My Prayer, my sacrifice, my living and my dying are for Allaah, Lord of the world. (Al-An-‘aam V:162)

Surely! Allaah is my Lord and your Lord, so worship Him. This is the straight path. (Al-Imran V:51)
The Perfect Prayer

By

Syed Hidayath Mohiuddin Mushtaq
### Pronunciation of Arabic letters which are used in this

<table>
<thead>
<tr>
<th>Letter Used</th>
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<tbody>
<tr>
<td>A</td>
<td>Arab, Abdomen, Final</td>
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<tr>
<td>AA</td>
<td>After, Large, Car, Park, Last</td>
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<tr>
<td>I</td>
<td>Is, Big, Djd, Hit, Mjx</td>
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<tr>
<td>EE</td>
<td>Bee, Tree, Deep, Feel</td>
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<td>U</td>
<td>Put, Full</td>
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<td>OO</td>
<td>Zoo, Cool, Boot, Moon</td>
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<tr>
<td>Y</td>
<td>My, Fly, Try</td>
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<tr>
<td>DOUBLE LETTER</td>
<td>Terror, Arrest, Passage, Pillow, Killer</td>
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### ARABIC LETTERS

<table>
<thead>
<tr>
<th>Letter</th>
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<td>خ</td>
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### ABBREVIATIONS USED

(S.A.W.S) Sal-lal-laahu ‘Aliyyi wa Sal-lam (Peace be upon him)
(R.A.A) Razi Allaahu ‘Anhu. (Allah Bless him with His)
Prayer is the symbol of a life of faith; Prayer is the most important tenet in Islam. In 700 places the Quran instructs people about prayer.

The following few verses from the Holy Quran concerning the Prayer are:

1. "Verily, I am Allah, none has the right to be worshipped but I, so worship me and offer prayer perfectly for My remembrance." (Ta-Ha 5:14)

2. "I have only created the Jinn and the men that they may worship Me." (Az-Zariyaat 55:6)

3. "Who believe in the unseen and keep up prayer, and spend out of what We have given them" (Al-Baqarah 2:8)

4. "O mankind! Worship your Lord, who created you and those who were before you so that you may become the pious". (Al-Baqarah 2:21)

5. "Successful, indeed, are the believers who are humble in their prayers". (Al-Mun'imoon 7:1-2)

6. "And those who guard their prayers well, Such dwell in the Gardens (i.e. Paradise) honoured". (Al-Ma'arif 34:35)

7. "Offer prayers. Verily, prayer keeps away from shameful and unlawful deeds". (Al-Ankaboot 45:8)

8. "And seek help from Allah with patient perseverance and prayer, it is indeed hard except for those who are humble". (Al-Baqarah 2:45)

9. "Oh, you who believe! Seek help in patience and pray. Truly! Allah is with the patient i.e. in His knowledge, His Hearing and His seeing". (Al-Baqarah 15:4)

10. "Guard strictly the (five obligatory) Prayers especially the middle (Asr) prayer. And stand before Allah with obedience [and do not speak to others during the prayers]." (Al-Baqarah 2:238)

11. "He is successful who purifies himself, and remembers the name of His Lord and prays five obligatory prayer and "Naawafil" additional prayers". (At-Tawbah 14-15)

12. "They are those who if we firmly establish them on earth, remain constant in prayer, give the Zakat (poor-due), and enjoin the doing of Allah rests the final outcome of all events". (Al-Hajj 41)
13. “Recite what is revealed to you from the Book [the Qur’aan] and establish regular prayers”. (Al-'Ankaboot V: 45)

14. “As for those who hold fast to the Book[i.e. act on its teaching] and establish regular prayer, never shall We suffer the rewards of righ teoustoperish”. (Al-A‘raaf V:170)

15. “And We sent them inspiration to do good deeds and to establish regular prayer”. (Al-Anbiya’ V: 73)

16. “Enjoin prayer upon your people and be constant therein. We ask you not to provide subsistence, We provide it for you”. (Taa - Haa V:132)

17. “Men whom neither trade nor sale diverts them from the Remembrance of Allah, nor from regular prayer and paying Zakaat (poor-due). They fear a day when hearts and eyes will be overturned”. (An-Noor V:37)


19. “But after them there followed a people who delayed their prayers and followed after lusts, soon then, will they face destruction”. (Maryam V:59)

20. “So woe to the worshippers who are careless in the performance of their prayers from its stated time”. (Al-Maa’oon V:4-5)

Some sayings of the Prophet (S.A.W.S.) concerning the Prayer.

1. “Prayer is a pillar of Islam”. (Baihaqi, Dailami, Ahmad and others)

2. “Prayer has been made My delight”. (Nasai)

3. “Prayer has been made chuness for My eyes”. (Ahmad and Nasai)

4. “The prayer is first thing that will be asked to slave on the Day of Judgement. If this is accepted, the rest of his deeds will be also accepted. If his prayer is rejected, so also will all his deeds be rejected”. (Ahmad, Abu Daoud, Ibn Majah and others).

