following actions are the Suunnah of the Holy Prophet (SAW) for taking bath:

- a) Intention of bathing be mentally made;
- b) Removing any apparent dirt and performing Istanja (cleansing after a natural evacuation of semen or passing out of urine or stool etc) from the body.
- c) To perform ablution with no loud purification supplications.
- d) To flow water on the whole body thrice and drench it with pure water thoroughly.

(iv) **PROCEDURE OF TAKING BATH:**

First of all you should have intention to take bath being obligatory, optional or daily. Then wash both hands up to wrist after taking off the clothes under Shari'ah privacy. Then perform Istanja (to remove all kinds of dirt from your private parts, if you have otherwise cleaned nicely with pure water). Then rinse the mouth with water. If you are not keeping fast, you should gargle, and pour water into the nose thoroughly. Then do the full ablution; pour water on the entire body and wash it profusely; use soap, if available; then pour water on the head three times, then pour water three times on the right shoulder and three times on the left shoulder; no part of body should be left dry. If the smallest body part is left dry, bathing will not be deemed complete.

**THEOREM I:** To talk, unnecessarily, at the time of taking bath or singing or even reciting any Kalimahh or declaration is totally forbidden.

**THEOREM II:** If you are reminded, after self-satisfying complete bath that such and such a body portion has remained dry, then full bath is not essential. You may wash only the dry portion.

**THEOREM III:** It is not permissible to take bath whilst your face is towards Qibla in the open.

**THEOREM IV:** A woman is ordered to take bath while sitting.

**THEOREM V:** If at the same time of taking bath, water has collected between the feet, then washing of feet is essential finally.

**THEOREM VI:** It is essential for a woman to pour water into "Nuth" (a large gold ring fixed by females on nose) and the holes of earrings. Similarly a tight finger ring should be moved thoroughly so that water goes into it to complete bath of the finger. In short no portion of the body (ear, navel etc) should remain dry.



## CHAPTER-4.

### THE MUSLIM SALAAT (PRAYER):

#### A. MEANING AND OBJECTIVE:

Allah, the exalted has prescribed for all the Muslim believers five times obligatory prayer during day and night. The Holy Qur'aan says, "It is incumbent on all Muslims to offer prayer at the stipulated times". It brings man nearer to Allah Almighty due to humility achieved by piety through sincere prayer. 114 verses of the Holy Qur'aan Command obligation of prayer for good manerism and human welfare attaining Divine discipline. Impact for peaceful human life is best achieved by punctuality of congregational prayer. The Commandments of prayer being obligatory for all Muslims were revealed in the heavens to the Holy Prophet (SAW) during Meraaj (his august exaltation with Allah SWT). The Commandments of Fasting, Zakaat and Hajj being compulsory for every Muslim were revealed to him (SAW) on earth. The Holy Prophet (SAW) stressed that prayer is the point of distinction between Islam and infidelity. Prayer provides every Muslim Meraaj with Allah. He (SAW) also said, "Indeed prayer is the pillar of Deen (life pattern of Islam). Therefore, whosoever establishes it he/she sets up Deen, and whosoever gives it up he / she gives up Deen."

#### B. EXCELLENCE OF PRAYER:

The Holy Prophet (SAW) said, "Comfort of my eyes is in the prayer." He (SAW) also said, "If anyone recites two Rak'ut of prayer with submissiveness, sincerity and humility, Allah the Exalted pardons his/her past sins giving him/her life discipline for future." He (SAW) further said, "When the time of daily prayers approaches, Allah, the Most Beneficent and Sublime, Commands Angels to announce "O'people; get up and pour the water on the fire of sins which you have kindled". Any one who offers prayer his/her sins are forgiven, and the one who does not pray, he/she is left to be burnt by fire in the Hereafter.

The Holy Prophet (SAW) said "Prayer contains the best Divine bounties for a Muslim." and that "Prayer contains the best divine key to the paradise in the permanent life after Resurrection."



### **C. IBADAT BY JAMAA'UT:**

#### **(The Congregational Prayer)**

Muslims must remain organized in such a manner that their relations with each other are proper with perfect understanding. They should have a unified aim. They should obey one Allah and develop the habit of moving at His Command. And they should also understand how far and in what manner and to what extent they have to obey their Sustainer and in which circumstances not to obey anyone else. When a Muslim hears the voice of Aazaan (loud call for prayer) he should at once leave all his work and go to the Mosque. All Muslims joining together will become an army of Allah to fight against satanic and evil forces perpetually. They thus get training to jointly carry out the orders of the Imaam (commander or faithfuls) without hesitation to maintain equality, justice, unity and brotherhood to uphold righteousness.

This kind of mutual attachment and this type of five times daily acquaintance automatically creates the feelings that all Muslims interest, aims, losses and profits all will become common, and the believers will thus be integrated with each other.

### **D. CONDITIONS AND RULES FOR SELECTING IMAAM:**

#### **(1) PIETY AND VIRTUOUSNESS:**

It is ordained that only an adult male person should be made Imaam who is virtuous, advanced in scholarship, has full knowledge of the Holy Qur'aan with best Qir'ut and is also a "Muttaqi" and advanced in years. The order of priority of these qualities has been explained in the Hadith of the Holy Prophet (SAW). On this basis instructions are clear as to which attributes should be kept in view while choosing a national leader to be Ameerul Mo'-mineen and the Imaam-ul-Muslimeen.

#### **(2) REPRESENTATIVE OF MAJORITY:**

It is ordained that the Imaam should be a person from amongst the pious whom the majority of the Jamaa'ut (community) should heartily welcome. Usually, there is hardly anybody who has no opponent but if an over-whelming number of persons in the Jamaa-

'ut dislike a person, though pious but not perfect, he should not be made the Imaam. Here again a rule has been expounded for the election of a national leader who should be from the most pious.

**(3) SYMPATHETIC TO FOLLOWERS:**

It is ordained that the person who has been made Imaam should conduct Salaat in such a way that no strain is caused even to the oldest ones in the congregation. He should not recite lengthy verses nor do long Ruko' and Sujood, which may suit only the young, strong, healthy and people with leisure. He should accommodate the aged, sick and weak as well as the busy persons wanting to finish the Salaat soon and attend their jobs soon after. The Holy Prophet (SAW) has set his own example of such kind-heartedness and affection as Imaam. While leading the Salaat if the Imaam hears the cries of children he should shorten the Salaat in order that their mother, if she is present in congregation, may not get worried. This also serves as an advice to every national leader as to what he should do when elected to that high office.

**(4) IMAAM SHOULD VACATE IF DISABLED TO LEAD:**

It is ordained that if the Imaam leading the Salaat becomes incapacitated, he must immediately quit and put in his place one of the pious Muslims from behind. This means that it is also obligatory for the national leader of the Muslims that when he feels unable to carry on his functions properly, he should himself withdraw and make room for a more competent person to take over. In this there is no element of disgrace or of selfishness.

**(5) COMPLETE OBEDIENCE TO IMAAM:**

It is ordained that the actions of the Imaam during the prayer should be strictly followed. To move before he moves, is strictly prohibited, so much so that in regard to a person who goes into Ruko' or Sajdah before the Imaam, it has been said in a Hadith that he/she will be raised after death as a donkey. Here the Muslims have been given a lesson as to how strictly they should obey their national chief.

**(6) HOW TO INFORM IMAAM HIS MISTAKE:**

If the Imaam commits a mistake in the Salaat e.g. if he stands up when he has to sit, or sits down when he had to stand up, the

order is that he should be called to attention by the word: Suubhaan Allah. It means Allah is Sublime and Exalted. To say Suubhaan Allah at the mistake of the Imaam means: Allah alone is sanctified above all mistakes and you are a human being, so as an Imaam you have made a mistake. When he is thus warned it is incumbent upon him to correct his mistake without any feeling of disgrace. Of course if in spite of this correction, the Imaam is confident that what he did was right, he can continue, as he deems fit. But in such an eventuality it is the duty of the Jamaa'ut to follow him in spite of knowing that he is wrong. However after finishing the Salaat they have a right to convince the Imaam of his mistake and demand from him to conduct the Salaat afresh, except the Juum'ah prayer.

**(7) NO OBEDIENCE IN WRONG ACTS:**

If the Imaam, contrary to the Holy Prophet's (SAW) Suunnah, changes the method of Salaat or knowingly recites the Qur'aan incorrectly in the Salaat, or while conducting it, indulges in acts of Kufr or Shirk or commits a clear sin, it is incumbent on the Jamaa'ut to immediately discontinue the Salaat and break away from him.

**(8) WHY A LADY CANNOT BE IMAAM BUT IS A SISTER:**

Islam has assigned the highest dignity, sanctity and respect for the females. They are most exalted as mothers, have best attachment with psychological commitment as daughters, best associate as sensitive sisters and head of household as lovely lifemate-spouses as wives. Their serenity lies not to expose them to everyone but in keeping their sweet voice unheard by males who are not their near kins. A female contracts monthly menses and childbirth confinement. Therefore, a female's body is unchaste for many days in a month from the age of 10 to 75 years. During such periods her own prayer is exempt and she cannot touch the Holy Qur'aan for body pollution. An Imaam is round the clock a Muslim to remain pure in body. Thus all Muslim females are exempted from Imaam's duty but they are Sisters to others (except husbands and sons/daughters). They are best as professors, teachers, doctors' nurses and household wives etc. etc.

### **E. EXCELLENCE OF CONGREGATIONAL PRAYER:**

Allah the Supreme says, "Those who are punctual in offering prayer, will reach their destination" (Surah Taubah).

The Holy Prophet (SAW) says, "One gets twenty seven times more reward in offering prayer in congregation."

The Holy Prophet (SAW) said, "Any one who performs ablution at home and goes to the Mosque for daily congregational prayers, gets Sawaab (reward in this and next world) equal to the Sawaab of a person performing Hajj.

The Holy Prophet (SAW) said, "Allah, the Sublime, has assumed the responsibility to remove worries and hardships of three types of persons: (1) The man who comes out for Jihaad (Islamic war against evils); (2) The man who comes out for congregational prayer; and (3) The man who enters in his house after saying salutations (Assalaamu Alykum).

**F. PRAYER:** Allah, the Chaste and Sublime, has stipulated a specific time produced by His great creation, the sun, in rotation to bring out exact time for each prayer. If a person offers prayer (except the belated one) before the stipulated time, his/her prayer will not be accepted because the fixed time had not become due as indicated by Allah (SWT) in the Holy Qur'aan as practiced by the Holy Prophet (SAW) for each day and night prayers. Prayer is incumbent on fixed times only: (4:103). If prayer is offered after the expiry of the specific time then it will be called 'Qdha' or the belated prayer, subject to less credits if delayed deliberately. Real prayer is the 'Ada' or prayer at fixed times.

**THEOREM:** If an infidel embraces Islam at the last moments of his/her life, a minor child becomes adult and embraces Islam and an insane person becomes normal and embraces Islam, Prayer will at once become incumbent on all of them.

### **G. NAMES AND TIMINGS OF PRAYERS:**

#### **(1) FAJR (MORNING) PRAYER:**

The time for Fajr prayer commences from early morning up to sunrise. The Holy Prophet (Allah's Blessings and salutations on

him) said, "Muslims should offer Fajr prayer after dawn at day break before Sunrise."

This period lasts for about one and half-hours before sunrise (and during this period no time is prohibited). Fajr prayer should be offered at an early time, which provides sufficient duration before sunrise for repetition of prayer, in case some serious mistake has been committed.

**Qur'aanic References For Fajr Prayer:** (Surah 11 :Verse 114) (17:78) (19:11) (20:130) (24:36,58) (30:17) (33:42) (48:9) (50:39) (52:48) (76:25.)

**(2) ZUHR PRAYER (After Mid-Day):**

Time for Zuhr prayer begins after the sun starts declining from mid day prime-time. It continues upto the time that a man's shade under the sun doubles. Zuhr prayer should be offered early in winter and late in summer.

**Qur'aanic References On Zuhr Prayer:** (17:78) (30:18)

The pride of the universe, the Holy Prophet (SAW) said, "It is preferable that you should offer Zuhr prayer when heat declines."

**(3) ASR PRAYER (Late afternoon):**

Time for Asr prayer begins after the expiry of Zuhr prayer time and it continues upto little before Sunset. Asr prayer should not be offered after the sun becomes too pale as the Sunset starts and this time is disallowed for any prayer.

**Qur'aanic References on Asr Prayer:** (2:238) (11:114) (17:78) (20:130) (24:36) (30:18) (38:32) (50:39) (52:48) (76:25.)

**(4) MAGHRIB PRAYER (After Sunset):**

Time of Maghrib prayer starts after sunset, and it goes upto 1:20 hours when the redness over the sky finishes in full night. Early time is preferable, and its time finishes after the stars are visible brightly.

**Qur'aanic References on Maghrib Prayer:** (11:114) (19:11) (20:130) (30:17) (33:42) (48:9) (50:40) (52:49) (76:25.)

**(5) ISHAA' (NIGHT PRAYER BEFORE MIDNIGHT):**

The time for Isha' prayer starts from disappearance of bright Sunset stars illumination over the sky after Maghrib 1.20 hours upto



the end of early dawn. However, offering Ishaa' prayer after the mid-night is not proper.

**Qur'aanic References On Ishaa' Prayer:** (11:114) (17:78) (20:13) (24:58:85) (50:40) (52:49) (53:49) (76:26)

## H. BRIEF TABLE OF SALAAT:

### RAK'UTS OF SALAAT (Units of Prayer)

<u>FAJR</u> Between Dawn But before sunrise	<u>ZUHR</u> After Mid-day to Mid afternoon.	<u>ASR</u> Mid afternoon to before sunset	<u>MAGHRIB</u> Just after sunset	<u>ISHA'A</u> Early night to late Mid night
2 Suunnah (essential) 2 Fardh	4 Suunnah (essential) 4 Fardh 2 Suunnah (essential) 2 Nafil (optional)	4 Suunnah (optional) 4 Fardh	3 Fardh 2 Suunnah (essential) 2 Nafil (optional)	4 Suunnah (optional) 4 Fardh 2 Suunnah (essential) 2 Nafil (optional) 3 Witr (compulsory) 2 Nafil (optional)
--4--	--12--	--8--	--7--	--17--

Fardh of Zuhr and Asr will be offered in no voice by Imaam or alone.  
Other all Fardh will be offered by Imaam in loud voice but low voice if you alone.

### Occasional prayers:

<u>JUUM'AH</u> After Noon prayer Once a week.	<u>EIDULL FITR</u> After sunrise Once a Year after Ramdhan.	<u>EIDULL ADHAA</u> After sunrise (early time) Once a Year.	<u>TARAWEEH</u> After Isha'a Fardh In Ramdhan.
4 Suunnah (essential) 2 Fardh (obligatory) 4 Suunnah (essential) 2 Suunnah (essential) 2 Nafil (optional)	2 Wajib	2 Wajib	20 Suunnah
--14--	--2--	--2--	--20--

I. NO PRAYER TIMINGS: Three times are "no prayer" times:

(a) The time of Sunrise; (b) The Sunset time; and (c) When the sun starts declining in the middle of the day. During these moments any prostration or prayer, even the funeral prayer is forbidden.

**THEOREM I.** From early morning up to sunrise only two Suunnah and two Fardh (obligatory) of Fajr prayer or dawn should be offered before sunrise. Nafl (optional prayer) be offered before these.

**THEOREM II:** Fajr, Zuhr and Maghrib prayers may slightly be delayed in case the sky is cloudy. This procedure is applicable only if the proper time cannot be ascertained.

## **J. THE NUMBER OF RAK-'UTS:**

(1) **Fajr prayer:** There are only two Suunnahs and two Fardh essentials of Fajr prayer. These two Suunnahs are important about which the Holy Prophet (SAW) said, "Sawaab (Reward in the Hereafter) for offering these two Suunnahs is better than every thing of this world."

The pride of the universe, the Holy Prophet (SAW) said, "You should never ignore morning Suunnahs."

(2) **Zuhr prayer:** There are twelve Rak'uts of Zuhr. First four Suunnahs are essential. Then four Fardh obligatory be offered. After Fardh there are two Suunnahs, which are essential; and then finally there are two Nawafil optional.

(3) **Asr Prayer:** There are eight Rak'uts in this prayer. First four Suunnahs are optional and then the four Fardh are obligatory.

(4) **Maghrib Prayer:** It has seven Rak'uts, three Fardh, two Suunnahs essential and two Nawafil optional.

(5) **Ishaa' Prayer:** There are totally seventeen Rak'uts of Ishaa' prayer. First four Suunnahs are optional. Four Fardh are obligatory, then two Nawafil optional, then three Witr compulsory and then two Nawafil optional.

(6) **JUUMU'AH (FRIDAY) PRAYER:** There are fourteen Rak-'uts of Jumu'ah prayer. First four are Suunnahs essential, then two Fardh obligatory, then four Suunnah essential, then two Suunnah prescribed. Then in the end are two Nawafil optional.

**THEOREM I:** Jumu'ah prayer is not essential for women. They can offer Zuhr prayer at their own places, as usual.

**THEOREM II:** Jumu'ah prayer is always a congregational prayer. The Final and the Pride of the Prophets, the Holy Prophet (SAW) said, "Any one who leaves Jumu'ah prayer twice without a



plausible reason, he will be stipulated as a hypocrite in such a book from which nothing can be wiped out.”

### **K. PRE-REQUISITE OF PRAYER:**

Following are the pre-requisites for every prayer:

(1) Cleanliness of the body and the mind. (2) Cleanliness of the dress. (3) The place for prayer should be clean. (4) To cover such parts of the body which are not to be exposed to any one. For men the navel up to the knees (if short of clothing) and for women face and all the body except hands must be covered.

**Other conditions are:** a. There should be stipulated prayer time. b. Face must be towards Qiblah. c. Every faithful must have intention of offering such and such prayer.

### **L. NECESSARY CONDITIONS IN PRAYER:**

Following are detailed conditions of prayer: - Four basic conditions are: (1) **Qiyaam**; (2) **Raku'**; (3) **Sajdah**; and **Qa'dah**. (1) **Takbeer-e-Tahreema** (establish it in standing position) by saying **Allah-Hoo Akbar** at the same time when Imaam says so in the beginning of prayer and fasten fists of both hands on the navel in standing position with right fist on the left. (2) **Qiyaam**: Is obligatory standing during the prayer for Quraanic recital. (3) **Recitation** from the Holy Qur'aan during prayer-Surah Al-Fatiha in all Rak'uts is a must joined by at least three small verses or one long verse of any Surah in first two Rak'uts. In third and fourth Rak'uts only Surah Al-Fatiha will be recited in Fardh prayer. For Witr, Suunnah or Nafl Surah Al-Fatiha will be joined with three small verses or one long verse or any Surah in each Rak-'ut. (4) **Ruko'** (bending) is the extent that fists of each hand are placed on both knees and body makes a 90-degree angle and then is standing up straight after Ruko'. (5) **Prostrate**: (Sajdah is with forehead and nose on the ground) Sitting between two prostration's. (6) **Qa'da**: Is to sit in first Qa'da for Salaat if more than two Rak'ut and recite complete "**Attahy-yaat**" in the first sitting and Qa'da Aakheerah (Last sitting) at the end of the prayer to sit and recite **Attahy-yaat** with Darood (blessings for the Holy Prophet SAW) and Duaa upto the end. For coming out of prayer we say Salaam to the right as well as to the left. It is called Qa'da Akheerah. (7) To recite the Holy Qur'aan in un-listened low voice during the prayers of Zuhr and

Asr. (8) To recite supplication 'Qanoot' during Isha Witr in third Rak'ut after Surah Fatiha. (9) To say Takbeer (**Allaho Akbar** raising up hand) before Qanoot supplication. (10) To perform prayer properly. (11) To recite six more Takbeers (**Allaho Akbar**) during the prayer of Eidull Fitr and Eidul Adha.

**THEOREM:** If any one of these items is missed, then a Muslim will have to perform Sajdah-e-sahav (prostration for mistake). This will be detailed further on. If anything obligatory is left out intentionally, then prayer will have to be repeated.

### **M. THE SUUNNAH OF EACH PRAYER:**

(1) Raise both hands up to ears with up-straight fingers at the time of Takbeer-e-Tahreema. (2) The fingers of males in prayer should be kept apart and fingers of females be closely joined with each other in Ruko', Sajdah and Qa'da. The fingers of both males & females are directed towards Qibla in Sajdah and Qa'da (sitting position). (3) Do not bend the head at the time of Takbeer-e-Tahreema. (4) Place the right hand fist on the back of left hand below the navel. (5) The Imaam should recite all Takbeers loudly. (6) 'Thana' "**Suubhana-Kallah Huumma**" should be recited completely with unheard voice. (7) The Ta-au-wuz (**Aa'oozo Billahe**) will be recited completely and quietly. (8) Tasmiya (**Bismilla-hir-Rahma**) will also be recited without voice. (9) Only Surah Fatiha in the third and fourth Rak'ut of Fardh (obligatory) prayer be offered. (10) Say **Aameen** at the end of Surah Fatiha. (11) The Holy Qur'aan should be recited according to the Suunnah. (12) In Ruko' the head and the back should be bowed on the same level and the elbows should be kept apart from the sides of the body, and the knees should be held with fingers of both hands. (Right hand on right knee and left hand on left knee.) (13) During the Rakoo and prostration tasbeeh should be recited three times. (14) For the Qaumah (standing up from Ruko') the Imaam will say aloud "**Sami-Allah-Ho-Li-mun Hamida**" (Allah has listened to the one who has praised Him). The followers of prayer will say "**Rubba-Na-La-Kal Hamd**" (O' Allah all praises are for you) and the man who offers prayer alone should recite both. (15) At the time of prostration, first the knees be placed on the ground and then the hand fist spreading all the fingers towards Qibla. Then the nose with its bone and then the forehead will be placed on place of Sajdah. While getting up from Sajdah first forehead, then nose, then hands and then knees

will be raised-up to stand-up or sit-down. (16) In the prostration stomach above ground should remain separate from thighs and arms from armpits. Fingers of hands of males will be placed on ground in Sajdah pointing to Qibla but for females fingers should be closed in each fist and attached on ground pointing to Qibla. Thumbs and the fingers of the feet should be twisted and at least three of each foot be turned towards Qibla in prostration (Sajdah). (17) In sitting position the left foot should be spread and used for sitting on it. (Bukhari and Muslim). Right foot should be kept in such a way that the ends of fingers should be towards Qibla. Both the hands should be kept on the thighs. Fingers should remain open for men and closed for women and in their natural position in such a way that their ends should reach upto knees. (18) In Qa'da and Qa'da Akheerah while reciting "Attahy-yaat" when you come on Tashahuud (to bear witness about the truth of Islamic belief in the real sense) "Ash-hado Un-La Ila-ha" the right hand Shahadah fore-finger may optionally be raised in sitting position hand on thigh and bring the fore-finger back saying "Illal-lah". (19) To recite Darood offering Allah's blessings and salutations on the Holy Prophet (SAW) and Dua'a (supplication) thereafter to say "Salaam" to the right as well as to the left on shoulder side.

**THEOREM:** Imaam should say second Salaam in a lower voice than the first Salaam.

#### **N. PREFERABLE ACTIONS IN PRAYER:**

1. At the time of establishment of Takbeer-e-Tehreema both the hands should be taken out above shoulders with thumbs touching the ears. 2. There should be a distance of at least four joined fingers between both the feet while Qi-yaam (standing position) and "Ruko". 3. "Tasbih" should be recited three times each in "Ruko" and "Sajdah". 4. You should have your eyes on place of prostration whilst standing (Qi-yaam), on feet at Ruko' (bending), in prostration (Sajdah) towards nose, while sitting (Qa'da Akheerah) on thighs and at the time of Salaam on shoulders. 5. At the time of yawning in prayer mouth should be kept closed and in case of opening up the right hand fist back should be kept on opened mouth. On other occasions left fist backhand should be kept on opened mouth.

## **O. THINGS WHICH CAUSE DISCONTINUITY OF PRAYER:**

1. To talk intentionally while praying or to do so without any intention. 2. To salute or to respond to the salutation or to say "YARHAM KALLAH" (may Allah's Mercy be on you) in response to sneezing, supplication "AL-HAMDOO LILLAH" 3. To respond to Aazaan in set up terms (call for prayer). 4. To say "Al-Hamdoo Lillah" on hearing a happy news and to say "Inna Lillahe Wa Inna Ilyhe Raji-'oon" (We are for Allah and we shall return to Him) on all sad news or misplaced things. 5. To prostrate on an untidy place. 6. To cough and clean the throat unnecessarily which renders recitation of the Holy Qur'aan wrong. 7. To correct mistake of any Imaam (leader of prayer) not being in congregation. 8. To read the Holy Qur'aan in prayer by seeing. 9. To point-out such mistake in the recital of the Holy Qur'aan by the Imaam which may change its meanings. 10. To cry due to some pain or grief. 11. To drink and eat something in prayer. 12. To see this way or that way during prayer in such a way that breast also may turn. 13. To walk during the prayer to the extent of two rows. 14. If Imaam takes interception of any person not so allowed. 15. To do any work in such a way that people may get the impression that he/she is not praying. 16. Proceeding of a follower ahead of Imaam. 17. Body clothes may be unfastened from such parts of the body, which are necessary to be covered. 18. Laughter in prayer by a mature man or woman. 19. Assembly of a man and woman in congregation together in the same row.

## **P. ABOMINABLE AND UN-WANTED THINGS IN PRAYER:**

1. Too long trousers or over-clothing below ankle for men. 2. To collect clothes repeatedly. 3. To play with clothes, body or any thing. 4. To place hand on the belly. 5. To sit like a dog. 6. To crackle fingers. 7. To offer prayer wearing pictorial dress. 8. Existence of any picture towards right, in front or above, or on prayer place. 9. To stretch limbs. 10. To extend hanging of the shirt, shalwar, trouser or pant below foot ankles. 12. To offer prayer by closing eyes. 13. To act against Suunnah during the prayer. 14. To open up the elbows. 15. To pray bare headed. 16. To stop or hold up urine or stool and excretion of waste material in prayer. 17. To offer prayer while



facing any one from his/her face or pictures in front. 18. Presence of grave in front. 19. To stand on a single foot. 20. To offer a prayer after binding the hairs on top. 21. To touch the stomach with thighs or ground. 22. Not to touch the nose with ground during prostration with nose bone. 23. To offer prayer in dark in such a way that place of prostration may not be visible. 24. To offer prayer by covering forehead with a cap, turban or handkerchief. 25. To keep the feet up during Qa'da (sitting). 26. To pray before burning fire. 27. The followers' rows offering prayer in congregation may not be exceeded on the right side or left side. (Imaam should be in center). 28. Any action of the followers behind the Imaam which precedes the actions of the Imaam.

### **Q. PLACES WHERE PRAYER IS PROHIBITED:**

1. Graveyard. 2. Thorough-fare. 3. Place of throwing garbage. 4. Animal yard. 5. Slaughter house. 6. Bathroom. 7. Stable and latrine. 8. A room with pictures all-around.

### **R. SIGNIFICANCE OF MOSQUE:**

The Holy Prophet, (SAW) says, "Every one will get with whatever intention he enters the mosque". The Holy Prophet (SAW), as pride of both the worlds also says, "Whenever you pass through the gardens of Paradise, you should eat something." His companions (Allah be pleased with them) asked him (SAW) "O Messenger of Allah; what are the gardens of Paradise? The Holy Prophet (SAW) said, "Mosques, recitation of Qur'aan therein and remembrance of Allah all around are its food."

**THEOREM 1.** Do not announce about any lost things in the Mosque because the Holy Prophet (SAW) has prohibited this.

**THEOREM 2.** Do not enter the Mosque after eating things due to which unpleasant smell comes out from mouth because others feel awkward. Angels also feel annoyed.

### **SIGNIFICANCE OF AAZAN** (Loud call For Prayer):

If today we come to know about the excellence and significance of Aazaan in Islam, every one will try to say Aazaan five times a day himself before self-prayer. May Allah enable every one of us to act upon this to get His Blessing.

The Holy Prophet (SAW) said, "Those who announce Aazaan will have a lofty status on the Day of Judgement." This means that a man who raises the Name of Allah so loud in this world, Allah will raise his name up on the Day of Judgement.

The Holy Prophet (SAW) said, "Every thing prays for the forgiveness of the man who announces Aazaan upto where it reaches, and every dry and wet thing bears a testimony to it.

When Aazaan is announced in a village, Allah saves the village that day from every calamity.

The Holy Prophet (SAW) said, "There are three such persons who will have no worry on the Day of Judgement, nor there will be any hardship in the account of their actions on the Day of Judgement. They are: (1) The man who recites the Holy Qur'aan for the love of Allah. (2) The man who judiciously leads his nation to socio-economic welfare and people become happy over his Imaamut and national leadership for justice and equity in the country. (3) The man who announces Aazaan (loud call for prayer) for each prayer, the devil runs away, passing even the wind with heels on his head. He goes away to the place where voice of Aazaan does not reach and returns when the Aazaan ends. (Hadeeth Muslim Shareef).

The Holy Prophet (SAW) said, "If people come to know the real attribute of the Aazaan, they will start drawing lots to offer the Aazaan.

**AAZAAN:** To announce Aazaan before each Fardh (obligatory) prayer is imperative Suunnah. The concerned person to offer Aazaan should keep face towards the "Qiblah". At the start of Aazaan he should stand on some high place and insert his fore-fingers in the ears and announce Aazaan loudly in the following manners: -

1. Allaho Akbar, الله أكبر الله أكبر الله أكبر  
Allaho Akbar;

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2. Ash-Hado Un-Laa Ilaha Il-Lallah;  
Ash-Hado Un-Laa Ilaha Il-Lallah;



أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللَّهِ  
أَشْهَدُ أَنْ مُحَمَّدًا رَسُوْلُ اللَّهِ

3. Ashhado Unna Muhammadarr Rasoolullah;  
Ashhado Unna Muhammadarr Rasoolullah;

4. Hyy-Ya'-Aalas-Salaat;  
Hyy-Ya'-Aalas-Salaat;

حَتَّى عَلَى الصَّالِوةِ  
حَتَّى عَلَى الصَّالِوةِ

5. Hyy-Ya' Aalal Falah;  
Hyy-Ya' Aalal Falah;

حَتَّى عَلَى الْفَلَاحِ  
حَتَّى عَلَى الْفَلَاحِ

6. Allaho Akbar,  
Allaho Akbar;

اللَّهُ أَكْبَرُ: اللَّهُ أَكْبَرُ

7. Laa-Ilaha Il-Lallah.

لَا إِلَهَ إِلَّا اللَّهُ

1. Allah is the greatest, Allah is the greatest; 2. I profess that there is none worth worship except Allah; I profess that there is none worth worship except Allah; 3. I profess that Muhammed (SAW) is the (Last) Messenger of Allah; I profess that Muhammed (SAW) is the (Last) Messenger of Allah; 4. (Turning the face towards right shoulder recite twice aloud) Come towards prayer; Come towards prayer; 5. (Turning the face towards left shoulder recite twice aloud) Come to achieve betterment; Come to achieve betterment; 6. Allah is the greatest; Allah is the greatest; 7. There is none else worth worship except Allah.

**NOTE;** During Fajr prayer, after Hyy-Ya' Aalal Falah the "Mo-Azzan" (who calls Aazaan aloud) should say twice:

"Uss-Salaato Khyruum Minan Naum" الصلاة خير من النوم  
which means, "prayer is better than sleep."

**THEOREM 1:** To announce Aazaan without ablution is permissible but with ablution is very preferable.

**IOAAMUT:** (Standing position in congregational prayer)

This is also like the Aazaan for prayer, the only difference is that it is recited when Imaam stands up for congregation prayer in front of all the Muslims in Mosque or on prayer place. After Hyy-ya'-Aalas Salaat one should recite twice; *قد قامت الصلاة* "Qad Qaamatiss Salaat" (indeed those who are about to offer prayer may stand).

The people offering prayer should stand in a row and say in reply:

"Aqama-Hullaho Wa Adda-mahaa" *اقام الله وادامها*

(Allah the Sublime may keep it firm and constant) The leader of Prophets, the Holy Prophet Muhammed (SAW) said, "Aqamut" (congregation announcement) should be recited preferably by the one who has announced Aazaan. Only he should authorize other one to do so.

**AAZAAN AND ITS RESPONSE:** Whatever the Mo-azzan (the man who announces Aazaan) says, listeners should also repeat it, but when the Mo-azzan says: Hyy-ya' Aalas Salaat or Hyy-ya' Aalal Falah the listener should say:

"La Haula Wala Qoowata Illa Billah Hil 'Aly-yill Azeem." (There is no power with anyone to desist from the evil and to help perform pious deed except with the help of Allah) and during the Fajr prayer when the Mo-azzan says "Us Salatoo Khyruum Minun Naum" the listener should say: *صدقت وبارت* "Sadaqta Wa Bararta" (you told the truth and invited to a pious deed.)

**SUPPLICATION AFTER AAZAAN:** After finishing Aazaan one should recite "Darood Shareef" (Blessings and salutations on the Holy Prophet). Then every one should recite the following supplication:-

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ  
أُتِيَ مُحَمَّدٌ مِنَ الْوَسِيلَةِ وَالْفَضِيلَةِ وَالْبَعْثُ مَقَامًا فَحَمُودِي  
الَّذِي وَعَدْتَهُ إِنَّكَ لَا تَخْلِفُ الْمِيعَادُ

Allah-Huumma Rubba Haze Hid-Da'wa Titta-Amma-Te Wass Salaatil Qaaee-mah. Aate Muhammada-nil Waseelata Wal Fazeelata. Wab-Uss-ho Muqaamam-Mahmooda Nillazee Wa-Ad-Tah. Inna-Ka La Tukhlefull-Mee-'Aad. O'Allah; You are the

*Rubb (Sustainer) of this invitation (Aazaan) to establish prayer. Grant the Holy Prophet (SAW) the means and excellence, and set him on the most praiseworthy to piety-place, which was promised to him by You, indeed You never retract from Your Promises.*

**INTENTION OF PRAYER:** 1. Whenever a Muslim stands for prayer he/she should recite this intention, "I intend to offer two Rak'ut of Fardh (obligatory) prayer of Fajr for Allah, with my face towards "Ka'aba Shareef.". If you are following the Imaam, you should say, "I am offering such and such a prayer with so many Rak'uts for such and such a time behind this Imaam." 2. **SANA** (Praise):

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ  
وَتَعَالَى حَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Suubhana Kallah Huumma, WA Be-Hamde-ka, Wa Tabara Kasmoka Wa-ta-'Aala Jaddoka Wa Laa Ilaha Ghyroka."  
(O'Allah! you are sanctified, only your praise is viable throughout the world, and Your Name is full of Blessings. You have high dignity, and none is worthy of worship except Yourself.

**TA'AU-WUUZ (Protection):**

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Aa'oozo Billahe Minash-Shyta Nirrajeem.

*I seek protection of Allah from the rejected Devil.*

**TASMIAH:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismilla Hir-Rahma Nir-Raheem.

*In Allah's Name the Most Affectionate, the Most Merciful.*

**SURAH FATEHA: (The Opening)**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝  
مَالِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اِهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ اٰوِيْن

Alhamdo Lillabe Rubbil Aalameen. Ar-Rahmaa Nir-Raheem. Maali-ke Yaumid-deen. Iyyaka Na'-Bodo Wa Iyyaka Nasta-'een. Ihde-Nass-sira-tal Muustaqeem. Seratalla-zeena Un'amta Alyhim. Ghyril Maghdhoobe Alyhim Wa Lad-Dhaaa-Leen. **Aameen.** *All Praise is to Allah the "RUBB" (Sustainer) of all the Universe. Who is the Most Affectionate; the Most Merciful. The Owner of the Day of Judgement. We worship You only; and seek Your help. Guide us to the Straight Path. The path of those whom You blessed. Not of those who face displeasure and are misled. Allah may do so:*

Imaam or single Muslim will join a Surah in first all two Raka'uts as: **SURAH AKHLAAS:** (Chapter of Unity with Sincerity):

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَ  
لَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Qull-Ho WallaHo Aahud; Allah-Hussa-Mudd; Lam Ya-Lid Wa Lam Yuu-Lud; Wa Lam Ya-Kullaho Kufuwon Aahud.

*Please declare; Allah is the One and the Only. Allah is independent from every need. He has begotten none, nor was He begotten (from anyone). And there is none equal to Him.*

**RUKO':** The Muslim offering prayer, single or in congregation, will go in bowing by bending to eulogize Allah and say:

Allaho Akbar.

(Allah is the greatest)

اللَّهُ أَكْبَرُ

(Then a person in bowing position-offering prayer in single or in congregation will thrice utter in low voice the following Ruko' Tasbeeh to praise Allah.)

**RUKO' TASBEEH: :**

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Suubhana Rubbi Yal-'Azeem. (Three times)

*O Rubb! You are the most Sanctified and the most Magnificent.*

**QAUMAH:** "Tasbeeh" of Qaumah. (Praising of Allah during restanding)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sa-mee'-Allah-Ho-limun Hame-Dah.

*Allah has listened to him who has praised Him.*

**Rubba Na Lakal Hamd.**

رَبَّنَا لَكَ الْحَمْدُ

*All praises are for You, O' Allah.*

**THEOREM:** In congregational prayer Imaam will utter both but followers will say in low voice only **Rubba Na Lakal Hamd.**

**PROSTRATION:** (After Quamah and Tasbeeh) Prostration is praising of Allah with nose and forehead, both hands, both knees and feet on the ground, all towards Ka'aba, by saying:

**Allaho Akbar.**

(Then prostrate two times).

اللَّهُ أَكْبَرُ

Utter in both the prostrations.

**Suubhana Rubbee-Yal-'Aalaa** (three times).

*Allah is the greatest (Then prostrate again). My "Rubb," the most Sanctified, is highly Exalted.*

سُبْحَانَ رَبِّيَ الْأَعْلَى

**TA-SHA-HUUD:**

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

**Atta-Hy-Yaato Lillahe, Wassalawato Wat-Tyye-Baato**  
**Assalaamo Aly-Ka Ayyu Hun Nabeyo Wa Rahma-Tullahe Wa**  
**Barakaato-Ho. Assalaamo Alyna Wa 'Alaa 'Ebadilla Hiss-**  
**Saleheen. Ushbado Unn-La-Ilaha Il-Lallah-Ho Wa Ashhado**  
**Unna Muhamadun 'Abdo-Hoo Wa Rasooloh. Our whole life is**  
*for Allah and all the prayers are for Him and All sanctity lies in*  
*Him. Salutations be to you O' The Prophet (Nabi-communicater of*  
*hidden news). Salutations of Allah and His Bounties and*  
*Bestowment be on you. Salutations be on us all and also on all the*  
*pious devotees of Allah. I profess that there is none worth worship*  
*except Allah, and I profess that the Holy Prophet Muhammed (SAW)*  
*is His true devotee and (last) Messenger.*



**DAROOD SHAREEF** (To recite Benidiction for the Holy Prophet (SAW) in the last sitting-Qa'ada Akheerah):

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

(1). Allahuumma Salle 'Alaa Muhammadin, Wa 'Ala Aale Muhamadin; 'Kama Sallyta 'Ala Ibraheema, Wa 'Ala Aale Ibraheema; Innaka Hameeduum Majeed. (2) Allahuumma Baarik 'Ala Muhammadin, Wa 'Ala Aale Muhammadin; Kama Baarakta 'Ala Ibraheema, Wa 'Ala Aale Ibraheema; Innaka Hameeduum Majeed. (1) O'Allah; bestow your Blessings and generosity on Muhammed (S.A.W) and his descendants, just as you bestowed Blessings and generosity on Ibraheem (A.S) and his descendants. Indeed only you are worthy of all praise being exalted in honors. (2) O'Allah; bestow Your bounties on Muhammed (S.A.W) and his descendants, just as You bestowed bounties on Ibraheem (A.S) and his descendants. Indeed You are worthy to be praised and You are worthy of all praise, being most exalted in honor.

**SUPPLICATION:** ("DU'AA" To recite in the last sitting of each prayer.)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ  
رَبَّنَا اغْفِرْ لِي وَلِوَالِدِي وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Rubbe-Ja'Alne; Muqeemass-Salaate, Wa Min Zuurriya-Te. Rubbana Wa Taqabbal Du-'Aa. Rubbanagh-Fir-Lee; Wa-Le-Waale-Dy-Yaa; Wa Lil Mo'Meneena Yauma Yaqoo-Mull Hisaab. O'my Rubb (Sustainer), make me and my children punctual in prayer. O' our Rubb (Sustainer), accept this supplication. O' my Rubb (Sustainer) pardon me and my parents, also all the faithful Muslims on the Day of Accounts.



**SALAAM:** (Salutation) Coming out of prayer.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assallamo Alykum,

Wa Rahmat-ullah ( face to right shoulder and then to left shoulder): Salutations to you and Allah bless you.

## SALAAT ACTIONS GRAPH:

1. **Niyyah (Intention):** Say Niyyah either verbally or in your mind then raise your hand up to ears (women and girls up to their shoulder) and say **Allaho Akbar**. This is called **Takbeer-e-Tahreema**.



2. **Qiyaam (Standing):** Recite Sana: (Unheard voice) Suubahana-Kallah-humma wa hi-ham-dika, wa-tabara-kasmoka wa-ta-'aa-laa jaddooka, wa laa illaha ghyrook.  
Tn-au-wuz: Aa'oozo Billahe minash-shyta-nir-rajeem.  
Tasmiya: Bismilla-hir-Rahmaa-nir-Raheem.  
Surah Fatiha then any Surah of the Holy Qur'aan or at least three small or one long verse of any Surah in first and second Rak'ut of Fardh but in all Rak'ut of Suunnah.



3. **Ruko' (Bowling):** Recite three times Tasbeeh: Suubhana Rubbi yal 'Azeem.



4. **Qaumah (Standing from Ruko'):** Imaam will say while standing: "Sami-Allah-Ho-Li-mun Unmida". The followers will say "Rubba-Na-La-Kal Hamd". If you pray alone say both.



5. **Sajdah (Prostration):** Recite three Times Tasbeeh and two prostrations: Suubhana Rubbi yal Aa'-laa. Between two prostration is called



Sitting Pause.

6. **Qa'da (Sitting):** Recite Tashahuud, in first (Qa'da) sitting if more than two Rak'ut and Tashahuud, Darood and Dua'a in last (Qa'da) sitting.



7. **Salaam (Salutation):** Recite: Ass-salamu 'Alykum wa Rahma-Tullah (face to Right shoulder and then repeat by turning face to left shoulder).



### SUPPLICATION AFTER PRAYER:

(Submission to Allah as a supplement for prayer):

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَالنَّيْكَ يَرْجِعُ السَّلَامُ مِنَّا  
رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ  
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ۝

Allahuumma Untas-Salaamo, Wa Minkas Salaamo; Wa Alyka Yarje-oss-Salaam. Hyye-Na Rubbana Biss-Salaame; Wa Ud Khilna Daras-Salaam. Tabarakta Rubbana, Wa Ta-'Aa-Lyta Ya Zal-Jalale Wal Ikraam. O'Allah! You are the source of peacefulness and tranquility. Peacefulness and tranquility emanate from You, and peacefulness and tranquility return to You. O' Allah: keep us alive with peacefulness and tranquility and admit us into the house of blessings and tranquility. O' Our Rubb (Sustainer) You confer all bestoments and You are the Supreme with profoundest Dignity having greatest Generosity.

**REMEMBRANCES:** After completion of each prayer the following remembrances of Allah as Tassbehay-Fatimi are to be made:

- (i) Subbhaan-Allahe (33 Times)
- (ii) Alhamdo-Lillahe. (33 Times)
- (iii) Allaho Akbar. (33 Times)

سُبْحَانَ اللَّهِ  
الْحَمْدُ لِلَّهِ  
اللَّهُ أَكْبَرُ

1. Allah (SWT) is most Sanctified (33 Times). 2. All praises are for Allah (33 Times). 3. Allah is the greatest. (34 Times).

### **PRACTICAL PROCESS OF ESTABLISHING THE**

**PRAYER:** The method of offering prayer is briefly as follows: (a) A Muslim should first ensure (i) clean clothes; (ii) clean body; (iii) clean place; and (iv) face Ka'aba with total body and mind attention. (b) Ablution is to be completed. Face be turned towards Qiblah in stand-up. Intend to offer prayer. (c) Raise both your hands up to both ears. (d) Fingers should be straight and palms should be towards the Qiblah. (e) Recite **Allaho Akbar** and fasten hands below the navel. (f) Right hand should be on the upper side of left hand. (g) Hold the wrist of left hand with thumb and little finger of right hand and three fingers of right hand should remain spread on the wrist of left hand. (h) Then recite **Thana (Suubhana kallah -huumma...)**. Then recite **Ta' Au-wuuz (Aa'oozo Billah...)**; then recite **Tasmiyah (Bismillah)**. If Muuqtadies (followers) are behind the Imaam, they should keep silent as Imaam represents them in reciting the Holy Qur'aan (on their behalf). The followers should keep absorbed in listening the recitation of the Imaam in the two "Rak'uts" of Fajr, initial two Rak'uts of both Maghrib and Isha'. This listening is obligatory for the Muuqtadies (followers) as per Verse 204 of Surah Al-Aa'raaf (VII) of the Holy Qur'aan. Followers should say **Aameen** in low voice after Imaam's loud recitation of Al-Fatihah in loud recited Rak'uts of Fajr, Maghrib and Isha' prayers. A smaller Surah or few Verses of bigger Surah are to be recited. Then all will say **Allaho Akbar** in low voice, but if prayer is led by Imaam he will do so in loud voice. Imaam and others will then go into **Ruko' (Bowling)**. While in **Ruko'** hold the knees with the fingers of both hands, head being kept in level with back to 90o. Then recite **Tasbeeh (Suubhana Rubbi-yal 'Azeem (thrice))**. Then recite **Tasbeeh (Sme-Alla-Ho-limun Hamedah)**. Every one stands up straight and recites **Tahmeed (Rubbana-Lakal Hamd)** and then Imaam will loudly say **Allaho Akbar** while others slowly and then prostrate the forehead on ground with knees, the cuffs of hands spreading fingers for males with forehead and nose on ground. Every body will recite **Tasbeeh (Suubhana Rubbe-yal-Aa'laa (thrice))**. Then **Takbeer (Allaho Akbar)** (sit on knees). Thereafter say **Allaho Akbar** and repeat to do prostration as before. Then say **Takbeer** and stand

upright. Do not put the hand on the earth as a support (allowed in case of medical problem or old age). This completes first Rak'ut. Now the second Rak'ut commences. There is no Ta-'auwuuz in this Rak'ut. Once recite Tasmiya and Surah Fateha. Thereafter complete the second Rak'ut as before; and then sit after two prostration in Qa'ada reciting Tashahud (Atta-hy-yaat) up to the end. It completes two Rak'uts. Then recite Darood and Supplication (Allah's Blessings and Salutations for the Holy Prophet SAW) and Salaam on the right and left sides. If this prayer is of three or four Rak'uts then say **Allaho Akbar** before Darood and stand up to adopt the same method as in second Rak'ut for third or fourth Rak'ut. But there is an exemption of Surah or Verses after reciting Surah Fateha in third or fourth Rak'ut of Fardh prayer. If it is not the Obligatory prayer, but if it is Suunnah or Nafl, then you will have to add Surah or few Verses with Surah Fateha in all Rak'uts. After completion of third or fourth Rak'ut, sit on Qa'ada Akheerah and recite Tashahud, Darood Shareef and Supplication. Person praying should say Salaam on both (right and left) sides of his/her shoulders by saying **Assalaamo Alykum Wa Rehmatullah**. Thus prayer is now completed.

### **PROCEDURE OF WOMEN'S PRAYER:**

Women should also offer prayer as stated earlier. Of course there are some differentiating theorems between the method chalked out for men and women as stated below: -

1. There is no compulsion for women for congregational prayer.
2. The more a woman offers prayer secretly in her house, more she will get Sawaab (Reward in this and next world).
3. The Holy Prophet (SAW) said, "The best Mosque for the women is the inner portion of their houses.
4. To recite Azaan and Aqamut are not at all necessary for women.
5. Prayer of "Eid" and "Juum'ah" are not incumbent on women. They should offer Zuhr prayer instead of Juum'ah prayer, as state earlier. But if they offer prayer of Juum'ah and Eid, it will be in order.
6. A woman cannot lead the prayer of a man, as most of them are not her kith and kin.
7. Prayer of a bareheaded woman is not acceptable.
8. Women should recite "Fajr" prayer in darkness.
9. They should not recite the Holy Qur'aan loudly during the prayer.
10. To take hands out of the sheet of cloth during Takbeer is not permissible.
11. During Takbeer-e-Tahreema women should raise their hands only up to shoulders.
12. A Woman should place hands on her breasts in such a way that the palm of



right hand should be on the back of the left hand, hand fingers closed. 13. In Ruko' she should bend to the extent that her hands should reach the knees. 14. During the Ruko' she should not rest on hands. She should not keep fingers apart but closed on knees and keep elbows attached to the sides of her body. 15. During Ruko' ankles of feet should be joined together. 16. Elbows should be placed on earth during prostration. Abdomen should remain joined with thighs, and arms should be joined to armpits. Hand fingers should also be joined together in all parts. 17. Prostration should be done with squeezing and pressing her body. 18. During prostration both the feet should be bulged towards the right side. While sitting she should have both feet towards right side and right thigh should cover left thigh. Right calf of the leg should be on the left calf; both hands should be placed on thighs.

**SAJDAH SAHV:** (Prostration for a mistake committed in any part of prayer through an oversight or misunderstanding.) Sajdah Sahv is necessary if during prayer an action is missed or performed twice. The procedure is like this:- While continuing prayer and sitting at the end, Salaam should be carried only on one side and prostration should be performed twice. Then Atta-hy-yaat, Darood and Du'aa (supplication) should be completed. Salaams should be carried to complete the concerned portion of the prayer.

**THEOREM:** If due Sajdah Sahv comes to mind after saying Salaam on both sides. One may still perform Sajdah Sahv provided he has not yet talked to any one and has not turned away his/her breast to the other side than Qiblah. And also the person had not committed anything, which may have rendered prayer void. One should now perform Sajdah Sahv.

**SAJDAH-E-TILAWAT:** (Prostration of recitation). There are fourteen such Verses in the Holy Qur'aan, recital or hearing of which requires performance of Sajdah-e-Tilawat. On the margin of every such verse is indicated the mark of Sajdah. The procedure for this is that you should pronounce **Allaho Akbar** and prostrate (do Sajdah). You should recite **Suubhana Rubbi-ya-l-aa'laa** at least three times and pronounce **Allaho Akbar**. Then raise the head from prostrate position for Darood, Du'aa and Salaam..

**THEOREM 1:** It is preferable that during recitation whenever a verse of Sajdah occurs you should perform Sajdah immediately. Otherwise, it must be done later on in Ablution.

**THEOREM 2:** If Sajdah Verse is recited more than once or more Sajdah Verses are recited in one sitting, only one Sajdah is required.

**THEOREM 3:** To avoid Sajdah Verse during recitation is abominable.

**THEOREM 4:** If a man performs Sajdah-e-Tilawat from the standing position it is much better, but it is permissible in sitting position also.

**THEOREM 5:** To recite Verse of Sajdah in low voice is preferable, but not during TARAVEEH in which all will get notice and prostrate.

## **DIFFERENCE IN THE PRAYER OF MALES AND FEMALES:**

### **(A) Prayer method of Females:**

1. In case of females, while establishing any type of prayer, hands should not go up beyond shoulders without opening the armpit. Head should be kept downwards with eyes on the feet.
2. Both hands should be covered with long sleeves or by the overhead sheet while praying. Feet should also be covered by trouser end.
3. While in standing position both hand claws with palms should be placed folding on each other so that the closed fingers of right hand with the thumb are placed on the back of the closed finger hand (under wrist). The left hand should be on chest. The fingers of both hands should be closed and covered with headgear sheet.
4. A female in prayer should keep the hands separate from armpit in standing position but both wrists with closed fingers folded with right claw on the left claw be placed on the chest. Her eyes should be fixed at the feet to the place of Sajdah. While in Ruko' she should go down and her fingers should be placed quite close on the knees but the back should not be kept straight. Eyes should be on the feet in Ruko' with head downwards, at less than 90-degree angle.



5. While in Ruko' the body weight should not be placed on hands. Hands with closed fingers should be on both the knees, which should be kept quite separate.
6. While in Ruko' knees should be kept out with head and back down.
7. Ladies should keep themselves attentive without expanding during Ruko'. Body should be shranked during the prayer.
8. In Prostration (Sajdah) a female should remain unexpanded. Feet should be kept on ground in full fold and hands also should not be expanded out.
9. Hand fingers should be closed during Sajdah; body weight should be on thighs, and folded legs should remain flat on prayer rug keeping the body down. Hands should be closest to body and elbows on ground. Closed fingers of both wrists should be kept on ground towards Qiblah.
10. In Sajdah both hands up to elbows should remain on prayer rug touching the ground with closed fingers towards Qiblah. Entire body should remain wrapped.
11. During Qa'ada (sitting position) she should keep both her feet spread out on the back of legs, separate from thighs, keeping weight of body on hips and not on folded legs, her thighs separate from calf of legs.
12. During Qa'ada (sitting position) and Jalsa (sitting pause) fingers of both hands should be kept quite close on knees wrapped in sheet. Fingernails of the feet should be towards Qiblah.
13. When some person tries to pass in front of a female engaged in prayer, she should clap her fists to warn such person.
14. No female can be the Imaam (Leader of Prayer) of males to upkeep her sanctity, serenity and chastity intact from those who are not her near relatives.
15. The congregational prayer of females with males is not at all compulsory, rather in some circumstance it is undesirable.
16. If a female is required to lead the prayer of other females in Congregation, she will not step forward like the male Imaam. She will remain in the middle of the first row. All other women will offer such prayer reciting Surah Fateha adding a Surah /Verses as it is not the congregation lead by the sister conducting prayer.
17. Females have been prohibited to be the Imaam due to the reason that they can not maintain this status throughout their mature life

because of the menses and childbirth confinement handicap as stated earlier. She faces such a condition quite often.

18. Females in menses and childbirth confinements are exempted from prayers, which they will not repeat. They are excused to touch the Holy Qur'aan while in menses or child birth impurities.

19. Females are exempt from Juum'ah and Eidyen prayers.

20. Females should offer Fajr prayer in darkness, which is preferable.

21. During Hajj season for Eidull-Adha, females have no obligations to recite loudly during the four sacrificial days of Month of Zil-Hajj from Asr prayer of 9<sup>th</sup> to Asr prayer of 12<sup>th</sup>. (Ayyame Tashreeq)

### **(B) Prayer method of males.**

1. In case of males, while establishing any type of prayer both hands should be raised above shoulders so that the thumb of each hand should touch the end of each ear, keeping head straight with eyesight on prostration place.

2. Keep hands open upto elbow but not beyond the elbow of each hand. Feet should be kept open upto ankle joint.

3. In standing position right claw with palm should be kept on back of left-hand palm with fingers quite open, but holding left hand wrist with thumb and small finger. Hands should be below navel. Fingers of both hands should be kept separated, and uncovered.

4. Males should keep hands close to body. Hands should be below navel. They should be kept on Sajdah (prostration) place. Men should go down in Ruko' so that their back is straight with 90-Degree angle between head and feet. Head should be straight down-wards parallel to back inclined. Eyes in Ruko' should be at the Sajdah place.

5. Upper body weight should be kept on hands while in Ruko' and fingers of both hands on both knees should be kept separate with head upwards.

6. Knees should be kept quite straight in Ruko' keeping body back and head straight.

7. While in Ruko' males should keep body expanded.

8. While in prostration (Sajdah) they should keep fingers of both hands open on ground so that forehead and nose are fully placed on

place of Sajdah with each finger straight towards the Qiblah quite open.

9. Total body should be kept expanded during Sajdah; nose should touch the ground first and then the forehead. Nose, both wrists with open fingers, both knees and both toes should remain firm on ground. At least two fingers of toes should be on ground in standing position, toenails be towards Qiblah at least for three fingers of each feet.

10. Males should keep fingers open and fists towards Qiblah on prayer rug. The rest of arms with elbows should be kept above prayer place. Sheet on body should never cover hands or feet throughout prayer.

11. Males should keep entire body weight on closely folded legs (on each leg) while in Qa'ada (sitting position), left foot be made asleep below hip and thigh while right foot with five fingers on ground should be kept standing holding the body weight.

12. During Qa'ada (sitting position) and Jalsa (sitting pause) fingers of both hands should be kept quite separate from each other on knees of both folded legs, keeping feet's finger nails towards Qiblah.

13. When somebody is to pass in front of him while he is engaged in prayer, he should say **Suubbhan-Allah**.

14. Adults are fully qualified to lead the prayer of females as Imaam.

15. Congregational prayer for males is Sunnah essential, but obligatory in many cases.

16. Every adult male can be Imaam standing up about two steps ahead of first row to lead the prayer. A non-adult male cannot be Imaam in any circumstances. Females can offer prayer in congregation behind an adult male Imaam and as Muuqtadee (follower) will not recite any Surah in any Rak'ut.

17. Male adults have no problem of physical impurities throughout their life except intercourse and self-discharge of temporary pollution, which can be readily removed to become pure, chaste and ready to lead prayer as Imaam. Male gets pure anytime to uphold any Qur'aanic principle by opening it to locate concerned Verses.

18. A male adult after removing temporary pollution by Ghoosal (taking bath) or Woodoo (ablution) is always chaste to lead prayer and recite the Holy Qur'aan.

19. Males are obligated to offer Juum'ah and Eidyen prayers.  
 20. Males should offer Fajr prayer in twilight before sunrise in congregation.  
 21. All male adults are duty bound during the four days of Tashreek on Eid-ul-Adha to recite loudly after each Fardh prayer from Asr of 9<sup>th</sup> Zil-Hajj to Asr of 12<sup>th</sup> Zil-Hajj not only in and around Makkah but every where on the globe as follows:

**Tashreek in Arabic:** *اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَمْلَهُ اَكْبَرُ لِلّٰهِ الْحَمْدُ*

Allaho Akbar, Allaho Akbar, La-Ilaha Il-Lallaho, Wallaho-Akbar Allaho Akbar Wa-Lillabil Hamd. Allah is the greatest. Allah is the greatest. There is none but Allah (for worship). And Allah is the greatest. Allah is the greatest. All praises are for Allah.

### **SHORTENING OF PRAYER:**

Any male or female who is on journey of a distance of more than 48 miles according to some scholars or 58 miles according to the other scholars, and he/she leaves out his/her locality for around 15 days stay there, till re-entry to his/her locality is Divinely authorized to reduce half the Fardh Rak'uts of Zuhr, Asr, and Ish'a prayers as a concession from Allah as a must. It is his/her option to offer all other prayers with Suunnah and Nawafil but three Witr are a must. There is no concession for Fajr and Maghrib prayers.

### **FEMALE EXEMPTION FROM PRAYER:**

Every female is exempt from offering any prayer or recitation of the Qur'aan during her monthly course or childbirth confinement. She is not bound to repeat such period prayers.

### **PROCEDURE OF WITR PRAYER:**

Three Rak'uts prayer of Witr should be offered with one Salaam. One offering prayer should sit down after establishing two Rak'uts and stand up after reciting Tashahud. During third Rak'ut after reciting Surah Fateha and any other Surah, a Muslim should say Allaho Akbar and raise both hands up to the lobe of both ears, then fasten hands to recite this supplication:



اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ

وَلَوْ مِّنْ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشِئُ عَلَيْكَ الْخَيْرَ  
وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَحْلَعُ وَنَتَوَكَّلُ مِنْ يَفْجُرُكَ اللَّهُمَّ  
إِيَّاكَ نَعْبُدُ لَكَ نُصَلِّئُ وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِدُ وَنَرْجُو  
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allahuumma Inna Nastaeno-Ka Wa Nastagh-Fero-Ka, Wa Noo-Me-noo-Beka, Wa Na-Tawakkalo 'Aly-Ka Wa Nuusnee 'Alykal-Khy-Ra; Wa Nash Koroka, Wala-Nakforoka, Wa Nakhla-oo, Wa Natroko Myn Yafjorook. Allahuumma Iyya-Ka Na'bodo, Wa Laka Nu-sallee, Wa Nasjodo, Wa Ilay-Ka Nas-Aa; Wa Na'-Fedo, Wa Narjoo Rahmata-Ka, Wa Nakhsha 'Azaaba-Ka. Inna 'Azaaba-Ka Bil Kuffare Muulhiq. O' Allah! we seek Your help, and Your pardon, and we repose our faith in You, and trust in You, and praise You in the best possible way and we thank You. We never can be ungrateful to You and we renounce and leave the one who disobeys You. O' Allah! we worship You only and pray to You only, and prostrate before You only. And we hasten towards You. We are present for Your worship. We hope for Your blessings, and are afraid of Your torment. Indeed Your torment is about to approach the infidels.

After completion of this supplication to say Allaho Akbar for Ruko'. After that two prostrations and then Qa'ada Akheera (last sitting) up to Salaam be established.

### **EXCELLENCE OF THE JUUM'AH PRAYER:**

**(Friday (mid-day) congregation prayer):** The Holy Qur'aan Commands, "O' believers; whenever there is a call for Juum'ah prayer (Friday grand congregation) you should hasten to uphold remembrance of Allah. Perfect establishment of Juum'ah prayer is at Noon, so close down all your trades and businesses. (Surah Juum'ah 62:9).

The Holy Prophet (SAW) said, "One who takes bath on Friday and then comes to mosque for prayer, gets himself engaged in establishing prayer and remembrance of Allah so that the Imaam finishes sermon of Islamic preaching, then he offers prayer in his company, such a person is absolved of minor sins with Allah's grace

till next Juum'ah. Allah has greater regard for Juum'ah than both the Eids.

The Holy Prophet (SAW) said, "During the day of Juum'ah there occurs such a moment that if any one prays at that time for any demand from Allah, it is responded."

The Holy Prophet (SAW) said, "Send Darood (Benedictions and salutations) on me on the day of Juum'ah profusely because on that day much more Thawab is conferred for it by Allah (SWT) than on other days."

**OBLIGATION OF JUUM'AH:** Juum'ah prayer is incumbent on every Muslim who is sane, mature, permanent resident, and a traveler staying for around 15 days at one place. A traveler of less than 15 days, a sick man, a woman, a slave, a blind man and the handicapped may offer it by option. An insane and immature child may offer Zuhr prayer. Even if those persons join the congregation of Juum'ah prayer, it is permissible. There are two Rak'uts of Juum'ah prayer in which Qur'aan is to be recited loudly in Qiyaam (standing position).

**THEOREM I:** If a preacher does not deliver the sermon explaining at least three Verses of the Qur'aan, then Juum'ah prayer will not be accepted.

**THEOREM II:** One of the conditions for obligatory Juum'ah is the governance with Islamic justice system in the country according to the Qur'aanic Commands. So Muslims also must offer four Rak'uts after two Fardh of Juum'ah to be careful for Zuhr.

**THEOREM III:** It is necessary for adult men to listen to Juum'ah sermon. During the sermon talking, inhibiting any one, making signs or praying extra prayer is not allowed.

**THEOREM IV:** Congregation is a necessary condition for Juum'ah prayer. If Juum'ah prayer is missed, then an adult Muslim must offer regular Zuhr prayer.

**CONDITIONS FOR JUUM'AH:** 1. Locality should be a city, town or a large village. 2. Jumu'ah time is the same as for Zuhr. 3. To deliver the Sermon before prayer is compulsory. 4. Presence of at least three persons, besides the Imaam (leader of the prayer) is a must. 5. Muslims should have free access to the Masjid where Juum'ah prayer is offered.



**THE SUUNNAH OF TARAWEEH PRAYER:** It is an imperative Suunnah that during the month of Ramdhan every Muslim adult should establish at least eight or twenty Rak'uts of Taraweeh after the obligatory prayer of Isha'.

The Holy Prophet (SAW) said, "A Muslim who performs Qiyaam, standing up in the Taraweeh prayer after Isha' to listen the Holy Qur'aan, all of his earlier sins are pardoned."

**THEOREM I:** It is Suunnah to listen reciting of complete Holy Qur'aan in congregation during the Taraweeh in the month of Ramdhan. Wherever a Hafiz (who can recite the Holy Qur'aan from memory) is not available, Muslims may offer Taraweeh in congregation by reciting small Surahs or three and more Verses of any Surah in each Rak'ut.

**THEOREM II:** There is a consensus of opinion amongst the companions (Allah is pleased with them) of the Holy Prophet (SAW) that twenty Taraweeh with ten Salaam should be offered. It is preferable that after every four Taraweeh the Imaam should take rest equal to one Taraweeh. The following supplication should be recited while sitting for rest after completion of each four Rak'uts.

**TASBEEH OF TARAWEEH:** سُبْحَانَ ذِي الْمَلَكُوتِ وَالْمَلَكُوتِ  
سُبْحَانَ ذِي الْعِزَّةِ وَالْعِظَّةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ  
سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ  
الْمَلَائِكَةِ وَالرُّوحِ اللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيبُ يَا مُجِيبُ

Suubhana Zil-Muulke, Wal Malakoo-te. Suubhana Zil-Izza-te, Wal Azma-te, Wal Hyba-te, Wal Quudra-te, Wal Kibre-yaa-Ee, Wal Jabaroot. Suubhanal-Malekil-Hy-Yilla-Ze La Yanamo Wa La Yamooto. Suubboo-Huun Quuddoo-Suun. Rubbona Wa Rubbull Malaa-E-Ka-te Warr-Rooh. Allahuumma Ajir-Na Minan-Naare. Ya Mujeero, Ya Mujeero, Ya Mujeer. Sanctified is the Owner of the realm of the earth as well as of the heavens. Sanctified is the One Who owns the entire power, grandeur and dignity. He is the Supreme Sovereign. He is alive and never sleeps, and will never die. He is extremely sanctified and sacred. He is our Sustainer, and also of the Angels and the soul. O'Allah; save us

*from the torments of the Hell, O' our Saviour, O' our Saviour, O' our Saviour.*

**INTENTION OF TARAWEEH:** A Muslim should start to establish each two Rak'uts of Taraweeh prayer as Suunnah by intending, "I establish two Rak'uts of Taraweeh for the sake of Allah the Sublime, with my face towards Ka'aba, behind this Imaam (leader of the congregation of prayer), **Allaho Akbar.**

**ESSENTIAL THEOREMS:** 1.To offer Taraweeh prayer in congregation is Fardhe Kifayah. If all the people offer this prayer in the mosque individually, they will be sinners. 2.Some people do not join the congregation in the beginning and when the Imaam performs Ruko' (bends), they join the prayer, this is abominable. 3.Taraweeh should commence when new moon or crescent (first date of moon) of Ramdhan is sighted and should finish when crescent of Eid is seen. 4.If any one does not fast for any reason whatsoever, performing Taraweeh is still incumbent on him. 5.Taraweeh before Isha' is not permissible. If a Muslim has missed Isha' prayer, he/she should first offer Fardh of Isha' and then join the Suunnah Taraweeh prayer. The remaining Taraweeh may be offered after Witr. 7.To offer Taraweeh behind a minor child is not permissible. 8.The time of Taraweeh lasts from Isha' till Fajr prayer. 9.It is essential that Bismillah along with a Surah should be recited because this is also a Verse of the Holy Qur'aan. 10.At some places people complete the recitation of the Holy Qur'aan in about fifteen to twenty days, then stop reciting Taraweeh thereafter. It is quite wrong because listening to recitation of the Holy Qur'aan is obligatory and offering of Taraweeh is Suunnah, both be completed properly in entire Ramdhan.

## **PRAYER OF TWO EIDS:**

1. **EIDULL FITR.** Eid that occurs just after the Holy month of Ramdhan on first Shauwaal is called Eidull Fitr.

2. **EIDULL ADHAA:** Eid that occurs after Hajj on the 10<sup>th</sup> of Zil Hajj is called Eidull Adhaa.

Celebrating both the Eids is necessary and their time is upto the time when the sun starts declining. Both the Eids have the same

conditions as those of Juum'ah prayer. Only difference is that sermon of Juum'ah prayer is essential, and is delivered prior to the prayer, whereas the sermon of the Eids is Suunnah, and is delivered after prayer but like Juum'ah, listening of both Khuutbaat (sermons) of both Eids is compulsory.

**SUUNNAH OF EIDULL FITR:** 1.To enjoy recreation within limits prescribed by Islamic Jurisprudence. 2.Miswaak (Brush or twig of a plant or tree). 3.Bathing. 4.To wear new clothes. 5.To apply perfume. 6.To rise early in the morning. 7.To reach Eid prayer hall early. 8.To go to the place of congregation of Eid on foot. 9.To eat something sweet before going to Eid congregation hall or Masjid. 10.To give Fitr (obligatory due per head) compulsory offerings before Eid-ull-Fitr to the Muslims of lesser means. 11.To go by one way and return by another. 12.No Nafl (unprescribed prayer) should be offered at home before Eid or in the place of congregation. 13.To recite Takbeerat-e-Tashreeq in a low voice.

### **TAKBEERAT-E-TASHREEQ:**

اَكْبَرُ اللهُ اَكْبَرَ اِلَهِ الْاَلَاءِ وَاللَّهُ وَاكْبَرُ اللهُ اَكْبَرُ اللهُ اَكْبَرُ اللهُ اَكْبَرُ اللهُ اَكْبَرُ اللهُ

Allaho-Akbar; Allaho Akbar; La-Ilaha-Ilallah-Ho. Walla-Ho Akbar; Allah-Ho Akbar. Wa Lillah Hil-Hamd. Allah is the greatest, Allah is the greatest. There is none worthy of worship except He. Allah is the greatest, and praise is for Allah only.

**SUUNNAH OF EIDULL ADHAA:** On the day of Eidull Adhaa the same Suunnahs are observed as observed on the day of Eidull Fitr. But on the day of Eidull Adhaa it is not a Suunnah to eat a sweet thing before going to the congregation place. It is Suunnah to recite Takbeerat-e-Tashreeq since early morning. And there is no propitiatory sacrifice (Sadqa Fitr) on this Eid. But Muslims of financial resources have the order to slaughter an animal as a sacrifice of Eidull-Adhaa for added vitamin for poorer Muslims.

There is no need to say Aazaan and Aqamut while standing in rows of the congregation for prayer. It is necessary to recite Takbeerat-e-Tashreeq on the occasion of Eidull Adhaa from the Fajr of the 9<sup>th</sup> of Zil Hajj till Asr prayer of 13<sup>th</sup> Zil Hajj. After every Fardh prayer, offered in congregation, Takbeer Tashreeq should be recited. It is not incumbent on the man offering prayer alone, nor is

applicable to a woman or a traveler. If a man has not been able to join Eid congregation or it has been rendered abominable, then it is not necessary to perform it later on because congregation is the necessary condition of Eid prayer.

To recite prayer of both the Eids in the Mosque instead of Eid Hall without a reason which may be plausible according to the Islamic Law is against Sunnah.

### **THE PROCEDURE FOR PRAYER OF BOTH EIDS:**

**INTENTION:** Every faithful may say in low voice "I intend to offer two Rak'uts prayer of Eidull Fitr or Eidull Adhaa, with necessary six Takbeers, following this Imaam, with my face towards Ka'aba. After expressing intention, Imaam and followers should recite Takbeer Tehreema **Allaho Akbar** and then recite Thanaa' (**Suubhana Kalla-Huumma**) then they should say **Allaho Akbar** three times, and on both the occasions they should raise hands up to ears and drop, and then fasten hands on the fourth Takbeer. All should recite Sanaa (Thanaa) in low voice. Then the Imaam should recite "**AA-'oozo Billah**" "**Bismillah**", then Surah Fateha joined by some other Surah or at least three joint Verses of a Surah will be recited by Imaam aloud. The followers should just listen. Then all should perform Ruko' and two prostrations following the Imaam and complete first Rak'at. In the second Rak'ut the Imaam should first recite Surah Fateha and then some other Surah. Then he should say Takbeer three times and every time the followers should do the same as before. Then on fourth Takbeer without raising hands they should perform Ruko' and complete rest of prayer like other prayers.

### **QDHAA OF OBLIGATORY PRAYERS:**

#### **(Offering delayed or deferred prayer)**

A prayer which is not Fardh, may or may not be offered a Qdhaa (a prayer as delayed or deferred prayer). But one has establish Fardh Qdhaa by same Rak'uts by specific method. Obligatory prayer has its urgent Qdhaa.

**REMARKS:** There is no Qdhaa for Sunnah, as it is optional. But the Sunnah prayer of Fajr should be completed on the same day with Fard, because there is a stern warning for leaving it.

If some one has missed several prayers, then he/she should offer them after stipulating their time and date. But if he/she does not



remember the date, then he/she should intend as follows: "O, Allah! I offer the Fajr prayer, which was missed by me." He/She should also offer the other missed prayers in sequence. The Qdhaa is not to be offered by postponing the normal prayer which must be established first at time. The (missed) prayer should be performed as early as possible. More delay is sinful. If a prayer is missed during the journey, a Muslim will offer Qdhaa Qasar prayer after returning home by reduced Rak'uts.

**PRAYER OF THE TRAVELLER:** 1. According to the Islamic laws a Traveler is one who covers a distance of 58 miles (90 kilo-metre) out of the city locality's residential boundaries. 2. Qur'aanic order for the adult traveler makes it obligatory to shorten the four Fardh Rak'uts (compulsory) of Zuhr, Asr and Isha' prayers into two Rak'uts each time. Witr will remain three Rak'uts. (Al-Qur'aan 4:101-103). 3. There is no concession in the prayer of Fajr, Witr and Maghrib. If in a hurry to travel, Suunnah can be left out except Fajr Suunnah. If there is no urgency or haste, then these should be established in full. 4. If at any place the stay is around fifteen days, then the shortening in prayer is justified. If it is longer, then this concession will lapse, and a Muslim should offer complete prayer. If any one later intends to stay for less than fifteen days, he/she will be deemed a traveler even if his/her stay may prolong for more than fifteen days. The intention of abbreviation of prayer should be expressed as follows: "I intend to offer Two Rak'uts of Qasar of such and such prayer."

**PRAYER BY A SICK MAN:** In case of illness, prayer cannot be excused. Of course, if a believer is unable to stand, he/she may offer prayer by sitting, or may offer it lying down and if he/she is unable to do that he/she should offer it by signs. But if a Muslim is not able to do so, he/she is absolved from offering prayer, provided he/she remains in this condition for more than one day and one night. He/She need not offer delayed (Qdhaa) prayer on recovery.

## **ABOUT FUNERAL PRAYER:**

### **BASIC MATTERS ABOUT FUNERAL PRAYERS:**

1. The coffin should be placed in front of everybody (center of first



row) and Imaam (leader of prayer) should position himself in the center of first row behind coffin. 2. The number of rows of funeral prayer should be odd like three, five, seven or more, as this is preferable. 3. Women are exempt from funeral prayer. The men, who are unaware about death, he is not liable for funeral prayer. 4. While reciting Takbeer (**Allaho Akbar**) it is not necessary to raise the face towards Heaven. 5. There is no justification in offering congregational supplication (Du'aa) after saying Salaam (at the end of prayer). 6. Four Takbeers and standing whole time in prayer is essential. 7. During the funeral prayer, people should not stand very close to each other. More people should stand in the front row and their number should gradually decrease in following rows. Offering funeral prayer in the mosque without plausible reason is undesirable. 8. There is no Ruko' (bending) and prostration in funeral prayer. 9. While carrying the dead body to the graveyard, one should walk at brisk pace but not run. To walk on foot with the funeral is preferable. 10. There should be a veil while burying a woman. 11. It is prohibited to construct the grave with decoration. 12. **SHROUD:** Man should be shrouded in three pieces of unstitched cloth and woman in five pieces. 14. **CHADDER:** (winding sheet) Which may be slightly larger than shroud. This is called envelope. **SHIRT:** Shirt should be without sleeves and sides. This will cover the body from neck to foot. For a woman, in addition to these three things, there will be two more requirements: (a) **HEADDRESS:** Which may be of three arm-lengths; (b) **COVER FOR THE BREAST:** Which may cover the body from the breast up to thighs.

**VIRTUE OF PRAYER OF THE DECEASED:** The Holy Prophet (Allah's blessings on him) said, "The man who offers prayer for the dead, gets reward equal to one carat (700 milligrams of gold), and the man who follows the dead body till its burial, is entitled to reward of two carats. Some one asked as to what is a carat, in reply to which the Holy Prophet (SAW) said, "Equivalent to the mountain of Ohud". He (SAW) also said that if a man who does not make any one partner of Allah (a polytheist), and he/she dies, and forty persons join in his/her funeral prayer, Allah (Suubhanahu Wa-Ta'ala) will accept their supplications for him/her.

**PRAYER FOR THE DEAD:** Fardh-e-Kifayah is a prayer which is offered by a few persons of the locality due to which the

rest of the people are absolved from praying. This is also a supplication for remission of the sins of the deceased. It has four Takbeers (Allaho Akbar). After expressing intention one should recite the first Takbeer and raise hands up to ears to offer this intention.

**INTENTION:** I intend to offer for Allah, the Sublime, Four Takbeer of Funeral prayer, Suubahana-Kallah (Sanctity of Allah the Sublime), and Blessings of Allah with Darood on the Holy Prophet (SAW) and Supplication for this deceased person, I follow this Imaam (Leader of prayer) with my face towards Ka'aba. Imaam and the congregating male Muslims then join their hands below navel and all will recite:

**THANA.** سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ  
وَتَعَالَى جَدُّكَ وَجَلَّ شَأْنُكَ وَلَا إِلَهَ غَيْرُكَ

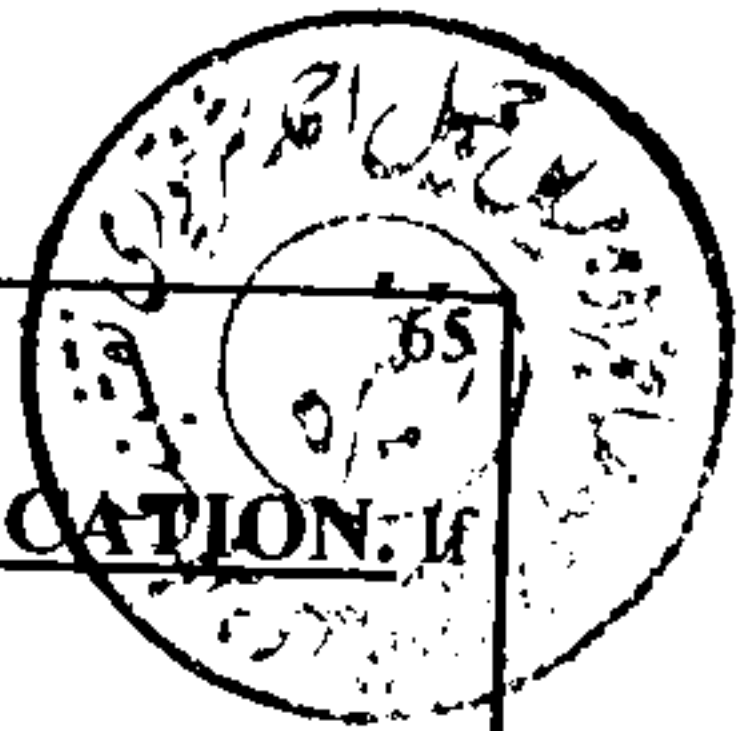
Suubhana Kalla-Huumma Wa-Be Hamdeka, Wa-Tabara-Kasmoka Wa-Ta'Aala Jaddoka, Wa Jalla Thanaa-ooka Wa La Illaha Ghy-Rooka. O' Allah! You are the most sanctified and all praise is to You. Your Name is most blessed. You are the most exalted. Your praising is highest. There is none else worth worship except You.

Say second Takbeer and offer the following special Darood Shreef.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَرَحِمْتَ وَتَرَحَّمْتَ عَلَى  
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Alla-Huumma Salle'ala Muhammadin Wa-'Ala Aale Muhammadin Kama Sal-Lyta Wa Sal-Lamta Wa Barakta Wa Rahim-Ta Wa Tara-Hamta 'Ala Ibraheema Wa 'Ala Aale Ibraheema Inna-Ka Hameeduum Majeed.

**(BENEDICTION TO THE HOLY PROPHET SAW)** O'Allah! Confer Blessings on the Holy Prophet (SAW) and his descendants as You had sent blessings and salutations and prosperity and kindness and mercy on (Prophet) Ibraheem and his descendants. Indeed You are the only one worth praise and You are most exalted.



Say third Takbeer and recite **FUNERAL SUPPLICATION:** If the deceased is adult Muslim Man or Woman recite:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا  
وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ  
عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

Allah-Huumma-Maghfir-Le-Hyyena Wa Myatena Wa  
Shahidina Wa Ghaa-Ebina Wa Sagheerina Wa Kabeerina Wa  
Zakarina Wa Oonsaana. Allah-Huumma Mun Ahyay-Tahoo  
Minna Fa-Ahye 'Alal-Islam. Wa Mun Ta-Waf-fy-Ta-Ho  
Minna Fata-Waffa-Ho 'Alal-Eemaan. O'Allah! Pardon our living  
ones and our dead ones, (pardon) every one of us who is present  
and who is absent, our every minor and our every adult person, our  
every man and every woman. O' Allah! If You keep any one alive.  
You may keep him/her alive on Islam, and if You put any one to  
death, You may decease him/her on faith.

### **SUPPLICATION FOR A MINOR DECEASED MALE**

**CHILD:** If the deceased is a minor male child, Muslims offering his funeral prayer should recite the following supplication:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا  
وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا

Allah-Huum-maj'alho Lanaa Farataunw-Waj-'Alho Lanaa  
Ajraunw-Wa Zuukhruanw Waj-'Alho Lana Shafi-aunw-Wa  
Moshaffa'aa. O' Allah! Make him (deceased male child) helpful  
for us in the next world, and make him cause of reward (sawaab) for  
us, and make him helpful for us incase of need, and enable him/her  
to recommend us, as the one whose recommendation is acceptable.

## SUPPLICATION FOR A MINOR DECEASED FEMALE CHILD.

If the deceased is a minor girl, then Muslims offering her funeral prayer should recite the following supplication.

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا لَنَا اجْرًا  
وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً

Allah-Huum-maj'alha Lanaa Fara-taunw Waj-'Alha Lana Aj-Raunw-Wa Zuukhraunw-Waj-'Alha Lana Shafiaa-taunw-Wa Moshafaa-Taun. O' Allah! Enable her (deceased girl child) to make helpful preparation for us (in the next world) while she goes there, and make her the cause of (thawab) for us, and useful for us, and make her to be a means of recommendation for us, as one whose recommendation is acceptable.

## PLACING THE DEAD BODY IN GRAVE.

At the time of putting the dead body in the grave you should recite Bismillah and Darood Shareef for Allah's Blessings on the Holy Prophet. (Fatawa Aalamgiri)

## METHOD OF POURING SOIL ON A GRAVE.

The preferable way of pouring soil is to pour handful on grave three times. First time soiling, you should recite verse: *سَمَاءُ عِلْمٍ* "Minn-ha Khalaq-Naakuum" (We created you from it) on second time soiling say: *وَارْتَجْنَا نُبُوءَكُمْ* "Wa Feeha Noeedokuum" (And We return you into it.) and for Third time: *وَارْتَجْنَا نَجْمَكُمْ تَارَةً أُخْرَى* "Wa Minhaa Nakhrejo-kuum Taara-tan Okhraa." (And We will take you out from it the second time). After completing burial, you should recite first five verses of Surah Baqarah, commencing from *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* "Alif Laam Meem" upto *مَنْ يَفْلِحْ* "Muuflehoon" (Those who are successful) towards the side of head; and last verses from *أَمَّا الرَّسُولُ* "Aamanar-Rasooloo" upto end of Surah, towards the feet. Abdullah Bin 'Omar (RA) used to recite this after every burial. (Behaqi)

## EXCELLENCE OF UNDESCRIBED PRAYERS:

**TAHY-YATULL WOODOO:** The Holy Prophet (SAW) said, "Any one who offers two Rak'uts after performing ablution with sincerity that he/she may not have any doubt, Allah, the Sublime forgives all of his/her previous sins". (Tirmizi). This prayer should



not be offered during the three prohibited times i.s. Sunrise, Sun decline at Noon and Sunset.

**TAHY-YATULL MASJID:** The Holy Prophet (SAW) said, "Whenever you enter in a Mosque you should offer two Rak'uts of prayer before sitting". (Bukhari and Muslim)

These Nawafil (unprescribed prayers) should be offered before the prayer of Zuhr, Asr and Isha'. At Fajr time you should offer only two Rak'uts of Fajr Sunnah. There are no Nawafil after Sunset and before Maghrib prayer, even Tahy-yatull Woodoo will not be offered.

**ISHRAAQ PRAYER:** The Holy Prophet (SAW) said, "The man/woman who offers Ishraaq prayer is entitled to get Thawab (Reward in the next world) of one Hajj (Pilgrimage) and one Omrah (equivalent to pilgrimage to sacred Makkah). (Tirmizi).

The best way of offering this prayer is that after Fajr prayer you should continue sitting at the same place and keep yourself busy in reciting Qur'aan or remember Allah's Names. When the sun rises a little higher, then offer two or four Rak'uts of Ishraaq prayer. If it is offered after some job, then Thawab (reward in the Hereafter) will be less. Ishraaq prayer should be offered about twenty minutes after sunrise.

**CHASHT PRAYER:** (Breakfast time, midmorning) Time for this prayer begins from nine or ten o'clock (a.m). upto the time when sun starts waning. This prayer is offered in four to eight Rak'uts. The Holy Prophet (SAW) said, "If a Muslim adult regular by offers CHASHT prayer, all of his/her sins will be pardoned, although these may be equal to the foam of the sea" (Tirmizi).

**AUW-WABEEN PRAYER:**

These Nawafil of unprescribed prayer are offered immediately after Maghrib prayer. This prayer consists of at least six Rak'uts. The Holy Prophet (SAW) said, "Any one who offers twenty Rak'uts after Maghrib prayer, Allah, the Supreme will have a house built for him/her in the Paradise". (Tirmizi)

**TAHAJ-JUUD PRAYER:** The time for this prayer begins at midnight and lasts upto early morning. Tahaj-juud prayer can be established from four to twelve Rak'uts in two Rak'ut settings. It was obligatory for the Holy Prophet (SAW) but optional for believers. He (SAW) says that status of Tahajjud is next to Fardh prayer (reference Fatawa Aalangeeri.) By establishing Tahaj-juud a Muslim gets exalted with Almighty Allah.



## CHAPTER-5.

### SAYYAM (MUSLIM FASTING):

#### A. FASTING WAS MADE OBLIGATORY FOR EVERY

**OMMAH:** Fasting means abstaining from dawn to dusk during the day from eating, drinking and sexual intercourse. Like Salaat, this 'Ibadut (worship) has remained obligatory in the Shariahs of all the Prophets (Allah's Blessings on them), from the beginning. All the past Ommahs used to observe fasts in the same way as the Ommah of Prophet Muhammed (SAW). However, with regard to rules, there has been a difference among various Shariahs. Even today we see that fasting is ordained in most of the religions in some or other form although people have changed its shape by adding to it many things of their own. It has been stated in the Holy Qur'aan:-

"O Muslims! Fasting has been made obligatory for you in the same way as it was made obligatory for Ommahs before you. (2:183)

It appears from this Verse that all those Shariahs, which were sent by Allah, have never been devoid of the Ibadut of fasting.

A man/woman must adopt the course approved by Allah and keep away from misdeeds disapproved by Him. When his/her whole life is based on this divine course, only then he/she can be considered as having discharged his/her obligations to Allah. This will fulfil the Qur'aanic purport of "I (Allah) created the Jinn and human kind only to worship Me." (51:56)

Thus fasting is a universal devotion of human beings to Allah to prove that they obey Him in all circumstances in every corner.

#### A. IMPORTANCE OF SAYYAM FOR MUSLIM OMMAH:

1. **MUSLIM OBLIGATION:** 1. Muslim fasting or "Saum" is most important and a universal pillar of Islam obligatory on every adult male and female when she has pure body without menses and is free from child birth confinement. Such females will observe Saum later on for the left out days. It was made obligatory for the Muslim Ommah during 2<sup>nd</sup> Hijra in Madina to remain strict on it

forever. Saum (fasting) is a special worship, which proves a Muslim's obedience from the depth of his/her heart, so much so that even those human demands, which are normally quite lawful, are forbidden for the faithfuls almost every day from dawn to dusk. All Muslims fully comply with Command of Allah without any agitation whatsoever. This is a par-excellent discipline with perfect submission to Allah as prescribed by His last Messenger (SAW).

**2. DEFINITION:** Fasting means restraint. In Islamic Shariah the term fasting is a worship by a male or a female on whom it is obligatory to restrain in the month of Ramdhan from Dawn to Dusk from eating, drinking, sexual intercourse and staying away from those things which are prohibited by Allah and His Messenger (SAW).

**3. STATUS OF FASTING:** Saum or keeping fast during the month of Ramdhan is the most credible worship of Allah by a Muslim in light of the Holy Qur'aan. It excels in credits than Salaat (prayer) because it is the Command of Allah for which He Himself is the credit Bestower. Salaat is submission to Allah for self-perfection but Saum is the best method of associating a devotee with Allah and in excelling in Divine status from the pious Angels.