5. The Holy Prophet (S.A.W.S.) said: “When one of you offers the prayer, he whispers with his Lord”. (Bukhari)

6. Verily, the slave, when he starts his prayer, should turn his face to Allah, the Almighty, the All-powerful, and he should not turn it away from him until he leaves or turns to right and left.” (Ahmad, Abu Daoud and Nasai)

7. The Holy Prophet (S.A.W.S.) said: “Tell me, if there is stream at the door of one of you in which he bathes himself five times a day, what do you say, will it leave any dirt on him? The companions said: “No dirt would remain on him. The Prophet (S.A.W.S.) said: “This is the like-ness of the five prayers with which Allah washes away all faults.” (Bukhari and Muslim)

8. “He who leaves the ‘Asr prayer (intentionally) is like the one who has lost his family and property.” (Bukhari)

9. Allah, Exalted is He, has decreed: “O sons of Adam! If you commit yourselves and worship Me then I will enrich your hearts and deliver you from poverty. But if you refuse, I will fill your hearts with concern, and allow you to stagnate in the poverty of your own souls.” (Tirmizi)

10. “Verily, when the slave prays and performs his prayer well, it is raised up and lightened, and when it reaches the doors of the heavens, they are opened for it and it intercedes (with Allah) on his behalf, saying: ‘May Allah preserve you as did me. But if he prays badly, not Perfecting its Rukoo’, or its Sujood, nor (observing) its limits, it is raised up and it is darkened and it says: ‘May Allah lose you, as you have lost Me.’ And when it reaches the doors of the heavens, they are closed upon it, then it is rolled up like a bundled garment and it is thrown back on the Face of his owner.” (Tabraani)

11. According to Ibn ‘Abbas and ‘Abdullaah Ibn Mas’ood (R.A.A.) “If the prayer of any one does not prevent him from lewdness and all kinds of evil, illegal and Sinful deeds, then his prayer increases him in nothing but loss, and to be far away from his Lord (Allahah).” Tafseer Al-Qurtubi, Vol. 13 - Pg. 348

12. “There is no share in Islam for the one who abandons prayer”. (Tirmizi)

13. “A person who combines two prayers without any strong excuse reaches one of the doors of major sin”. (Haakim)

14. “Umarah ibn Ruwybah (R.A.A.) said that he heard Allahah Messenger (S.A.W.S.) say, “No one will enter the Fire who has prayed before the rising of the sun and before its setting,” [meaning the dawn and after-morning prayers]. (Muslim)

15. Abu Moosa Ash ‘aree (R.A.A.) reported that Allahah Messenger (S.A.W.S.) said, “He who observes the two cool times of prayer (dawn and after-nightfall) will enter the Garden. [Paradise]” (Bukhari and Muslim)

16. Burydah (R.A.A.) says that the Messenger of Allah (S.A.W.S.) said: Convey happy news of full brilliant light on the Day of Judgement to such persons who go to a mosque (to offer prayers) even in darknight. (Abu Daoud and Tirmizi)
17. Abu Hurayra (R.A.A) reported Allaah's Messenger (S.A.W.S) said, "Angels take turns among you by night and day, and they all assemble at the dawn and afternoon prayers. Those who spend the night among them ascend, and their Lord ask them, yet He is best informed about them. "How did you leave My slaves?" They reply, "We left them while they were praying, and we came to them while they were praying." (Bukhari and Muslim)

18. Jundub al-Qasri (R.A.A) reported Allaah's Messenger (S.A.W.S) as saying, "When anyone prays the morning prayer he is in Allaah's protection; so see that Allaah does not call you to account for withdrawing in any respect from His protection, for if He does this to anyone for any cause He will catch him and run him over on his face in the Fire of Hell." (Muslim)

19. Abu Hurayra (R.A.A) reported Allaah's Messenger (S.A.W.S) as saying, "No prayer is more burdensome to the hypocrite then the dawn and the evening prayers; but if they knew what blessing lays in them, they would come to them even if they had to crawl to do so." (Bukhari and Muslim)

20. Concerning Allaah's words, "The recitation of the dawn is witnessed" (Baneer Israiseel V: 78)

Abu Hurayra (R.A.A) quoted the Prophet (S.A.W.S) as saying, "The angels of the night and the angels of the day are present at it." (Tirmizi)

**KINDS OF PRAYER**

There are five kinds of prayer:

(a) Farz i.e.; Obligatory.

(b) Sunnah Muakkadah i.e.; the Holy Prophet (S.A.W.S) never leaves offers regularly and stressed to his companions to offer.