**4. REFERENCES FROM HOLY QUR'AAN ON FASTING:** Following are main reference of the Holy Qur'aan about fasting:-

(2:183-187,196) (4:92) (5:89,95) (33:35) (58:4)

**5. AHADEETH ON FASTING:** The Holy Prophet (SAW) through many Ahadeeth (instructions) has laid down greatest stress on keeping fasts as most important obligation of Muslims. He himself (SAW) set great model of utmost submission to Allah by keeping continued fasts for days and nights to present to the Muslim Ommah top example of obedience to the Will of Allah.

**6. THE VIRTUES OF FASTING:** Fasting is the only obligation, which has no exception in any case for any Muslim (male or female) except postponement for certain reasons. It has to be repeated in all circumstances when conditions become normal. So there is no exemption at reduction in this worship as otherwise

available in case of prayers. A person on journey can postpone fasting for the duration of journey but he/she will have to repeat the number of days to complete the left out fasts. A female who is having menses or childbirth confinement will have to repeat similar number of days during which she remained in impurity as stated earlier. Ramdhan fasting brings great virtue to a person such fasting virtue is known only to Allah Almighty and none else. Similarly it keeps a man in remembrance of Allah during entire day and at night more sincerely than other days of the year to practically excel the Angels in piety. Fasting gives a person a greatness that forbids him/her from eating, drinking and sex etc, on the Command of Allah during certain periods from dawn to dust. In that period he/she gets the great virtues which bring him/her nearest to Allah.

### 7. TYPES OF FASTING: Fasting has three types:-

- (1) Obligatory, for the full month of Ramdhan;
- (2) Optional, to get added Mercy and Bounty of Allah during virtuous days of other months in the lunar year including 2<sup>nd</sup> to 7<sup>th</sup> Shauwaal; and (3) Penal fasts for certain crime awarded by Islamic court to check criminal velocity of an offender.

### The compulsory fasting has three types as follows:-

- 1) The Sy-Yaam of month of Ramdhan (29 or 30 days);
- 2) Fasting as penalty in default for breaking of Shariah Rules. Such defiance can be penalized by Islamic Court. Punishment by court of law according to the Islamic jurisprudence for keeping fasts is to make the offender normal; and
- 3) Fasting for any personal thanksgiving for any human wish fulfilled by Allah for which a Muslim gave an undertaking to fast.

### 8. ESSENTIALS OF FASTING:

- 1) Obligatory fasts start from commencement of the Holy Month of Ramdhan.
- 2) Duration of daily fasts is according to the time fixed by the Shariah from dawn to dust.
- 3) Fasting is obligatory on every adult Muslim who is not sick, impure, mentally disturbed or on a journey.

4) Females can postpone fasts during confinement period and monthly course. But number of postponed days should be repeated later.

5) As an alternate to fasting, a very old man or woman as well as a very weak and sick person should adequately feed a poor man who fasts on behalf of them. Food for keeping and breaking the fasts for every Muslim should be same as best available with the family.

6) There is no fast on any Eid day or on the 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> and 13<sup>th</sup> of Zil Hajj.

7) Optional fasts should not be kept continuously. There should be a break of a day or two in each week.

### **9. THINGS WHICH BREAK THE FAST:**

- 1) Eating or drinking anything deliberately during fast.
- 2) Deliberate vomiting.
- 3) Commencement of menses or child birth confinement.
- 4) Deliberately making such love with spouse during fast, which brings out the semen.
- 5) While in fast making intentional break without reason.
- 6) Taking anything deliberately before sunset or after dawn.

**Explanation:** Taking anything unintentionally or by mistake does not nullify the fast.

### **10. THE NIGHT OF EXALTATION DURING THE HOLY MONTH OF RAMDHAN:**

Shab-e-Qadr, the most virtuous night, falls on odd nights between 21<sup>st</sup> to 29<sup>th</sup> of Ramdhan as the Holy Qur'aan was started to be revealed in this night. Worship during this night brings utmost virtue and best exaltation with Allah. Therefore, it is the most illuminating night vide Surah 96 (Al-Qadar).



## CHAPTER-6.

### OTHER SPECIAL OBLIGATIONS

#### ZAKAAT; HAJJ AND JIHAAD:

Emaan (Faith), Salaat (Prayer) and Sanyam (Fasts) are the three foundational pillars of Islam which are the ordained universal obligations of each Muslim, as discussed in the earlier Chapters. All these worships are general, spiritual and Divine.

Zakaat, Hajj and Jihaad are the fourth, fifth and sixth pillars of Islam as the social obligations of the Muslims who have the means and are not handicapped to perform them. These are being discussed in this Chapter as physical, collective and circumstantial worships of Muslims. They are explained as follows:-

**4. ZAKAAT:** Zakaat is an annual compulsory due on wealthy Muslims under specific Commands of the Holy Qur'aan as elaborated by the Holy Prophet (SAW). Muslims will pay their surplus earnings to those who have lesser means to meet their basic needs. By this system the national wealth remains in circulation and economy of state improves. All types of wealth is bounty of Almighty Allah bestowed to mankind as in Verse 3 of Surah II because it is either from earth or natural and mineral resources exploited by man on which every one has his/her basic right. Therefore, those Muslims to whom Allah has bestowed extra faculties believe that their extra earnings are due to Allah's bounties. So they pay some of their wealth to fellow Muslim brothers/sisters as a basic Divine obligation. Muslims make such payment of Zakaat under Qur'aanic directions as their Divine duty. And those who have lesser means must get it as their right for subsistence. So Zakaat is neither alms giving or poor dues by begging. As such Zakaat is not at all charity, but annual obligation and giving surplus cash for subsistence of the poor as the perfect system of wealth circulation.

**A. ZAKAAT OBLIGATION:** Zakaat was made obligatory in Madina in 2<sup>nd</sup> Hijra as an Islamic state duty under the first Muslim government. Zakaat literally means purifying. Bounty of Allah enhances wealth if it is used for welfare of the needy. A



Muslim who annually pays Zakaat on his/her products, wealth, animals and output of the fields, actually gets them increased by the Benevolence of Allah as He helps those who help His devotees in distress.

**B. BASIC RATES AND STATUS:** Zakaat is the 4<sup>th</sup> pillar of Islam on which the foundation of Shariah Islamia is based that keeps some one a real Muslim. A person, who is bestowed with wealth from Allah, though earned by him/her with own efforts, must consider this increase as Bounty of Allah Almighty as His devotee. Thus a Muslim pays annuity @ 2.5% of total wealth kept in saving in an Islamic Shariah year in form of gold, cash, silver, and animals. Crops in form of grains are imposed "Ooshar" @ 5% if irrigated and @ 10% if grown by rain from nature. Thus Allah has prescribed 40<sup>th</sup> part of wealth earned by human labor exploiting natural resources into goods, commodities and services whereas 10<sup>th</sup> part of land produce by rain and 20<sup>th</sup> part of produce by irrigation as right of Allah for the have-not Muslims.

**C. QURAANIC REFERENCES:** Zakaat has been mentioned in the Holy Qur'aan 82 times. However, following Qur'aanic references are quoted in this behalf. (Here at the start 2: means Surah Number and then on are its Verse numbers etc).

(2:3, 43, 83, 110, 177, 195, 215, 261-276) (3:17, 92, 134, 180).  
 (4:8,37,39,77,162) (5:12, 55) (6:141) (7:156)(8:3, 60)(9:5, 60,71)  
 (13:22) (14:31) (17:26) (18:81) (19:31) (21:73) (22:41) (23:4)  
 (24:22, 37, 56) (27:3) (28:54) (30:38, 39) (31:4) (32:16) (33:33)  
 (34:39) (35:29) (41:7) (51:14) (57:7,10,11,24) (58:13) (63:10)  
 (64:16,17) (70:24, 25) (73:20) (74:44) (76:8) (92:5,18-21) (98:5)  
 (107:7)

The Holy Prophet (SAW) has laid down great stress on accurate calculation and payment of Zakaat. His first rightly guided Caliph & companion Abu Bakr Siddique (RA) practically waged a tough Jihaad (struggle to maintain Islamic Standards of peace and piety). He made maximum personal efforts to keep the institution of Zakaat as a strong obligation of wealthy Muslims for social benefit of majority who are usually have-nots. He made it a primary obligation of every Muslim State and the fundamental duty of an

Islamic government to collect Zakaat to each penny and distribute among Muslims entitled to it.

### **D. SPENDING TO HELP THE NEEDY IS EVERY MUSLIM'S BASIC DUTY:**

Social system of Islam is initiated in the Holy Qur'aan thus: "That is (heavenly) Book of Allah (this Holy Qur'aan). There is no doubt (about its Commands). It shows the right path (of life) to those pious people who believe in the unseen, establish Salaat and spend out of the abundance that We (Allah) have bestowed upon them." (2:2-3).

In this Verse the basic principle has been laid down in order to pursue the right path in the life of this world. Three most essential Articles of faith are necessary for every believer as his/her basic qualification to be pious Muslim:

1. Faith in the unseen (Allah, the Holy Prophet, the Qur'aanic revelations, the existence of Angels and the life in the Hereafter etc.)
2. Establish Salaat. 3. Spend in way of Allah which He has bestowed to the Muslims of means. (Surah 2:3.)

**At another place Allah says:** "You can never attain piety until you spend in my way that which you love". (3:92)

**Again He says:** "Devil intimidates you that by spending you will become a pauper. He enjoins on you a shameless thing like greed or miserliness". (2:268)

**(Allah) further says:** "Spend your wealth for My cause and be not cast by your own hands to ruin". (Because not spending in way of Allah means ruin here and destruction Hereafter) (2:195). "Whatever you spend, its objective is to achieve the highest goal of getting the glimpses of Allah's Courtenance". ( 2:272). "O believers! Don't render vain your alms-giving by asserting your favour and causing injury like him/her who spends his wealth only to be seen and believes not in Allah and the Last Day. The example of his/her spending is that of a rock whereon is dust of earth, a rainstorm smites it, leaving it smooth and bare". (2:264). "O believers! Spend out of the good things which you have earned, and of that which We (Allah) bring forth from the earth for you, and grab no impure wealth to spend thereof". (2:267). "If you give alms openly, it is also well, but if you give it to the poor secretly, it will be better for you, and will compensate for some of your ill deeds".

(2:271). "Give the kinsmen their due, and the needy and the wayfarers". (17:26). "And righteous is he/she who gives his/her wealth, for love of Him, to poor kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set the imprisoned free". (2:177). "Treat kindly your parents, and near relatives and orphans, and the needy, and the kin, and the neighbor, and those who are around you and the wayfarer and your servants". (4:36). "They who hoard up gold and silver and spend it not in the cause of Allah, give tidings to them of a painful doom. On the day when all their gold and silver will be heated in fire and their foreheads and their flanks and their backs will be branded therewith and it will not aid to them. Here is that which you hoarded for yourselves. Now taste of what you used to hoard". (9:34-35).

"Zakaat is imposed as a duty by Allah for the poor and the needy and those who collect them, and those whose hearts are to be reconciled, and to free the imprisoned and debtors, and for the cause of Allah and for the wayfarers. Allah is the Most Knowledgeable and the Most Wise". (9:60). "Take Zakaat from people having wealth and make it pure and clean". (9:103).

In the above quoted Verses there are injunctions about Zakaat on gold and silver. Zakaat is also due on merchandise, camels, cows, goats and crops, @ 2.5% or at the value of 1/40.

**"Nisaab" - Minimum Limit for Zakaat on some articles of Wealth/Animals, if their number and weight is equal to or above:**

<b>SILVER</b>	<b>= 200 DIRHAMS OR 52 ½ Tolas or 578 Grams</b>
<b>GOLD</b>	<b>= 7 ½ TOLAS (3 OZS) or 83 Grams</b>
<b>CAMELS</b>	<b>= 5 CAMELS</b>
<b>GOATS/SHEEP</b>	<b>= 40 GOATS</b>
<b>COW</b>	<b>= 30 COWS</b>
<b>AGRICULTURAL PRODUCT</b>	<b>= OOSHER of 10% or 20%</b>
<b>MERCHANDISE</b>	<b>= {Equal to the price of 52 ½ Tolas of silver (21 ozs or 578 Grams)}.</b>

Whosoever has the above in possession for a period of one year, it is incumbent upon him/her to give out from it fortieth part of Zakaat to the needy Muslims.

It is said in a Hadith that once the Holy Prophet (SAW) saw golden bracelets on the arms of two women and he asked them: "Do you give Zakaat"? One of them said: "No". The Holy Prophet (SAW) said, "Would you like that you are made to wear in their place bracelets of fire on the Doomsday"?

Similarly, it is narrated from Ommull Mo'-mineen Hadhruta Omm-e-Salma (RA) that she had golden anklets and she asked the Holy Prophet (SAW) if it fell under the category of Kanz (the hoarded wealth, condemned by Allah and His Prophet). He (SAW) replied, "If the quantity of gold in it is such as comes under Nisaab, and Zakaat has been given on it, then it is not Kanz".

It is learnt from these two authentic Ahadith that if gold and silver are in the shape of ornaments, even then Zakaat is compulsory on them in the same way as it is obligatory in case of cash.

### **E. THOSE ENTITLED TO ZAKAAT:**

According to the Holy Qur'aan following persons are entitled to receive Zakaat (9:60):

1. "Fuqa-ra" (the destitutes). 2. "Masakeen" (the poor).
3. "Aamileen" (those who are deputed to collect Zakaat).
4. "Mo-alla-fatull-qolob" (those who are refugees or are under any threat whose hearts as Muslims are to be pacified).
5. "Fir-rigaab" (For the emancipation of the imprisoned).
6. "Al-Gharimeen" (For relieving one from the burden of debt).
7. "Fee-Sabeelillah" (In the cause of Allah).
8. "Ibn-us-Sabeel" (Wayfarer).

### **F. TO WHOM ZAKAAT CANNOT BE GIVEN:**

1. No body can give Zakaat to his father or son and none can give Zakaat to his/her spouse as they are liable of each others.
1. Only a Muslim is entitled to receive Zakaat. Non-Muslims have no such right.
3. Zakaat collected from a locality should normally be spent on the poor inhabitants of that very locality, unless there is none entitled to receive it, or if any calamity such as flood, famine etc, has befallen in another locality necessitating rushing of help from far and near.

**G. PLENTY IN PAYING ZAKAAT AS ALLAH'S BOUNTY:** A believer who spends selflessly money in pursuance



of Command of Allah for the good of the community ultimately gets its benefits with Allah's Bounty. It continues to expand and flourish with Allah Almighty till ultimately it goes back with countless benefits to the pocket from which it once was spent pleasantly for Allah. And the man who hoards money or wealth due to selfishness and narrow mindedness, and does not spend it on the welfare of the needy and the have-not Muslims for community benefits preserves his wealth with greed and increases it by taking usury. But in reality such so-called believer accumulates wealth by foolishness. This is the secret, which Allah has described thus: "Allah has blighted usury and made Zakaat fruitful". (2:276). "That which you give in usury in order that it may increase on (other) people's property has no increase with Allah; but that which you give as Zakaat or in added charity, seeking Allah's pleasure, increases manifolds". (2:276)

But man's narrow-mindedness and ignorance prevents him from comprehending this reality and from acting according to its spirit.

On one side is the domain of capitalists where all enterprises are run on usurious system of compound interest usurping rights and hard labor of others but their troubles and worries are increasing daily despite of heaps of wealth in the hands of few usurpers. On the other hand, a sea of poverty is emerging whose hearts are aflame with jealousy and who as deprived majority are frustrated to plunder the coffers of capitalists and are bent upon knocking down the whole basis of human culture and civilization.

**H. BENEFITS OF ZAKAAT:** Allah Almighty has repeatedly stated in the Holy Qur'aan in very clear terms that payment of Zakaat enhances the production of wealth, whereas taking of interest on money is a serious war with Allah (Suubhana-Ho Wa Ta'aala) and his Prophet (SAW). In the light of the Commands of Allah and the instructions of the Holy Prophet (SAW) payment of Zakaat is the best bridge to take a person to Paradise but its non-payment will definitely lead to Divine condemnation in the life Hereafter.

Zakaat is social security and Islamic state coverage for them from the line of poverty. Zakaat thus is aid in cash by the state or the prosperous and wealthy Muslims to the needy Muslims below the poverty line to make them self-productive economically. Zakaat is the most important Huqooq-ull-'Ibaad (Human rights matter)



which can never be forgiven in any circumstances by Allah and His Holy Prophet (SAW) and as such by a Muslim state. Thus it is the most important obligation of those who are the haves. They must pay it by precise calculations to the have not Muslims. Such obligatory deduction from their surplus wealth is the fundamental right of the have-nots to get it. The Islamic Shariah maintains the equilibrium to bridge the gap of the rich and the poor that each one benefits from the production of wealth by its just distribution amongst the deprived ones. The Islamic state is duty bound to force those who do not pay it for the circulation of wealth as the foundational principle of Islamic economy.

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# HAJJ

## (MUSLIM PILGRIMAGE)

Hajj is another special obligation of the Muslims of means who can afford by extra savings to visit the Holy Places in Arabia once in their life as Commanded by Allah in the Holy Qur'aan on the footsteps of the Holy Prophet Muhammed (SAW). Hajj is submission to Allah by way of an international get-together of the world Muslims. It is an individual option of Muslims to get absolved of the wrong deeds in grand congregational submission in the vast Valley of Arafat. Sins, excesses and crimes, not codified, adjudicated and punished by a Muslim state as committed by if they Muslim males or females deliberately or unconsciously in life, sincerely seek forgiveness of Allah may be pardoned by Him in the great Valley of Arafat.

Hajj obligation is in pursuance of Sunnah of the Arch Prophet Hadhrut Ibraheem (A.S. respected by Muslim, Christians and Jews alike). The humble actions of Ibraheem's (A.S) obedient eldest and sincerest Prophet Son Ismaeel (A.S.) as well as his humble mother Lady Haajra (Salutations on her) provide many rituals of Hajj as prescribed by Allah for each Muslim on their foot steps. Hajj is an obligation from Allah through the Holy Qur'aan for all the adult Muslims of means provide not only personal piety, sanctity and renewed chastity to each Muslim but it is also for universality of Muslim brotherhood with sincerity upholding human rights with equality without prejudice to color and ethnicity.

### A. NATURE AND CONCEPT:

To err is human but to forgive is Divine. Allah (SWT) has Commanded to act upon certain do's and has ordained certain donots. The much serious violations are the infringement of rights of others and also serious are the sins, misdemeanors and conscious wrongs a man commits or omits. To cover-up these handicaps Allah has left open the way of repentance, by supplications and sincere submissions to get absolved of the personal misdeeds. A Muslim must amend wrongs done to others and commit to always preserve the human rights and the rights of fellowman. Allah (SWT) has selected the Valley of Arafat near the Holy City of Makkah because it is here that the father of mankind Adam (Salutations on

him) as the first Prophet and the first person established the initial method of human submission to Allah as His obedient devotee.

Therefore, Allah (SWT) has fixed 9<sup>th</sup> Zilhajj of the last lunar month, as the Day of getting absolved of the sins, wrongs and misdeeds for every Muslim who can afford to reach the Valley of Arafat for such universal supplication of repentance and an international get together without prejudice to race, color, creed or status. Every one admits the faults committed and Allah forgives and absolves such faults, provided muslims performing Hajj and then remain pious for the rest of their lives.

**B. STATUS OF THE KA'ABA.** The Ka'aba in the Holy city of Makkah is made of rugged and burnt stones. It is not the stone worship that Muslims take rounds of these erected stones or the fixed Black Stone (Hajr-e-Asswad) is kissed. These are symbols as a global centrifugal points to get perfect Blessings of Allah that males and females of the entire Muslim Ommah at annual get together. As such Ka'aba is in the center of the Universe right below the Bytull Mamoor- the highest heavenly centrifugal point most Blessed by Allah (S.W.T). Thus it is the most blessed spot where Ka'aba was erected by Hadhrat Adam, Allah is pleased with him, as the first man on earth. It was re-erected by Arch Prophet Hadhrat Ibraheem (AS) respected by all the Jews, Christians and Muslims. He was helped by elder Prophet son Hadhrat Ismaeel (AS).

**C. OBLIGATION:** Hajj is the 5<sup>th</sup> pillar of Islam. It is offered as an obligation on 9<sup>th</sup> Zil-Hajj by a Muslim of means. The faithfulls all over the world who can afford it must get together in Makkah once in their life. It is compulsory that the person performing Hajj must be a Muslim adult. He/she must be mentally fit. The way of passage to Hajj should be free from any enemy threat. Adequate provisions be available to every Haji. If a female adult Muslim performs Hajj, she must be accompanied by her husband or a nominated guardian, approved in Islamic Shariah. A Muslim who is in imprisonment has no obligation for Hajj. Hajj also is not obligatory through begging. Persons enslaved, lawfully imprisoned and in someone's conditional service also cannot perform Hajj without due permission or release.

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## **D. TYPES OF HAJJ:**

Hajj is classified in three types as follows:

1. **Hajj-e-Afraad.** 2. **Hajj-e-Kiraan.** 3. **Hajj-e-Tamattoe.**

1. **Hajj-e-Afraad:** This is the type of Hajj in which Ahraam (body covering sheet) is worn for Hajj purpose from the boundaries of Haram upto Arafa Day the 9<sup>th</sup> and 10<sup>th</sup> day of Zilhajj without any intention to perform Omrah. It is taken off on the 10<sup>th</sup> of Zil-Hajj in the Valley of Minaa on the animal sacrifices day of Eid-ull-Adhaa with or without offering sacrificial animals. Thus Ahraam is kept intact till the performance of complete Hajj on 9<sup>th</sup> Zil-Hajj. Presence in the Arafaat Valley for repentance of life's misdeeds, supplications in the afternoon, after joining Zuhr and Asr Prayers, on this day in the same Ahraam as put-up on the first day of entrance to Haram boundaries makes it Hajj-e-Afraad. A Muslim who performs this type of Hajj is called "Muufrid".

2. **Hajj-e-Kiraan:** In Hajj-e-Kiraan, the Haji enters Makkah with the intention of performing both Omrah and Hajj together. By putting on Ahraam before the boundaries of the Haram Shareef the Ahraam should not be removed till 10<sup>th</sup> Zil Hajj. Any Haji can remove the Ahraam after completing his/her animal sacrifice in Mina Valley on 10<sup>th</sup> Zil-Hajj. It is obligatory to perform the Tawaaf (circumambulance) of Ka'aba on 12<sup>th</sup> Zil Hajj as Tawaf-e-Ziarat. A Muslim who performs this type of Hajj is called "Kaarin".

3. **Hajj-e-Tamattoe:** The intending Haji wears Ahraam from the boundaries of the Haram and performs the Omrah before Hajj. He/she can take-off Ahraam on own discretion. Then he/she will wear Ahraam on 8<sup>th</sup> Zil-Hajj. Then it will be taken-off after completing all the formalities of Hajj upto 10<sup>th</sup> Zil-Hajj.

Hajj-e-Kiraan is the best of all the above forms of Hajj to take a person to real piety with sincerity. A Muslim who performs this type of Hajj is called "Muut-mitaa".

## **E. COMPULSORY OBLIGATIONS OF HAJJ:**

1. Ahraam (sheet of cloth to cover body);
2. The stay in the Valley of Arafaat;
3. The circumambulance (Tawaaf) of Ka'aba in seven circles; and



4. The brisk approach to Safa and Marwa mounts in the vicinity of the Ka'aba seven times.

### **F. ESSENTIALS OF HAJJ:**

1. Wearing of Ahraam from the Haram boundaries;
2. Stay in Arafat Valley upto sunset;
3. Over-night stay in Muuzdalfa;
4. Staying in Minaa during Tashreek days (offering of sacrificial animals as sign of spending as Allah Commands);
5. Stoning of the Satans (devil's visionary statues);
6. Cutting the hair of head or shaving the head completely on 10<sup>th</sup> Zil-Hajj as symbolic purification;
7. Females should perform Hajj with their own Mehram, kith and kins who should be nominated by guardians. Either husband or near blood relatives can be such guardians; and
8. The children can also perform optional Hajj but they will have to do obligatory Hajj when it becomes compulsory on them in adulthood.

When a Muslim completes the essentials of Hajj, the farewell Tawaaf (Circumambulance) of the Ka'aba in seven rounds) is necessary. The visit of Madina and offering at least 40 Prayers in the Masjid-e-Nabavi as well as submitting Darood (Benidiction) as Blessings and Salutations of Allah on the Holy Prophet (SAW) before his Roza Mubarika (sanctified Mausoleum) is also very essential.

### **G. HAJJ PROCEDURES:**

1. **Meaning of "Hajj"** The meaning of Hajj (Muslim pilgrimage) in the Arabic language is to make a resolve to visit the Holy places in Arabia once in a life time and stay in the sacred Valley of Arafat near Makkah for sincere submission to Allah on 9<sup>th</sup> Zil-Hajj each year before sunset. Muslims from all quarters of the world resolve to pay this visit designated by Allah as Hajj in the Holy Qur'aan.

Every Muslim, Christian or Jew is aware of the Divine status of Hadhrut Ibraheem (Salutations on him) as the Arch Prophet. Two-third population of the world has faith in him as a leader of mankind with Divine grace. The three great Prophets are Moses, Jesus



(Salutations on them) and Muhammed (SAW). All of them are descendants of Prophet Ibraheem (A.S.). The Divine lamp lighted by him (Prophet Hadrut Ibraheem) has illuminated the whole world with the light of guidance from Allah. He was born in Iraq over four thousand years ago. At that time the whole world had forgotten Allah. Not a single individual was left on the surface of the earth who was aware of the real Sustainer. None bowed his/her head in servitude and obedience exclusively to Him. The nation in which Hadrut Ibraheem was born was the most advanced nation of the world at that time but it was also ahead of others in so many evils. In spite of progress in Arts and Science, Industry and Agriculture, the people could not understand this simple point that a person, an object, a stone, a statu or a thing which has itself been created cannot be worshipped. They used to worship stars and idols and were the worst idolaters, pagans and infidels.

Prophet Hadrut Ibraheem (A.S.) was not an ordinary man. He had profound in-born capabilities. On attaining adulthood he began to ponder: "How can this sun, moon and stars, which are themselves rotating like slaves, and these idols of stones which are made by man himself, and these kings, who are human, be considered as Allah? What is there in these powerless objects, which cannot even move of their own discretion? They have no power to help themselves and have no control over their own affairs. Why man should bow his head before them in 'Ibadut' (worship). Why people ask these helpless ones for any help? Why people should be afraid of their non-existent fake strength and be subservient and obedient to their stone statues?"

Prophet Hadrut Ibraheem (A.S.) thought when none of them is my creator, nor my life or death or benefit or loss are in the hands of anyone of them, nor does any of them possess the key to my means of sustenance and fulfilment of my needs, then why should I accept them as my sustainer and bow my head before them in servitude and obedience? Only that being can be my Allah Who created all things, on Whom depends everything and in Whose hands are the life and death, benefit and loss of all". He revolted against such a slavish idolatry. His (AS) father name was Ta-arrukh and elder uncle Aazar. In many nations elder uncle is still respected as better father.

Once he (AS) broked in to pieces all of the Idols of the city except the biggest one, while the people of the city were enjoying special function out of the city. When they came back in city and saw the

condition of their idols they were very much in anger. The authority came to know that only Ibraheem was in the city and this was his mischief. When he (AS) was asked, he (AS) replied to ask your this big idol who was carrying big Axe. But they said how it was possible that idol can speak? Then he (AS) said if your idols could not speak why you were worshiping them? So matter was taken up in to the royal court. It was decided in the royal court of the super power of those days, Emperor Namrood, that this man should be burnt alive. But Hadhrut Ibraheem (A.S.) was as firm and resolute as a rock and he had unshakable faith. Allah with His Supreme Power who saved him from being burnt in the biggest fire. He abandoned his home, his relations, his community and country with Command of Allah.

For years he wandered as a nomad, sometimes in the inhabited parts of Kan'aan, sometimes in Egypt and at other times in the sandy tracts of Arabia. His whole adulthood passed off in this manner and his black hair turned grey to preach Allah's religion.

The life of this perfect man was the life of a true and genuine Muslim. When in early adulthood, he recognized true Allah and found Him. Allah told him: "Aslim (i.e. become a Muslim), entrust yourself to Me, be solely Mine". He, in reply, gave a pledge: "Aslamto li-Rubbil Aalameen". "I surrender to the Sustainer of the Universe." (I have accepted Islam.) (2:131). He was confer this great honor as Ibraheema Haneefah as Allah's friend as most straightforward personage.

This most truthful monolithic person fully abided by this pledge as a great friend of Allah throughout his life. He was Commanded by Allah to build the Holy Ka'aba at Makkah assisted by his most obedient son Ismaeel on the same foundations where the first House of worship of Allah was laid down by the father of mankind, Aadam, Allah's Blessings on all of them. Sincere submissions of Aadam and Eve (Hauvah) were accepted by Allah in the nearby Valley of Arafat.

### **1. HAJJ IS INCLINATION TOWARDS VIRTUE AND PIETY:**

Allah made this first House of worship as a universal brotherhood center of mankind in Makkah, a Pan-Islamic city International for annual Hajj. When a pilgrim gets ready for the journey with this holy intention, his disposition assumes a different color. His heart, which is aflame with exuberance of the love of Allah and which is pulsating with a longing to visit the Holy Places and submissive stay

in sacred Valley of Arafat, starts harboring only virtuous thoughts. He submits in repentance for past sins, seeks forgiveness from people whom he might have wronged, tries to render his due to others with the unfulfilled rights of his fellow beings, shuns vices and develops fondness for virtues for rest of his/her life.

**2. IHRAAM AND ITS CONDITIONS:** After completing a part of the journey a special boundary is reached which cannot be crossed without Ihraam by every intending Muslim to be Haji (pilgrim) bound for Makkah. What is this Ihraam? It is a mendicant-like dress consisting of nothing more than two unsewn simple sheets of cloth for the upper and lower parts of the body.

Every one has no colorful garments and gaudy costumes, just a simple and Dervish-like saintly dress with no socks. The head is kept bare by males, no scent and no dressing of hair. All abstain from every kind of adornment, ceasing the sexual relations so much so that one does not even indulge in much talk. No hunting and all refrain from even giving a hint to the hunter about the whereabouts of the prey. When you will adopt such a posture outwardly, it will influence your mind also. Inwardly your heart will develop an ascetic attitude. Pride and vanity will disappear. Humility and peace of mind will develop. The impurities that have polluted your soul due to indulgence in worldly pleasures will be removed and a feeling of piety will dominate both your internal and external selves.

This piety with peace within and peace for others will train a Muslim to live a peaceful, law-abiding and saintly life.

**3. 'TALBIYAH':** Soon after putting on Ihraam the words that every Haji recites in a loud voice after every Salaat at the time of ascending every height and descending therefrom and while meeting every caravan and every morning on rising from bed, are as follows:-

لَبَّيْكَ يَا اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ  
 إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ  
 لَكَ ۝

**Labbyka Allahuomma Labbyk; Labbyka La Sharika-Laka Labbyk; Innal-Hamda Wan-Ne'mata Laka Wal Mulk; Laa Sharika-Lak.** " I am present my Allah! I am present. I am present. There is no partner

*with You. I am present. Verily all praise is due to You. Every boon is Your's and Your's is the entire Sovereignty without any partner".*

This, in fact, is an answer to that general proclamation which Prophet Ibraheem (A.S.) had made four thousand five hundred years ago as Commanded by Allah. Forty-five centuries have passed since that proclaimer of Allah announced so. Allah Commands: "O devotees of Allah! Come to the House of Allah. Come from every corner of the earth, either on foot or by transport."

#### 4. 'TAWAF-E-ZIA-RUT'

Haji reaches Makkah in Ehraam towards the sacred spot( Hajr-e-Asswad). He/She kisses or gets pointer kiss at the Isstelaam at the corner of the Hajr-e-Asswad (the Black Stone). Then he/she goes seven rounds around with inner effects of piety on his/her belief, Eemaan, Deen or religion. He/She ends every round by kissing the Black Stone to start the next round to complete 7 such circumambulations. Then, he/she offers two Rak'uts of Salutations at Moqam-e-Ibraheem. Then moving from there he/she should drink to fullest extent (if not in fast) the Zam Zam water. Then should ascend the hillocks of Safa and Marwah 7 ways AS Sa-'ee (brisk walk). When he/she looks from above at Ka'aba he/she exclaims:

لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ  
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

**La Ilaha Ill-Lallaho Wa La Na'bodo Illa Iyyaho Muukhliseena Lahuud Deena Wa Lau Kari-hal-kafiroon.** "There is none worth worship except Allah. We do not submit to any being; Our Ibadut is exclusively for Allah, however abhorrent it may be to the unbelievers."

#### 5. METHOD OF SA'EE (striding) BETWEEN SAFA AND MARWAH:

The male Hajis walk briskly and run between marked length of mounts Safa and Marwah. Women walk normal. It seems like a demonstration of Muslim belief that with the same arduousness every one would always be endeavouring to serve



his/her Cherisher and seek Allah's pleasure. In the course of this SA'EE at times a faithful should say:-

اللَّهُمَّ سَتْمِلْنِي بِسُنَّةِ نَبِيِّكَ وَتَوَفِّني عَلَى مِلَّتِهِ

“Allahuum-masta'milni bi-suun-nati Nabiyyika wa Tawaffyni 'Ala Millatihi. “O Allah! Take service from me in the same way as was the way of your Prophet, and cause me to die on his right path.”

## 6. STAY AT MINA, ARAFAAT AND

**MUUZDALFAH:** After this a Muslim becomes, a soldier of Allah that he/she has to live a camp-like life for five or six days. He/She will encamp at Mina for one day and on the second day at Arafat where the scholarly Commander's sermon as Khuutbah-e-Hajj is delivered and Zuhr/Asr Prayers are offered combined.

**7. WAQOOF-E-ARAFAT:** The real Hajj is in the Waqof-e-Arafat (stay in the Holy Valley of Arafat) on 9<sup>th</sup> Zilhajj from Sun decline to sunset to offer to Allah the sincerest submissions, repentance and supplications. These are the moments for self-absorbent devotion to Allah for forgiveness of the sins, wrongs and misdeeds of one's earlier life. Commitment is made to Allah for pious deeds for the rest of the life in the personal, family, community, collective, societal and national affairs. This Waqoof-e-Arafat sanctifies the mission of every faithful to perform Hajj. Whoever does not join these moments of stay actually performs no Hajj. If the 9<sup>th</sup> Zilhajj Khuutbah falls on Friday it make Hajj Hajj-e-Akbar being the grand Hajj.

**8. STAY IN MUUZDALFAH:** Arafat encampment is done in the night at Muuzdalfah getting out of the sacred Arafah Valley before night fall. The real objective of Hajj has been achieved in Waqoof-e-Arafat. Now are the moments to plan the pious and sacred future during the night rest at Muuzdalfah.

**9. RAMI JIMAAR.** At daybreak, the faithfuls return to Mina and throw stones at the pillar where the army of Us-hab-E-Feel (the army mounted on elephants) had reached to demolish Ka'aba



fifty days before the birth of the Holy Prophet (SAW). While throwing each stone the soldier of Allah says:-

اللَّهُ أَكْبَرُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ وَهَذِبِ  
اللَّهُمَّ تَصَدِّقًا بِكِتَابِكَ وَأُتْبَاءَ لِسُنَّةِ نَبِيِّكَ

**“Allah-Ho-Akbar Aa-'oozo Billahi mi-nash shytani wa hizbihe. Allahuomma tasdeeqan be-kitabi-ka wa ittiba'ee liss-suunati Nabiyyi-Ka.** *“Allah is great. I come under the protection of Allah from the evils of Satan and his forces of evil. O, my Allah! I verify Your Book and confirm my following the way of Your Holy Prophet (SAW).*

The idea behind throwing these stones is: “O Allah! Whosoever rises to destroy Your Deen and humiliates Your Word, I will fight with him like this to rise aloft Your Word.” Then animal sacrifice is offered after stoning the first pillar in order that the intention and resolve to shed self blood a personal sacrifice in the way of Allah to uphold truth. From there each Haji turns towards Ka'aba just as a soldier having performed his/her duty returns triumphantly to his/her headquarters. After doing Tawaaf (circumambulance) and offering two Rak'uts, Ihraam is removed. Whatever was made Haraam (prohibited) is now made Halaal (permissible) and the Haji's life resumes normality. After returning to normal life, he/she goes to Mina and encamps there again. The next day he/she flings stones on all three pillars to condemn evils one after another. These are called Jamraat, which, in fact, is a reminder of the destruction of the elephant army, which, in the year of the birth of the Holy Prophet (S.A.W), had invaded Makkah in the month of Hajj, to demolish the prime House of worship of Allah. This devilish army was destroyed by the Command of Allah by stone-raining sky-birds. It actually makes Hajjis to destroy their own inner evil-self. After once again flinging stones on these pillars on the third day, the haji returns to Makkah and performs circumambulation of Ka'aba seven times as the focal point of his Deen. This is called Tawaaf-e-Wida or Tawaf-e-Ziarut. Completing it means perfection of Hajj.

**10. INSPIRING SPECTACLE OF UNITY OF MILLAT:** Close your eyes and visualize the scene that from the

THE METHOD OF THE

NOTRH شمال

WEST  
مغرب

سنة و في الاخرة حسنة  
يز يا غفار يا رب العالمين

RUBBA-NA  
HASANATAUN  
HASANATAUNW  
HAJR-E-YAMAN

DO-AA  
REPEAT

DO-AA  
REPEAT

SA'EE  
WHILE PERFORMING SA'EE RECITE THIS DU'AA  
LOOKING TOWARDS KA'BA DIRECTION

لا اله الا الله ولا نعبد الا اياه  
مخلصين له الدين ولو كره الكافرون

LA ILAHA ILL-LLAHO WA LA  
NA'BODD ILLA IYYAHO MUKHLISEENA LAHUUD DEENA  
WA LAU KARI-HAL-KAFIROON

STARTING  
POINT OF TAWAAF

REPEAT  
KISS HAJR-E-A  
FISTS POINTING TO  
RECIT

سُبْحَانَ اللَّهِ الْعَظِيمِ  
SUBBAN-ALLAHE WAL-HAMDO LIL  
AKBAR WA-LAHAULA WA-LA QOO

AKBAR WA-LAHAULA WA-LA QOO

صفاة مروة  
SAFA & MARWAH  
AREA

SAEA  
GATE (باب الصفا)  
SA'EE (STRIDING)

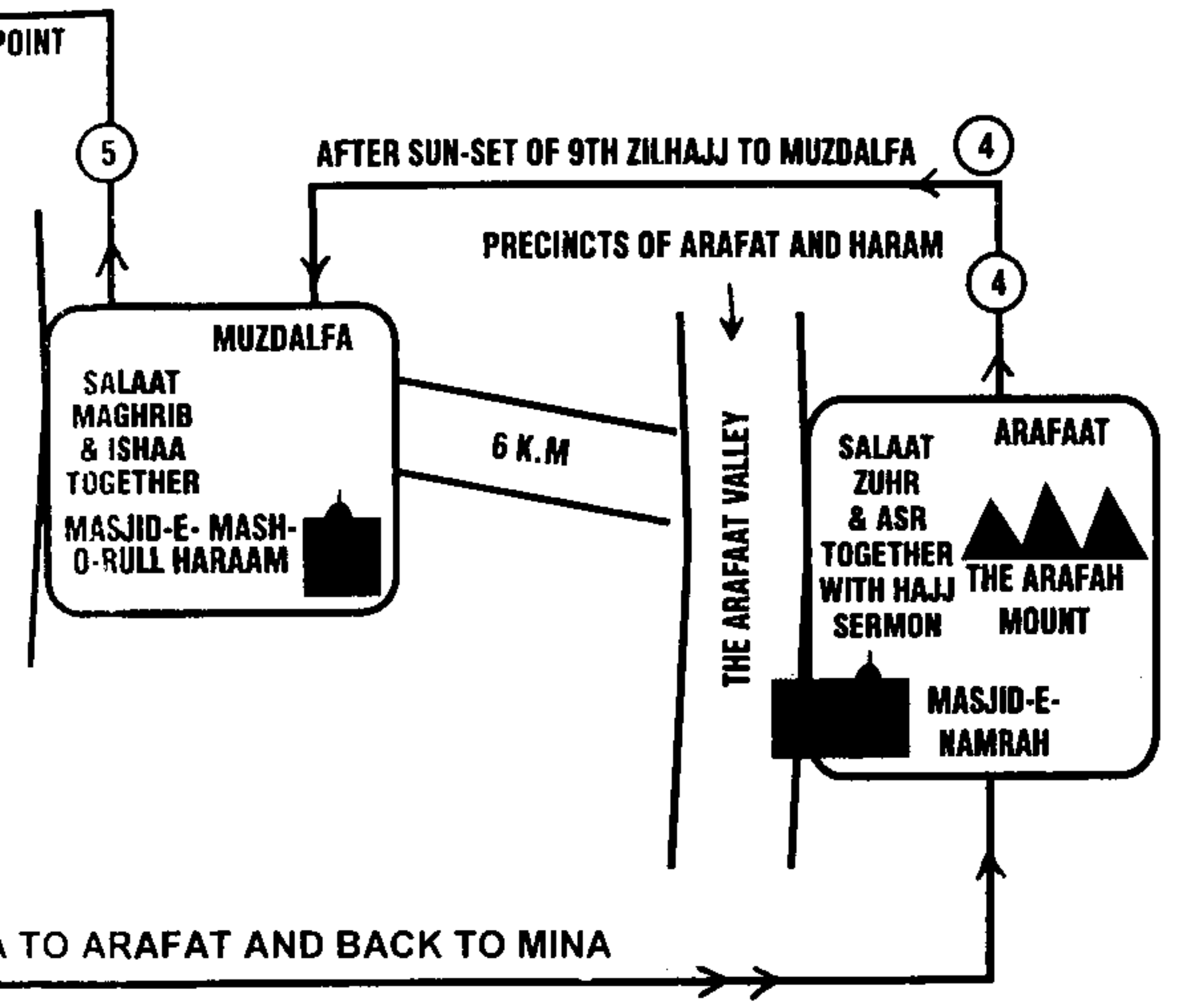
سعي

BRISK WALK SAFA TO MARWAH & MARWAH TO SAFA SEVEN TIMES ALLTOGETHER

ZAM  
THE RESTRAI

# ROUND MAKKAH-TULL-MUKARRAMA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
 لَبَّيْكَ اللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ ط  
 (START WITH TALBIYAH)  
 SPOT FOR WEARIN EHRAAM (CLEAN SHEETS)  
 ① START  
 AL-MEQAT  
 SPOT OF PURITY  
 ⑨



POINTS OF HAJJ OBLIGATIONS # 1 TO 9

## 10. INSPIRING SPECTACLE OF UNITY OF

**MILLAT:** Close your eyes and visualize the scene that from the north to south and from east to west people belonging to countless communities and countries flock to one center through a thousand and one routes. Their features are different, their colors are different, their languages are different, but on reaching a demarcated borderline near the center, they all remove their national dresses and without exception everybody puts on a simple uniform of one single design. After wearing this uniform (the Ihraam), it is clearly seen that this army of the Creator of the World and Sovereign of Earth and Heavens, which is arriving from thousands of communities of the world with quite different languages, colors and dresses are the united army of one single Supreme Being. It bears the insignia of obedience and servitude to one Being, all strung in one cord of loyalty and marching toward one spiritual capital. When these uniformed soldiers move ahead of Meeqaat, the same one slogan loudly issues forth from their mouths:

بَتِّيكَ، اللَّهُمَّ بَتِّيكَ بَتِّيكَ لَا شَرِيكَ لَكَ بَتِّيكَ

**Labbyka Allahuuma Labbyk. Laa Sharee-Ka-Laka Labbyk.** (*Here I am before You My Allah, Here I am, You have no partner, here I am*).

Their spoken languages are different but the slogan of all is one. Caravans from different countries continue joining each other and all offer Salaat together in one and the same manner. All are clad in similar uniforms. All are led by one Imaam. All are moving simultaneously. All are using the same language. All are rising, sitting, doing Ruko' and Sajood at one signal of Allah-o-Akbar and all are reciting and listening to one Arabic Qur'aan. In this way the differences of nationalities, countries, colors, creeds and races are merged in a Divine Union.

## MUSLIM JIHAAD

**A. OBJECTIVES:** The real objective of Jihaad in Islam is to remove the lordship of man over man and to establish the just, truthful and great order of Allah on earth. Allah (SWT) bestowed to Adam (AS) with dignity self-respect, respect to others preserving each other's human rights. To devote one's life and everything else to achieve this purpose of truthful struggle for such Islamic order is called Jihaad, getting spiritually disciplined by Salaat, Fasting, Hajj and Zakaat. These are all meant for a preparation of perfect life as Mujahid against self. Establishing the pious order of social control through justice and equality is the basic requirement of Islamic society which needs self-perfected individuals.

You may notice that murders, serious crimes, violence, indecency, usury, drug, vices and immorality are increasing amongst the people throughout the world. Why is it so? This can be checked by perfect law enforcement. Government must exert proper control to impart saner kind of education and training to the people. Government functionaries are duty bound to present models of morality and humanity with Islamic humility. This can be easily achieved if some individuals become Mujahids as community police to prevent evils.

The pollution of people's thoughts, the degeneration of morals and the diversion of human values is not cared. Human capabilities end into wrong channels, corruption and debauchery. Fraud, prevalence of wrong concepts of business and dealings, immoral modes of life, drug culture, exploitation of others and misdeeds fetch easy money. Divine standards are least cared. The keys of authority and power are in wrong hands. The government social control agencies fail to prevent evils which let loose the forces of disorganization. Only the peaceful standard bearer Mujahiddeen can provide rescue services.

We cannot stop the evils of drinking, gambling, usury, bribery, pornography, promiscuity, vulgarity, crimes, vices, gay/lesbian culture, free sex, indecent dress, unethical education, computer internet/web site vices and such other things by the mere means of sermons. Of course, government strongly aided by social forces of piety and integrity, committed to peaceful co-existence of mankind, can exterminate these evils. It will in no way be possible through



advice and preaching to make people give up their easy money booties who plunder government funds and the innocent people and ruin their morals. It is possible only if we establish profound rule of law, protect human rights and act upon principles of equity. Committed pious Muslims as Mujahids being standard bearers of Islamic Shari'ah models can bring morality to society.

Best social order has its roots in just and correct laws. Rules of functional social control to regulate human affairs can succeed by self model of top executives. After gaining authority and power, people become unbridled individuals with no fear of Allah and no accountability to anybody. People become oppressive, betrayers of trust, law flouters and evil doers after acquiring or usurping power. They forget justice, equity, human rights their duties to others, public trust and rule of law.

Therefore, conduct of the affairs of the government in accordance with laws can be achieved only following the Commands of Allah. It can be achieved with pure belief and fulfilment of personal duties and responsibilities keeping in view accountability here and in the Hereafter before Allah. The self-control to this direction is real Jihaad and perfect service to Islam than forcing others to adopt Shariah while adopting self-life styles against Islam.

“You are the best community that has been raised up for the guidance and reformation of mankind. You enjoin righteousness and forbid evil, and you believe in Allah”. (3:110).

As such every Muslim is a Mujahid with selfmodel to fully adopt Islam and do Jihaad to establish a peaceful social order. Thus Islam is the final religion of Allah, for peaceful co-existence of entire humanity. As such Jihaad is the permanent Islamic institution to establish Divine Order with best control over the worst evil environments with social force of righteousness and just law enforcement.

Therefore, strong faith in Islam, sincere establishment of Salaat, perfect impacts of Fasts, best remembrance of Allah, precise payment of Zakaat, purification by Hajj, path of sufism and sanity as well as upholding law with piety are means of Jihaad. Justice, truthful self patterns, best methods to preach peacefulness and a committed governance to maintain Divine social order by constant struggle and self model is the need of the day.

## **B. JIHAAD DESCRIBED:**

1. **DEFINITION AND SCOPE:** Jihaad is the 6<sup>th</sup> Pillar of Islam. It was made obligatory by the Holy Qur'aan vide its 8<sup>th</sup> Surah (Anfaal) in 2<sup>nd</sup> Hijra in Madina. It is an important duty of every adult Muslim (male & female) to protect the Islamic system and Muslim State not only in a Muslim country but also in such countries where Muslims are in minority to uphold their social, cultural, ethical and religious (Shariah) standards. Muslims must get preserved their own rights by protecting human rights of other.

Jihaad simply means personal and group struggle to uphold the truth of Islam by the true Muslims. It is a sincere effort to prevail the pure religion of Allah by defensive fight, piously offensive spending and motivative convincing with persuasive steadfastness to maintain peace and just social order.

Jihaad is not against peaceful Non-Muslims or that they are pagans or infidels. Jihaad can particularly be against such Muslims or such Muslim rulers who do not accept the ideals of the Holy Qur'aan or the Suunnah of the Holy Prophet (SAW). Jihaad is just a special type of struggle of the faithful Muslims in an organized way to adopt the Islamic Shariah obligations by actions. Jihaad is something which makes a Muslim pure, pious and highly attached to Islamic religion by self-sacrifice not only for the upholding of Divine truth but also for self-purification and self-righteousness wherever needed to defend the Muslims and the Muslim Institutions. Jihaad becomes obligatory for each practical Muslim not only by handouts but also by preaching, spending and dissociating from evils as laid-down under the principles for Jihaad.

2. **KINDS OF JIHAAD:** It is of two kinds, one is called Jihaad-e-Akbar and the other is Jihaad-e-Asghar. Usually Jihaad-e-Akbar is considered as the fighting against waring pagans, infidels and non-Muslims. But under Islamic principles, as laid in the Holy Qur'aan, fighting is the last resort to protect Islamic truth amongst Muslims or the Non-Muslims and it is a form of Jihaad-e-Asghar (lesser type struggle to uphold the truth). So Jihaad-e-Akbar is the organized, united struggle of the just Muslims to maintain a perfect social order with justice, equity and fairplay with self-model. The committed, straightforward and steadfast pious Muslims must struggle to uphold truth, justice, human rights and moral standards of Islam. They are the Mujahids engaged in higher struggle called the Jihaad-e-Akbar.

(i) **Jihaad-e-Akbar Methods:** Jihaad-e-Akbar is based on educational and self-practiced inculcation of Islamic morals to other Muslims to remain just, pious and steadfast on truth as enunciated by Islam in all circumstances. Self control, self-knowledge and self-perfection to remain pious, righteous and straightforward to uphold truth is really the basic Jihaad-e-Akbar. A Muslim must remain integrated to the system of Islam. This is the real life of a Muslim on the path of Allah as Commanded by Him in the Holy Qur'aan and stressed by the Suunnah of the Holy Prophet (SAW). In this situation if a Muslim is killed, only then he/she achieves the Islamic objectives. It makes a person a **GHAZI**, if he/she remains alive. He/She is a **Shaheed**, if dies while upholding fairplay, truth and justice of Islam.

(ii) **Jihaad-e-Asghar:** This is the Jihaad which becomes due as an urgency out of necessity in case Non-Muslims pose a threat to the peaceful Muslim communities. All the Muslims are duty bound to repel back by fighting the enemy not only through regular forces but also by mobilizing all manpower and all resources to defend Muslims. It is no doubt very important that a Muslim, whether male or female, must always remain alert and committed for the cause of Islam even at the risk of his/her life. But in such a Jihaad there should be no retaliation against the peaceful Non-Muslims merely because they are not embracing Islam. Thrusting wars has never helped the spread of Islam. It is rather through our own example, education, inculcation and preaching (Taleem) that the non-Muslims voluntarily embraced Islam with free will. Islam being peaceful religion, all around, never can afford the sword. It never allows any forceful conversion (Surah II:256). It is clear light to be accepted voluntarily. If it is needed that the Muslims are faced to defend their own religious institutions themselves. In that case not only defensive but also offensive fight is compulsory for every Muslim as a Mujahid. No body should make the Muslims subservient to any other religion, which debars them from fulfillment of their obligations to Islam.

According to the Commands of Allah, Islamic principles and practices of the Holy Prophet (SAW) if any non-Muslim country thrusts a war on a Muslim country, all Muslims are obligated to defend them. If they repel the enemy back, they may occupy enemy territory till a treaty or its annexation with the Muslim country if no peace agreement is reached.. Enemy can be arrested and taken as



prisoners if found fighting on war front with Muslim defenders. Anyhow the general population of non-Muslim territory consisting of children, sick persons, old people, females and youngsters having no concern with war against Muslims cannot be imprisoned as they will be the "Zimmies" with liability of the Muslim state for their protection with full human rights and maintenance with dignity. Trees, crops, villages and city buildings will remain intact in such Muslim conquered territories.

So Jihaad-e-Asghar must be taken as an emergency obligation of able-bodied Muslims as the 6<sup>th</sup> pillar of Islam. But Jihaad-e-Akbar is superior obligation of each adult Muslim as a practicing faithful to maintain Islamic standards of truth, piety, and straight-forwardness as basic Commands of the Holy Qur'aan in pursuance of Suunnah of the Holy Prophet (SAW) upholding Islam in all circumstances as a peaceful religion.

**(iii) Qur'aanic References on Jihaad:**

(2:11,154,190,191,193,210,216 to 218, 244,246, 251)  
 (3:13,121-128,139-160,165-175,195)(4:74,76-78,83,84,89,90-96,  
 101,104) (5:2,11,35,54,65) (8:1-18,38-48,72-74,75) (9:5,12-16,  
 19,20,24-26,36,38-41,44,51,73,81,86,88,90-96,111,120-123)  
 (16:110) (22:38-41,58,59,78)(29:6, 69) (33:9-27) (47:4-9,20, 21,31)  
 (49:15) (57:10,25) (59:2-10,14) (60:1) (61:4,11) (66:9) (72:20)  
 (73:20) (110:1-3)

**(iv) Martyrdom in Jihaad:** If a Muslim is killed during a Jihaad, he/she is said to have embraced martyrdom as stated earlier. It means being killed in the way of Allah Suubhana-Ho Wa Ta'aala. If some one is killed or dies in the following conditions he/she is said to be martyred:-

- a) being killed while preaching Islam;
- b) being killed by defending truth of Islam as a true Muslim;
- c) being killed by defending the faith as a true practical believer;
- d) being killed in a war/battle or fight declared as Jihaad by a Muslim State;
- e) being killed just because of being a Muslim;
- f) being killed as a Muslim while travelling for any lawful purpose;
- g) being killed by drowning being a true Muslim; and

5. h) being killed in an encounter, battle or war thrust by infidels, pagans, disbelievers and persons who have ill-will against Muslims.

If a person remains alive after going through the process of Jihaad, he/she is called a "Ghazi" as indicated earlier. If he/she dies upholding Islam then he/she is called a Shaheed (martyred). There is no funeral and no funeral prayers for them as normally prescribed for martyred Muslims.

Islamic Shariah gives the status of Shaheed (martyred) to some more Muslims if killed in special circumstances of being persecuted and in seeking refuge to save Islamic faith.

In light of the Holy Qur'aan (Surah II:154/IX:20,24) people who are martyred are always alive. They take provisions from Allah and remain fresh till the Day of Resurrection. The man in the street cannot visualize and understand how martyrs are alive and how they take provisions from Allah (Surah II:154). This is a spiritual type of phenomena, known only to Allah, His beloved Prophet Muhammed, (SAW) and the spiritual people of deep Islamic insight sincerely practicing Islam called Aulia Allah (Friends of Allah) in terms of the Holy Qur'aan.



## CHAPTER – 7.

### SACRED LIFE OF THE HOLY PROPHET.

#### (Allah's Blessings and Salutations on him).

The Holy Prophet (Allah's Blessings and salutations on him) was born in a distinguished and respectable family of Quraish on a Monday morning of 12<sup>th</sup> Rabee-ull-Auwal corresponding to 21<sup>st</sup> April, 571 AD. That morning Allah's Light was set to bring the entire universe from the darkness of illiteracy injustice, subjugation, usurpation, tyranny and vice to piety, dignity and righteousness of Islam. Abdullah, father of the Holy Prophet (SAW) had died as a beautiful young man before his birth. Abdul Muttalib, grand father of the Holy Prophet, took responsibility of bringing up this orphan as a great personality of future history. He took this son in his lap, went to Ka'aba and prayed for him. He performed the Aquiqqa (Happy Birth ceremony) on the seventh day and invited all the tribes to feast. The child was named Muhammed (the highly praised). Amina, his mother, had named him as "Ahmed" (a person praising Allah best). For a few days after birth, due to mother Amina's sickness the maid servant, freed by Abu Lahab, named Sobia, suckled him the milk and thereafter according to customs the Holy Prophet was entrusted to be raised by a pious lady named Haleema Saadia of the tribe of Banu Sa'ad. After every six months she used to bring the child to his mother. At last after four years she left the child with the mother permanently. When the Holy Prophet reached the age of six years, his mother took him to Madina as she used to visit her husband's grave every year. While returning she died at the place named Abwa, where she was personally buried by Muhammed the child by heavy heart. During this journey Lady Amina's maid servant Omme-Aimun was with her, who brought the child Muhammed back to Makkah. Grandfather, Abdul Muttalib, used to take care of his necessities to the utmost extent. When he was eight years in age, grand father also breathed his last. Now the responsibility of the Holy Prophet rested on the shoulders of his uncle Abu Talib. The Holy Prophet now started spending months and years silently in a simple but dignified and pious way as an acute orphan laboring hard for real uncle's family subsistence..

Even in youth the Holy Prophet (SAW) did not associate himself with any evil society, nor he wasted his time in useless gossips. He

was well known for his noble birth and trust-worthiness. Abu Talib went to Lady Khadijah, the daughter of Khuwailid, being a rich lady, and asked her to rent four camels with full loads of trading goods to his nephew, which she happily accepted for his straight forwardness as noble youth. Honest Mohammed became incharge of the merchandise and set out on a sale journey to Syria. A servant of Khadijah, named Mysara, also accompanied him. This journey resulted in enormous profits. On his return the would be Holy Prophet as young salesman submitted the whole account honestly and completely. Lady Khadijah was very much impressed and pleased. She was also impressed by hearing praises of trust-worthiness and honesty of the would be Last Messenger from her servant Mysara. Thus Mohammed traveled in this way with the trading goods of Lady Khadijah several times. Once when he returned, Lady Khadijah herself proposed her marriage with him, as the richest lady without any conditions or any one's consultation or reservations. Her two husbands had earlier died one after the other. She was known throughout the whole of Makkah for her chastity and piety. This message of companionship was accepted. In this way the family life of the Holy Prophet (SAW) commenced.

The building of sacred Ka'aba was situated at a low level. Therefore, rain water damaged it excessively. The Quraish decided to reconstruct it. Different tribes participated in its reconstruction but when the time of fixing Hajr-e-Asswad (the sacred Black Stone) approached, disturbance broke out amongst various tribes, so much so that they got excited to kill each other to get exclusive chance to refix it. This trouble continued for four days. On the fifth day it was decided that the man who enters Ka'aba first of all the next day, he will be admitted as a judge. Next day, the one who entered sacred Ka'aba was none else but pious Muhammed. He placed the Hajr-e- Asswad in his sheet, and asked all the claiming representatives to lift the sheet jointly. When the sheet reached to the level of its stipulated place, noble Muhammed lifted the sacred Stone and fixed it. Thus his wise device averted the fight.

Straightforward Muhammed often used to ponder over the problems of human life in a cave, named Hira, situated on top of a mountain named Jable-e-Noor at a distance of about three miles from sacred Makkah. He got spiritual glimpses of Ka'aba from here. During month of Ramdhan, on the night of Lylatull Qadr, when he was at the top maturity of forty Angel Hadhrut Jibrael (A.S) appeared

by the Command of Allah; and said, **اقرا** "Iqra i,e read." The Holy Prophet (SAW) said, "I do not know how to read." Hadhrut Jibrael (A.S.) repeated "read", but again the Holy Prophet (SAW) said, "I do not know how to read." The same thing was repeated third time. Then Hadhrut Jibrael (A.S.) took the Holy Prophet (SAW) in his arms and pressed, and again said, **اقراء بسم ربك الذي خلق** "IQRA BISSME RUBBE-KALLA-ZEE KHALAQ" "Read in the Name of your Allah Who created you." Thus descended the first five Verses of Surah Alaq containing 19 words equal to alphabets of Bissmillah as Tasmiya-tull-Qur'aan. No such experience had occurred to him (SAW) prior to this. When the truth was disclosed like this a strange state surrounded him (SAW). When he (SAW) came home, he started shivering, having been influenced by the after effects of WAHEE (Divine Message). He (SAW) asked his wife Lady Khadijah (Allah is pleased with her) to cover him with a sheet of cloth, which she did. He (SAW) felt a little peace. Then he (SAW) explained about this strange incidence. Lady Kadijah (Allah is pleased with her) took him (SAW) to her cousin Warqa Bin Nofil. He was a scholar of Holy Injeel. On hearing the whole story he declared, "Muhammed (SAW) is the last Prophet of Allah". Muhammed the Last Messenger thus started to deliver Divine Message as final Guidance of Allah in shape of the Holy Qur'aan. Lady Kadijah (RA) immediately embraced Islam. Afterwards when her freed slave Zaid heard this, he also embraced Islam, in faithful modesty. From among friends Abu Bakr (RA) heard this and first of all, extended his hand to take oath of allegiance (Bayya). From amongst children Ali Bin Abu Talib (RA), who was brought up by the Holy Prophet (SAW), joined this auspiciousness.

After Abu Bakr, Osman, Abdul Rehman Bin Auf, Saad Bin Abi Waqas, Talha bin Zubair, Saad Bin Zaid and Abdulla Bin Masuud (Allah is pleased with them) embraced Islam. After the first Wahee (Divine revelation) the descent of Wahee remained discontinued for quite sometime. This period is called Fatratull Wahee (period of discontinuation of Wahee). It was just for a Divine assurance that Qur'aan was all revelation only from Allah and no perception of him (S.A.W.)

In connection with preaching Islam serious troubles were borne by him (S.A.W) but the Holy Prophet (SAW) and his companions remained steadfast during all tyranny with patience and fortitude. Some times infidels used to lay Muslims on burning sands. Some



times they used to place heavy stones on their breasts, and at times they used to increase their tyranny with the help of spears and lances. Some times they used to compel them to remain hungry and thirsty on hottest sands or hot stones on their bellies. In this way many were martyred and several migrated. But inspite of this, Muslims did not desert the Holy Prophet (SAW). They proved their righteousness to be true and defeated the infidel's falsehood.

In 10<sup>th</sup> Nabvi Year Abu Talib, uncle of Holy Prophet (SAW) breathed his last and a few days after Lady Khadijah (Allah is pleased with her) also died. After her death the Holy Prophet (SAW) was left alone and this was the Aamull Huzan-'an year of great sorrows for him (SAW). After this the Quraish got encouraged, and they intensified hardships and tortures. Having been disappointed from the inhabitants of sacred Makkah, the Holy Prophet (SAW) undertook journey to Taa-if. There also people confronted him. People stood on both the sides of streets and stoned him. Both feet of the Holy Prophet (SAW) were wounded. Shoes were filled with blood. When after having been disturbed by wounds, he (SAW) sat down but people compelled him (SAW) to rise, and again started stoning him. After getting out of the city in his (SAW) self blood bath the Holy Prophet (SAW) took refuge in a garden of grapse owned by Aqbah Bin Rabee. Although Aqbah was an infidel but he had a gentle heart to help him (SAW). At last the Holy Prophet (SAW) raised his eye-sight towards heaven and beseeched, "O' Allah! I beseech you regarding my weakness and no means, and enmity of people against my preaching. Against the disgraceful treatment of the people, You are the Most Affectionate and the Most Merciful." On this at once Hadhrut Jibrael Ameen (AS) appeared, and said, "If you order I may pick-up this mountain and throw it on the inhabitants of Taa-if?" The Holy Prophet (SAW) said, "No, I hope successors of these people will embrace Islam." He (SAW) came back to Makkah. Mataam Bin Ada took him (SAW) under his protection. After this, the Holy Prophet (SAW) accelerated his preaching duties more vigorously. During pagan Hajj days seven people performing pagan hajj from Yathrib (Madina) from the Clan of Khazraj embraced Islam. After going back to their native place, they started conveying the truthful message of Islam to other people. Now talk about the Holy Prophet (SAW) started in every house of Yathrib (Sacred Madina).

There are also many more incidents, which took place during preaching of Islam. The Holy Prophet (SAW) continued bearing tortures and at the same time people continued embracing Islam. In the 6<sup>th</sup> Nabvi Hadhrut Hamza (RA) embraced Islam. Hadhrut Omar (RA) also embraced Islam, thereafter due to which the infidels were extremely discouraged and Muslims got much more encouragement. Now Islam was being preached openly. Time of migration had come. The Holy Prophet (SAW) got tired due to the sufferings thrust by the pagan inhabitants of sacred Makkah on him (SAW) and his companions. Therefore, it was decided to migrate towards sacred Madina. People there were already eager, and its inhabitants gave him a warm welcome. After gaining Divinely bestowed power on self-urge of the aborigines of Madina the Holy Prophet (SAW) turned his attention towards the sacred Makkah. After 8 years of pagan imposed wars around Madina he (SAW) conquered Makkah without a drop of blood. In this way Islam came to real Divine-set truthful light due to his (SAW) perseverance, strength of the followers and Allah's Will. These two cities became the pivot and Islam continued progressing all around on the entire globe for its truth and real justice. Upto this day Muslims are increasing throughout the world that they are one fourth on this globe as the first class truthful believers of the purest faith of Islam entering the 21<sup>st</sup> century with dignity as the only future of mankind ensuring peace, dignity and respect of each with piety. The Holy Prophet (SAW) breathed his last in sacred Madina on 12<sup>th</sup> of Rabee-ul-Auwal on the 11<sup>th</sup> A.H. The blessed tomb of the Holy Prophet (SAW) is in sacred Madina providing Divine light and Qur'aanic guidance to everyone.

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## CHAPTER – 8.

### CHASTE WIVES OF THE HOLY PROPHET (S.A.W) AS THE OMMAHATULL-MO'MINEEN:

(Allah is pleased with them all).

**1. LADY KHADIJAH (Allah is pleased with her):**

**Lady Khadijah** was the first to be married to the Holy Prophet (SAW), when he (SAW) was 25 years old. Khadijah was 40 years of age but a noble personage and richest lady due to Muhammed 's (SAW) honest operation of her business. Her marriage with the Holy Prophet (SAW) lasted for 25 years. She died during the month of Ramdhan in **10<sup>th</sup> Nabvi (year of his Prophethood)**, at age 65. The Holy Prophet (SAW) had intense love for her: and he (SAW) did not marry any other woman during her lifetime. Her title, even before Islam was **Tahirah** (Chaste). On her death the Holy Prophet (SAW) himself got into the grave and buried her, though the burial prayer had not as yet been prescribed. She gave birth to th Holy Prophet's (SAW) four daughters, **Zynab, Ruqqayyah Omme Kalsoom** and **Fatima-tuuz-Zahraa** (Allah is pleased with them), and sons **Qasim and Abdullah** (Allah is pleased with them). All his (SAW) sons died in childhood. It was by Will of Allah Who made sons of most of His Messengers as Prophets. But he was the Last Messenger so his (SAW) sons were taken away in childhood exalting him the highest for his forbearance. His (SAW) so Hadhrut Ibraheem was born to Mariya, a Roman empire gifted damsel freed by the Holy Prophet (SAW) but she married him (SAW) with her sweet will and full consent. Hadhrut Ibraheem (AS) was born to her on 8<sup>th</sup> Zil Hajj of 8<sup>th</sup> Hijri, and died at age of 16 months on 10<sup>th</sup> Rabee-ull-Auwal in the year of 10<sup>th</sup> A.H.

**2. Saudah (RA):**

Marriage with Saudah took place during the month of **Shauwaa** of **10<sup>th</sup> Nabvi** year. Saudah (RA) was a widow. She died between 54 and 55 Hijri during the Caliphate of Hadhrut Omar (RA).

**3. Aysha (RA):**

Marriage with Aysha (RA) took place during the month of **Shauwaal** in the year of **10<sup>th</sup> Nabvi**. At that time HadhrutA Aysha

was about 11 years. This was the only wife of the Holy Prophet (SAW) who was a virgin. She was born after the declaration of his (SAW) Prophethood. She was as such a born Muslim and assigned to the Holy Prophet (SAW) by her parents. After Hijra she departed Makkah at the age of about 14 to be married with the Holy Prophet (SAW) during the month of Shauwaal of the 2<sup>nd</sup> Hijri as his (SAW) wife. Hadhrut Aysha Siddiqah (RA) was the daughter of Abu Bakr (RA), and she was 23 years old when the Holy Prophet breathed his last. She died on 17<sup>th</sup> of Ramdhan-ull-Mubarik in 57 Hijri at age 67. She taught the Muslims the Islamic Shariah for 44 years as Ommull Momineen with 2250 Ahadith (Sahih Bukharai) at her credit.

#### 4. Hafsah (RA):

Daughter of Hadhrut Omar (RA), Hafsah's marriage took place, after Aysha (RA). Hafsah (RA) was born five years before the Prophethood. Her first husband was martyred during Jihaad (Holy defense battle) of Ohud due to wounds. The Holy Prophet (SAW) married her in 3<sup>rd</sup> Hijri. Hafsa (RA) worshipped Allah profusely. She very often used to keep awake during most of the night and kept fasts very frequently. She was very strict Lady to upkeep best the confidentialities. So the Holy Prophet (SAW) entrusted her the custody of the Holy Qur'aan as a sealed state document. She gave this authentic copy of the Holy Qur'aan to Caliph Hadhrut Osman (RA) for state publication of the Holy Script for the first time in the Islamic history. She died in sacred Madina during Jamadi-ull-Auwal of 45 Hijri at the age of 63.

#### 5. Zynab (RA):

**Hadhrata Zynab (RA)** was the daughter of Khazeema. Her previous husband was martyred during **battle of Badr**. After that she herself opted marriage with the Holy Prophet (SAW) it was solemnized during the month of Ramdhan of 3<sup>rd</sup> Hijri. She remained married to the Holy Prophet (SAW) for only eight months and died during month of Rabi-ull-Aakhir of 4<sup>th</sup> Hijri. Amongst all the wives of the Holy Prophet (SAW) Khadija and Zynab were the only two wives who died during his (SAW) life. Others were alive during lifetime of the Holy Prophet (SAW).

#### 6. Omme Salmah (RA):

**Hadhruta Omme Salmah (RA)** was the daughter of Abu Ommyyah. She was previously married to her cousin Abu Salmah. Both husband and wife were amongst earlier Muslims. Abu Salmah (RA) participated in the Holy battles of Badr and Ohud. During the battle of Ohud he was wounded. During the month of Safar 4<sup>th</sup> Hijri he participated in a Sarya, (without the participation of the Holy Prophet), and his wound relapsed. Thus he died on 8<sup>th</sup> Jamade-ull-Aakher of 4<sup>th</sup> Hijri. She was married to the Holy Prophet (SAW) at the end of the month of Shauwaal on her option in the year of 4<sup>th</sup> Hijri. Hadhrata Aysha (RA) says that she was very well known for her pious beauty. After the marriage had taken place, I saw her secretly and found her more beautiful than what was reported. Omme Salmah died after all the Ommahatull Momeneen (mothers of Muslims). She died during the year 62 Hijri at the age of 84 years. Accordingly she was born about 9 years before Prophethood. She was married after the death of Zynab, daughter of Khazeemah. She lived in the house of Zynab (RA).

#### 7. Zynab (RA):

**Hadhruta Zynab** was the daughter of the sister of the Holy Prophet's father. Earlier, she was married to the Holy Prophet's adopted son Zaid Bin Hartha (RA). As per Allah SWT's direction the Holy Prophet (SAW) married Zynab (RA), the divorced wife of Zaid Bin Hartha (RA), the details of which are given in Surah Ahzaab. At that time her age was thirty-five years. The marriage took place during the month of Zi-Qaad in 5<sup>th</sup> Hijri. According to this she was born 17 years prior to Prophethood. She was extremely proud that she was married according to the Command of Allah. She died during the 20<sup>th</sup> Hijri. Hadhrut Omar (RA) led her funeral prayer. She was then fifty years of age.

#### 8. Jauveriah Bint Alharith Bin Abi Farar (RA):

She had come as a captive in Ghazava Mreesa while fighting against Muslims on the war front and was assigned to Qais Bin Sabit (RA) before being imprisoned. She was the wife of Hadhrut Musafa Bin Safvan. Sabit (RA) agreed that if she pays nine auqeeyah gold (one auqeeyah is equal to forty Dirhams), she will be freed. She came to the Holy Prophet (SAW) and said that she was the daughter of the leader of her tribe Harisa. Now I have been bound with such an amount, which amount is beyond my power. I have come to you

with some hope. The Holy Prophet (SAW) said, "I tell you a better way. I may pay for you, set you free; and marry you. Nothing was better than this for her. She accepted this gladly. The marriage took place during the 6<sup>th</sup> year of Hijra. When the companions heard that Banu Mustalaq have become the in-laws of the Holy Prophet (SAW), they also set their slaves free in consideration of the respectable relationship. For the sake of one Jauvaria, one hundred families got freedom, comprising of 700 persons. She had great prudence. She died in sacred Madina at the age of 65, in Rabee-ull-Auwal of 50<sup>th</sup> Hijri.

#### 9. Omme Habibah (RA):

She was the daughter of Abu Sufyaan. There is difference about her name. Many writers mentioned her as Marhalla and some as Hind. She was first married to Ubaidullah Bin Hajish (RA) in Makkah. Husband and wife both embraced Islam. They had to leave their native place owing to troubles from the infidels. They migrated to Habsha (Abyseenia). After reaching there the husband embraced Christianity but she remained steadfast to Islam. The Holy Prophet (SAW) sent a message to the king of Habsha, Najjashi, to marry her to him (SAW). King Najjashi ruler of Habsha deputed a woman, named Abraheeya, for this job. She gave both her Kangans (thick bracelets) and also many more things to her. Najjashi gave four hundred Deenars on his behalf as dowry, and carried out marriage ceremony. Those who were present in the marriage gathering were also given Deenars and food. This marriage took place during 6<sup>th</sup> Hijri year. After reaching sacred Madina, she left her house for the house of the Holy Prophet (SAW) during 7<sup>th</sup> Hijri. Najjashi bade her farewell after giving variety of perfumes and accessories of dowry to her. She died between 65<sup>th</sup> and 66<sup>th</sup> Hijri.

#### 10. Safyah (RA):

She was the daughter of Hayy who was from descendants of Prophet Haroon (A.S.); brother of Prophet Moosa (A.S.). She was married on the occasion of battle of Khyber. The Holy Prophet (SAW) had given her the option that if she wanted to go to her native place among her tribe, she was free to do so; and that if she wanted to marry and live with him (SAW), she may do so. She replied, she was now a monotheist. How can she go after embracing



Islam? Thus she was married to him. She died during the month of Ramdhan in 50<sup>th</sup> Hijri. She was 60 years when she died.

**11. Maimoona (RA):**

She was the daughter of Harith Bin Khazan. Her real name was Mubra. The Holy Prophet (SAW) changed it to Maimoona. She was married to the Holy Prophet (SAW) during the month of Zeqadah in 7<sup>th</sup> Hijri at the place called Sarf, after becoming a widow. The Holy Prophet (SAW) was at that time proceeding to sacred Makkah for Omrah. He thought that after completing Omrah she may come to live with him in Makkah but people of Makkah did not allow him to stay in sacred Makkah, and hence she had to come to his house (a fixed tent) to live with him at Sarf till returning to sacred Madina. And this was the same place where a tent was fixed when she died at the age of 81 during 51<sup>st</sup> Hijri.

There is wisdom in having so many marriages by the Holy Prophet (SAW) with Allah's Commands. The Holy Prophet (SAW) married orphans, widows, oppressed, elder than himself, younger than himself or equal to him in age in consideration of mercy compulsion of deprived widows and on compationate grounds for so many. They were belonging to different tribes, as a result of which people started embracing Islam in large numbers. All this was to please Allah; and this privilege was for the Holy Prophet (SAW) only.

## CHAPTER – 9.

### UNIVERSAL DAYS OF ISLAM.

1. **10<sup>th</sup> Muharram (Ashura day):** 10<sup>th</sup> Muharram is an important day in Islamic history from Prophet Aadam to Prophet Moses and Jesus (AS). Particularly this day Imaam Hussain (RA) was martyred during the battle between truth and falsehood; and he set up an example for the coming Muslim generation, emphasizing that one should continue fighting for the sake of Allah without caring for his life to reject tyranny and uphold justice till he is martyred or his truthful object has been attained. This incident took place during the 60<sup>th</sup> Hijri.
2. **SHAB-E-MERAAJ (Night of journey to Heaven):** This Islamic event is celebrated on 27<sup>th</sup> day of Rajab. On this day, the midnight of 27<sup>th</sup> Rajab during the twelfth year of prophethood, the Holy Prophet (SAW) was taken around Heavens under Allah's Command. His (SAW) conveyance which was a speedy **Burraq** which arrived nearly at midnight, under the supervision of Hadhrut Jibrael, and took him (SAW) from Masjid Haraam to Masjid Aqsa. He (SAW) led the prayer of those honorable Prophets who were deputed to this world prior to the Holy Prophet (SAW). Thereafter the conveyance carried him (SAW) towards Heavens; and he then conversed with Allah, the most exalted.
3. **SHAB-E-BARA'AT:** This means to free; to get rid of anything. This night is the night of virtues and hope. This is a night of fulfillment of desires. During this night, that is to say 15<sup>th</sup> of Shabaan, Allah the Sublime decides matters of the entire universe. Day of 14<sup>th</sup> Shabaan is the last day of the previous decisions and 15<sup>th</sup> of Shabaan is the first day of new decisions. The Holy Prophet (SAW) often kept fasts during 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of Shabaan. Most people do pray on night of 15<sup>th</sup> and keep fast in daytime. The Holy Prophet (SAW) said, "Shabaan is his (SAW) month, and Ramdhan is for Allah (SWT). If anyone gives charity on that day, Allah the Sublime will grant him livelihood several times more.
4. **JUUM'AH-TULL-WIDAA'.** It is the last Juum'ah (Friday) of the Holy Month of Ramdhan. On that day Muslims are graced with

Fasting sanctity and Juum'ah prayer piety with purity. Faithfuls become more humble in their worship to Allah and they submit on the last Friday with fully sincerity, thinking that perhaps this blessed month may or may not occur in their life again. Happy are those people who observed Fasts sincerely and prayed profusely; and may obtain seventy times more Sawaab (Reward in the world Hereafter) on each good deed and prayer in Ramdhan.

5. **EID-ULL-FITR** (Feast day marking the end of Fasting): This is celebrated on the first day of the month of Shauwaal; on completion of the month of Ramdhan as thanksgiving for fasting. It is incumbent to give "Fitrana", which is a specially mandatory charity that must be paid during the month of Ramdhan or on the early morning of Eid-ul-Fitr celebrated on the 1<sup>st</sup> of Shauwaal. It is estimated to be the cost of food sufficient for an ordinary adult person for one day, which is estimated as money equal to 2  $\frac{3}{4}$  Kilograms (6  $\frac{1}{4}$  Lbs.) wheat. Remember that you have to pay it also on behalf of your wife and each of your child including an infant born even on the last day of Ramdhan. Also you have to pay on behalf of anyone else you feed, like a domestic helper or a parent living with you. The prayer of Eid is necessary, and its time continues upto waning of the sun. (Suunnahs of Eid-ull-Fitr are written in Chapter 4 on the Prayer of Two Eids).

6. **EID-ULL-ADHAA**: Eid-ull-Adhaa is celebrated on the 10<sup>th</sup> Zil-Hajj. This Eid follows the sacred Hajj (Pilgrimage) as thanksgiving for the sincerest offering of supplications to Allah on the 9<sup>th</sup> of Zil-Hajj in the Valley of Arafat. This is also called Eid of sacrifice, commemorating Prophet Hadhrut Ibraheem's (A.S) submission. He sacrificed his son Hadhrut Ismaeel (A.S), in obedience to Command of Allah. (Suunnahs of Eid-ull-Adhaa are in Chapter 4 on the Prayer of Two Eids).

7. **HAJJ**: This is Suunnah of Hadhrut Ibraheem (A.S) and essential for the Muslim who has means to perform it. This is performed on the 9<sup>th</sup> of Zil-Hajj in the Valley of Arafah.

8. **EID MILAD-UN-NABI**. 12<sup>th</sup> Rabee-ull-Auwal is the date of birth of the Holy Prophet (SAW), and in this celebration Muslims of the world express their pleasure, and offer Darood and Salaam to

him (SAW). The same is the day of passing away of the Holy Prophet (SAW).

9. **LYLA-TULL-QADR.** It occurs on the evening of 27<sup>th</sup> Ramdhan-ull-Mubarik. This is the night of excessive bestowment of Divine blessings. About this it is also said that it falls one of the last five odd nights of the Ramdhan but it is the general consensus of opinion that this night is 27<sup>th</sup> of Ramdhan. The prayer of this night is even more than one thousand times of the prayers of other nights.

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## CHAPTER – 10.

### SELECTED INSTRUCTIONS FROM THE HOLY Qur'aan.

These specific instructions are from the Qur'aanic Surahs. The name and number of Surah is mentioned in the beginning of the instruction and at the end is mentioned the serial number of the Verse.

(1). The best remembrance is **La Ilaha Illallah** (*None is worth worship except Allah*) Surah 47 V:19. And **La Ilaha Illallah Ho Muhammeduur Rasoolullah.** (*None is worth worship except Allah but Muhammed is the (last) Prophet of Allah*) Surah 48: V:29.

(2). The best supplication is Surah Fateha, **Al-Hamdo Lillah** (*All Praise be to Allah*) Verse 1 to 7 of Surah 1.

**(3).SURAH BAQARAH. (II).** (3) Allah leaves blocked (disbeliever's) hearts and ears, and their eyes have a cover of darkness. V:7. (4) "And offer prayer, and give Zakaat, and bow down with those who bow" (in worship). V:43. (5) Allah is the Originator of heavens and earth. When He Commands anything to happen, He just orders it to "BE" and it comes into being. V:117. (6) And then We (Allah) made this House (Ka'aba) a center of peace for the mankind, and made standing place of Hadhrut Ibraheem (AS) a prayer platform. And We stressed both Hadhrut Ibraheem (AS) and Ismaeel to keep My House quite clean for those who perform its Tawaaf (circumambulance) and those who stay therein for devotion and for those who bow and prostrate. V:125. (7) Please say, "We believe in Allah and on what was revealed to us and to Hadhrut Ibraheem (AS) and Ismaeel (AS) and Ishaq (Isac) (AS) and Yaqoob (Jacob) (AS) and his children and what was bestowed to Moosaa (Moses) (AS) and Eesa (Jesus) (AS) and to the othe Prophets from their Rubb (Sustainer). We do not make any difference between any of them and to Him we submit ourselves. V:136. (8) Certainly We (Allah) observed that you raised your face repeatedly towards the heaven. Therefore, We (Allah) allowed you (Muhammed) to turn your face towards Qibla (grand Muslim center, the Ka'aba, in Makkah for direction of Prayers) as you wished. You may now turn your face towards Ka'aba. And (O Muslims) wherever you are, turn your faces (whilst praying) in the direction

of that Mosque (Ka'aba). And those who have been bestowed the Book surely know that it is (a true Command) from their Rubb (Sustainer). And Allah is not at all unaware of their deeds. V:144. (9) Surely (mounds) Safa and Marwa (near Ka'aba in Makkah) are landmarks of Allah. Whoso performs Hajj (Muslim pilgrimage) with visit to the House (Ka'aba) or performs its Omrah (devotional visit), there is no sin if he/she also goes around both of these. And whoso voluntarily performs some good deeds Allah is appreciative & Knowing. V:158. (10) He has made unlawful on you only the dead (even of lawful animals) and the blood and flesh of swine and flesh of animals slaughtered invoking someone else's name other than the Name of Allah. But he/she who eats out of necessity and not due to his/her desire and does not eat more than the emergency, he/she has not sinned. Surely Allah is Forgiving, Merciful. V:173. (11) You have been allowed to go to your wives in the nights of fasting. They are your dressings (spouse) and you are their dressings (spouse). Allah knows that you have been betraying yourselves. He has accepted your repentance and pardons you. Now go to them and seek what Allah has prescribed for you and eat and drink until the white thread becomes clear to you from the black thread of the dawn (sunrise horizon). Then complete the fast up to the fall of night (sunset). Do not touch your wives, while you are in mosques in devotion (Aitikaaf-remaining in last 10 days of Ramdhan month for round the clock seclusion in the mosque for devotion to Allah). These are the limits of Allah. Do not violate them. Allah thus makes His Verses clear to the mankind so that they may become pious. V:187. (12) And do not eat up the properties of each other by falsehood in between yourselves and do not use the same to allure the authorities so that you may knowingly eat up some portion of such properties of people sinfully. V:188. (13) And do not marry any 'muushrik' (idol equator) women till they believe (embrace Islam). A slave believer woman is far better than a 'muushrik' woman, even if she attracts you. And never marry (your girls) to a 'muushrik' till they become believers. And surely a believer male slave is better than a 'mushrik' even if he attracts you. They invite you to the fire but Allah invites you to Paradise and to forgiveness with his Command. He makes His verses clear to mankind so that they may up-keep (His) remembrance. V:221. (14) And they ask you regarding menstruation (monthly course of women). Please declare, "it is an illness". So keep away from your wives at such time and do

not approach them (for sex) until they are clean. When they become purified, you may approach them in a good manner as Allah has Commanded you. Surely Allah loves those who repent and those who purify themselves. V:222. (15) Those who swear not to go to their wives should wait for four months. Then after that if they revert, Allah is surely Forgiving, Merciful. V:226 (16) And if they decide firmly to divorce (their wives) then surely Allah Hears and Knows (everything). V:227 (Divorce method Verses upto 242). (17) Those who devour riba (usury/interest) shall not have any standing except like those who are driven to madness by Satan (devil) by a touch. That is because they say that the trade is also like usury. But Allah has made trade lawful and interest forbidden. So those, who after receiving direction from their Rubb (Sustainer) refrain, shall be pardoned for whatever they received in the past (as interest). Their case is with Allah (to judge). And henceforth who ever shall repeat such offence will be the subject of fire to reside therein forever. V:275. (18) And if the debtor is in hardship then make it easy for him/her (to pay the debt). Better it will be if you remit it in charity. This will be best for you if you knew. V:280. (19) O' believers (Muslims) when you borrow from each other for a fixed period, you should take it down in writing. (More details in V:282.)

**(3) SURAH AALE-IMRAAN (III):** (20) O believers, do not make strangers your intimate confidants. They do every thing to corrupt you with their evils. They aspire to put you to troubles. Their hatred is apparent from their facial appearances. And what their hearts conceal is more worse. We have made clear revelations for you if you understand. V:118. (21) Do not think about those who are martyred in the way of Allah, that they are dead. They are alive with their Rubb (Sustainer) Who gives them provisions. V:169.

**(4) SURAH UN-NISAA' (IV):** (22) Men are guardians of women because Allah has excelled one over the other and because the men spend their wealth on them. Therefore, the virtuous women are so obedient that they guard their secrets (sex) behind their husbands, as Commanded by Allah. And for those (women) about whom you have the fear of disloyalty admonish them and sleep separate from them and give them (light) beating. Then if they become obedient to you never do anything against them. Allah is surely Exalted and Great. V:34. (23) O believers! Never approach the Salaat (prayer)

when you are intoxicated (later, totally prohibited) until you have so much sense that you understand what you say. And also in the state of impurity without taking bath, except when you are a traveler. And if you are sick, or on a journey, or one of you becomes polluted due to natural discharge in sleep or you had intercourse with your women (wife) and did not find water then take clean dust and wipe it on your faces and your hands (do Tayammum as oral cleaning). Surely, Allah is Forgiving, Pardoning. V:43. (24) O believers! Stand firm for justice while giving witness for Allah even though it may be against your own selves or your parents or your kins. And whether it (witness) is against rich or poor, Allah is more near to both of them. Do not follow the passions and do not fail in justice to tell the truth. And if you conceal or avoid (truthful witness) then surely Allah is well aware of what you do. V:135.

**(5) SURAH AL-MAA-E-DAH (V):** (25) You are forbidden (to eat) the dead (animal) and the blood and the flesh of swine and that (animal) on which any one else's name, except that of Allah, has been pronounced, at the time of slaughtering, and that which dies by strangulation, and that which is beaten to death or that killed by falling and that which is beaten to death by the horn (beating of other animal) and that which has been eaten by a wild animal, are unlawful to eat, except those (caught by such beasts) and you have duly slaughtered them while still alive. That which has been slaughtered at a sacrificial place and that on which you divide lottery drawing by arrows is quite unlawful, and that is disobedience. Today the disbelievers are dejected from your religion. Do not be fearful of them but fear Me only. Today I (Allah) have perfected your religion for you and I (Allah) have completed My Blessings on you, and I (Allah) am pleased to make Islam (submission to Allah) as your (universal) religion. But whoso is forced by hunger may eat something banned without indulging in sin wilfully. Surely, Allah is Forgiving, Merciful. V:3. (26) Then for breaking of their promise We (Allah) cursed them and made their hearts hard. They change the words of Allah from right places (change verses of the Holy Books) and they forgot the main portion of the advise given to them. And you will continue to be informed of their treachery, except a few of them. Forgive and overlook their misdeeds. Surely, Allah loves those who are kind. V:13. (27) The only retribution (return) of those who fight against Allah and His Rasool (Messenger) and wander about in the earth, committing disorder, is that they should



be killed or crucified or their one hand and foot of opposite side be chopped off or they be expelled from the earth (in life imprisonment). This is their disgrace in this world and in the Hereafter and there will be severe punishment for them. V:33. (28) Except those who repent before you keep them under your power. So know that Allah is Forgiving, Merciful. V:34. (29) And (O beloved Prophet) We (Allah) have revealed to you the Book comprising the truth, confirming the Books preceding it and as a guardian and witness over them. So you judge between them according to what Allah has revealed and do not follow their desires leaving the truth that has come to you. We have ordained a law and a way of life for each one of you. And if Allah had Willed, He would have made you all a single Ommah (universal community). But He desires to test you in what He has given you. So aspire to excel one another in good deeds. You are all to return to Allah. Then He will warrant you regarding what you used to dispute. V:48. (30) O believers do not make the Jews and the Christians friends. They are only friends of each other. And whoso of you makes them friends then he is also one of them. Surely, Allah does not guide the cruel people (acquaintance, trade, commerce, marriage or eating with them can be without Islamic friendship). V:51. (31) O believers! Wine and gambling and idols and foretelling through arrows are altogether nasty satanic (devilish) deeds. So shun from them that you may prosper. V:90.