(c) Sunnah Ghyr Muakkadah i.e.; the Prophet (S.A.W.S) offers usually but sometimes leaves it.

(d) Waajib i.e. Imperative next to obligatory.

(e) Naafi i.e.; voluntary.

**THE TIMES OF THE FIVE DAILY OBLIGATORY PRAYERS AND THEIR RAKA'HS.**

Each prayer is made up of a specified number of Raka'hs. Each Raka'ah consists of six items. (1) Takbeer Tahreemah (2) Qiyaam (3) Qiraat (4) Ruku'oo (5) Two Sajdah's (6) Jalsah: A short sitting in between two prostrations.

---

**Qa'dah Oolaa:** Sitting for "Attahiyyaat" only.

**Qa'dah Aakhirah:** Last sitting for "Attahiyyaat", Greetings to the Holy Prophet and supplication.

"Certainly Prayer is timed prescription for the believers." (An-Nisaa V: 103)

1. Salaat-ul-Fajr (Dawn Prayer): Two Raka'hs. Its times starts from dawn until sunrise. (Tirmizi)

2. Salaat-ul-Zuhur (Mid-Day Prayer): Four Raka'hs. Its times begins after Zawala (decline of the sun) till the shadows of things becomes equal to twice the shadow of their original size. (Bukhari) In winter offer prayer in early time and in summer offer when the heat of the Sun is reduced. (Bukhari)

3. Salaat-ul-'Asr (After Noon Prayer): Four Raka'hs. Its times begins with the end of the time of Zuhr till the sunset. (Bukhari)

4. Salaat-ul-Maghrib (Evening Prayer): Four Raka'hs. Its times begins immediately after sunset and ends on the fading of twilight. (Muslim)

5. Salaat-ul-Ishaa (Night prayer): Four Raka'hs. Its times begins after the fading of twilight and ends before dawn. (Muslim) but it is described to say this prayer before midnight. (Tirmizi)

**TIMES WHEN OFFERING OF PRAYER IS FORBIDDEN**

1. At sunrise. (Bukhari, Muslim and Nasai)

2. At noon. [When the sun is straight over the head]. (Muslim and Nasai)

3. At Sunset. (Bukhari, Muslim and Nasai)

4. In these three times Funeral prayer is also forbidden. (Muslim)

5. Sajdah - At- Tilaawah is also forbidden in these three times. (Al Hidayah)

6. After offering the Fajr prayer till the complete sunrise and similarly after the 'Asr prayer till the complete sunset. (Bukhari)

However "Qazaah" the missed prayer can be offered. (Bukhari)

* Sajdah - at- Tilaawah: Prostrate while reciting the Quran.

1. At sunrise and setting of sun the disbelievers (Kuffar) do prostration to sun. (Muslim by 'Amroo Bin 'Utba [R.A.A])

2. The fire of Hell is stirred up at noon time. (Muslim)
AYAAT SAJDH

There are fourteen Ayaat in the Holy Quran which require performing a Sajdah, when reading them or hearing them recited. In these Ayaat it is mentioned that Allah's servants extol His limitless glory and prostrate themselves before their Lord.

Sajdah at-Tilaawah consists of only one Sajdah. It requires neither Tasha-hud nor Salaam. The referred way of doing this Sajdah is to say Takbeer "La ilaha illa Allah. Akbar" without raising the hand with intention of Sajdah-at-Tilaawah and to prostrate and recite "Subhaana Rabbiyal'aala" at least three times then stand up saying Takbeer again.

When ever the Holy Prophet (S.A.W.S.) hears good news, does prostration to thank of Allah. (Abu Daoud and Tirmizi)

SUNNAT MUAKKADH PRAYERS AND RAKA'AHs

1. Fajr : Pre Farz two Raka'ahs. (Muslim and Abu Daoud)
2. Zuhr : Pre Farz four Raka'ahs. (Bukhari and Tirmizi)
3. Maghrib : After Farz two Raka'ahs. (Tirmizi)
4. 'Ishaa : After Farz two Raka'ahs. (Tirmizi)
5. Jum'ah : Pre Farz four Raka'ahs.
   (Musnaf Abi Shybah from Ibrahim 2/131)
   After Farz four Raka'ahs. (Muslim)

SUNNAT GHYR MUAKKADH PRAYER AND RAKA'AHs

1. 'Asr : Pre Farz four Raka'ahs. (Abu Daoud and Tirmizi)
2. 'Ishaa : Pre Farz four Raka'ahs. (Abu Daoud)

WAAJIB PRAYER AND RAKA'AHs

After 'Ishaa the last night prayer three Raka'ahs is called "Witr" prayer.
   (Bukhari)

OBLIGATORY ACTS IN PRAYER

The following acts are compulsory in prayer. If one of its missed due to forgetfulness, prayer should be repeated.