**(6) SURAH AL-AA'RAAF (VII):** (32) And when the Qur'aan is recited, hear it patiently and be silent so that you may get mercy. V:204. (33) And remember, your Rubb (Sustainer) in the morning and evening within yourself, humbly and fearfully and without loudness of speech and be not among the negligent. V:205.

**(7) SURAH ANFAAL (VIII):** (34) This is so because Allah does not change existing conditions of a nation, until they change themselves, and surely Allah Hears, Knows. V:53.

**(8) SURAH TAUBA (IX):** (35) Allah has promised Paradise to believer (Muslim) men and believer women under which streams flow, wherein they shall remain forever in clean houses. And the Blessing of Allah is the greatest. This is the supreme triumph. V:72.

**(9) SURAH YUNUS (X):** (36) Surely, Your Rubb (Sustainer) is Allah who created the heavens and earth in six periods and is firm in power. He manages to regulate all the affairs. No one can make any recommendation except by His Permission. This is Allah your Rubb



(Sustainer). Then only worship Him. Why then you do not take notice of this? V:3. (37) Please declare, "I have no power of doing good or bad myself but whatever Allah Pleases. For every nation there is a fixed term. When their term expires, then neither they can delay it for a moment, nor can they advance it by a moment. V:49. (38) And when you are busy in any work, or you recite any part of the Holy Qur'aan and you perform any act, We (Allah) are witnesses over you when you commence it. And there is nothing hidden from your Rubb (Sustainer) even to an atom's weight in the earth or in the heavens, and there is nothing smaller than that or greater but it is in the enlightened Book. V:61. (39) It is He (Allah) Who has made night for you, that you may rest there-in, and made the day full of light (for work). Surely there-in are signs for those who listen. V:67. (40) Then We (Allah) shall save Our (Allah's) Rasools (Messengers) and believers as it is incumbent on Our (Allah's) part to save the believers (Muslims).

**(10) SURAH HUUD (XI):** (41) And establish Salaat (Muslim prayer) at the two ends of the day and in the early hours of the night. Surely pious deeds replace the evil deeds. This is an advice for the persons who understand. V:114.

**(11) SURAH HIJR (XV):** (42) And surely We (Allah) have created man from dried ringing clay which was (in reality) from a black, smelling mud. V:26.

(43) And We (Allah) had made previous to that Jinns from smokeless fire. V:27. (44) And surely, We (Allah) gave you the seven most repetitive Verses (Surahh Fatiha-the opening) and Great Qur'aan. V:87.

**(12) SURAH NAHAL (XVI):** (45) When you recite the Qur'aan, seek refuge of Allah from the Satan (devil), the rejected one. V:98.

**(13) SURAH BANEE ISRAAEL (ISRA, XVII):** (46) And We (Allah) have bound to each one's neck their works. And We (Allah) shall bring out for each one on the Day of Resurrection a register (of deeds) which every one will find wide open. V:13. (47) And your Rubb (Sustainer) Commanded you not to worship any one else except Him and to be kind to parents. If one of them or both of them reach old age when you are alive, utter not even a faint cry of impatience to them and do not scold them and speak to them generously with kind words (of respect). V:23. (48) And make yourself submissively gentle to them with humility under a compassionate heart and say, "O my Rubb (Sustainer) have mercy

on both of them as they brought me up in my childhood."V:24.

(49) And never go near Zina (illegal sex). Surely it is an evil act.V:32. (50) And do not draw near the property of the orphan, but by a way which is best (just) until he reaches maturity. Then fulfil your undertakings. Surely the undertakings are to be questioned. V:34. (51) And give the measures in full when you measure, and weigh with a straight balance. This is better and its end is good. V:35. (52) And do not walk on the earth boastfully. Surely you shall never pierce through the earth, and you shall never reach to the high mountains. V:36. (53) Establish Salaat (prayer) from declining of sun till darkening of night (Zuhr, Asr, Maghrib and Isha) and (recitation of the) Qur'aan at dawn. Surely (the recitation of) the Qur'aan at dawn is witnessed (by Angels). V:78. (54) And at night awake to offer Tahajjud (special prayer after mid night) for a proportion of the night. It is additional obligation for you (beloved Prophet Muhammed). It is near that your Rubb (Sustainer) may raise you so high as to be praised by all. V:79. (55) Declare, "call upon Him saying Allah (the only being is worth worship) or calling Him Rehman (Most Affectionate) with whichever Name you call upon Him, all His Names are profound. Neither offer your Salaat (prayer) with loud voice nor with a too low tone but seek a way in between. V:110.

**(14) SURAH AL-KAHF (XVIII):** (56) And why it was not so that when you entered your garden you should have said, "That which Allah Wills, we have no power except to let it pass (Ma 'shaa-Allaho La Haula Wala Quuwata Illah Billah). There is no strength except the help of Allah. Though you may see me as poorer than you in wealth and less blessed in children.(S,18;V:39)

**(15) SURAH MARYAM (XIX):** (57) And they (disbelievers) say "Rehmaan (the most Affectionate Allah) has taken a son". V:88. (58) Certainly, you have uttered a most evil thing, at it heavens may burst and earth crackdown and mountains fall down in pieces, because they ascribed a son to Rehmaan. V:89,90,91. (59) And it is not at all worthy for Rehmaan that He should take a son. V:92. (60) Surely there is none in heavens and on earth, but comes to Rehmaan as His devotee. V:93.

**(16) SURAH TA-HA (XX):** (61) (O beloved Muhammed) I have not revealed this Qur'aan upon you that you may be put to trouble; Yes, it is but a reminder to those who fear; a revelation from Him Who has created the earth and lofty heavens. V:2,3,4. (62) So (O

dear Muhammed) be patient over what they say, and glorify your Rubb (Sustainer) before rising of sun and before its setting. And glorify (establish Salaat) in the hours of night and at the ends of day, that you may get true happiness. V:130 (63) And advise your people for Salaat (Muslim prayer), and remain steadfast over it. We (Allah) do not ask you for any provision. It is We (Allah) Who provide you. But the (good) end is for those who remain pious. V:132.

**(17) SURAH AL-ANBIYA (XXI):** (64) Do not the disbelievers see that heavens and earth were closed up (as one)? Then We (Allah) opened them. And We (Allah) made every living thing from water. Why they then do not believe? V:30. (65) Every self must taste the death. And We (Allah) test you by hardships and blessings, and you are to return to Us (Allah). V:35.

**(18) SURAH HAJJ (XXII):** (66) And strive steadfastly for the cause of Allah as He has chosen you and has not laid upon you any hardship in the religion, the noble faith of your father Hadhrut Ibraheem. Allah has named you Muslims in the earlier Books and in this Book too, so that the Rasool (Messenger Muhammed S.A.W.) may be custodian and witness (of your actions) against you and that you may witness against the mankind. Establish Salaat (prayer) and pay the Zakaat (poor-due) and hold fast to Allah. He is your Friend & Patron and an excellent Helper. V:78.

**(19) SURAH AL-MOMINEEN (XXIII):** (67) And certainly We (Allah) have created human beings from extract of clay; then We (Allah) made him/her from sperm drop in a secure repository. Then We (Allah) create from sperm drop a clot. Then We (Allah) make the clot a piece of flesh. Then We (Allah) make the bones from flesh., Then We (Allah) develop from it another shape. So blessed be Allah, the Best Creator. Then after this surely, you will die. V:12,13,14,15.

**(20) SURAH UN-NOOR (XXIV):** (68) Unclean women are for unclean men and unclean men are for unclean women and clean women are for clean men and clean men are for clean women; they are innocent of what they allege. For them are forgiveness and an honorable provision. V:26. (69) O Believers! Do not enter houses, other than your own, until you have taken permission and salute the residents thereof. This is better for you that you may remember. But if you do not find any one therein, even then do not enter there without permission. And if you are told to go back, then go back.

This is purer for you. And Allah Knows well what you do. There is no sin on you that you enter uninhabited houses in which you have your goods. And Allah Knows what you reveal and what you conceal. V:27,28,29. (70) And please declare that the believing (Muslim) women should lower down their gaze and guard their chastity and should not display their ornaments, except which is self-evident. And they should always put their head coverings over their bosoms. And they never should display their beauty, except to their husbands, or to their fathers, or the fathers of their husbands or the sons of their sisters or their women who are same like them (Muslim) or such male servants who have no sexual urge or the young children, who are unaware of private parts of women. And they (ladies) should not strike their feet on ground that their hidden ornaments may become known. And turn to Allah, O believers (Muslim), altogether so that you may be successful. V:31.

**(21) SURAH SHO'AARAA' (XXVI):** (71) "Give full measures and be not of those who give less." "And weigh with a straight balance." V:181,182.

**(22) SURAH UN-KABOOT (XXIX):** (72) Allah makes abundant the provisions for any of His devotees He Wills and delimits it for anyone He Wills. Surely Allah Knows everything. V:62.

**(23) SURAH RUUM (XXX):** (73) And one of His signs is that He created couples for you from among yourselves that you may find enjoyment in them and He reposed love and mercy between you. Surely, in it are signs for the mankind who know. V:21.

**(24) SURAH LUUQMAAN (XXXI):** (74) And We (Allah) have stressed on human beings concerning their parents. The mother bears a child undergoing weakness upon weakness and his (her) weaning takes two years. So be grateful to Me and to both your parents. Eventually your return is towards Me. V:14. (75) And pursue the right course moderately and lower your voice. Surely in all voices, the most hateful voice is of the braying of ass. V:19. (76) Have you not seen that surely Allah has pressed for you in your service whatever is in the heavens and in the earth and has completed on you His Bounties, open and hidden in full? And among mankind there are some who dispute about Allah without knowledge and with no wisdom and without a Book of light. V:20.

**(25) SURAH SAJDAH (XXXII):** (77) Who made everything best that He has created, and He initiated the creation of man from the clay. Then He made his progeny from an extract of insignificant



water (sprout). Then He completed him and breathed into him of His Spirit and gave to you ears and eyes and hearts. What a little gratitude you acknowledge? V:7,8,9.

**(26) SURAH AL-AHZAAB (XXXIII):** (78) Surely, Allah and His Angels shower their benidiction on the Nabi (Prophet of Allah SAW). O believers! Send upon him (Divine) benidiction and Salute him with best salutations. V:56.

**(27) SURAH YASEEN (XXXVI):** (79) This day We (Allah) shall set a seal on their mouths and their hands will talk to Us (Allah) and their feet will bear witness of their doings. V:65.

**(28) SURAH US-SAFFAAT (XXXVII):** (80) And you shall be awarded according to your own doings, except the sincere devotees of Allah, for whom is a known provision, fruits of every kind and honors; in the paradise of delight; where they will be on couches, face to face; a cup to the full brim from the spring shall go around them, white delicious to the drinkers, neither dulling the senses nor intoxicating to exhaustiveness. And they shall have chaste maidens, who will not look except towards them, having beautiful big eyes, as if these are preserved eggs (pearls). V:39 to 49.

**(29) SURAH UD-DUKHAN (XLIV):** (81) Surely, We (Allah) revealed it in a Blessed Night. That We (Allah) should Warn with surety. Therein all matters of wisdom are sorted out for Decree, by aCommand from Us (Allah). Surely, We (Allah) always have been sending Messengers. V:3,4,5.

**(30) SURAH AL-AHQAAF (XLIV):** (82) We have not created heavens and earth and what is between them except with truth and for an appointed term. But the disbelievers turn away from that they were warned of. V:3. (83) And We (Allah) have enjoined human beings to do good to their parents. His/her mother bears him/her painfully (in womb) and gives birth to him/her painfully. And his/her bearing and weaning are in thirty months, until he/she reaches to strength of manhood and attains the age of forty years. He/she says, "O my Rubb (Sustainer), grant me (power) that I may be thankful for Your blessing which You bestowed upon me and my parents, and that I may do righteous deeds which may please You. And make my children righteous for me. I turn towards you, and I am among Muslims". V:15.

**(31) SURAH MUHAMMED (XLVII):** (84) And those who believe and do righteous deeds and believe in what has been revealed upon Muhammed (SAW) which is truth from their Rubb

(Sustainer) then He will remove their sins and make improve their conditions. V:3

**(32) SURAH AL-QAMAR (LIV):** (85) And certainly, We (Allah) have made the Qur'aan easy for comprehension. Is there, then, any one to pay attention? V:17.

**(33) SURAH US-SAFF (LXI):** (86) And when Eesa Bin Maryam (Jesus son of Mary) said, "O children of Israel! Surely, I am Rasool (Messenger) of Allah to you, confirming that which was before me in the Taurait (Holy Book Torah) and giving the good news of a Rasool (Prophet Muhammed-SAW.) who will come after me. His name shall be Ahmed. But when he came to them with clear proofs they said, "this is a clear magic." V:6.

**(34) SURAH JUUM-'AH (LXII):** (87) O, you who believe! When the call is made for Salaat-ull-Juum-'ah (Friday Muslim congregation prayer) hasten to the remembrance of Allah and leave off all the business. That is best for you, if you know. V:9.

**(35) SURAH AL-TAGHABUN (LXIV):** (88) O believers! Surely, from among your wives and your children there are some who are your enemies. Therefore, beware of them. But if you pardon and overlook and forgive them, then surely, Allah is Forgiving, Merciful. Surely, your possessions and your children are only a trial, but with Allah is an immense reward. Therefore, be rightly pious to Allah as much as you can, and hear and obey and spend. It is better for yourselves. And whoever guards himself from the greediness of his self, they are the successful. V:14,15,16.

**(36) SURAH AL-QALAM (LXVIII):** (89) Surely We (Allah) shall try them as We (Allah) tried the owners of the garden, when they swore that they would certainly pluck all the produce in the morning (they did not say **Insha-Allah**); but were not willing to set aside a portion (for poor). V:17,18.

**(37) SURAH AL-HAA-AQOAH (LXIX):** (90) Then as to Samood (Thamood) they were destroyed by a violent blast. And as to Aad, they were destroyed by a fierce roaring wind, which He (Allah) imposed against them for seven nights and eight days continuously, so that you might have seen the people therein prostrate as if they were the trunks of fallen date-palm trees. Do you then see any one of them remaining? V:5,6,7,8. (91) And when the trumpet is blown with a single blast, and the earth and the mountains are borne away and crushed to powder with a single leveling blow, on that day shall the great event come to pass, and the heaven shall be split and on

that day it shall fall to pieces; and the eight Angels shall be standing on the sides thereof, and above them shall be, on that day, power of your Rubb (Sustainer) so effective. V:13,14,15,16,17.

**(38) SURAH JINN (LXXII):** (92) And that we (Jinn) sought to reach the sky, but we found it filled with strong guards and flames shooting stars; and that we used to sit on the listening observatory posts thereof, to steal a (heavenly) hearing. But whoever would (try to) listen would find a flame shooting star lying in wait for him. V:8,9.

**(39) SURAH AL-MUZAMMIL (LXXIII):** (93) O you who remain wrapped up (in the heavy responsibilities of Prophethood)! rise-up (to pray) in the night except some portion thereof; a half of it, or a little less; or little more, and recite the Qur'aan slowly and distinctly. V:1,2,3,4.

**(40) SURAH DUHA (XCIII):** (94) And He (Allah) found you needy so He enriched you; So do not put any pressure on an orphan, And do not scold the needy; And profoundly proclaim the Bounty of your Rubb (Sustainer).

# CHAPTER – 11.

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## ISLAMIC GENERAL KNOWLEDGE:

1. There are seven fundamental beliefs of Islam.
  - i) Oneness of Allah; ii) Risalat (that the Holy Prophet SAW is the last Prophet); iii) Angels; iv) Divine Scriptures; v) Faith in the Day of Judgement; vi) Force of virtue and vice; and vii) Life after death.
2. There are five basic principles of Islam. i) The Kalimah Ty-yib; ii) Muslim Salaat (Prayer); iii) Saum (Fasting); iv) Zakaat and v) Hajj. (Jihaad and Zikr are additional pillars).
3. Total number of Prophets (A.S-Salutations on them) are about one hundred and twenty four or forty thousand.
4. The first Prophet to come in this world was Hadhrut Adam (AS) and the last Prophet was Muhammed (SAW).
5. Angels are celestial creatures, who serve as messengers between the Creator and the creation.
6. Well known Angels are: i) Jibreel (Revelation); ii) Izrael (Death); iii) Mikaeel (Sustenance); iv) and Issrafeel (Blower of Trumpet) on Judgement Day. (Salutation on them)
7. Saum (Fast) was made compulsory during the 2<sup>nd</sup> Hijri.
8. Zakaat was calculated at the rate of 2 ½ percent. Nisaab is for 7 ½ tola or 83 grams of gold and 52 ½ tola or 578 grams of silver in reserve or used by one or cash of the same value. It is to be calculated after completion of its hoarding for one year.
9. The first and last Hajj (stay for supplication in Arafat Valley) was performed by the Holy Prophet (SAW) in 10<sup>th</sup> AH.
10. The Holy Prophet (SAW), regarded subduing and controlling of self as a Jihaad-e-Akbar.
11. The performance of Hajj is Jihaad (Holy Battle) against self to be truthful for ever. In addition, it is a comprehensive worship.
12. The Holy Prophet (SAW) was born on 20<sup>th</sup> April 571 A.D, corresponding to 12<sup>th</sup> of Rabi-ull-Auwal.
13. There were 360 idols in the Ka'aba at the time of the birth of the Holy Prophet (SAW).
14. The Holy Prophet (SAW) resided for 13 years in sacred Makkah after first revelation of the Holy Qur'aan from Allah S.W.T. He remained for 10 ½ years in sacred Madina after his migration there as last Prophet of Allah.



15. The first Ghazwa (defensive Holy Battle at Badr) near Madina of Holy Prophet (SAW) took place in 2<sup>nd</sup> Hijri and the last Ghazwa Tabook in 9th Hijri. So his self-defence Jihaad was completed in 7 years with least loss to life and property in all these events, far lesser than any war of human history for one day death toll.

16. The Holy Prophet (SAW) was 35 years of age at the time of fixing of Blackstone (Hajr-e-Asswad) on the Southeast of the Ka'aba.

17. Hadhrut Ameer Hamza and Hadhrut Omar Farooq (Allah is pleased with them) embraced Islam in the 6<sup>th</sup> year of Nabavi.

18. The Holy Prophet (SAW) migrated to sacred city of Madina on the 27<sup>th</sup> of Safar in 13<sup>th</sup> year of Nabvi and reached on 12<sup>th</sup> of Rabi-ull-Auwal on Monday.

19. The Holy Prophet (SAW) breathed his last with spiritual exaltation with Allah in Madina on 12<sup>th</sup> Rabi-ull-Auwal, 11<sup>th</sup> Hijri at the age of 63 on Monday. He was born on same day, date and month.

20. The Holy Prophet (SAW) remained in hiding for three days in the Cave of Saur while migrating to Madina.

21. The title of the Holy Prophet (SAW) is Rahmatull-lil-aalameen (Blessing for the entire universe).

22. The title of Aadam (A-S) is Abu-ull-Bashar (Father of Man).

23. The title of Khalid Bin Waleed (RA) is Saifullah (the sword of Allah).

24. The title of Hadhrut Omar is Farooq- the selector of what is Just.

25. The Holy Prophet (SAW) was renowned for his honesty, truthfulness, and was called as Al-Ameen (trustworthy) and Al-Sadiq (truthful) by his arch enemies of Makkah.

26. The fake prophet Musailma Kazzaab was killed in the battle of Yamama.

27. The Holy Qur'aan compares backbiting and slander with the eating of the flesh of a dead brother.

28. Recitation of the names and attributes of Allah called "Tasbeehaat-e- Fatimah" after prayer are as follow: 33 times **Suubhan-Allah**, 33 times **Al-Hamdo Lillah**, 34 times **Allah-Ho-Akbar**.

29. One who is disobedient to his parents, is deprived of the perfume of Paradise.

30. Pagan Arabs used to bury their daughters alive for fear of poverty or disgrace.

31. Polytheism is the biggest sin.

32. After polytheism the next major sin is disobedience and insubordination of parents.
33. The self of a man (Nafsull Ammara) or temptive self is principal motivator in carrying out domestic chores or self indulgences.
34. The punishment of the person who persecutes his neighbor is hell.
35. At the time of migration (Hijrut) the Holy Prophet (SAW) had deposited all the trusts of infidels with Ali (RA).
36. Backbiting is not permissible at any time.
37. The Holy Qur'aan first started descending by revelation from Allah in Lailatull Qadr (i.e on 27<sup>th</sup> of the Holy month of Ramdhan).
38. The Holy Qur'aan first started descending in the cave of Hiraah when the Holy Prophet (SAW) was 40 years of age.
39. Complete Holy Qur'aan descended in 22 years, 5 months and 14 days.
40. The Holy Qur'aan contains 114 Surahs, 6666 Verses, 30 Paras (Parts), 558 Ruko' and 7 Manzils. [Divisions or stages]
41. The shortest Surah is Al-Kauthar in Part 30, whereas the largest Surah is Surah Baqarah (cow in Part 1).
42. Bismillah is neither written, nor recited in the beginning of Surah AL-TAUBAH which is also called Al-Bara'ut.
43. The arrangement of the Holy Qur'aan is Taufiqi which means according to the will of Allah.
44. Following are famous heavenly Books;
1. Torah, descended on Hadhrut Musa (Moses) (A.S).
  2. Zaboor, descended on Hadhrut Dawood (David) (A.S).
  3. Bible (Injeel), on Hadhrut Eesa (Jesus) (A.S).
  4. Al-Qur'aan on the last Messenger the Holy Prophets, Muhammed (SAW).
45. The Holy Qur'aan was state published during the caliphate of Hadhrut Osmaan (RA).
46. Compilation and editing of the Holy Qur'aan was done by the Holy Prophet (SAW) in his last days in 11<sup>th</sup> Hijra and its official copy was sealed by Him (SAW) as preserved by his August wife Hadrata Hafsa (RA) from which 20 official copies were sent to all Provinces by Hadhrat Osmaan, the third Caliph of the Holy Prophet (SAW). So he is called Jami-ull-Qur'aan-the one who united the Muslim Ommah on one script of the Holy Qur'aan just 20 years after the Holy Prophet. The same Holy Qur'aan is unifying Muslims to this day.

47. The Holy Qur'aan was arranged by Zaid bin Thaabit (RA), the famous companion of the Holy Prophet (SAW) and Scribe of Wahees (writer of heavenly revelations).
48. The protector of the Holy Qur'aan is Allah, the sublime Himself.
49. Hadith means words, deeds, and speech of the Holy Prophet (SAW) which are the practical expositions of the Holy Qur'aan.
50. Ka'aba was constructed by Hadhrut Ibraheem and his distinguished son Ismaeel (Salutation on them).
51. Compilation of sacred Hadith was done during the time of the Holy Prophet (SAW).
52. Compilation of sacred Ahadeeth (self practiced explanation of the Holy Prophet Saw) has three periods; 1) From beginning of Prophethood upto the 11<sup>th</sup> year A.H. 2) From the 11<sup>th</sup> year A.H. upto 170 A.H. 3) From 171 A.H upto 220 A.H.
53. The books of Ahadeeth i.e. Saha Sitha (six books of sacred Hadith), i) Sahih Bukhari, ii) Sahih Muslim, iii) Jaamay Tirmizi, iv) Suunan-e-Abu Hadhrut Dawood, v) Suunan-e-Nissa-'ee, and iv) Suunan-e-Ibne Maja.
54. Sahih Bukhari was written by Abu Muhammed Abdullah Bin Ismail Bukhari and Sahih Muslim by Muslim Bin Hajjaj Bin Muslim Bin Quashiree. (Allah's Graciousness on both of them.)
55. Collection of Ahadeeth: i) Compiler of Kitabull Aasaar -Imaam Abu Hanifa. ii) Moatta -Imaam Malik and iii) Jaamay - Suuffyan bin Thaurree (Allah's Graciousness upon them).
56. Bismillah should not be recited before Surah Touba because the Holy Prophet (SAW) had dictated it like this.
57. Surah Al-Kausar is the only Surah in the whole of the Holy Qur'aan which does not contain the letter "Meem" (M).
58. Zeir (the vowel point called by the Arabs as Kasar) in the Makki Surah "Akhlas" occurs only once.
59. In the Holy Qur'aan the number of Makki and Madni Surahs is 88 and 26, respectively.
60. There are 558 Rukos or Sections in the Holy Book.
61. Surah 'Rahmaan' is called zeenat (Decoration) of the Holy Qur'aan.
62. Surah 'Yaseen' is called the heart of the Holy Qur'aan.
63. In the Holy Qur'aan the personal name of the Holy Prophet Muhammed (SAW) occurs 4 times. Allah does not address him (SAW) by his (SAW) personal name so direct as He addresses the

- other Prophets by their personal names in the Holy Qur'aan. His (SAW) name assigned by his (SAW) mother as Ahmed occurs once.
64. The Holy Qur'aan gives names of 26 Prophets of Islam.
65. There are 323671 words and 150684 dots in the Holy Qur'aan.
66. The basic subject of the Holy Qur'aan is Mankind.
67. The Holy Qur'aan was explained by the Holy Prophet (SAW) himself to elaborate its Commands for the first time just in the first year of Nabuvat.
68. One who recites Qur'aan gets ten times reward for each letter recited. But only its Arabic text recitation without grasp of meaning is also highly virtuous.
69. A copy of the Holy Qur'aan was placed on the surface of the Moon through American Rocket Apollo 15. with first Aazaan and first recitation by Saudi Astronaut.
70. The first Hafiz (one who remembers whole the Holy Qur'aan by memory) was the Holy Prophet (SAW) himself.
71. The first Hafiz of the Holy Qur'aan from his (SAW) Ommah was Osmaan bin Affaan (R.A).
72. The writer of the first Wahee (revelation) of the Holy Qur'aan was Khalid Bin Saeed (RA) and the writer of the last Wahee was Obbye Bin Ka'ab (R.A). The complete Qur'aanic writing was done by Hadrut Zaid-Bin-Saabit which was repeatedly read before the Holy Prophet (SAW) by many Huffaz. Then it was authenticated by him (SAW) with his official Seal of Prophethood in Rabi-ull-Auwal 11<sup>th</sup> Hijra
73. Suunnah (practices) of the Holy Prophet (SAW) are extremely essential for understanding of the Holy Qur'aan.
74. Holy Qur'aan was first presented in the Indo-Pak Sub-continent with Sindhi translation.
75. Writing of the Holy Qur'aan was commenced on Wednesday in the month of Rabi-ull-Auwal in the 4<sup>th</sup> year of Nabavi.
76. Literally the Holy Qur'aan means a repeatedly read virtuous Holy Script providing welfare of mankind for each period of human existence'.
77. Literal meaning of verse is a Sign.
78. The sign a circle 'O' as a marking ending of a verse, was introduced by Abul-Aswad.
79. Allah, the Sublime has 99 well known Glorious Names for remembrance and Muhammed (SAW) has also 99 famous praiseworthy main names.



80. In the Holy Qur'aan letter 'laam' has been used maximally while letter 'Zoey' minimally.
81. The old name of Islam is 'Din-e-Haneef' (Religion of Hadhrut Ibraheem A.S).
82. Rafe Bin Malik (RA) was the first to embrace Islam among the Ansaars.
83. No one led the funeral prayer of the Holy Prophet (SAW) as he was deceased to be exalted to the Day of Resurrection as the Last and the Best Messenger of eternity. Men first offered the Darood-o-Salaam (exalting Blessings of Allah and Salutations on him) and then the women did so.
84. The first male martyr of Islam was Hariss bin Abe Khalid (R.A).
85. The first female martyr of Islam was Sameeah (RA).
86. Hajj-e-Akbar is 9<sup>th</sup> Zilhajj stay of Muslims in Aarafah valley if it occurs on Friday.
87. Number of Muslim fighters at the first Ghazwa Badr was 313.
88. Number of Muslim fighters at the last Ghazwa Tabuuk in 9<sup>th</sup> A.H. was 30048 which is 96 times of the purest faith soldiers of first defensive Muslim war of 2<sup>nd</sup> Hijra (Ghazwa Badr).
89. Number of Muslim fighters in Ghazwa Ohud was 700.
90. Number of Muslim fighters participating in Holy battle of Khandaq (trench) was 3000 and of infidels was 24000.
91. Truce of Hudybia was termed by Qur'aan as 'Fateh Mubeen' (Distinct victory).
92. The leader of infidels (Merhab of great strength) was killed at the hand of Hudhrat Ali (RA) in the battle of Khyber.
93. Whilst starting any work, **Bismillah** should be recited first. Giving any thing for the sake of Allah you should say **Fe Sabilillah**. If you hear happy news say **Suubhan-Allah**. If you sneeze, you should say **Allhamdo-Lillah**, first person who hear should say **Yerham-Ka-Allah** (May Allah have mercy on you), second person can say **Yahde-Ka-Allah**.
96. Funeral prayer was introduced in Islam during the Final Prophethood of the Holy Prophet (SAW).
97. **ISLAMIC MONTHS:** Muharram, Safr, Rabi-ull-Auwal, Rabi-oss-Saani, Jamadi-ull-Auwal, Jamadi-oss-Saani, Rajjab, Sha'baan, Ramdhan, Shauwall, Zee Qa-'ad, and Zil-Hajj.
97. When a baby is born in a Muslim family, then after cleaning and giving bath and dressing, **Aazaan** should be recited in the right ear and **Takbeer** in the left ear, so that he/she may know that he/she is born in a Muslim family. When he/she approaches the age of understanding he/she should be told that the **Aazaan** for life and **Takbeer** for his/her after death funeral prayer has already been called. After this **Takbeer**, there is Divinely fixed interval, which is called life and one has to prepare for death.

Fajr prayer till rising of sun. c) After Asr (afternoon) prayer till sunset. d) When Imaam rises to deliver Friday sermon (even offering of Suunnah is not allowed). e) Before Eid prayer.

99. During journey, one should recite only two Fardh Rak'uts in Zuhr, Asr, Isha' instead of four. There is no abbreviation of Fajr, Maghrib and Witr prayers. One may not offer Suunnah during travelling, but Suunnah of Fajr must be offered. The word 'Qasr' means abbreviation or reducing of Fardh prayer to half Rak-'uts. One should not ignore the Divine concession as it tantamounts to ignoring the Divine Bounty. In journey time, one should offer 'Qasr' prayer if the journey exceeds 48 (or 58 for some scholars's estimates) miles or more and one has no intention of staying for more than 15 days at any one place.

### 100. The Ages of Prophets: (In brackets is Bible name and BC means before Eessaa (Christ, Jesus).

- i) Hadhrut Aadam A.S. (Adam) 1000 y. ii) Hadhrut Idrees A.S. (Enoch) 83y.
- iii) Hadhrut Nooh A.S. (Noah) 950y. 2900-3900 BC.
- iv) Hadhrut Hood A.S. (xxx) 150y. 2500-2200 BC.
- v) Hadhrut Saleh A.S. (xxx) 58y. 2000-1900 BC.
- vi) Hadhrut Ibraheem A.S. (Ibrahim) 175y. 1861-1686 BC.
- vii) Hadhrut Loot A.S. (Lot) 175y. 1861-1686 BC.
- viii) Hadhrut Ismaeel A.S. (Ishmael) 120-133y. 1781-1638 BC.
- ix) Hadhrut Ishaq A.S. (Isaac) 180y. 1761-1581 BC.
- x) Hadhrut Yaqoob A.S. (Jacob) 148y. 1800-1653 BC.
- xi) Hadhrut Yousaf A.S. (Joseph) 110y. 1610-1500 BC.
- xii) Hadhrut Shuaib A.S. (xxx). xiii) Hadhrut Ayyub A.S. (Job) 92y.
- xiv) Hadhrut Zull Kifl A.S. (Ezekiel) 75y.
- xv) Hadhrut Moosaa A.S. (Moses) 120y=1436-1316 BC.
- xvi) Hadhrut Haroon A.S. (Aaron) 122y=1439-1317 BC.
- xvii) Hadhrut Dawood A.S. (David) 70y=1043-973 BC.
- xviii) Hadhrut Sulymaan A.S. (Solomon) 53y=985-932 BC.
- xix) Hadhrut Ilyaas A.S. (Elias) xx) Hadhrut Al-ya-sah A.S. (Elisha)
- xxi) Hadhrut Yunus A.S. (Jonah)
- xxii) Hadhrut Zakariyya A.S. (Zechariah) 120y=140-20 BC.
- xxiii) Hadhrut Yahyaa A.S. (John) 30y=1-30BC.
- xxiv) Hadhrut Eessaa A.S. (Jesus) 33y=1-33 AC.
- xxv) **Hadhrut Muhammed (SAW) 63y=571-634 AC.**

### 101. Names of 'Ashra Mubushra.

The following are the rightly guided ten great companions (Suhabah) of the Holy Prophet (SAW) who have been given the Divine assurance in their lifetime as the residents of Paradise.

- i) Hadhrut Abu Bakr Siddique (RA). ii) Hadhrut Omar (RA). iii) Hadhrut Oosman (RA). iv) Hadhrut Ali (RA) v) Hadhrut Sa'ad Bin Abi Waqas (RA).
- vi) Hadhrut Zubair (RA). vii) Hadhrut Abdur-Rahman Bin Hoof (RA). viii) Hadhrut Tlaiha (RA). ix) Hadhrut Abu 'Obaida Bin Jerah (RA). x) Hadhrut Sa'ad Bin Jabair (RA).

## CHAPTER-12.

### QUR'AANIC SUPPLICATIONS WITH TRANSLITERATION AND EXPLANATION:

**A. OBEJECTIVES:** Allah may give capability and aptitude of performing pious deeds to every Muslim, and also to every human being, **Aameen**. If a non-Muslim recognizes truth, Inshallah (with the grace of Allah) he/she will start believing in Islam. Muslims are already adorned with the light of Islam. The only thing to do is to awaken them to practice Islam on the footprints of the Holy Prophet (SAW) as peaceful believer. The man who is awake will receive Allah's Mercy and Bounties. This is Allah's promise. His promise never remains unfulfilled.

This book comprises some Supplications from the Holy Qur'aan, which are praises of Allah, the Sublime, if a believer practices His Commandments and Orders of guidance. The purpose of collecting them here is to have them for every day use, so that we may be able to mould our lives according to Islam, and thus prove a beacon of light for others. Along with Supplications, we have penned the meaning and serial number of Verses, Surahs, rationale and the purpose of their mentioning in the Holy Qur'aan, such as seeking Blessings of Allah, bounties of this world and the world Hereafter, increase in livelihood, for cure from disease, to get rid of every hardship, for peace and tranquility concerning wife, family members and children, for pious deeds, for piety of actions, for earning good name in this world and the world Hereafter, to be saved from the Hell and acquire Paradise. In short, these Supplications are for every good reason. People start getting Thawab (reward in this and next world) by reciting sacred Names of Allah and verses of the Holy Qur'aan. If some one gives up that it brings no gratis rewards, he will be quite unfortunate. These Supplications were recited by all the Prophets and Messengers of Allah. Allah, the Sublime, has Himself mentioned this in the Holy Qur'aan. This means that these supplications have easy accessibility in the eyes of Allah. Allah, the Sublime grants every thing, which is sincerely requested. If a Muslim does not get his desired reward in this world, he/she gets that in the next world. He will have them when he will be resurrected after death. He will be surprised to find

that although his pious deeds in this world were paltry but recompense in the next world was allowed by Allah bountifully. How his account has been credited with such enormous Sawaab (Reward in the world Hereafter)? Allah, the Exalted, will reply, "These are the Supplications which you made for the things which you did not get in the worldly". The man will say, "O Allah the Supreme! Had I known this earlier, I would have requested you not to respond to any of my Supplications in the world life."

Supplications increase a man's pious deed. Whatever a Muslim does upto the last breath of his life, this one action will weigh so much that if the whole world prays for him/her after his/her death, and if it has been accepted by Allah the Supreme, even then it will not be equal to the pious deeds done earlier during his/her worldly life.

Of course there are **three types** of deeds, which earn merit (Sawaab) for the deceased after his/her death as the propitiatory offerings (Sadaqa) are:

**1. Pious offsprings. 2. To impart pious education to them and to other people. 3. General welfare works e.g. building a mosque, offering food, potable water source or service and spreading Islam by self practice, writings and education.**

We beseech Allah that He may enable every one to perform pious deeds, to comprehend Holy Qur'aan, **Aameen**. A moment spent in serious reflection over Islam with self-practice is better than spending the whole night while praying in the standing form. Just imagine the enormous value of meditating and pondering. Beware that the first accountability will be about prayer. May Allah enable us to offer prayer regularly five times a day **Aameen**?

**A. ESSENTIALS FOR SUPPLICATION:** There are specific ways for worshipping Allah; similarly, there is specific way for Supplication. First of all you should praise Allah i.e. **Hamad** and **Sana**; for example: **SUUBHANA-KALLAH HUMMA WA BE HAMDEKA WA TABARA-KASMUKA WA TA'AALA JADDOKA WALA ILAHA GHYROOK. O Allah! You are the most Glorified. And All praise be to You and Blessed is Your Name and most exalted is Your position and there is none worthy of worship except You.**"

1. Similarly, the following Kalimah, is very easy to express and write. It is most valuable in significance.



## سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

SUUBHAN ALLAH-HE WA BE HAMDEHE, SUUBHAN ALLAH HIL-AZEEM. All the Glories are for Allah Who is Greatest. All the Glories are for Allah and all Praise be to Him.

2. Offer Darood (Benediction) to the Holy Prophet (SAW) before and after every supplication. Supplication should be offered with extreme humiliation and absorption in a way that every hair of your body should join whatever your tongue is uttering.

## وَقَالَ رَبِّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

3. Wa Qala Rubboka-Mud-Oonec Usta-jiblakuum. And Allah Commands "You should supplicate to Me and I shall respond to it."

In the beginning of every Surah, name of Surah and serial number of the relevant Verse is given. Moreover, if word **Supplication** is mentioned somewhere in the Explanation then translation of the **Supplication** may be recited.

If there has been some shortcoming in this writing, Allah may pardon me, **Aameen**. Please pray for success in this life and the Hereafter for my humble self and my family.

Malik Mahmood

# QUR'AANIC SUPPLICATIONS.

## 1. SURAH AL-BAQARAH II (V:105):

For honor, virtuous, livelihood and heavenly help:

وَاللَّهُ يُخَوِّصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

Wallaho Yakhtasso Be-Rahmatehe Myn Yashaaoo Wallaho Zull-Fadhli-Azeem. Surely Allah specifically selects to confer His mercy on whom He wills as Allah is Highly Bounteous.

**EXPLANATION:** Infidels or polytheists or the people who held the previous Heavenly books with them did not want Allah to send blessing and to anyone except them but Allah gives whom He Wills. Indeed the Jews used to listen some thing but narrated something different. They used to relegate truth to the background. They used to talk ironically. For example, at the time of salutation to the Prophet they used to say "Assam" on you, which means death. Muslims were advised to return their salutation saying "And on you". Thus they were silenced.

## 2. SURAH BAQARAH II (V: 127):

To seek Allah's Blessings and get success in a job (work):

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

Rubbana Taqabbal Minna Innaka Untass Sami-'Ull-Aleem.

O' Our Rubb (Sustainer)! Accept this devotion from us. Indeed You listen and know every thing.

**EXPLANATION:** Hadhrut Ibraheem and Hadhrut Ismael

(Salutation on them) were laying the foundations of the House of Allah (Sacred Ka'aba), and reciting this supplication. 1. Some people say that sacred Ka'aba was created before anything of this world came into being. Such is the grandeur of Ka'aba. 2. The world had started from here. 3. Aadam constructed it and offered its rounds (Tawaf) around it. 4. Hadhrut Ibraheem (A.S.) along with his noble son Hadhrut Ismaeel (A.S.) constructed it or raised its on old foundations. Reconstruction also continued thereafter. When the Holy Prophet (SAW) was 35 years of age, the old building was demolished and a new building was constructed at the same place. This happened five years before declaration of his (SAW) Prophethood by Allah (SWT). The Holy Prophet (SAW) placed the Hajre Aswad (Black stone) by his own hands, as a unanimously selected perfect representative of all warring tribes. He associated with his best talent each leader of the all tribes to hold one corner of the sheet lifting the Black Stone.

### 3. SURAH BAQARAH II (V: 152):

**Guidance, Benefits of this world and the Hereafter is in the remembrance of the Name of Allah as in the Command:**

فَاذْكُرُونِي أَذْكَرْكُمْ وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾

**Fazkuroonee Uz-Kuur-kuum Washkuro-Lee Wala Takforoon.**

*So remember Me (Allah), shall I remember you, and be grateful to Me and do not be disbelievers.*

**EXPLANATION:** Allah gave them to understand that "Just as I have appointed a Messenger from amongst you, who recites to you My Verses and purifies you, and teaches you wisdom (the Holy Qur'aan) and tells you such things which you did not know before, I have done a favor to you. You should also not remain careless about remembering Me and thanking Me". A Qudsi Hadith says, "Whosoever remembers Me in his heart, I remember him in my heart; and if one remembers me in congregation, I remember him/her in a better congregation. Any one, who advances towards Me by one hand span, I advance towards him by ten times. Any one, who walks towards me, I run towards him." While remembrance of Allah is

thankfulness, its forgetfulness is infidelity and heads to worldly torture.

#### 4. SURAH BAQARAH II (V: 156):

For consolance of heart, upon some loss or loss of any thing or on the death of any one this verse be recited:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

**Inna Lillahe Wa Inna Ely-he Raaje-'oon.**

*We belong to Allah and to Him (Allah) we return.*

**EXPLANATION:** The pious people who love Allah, pray and say (supplicate) because whenever they are put to test, they forbear fear, hunger, loss of animals and produce, and offer this supplication. Omme Salmah (RA) says, "My husband Abu Salma was once pleased to say, that the Holy Prophet SAW said, "After reciting this Supplication, recite second Supplication:

اَللّٰهُمَّ اَجِرْنِيْ فِيْ سُبُوْبِيْ وَ اَخْلِفْ لِيْ خَيْرًا مِّنْهَا۔

**(Allahumma Ajernee Fee Museebatee Wakh-luuf Lee Khyruum Minha)** "O Allah! Reward me in this difficulty and give me a better compensation than this."

Therefore, Allah the sublime rewards the person and gives him/her better things in exchange. When Abu Salma (RA) died, I recited **INNA LILLAHE WA INNA ELY-HEE RAAJE-'OON;** (*We belong to Him and to Him we return*). Thus in second Supplication, I was married to the Holy Prophet (SAW). Allah endowed me an extremely better person i.e. the Holy Prophet (SAW).

#### 5. SURAH BAQARAH II (V: 163):

Oneness of Allah and to get His guiding Commandment as a grant:

وَ اِلٰهَكُمْ اِلٰهٌ وَّاحِدٌ لَا اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾

**Wa Ilahokuum Ilahuunw Wahiduun La Ilaha Illa-Ho War-Rahmaa-nuur Raheem.** *Your Allah is one Allah; there is none worth worship except Him Who is the Merciful, the Sustainer.*



**EXPLANATION:** Those who conceal Commands and guidance of Allah (for some evil motives), Allah's curse be upon them, and those who remain infidel, curse of Allah and angels be upon them because you have to worship only Allah Who is Sole in mastering every thing. He has no partner. None is similar to Him. He is alone and He is sole. He is Absolute and Everlasting. No one else is worth worship except Him. He is the Most Merciful, and all Bountiful. The Holy Prophet (Allah's Blessings and salutations on him) says, "Isme Aazam (Almighty's Grand Name) is in any of these two parts of the Verses." One is guidance and the other is a Virtue.

### 6. SURAH BAQARAH II (V: 201):

For welfare of this world and the Hereafter, better than each and every supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ  
حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Rubbana Aatina Fid-Duunya Hasanataunw Wa Fil Aakheratee Hasanataunw Waqina Azabun-Naar. O our Rubb, give us bounteous in this world, and bless us in the Hereafter, and save us from the chastisement of the Fire (For wrongs herein).