1. To say "La ilaha illa Allah. Akbar" Takbeer Tahreema after intent. (Abu Daoud)
2. To stand. [Qiyaam] (Bukhari)
3. To recite the Holy Quran. [Qiraat] (Bukhari)
4. To bow [perform Rukoo'] (Bukhari, Ahmad and Tirmizi)
5. To perform two prostrations in each Raka'ah. (Bukhari)
6. The last sitting for the Tasha-hud. (Bukhari and Muslim)

ESSENTIAL ACTS IN PRAYER

The following acts are essential in prayer. If one of them is missed due to forgetfulness, perform "Sajdah as-Sahw" (Prostration of forgetfulness) to correct the mistake.

1. To recite Sooratul Faatihah in every Raka'ah of every Prayer. (Bukhari)
2. To recite a small Soorah or some other Ayaats from the Quran in the first two Raka'ahs of any Farz prayer after the recitation of Sooratul Faatihah. (Ahmad)
3. To recite a small Soorah or some other Ayaats from the Quran in each Raka'ah of Sunnah, waajib and Nafl prayer. (Abu Daoud)
4. Standing erect after Rukoo'. [Qaumah]. (Bukhari and Ibn Maajah)
5. Sitting up for a while between the two prostrations. [Jalsah] (Bukhari and Muslim)
6. To perform each action of prayer comfortably without haste. (Bukhari, Ibn maajah and Abu Daoud)
7. To follow the order prescribed for prayer. (Bukhari)
8. In the prayer of three or four Raka'ahs sit after two Raka'ahs for reciting Tsahahud. (Bukhari and Muslim)
9. In the last sitting of each prayer reciting Tasha-hud. (Bukhari and Muslim)
10. For Imaam to recite the Holy Quran loudly in Fajr, Maghrib, 'Ishaa, Jum'ah, Traa'eeh, witr prayer during Ramadan and both 'Eeds prayers. These Prayers are called "Jahree". (Bukhari)
11. In Zuhr and ‘Asr prayer recites silently is called “Sirree”. (Bukhari)

12. In the witr prayer say “Takbeer” “ Allaahu Akbar” before reciting the Du’aa Qunoot. (Muslin)

13. In both the ‘Eeds prayers say additional “Takbeer”. (Tirmizi)

14. End the prayer by saying Allahumma ‘Alaykum wa Rahmatullah”. (Muslim, Nasai and Tirmizi)

**ACTIONS THAT INVALIDATE PRAYER**

1. Loss of ablation, as ablation is a must to offer Prayer. (Al-Maaidah V. 6)

2. Without any reason not facing the Qiblah. (Bukhari)

3. Uncover the “SATAR” for a period of time in which 3 times “Subhaanallah” can be said. (Bukhari)

4. Wearing dress below the ankles. (Abu Daoud and Ahmad)

5. Prostrate on UN clean place. (Abu Daoud)

6. Excessive movements which is not related to acts of prayer (Muslim) such as adjusting dress, put glasses on prayer mat, clean the place of prostration, a woman collects her hair and ties them in a knot or play with ornament etc.

7. Talking intentionally or unintentionally. (Bukhari)

8. Saying any word not connected to prayer. (Bukhari) Such as answering the sneezer, React to sad news and say “Innaa Ilaahi wa Innaa Ilyhi Raajii oon” or hearing some good news and say “Alhamdu Lillaah” or upon hearing some wonder news say “Subhaanallah”

9. Recite the Holy Quraan by seeing. (Abu Daoud)

10. Eating or drinking intentionally or forgetfully, though it may be a little. (Musnaf Ibn Abi Shybah: 2/476)

11. Laughing aloud. (Mujamma’ Az-Zawaaad: V 1/246)

12. Missing out of obligatory act such as ‘RUKOO’ or SAJDAH” etc.

**Note:** Allaah’s Messenger said: “During the prayer do not look hither and thither, through such acts Satan takes away (a portion) from the prayer of a person”. (Bukhari – by Aaisha.” [R.A.A])

He (S.A.W.S) also warns his companions: “Do not look towards the sky during the prayer; otherwise your eye-sight would be taken away”. (Bukhari-by Anas bin Maalik [R.A.A])

**MASNOON QIRAAT (Traditional Reciting)**

The Holy Prophet (S.A.W.S) usually recites the following Soorah’s in the prayer; this is not compulsory but preferable.

**FAJR:** Al-Hujuraat to Al-Burooj. (Nasai by Abu Huryrah [R.A.A])

Al-Mu’minoon. (Muslim by Abdullah bin As-Saaiib [R.A.A])


Qaaf. (Muslim by Jaabir bin Samrah [R.A.A])

At-Toor. (Bukhari by Um Salma [R.A.A])

Al-Waaqi’ah. (Ibn Khuzaymah 1/265)

In the Sunnah prayer: recite in the first Raka’ah Soorah Al-kaaifiroon, in the second Raka’ah Soorah Al-Ikhlaas. (Muslim and Tirmizi)

**ZUHR:** Al-Hujuraat to Al-Burooj. (Tirmizi)

Al-Inshiqaaq, Al-Ghaashiyah and Ash-Shams. (Ibn Khuzaymah:1257)

Wat-Taariq and Al-Burooj. (Muslim by Abi Sa’eed [R.A.A])

Al-Aa. (Abu Daoud and Tirmizi)

Al-Lail. (Muslim from Jaabir bin Sumrah [R.A.A])

**’ASR:** Al-Burooj to Al-By- Yinah. (Tirmizi)

Al-Burooj and At-Taariq. (Nasai by ‘Aaisha [R.A.A], At-Taleeqaat)

**MAGHRIB:** Al-By- Yinah to An-Naas. (Nasai by Abu Huryrah [R.A.A])

MUHAMMAD. (Tabrani, authenticated by Al-Albaanee in his book, “The Prophet’s Prayer” On page 114)

At-Teen. (Ahmad, authenticated by AL-Albaanee in his book, “The Prophet’s Prayer” on page 114)
ISHAA : Al-Burooj to Al-By-Yinah. (Tirmizi)
Al-‘Alaa, Ash-Shams, Al-Lail, Az-Zuhaa. (Bukhari and Muslim by Jaabir [R.A.A])
Al-Inshiqaaq. (Bukhari by Abu Hurayrah. [R.A.A])
At-Teen. (Bukhari and Muslim by Al-Barraa Ibn ‘Aazib. [R.A.A])

WITR : In the first Raka’ah Al-‘Alaa, in the second Al-Kaafiroon and in
the third Al-Ikhlaas. (Ahmad, Abu Daoud and Tirmizi)
Al-Jumu’ah and Al-Ghaashiyah or Al-‘Alaa and Al-Ghaashiyah. (Muslim
by An-Numaan bin Basheer [R.A.A])

JUMU’AH : Al-Jumu’ah and Al-Munaafiqoon (Muslim by Abu Hurayrah
[R.A.A])

FAJR PRAYER OF JUMU’AH : As-Sajdah, Ad-Dahr (Bukhari)
‘EEDS : Qaaf and Al-Qamar (Muslim book of ‘Eeds)
Al-A’Alaa and Al-Ghaashiyah. (Muslim book of Jumu’ah)

AZAAN (CALL TO JOIN CONGREGATIONAL PRAYER)
Azaan is called for every obligatory prayer at its particular time. It
announces that the time is due and the believers should prepare themselves
to offer the prayer. The Muazzin (a person who calls for prayer) should be
a male.

1. Stand on a raised platform facing the Qiblah. (Abu Daoud)
2. Insert the tips of forefingers in ears. (Tirmizi)
3. Pronounce the Azaan in a loud and clear voice. (Tirmizi, Ahmad and
   Abu Daoud)
4. Do not pronounce the Azaan in such way that words of Azaan be pro-
   longed in a melodious voice. Pronounce it as per “Tajweed” rules.
   (Al-Bahr-ar-Raaqiq 1/44546)

The words of Azaan are as follow:

1. “Allah Akbar” (4 times)
2. “Ash Hadu Allaaaa Ilaha Il Lal laah” (Twice)

3. “As Ash Hadu Anna Muhammadur Rasoolullaah” (Twice)

4. “Hy ya ‘alas Salaah” (Twice; turning the face to the right)

5. “Hy ya ‘alal Falaah” (Twice; turning the face to the left)

6. “Allahu Akbar” (Twice)

7. “Laanaa Ilaaha Il Lal Laah” (Once) (Muslim)

   In the Azaan for the Fajr prayer, after saying “Hy ya ‘alal Falaah”

8. “As Salaatu Khryum Minan Naum.” [Twice] (Abu Daoud and Nasai)
   It is compulsory to listeners of Azaan, to repeat in low voice, the
   same words of Azaan.

But in the place of “Hy ya ‘alas Salaah” and
“Hy ya ‘alal Falaah” should say:
   “Laa Haula Walaa Qu wata Illaa Billaah” (Muslim)

When the Azaan is over, invoke the blessings and mercies of Allaab up on
the Prophet. (Muslim)

Then recite the following supplication.

“Allahumma Rabba Haazi hid D’awatit Taama ti Was Salaati Qaaaa Imati Aati Muhammeda nil Waseelata Wal Fazeelata Wab
ashu Maqaamam Mahmooda nil lazee Wa ‘attahoo Innaka Laa
Tukhliful Mee’aad” (Bukhari)
**VIRTUE** : The Holy Prophet (S.A.W.S) said: “My intercession is necessary on the Day of Qiyaamah for that person who recites this Du’a after hearing Azaan. (Abu Daoud and Baihaqi)

**OBLIGATORY ACTS OF ABLUTION**

1. Intention for performing the ablution. (Bukhari)

2. Washing the face. (*Al-Ma’idah:* V-6) [from the forehead to the lower portion of the chin and from one earlobe to the other lobe].