**EXPLANATION:** During the Hajj season any discussion about your elders is prohibited. Also do not elevate them. For example, my father is very rich. He helped people tremendously. On the other hand you should narrate the grandeur of your Rubb (Cherisher and Sustainer); and you should remember Allah as a child remembers his mother. The Holy Prophet (SAW) once went to enquire about the health of a sick man. He was extremely unwell and a skeleton of bones. When asked about the reason, he said, "I had requested Allah that whatever the wrongs I have committed herein He may account that in this world and may not punish me in the Hereafter." The Holy Prophet (SAW) asked as to why you did not recite special **Supplication**, and then he recited this **Supplication**, on which Allah the Supreme granted him health. Those people do not have any share in the Next world who pray to Allah that He may bestow every thing in this world only; and there are some people who pray that

Allah may bestow good things in this world and also in the world Hereafter and save us from the torments of the Hell for wrongs herein. These are the people who deserve reward. Allah Will soon assess and reward them.

7. SURAH BAQARAH II (V: 212):

Commandment for livelihood:

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

Wallaho Yarzuqo Myn Yashaa'oo Beghyre Heesaab.

Allah provides whom He wills without reckoning.

**EXPLANATION:** On the Day of Judgement the infidels will be surprised to see the lofty status of pious Muslims. They will then understand every thing in its right perspective. The entire matter of provision rests only with Allah. He is free to provide any riches to any one He likes according to His Will. He (Allah) may give without any limitation. He may provide a person in this world as well as in the world Hereafter.

A sacred Hadith narrates that Allah says, " O Son of Aadam! You spend for My sake; and I shall continue giving you. Every morning two Angels descend on earth. One of them prays to Allah that He may bless the person who spends for the sake of Allah; and the second one prays that all the wealth of the stingy persons may be destroyed. The world is merely for temporary stay of a person who need not to have any house. The world most attracts the person who has greed of wealth. The world is the property of the person who has no property. The man who hoards for the world has no good deeds as his/her Hereafter sense (wisdom) because it is to perish.

8. SURAH BAQARAH II (V: 250):

Supplication for hardship, in front of a tyrant, cruel ruler or officer or enemy:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا  
وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

**Rubbanaa Afrigh Alyna Subraunw Wa Subbit Aqdaamana Wunsurna A'lal Qauwmil Kafereen.** "Our Rubb, pour out upon us patience and make firm our feet, and help us against the unbelieving people."

**EXPLANATION:** Very often a small group has conquered a large group with Allah's assistance. When Hadhrut Dawood (A.S.) prayed to Allah with humility and earnestness to give his people success against the enemy and keep them steadfast, and grant them patience, Allah responded to this supplication and Hadhrut Dawood (A.S.) got success. According to promise Abu Talib married his daughter to Hadhrut Dawood (A.S.) and gave him half of his wealth and took him as an equal partner in his empire. Afterward, Hadhrut Dawood (A.S.) became the sole Master of the entire Kingdom. The reason for this was the promise to kill Jaloot. During the battle, Hadhrut Dawood (A.S.) placed a stone in the sling and threw it on Jaloot, which killed him.

#### 9. SURAH BAQARAH II (V: 285):

**Bakhshish (Endowment):**

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

**Smena Wa Ata'na Ghuufranaka Rubbana Wa Ily-Kal Maseer.**

*We hear and we obey; You are our Rubb, so forgive us as we have to return back to You.*

**EXPLANATION:** Pious people have faith in Messengers of Allah, Heavenly books and Prophets. They **supplicate** the last two Verses of Surah Baqarah (The Cow), from **Aamanarrasool to Al-kafereen ( upto V:286)**. About this the Holy Prophet said, "This was bestowed upon me from the treasures under the Heavenly throne. I cannot think that any Muslim may go to bed without reciting **Aytull Kuursi**. The Muslims repose their faith in Allah and His Angels, His Books, His Messengers (SO them); and they say that they do not differentiate among Allah's Messengers (SO them). Now you may offer this, as **Supplication**.

#### 10. SURAH BAQARAH II (V: 286):

**Forgiveness, Endowment, Mercy:**

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ  
 عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا  
 تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا  
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Rubbana La Tu-aa-khizna Inna-seena Au Ukhhta'-na. Rubbana Wala Tahmil 'Alynaa Issrun Kama Hamalta-Ho Alalla Zeena Min Qablina. Rubbana Wala Tuhammilna Ma-la Taqata Lana Be-he Wa'fo Unna Waghfir Lana Warhamna Unta Maulana Fun-suurna 'alal Qauwmil Kaafereen. "O our Rubb (Sustainer), take us not to account if we forget or make mistakes; Our Rubb, do not lay on us a burden as you burdened those before us; and Our Rubb, do not burden us with what we have no strength to bear; pardon us, forgive us, and have mercy upon us; You are our Protector. Help us against the unbelievers.

**EXPLANATION:** Allah does not distress any one beyond his power. He gives hardship to one within his bearing power. The one who performs pious deeds will get a good reward; and the man who performs evil acts will get a bad reward. It is incumbent on every Muslim to believe in Messengers, Prophets of Allah and all Heavenly Books. On the night of Issra (Meraaj) the Holy Prophet (SAW) was taken to Heaven above (Sahih Muslim Sharif). He (SAW) reached upto Sidratull Muuntaha (supreme exaltation) above the 7<sup>th</sup> sky. Anything, which ascends towards the sky is received from here; and anything which descends from above also reaches upto this stage; and then conferred downward. Finest gold covers it. Three things were granted to the Holy Prophet (SAW) there. Prayer of five times a day for the Ommah, the concluding Verses of Surah Baqarah and forgiveness for all those who believe in Oneness of Allah. If these are recited for three nights in a house the Devil cannot approach/stay there. Hadhrut Jibrael (A.S.) was once sitting by the side of the Holy Prophet (SAW) when all of a

sudden a thundering sound was heard, coming from the sky. Hadhrut Jibrael (A.S.) raised his eyesight towards the sky, and said, "The Horizon of the sky is now open, which was never opened before." An Angel descended from this, and he thus spoke to the Holy Prophet (SAW) "You may be pleased. You are granted two types of illuminations, which were not bestowed on any Prophet before. First is Surah Fatchaa and second is last Verses of Surah Baqarah, You are granted an illumination for each of its letters".

### 11. SURAH AAL-E-IMRAAN III (V: 8):

Guidance, Prizes, Blessings:

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ

أَنْتَ الْوَهَّابُ ﴿٨﴾

Rubbana La Tozigh Qoloobana Ba'da Iz Ha-dytana Wa Hub Lana Milla Duunka Rahmah; Innaka Untal Wahhaab.

*Our Rubb, make not our hearts so severe after You have Guided us, and bestow on us mercy from You, surely You are the Bestower.*

**EXPLANATION:** People interpret verses confusingly so that they may create trouble and find their ultimate motive, whereas no one else knows real meaning which is known to Allah. There are two types of Verses, multi dimensional verses and authentic verses, which they interpret according to their own sweet will. For example to assume Hadhrut Eesa (A.S.) as the son of Allah; from Quraa'nic words Kalimahtullah and Roohullah, they wrongly draw this corollary, whereas it is clearly elucidated in the verse that *إِنَّ مُحَمَّدًا عَبْدُ اللَّهِ* (INHO-WA ILLA ABDUN) "Indeed he (Eesa) is the devotee of Allah" and on him Allah has bestowed his rewards. At another place Allah says, *إِنَّ مَسَلًا 'EESA 'IN-DALLAHE KAMASALA AADAMA* (INNA MASALA 'EESA 'IN-DALLAHE KAMASALA AADAMA) "To Allah, Eesa (A.S.) is the example of Aadam (A.S.)." Initially Allah created him from the soil, and then he said "Be," and it became. The Holy Prophet (SAW) used to supplicate, "O Motivator of hearts, keep my heart steadfast to your religion." Then he used to recite this **supplication.**



## 12. SURAH AAL-E-IMRAN III (V: 16):

Supplication to get saved from the torments of hell:

﴿١٦﴾ رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

Rubbana Inna Aamunna Faghfir Lana Zoonobana Wa-qena Aazabun-naar. *Our Rubb! we believe, so forgive us our sins and save us from the chastisement of the fire (For our wrongs).*

**EXPLANATION:** Hadhrut Yaqoob (A.S.) told his sons, "After a while I shall beg forgiveness for you from my Rubb." He meant that he would seek pardon of Allah in the early morning. The Holy Prophet (SAW) says that every night when one third of it remains, Allah bestows through the worldly sky, and questions, "Is there any beggar whom I may give? Is there any one submitting supplications to me whom I may respond? Is there any one seeking forgiveness whom I may pardon? The Holy Prophet (SAW) used to pray to Allah from Sehr (early dawn) time to early morning; begging forgiveness and offering supplications.

## 13. SURAH AAL-E-IMRAN III (V: 26):

For honor and betterment:

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُوْتِي الْمَلِكِ

مَنْ تَشَاءُ وَتَنْزِعُ الْمَلِكِ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ

مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

Qulilla-huumma Malekal-Muulke. Tootil-Muulka Mun Tashaa'oo Wa Tanze-ull-Muulka Mim-mun Tashaa'oo Wa Toizzo Mun Tashaa'oo Wa Tozillo Mun Tashaa'oo, Beyade-Kal Khyr, Innaka 'Alaa Kulle Shy-in Qadeer. *You may confiscate one's kingdom. You may favor striving one with honor or anyone may get gisgrace. Every kind of goodness is in your control. But surely You have control over every thing.*

**EXPLATION:** A group of people who hold the previous Heavenly book Taurait (Torah) say that fire of hell will not touch

them, except for a few days. But they say baseless things against religion. Indeed every one will get full reward of his/her actions, and they will not be tormented. You should always speak the Chastity of Allah. Indeed He has full control over the sun, the moon and over the sky. He enjoys full manipulating power over the entire Universe. He may get the dead from the alive, and the alive from the dead, crop from the grain, and grain from the crop, tree from date stone and date from the a tree. He may make someone Muslim in the house of an infidel or leave someone an infidel in the house of a Muslim. If He Wishes He may give so much riches to a person that he/she is not able to count. Allah's Isme Aazam (Great Name of Allah) is in this Verse. If you supplicate and invoke this Name, your prayer will definitely be responded.

14: **SURAH AAL-E-'IMRAN III (V: 35):**

For chaste child:

رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ

أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

Rubbe Inne Nazarto Laka Maa-  
fece Batni Moharrarun Fataqabbal

Minnee Innaka Untass-Samee-ull Aleem. O" Allah! I offer You whatever is in my innerself free from worldly affairs. Therefore, accept this from me. Indeed You listen. Surely you are the Listner, the Knower. (This request was supplicated by the mother of Maryam (A.S.).

**EXPLANATION:** The name of the wife of Imraan was Hanna, daughter of Faqooz, who was the mother of Maryam (A.S.). She was issueless. She prayed to Allah sincerely. She got pregnant the same night. When she was sure of pregnancy, she promised to offer as a sacrifice whatever child Allah will bestow her that she will give it for service of Baitull- Muqaddas. The born child was a girl. She then prayed to Allah and addressed Him saying, "Allah! I have reserved my child for you. I thought, it will be a son, but this is a girl. Therefore, I wish to save my child (Maryam) from the mischief of the devil and give it under Your protection". Allah responded to her prayer. It is mentioned in the Masnad Abdul Razzaq's Hadith that

the Holy Prophet (SAW) said, "At the time of birth the devil strikes every baby as a result of which it starts crying, but Maryam and Hadhrut Eesa (A.S.) were immune from it."

Another sacred Hadith narrates that the wife of Zakariyah (A.S.) was the sister of the mother of Maryam (A.S.). Hadhrut Eesa and Hadhrut Yahya (Salutations on them) were first maternal cousins. First of all Hadhrut Yahya (A.S.) responded his faith in the Prophethood of Hadhrut Eesa (A.S.). Hadhrut Yahya was elder than Hadhrut Eesa (A.S.).

### 15. SURAH AAL-E-'IMRAAN III (V:38):

For a pious and chaste child:

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

(Qala) Rubbe Hubleee Milla-

Duunka Zuurreyatun Tayyebatun, Inaaka Samee'-uud-Du'aa. Zakariyah (A.S.) begged from his Rubb, O, Allah! "Give me a chaste child. Indeed you listen to prayer and accept it".

**EXPLANATION:** Whilest Hadhrut Zakariyah (A.S.) was standing and praying, the Angels gave him the good news, that Allah gives you the good tiding of birth of Hadhrut Yahya (A.S.). On this request by a Sign, Allah said, "You would not speak to any one for three days. And recite the Name of Allah profusely morning and evening." Fruit out of season used to come to Maryam (A.S.) from Allah in the room where she used to pray in (Baitull-Muqadass). It was the fruit of summer in winter and fruit of winter in summer. Seeing this, inspite of his wife being barren and he himself very old, he also started requesting for a chaste child. As this demand seemed impossible, he used to make it secretly. And it was accepted. Hadhrut Yahya (AS) was a pious man. His mother used to tell Maryam (A.S.); "Whatever is in my stomach, I see it prostrating before whatever is in your stomach". This was a confirmation of Hadhrut Yahya (A.S.) before his actually coming into this world. He was elder to Hadhrut Eesa (A.S.) in age he was a sayyid which means leader of faithfals as a forbearing scholar, advanced in prayers, also a pious scholar of Islamic laws and better in religious practices than all others, who does not get angry, nor can he be over-whelmed by emotions. He is gentle and generous. He had no inclination towards women. All these good qualities were in Hadhrut Yahya (A.S.).

**16. SURAH AAL-E-IMRAAN III (V:147):**  
**COMPASSION OF ALLAH:**

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا  
 وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾

**Rubbanaghfir Lana Zonoobana Wa Issrafana Fee Amrena Wa Subbit Aqdamana Wansuurna 'Alal-Qaumil-Kaafereen.**

*Allah! Pardon our sins, which we have been committing in our activities and keep us to be resolute in pious deeds and give us victory over the aggregates of disobedients.*

**EXPLANATION:** Muslims were defeated in the holy battle of Ohad, and some of them were martyred. On the same day the devil publicized that the Holy Prophet Muhammed (SAW) he (SAW) was martyred. Ibne Qameeya spread the news among the hypocrites that he had himself martyred him. This was a rumour, although as a result of his attack on the face of the Holy Prophet (SAW) was wounded. Muslims got unstable as a result of this wrong news. This verse persuades Muslims to maintain courage, and they are persuaded to take part in Jihaad (struggle for spread of truth). They are told that age of a man does not decrease by bravery nor prolongs by keeping away from risks. Death will definitely come on its stipulated time.

**17. SURAH AAL-E-'IMRAAN III (V: 191):**

**Greatness of Allah and protection against torments of Hell:**

رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

**Rubbana Ma Khalaqta Haza Baate-lan, Suubhanaka Faqena Azaban-naar.** *O my Allah! You have not created this Universe without purpose. You are Chaste, save us (On the Day of Judgement) from Hell fire.*

**EXPLANATION:** Pious people always ponder over signs of Allah and recite this supplication. These signs are visible in the



creation of skies and the earth and in changing of day and night. Indeed there are signs in all these things for wise men, who recite names of Allah whilst standing, sitting and lying and they also ponder over creation of the skies and the earth.

### 18. SURAH AAL-E-IMRAAN III (V: 193):

For Forgiveness and to be included amongst the pious people:

رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا  
مَعَ الْأَبْرَارِ ﴿١٩٣﴾

Rubbana Faghfirlana Zonoobana Wa Kaffir Anna Syye-'aatena Wa Tawaffana Ma-'Al-Abrar. Allah, our Sustainer, forgive our sins, and efface our evils from us, and resurrect us (On the Day of Judgement) along with your pious and obedient devotees.

**EXPLANATION:** Good attributes are being stated of those wise men that whether they are standing or sitting down or lying, all the time they remember Allah's Names. Hadith Muslim and Bukhari narrate that the Holy Prophet (Allah's Blessings and salutations on him) advised Imraan Bin Hussain (RA) to offer prayer in a standing position. If you do not have strength enough then in a sitting position. If this also may not be possible, then in lying position. This means that you should not ignore Allah's Names in any case, whatsoever. You may continue remembering Allah secretly or openly; do not be careless in reciting Allah's Names in all circumstances; silently, secretly or loudly. These people ponder over creation of the sky and the earth, and they consider it with their sagacity, which leads to grandeur, power, knowledge, wisdom, authority and mercy of the sole Creator. Hassan Basri said, "To ponder for a few minutes is better than praying for the whole night standing." Faisal (Mercy on him) said, "Consideration and thinking and praying in a secluded place works like a mirror, which will make your evil and piety very clear to you." Luuqmaan, the wise, said, "Excess of separation in solitude increases pondering over and looking into the ultimate. Accordingly, the paths, which can lead one to Paradise, become clear to a man in proportion to its enhancement. While sitting in a gathering Mughees (Mercy on him) addressing those who were present said, "You should visit a



graveyard daily so that you may have an eye on the end; then you should visualize the scene as if you are standing before Allah, the Supreme; a group is ordered to be led to the Hell, and another group to the Paradise. You should absorb your hearts in this situation, and also think your bodies also to be there. See the Hell in front of you. Bring its hammers and its fiery confinement before your eyes." After saying this he started weeping loudly, and turned senseless. Khawajah Hassan Basri (Mercy on him) said, "O son of Aadam! at the time of eating you should fill one third of your stomach; drink water to the extent of another one third of your stomach; and the third portion should be left empty for inhaling breath. Then you may be able to think about things of the Next world, your end and your deeds. Hadhrut Eesa (A.S.) said, "O sons of Aadam! and weak persons. You should fear Allah wherever you may be. You should live in the world with humility and like poor persons. Adopt mosque as your home. Teach your eyes how to weep. Teach your body to adopt the habit of patience. Make your heart habituated to meditation. Do not care today for the livelihood of tomorrow."

### 19. SURAH UN-NISAA' IV (V: 75):

To take abode in a safe place for migration:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا  
 مِنْ لَدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

Rubbana Akhrijna Min Haaze-hill-Karya-tiz-zaaleme Ahloha, Waj-'allana Milladuunka Wa-lee-yaunw Waj-'allana Milladuunka Naseera. O! Our Sustainer! Grant us liberty from this habitation of tyrants and depute from You those who may support us and solve our problems, and send for us from You special helpers.

**EXPLANATION:** Inhabitants of Makkah used to torture those who struggled to spread truth in several ways. There were also included in them women and children who were disgusted from staying there. Allah Commands that you should free weak and helpless people who are now in Makkah, those helpless people who are praying Allah to help them exit from that city.

## 20. SURAH AL-MAA-'IDAH V (V: 114):

Gifts of Allah and Miracles.

رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا

وَأٰخِرِنَا وَآيَةً مِّنكَ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٤﴾

Rubbana Unzil 'Alyna Maa-'idatam-Minass-samaa-'ee Takoono Lana Eedalle Auwalena Wa Aakherena Wa-Ayatum-Minka, Warzuuqna Wa Unta Khyruur-Razeqeen. *O our Rubb! send us a tray from the heaven; that shall be a festival for us, for the first of us and last of us, as a sign from You; and provide for us; You are the best of the providers.*

**EXPLANATION:** Hadhrut Eesa Bin Maryam (A.S.) had supplicated when the companions had asked him as to whether "Your Allah can descend for us from heaven a tray (of food)." Hadhrut Eesa (A.S.) had replied, "If you have faith in Allah, you should fear Him. And then he prayed for it. Allah said, "I shall definitely bestow food upon you but after that if any one of you turns to infidelity, I shall punish him/her so severely that I did not punish any one in the whole world like. Those who will face most severe punishment on the Day of Judgement are three: 1) Hypocrites. 2) Those who committed infidelity even after Allah's bestowments. 3) Followers of Pharaoh/idols.

## 21. SURAH AL-AN'AAM VI (V: 162):

To please Allah and state His grandeur.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

(Qull) Inna Salaati Wa Nosokee Wa Mah-yaya Wa Mamatee Lillahe Rubbil Aalameen. (Please Declare) "Surely, my Salaat (prayer) and my sacrifices, and my living and my dying are all for Allah, Who is the Rubb (Sustainer) of all the universe."

**EXPLANATION:** This is the great submission of our great grand Prophet father Arch Prophet Hadhrut Ibraheem (A.S.) who

was an institution by himself. He was a great worshipper of Allah. He always kept away from hypocrisy. He was a sincerest man. He was thankful for the bounties of Allah. Owing to his piety he had great rewards in this world and would also have in the next world. He was the most pious man. But by praise following the religion of Hadhrut Ibraheem the Holy Prophet (SAW), has presented from Allah the perfected way of life as Islam with fullest. Islam practiced by him (SAW) as last Prophet. This is final will of Allah to be followed by humanity for peaceful existence and just prosperity. Allah Commanded him to say, "O my Prophet! say that all my prayer, all my worship, my living and dying are for my Rubb (Sustaineer) of the entire Universe." All the Prophets, prior to the Holy Prophet Muhammed (SAW) were also inviting people to Islam. Real Islam is to believe that Allah is the only One worth worship, and to affirm that He is alone, having no partner. Hadhrut Ibraheem (A.S.) bequeathed his sons and Hadhrut Yaqoob (A.S.) also bequeathed his sons that "When you die, you should die as Muslims only".

## 22. SURAH AL-AA'RAAF VII (V:23):

Forgiveness after wrong doing and for greatness:

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ

الْخَاسِرِينَ ﴿٢٣﴾

Rubbana Zalamna Unfusana, Wa Illam Taghfir Lana Wa Tarhamna Lana Koonanna Minal Khasereen. They said, "Our Rubb, we have wronged ourselves, if You do not forgive us, and have mercy on us, we shall be among losers."

**EXPLANATION:** When misled by Azazeel (later on Satan), Hadhrut Aadam and Hauwa (Salutations on them) tasted the prohibited fruit, then their private parts were exposed to them. Now they started concealing them with leaves of fig tree. Allah, the Sublime asked, "When I had forbidden you, why did you go near this tree." Aadam (A.S.) replied that Hauwa (A.S.) had persuaded him to do so (who had no prohibition). Allah, the Sublime, said, "She will suffer from intense pain at the time of pregnancy as well as at the time of delivery." On hearing this Hauwa (A.S.) started

weeping. She was told that at the time of delivery she and her child would cry. Descend both of you from my Paradise. Thus they were conferred the hardship of this world. Allah, the Supreme, taught Aadam (A.S.) to utilize steel and taught him agriculture. He started growing crops, and watered the fields. When the crops ripened, he reaped them, pounded them, took out grains, then grounded these, kneaded it and cooked the bread, and ate it. The hardship, which they bore occurred according to the Will of Allah. Aadam and Hauwa (Salutations on them) recited this Supplication (in the Paradise to be absolved of unknown mistake).

**23. SURAH AL-AA' RAAF VII (V:89):**

**For Increase in knowledge and before the court of Justice:**

وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ  
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاضِلِينَ ﴿٨٩﴾

**Wasse'aa Rubbona Kulla Shyin 'Ilma, Alallahe Tawakkalna, Rubban-aftah Bynana Wa Byna Quomena Bil-haqqe Wa Unta Khyrull-Fateheen:** *Our Rubb possesses every kind of knowledge. In Allah we put our trust. O Allah! decide between us and our peoples with truth; You are the best of those who decide.*

**EXPLANATION:** When elite leaders of the nation of Hadhrut Shoaib (A.S.) warned him, "We shall extricate you and those who believe in you from the town; or else you should embrace our religion." Hadhrut Shoaib (A.S.) said, "Allah has granted us salvation, why we return to your religion? This will mean that we have cheated Him; and it does not behave us that we may return to this. Of course Allah Who is our Rubb may do whatever He likes, because we are helpless". An earthquake seized them, and they lay upside down in their houses.

**24. SURAH AL-AA' RAAF VII (V: 149):**

**Repentance and forgiveness:**

لَيْنَ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ

La-in Lam Yarhamna  
Rubbona Wa Yaghfir-  
Lana Lana- Koonanna



مِنَ الْخٰسِرِيْنَ

**Minal-Khasreen.** *If our Rubb, does not have mercy on us to forgive us, we shall be among the losers.*

**EXPLANATION:** When Hadhrut Musa (A.S.) under Allah's Command went to Mountain Toor for forty days, in his absence his brother Hadhrut Haroon (A.S.) assumed his duties. Their people manufactured a calf god and started worshiping it. Then they repented, and prayed to Allah (this Prayer). Samri borrowed gold ornaments from Qubti nation and turned them into a calf, and then placed a handful of sand in its stomach, which had been obtained from under the hoofs of the horse of Hadhrut Jibrael (A.S.). Therefore the calf started emanating a sound like that of a cow. Allah, the Supreme, had told Hadhrut Musa (A.S.) that, in your absence your nation has been put to a trial. Samri had misled them. This does not matter much because although it emanates the sound but it does not respond to any of your questions, nor can it harm or benefit any. When nation got ashamed on their doings, they started "supplicating" in these words.

## 25. SURAH TAUBAH IX (V:129):

**For Livelihood, favours, mercy and cure from disease.**

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ  
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

(Fa 'In Tawallau Faqull) Hasbe-yallah-Ho, Laa Ilaha Illa  
Howa, Alyhe Tawak-kalto Wa Howa Rubbull-Arshil Azeem:  
*Allah is enough for me, there is no Allah but He, in Him I trust, and  
He is the Lord of the mighty Throne.*



**EXPLEANATION:** Allah, the Supreme says, "We have appointed a Messenger (SAW) for you from amongst you. Jafer Bin Ali Talib (RA) had told Njjashi, and Mugheerah (RA) had told the ambassador of Kisra that, "Allah has sent to us a Messenger from amongst us, about whose pedigree we are fully aware. We know his attributes. We are also aware of his ways of life, truthfulness and honesty even in his life during the pre-Islamic days. His household has nothing to be blamed." The Holy Prophet (SAWhad said, " All my pedigree is based on marriage. There is not even the slightest sign of an unlawful act. Since the time of Aadam (A.S.) not a single person has born among my forefathers without marriage. Any one who recites this seven times after morning and evening (prayer) Allah the Sublime will forgive all of his/her sins, and He will fulfil the determination which he/she aims."

## 26. SURAH YUNUS X (V: 10):

Praise:

وَأٰخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

Wa 'Aakhiro Da'-wahuum 'Anil Hamdo Lillahe Rubbil A'alameen. "All Praise be to Allah Who is the Rubb (Sustainer) of the entire universe."

**EXPLANATION:** When pious people will enter the paradise, and see the bounties, they will exclaim "Allah is Chaste and they will give blessing and salam to each other, and their last word will be the "SUPPLICATION". If any one will say Suubhanaka, in heaven, Angels will present themselves and will comply with every thing they are asked to do. This is for those who had been performing pious deeds (when they are resurrected from the graves). At that time these pious deeds will turn to be illuminations and lead them to paradise, and they will meet each other and be thankful to Allah.

## 27. SURAH YUNUS X (V: 22):

In difficulty, sea, river, storms and forest:

لَئِن أَنجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

**La-in Unjyta-Na Min Hazehe Lana-koonanna Minash-Shakereen.** *If you deliver us from this, we will be among the thankful.*

**EXPLANATION:** He is the one Who enables you to walk in the forest and swim in the river and also walk to the extent that you ride into the boats and these boats are more in pure atmosphere, with soft waves of the air with the riders. They enjoyed but all of a sudden a dangerous air started blowing and waves from all sides started pressing on them, and they started thinking that they are now surrounded by the waves. At such a critical time they worship only Allah and pray to Him and recite **supplication**. And when they are relieved, they again start creating mischief in the country, as if they had not faced any calamity. Man is extremely ungrateful.

## 28. SURAH HOOD XI (V: 47):

Repentance and forgiveness:

وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

**Wa Illa Taghfirlee Wa Tarhamnee Akuum-Minal Khasereen.**

*If you do not forgive me and do not have mercy on me, I shall be among the losers.*

**EXPLANATION:** When the boat of Hadhrut Noah (A.S.) reached the bank and his son drowned, and Hadhrut Noah (A.S.) prayed for his son, Allah (SWT) said, "O Noah! he was not from your family as he has been acting unlawfully. Therefore, you should not ask me for any thing about which you do not know the reality." Hadhrut Noah (A.S.) said, "O, Allah I seek your protection from the fact that I may ask you regarding a thing about the reality of which I have no knowledge, and he recited the "SUPPLICATION".

## 29. SURAH AL-NAHAL XVI (V: 98):

Advise and guidance:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

**Fa-Iza Qaratal-Qur'aana Fasta-iz Billahe Minash-Shytaanirra-Jeem.** *When you read the Qur'aan seek refuge in Allah from the devil, the outcast.*

**EXPLANATION:** Allah, the Sublime, through His messenger (SAW) Commands His devotees that before starting recitation of the Holy Qur'aan they should recite **Aaozoo Billahe Minash-shytaanirra-jeem.** *(take refuge in Allah from the Devil, the outcast.)*

### 30. SURAH AL-KAHF XVIII (V: 38):

**Hamd (Praise) for blessing, children and riches:**

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾

**(Laa-kinna) Wallah-Ho Rubbe Wa-La Oshriko Be-Rubbi Ahada.** *(But I say this) Allah is the only my Rubb; and I do not associate any one with my Rubb.*

**EXPLANATION:** This is the story of two persons, out of whom one was given two gardens of grapes, trees of dates and a crop in between. One was telling to his friend, "I am more wealthy than you, and I also have a larger group of people with me." With these arrogant words he entered his garden. He thought that his garden would never be destroyed. The friend recited the **supplication** and said, "When you entered the garden, why did you not recite:

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ "MAASHA ALLAH LA-QUUWATA ILLA BILLAH" *(As Allah wished, and there is no power except that of Allah).* Its fruit was affected by calamity and it was destroyed. He repented and said, "Alas! It would have been far better if I should not have associated any one with Allah. A man on whom Allah had bestowed His bounties, who had family and riches & sons, if he recited "Maasha Allah La-Quuwata Illa Billah," he will not be harmed in any way, except death. The Holy Prophet (SAW) has regarded these words as from the treasures of Paradise.

### 31. SURAH MARYAM XIX (V: 4,5):

**For getting child in old age:**

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا  
 وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾  
 وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي  
 عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾

Qala Rubbe Inni wahanal-'Azmo Minne, Wassh-ta-aa-lar- rasoo shybaunw-Wa Lam Akuum Be-du'aa-ee-ka Rubbi Shaqiiya. Wa Inne Khiftull-Mawaliya Minw-wara-ee Wa Kanatim-ra-ati Aakerun Fa-habli Milla-duun-Ka Waliya. He prayed, "O my Rubb (Sustainer) my bones have weakened and the glitter of oldness appears from my head. O my Rubb I have never remained unblessed after calling You in submission." "And surely I fear my kinsmen after me (what will they do) as my wife is barren, so give me from Yourself a successo."

**EXPLANATION:** While praying Hadhrut Zakaria (A.S.) supplicated for a son and it was granted during the very prayer and he was given the glad tiding of the birth of Hadhrut Yahya (AS). As sign, he (A.S.) was ordered not to talk to people for three days. It is said that even if he did try to speak any thing save Allah SWT's praise, he just could not do it. He (A.S.) could only speak about the praises and bounties of Allah SWT's.

### 32. SURAH TAHAA XX (V; V:114):

For increase in knowledge:

رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾

Rubbe Zidni 'Ilma.

My Rubb, increase me in Knowledge.

**EXPLANATION:** Whatever revelation used to descend from Allah on the Holy Prophet (SAW), Allah had Commanded that it should be recited comfortably. First of all you should listen to it very thoroughly; as it is mentioned in Surah Al-Qayamat (LXXVI: V,18). "La To-Herrik Behee Lisaneka Le-ta-Ajalal Behee"

"Move not your (O dear Muhammed) tongue to remember (revelation so quickly) as it is preserved for you." Do not move your tongue too quickly by reciting it for fear that in case of delay, some part of the revelation may be missed. Allah Commands the Holy Prophet (SAW) to preserve this in his heart and to make him get it remembered is His responsibility. Allah says, "When We recite (at the time of revelation through Hadhrut Jibrael A.S.) you should follow us. Afterwards it is our responsibility to make you remember it." It is narrated in the sacred Hadith that in the beginning the Holy Prophet (SAW) used to repeated remember Wahee simultaneously when revelation convey from Allah by Hadhrut Jibrael (A.S). It was irksome for him. The Holy Prophet (SAW) was relieved as he was satisfied that every Wahee which descends he will get it memorized. Therefore, when he (SAW) supplicated for increase in knowledge, Allah responded to it, and it continued to increase till he (SAW) breathed his last. Wahee (Divine revelation) continued to descend till that time and thus Qur'aan became the source of perfect knowledge from Allah to the Last Day.

### 33. SURAH AL-ANMBIA XXI (V: 83):

Cure from disease, release from hardship:

رَبِّهِرَانِي مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ ﴿٨٣﴾

**Rubbaho Unni Massani-Yad-dhuuru Wa Unta Arr-ha-Muur-Raahemeen.** And he called to his Rubb, harm has come upon me, and You are the Most merciful.

**EXPLANATION:** Endurance of Hadhrut Ayyub (A.S.) is very well known. He (A.S.) had all the bounties of the world. He had the land for regular agriculture. He also had male and female slaves, wives and children. In short, he had every thing which could enhance worldly comforts. But Allah the exalted withdrew every thing one by one. except his wife who used to serve him. This distress started after the age of seventy and continued throughout his life. Even during sufferings and diseases, he did not give up worshipping Allah. On the contrary, he started concentrating more on praying. The devil used every trick to persuade him to be careless in praying to Allah but in vain. There lived two of Hadhrut Ayyub's friends in another city. He (devil) went there and told them



that their friend was in great trouble. If they take liquor from here to him, he will become safe and sound. They actually brought it to him. They even wept at the sight of Hadhrut Ayyub (A.S.) and told him of their having brought the liquor, so that he may pick up health. Hadhrut Ayyub (A.S.) got extremely agitated, and became angry so they left the place. He addressed them, saying that they had been deputed by the devil. Hadhrut Ayyub (A.S.) was so seriously sick that he had turned to be a skeleton of bones, and his clothes were torn. People had thrown him on a heap of dirty garbage far away from the city. Only his wife used to serve him. She used to work during the day and bring whatever she could earn. She sometimes remained jobless for several days. One day she sheared one of her hair locks and gave it to princess. In exchange she received plenty of food but when she came to her residing abode Hadhrut Ayyub (A.S.) asked her from where she had obtained the food. She replied that she had got it as payment for work. He ate it. The same thing was repeated the next day. She gave her other hair lock to the princess. When she brought the food, Hadhrut Ayyub (A.S.) did not eat it. He demanded his wife to tell him honestly from where she had obtained the food? She told the whole story frankly. Being perplexed and in restlessness he supplicated to Allah that he had been pained by her wife's behaviour, and that Allah is all Merciful. His wife's name was Rahmat (Mercy). However Ibne Assaker has mentioned her name as Liya in his history book. She was the daughter of Meesha bin Yusuf Bin Hadhrut Yaqoob Bin Isha'aq Bin Hadhrut Ibraheem (A.S.). She asked him as to why he was not praying to Allah the exalted to cure him from disease, in reply to which he said that Allah has maintained him safe and sound for seventy years. It is immaterial if he endures this disease for the next seventy years and be patient. His wife shuddered on hearing this. Once when his wife was coming back from the city, the devil met her in the garb of a doctor and said that her husband was in great trouble. The disease had lasted for a long time. He (devil) persuaded her that if her husband may kill a fly for the sake of the idol of such and such a tribe, he will be cured, and afterward he may offer repentance to Allah. On hearing this Hadhrut Ayyub (A.S.) told her that the devil had prevailed upon her, and that if he was cured he would give her one hundred lashes. Hadhrut Ayyub (A.S.) had two brothers. One day they came to see him but they did not come nearby for fear of the stinking smell which was emanating

from him. They kept away and remarked that if he had been a good person, Allah, the Sublime would not have put him to such a trouble. Hadhrut Ayyub (A.S.) was extremely grieved from this talk to the extent that he was not grieved like this at the hands of any one else in the past. At that time he prostrated whilst praying, and beseeched that he will not raise his head unless and until all of his troubles were ameliorated. (Supplication.) His prayer was responded. All the hardships were removed. He had remained in trouble for 18 years. After his **supplication** about the disease was accepted, he was Commanded to strike his heel against the earth, on which a spring of water gushed up. He bathed in it and was cured from external body disease. Then he was Commanded to strike the other heel against the earth, after which an other spring of water gushed up. On drinking its water, he was cured from the inner disease. In this way he was completely cured when his wife came, she could not recognize him. Addressing him as a slave of Allah she asked about the sickness and distress of the person who had earlier been there. He replied that he was the same person. She remarked that he was making fool of a troubled woman, and was cutting jokes with her. He said, "No, Allah has given me complete health and strength". Thereafter, Allah the Exalted granted them wealth, children and every kind of bounties.

#### 34. SURAH AL ANMBIA XXI (V: 87,88):

After recitation of this submission every kind of supplication will be accepted. Especially in case of hardships and trouble:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي

كُنْتُ مِنَ الظَّالِمِينَ

**La Ilaha Illa Unta Suubhanaka Innee Kuunto Minaz-Zalemeen.**  
*There is none worth worship except You. You are the most Sublime; I was surely among the cruels (to self).*

**EXPLANATION:** Zannuun (of the fish) i.e Yunus (A.S.) when he, being displeased from his nation, left them and in an angry mood

he thought Allah shall not be able to have control to save him. At last he started to call Us (Allah) aloud in darkness, saying, " You are Chaste. There is no one worth worship and You are the Most Sublime, indeed I am cruel to me". This incident relates to Yunus Bin Mati (A.S.). When he was assigned Prophethood and deputed to an uninhabited place of Nainwa in the territory of Musal. He invited people towards Allah, but the nation did not embrace Islam. He got angry and left from there forecasting that they will be trapped in tortures from Allah within three days. When the nation came to know that Prophets never tell lies, they started calling out Allah for redress. Children started crying out violently. They started proceeding towards the forest. Several children got separated from their mothers. In view of their dreadful hue and cry Allah postponed torture till their death. After departing he (A.S.) approached a boat and rode into it. Signs of hurricane appeared. Fearing that the boat may not capsize into the sea, it was decided after mutual consultation that a man should be thrown into the sea so that the weight of the boat may be reduced. When lot was drawn, his name appeared but people were reluctant to throw him into the sea. Lot was drawn thrice. But, his name appeared all the three times. He himself stood up and took off his clothes and plunged into the sea. Obeying the Command of Allah, a fish darted towards him, and swallowed him. By the Command of Allah, it neither broke any bone, nor did it injure any part of his body. While in the darkness of stomach of the fish, he reached at the bottom of the sea; every creature (of the sea) was reciting Allah's sacred Name. He also started doing the same (**SUPPLICATION**). Hasan Basri says that Yunus (A.S.) remained in the belly of the fish for forty days. Ibne Jareer says that when Allah, the exalted intended to imprison Yunus (A.S.), He Commanded the fish to swallow him. The Angels asked about the place from where a feeble voice was emanating. Allah said, " This is my (Prophet) Yunus (A.S.) who disobeyed Me and I have imprisoned him in the belly of a fish." Angels said that this is the same obedient devotee whose pious deeds ascend to the Heaven daily. Grant him pardon, grant him salvation. Allah, the Supreme, responded to his/her prayer; and Commanded the fish to spit him out on the bank of the sea. The Holy Prophet (SAW) said that any Muslim who recites this **supplication**, Allah, the exalted, would definitely accede to his request. This can also be said that if some

one requests with this submission, Allah surely grants it. This is the **Issme Aazam (great Name of Allah)**.

وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ

فَكَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي

كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ

مِنَ الْغَمِّ وَكَذَلِكَ نُخْرِجُ الْمُؤْمِنِينَ ﴿٨٨﴾

**Supplication:** Wa Zan-noone Iz Zahaba Moghazeban Fazanna anlan-naqdira Alyhe Fa-naadaa Fiz-Zolomaati Unlaa Ilaha Illa Unta Suubhanaka Innee Kuunto Minaz-Zalemeen. Fasstajabnahoo Wa Najjynahoo Minal-ghamme, Wa Kazaalika Nuunjil-mu'meneen. And Zan-noon went off enraged, and he thought that We would not have power over him. Then he called out in the darkness, "There is none worth worship except You. You are the most Sublime. I was surely amongst the cruels (for self). (V:87) So We answered him, and delivered him out of grief. Thus do We deliver the Believers". (V:88).

**EXPLANATION:** Hadhrut Yunus (AS) remained in the belly of the fish for about forty or seven or three days. When he was thrown on the bank of a sea by the big fish he neither had any vitality, nor any sense. He was breathing feebly just as a child breathes at the time of birth. By the Command of Allah, the exalted, a creeping plant of Pumpkin grew up which had several benefits. The shade of its leaves is very dense. It grows and extends swiftly. It is refreshing. It is eaten as very good vegetable together with skin and pith. The Holy Prophet (SAW) liked pumpkin very much. He used to specially pick up and eat small pieces of pumpkin from the curry dish. Allah, the exalted, provided a wild goat also who used to come to Yunus (A.S.) so that he could drink its milk. Later on entire nation of Yunus (A.S.) embraced Islam. They affirmed him and

they reposed their faith in Allah. Allah also granted them worldly benefits till the stipulated time (death).

**35. SURAH AL-HAJJ (PILGRIMAGE) XXI (V: 58)**

Allah's bestowment in earning livelihood and bounties in travel from one place to another:

وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّزَاقِينَ ﴿٥٨﴾

**Wa Inn-Nallaha Lahowa Khyrurr-Razeqeen.**

*Allah is the best provider of livelihood.*

**EXPLANATION:** Those who were martyred for the sake of Allah or compelled to wander from one place to another or they themselves had migrated from one place to another or they performed some deeds for the sake of Allah or were killed performing pious acts, they are given provisions in eternity by Allah, and it will continue to be given. If they die at the time of performing a pious deed, even then Allah will do them favors. The Bounties of Paradise will be bestowed on them. They will experience peace and tranquility. Allah is the best provider of livelihood. Allah will guide them in the way to Paradise and Allah's blessings will always remain with the one who performs pious deeds or he/she may endeavour to perform such deeds.

**36. SURAH AL-HAJJ XXII (V: 78):**

Allah's assistance, grandeur of Allah, for every supplication:

هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٧٨﴾

**Howa Maulakuum, Fa-ne'mal- Maulaa Wa Ne'-mun Naseer.**

*Only He (Allah) is your true friend. He is the excellent friend and excellent helper.*

**EXPLANATION:** Allah's Commandment regarding Jihaad (struggle for spreading truth) is that you should strive with your wealth, your lives and your voice for the sake of Allah, and do justice with Jihaad. Allah, the exalted has made this religion (Islam)



easy for human beings. He has not pressed you, nor has placed any burden on you which is beyond your powers or may be irksome to you. The most lofty and most vital duty of a Muslim is establishing prayer.

If you are sitting in the house, you can recite four Rak'uts easily. During journey only two Rak'uts will suffice; and in case of fear only one Rak'ut will be sufficient. You may be riding or walking. Your face should be towards sacred Qibla or any direction. The same Command is regarding optional prayer during journey. Whilst riding you may offer prayer towards the direction to which is the face of your riding animal. Performance of prayer in standing is not incumbent on any one suffering from any illness. He/She can offer prayer while sitting. If he/she is lacking in strength, he/she can offer prayer lying. In the same way consider other essential and necessary duties as to how much convenience Allah, the Sublime, has allowed. Give Zakaat (2 ½ % annual obligatory dues for have not Muslims on surplus wealth), which means only a small portion of your wealth. Therefore you should seek His help in all your affairs. Always repose your faith in Him and always look upon His support. He is your friend. He is your protector and helper. He gives you victory over your enemies. If Allah becomes the friend of any one, he/she does not need friendship of any one else. Only friendship with Him is the best, better than any one else. He controls each and every thing. He is the omnipotent. Allah, the exalted says, "You should remember Me when you are enraged, so that I may also make you at the time of anger. O' Bani Adam! If torment is increased on you a normal, you should have patience, you should remember that if I help you, it is better than anyone's help. Allah may grant capability for good acts. He may bless us with His Bounties. Aameen. So recite this supplication.

### 37. SURAH AL-MOMENOON XXIII (V: 28):

Salvation from tyrant:

فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾

**Faql-il Hamdo Lilla Hillazee Najjana Minal Qaumiz-zalemeen.**  
They say, all praises are for Allah Who releases us from (the clutches of) tyrants.