3. Wash both arms up to the elbow. (*Al-Ma’idah:* V-6)
   
   Pass the fingers of one hand through the fingers of the other hand, so that water reaches all parts of the fingers. To ensure that no part of the arms is left dry, cup one hand after the other and allow water to run down the arms.

4. (Masah) Wiping of the head with wet palms. (*Al-Ma’idah:* V-6)

5. Wash both feet up to the ankles. (*Al-Ma’idah:* V-6) [Cautiously clean all the fingers and toes].

**Note:** Washing the above parts once, ablution is completed.

**WUZU** (As per practice of Messenger of Allah)

1. Intention at the beginning of the ablution. (Bukhari)

2. To face Qiblah and do it in a clean and high place. (Ibn Khuzymah)


4. Use (Miswak) teeth brushing (Bukhari and Muslim)

5. Applying first to the right side of teeth and then to the left. (Bukhari by Aaishah [R.A.A])

6. If there is no Miswak clean the teeth with fore finger. (Baihaqi)

7. Wash both hands up to the wrists three times. (Muslim)

8. Put fingers of one hand into the fingers of the other hand and then pull out together. (Abu Daoud)

9. Gargle mouth thrice. (Bukhari and Muslim)

10. Put water in the nostrils and give it a good blow 3 times. Use the little finger of left hand for cleaning the nostrils. (Abu Daoud, Nasai and Musnad Ahmad)

11. When fasting, special care should be taken so that water does not reach high up to the soft nasal tissues. (Ahmad, Abu Daoud & Nasai)

12. Wash whole face, from the hair of forehead to the chin and below and from ear to ear. (Bukhari)

13. To do (Khilal) passing of wet fingers through the beard in up-ward stroke. (Haakim, Ahmad, Tirmizi and Ibn Khuzymah)

14. Wash right hand up to the elbow thrice. (Bukhari)

15. Wash left hand up to the elbow thrice. (Bukhari)

16. Pass wet hands over the head from forehead to rear head, then from back to forehead. (Bukhari by ‘Amr bin Yahyaa[R.A.A])

17. Wipe the head and both ears inside and outside. (Bukhari)
   
   (a) Wipe inside the ears with forefinger and outside the ears with thumbs. (Abu Daoud and Ibn Maajah)
   
   (b) Wipe the neck (Maraaq)

18. Wash the right foot up to the ankle thrice. (Bukhari)

19. Wash the left foot thrice up to the ankle. (Bukhari)

20. Wash both feet with left hand. (Ibn Khuzymah)

21. Do Khilal between the toes, with the left hand little finger. (AbuDoud and Baihaqi)

22. In between the ablution, say

   “اللّهُمَّ اغْفِرْ لَنَا ذَنُوبِنَا وَسُوِّيْنِي فِي ذَارِيّنِ وَنَارَكَ لِي فِي غَيْرِ ِٰرَقِّي
   Allaahummagfírlee Zambee, Wa Wass’Ilee Fee Daaree, Wa Baarik Lee Fee Rizqee”. (Nasai)

   “O Allah forgive my sins and grant me expansion in my home and grant blessings in my livelihood”.

23. After completion of ablution say

   “أَسْهِدُ أَنَّ لا إِلَهَ إِلَّا الّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَسْهِدُ أَنَّ مَحْمُودًا عَلِيٌّ وَرَحِيٌّ
   “Ash Hadu Allaa Ilaaha Il-lal Laaun Wah Daaho Laa Shareeka Lahoo Wa Ash Hadu Anna Muhammadan ‘abduhoo Wa Rasoolhoo”. (Muslim)

   “I bear witness that none has right to be worshipped except Allah. He is one, none is His partner and I bear witness that Muhammad (S.A.W.S.) is His slave and Messenger”.

(12)
"Allahum Maj' alnee Minat Tawwa Beena Waj 'alnee Minal Muta Tah hirien" (Tirmizi)

"O Allah make me of those who are true repenters and make me of those who remain clean and pure".

"Subhaana Kal Iaa Humma wa bi Hamdika Ash Hadu Al Iaa Ilaaha Illaa Anta Astagh firuka wa Atoobu Ilyk". (Nasai, Ahmad and Abu Daoud)

"How perfect you are O Allah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek your forgiveness and turn in repentance to you."