**38. SURAH AL-MO'MENOON XXIII (V: 29):**  
**The Boat, Steamer or Journey or going to a Country:**

رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾

**Rubb:** Anzilnee Munzalam-Mubarakauw'Wa Unta Khyrull-Muunn. *en. Our Rubb, destine us to a blessed place. You are the best Best ver of destination.*

**EXPLANATION:** Hadhrut Noah (A.S.) got tired of preaching his nation, as the nation was not accepting guidance. Instead of this they started falsifying him, he became helpless, and powerless. He, therefore, invoked Allah's help to let him have power over those who had falsified him. Allah Commanded him forthwith to construct a boat, and make it as wide as possible. And to place one pair of every species from animals, vegetables and fruit etc; and also his family members in it, excepting the one who had already been destined to be destroyed. Those who did not have faith were infidels of his nation, including his son and wife. Allah had created boats and quadrupeds so that they may be able to ride and be grateful for the gifts of their Rubb; and proclaim on riding that it is Allah the Magnificent Who had subjugated animals to them, although they themselves did not have the capability to accomplish this. Indeed we have to return to our Rubb. Hadhrut Noah (A.S.) uttered the same words. He was Commanded to sit in it after reciting Allah's Name, and to remember Allah at commencing of the journey. Muslims pray to Allah that He may complete their journey safely, as He is the best to help reach the destination safely.

**39. SURAH AL-MO'MENOON XXIII (V: 39):**  
**Supplication to get saved from false blame:**

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٩﴾

(Qala) Rubbin-Suurne Bema Kazzaboon.

(He said) "My Rubb, help me because they have belied me."

**EXPLANATION:** Several Ommahs (Nations) were born in this world like Aad and Samood. Torture of scream had descended upon them. Messengers (of Allah) were also born among them. And those Messengers preached Oneness of Allah and to worship Him but people belied them, opposed them and refused to follow them on the pretext that they (the preachers) were human beings. They did not believe even the Day of Judgement. They did not believe in physical resurrection, and proclaimed that this was a far-fetched idea. They also said that resurrection and gathering on the Day of Judgement have nothing to do with reality. The Prophet Noah (Salutations on him) prayed to Allah and begged for help from Him. Heavenly curse descended, and they expressed extreme sorrow over the calamity.

**40. SURAH AL-MOMENOON XXIII (V: 97,98):**

To be saved from evil deeds:

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ وَأَعُوذُ بِكَ  
رَبِّ أَنْ يَحْضُرُونِ

Rubbe Aa-'oozo-Beka Min Hamazaatish-Shayateene. Wa Aa-'oozo Beka Rubbe Ayn Yah-dhoroon. My Rubb (Sustainer), I seek refuge with You from the evil incitements of the Satan (devil). And O, my Rubb I seek refuge in You lest they approach me.

**EXPLANATION:** Education is being imparted to face hardships when these descend, stating that if you are present at the time of bringing down hardship on their evil doing. Pray to save you from these tortures. The Holy Prophet (SAW) used to add this sentence in his supplication: "End my worldly life, when you intend to torment a nation, before actual descent of punishment." Allah teaches the way to be saved from the evils of the devil, which is that you should pray to Allah to save you from stanic tactics. The Holy Prophet (SAW) used to recite, "I beseech that the devil should not hinder any of my jobs, and approach near me." Thus recitation of Allah's sacred Names to begin every act prevents effects of the devil

in it. You should recite Allah's Holy Names while starting all the acts such as eating, drinking, intercourse and sacrificing etc.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ وَاللَّهْمِ وَأَعُوذُ بِكَ مِنَ الْهَدَمِ وَمِنَ الْفُرْقَةِ  
وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ ۝

Allah-huumma Inni Aa-'oozo-Beka Minal-Harame; Wa Aa-'oozo-Beka Minal-Hadame Wa Minal-Gharaqe; Wa Aa-'oozo-Beka Un Yata-khaba-tanish-Shytana Indal-Maut. *O Allah, I seek Your protection from old age, dying by pressure and drowning; and also from the situation that the devil may mislead me at the time of death.*

It is mentioned in the sacred book Masnad that, "The Holy Prophet (SAW) used to teach us a prayer (supplication) which we used to recite at bed time, at the time of disturbance in sleep or for getting rid of a disease.

بِسْمِ اللَّهِ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ عَضْبِهِ وَعِثَابِهِ وَمِنْ  
شَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضَرُونِ ۝

Bismillahe Aa-'oozo Be-Kalima-Tilla-hit-Tammatte Min Ghazabehe Wa Ee'tabehe Wa Min Sharre Ibadehe Wa Min Hamazatish-Shyateene Wa Ayn-ya'zooron. *In the Name of Allah Who protects with His profound glories from the evil impacts of devil's designs who tries to detract.*

It was customary with Hadhrut Omar (RA.) that he used to teach this supplication to his grown up children; and he used to write and tied this around their neck.

#### 41. SURAH AL-MO'MENOON XXIII (V: 109):

Protection from Hell, safety from calamity:

رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١٠٩﴾

Rubbana Aamanna Faghfir-Lana War-Hamna Wa Unta Khyruur-Rahemeen. *"Our Rubb (Sustainer), we believe, so forgive us, and have mercy on us; You are the Most Mmerciful."*



42. SURAH MO'MENOON XXIII (V: 118):

For Grants, Forgiveness and Repentance:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

Rubbighfir War-Ham Wa Unta Khyruur-Rahemeen.

*"Our Rubb (Sustainer), forgive me, and have mercy on me; You are the best of all the Merciful.*

**EXPLANATION:** Verse 41 and 42 go together. When the infidels will wish to come out of Hell and request the keeper of the Hell, they will not receive any reply till long. In response to their shouts they will receive only this reply, "keep lying". They will then directly beseech Allah the exalted, begging that we are distressed owing to our bad luck. You are the only one who can deliver us from this torture. If we commit evil acts again, You may punish us in any way You like. They will not be replied till a double period than the one during which they lived in the world. Then they will receive the reply, "Away from mercy, you may remain in the Hell, disgraced and humiliated." They will continue lying and decaying and being scorched. They will also be disfigured. No one (Muslim) will be able to recognize them for recommendation. They will be offered enormous torture because they used to ridicule friends of Allah, and pass ironical remarks on their **supplications**. Muslims used to call their Rubb; but their people used to laugh at them. Allah, the Supreme, will say that He had already compensated His steadfast obedient devotees. They had already received safety of salvation and prosperity because of believing in Him (by **SUPPLICATIONS**). The Holy Prophet (SAW) said, "When people of Paradise and of Hell will reach their specified places Allah the Exalted will ask Muslims as to how long they lived in the world. They will reply "about half a day." Allah the Exalted will tell them that they had received this award for the pious deeds, which they performed, where they will stay forever. Allah will say to the sinners, "For a short time you purchased my displeasure, anger and the hell where you will live for ever. Have you been under the impression that you had been created for nothing? Was there no sagacity involved in your creation? Had you been created just for fun so that you may behave like animals? Why should you not be considered to deserve perpetual torment? Your



way of thinking was wrong. You were created for worship and obedience of Commandments of Allah, the Exalted. Any one who worships other than Almighty Allah, his/her assessment is with Allah. Infidels are deprived of salvation, but Believers recite this **supplications** to Allah.

#### 43. SURAH AL-NOOR XXIV (V: 45):

For birth of a child, For new creation:

يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

Yakhlo-Qullaho Ma Yashaa-'oo. Innallaha 'Ala Kulle Shy-'in Qadeer. Allah creates whatever He likes; Indeed Allah has full power over every thing.

**EXPLANATION:** It is only Allah Who created every moving living being by water, out of which there are some who creep on their belly, some walk on two feet and others are quadrupeds. Therefore **Supplication** be submitted.

#### 44. SURAH AL-FUURQAAN XXV (V: 74):

For the tranquility of the House and piety of wife and children:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ  
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

Rubbana Hub-Lana Min Uzwaajina Wa Zurre-yaatena Quurrata Aayu-ninw-Waj-Alna Lilmuutta-Qeena Imaama. Our Rubb (Sustainer), give us coolness of eyes with our wives and our off springs, and make us leaders of the pious.

**EXPLANATION:** Those who are pious, do not testify falsely i.e. do not associate any one with Allah (commit shirk), do not worship idol, do not tell lies, do not commit obscenity and debauchery and keep away from infidelity. They shun evil deeds and do not sing vulgarity. They do not celebrate festivals of those who associate any one with Allah. They do not betray other's trust, do

not associate with evil persons, do not drink liquor and do not visit liquor houses. They have no inclination towards evils. It is also mentioned in the Holy Prophet's Hadith that a Muslim should not participate in a feast where drinking of liquor is in progress. The Holy Prophet (SAW) once repeated three times to the companions as to whether he may not tell them about the greatest sin. They expressed their eagerness to listen to what the Holy Prophet (SAW) had to say. He said, "Do not associate any one with Allah, the exalted, and never disobey parents". At that time he was resting on a pillow. After separating himself from it, he (SAW) asked the companions for attention and said, "Never listen a lie, never bear witness falsely. This he repeated several times." We wished that the Holy Prophet (SAW) may have discontinued his discourse at that stage. By more emphasising the same words, it was clear that he (SAW) wanted to impress us more and more to desist from bad acts.

There are innumerable such persons who do recite the Holy Qur'aan but never heed to what it (the Holy Qur'aan) says, nor do they get inspired. They do not desist from their evil acts.

Shabee (Allah bless him) was asked that if a man approaches a place where he sees people in a prostrate position but he himself does not know the reason, should he himself join them in prostration? In reply to this he recited the following Verse:

وَالَّذِينَ إِذَا ذُكِرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا  
صُمًّا وَصَعْمًا يَا أَيُّهَا

Walla-Zeena Iza Zuuk-kero Be-Aayaate Rubbe-him Lam Ya-Khiru Alyha Suummaunw-Wa-Omyana. *Who, when they are reminded of the signs of their Rubb, do not fall at them deaf and blind.*

#### 45. SURAH USH-SHOORA, XXVI (V: 80):

To seek cure from disease or hardship:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ

Wa Iza Maridhto Fa-Huwa Yashfeen. *And when I fall sick, He Himself heals me.*

**EXPLANATION:** Hadhrut Ibraheem (A.S.) explains to his people how to the praise of Allah. He said, "I am the worshipper of only my Rubb (Sustainer), Who has the best attributes. I shall not worship any one else. His attribute is that He is my Creator. He is the one Who cherishes, and He is the one Who guides His creation towards Himself. He provides livelihood. He created all the resources of the skies and the earth for human benefits. He raises clouds, scatters them and showers down the rain. He enlivens earth, and raising of the crops depends on Him. He gives us sweet water which quenches our thirst, and also of the rest of His creation. Besides, He controls diseases and gives health. When I fall sick, no one has the power to cure me except Allah. Beginning and end of any thing is also in His hands. He is the only one Who causes a human being to born. He is the only one Who has full power over pardoning sins (in this world and the world Hereafter). He is the forgiver and merciful".

**46. SURAH USH-SHOORA XXVI (V: 83,84,85):**

**For intelligence and for good name after death:**

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ ﴿٨٣﴾

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾

**Rubbe Hubli Huukmaunw-Wal-Hiqnee Bis-Saale-heena. Waj-'al lee Lisana Sidqin Fil-Aakhereena Waj-alne Minw-Wara-Sate Jannatin Naeem. My Rubb (Sustainer), give me judgement and join me with the righteous and make for me a tongue of truth among the later people, and make me among the inheritors of garden of Bliss.**

**EXPLANATION:** Hadhrut Ibraheem (A.S.) used to pray Allah to grant him these things: Keep me associated with pious people in this world and the Hereafter. Authentic sacred Hadith is that the Holy Prophet (SAW) also supplicated to Allah to join him with best companions. He (SAW) also narrated:

167 اللَّهُمَّ أَحْيَا مُسْلِمِينَ وَأَمِتْنَا مُسْلِمِينَ وَالْحَقْنَا بِالصَّالِحِينَ  
غَيْرِ خُزَايَا وَلَا مُبَدَّلِينَ

Allahuumma Ah-yaina Muuslemeena Wa Amitna Muuslemeena  
Wal-Hiqna Bissale-heena Ghyra Khazaya Wa La Mubud-  
daleen. O Allah! keep us alive on Islam and also keep us steadfast  
on Islam when we die and associate us with pious people in such a  
way that we may not be ill famed or changed.

The Holy Prophet also used to pray, " My good name may also  
permeate among people; and they should follow me in pious deeds."

#### 47. SURAH UN-NAMAL XXVII (V: 26):

For Praise of Allah, Livelihood and Status:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾

Allah-Ho La Ilaha Illa Howa Rubbull-Arshil-Azeem. (Sajdah)

Allah! there is none worth worship except You as You are the Rubb  
of the greatest Authority.

**EXPLANATION:** In the army of Hadhrut Sulaimaan (A.S.),  
there was a bird named Hud Hud. He used to work as an engineer.  
He could tell the depth of water. He could view the under-water  
earth in the same way as people can clearly see things on the surface  
of earth. At a time when Hadhrut Sulaimaan (A.S.) was in the forest,  
he asked him the where about of water. He used to tell the place of  
water and its depth. Hadhrut Sulaimaan (A.S.) then used to order  
demons to dig a well; and it used to be done. One day, whilst he was  
in the forest, he started screaming birds to order for searching water,  
but Hud Hud was not visible. Hadhrut Sulaimaan (A.S.) was  
extremely enraged. He said that if Hud Hud (His name was Anber)  
was actually absent, he would punish him severely, by having his  
feathers scratched, or will kill him unless he offers a plausible  
explanation for his absence. In the mean time Hud Hud arrived.  
Other animals informed him that he was in danger today. The king  
(Hadhrut Sulaimaan) had determined that if he does not offer a  
plausible reason for his absence, he will be killed. He, however, was  
not worried himself and said that he will be saved. He presented  
himself before Hadhrut Sulaimaan (A.S.) and said, " O Prophet! I  
have brought a news concerning a matter about which you know

nothing. I am coming from a country named **SABA** (the country of Yemen) which is ruled by a woman. Her name is **Bilqees**, daughter of Shraheel. She is the queen of Saba (Fatada says that her mother's name was Faarea and father's Zee Shra and Ibne Jareeh says that her mother's name was Baltaha). Her army comprised of several hundred thousands soldiers and she had three hundred and twelve ministers & advisers, each having twelve thousand persons. The name of land was Ma'arib, situated at a distance of three miles from Sana. (It is thought that most of its territory is situated in Yemen). She has a grand throne, on which she sits with grandeur. Its panel is carved and studded with gold and pearls. It is high by eighty arm-lengths and wide by forty arm-lengths. Six hundred maids always remain present for service. In short she has the grandeur of a great Queen. Courtiers prostrate before her morning and evening. The Queen and her subjects, all worship the sun. None of them is the worshipper of Allah. The devil has beautified evils for them, whereas any one Who is worthy of worship is only Allah. Only He is the Rubb (Sustainer) of Heavenly throne. Nothing can exceed him in any way. On hearing this from Hud Hud, Hadhrut Sulaimaan (A.S.) immediately wrote a letter and gave it to Hud Hud for ascertaining the facts. This related to an invitation to Islam. Hud Hud took the letter and placed it in a cupola in front of Queen Bilqees when she was in her privacy. She was surprised to see the bird arriving in this way and getting aside in such a mannerly way. She read the letter, and on getting herself acquainted with its contents, she called her ministers, leaders and elites, and said, "An esteemed letter has been delivered to me by a bird. Starting with **Bismillah** (written by Hadhrut Sulaimaan (A.S.) first of all) the subject matter is this, "With the name of Allah, the Most merciful. Do not be insolent before me. Do not compel me. Accept my advise. Do not be arrogant. Be obedient, a monotheist and sincere and visit me. I am the Prophet of Allah. I invite you to embrace Islam." The elites of Bilqees said that they were powerful, and they shall fight. Bilqees was wise. In spite of the fact that this was the decision at which they had arrived, she said that it was not beyond power to fight a Prophet. She thought of exercising a trick. She should agree to Hadhrut Sulaimaan (A.S.), send him very costly and valuable gifts, gold, pearls, jewels with messengers. We shall fight if these gifts are accepted, otherwise we shall take it for granted that they have Allah's power with them, which we cannot face," it so



happened Hadhrut Sulaimaan (A.S.) returned every thing; and told her that his Rubb (Sustainer) had given him every thing. You have only two alternatives, either leave polytheism or defend yourself against my army. On return messengers related the whole story. Bilqees was convinced of his Prophethood. She embraced Islam along with all her army and subjects. She came to Hadhrut Sulaimaan (A.S.) who was pleased. He thanked Allah, the exalted. The Holy Prophet (SAW) has forbidden slaughter of four animals: ant, honeybees, Hud Hud and Surth i.e. Katora. Such a grand queen is nothing in front of Allah's grandeur. No one has any greatness before the grandeur of Allah. He is very great, and Owner of Divine Authority.

#### 48. SURAH AL-QASAS XXVIII (V: 16):

When in trouble after dispute.

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ رَبُّهُ إِنَّهُ هُوَ

الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

Rubbe Innee Zalamto Nafsee Faghfir-Lee Fagha-fara-Lahoo, Innahoo Howal-Ghafoorurr-Raheem. My Rubb (Sustainer), I have wronged myself, so forgive me, and He forgave him. Surely He is the Forgiving, the Merciful.

**EXPLANATION:** This is the incident of young age of Hadhrut Musa (A.S.) which caused him to leave Egypt. (After which mercy of Allah attended him). He proceeded towards Madyan. He once entered the city; after Zuhr (Noon). People were busy in dining or sleeping. Two persons were quarreling, one an Israeli and the other a Qabti. Israeli beseeched Hadhrut Musa (A.S.) for help and narrated the tyranny of his opponent, at which Hadhrut Musa (A.S.) got enraged and gave a blow to the Qabti as a result of which he died. He got worried because it was a devilish act. He then started begging pardon of Allah, (SUPPLICATION). Allah forgave him. He then prayed to Allah, saying that he will never help a disobedient in future, because he had come to know that Israeli had acquired his help on the basis of a fabricated story of tyranny. Next day Hadhrut Musa (A.S.) came to the city, treading softly and gently. He saw

that the same person was quarreling with another Qabti. On viewing Hadhrut Musa (A.S.) he again beseeched Hadhrut Musa (A.S.) for help but Hadhrut Musa (A.S.) rebuked the person. Israeli thought that Hadhrut Musa (A.S.) might beat him. He started shouting that the other day Hadhrut Musa (A.S.) had killed a person, and he now will kill him.

Since only he knew the other day's incident, but now the secret had divulged, so Pharaoh came to know. He ordered the police to arrest Hadhrut Musa (A.S.) forthwith. He emigrated from there and after having been granted pardon by Allah, the exalted, he was Divinely guided to go towards Madyan. There he happened to meet the daughters of Hadhrut Shoaib (A.S.) who had come to draw water from a well.

(Further details have been mentioned in the forthcoming explanation.)

#### 49. SURAH AL-QASAS XXVIII (V: 24):

For acquiring unseen help.

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

**Rubbe Inni Limaa Unzalta Ilyya Min Khyrin Faqeer.**

*My Rubb, I am in need of whatever good You may bestow upon me.*

**EXPLANATION:** When Hadhrut Musa (A.S.) reached Madyan, some persons were watering their animals near a well. Two girls with their goats were standing a far, waiting for their turn, but none of the persons present there did give them a chance, and hence they were standing aloof. On asking by Hadhrut Musa (A.S.) the girls told him that they have an aged father. They have to look after their goats. We had come for water but these people do not let us have our turn. Hadhrut Omar (RA) said that they had closed the mouth of the well with the boulder of stone, which was removed by Hadhrut Musa (A.S.) single handed, which normally ten persons could move. Hadhrut Musa (A.S.) took out only one bucket of water from the well, with which the thirst of all the goats was quenched. Allah, the exalted, had granted abundance to that water. He was tired and he had blisters on his feet. Nothing was available to eat.

He started eating leaves of trees and grass etc. He had yearning even for half of a date. Stomach was empty and touching the back, despite the fact that at time he was the most respectable person as compared to all the creation of Allah. While sitting under a tree he prayed to Allah, the sublime, "I am in need of your favors. Descend Your affluence on me." Subdih (mercy on him) says, this was an acacia tree.

When both the girls reached home, they narrated the whole story to their father Hadhrut Shoaib (A.S.). Listening the story he called Hadhrut Musa (A.S.) through his modest daughter. He was tired. One girl recommended her father that he may keep him to graze goats because he was strong and honest. Father asked as to how she came to know of these two good attributes. She said that he moved the big boulder of stone which not less than ten people could shift. Then he asked us to follow him and suggested that we should throw a pebble where the passage had to be changed. The father, addressing Hadhrut Musa (A.S.) offered that he may marry with one of his daughters, provided he works for him for eight years, which would amount to be her dowry. If he liked he may stay for two more years but it was not necessary. Some scholars say that Hadhrut Musa (A.S.) stayed only for one year. Others say eight years. Only Allah knows best.

After marriage when Hadhrut Musa (A.S.) intended to go along his wife, he thought of his native country Egypt and quietly watched the conditions prevailing there. The passage was difficult. It was winter season and night time. He saw a light from far off, which were flames of fire. He asked his wife to stay there so that he may be able to fetch some flames of fire in order that she may bask because she was feeling cold. When he reached there, he was astonished to observe that although flames were visible but fire was no where to be seen burning. When he reached near, a voice was heard saying, O' Musa "I am your Rubb" Heaven be praised.

**50. SURAH US-SAAFFAAT XXXVII (V: 100):**

For virtuous children:



رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

Rubbe Habb Lee Minas-Saleheen.

*MY Rubb! grant me straightforward children.*

**EXPLANATION:** When Allah's friend, Hadhrut Ibraheem (A.S.) was disappointed from his nation, he decided to be distanced from them, he announced that he would leave them. My guide is Allah, the exalted. At the same time he prayed to Allah to grant him a child so that he may accompany him in preaching Allah's oneness. The prayer was at once granted, and he was given the happy news of an enduring son. It was Hadhrut Ismael (A.S.). He was the first son who was elder than his 2<sup>nd</sup> son Hadhrut Ishaq (A.S.). When Hadhrut Ibraheem (A.S.) mentioned his intention related his dream to Hadhrut Ismael (A.S.), he (A.S.) said that there should be no delay in doing the needful, and that he would find him quite patient and forbearing. Then both father and son got ready. It is narrated in Masnad Ahmed that when Hadhrut Ibraheem (A.S.) was taking his son for sacrifice for the sake of Allah, according to His Command, the devil faced them near the Sae (Quick walk between Safa and Marva hillocks during Hajj-Pilgrimage). But he vanished. They proceeded further. At Mina after reciting the Name of Allah, Hadhrut Ibraheem (AS) laid his beloved son down to sacrifice for Allah's sake. Taking off the clothes from his son's body, he was in a very precarious condition. Suddenly a voice was heard from near by, asking him, **Stop Ibraheem!** You have fulfilled your dream. At this moment when he turned, he (A.S.) saw behind him a white sheep with horns and clear eyes. On seeing devil, he (AS) followed him. On arrival at first Jumrah, he threw seven pebbles. He ran away and came to middle Jumrah, and again he threw seven pebbles on it. Then he threw seven more pebbles on the last (small) Jumrah. Coming out from there, he slaughtered the sheep. Its horns together with its head remained dangling near the drain of sacred Ka'aba upto Islamic age. Afterwards they dried up. It is mentioned in Masnad Ahmed that once the Holy Prophet (SAW) called Uthman (RA) and told him that at the time of entering sacred Ka'aba, he (SAW) had seen the horn of sheep inside it. I forgot to order you to cover them. Go and cover them. There should not be anything in Allah's house, which attracts the attention of those who offer prayer. Safyan (RA) says that the horns of the sheep remained in Allah's house. Once when a fire broke out there, they caught fire and burnt.

**Remarks:** At the time when Hadhrut Ismael (A.S.) was born, Hadhrut Ibraheem (A.S.) was (86) years old, and at the time of Hadhrut Ishaq's (A.S.) birth, he was (99) years.

### 51. SURAH US-SAAFFAAT XXXVII (: 180,181,182)

Supplication of every kind and for Prophets:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

Suubhana Rubbeka Rubbil Izzate Amma Yase-Foon. Wa Salamuun 'Alal-Muursaleen. Wal-Hamdoo Lillahe Rubbil-Aalameen. You are Sublime Rubb, the Rubb than what they attribute. Peace be upon the Messengers. And praise be to Allah, the Rubb of the Universe.

**EXPLANATION:** Allah. is exalted. Only Rubb deserves all sorts of praises, throughout this world and the world Hereafter, from beginning to end; In all circumstances He is the only one worthy of all praise. The Holy Prophet (SAW) said, "If a man sends Darood (Benedictions and salutations) on me and also other Prophets and wants to get Thawab (Reward in the next world) to the fullest extent, he may recite these three verses whilst getting out of any gathering. In a sacred Hadith, narrated by Tabrani, is mentioned that if any one recites these verses three times after Fardh (Essential) prayers, he will receive reward to the fullest extent.

### 52. SURAH SAAD XXXVIII (V: 35):

For grandeur and honor:

رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي إِنَّكَ

أَنْتَ الْوَهَّابُ ﴿٣٥﴾

Rubbighfir-Lee Wa Hub Lee Mullkal-La Yanmbaghi Le-Aahadim-Mim Ba'de. Innaka Untal-Wahhab. My Rubb, forgive me and bestow on me a Bounty that does not equal one after me, surely you are the All-bestower.



**EXPLANATION:** We tested Hadhrut Sulaimaan (A.S.). We placed a body on his chair i.e. the devil. He then appealed to us (supplicate). Then Hadhrut Sulaimaan (A.S.) was Commanded to build **Baitull Maqdis** in such a way that the sound should not be heard. He tried his best but he could not succeed. He came to know that a demon, named Sugghar, could tell of such a device. He was compelled to come (by showing the finger-ring of Hadhrut Sulaimaan). He ordered him to complete the job. He brought the eggs of Hud Hud and placed them together. When Hud Hud came, and saw its eggs under a glass, it went round the glass but could not get them. It flew back and brought a diamond. By placing it on the glass, it started hewing it. At last it was cut; and it took away its eggs, and then construction started accordingly. There are several stories. One of them is that the devil got the finger ring of Hadhrut Sulaimaan (A.S.), which he used to take out whilst going to latrine or bathroom. One day he had to go to bath room; and this demon was with him, whom the finger ring was entrusted, and he (A.S.) went into the bathroom, but the demon threw it into the sea; and he himself assumed the deceiving figure of Hadhrut Sulaimaan (A.S.) and sat on the throne. He ruled for forty days. Hadhrut Sulaimaan (A.S.) was deprived of all the powers, which Allah had bestowed on him because his entire power was infused in the finger ring. There are also other stories about the finger ring coming into the possession of the demon. For example, demon passed he had a wife (Jarad) in whom he confided most. Whilst going to bathroom or whenever he took out the ring, he used to give it to her for keeping for some time. Similarly, once when she was given the ring, the devil was watching. He assumed the form of Hadhrut Sulaimaan (A.S.) and demanded the ring, which he actually obtained and threw it into the sea, and he himself started ruling. After the ring had come into the possession of the demon, certain extra ordinary things started happening. For example, orders to follow non-Islamic ways, instead of Islamic ways. Religious scholars thought of testing as to whether he was or was not actually Hadhrut Sulaimaan (A.S.) or else intelligence of Hadhrut Sulaimaan (A.S.) would be nullified. He was asked as to whether there be any harm if a person indulges in sexual intercourse and does not take bath before sunrise due to cold? He replied in the negative. From this they grasped the reality.

Hadhrut Sulaimaan (A.S.) was working as a laborer on the bank of a river, got a fish as remuneration. He was extremely hungry. He

insected its stomach and got the ring which the demon had thrown into the sea. The fish, under Allah's Command, had preserved it in its belly. All the powers came back to Hadhrut Sulaimaan (A.S.) as soon as he got back the ring. The demon was then caught, placed into a box of steel and thrown into the sea, which will remain lying there till the Day of Judgement. There are also more stories in this connection; but most of the narrators have accepted this account. Any way, Hadhrut Sulaimaan (A.S.) considered this as a trial, and went out of the palace. During his rule, the demon got several magic books written and buried under the chair of Hadhrut Sulaimaan (A.S.). Afterwards, in the presence of public, he had them taken out. He told the masses that Hadhrut Sulaimaan (A.S.) used to rule them with the help of those books. Therefore people started calling Hadhrut Sulaimaan (A.S.) an infidel. From all these things people realized that this demon was not real Hadhrut Sulaimaan (A.S.). Every thing became clear when Hadhrut Sulaimaan (A.S.) regained the ring. People came to know as to what was the truth. In reality this was a trial by Allah, the Sublime in which Hadhrut Sulaimaan (A.S.) succeeded. Then he (A.S.) prayed to Allah, "My Rubb, forgive and bestow on me such a kingdom similar to which may not have been bestowed on any one else. Indeed He (Allah) is the best Giver."

Abu Ishaq Misri says, "When Kaab (RA) got relief from the story of **Irama Zaatil-Imaad** Mo-avia (RA) asked him to say something about the chair of Hadhrut Sulaimaan (A.S.), in reply to which he said that it was made of ivory. It was studded with ruby, topaz and pearls. Date trees were carved in gold all around it, whose branches were also from pearls. There were peacocks on the right ends and on the left side there were vultures made of gold. On the first stage of the Chair, on right side were pine trees; and on left two lions made of gold, which were hollow in which musk and ambergris was packed. These lions used to make movements when Hadhrut Sulaimaan (A.S.) used to sit in the chair; and musk and ambergris was sprinkled all around. Then two pulpits of gold were placed. One for his minister and the other for his most senior scholar. Thereafter seventy more pulpits were placed in front of the chair, on which judges of Israel, their scholars and chiefs used to sit. There were used to be placed thirty-five more pulpits of gold behind them, which used to remain empty. As soon as Hadhrut Sulaimaan (A.S.) would come and place his feet on the stair case of the chair, it

would revolve along with all the accessories; lions would advance their right foot and vultures used to spread their left wing. When he would place his feet on the second step, lions would spread their left foot; and vultures their right wing. When he would ascend the third step and sit in the chair, then a large vulture would bring his crown and place on his head. At that time the chair would revolve with at a high speed." Mo-aavia (RA) asked about the reason for this. He replied, "It was resting on a rod which was made by a demon, named Sugghar. As soon as it started moving peacocks, vultures etc would come up, and bow their heads; flutter their wings, as a result of which musk and ambergris used to sprinkle on his body. Therefore a pigeon of gold would bring Torah and place it in his hand, which he recited.

This saying is totally wrong that the aim of **supplication** of Hadhrut Sulaimaan (A.S.) was that Allah might bestow on him such a kingdom, which no one could snatch from him. This is a similar lie as to say that a body was placed on his chair. The real meaning is to make **supplication** to Allah that no one else could get such a country and kingdom after him.

The story of Hadhrut Sulaimaan's (A.S.) death is like this: Demons were busy in their jobs according to his orders. When he (A.S.) died, he was while in standing position supported by wood. No body knew about this till such time that termite ate it. When they knew, a complete year had passed away. Demons, for fear of death did not look at him. He had asked the Angel of death to tell him about his death a little in advance. The angel of death did like this. Hadhrut Sulaimaan (A.S.) ordered the demons to build a house of glass. He started resting, supported by a wood. This was not due to the fear of death but it was for demons; so that they may not be able to judge that he had died, which will give them the impression that he does not have any knowledge of the invisible.

When Hadhrut Sulaimaan (A.S.) died, the demons passing by him used to consider to be alive and used to remain busy in their assigned jobs, believing that he was still alive. Fearing him but when the worm which was eating the wood had eaten half of it, the wood could not sustain his weight, and he fell down, due to which demons started cutting jokes that he knew the news of the unseen. But they now had come to know that it was a big fraud, otherwise why could they continue suffering for a whole of year. Since that times the demons provide the weevil with soil and water. It is also said that if

the weevil would be accustomed to eat anything else they would have provided it with best food of that kind; but all these things have been concocted by the scholars of Bani Israel. Out of these things whatever be true, is acceptable and the rest is not acceptable. Those things, which are beyond these, are neither acceptable, nor refutable.

The most beautiful and speedy horses were standing on three legs and one wing was only dangling. They appeared to be so beautiful that Hadhrut Sulaimaan (A.S.) was so much engrossed in looking at them that the time for Asr (Afternoon) prayer passed away. Hadhrut Sulaimaan (A.S.) got all these horses slaughtered. Allah, the Exalted was pleased. He was granted thing better than them. Air was subjugated to him, which used to cover the distance of one month within a very short time of the morning. Similarly, it would take him in the evening within a very short while wherever he wanted to go. The demons were also brought under his Command. These Heavenly gifts were bestowed on Hadhrut Sulaimaan (A.S.), and he was granted the liberty to deal with anyone, as he liked, without any limit. He was not to be blamed for any thing. Whatever was spoken by him was to be considered as truth. It is mentioned in an authentic sacred Hadith that when the Holy Prophet (SAW) was given the option that if he (SAW) liked he may remain His most obedient servant and messenger or if he liked he may be appointed as Prophet (SAW) or a king which meant that he will not at all be assessed for any thing; he (SAW) may or may not give anything to any one, he (SAW) accepted the first offer because in consideration of excellence, only this was preferable, although Prophethood and kingdom are also great things.

### 53. SURAH SHOORA XLII (V: 19):

**Livelihood and Prosperity:**

اللَّهُ لَطِيفٌ بِعِبَادِهِ، يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

Allaho Latefuum Be-Ebadehe Yarzoqo Myn-Yashaa-'oo, Wa Howal Qawee-Yull-'Azeez. Allah is courteous to His servants, providing for whom so He will; and He is the strong, the Mighty.

**EXPLANATION:** Allah, the Exalted, informs that He is courteous to His devotees servants. He is providing livelihood to a person through another person. Allah does not forget even a single



person, irrespective of whether he is a pious man or an evil doer, because the responsibility of livelihood of all the living creatures, moving on earth rests with Allah, the Sublime. He very well knows the abode of every one, and every thing is written on the preserved tablet. He can increase the livelihood for any one He likes. He is omnipotent and all-powerful, whom nothing can subjugate. He then said that He himself attends to a person who diverts his attention towards Him. He grants power and capability to every person, increases his reward for pious deeds; the reward for some of the pious actions is increased by several times; for some even seven hundred times, and even more than this. In short, Allah grants the capability of pious actions to the person who is keen on the world Hereafter, and the person who is eager for worldly riches, no doubt these will be bestowed on him but he will go to hell in the next world, and the one who desires for the next world, he will be granted the next world and also this world, as Allah may like.

#### 54. SURAH AL-ZUUKHRUFF XLIII (V: 13,14):

To get control over any thing or while riding on anything:

سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لِهٖ مُقْرِیْنِ ﴿۱۳﴾ وَاِنَّا اِلٰی رَبِّنَا لَمُنْقِبُوْنَ ﴿۱۴﴾

Suubhanalla-Ze Sakh-Khara Lana Haaza Wa Ma Kuunna Laho Muuqreneen. Wa Innaa Elaa Rubbena La-muun-Qaleboon. *Glory is to Him Who has subjected this, though this was not controllable by our power; and surely, we are to return to our Rubb (Sustainer).*

**EXPLANATION:** Allah, the Exalted, created the earth as floor, static, stable and strong, on which we walk, sleep, rise, despite the fact that the earth itself rests on water but it has been prevented from wavering with the help of sturdy mountains. Passages have been carved in this in order to enable us to come from and go from one place to another. It rains from the skies for your fields, and gives new life to the dead earth with water. Forests bloom, fruits and flowers start flourishing, and several types of tasty fruits also grow up. Then it serves as an example for the Resurrection of human beings. Boats were created for sea travels and quadrupeds for land travels. You eat meat of several types of these animals. Many of



them provide milk for you. On many of them you ride and carry loads on them. You pleasantly ride on them. You should remember your Rubb at the time of riding (**Supplication**). Similarly, from the short journey you should infer to the travel of the next world. Provision of Hereafter is better than the provision for this world. Main attention was diverted from the worldly dress to that of the next world, and told that dress of piety is better and more excellent.

Whenever the Holy Prophet (SAW) rode, he used to recite **ALLAHHO AKBAR** (Allah is the greatest) three times and recite these two verses (**Supplication**). The Holy Prophet (SAW) used to say that there is Satan on the back of every camel (or riding place), and as such you should recite Allah's name, and then do not reduce your needs.

### 55. SURAH AL-QAMAR LIV (V: 10):

When facing a powerful enemy or an officer:

رَبِّهِ أَنِّي مَغْلُوبٌ فَانْتَصِرْ

Rubbaho Unne Maghloo-Buun Fantasir.

So he called to his Rubb, 'I am overcome, so take vengeance.

**EXPLANATION:** Addressing the Holy Prophet (SAW) Allah, the Supreme, said, "Prior to your Ommah, the Ommah of Hadhrut Noah (A.S.), who was our most obedient servant, falsified him. They called him a mad man and chided him and threatened him, and had told him point blank that if he does not desist (from preaching), they would stone him to death. Our obedient servant (messenger) called us, and beseeched that he was feeble and weak as compared to them. I can in no way protect myself, nor can I protect your religion. You are the only one who can help me. Give me power over them. This **supplication** was responded; and torment descended in the form of a storm. We ourselves guarded his boat, which was plying under our observation protected. This was a vengeance from the infidels through Hadhrut Noah (A.S.). We left this as a memorandum." Qatada (RA) said, "In the early days of the Ommah people also had observed this," but apparent meanings are that we preserved other boats also in the world; similar to this boat, and also gave other things for riding similar to this boat. Allah, the Sublime, Commands, "We have made words and meaning of the Qur'aan for him who intends to acquire advice from this." "The

infidels are also threatened that falsifying the Messengers and Prophets of Allah causes the descent of the most severe torment of Allah.”

### 56. SURAH AL-HASHAR LIX (V: 10):

**Favors of Allah to get Paradise:**

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ  
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

Rubbanagh-fir Lana Wa Le-Ikhwane-nalla-Zeena Sabaqoona Bil-Eemane. Wala Taj-'al Fee Qoloobena Ghillal Lillazeena Aamanoo. Rubbana Innaka Raoofur Raheem.

*Our Rubb, forgive us and our brothers who preceded us in belief, and do not put in our hearts any rancour for the brothers, Our Rubb, You are kind, Merciful.*

**EXPLANATION:** Fay means that the goods of infidels which come in your possession without participating in the Islamic war for truth, belongs to the Holy Prophet (SAW), who will distribute them among the deserving persons who are poor emigrants who gave up every thing for the sake of Islam, even the relatives. Then Ansars were being praised, who treated emigrants as their own people. They exceeded all limits in their service. Whatever they liked for themselves, they also liked the same for them. They set up an example of sacrifice. It is mentioned in Sahih Bukhri that the Holy prophet (SAW) called Ansars who helped the Holy Prophet (SAW) after Hijrah (Migration) and told them that he intended to give them the territory of Bahrain. They replied to him (SAW) that they will accept this offer only if you (SAW) give similar piece of land to their brother Muhajirs (Emigrants). Masnad Ahmed has quoted a narration on the authority of Anas (RA) saying they were sitting by the side of the Holy Prophet when he (SAW) said that a person is expected. He is the resident of Paradise. After a short time people saw an Ansari coming; holding shoes in his left hand. He had performed fresh ablution. Water was dripping from his beard. The same thing happened the next day and repeated on the third day that

the same person came and the Holy Prophet (SAW) said, the same thing. Abdullah Ibne Umro Bin Aas (RA) managed to be his guest for three days to see what sort of pious deeds he performed, due to which he was entitled to be the resident of Paradise. He observed that he does not even offer long Tahajjud prayer. The only thing he did was to keep lying on the bed, after awakening from sleep and continue reciting grandeur of Allah. Of course this was a fact that he did not utter even a single word for any one apart from the words of good will for all people. After passage of three days he told the Ansari that he had been his guest because for three consecutive days whenever you came to the mosque the Holy Prophet (SAW) had given the happy news before that his being a dweller of Paradise; and that he wanted to find out about the action which he was performing to be entitled to Paradise. He told, "I never thought ill of any Muslim; and never cheated a Muslim, nor felt jealous or ill will for any Muslim." On hearing this Abdulla (RA) remarked that he had at that time come to know the truth. The Holy Prophet (SAW) said, "O, people! Beware of tyranny. On the Day of Judgement these cruelties will turn into storms. You should also beware of shirk, stinginess and greed. These are things, which have destroyed earlier people. Due to these they committed bloodshed; and they did not differentiate between illegal and legal things. Then he (SAW) told about the third type of people who were the servants of Muhajirs and Ansars and distressed people, He (SAW) said that they also deserve financial aid who continue praying to Allah for such Muslims who had died earlier.

### 57. SURAH AL-MUUMTAHINA LX (V: 4,5):

For Paradise:

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِلَّذِينَ كَفَرُوا وَآغْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

Rubbana Alyka Tawakkalna Wa Elyka Anabna Wa Elykal-  
Maseer. Rubbana La Taj-'alna Fit-natal-Lillazeena Kafaroo  
Wagh-Fir Lana. Rubbana Innaka Untal-'Azeezull-Hakeem.

*Our Rubb, in You we put our trust, and to You we turn, and to You is the destination. Our Rubb, do not make us a trial for those who disbelieve, and forgive us, our Rubb; You are the Mighty, the most wise.*

**EXPLANATION:** Hadhrut Ibraheem (A.S.) had promised his father to seek Allah's forgiveness for him; and he fulfilled it. This is not an exemplary case. This seeking of forgiveness remained applicable only upto the time that it was not revealed that he was the enemy of Allah. As soon as his father's enmity against Allah was revealed to him, he became disgusted from his father. Then he said, **(Supplication)** "Our Rubb, do not subject us to temptation of infidels. This means that the infidels afterwards may not put us in trouble."

The man, who disobeys the Commands of Allah, should know that Allah ignores him. He is worthy to be praised. All the creation is praising him, as Allah Commands. Even if all the human beings on earth are bent upon committing infidelity, and insist on disobeying Allah, they cannot hurt Him in the least. Allah, the Exalted, is independent and unaccountable of all; and He is praise worthy & chaste. He is sole; He over powers all; He is the king of all; all creatures praise him. He deserves appreciation and praises; no one else is worthy to be worshipped except Him; no body else is the sustainer. **(Supplication).**

#### 58. SURAH UT-TAHREEM LXVI (V: 8):

Honor for this world and the Hereafter:

رَبَّنَا اَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Rubbana Atmim Lana Noorana Wagh-Fir Lana. Innaka 'Ala Kulle Shy-'in Qadeer. *Our Rubb, perfect for us our light and forgive us. You are powerful over every thing.*

**EXPLANATION:** Hadhrut Ali (RA) said, "Allah, the Exalted Commanded that you should teach your household knowledge and good manners. Emphasize the importance of remembering Allah's name; so that Allah, the Sublime may save you from Hell. Fear Allah, and also stress upon your family members to do the same." According to Masnad Ahmed, the Holy Prophet (SAW) said, "



People whose children reach at the age of seven years, they should advise them to offer prayer. At age ten, you should threaten and even beat them if they show laziness in prayer. In the same way you should emphasize them the need of keeping fast. Pressure and warning should commence from this age so that they may be accustomed to praying and keeping fast till the time they reach the maturity age. They will be able to learn the ways of obedience and avoid evil and sin. Acting in this way you will be saved from fire of Hell, whose fuel is human bodies and stones. By stones is meant such stones which are being worshipped in this world." One of the companions asked the Holy Prophet (SAW) as to whether stones of hell will be like stones of this world? The Holy Prophet (SAW) said, "I swear by the Name of Allah, who has control on my life, one stone of Hell is larger than all the mountains of the world." On hearing the listener named Sheikh turned senseless. The Holy Prophet (SAW) placed his sacred hand on his heart; his heart was beating. He (SAW) called him and asked him to recite **La Ilaha Illallah** (*There is none worthy of worship except Allah*) Sheikh recited this, and then The Holy Prophet (SAW) gave him the news happy news of Paradise. He (SAW) said, O, Muslims! you should offer repentance in the real sense of the word, as a result your earlier sins may be forgiven; dirt of sins may be cleansed; evil habits may stop. If a man desires to be forgiven in connection of a sin, he should not commit that sin again. For pardon of sins one should offer sincere repentance like **Tauba NasooH** i.e. It should be stated that sin has been committed through mistake. Then he should feel ashamed over this and say that he requests Allah for forgiveness. He should not have any leaning towards that sin. He should offer repentance with determination. Allah, the Sublime forgives all the previous sins. Persons offering sincere repentance will have their sins forgiven; and they will enter green and flourishing gardens of Paradise. Allah, the Sublime will in no way have the Holy Prophet (SAW) and his sincere companions feel ashamed on the Day of Judgement. They will receive illumination from Allah, the Exalted, which will move in front and on the right. Others will be in darkness, but these pious people will be in the light. One of the companions asked as to how would the Messenger of Allah will recognize his followers? The Holy prophet (SAW) replied, "The body parts of my Ommah on which ablution is performed perfectly will be shining. No other Ommah would have these attributes. The



second sign is that their scrolls will be in their right hands. The third sign is of prostration, which will be on their foreheads, with which I shall be able to recognize them. The fourth sign is that their light will be before them.

### 59. SURAH UT-TAHREEM LXVI (V:11):

Supplication of the wife of Pharaoh for a house in Paradise:

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ  
وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

Rubbib-Ne Lee 'Indaka Bytan Fil-Jannate Wa Najjene Min Fir-  
auna Wa Ama-lehe Wa Najjene Minal-Qaumiz-Zalemeen.

*The wife of Pharaoh said, "My Rubb, build for me a house with you in Paradise, and deliver me from Pharaoh and his work, and deliver me from the wrong doing people.*

**EXPLANATION:** Among all the people of the world, Pharaoh was the most arrogant person but even his infidelity did not harm his wife because she was extremely steadfast in her faith. Salman (R.A.) says, "Pharaoh used to make his wife stand in the scorching heat of summer season, but Allah the Sublime used to Command Angels to make a shade of their wings to protect her from the sun. He (Allah) used to let her have a glance of her houses in Paradise, which enhanced freshness of the soul and the faith. When Pharaoh came to know that her wife is the follower of Hadhrut Musa (A.S.) and believes in her Rubb, he called for a big boulder of stone. He made his wife to lay down so that it may be thrown on her, or else to leave the Rubb of Hadhrut Musa (A.S.) and have belief in Pharaoh as her Lord but she did not agree to this. She prayed to Allah to grant her a house in Paradise near Him. Allah the Sublime responded to her prayer; and she saw Paradise and the house there in which was constructed for her; and her soul was transferred into it. At the time when the big stone was thrown on her, she had already breathed her last. Her name was Aasia Bint Mazaham (Mercy on her). The incident of her embracing Islam has been narrated by Abul Aalia as follows: Belief of the wife of official incharge of Pharaoh was the cause of her faith. One day she was kneading the head of Pharaoh's

daughter. Suddenly the comb fell down. She exclaimed, infidels may be destroyed. The girl asked if she affirms any one else worthy of being worshipped, apart from her father. She replied in affirmative and said that the one Who is the creator of myself, your and your father. Pharaoh also asked the same question when the girl conveyed this information, and he received the same reply. Being enraged, he lashed her, locked her in a room and let loose the snakes but she never wavered in her faith. He killed one of her sons in front of her. Addressing the mother, the boy said that Allah, the Exalted, has prepared several bounties for her in Paradise. Allah, the Exalted also showed her every thing. Her faith strengthened more. Pharaoh also called for another son and cut him into pieces. The soul of the other son also gave similar news to his mother and advised forbearance. Pharaoh's wife heard the same good news from the second son, just as she had heard happy news from the first one. Her faith in Allah strengthened still further. It is mentioned in Masnad Ahmed that the Holy Prophet (SAW) drew four lines on the ground, and asked the companions (Allah is pleased with them) as to what it was? They replied that Allah and His Messenger only know completely about this. The Holy Prophet (SAW) said, "Out of all the women of Paradise, the following are most respectable:

1. Khadijah Bint-e-Khowailid.
2. Fatima Bint-e-Muhammed (SAW)
3. Maryam Bint-e- Imraan.
4. Aasia Bint-e-Mazahim.

(Aasia was the name of Pharaoh's wife). Allah is pleased with them.

**END**

## SOME OF THE SUPPLICATIONS OF THE HOLY PROPHET (SAW).

In the Holy Qur'aan, Muslims are persuaded to submit to Allah Suubhana-Hoo Wa Ta'aala to get His Mercy, Bestowments and Benevolence by supplications in different ways. Allah so repeatedly wants to submit to Him as in these words:

**Oud 'Oo-ne Usta-Jibla-Kuum.** اُرُونِي اَنْتَبِ كُرْ

"Call me, and I shall respond to your submission."

The Holy Prophet (SAW) says: اَدْعَى الْعِبَادَةَ "Ad-Du'aa Muukh-Khal Ibadah." *Supplication is the marrow of all types of worships.*

Thus human submission to Allah for self-perfection, forgiveness and pardon, for worldly bestowments is best desired by Him and always expected by Him as the Creator, Cherisher and Sustainer.

The Holy Prophet (SAW) says, "The present and future difficulties of human beings are solved by Allah by supplications to Him."

The Holy Prophet (SAW) being the beloved Messenger of Allah submitted to Him different supplications on different occasions. His Ahadeeth contain a big treasure of such supplications. We copy here a few of them:

### 1. Supplication at sleeping time:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا ط

Allah-Huumma Be-IsmeKa Amootoo Wa Ahya.

O, Allah! I (temporarily) die and rise-up in your Name. (Bukhari)

### 2. Supplication while awaking:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ط

Al-Hamdo Lilla-Hilla-Zee Ah-yana Bada Ma Ama-tana Wa Ily-Hin-Noshoor. All praises are for Allah Who brought us to life after temporary death to us (sending to sleep); and we shall return to Him after that (Bukhari and Muslim).

3. Supplication of exit from the house:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط

Bismillahe Tawak-kaltoo 'Alal-Laahe La Houla Wa La Quuwata Illa Billahe. I came out (from the house) reciting the name of Allah. I repose my faith in Allah, Who is the only one Who grants the power to pray and to dissuade from sins.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ ط  
 ENTER THE HOUSE بِسْمِ اللَّهِ وَلَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا ط

Allah-Huumma Innee Us-'aloka Khyral-Maulaaje Wa Khyral-Mukhraje. Bismillahe Wa Lajna Wa Alallahe Rubbana Tawwakalna. O' Allah! I beg of You pleasing entry and pleasing exit. We entered with the name of Allah, and we trusted in Allah.

5. Supplication to enter the Mosque:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

Allah-Huummaf-tah Lee Abwaba Rah-Mateka:  
 O' Allah! Open the door of your blessing for me.

6. Supplication for exit from the Mosque:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ط

Allahuumma Inne Us-'Aloka Min Fadhleka. O' Allah! I beg of You Your blessing.

7. Supplication to be recited at the time of eating:

بِسْمِ اللَّهِ وَعَلَى بَرَكَةِ اللَّهِ ط

Bismillahe Wa 'Ala Baraka-Tillahe. I eat by reciting the Name of Allah, and His auspiciousness.

8. Supplication after finishing eating food:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ السُّلَمِيِّينَ

Alhamdo Lilla-Hillaze Ut-Aamana Wa Saqana Wa Ja-A'Ina Minal-Muuslemeen. *All praises are for Allah, Who provides food, drink and made us believers.*

9. Supplication on seeing new Moon:

اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْيُمْنِ

وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ ط

Allah-Huumma Ahillaho 'Alyna Bil-Yoo'-min Wal-Eemane Wass-Salaama-te Wal-Islame. Rubbe Wa Rubbokal-Laho. (O' Allah! Let this moon appear to us with auspiciousness, faith and safety. My Rubb (The Cherisher and sustainer), is Allah, the Sublime.

10. Supplication to be recited on seeing a sick man:

لَا بَأْسَ ظَهَرُوا رَبِّ شَاءَ اللَّهُ ط

La Baasa Tahoorun In Sha-Allah-Ho. *Nothing to worry: Allah willing, this disease will absolve you from the sins. (This is to be repeated a second time also.)*

11. Supplication at the time of keeping Fast:

اللَّهُمَّ بَصُرْ عِنْدِي نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ ط

Allah-Huumma Be-Saume Ghadin-Nawaito Min Shahre Ramdhan. (O'Allah! I intend for keeping fast in the month of Ramdhan.

12. Supplication for breaking Fast:

اللَّهُمَّ إِنِّي لَكَ صُحْمٌ وَعَلَى رِزْقِكَ أَفْطَرْتُ ط

Allah-Huumma Inne Laka Suumto Wa Beka Aamanto Wa 'Alyka Tawakalto Wa 'Ala Rizqeka Aftarto. (O' Allah! I kept the fast for You; and have faith in You and depend on You and with Your bestowed provisions I break it.



**13. Supplication on Shabe Qadr:** Grand Night during which the revelation of the Holy Qur'aan started during the last ten nights of Ramdhan.

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي ط

Allah-Huumma Innaka 'Afoowan Tohibbull 'Afwa Fa'fo Unne Ya-Ghafoor. O, Allah! You are the forgiver, You love forgiveness, therefore forgive me.

**14. Supplication at the time of entering a Graveyard:**

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ

لَنَا وَلكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ ط

Assalamo Alykuum Ya Ahlal Qobdor. Yaghfirull-Laho Lana Wa Lakuum Untuum Salfauna Wa Nahno Bil-Aa-sare. O' people of graveyard! Peace and tranquility be on you. Allah, the Sublime may pardon you and us. You are our predecessors. We are to follow You.

## SOME IMPORTANT SURAHS

سُورَةُ الْعَصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ ءَامَنُوا  
 وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ۝

**SURAH AL-'ASR (THE TIME) CIII, V:1-3:**

**Bismillah-hir-Rahmaa-nir-Raheem. 1. Wal'Asr. 2. Innal-Insana lafee Khuusr; 3. Ill-lalla-zeena Aamanoo wa 'amiluus-'sali-haati wa tawa-'salu bill-Haqqi, wa tawa-'sau biss-'sabr. Allah's Name Who is the most Affectional, the most Merciful. 1. Time is the testimony. 2. (That) surely mankind is in loss; 3. Except those who believe and do good deeds And enjoin each other to be truthful and enjoin each other to be steadfast.**

سُورَةُ الْكَوْثَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ۝  
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

**SURAH AL-KAU-'SAR. CVIII, V:1-3:**

**Bismillah-hir-Rahmaa-nir Raheem. 1. Innaaa aa-'-ty-Naa-kal-kau-'sar. 2. Fa-'salli-li-Rubbe-ka wanhar. 3. Inna shaani-'aka ho-wal-ubtar. Allah's Name Who is the most Affectional, the most Merciful. 1. (Beloved Muhammed) Surely, I (Allah) have given you in abundance. 2. So offer 'Salaat (Muslim Prayer) to your Rubb (Sustainer) and offer sacrifice. 3. Surely, your enemy is deprived of every good.**

سُورَةُ النَّصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ  
 يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ  
 وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝

**SURAH NASR (THE HELP) CX, V:1-3:** Bismilla-hir Rahmaa-nir-Raheem. 1. Iza jaaa-'aa nas'-Rullah-he wal-fut-ho; 2. wa ara-aytun-nasa yad-kho-loona fee Dee-Nillab-he ufwa-ja; 3. Fa-sub-bih bi-hamdi Rubbe-ka wasstagh-fir-Ho. Inaa-Ho kana Tauwaaba. Allah's Name Who is the most Affectionate, the most Merciful. 1. When there comes the help of Allah and victory; 2. You see people entering the religion of Allah in troops; 3. Then celebrate the Praise of your Rubb (Sustainer) and seek His forgiveness. Surely, He is All-Relenting.

سُورَةُ الْكَافِرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝  
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝  
 وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

**SURAH KAAFIROON, (THE DISBELIEVERS) CIX (V:1-6):** Bismilla-hir-Rahmaa-nir-Raheem. 1. Qull yaaa-ay-yo-hal kaafroona; 2. Laaa aa'-bodo ma ta'-bo-doon; 3. Wa laaa untuum 'aabi-doona maaa aa'-buud. 4. Wa laaa ana-'aabi-duum-maaa 'abud-tuum 'aabi-doona maaa aa' buud. 6. Lakuum deeno-kuum wa-li-ya-Deen. Allah's Name Who is the most Affectionate, the most Merciful. 1. (Obeloved Muhammed SAW) please declare, "O disbelievers"; 2. "I do not worship that which you worship"; 3. "nor you worship whom I worship". 4. And I shall never worship what you worship; 5. And nor you will worship that which I worship. 6. To you is your religion, and to me is my religion.

## سُورَةُ الْاِخْلَاصِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝۱ اللّٰهُ الصَّمَدُ ۝۲ لَمْ يَكُنْ لَمْ يُولَدْ ۝۳ وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ ۝۴

**SURAH IKHLASS, (THE UNITY) CXII (V:1-4):** Bismilla-hir-Rahmaa-nir-Raheem. 1. Qull Ho-Wallah-Ho Ahud. 2. Allah-huus-Samud. 3. Lam yalid, wa lam yo-lud; 4. Wa-lam ya-kull-la-Ho ko-foo-wun Aahud. Allah's Name Who is the Affectionate, the most Merciful. 1. Please declare, "Allah is One and the Only"; 2. Allah is independent from every need. 3. He has begotten none; nor was he begotten (from anyone); 4. And there is none equal to Him.

## سُورَةُ الْفَلَقِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۝۱ مِنْ شَرِّ مَا خَلَقَ ۝۲ وَمِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝۳ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴ وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝۵

**SURAH FALAQ (THE DAWN) CXIII, V:1-5** Bismilla-hir-Rahmaa-nir-Raheem. 1. Qull aa-'oozo be-Rubbil falaq; 2. Min-sharri ma khalaq; 3. Wa-min sharree ghase-qin izaa waqab; 4. Wa min-shar-rin-naffa-saati fil-'oo-qad; 5. Wa min-sharri haase-din izaa hasud. 1. Please declare, "I (Muhammed) seek refuge with the Rubb (Sustainer of the dawn"; 2. From the mischief of what He has created; 3. And from the mischief of the darkness when it overspreads; 4. And from the mischief of those women who practise evil art on the knots (to damage others); 5. And from the mischief of the envious when he (she) envies.

سُورَةُ النَّاسِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ  
 النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي  
 يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝  
 مِنَ الْجِنَّةِ وَالنَّاسِ ۝

**SURAH UN-NASS, (THE MANKIND) CXIV, V:1-6:**

**Bismilla-hir-Rahmaa-nir-Raheem. 1. Qull aa-'oozo bi Rubb-bin-nass; 2. mali-kin-nass; 3. Illa-hin-nass; 4. Min-shar-ril-wass-waa-sil-khun-nass- 5. Alla-zee- yo-wass-weso fee 'so-doo-rin-nass; 6. Minal-jinna-te wan-nass. Allah's Name Who is the most Affectionate, the most Merciful. 1. Please declare, "I (Muhammed) seek refuge with Rubb (Sustainer) of the mankind; 2. The (Supreme) Ruler of the mankind; 3. the One worshipped by the mankind; 4. from the mischief of the whisperer having evil designs (to make hearts dreadful). 5. Who whispers into the hearts of mankind. 6. Whether from jinn or from the mankind.**



# **SPECIAL SALAATS**

## **A. SALAAT-E-TASBIH:**

(i) **Importance:** This is a special Salaat (Muslim Prayer). The Holy Prophet of Finality Muhammed Rasool Allah Sallallah-ho Alyhe Wassallam repeatedly stressed to offer it on each Friday or each fortnight or one Friday of each month or each Friday of the holy month of Ramdhan or once a year or once a life. This prayer of a Muslim can cover the shortcomings of other prayers unknown to his/herself.

(ii) **Method:** Salaat-e-Tasbih is established by four Rak-'ut special Nawafil (option) in the method below:-

Utter Niyah (intention) of four Nawafil raising hands saying Allah-ho-Akbar. This is first Qiyaam. In its start, a Muslim will recite 15 times in low voice first half of third Kalima Tamjeed: SUUB-HAA-NALLAH-HI WAL HAMDO LILLAH-HI WA LAAA-ILAHA IL-LALLAH-HO WALLAH-HO AKBAR. Then regular prayer will start with Sana, Ta-Auwuuz, Tasmiyah, Surah Fatiha and any Surah in Qiyaam. Then again same Kalima will be recited ten times in the first standing. Then a Muslim will bow in Rakoo' and offer 10 times same Kalimah, then Rakoo' Tasbih. Then standup by saying Sami Allah Holi-mun Hamidah and say 10 times the same Kalimah. Then will utter Rabba-Na-lakal Hamd. Then first Sajdah will be established and ten times same Kalimah will be offered and then the Tasbih of Sajdah. Then in first sitting same Kalimah 10 times. In second Sajdah 10 times same Kalimah and Tasbih of Sajdah.

This way it will count 75 times utterances of the Kalimah. Then same will be repeated in each of the other three Rak-'ut after each Allah-ho Akbar or Sami Allah Holi-mun Hamidah. This will make a total of 300 times. But in the last Sajdah the repetition of 3<sup>rd</sup> Kalimah words with Wa-La Haula Wa-La Qoowata Illa Billah-Hil Aly-Yull Azeem. This will complete Salaat-e-Tasbih after usual both sides Salaam.

## B. SALAAT-E-ISSTIKHARA

To get Divine intuition in dream or by Sixth Sense to do or not to do any permissible socio-economic or business-managerial Acts two Rak-'ut Nawafil Salaat-e-Isstikhara can be established like usual Nawafil. Only an intention of such Salaat is to be uttered with sincerity in Wodoo (Ablution). But Salaat-e-Isstikhara cannot be established for the obligatory, compulsory and urgent religious, shariah, judicial, administrative, politico-economic and socio-cultural Fara-iz (obligations). Those must be performed as duties and responsibilities without intuition or use of sixth sense as Haqooq-ull Ibaad (Human rights) or Haqooq Allah.

After establishing two Nawafil of Salaat-e-Isstikhara the following Du-'aa has been prescribed by the Holy Prophet Muhammed (SAW) the Last Messenger of Allah (SWT) to get real intuition in dream:

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ  
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا  
أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ  
هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمُورِي  
وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي  
وَمَعَاشِي وَعَاقِبَةِ أُمُورِي وَعَاجِلِ أَمْرِي وَآجِلِهِ  
فَاغْنِنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ  
حَيْثُ كَانَ ثُمَّ رَضِنِي بِهِ

"ALLAH-HUMMA INNE USTAKHEERO-KA BI-ILMI-KA.  
WA USTAQ-DIROKA BI QUUDRATIKA WA US-AALOKA  
MIN FAZLIKAL-AZEEM; FA INNAKA TAQDIRO WA-LAA

UQDIRO TA'LAMO WA-LA . AA'LAMO WA UNTA  
 'ALLAMULL-GHOYOOB. ALLAH-HUMMA IN-KUUNTA  
 TA'-LAMO UNNA (state here your urge to Allah to get the  
 intuition about any thing). KHYRUUN-LE FE DEENI WA MA-  
 'AA-SHEE WA 'AA-QI-BATI AMREE WA 'AA-JAY-LE  
 AMREE WA AA-JAY-LI-HEE FAQ-DIRO-HO LE; WA  
 YASS-SIRO-HO LEE. SUMMA BAARIK LE FEHE. WA IN-  
 KUUNTA TA'-LAMO UNNA HAAZAL---(state here your  
 permissible purpose). SHAR-RUUN LE FE DEENE WA MA-  
 'AASHE WA 'AAQI-BATI AMREE WA 'AA-JAY-LE  
 AMREE WA 'AA-JAYLE-HE FUS-RIFHO UNNE  
 WASSRIFNEE UNHO WAQ-DUUR-LE-YAL-KHYRA  
 HYSOO KANA SUUMMA RAZZE-NE BIHEE."

# KHUUTBA-TUUN NIKAH

(THE MUSLIMS MARRIAGE CEREMONY SERMON)

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا  
 وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا  
 هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
 يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا  
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ  
 بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ  
 وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ  
 اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

AL-HAMDO LILLAH-HE NAHMAD-HOO WA NASTA-  
 'EENO-HOO WA NASTAGH-FIR-HOO. WA NA'OOZO  
 BILLAH-HE MIN SHOROORE UNFUSI-NAA WA MIN SY-  
 YE-AATI AA'MAALI-NAA MYN-YAHDH-HILLAH-HO  
 FALAA-MODHIL-LALA-HO WA MYN YUUDH-LIL FALA  
 HAADIYA-LA-HO. WA USH-HADO AL-LAAA ILAAHA IL-  
 LALLAH-HO WA USH -HADO UNNA-MUHAMMADUN  
 'ABDOHOO WA RASOOLAH.

YAAA AYYOHALLA-ZEENA AAMA-NUUTA QULLA-HA  
 HAQ-QA TO-QATE-HEE WALA TAMOO-TUUNA ILLA WA  
 UN-TUUM MUUSLIMOON. YAAA AYYO-HUN-NAS-  
 SUUTA-QOO RUBBA KO-MULLA-ZE KHALAQA-KUUM

MIN NAFSIN WAHIDATINW-WA KHALAQA MIN-HAA  
 ZAUJA-HAA WA BASSA MIN-HOMA RIJALUN  
 KASEERAUN-WA NISAA-'AA. WATTA-QULLAH-  
 HALLAZE TASA-'AA-LOONA BEHEE WAL-ARHAAM.  
 INNALLAH-HA KANA 'ALYKUUM RAQEEDA.  
 YAAA AYYO-HALLAZEENA AAMANUUTA-QULLA-HA  
 WA QOOLO QAULUN SADEEDYN-YUUSLIH LAKUUM  
 AA'MALA-KUUM WA YAGH-FIRLA KUUM ZONOABA-  
 KUUM. WA MYN-YOTI-ILLAH-HA WA RASOOLA-HOO  
 FAQAD FAZA FAUZUN AZEEM.

## Mehr.

### MUSLIM MARRIAGE PRIMARY OBLIGATION.

Muslim marriage is a civil law affair between the spouses with Qur'aanic bindings on spouses under Islamic Shariah jurisprudence. Muslims consider Islamic Khuutbah-tuun-Nikah as basic. Basic obligation is the Mehr of two types i) Mehr-e-Mo-ajjal (immediately payable matrimonial money) ii) Mehr-e-Ghyre Mo-ajjal (the matrimonial money-property payable latter on or on demand by wife).

Mehr-e-Mo-ajjal is to be fixed and paid on spot by the bridegroom to the bride before taking her as spouse to his residence or must be paid immediate before intercourse as fixed and it cannot be pressurized to be reduced or compromised or forgiven.

Its minimum limit was fixed @ of 12 Rials fourteen hundred years ago which were equated to Rs 32/00 in Indo-Pak currency 500 years back. Now the same due to periodic inflation and devaluation under market prices must be now 200 times. It should not be \$60 but about \$200. This is minimum. Its maximum can be equal to the earning capacity and existing property with the bridegroom shares of family.

Mehr-e-Ghyre Mo-ajjal can be paid later or forgiven by bridegroom but with free will and with dignity and honor.



# DU'AA-EE AAQEEQAH

SUPPLICATION CEREMONY FOR MUSLIM CHILD BIRTH  
(MALE/FEMALE)

اللَّهُمَّ هَذِهِ عَقِيْقَةُ (اس جگہ بچہ کا نام لے) دَمُهَا بِدَمِيهِ وَحَمِيْهَا بِحَمِيْدِهِ وَ  
عَظْمُهَا بِعَظْمِيهِ وَجِلْدُهَا بِجِلْدِيهِ وَشَعْرُهَا بِشَعْرِيهِ (اور اگر لڑکی ہے تو بِدَمِيْمَا وَ  
بِحَمِيْمَا اور بِعَظْمِيْمَا اور بِجِلْدِيْمَا اور بِشَعْرِيْمَا لکھے) اِنِّي وَجْهْتُ وَجْهِي لِلَّذِي  
قَطَرَ السَّمَوَاتِ وَالْاَرْضَ حَنِيْفًا وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ اِزْصَلُوْتِيْ وَ  
نُسْكِيْ وَحَيَايَ وَمَمَاتِيْ بِاللهِ رَبِّ الْعَالَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذَلِكَ اُمِرْتُ  
وَ اَنَا اَوَّلُ الْمُسْلِمِيْنَ اَللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ  
کہہ کر ذبح کرے۔

## IF NEW BORN CHILD IS A BOY:

ALLAH-HUUMA HAZIHE 'AAQEEQATO (utter the name of new born boy) DAMO-HAA BI-DAMI-HEE WA LAHMO-HAA LAHMI-HEE WA'AZMOHA BI'AZMI-HEE WA JILDOHA BI-JILDE-HEE WA SHAROHAA BI-SHA'-RIHEE.

## IF NEW BORN CHILD IS A GIRL:

ALLAH-HUUMA HAZIHE 'AAQEEQATO (utter the name of new born girl) BE-DAMI-HAA WA BI LAHMI-HAA WA BI-'AZMI-HAA WA JILDI HAA WA BI SHI-RIHAA. (then Do-'aa for both boy and girl) INNI WAJ-JAHTO WAJHIYA LILA-ZE FATA-RASS-SAMAA-WAATI WAL-ARDHA HANEEFAUN-WA MAAA ANA MINAL-MUUSRIKEEN. INNAS SALAATI WA NOSOKI WA MAHYAYA WA MAMATI LILLAH-HE RUBBIL-AALAMEENA. LAA SHAREEKA LA HOO. WA BI ZAALIKA OMIRTO WA ANAA AUWALULL-MUUSLIMEEN. ALLAH-IUUMA MINKA WA LAKA. (Then one goat or lamb for girl and two goat/sheep for boy be sacrificed for feast by saying) BISMILLAH-HE ALLAH-'HO AKBAR.

## ACCEPTANCE OF DU'AAS

### OPPORTUNE MOMENTS IN WHICH DU'AAS ARE ACCEPTED

A. 1) On the Night of Qadr. 2) On the Day of Arafah. 3) During the moment of Ramadhan. 4) On the eve of Jumm'ah (i.e. the night of preceding Friday). 5) During the entire day of Jumm'ah. 6) During the third portion of night. 7) At the time of Sehri.

### B. CIRCUMSTANCES UNDER WHICH DU'AAS ARE ACCEPTED.

1) While the Azaan is in progress. 2) The period between the Azaan and Iqaamah. 3) When forming ranks in preparation for Jihaad. 4) When fighting in Jihaad at its first moments. 5) After the completion of Fardh Prayer. 6) After the recitation of the Holy Qur'aan either by the reciter himself or the listener. 7) While drinking the water of Zam Zam especially at the well of Zam Zam. 8) When a person breathing his last either the dying person himself or those around him. 9) When the cock crows. 10) When there is a get together of many Muslims. 11) When closing the eyelids of a dead person. 12) Between the two Names of Allah.

### PLACES WHERE DU'AAS ARE ACCEPTED

1) Duas are accepted in all sacred places Imaam Hasan Al-Basri (RA) wrote a letter to the people of Makkah wherein he listed all such places in Makkah Amongst them are the following: i) The Mataaf ii) The Multazam i.e. the portion between the hajare Aswad and the door of the Ka'bah. iii) Under the Meezaab or aqueduct of the Ka'bah. iv) Inside the Baitullah. v) At the well of Zam Zam. vi) On the Mounts of Safaa and Marwah. vii) In the Mas'aa i.e. the area wherein the Sa'ee is made between the Safaa and Marwah. viii) Behind Maqaame-Ibraheem. ix) In Arafah. x)

In Muzdalifah. xi) In Minaa. xii) At the Jamaraat where the Shayateen are pelted.

2) At the Rozah Mubaarak of Rasoolullah (SAW).

### **PERSONS WHOSE DU'AAS ARE ACCEPTED WITH CERTAINTY:**

1) A destitute and helpless person. 2) An oppressed person although he may be non-believer or sinful person. 3) A father's dua for his children. 4) The Du'aas of a just king or ruler. 5) The Du'aas of righteous person. 6) Du'aas of children who are obedient and kind towards their parents. 7) Du'aas of wayfarer. 8) The duaas of fasting person at the time of Iftari. 9) One Muslim's Du'aa for another in the latter's absence. 10) Any Muslim's Du'aas so long as it is not for oppression or severing blood ties. 11) The Haaji's Du'aa until he returns home.

### **THANKING ALLAH UPON ACCEPENTANCE OF Duas.**

When anyone Duas are granted, he should thank Allah in the following words:

الْحَمْدُ لِلَّهِ الَّذِي بَعَثَ فِيهِ رَسُولًا مِّنْ أَنفُسِهِمْ

ALLHAMDU LILLAH-HILLAZEE BI-'IZZATI-HE WA JLA-LIHE TATIM-MUSSALI-HATO. *All praise is due to Allah by whose Honour and Majesty, deeds of virtue are accomplished.*

## SUPPLICATIONS AND SOME PERSONEL EXPEREIENCES

The writer is running a construction company in New York, U.S.A. We were once working on a building. We had with us three Radio sets (Walkie-talkies) through which we could talk to each other upto a distance of 20 miles. One evening when we had finished the job, one radio set was found missing. In spite of our best efforts it could not be traced. The worker, in whose custody it was, had lost it. Every one believed that either some one has stolen it away or else it has been lost in a place from where we could not find it.

I recited the concerned appropriate **supplication** which is to be recited on such occasions, and recorded a message in the radio set, saying that if any one had lifted this radio set he should return it to us. He will be compensated. Exactly one minute after this, a worker reported that the radio has been found from a place in the grass in the exterior of the building. When we passed that way we heard some sort of irregular sound. The radio set was broken. This was the effect of the **supplication**. Later on we recorded messages in the same radio but there was no gurgling sound any more. The **supplication** stipulated for such an occasion is

**Inna Lillahe Wa Inna Ilyhe.**

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

**Raje-Oon.** *We are for Allah, and to Him we shall return.*

Similarly another incident is recorded, which indicates that we can benefit from the **supplications** stipulated by Allah, the Exalted, provided we have full confidence in Allah and unflinching faith in Him.

Once at the time of closing the car, its keys were left inside; and the car remained in working condition. At the time of coming out I had closed the door perfectly, and went to see a job site inside the building. When I returned after 15 minutes I found that the keys were inside the car, and car was still in working condition. All the doors were perfectly closed. I was perplexed, and confused as to what will happen now, because I had to go elsewhere urgently in emergency. I prayed to Allah that I always ride the car after reciting

the supplication stipulated by You. So relieve me from this distress. I again checked the doors, which all were closed. Then unintentionally I inserted the key of my house lock into the lock of the car, and strangely the car door opened. Praise be to Allah. I was so pleased, I quickly took out the keys out of the car. In the mean time one of my friends also reached there. I narrated the whole story to him. I was also worried, thinking that if an ordinary key opens the car door, then any body can open it. We closed the doors and started opening them by the earlier key but in vain. I take it to be the special favor of Allah, the Exalted, as it is the Command of Allah that whenever you intend riding anything you should remember your Rubb. The supplication, which has been referred to here, is the following:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

Suubhanalla-ze Sakh-Khara Lana Haaza Wa Ma Kuunna Laho Muuqreneena. Wa Innaa Elaa Rubbena La-muun-Qalchoon.

Glory is to Him, Who has subjected this, though this was not controllable by our power; and surely, we are to return to our Rubb (Sustainer).

کسی کو کیا حالِ دل سنائیں

کسی کو کیوں راز داں بنائیں

تمہیں سے مانگیں گے تم ہی دو گے  
تمہیں سے ادھر سے ہی لو لگی ہے

Urdu:

Why should we tell the condition of our heart to anyone?

Why should we share our secrets with any one?

We shall beg of You; and You will give;

All our consented attention is towards You.

### REFERENCES FROM BOOKS:

1. Tafseer Ibne Kaseer.

2. Tafheemul Qur'aan.

3. Prayer book, from Khwaja Muhammed Islam.



رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٩٧﴾

RUBBANA TAQAB-BAL MINNA,  
INNKA UNTASS-SAMI-ULL-ALEEM.

O' Our Rubb, (Sustainer) accept this devotion from us.  
Indeed You listen and know every thing.

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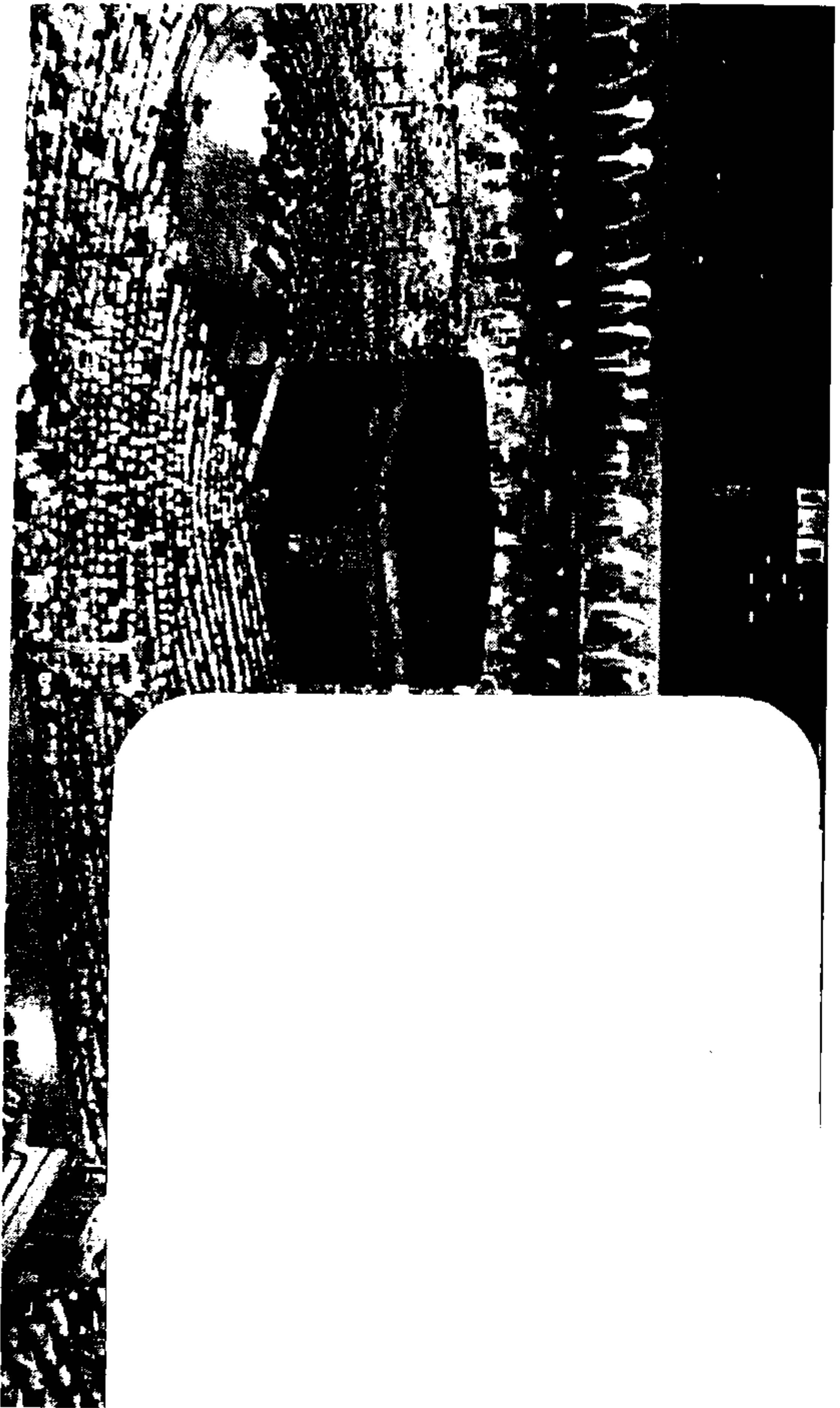
# NAMES OF RASOOLALLAH

Muhammaduun The Praised	مُحَمَّدٌ	Ahmaduun The Highest in praising	أَحْمَدٌ
Hamiduun The Most eulogising	حَامِدٌ	Mahmooduun The Best Appreciated	مَحْمُودٌ
Qasimuun The Distributor	قَاسِمٌ	Aaqibuun The Following-up	عَاقِبٌ
Faatihuun The Opener	فَاتِحٌ	Shaahiduun The Witnessing	شَاهِدٌ
Haashiruun The Rising-up	حَاشِرٌ	Rasheeduun The Noble	رَشِيدٌ
Mash-Hooduun The Witnessed	مَشْهُودٌ	Basheeruun The Communicator of good news	بَشِيرٌ
Nazeeruun The Warner	نَذِيرٌ	Edaa-inn The invitor to truth	كَادِعٌ
Shaafin The Healer	شَافٍ	Haadin The Counselor	هَادٍ
Mah-din The advising	مِهْدٍ	Maa-Hin The Thinker	مَاجٍ
Muunjin The Liberator	مُنَجٍ	Naahin The Prohibiting	نَاجٍ
Rasooluun The Communion Maker with Allah's message	رَسُولٌ	Nabi-Yuun The One Who Reveals Allah's Hidden News	نَبِيٌّ
Ommi-Yuun The Unlettered	أُمِّيٌّ	Tihaami-yuun Tihami	تِهَامِيٌّ
Haashami-yuun Of the Hashmite lineage	هَاشِمِيٌّ	Abtahiyyuun Abtahi	أَبْطَحِيٌّ
Azeezuun The Prevailing	عَزِيزٌ	Hareesuun 'Alykuun The Committed well-wisher	حَرِيمٌ عَلَيْكُمْ
Raofuun The Tender hearted	رَوْفٌ	Raheemuun The Com-ationate	رَحِيمٌ
Taa Haaa	طَاهَةٌ	Muujtabaa The selected	مُجْتَبَى
Taa-Seen Taseen	طَائِفٌ	Muurtazaa The Exalted	مُرْتَضَى

Haameem Haameem	حَاة	Muustafaa The Chosen	مُصْطَفَا
Yaseen Yaseen	لَيْسِي	Aulaa The Best	أَفْأَى
Muzam-miluun The Blanketed	مُزَمِّلٌ	Waliyuun The Best Friend	وَالِيٌّ
Mudassiruun The Sheet Folding	مُدَّشِرٌ	Maateenuun The Stout	مَتِينٌ
Musaddiquun The Most Truthful	مُصَدِّقٌ	Tayyibuun The Pure	طَيِّبٌ
Nasiruun The Helping	نَاصِرٌ	Mansooruun The Divinely Aided	مَنْتَوْرٌ
Misbaahuun The Light	مِصْبَاحٌ	Amiruun The Ordering	أَمِيرٌ
Hijaziyuun The Hijaz Resident	حِجَازِيٌّ	Tarziyuun The Son of Tracer	تَرَزِيٌّ
Qarashiyuun Qureshi	قَرَشِيٌّ	Mozariyuun The Mazari	مُزَرِيٌّ
Nabiyull-Tauba-Ti The Most care-taking Nabi	نَبِيُّ التَّوْبَةِ	Haafizuun The Remembring	حَافِظٌ
Kaamiluun The Perfect	كَامِلٌ	Saadiquun The Truthful	صَادِقٌ
Ameenuun The Honest	أَمِينٌ	Abdullahe Allah's Devotee	عَبْدُ اللَّهِ
Kaleemullahe The Conversator with Allah	كَلِيمُ اللَّهِ	Habeebullahe The Affectionate of Allah	حَبِيبُ اللَّهِ
Najeullahe The Bearer of Allah's Secrets	بَحِيُّ اللَّهِ	Safecullahe The Sincerest Friend of Allah	صَفِيُّ اللَّهِ
Khaatimull Anmbiyaa The Last Messenger of Allah	خَاتَمُ الْأَنْبِيَاءِ	Haseebuun The one who accepts everyone	حَسِيبٌ
Mujeebuun The Embracing	مُجِيبٌ	Shakoornuun The Thankful	شَاكُورٌ
Muuqtasiduun On the Mid of the way	مُقْتَصِدٌ	Rasooluur-Raheem The Blessful Messenger	رَسُولُ الرَّحْمَةِ

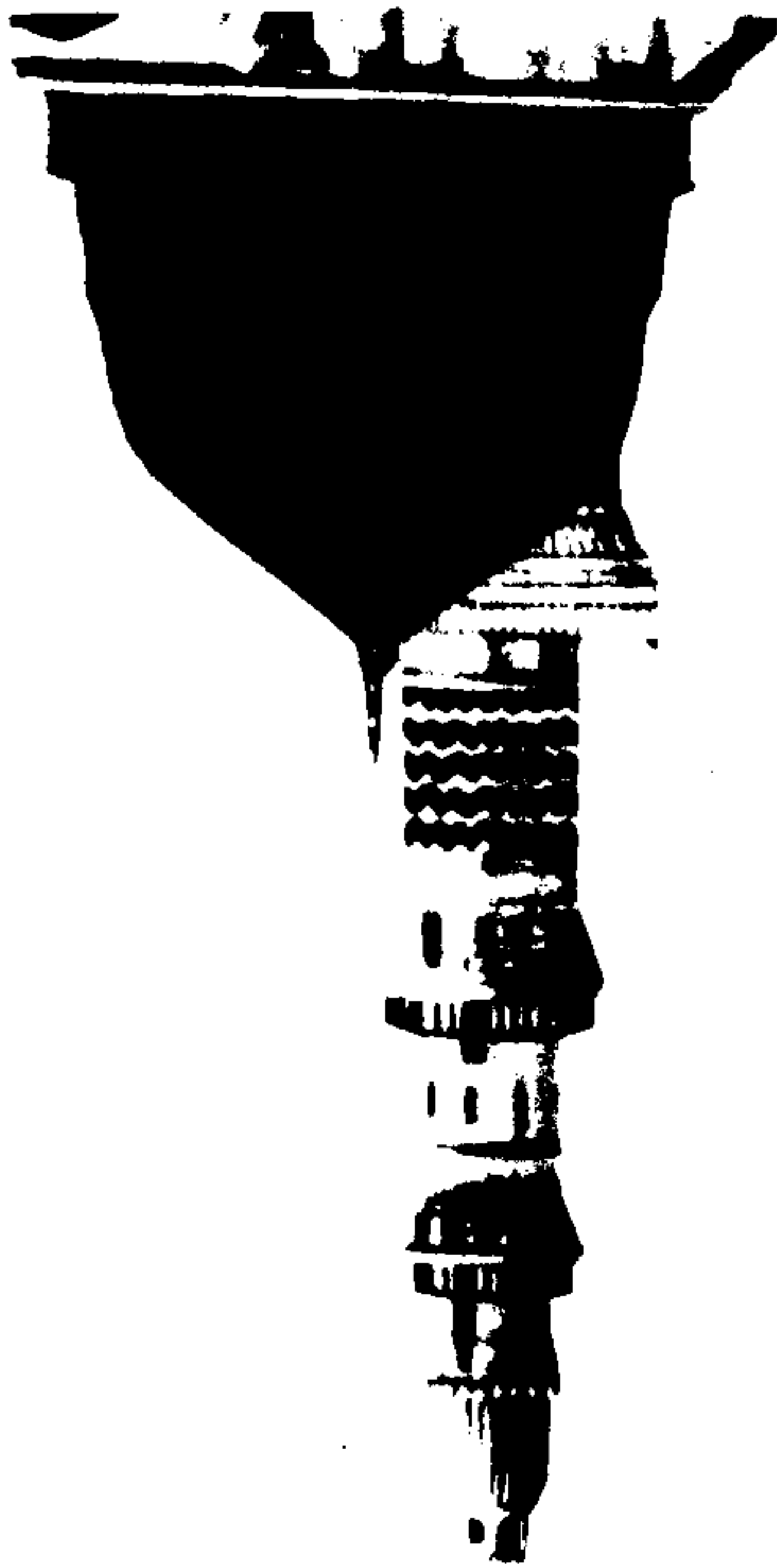
Qawceyunn The Powerful	قَوِيٌّ	Hafeeyunn The News Knowing	حَفِيٌّ
Mamoonunn The peace Maker	مَامُونٌ	Ma'loomunn The Knowledgeable	مَعْلُومٌ
Haqunn The Most Truthful	حَقٌّ	Moheennunn Having fullest Appearance	مُبِينٌ
Muteceunn Obedient to Allah	مَطِيعٌ	Rasoolunn-Raahatunn The Relieving Messenger	رَسُولُ الرَّاحَةِ
Auwal The First	أَوَّلٌ	Aakhir The Last	آخِرٌ
Zaahir In Every one's Sight	ظَاهِرٌ	Baatin The Merciful Nabi	بَاطِنٌ
Nabi urr-Rahmat The Merciful nabi	نَبِيُّ الرَّحْمَةِ	Yateemunn The Orphan	يَتِيمٌ
Kareemunn The Bestower	كَرِيمٌ	Hakeemunn The Inyightful	حَكِيمٌ
Khatimunn-Rusal The Last of the Messengers	خَاتِمُ الرَّسُلِ	Sayyedunn The Proudest Leader	سَيِّدٌ
Siraajunn The Brightest	سِرَاجٌ	Muneerunn The Lightful	مُنِيرٌ
Muharramunn The Prohibitor of unlawfals	مُحَرَّمٌ	Mukarramunn The Highly Respected	مُكَرَّمٌ
Mubasharunn The Communion of all Messengers	مُبَشَّرٌ	Muzakkarunn The Proud Advisor	مَذَكَّرٌ
Muababunn The Most Pious	مُطَهَّرٌ	Qareebunn The Nearest	قَرِيبٌ
Khalceunn The Best Friend	خَلِيٌّ	Mud-oounn The Inviter	مَدْعُوٌّ
Jauwarunn The Advancing	جَوَّارٌ	Khalimunn The Ending	خَاتِمٌ
Aadilunn The Just Judge	عَادِلٌ	Shaheerunn The Widely Known	شَهِيرٌ
Shaheedunn Martyr	شَهِيدٌ	Rasoolull-Malahim The Mulahim Messenger	رَسُولُ الْمَلَاهِمِ

فصل بہتر اندر سر و کلمہ





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