The recitation of this Du'a, opens eight doors of heaven, one can go into heaven from any door as he wishes. (Tirmizi)

Perform ablation in order. (Bukhari)

Wash one part before drying of another part. (Muwatta)

Hazrat Abu Hurayrah (R.A) reports that he heard the Prophet (S.A.W.S) saying: "My followers will be called radiance on the day of Judgment as people with bright faces and limbs; this is being the effect of their practice of ablation. Therefore any one of you who wishes to increase his brightness he should do so by making longer ablation. (Bukhari and Muslim)

Note: Do not waste water, take care Allaah's Apostle make Wuzu in 1mudd = 857 ml (Bukhari by Anas R.A.)

Masah (Anointing)

Masah is also permissible on cotton/woolen socks which have the following qualities:

A) They should be so thick & strong that after wearing them, one may walk to three miles without being damaged.

B) They should stick to shin without any support.

C) If one get close to eye then cannot see through.

D) Water should not go through them.

E) The Masah on such type of cotton socks is lawful in Shari'ah. (Ad-Durral Mukhtar, Vol: 1. P : 269)

Procedure of Masah:

Perform ablation before putting on your socks; it is not necessary to take them off every time you repeat ablation. It is enough to wipe the upper part of the socks with wet hands. Such ablation will last a resident 24 Hours only and three days for a traveler but a fresh ablation must be made after socks are taken off.

(Al-Hidayah Vol:1, P:57)

Tayammum/Substitute of ablation and bath

If water is not available for ablation or bath the use of water is harmful to health and illness, perform Tayammum with clean earth.

(Al- Maaaidah: V 6)

Procedure of Tayammum

1. Make intention (Bukhari)

2. Say "Bismillaah" (Nasai and Ibn Khuzaymah)

3. Strike both hands on the clean, pure earth or sand. Then pass the palm each on the back of the other and blow away dust. (Bukhari)

4. Rub them over the face then over the hands up to the elbow, passing the left palm on the right hand then the right palm on the left hand. (Fath al Bari: Vol:1, P:474)

Nawaqiz Wuzu (breakers of ablation)

1. Passing of urine and stool. (Al- Maaaidah: V-6)

2. Passing of gas from the back. (Bukhari)

3. Emission of blood, pus from any part of body. (Daar Qutnee)

4. Mouthful of Vomiting. (Daar Qutnee)

5. Sleeping with lying down on the ground or by reclining. (Abu Daoud)

6. Fainting due to illness or any other reason. (Bukhari)

7. Becoming mad. (Bukhari)

8. Laughing loudly during the prayer. (Mujamma‘Az-Zawaid: V-I/246)

For the above reasons the ablation is braked. One is not permitted to perform the Prayer, touch the Holy Quran and do Twaaf of the K’abah.

BREAKERS OF TAYAMMUM :

All things which break the ablation also break the Tayammum.
SUTRAH:

(An object which should be kept in front of the worshipper)

Before a worshipper begins to offer his prayer it is Sunnah to look for a position behind some object such as pillar, wall, stick or a 34 cms height any object act a symbolical barrier, and the passer-by may take care, not to be pass in front of him. Passing directly in front of the worshipper is a great sin and necessitates punishment.

Allah’s Messenger (S.A.W.S) said: “If the one who passes in front of the praying person knew the sin which was upon him, would wait for forty autumns [i.e. forty years] (Ibn Khuzymah by Ibn Haajr R.A.)

A passer-by must take care of him before crossing the worshipper. He must observe that whether there is a Sutra present or not? And a worshipper must have to look after it. He must arrange a Sutra before he begins the prayer. So that a passer-by could pass easily. If he does not arrange, a passer-by have to wait till he completed the prayer. This act of worshipper causes trouble to passer-by. Troublesome attitude of Muslim brother is unlawful (HARAAM).

METHOD OF PRAYER

“Worship Allaah as you see Him, for it you do not see Him, yet He Sees you” (Bukhari and Muslim by ‘Umar R.A.)

QIYAAAM: Stand up for Prayer

(1) Stand in the direction of the Qiblah. (Al-Baqarah V: 144)
(2) Stand with obedience. (Al-Baqarah V: 238)
(3) Stand erect not to bow or bend the head. (Tirmizi)
(4) Legs must be towards the Qiblah. (Abu Daoud)
(5) Leave a space of five fingers in between the two feet. (Nasai)
(6) Eyes should be fixed at the spot where the forehead will place in prostration. (Durr-Mansoor 5/3)
(7) Intention to perform the specific prayer, Farz, Sunnah, Nafl and their Rak’ahs. (Bukhari)
(8) Raising both hands in such a way the thumbs of the both hands are in line with the lobes of ears. (Muslim)

FEMALE: Raising both hands up to the shoulders, but the hands should be inside the scarf. (Musnaf Ibn Abi Shybah 1/339)

(9) The palms should be facing the Qiblah and the fingers should be in normal position, it should not be close or a part. (Ibn-Khuzymah)

TAKBEER TAHREEEMAH: (The first Takbeer of prayer)

(10) Say: “Allahu Akbar” (Bukhari and Muslim) by saying this the prayer begins and things which are not part of it become prohibited. Hence it is called Takbeer Tahreeemah.

(11) after saying “Allahu Akbar” both hands should be brought down and place the right palm on the back of the left palm. (Bukhari)
(12) Place the left hand with the thumb and little finger of the right hand making a circle by holding the wrist of the left hand, and the remaining three fingers of the right hand resting on the left hands forearm.
(13) Place the hands below the naval. (Tirmizi)

FEMALE: Keep her hands on their breasts, the right hand palm over the left hand wrist and forearm very close to ribs. (Musnaf Abdur Razzaaq 3/137, Ahmad, Abu Daoud and Tirmizi).

(14) SANA'A:

"Sub haana Kallaahumma Wa bi Hamdika Wa Tabaurakasmuka Wa Ta'aala Jaddika Wa Laa Ilaaha Ghyruk" (Abu Daoud)

QIRAAT: (Reciting of the Holy Quraan during the prayer)

(1) To recite “TA'AWWUZ”

"A'oozu Billaahi Minash Shytaan-nir-Rajeeem” (An-Nahl V: 98)

(2) To recite “TASMIYAH"

“Bismillaahir Rahmaanir Raheem” say silently. (Muslim)

(3) To recite Soorah Al-Faatihah a loud in Fajr, Maghrib, Ishaa, Jum'aah and ‘Eeds prayers. (Bukhari)

(4) To finish the Soorah by saying “Aameen” silently. (Bukhari)

(5) To recite the Holy Quraan in a moderate speed, neither very fast nor very slow. (Nasai)

(6) In the third and fourth Rak'ah recites Sooratul Faatihah only. (Bukhari)

(7) Recite any Soorah or some verses from Quran. (Abu Daoud)
**RUKOO’: (To Bow Down)**

1. Bow down with saying “Allahu Akbar” (Bukhari)
2. Hold the knees with both hands. (Abu Daoud and Tirmizi)
3. Fingers apart. (Tirmizi and Ibn Khuzymah)
4. Keep head in a straight line with the back. Keep arms away from the ribs, and attain stability in this position. (Abu Daoud)

5. **TASBEEH OF RUKOO’:** “Sub Haana Rabbiyal Azeem”. It repeats three times or five times or seven times. (Abu Daoud, Ahmad, Ibn Maajah and Tirmizi)

6. Gaze fixed on the toes. (Bdaa-e-As-Sana-e-1/503)

**FEMALE:** Should bow to extent that her hands reach her knees. Keep the fingers joined when holding the knee and arm pressed to the sides and keep the ankles joined.

**QAUMAH:** (Return to standing position for a short time) (Bukhari)

**a)** **TASMEE’:** Say “Sami’alaaal Huilman Hamidah” for Imaam. (Abu Daoud)

**TAHMEED:** “Rabbaanaa wa Lakal Hamd” for follower. (Bukhari)

**b)** The one praying individually may recite both. (Abu Daoud)

**SAJDAAH: (Prostration)**

1. Say “Allahu Akbar” and going down put both knees, then both hands (If it is difficult to put knees first on the ground may place first hands on the ground then knees) then nose and lastly the forehead. (Bukhari and Muslim)

2. Face should be between the palms. (Muslim)

3. Gaze fixed on the nose. (Bdaa-e-As-Sana-e-1/503)

4. Toes and fingers of hands should be directed towards the Qiblah. (Baihaqi)

5. Elbows should not be put on ground. (Muslim)

6. Elbow should keep away from the ribs and stomach away from thigh. (Abu Daoud)

7. Toes and fingers of feet should direct towards the Qiblah. (Bukhari)

8. Feet should be erect. (Muslim)

9. Heels should be adjacent. (Baihaqi and Ibn Khuzymah)

10. Say “Sub Haana Rabbi Yal’A’lmaa” repeats it three times or five times or seven times. (Abu Daoud, Ahmad and Ibn Maajah)

11. While getting up from prostration say “Allahu Akbar” (Bukhari and Muslim)

12. While getting up from the prostration to lift forehead first then the nose then both the hands. (Bukhari and Abu Daoud)

**JALSAAH: (Sit a short while)**

1. Sit on the left foot which spread on the ground and the right foot is erect with the toes folded towards the Qiblah. (Bukhari and Abu Daoud)

2. Place the right hand in the right thigh and knee and left hand on the left thigh and knee. (Abu Daoud)

3. Gaze fixed on the lap. (Bdaa-e-As-Sana-e-1/503)

**FEMALE:** Place the left leg slightly forward to the right and right extended to right side and sit on buttocks. (Muslim by Ibn Az- Zubair and Kanzul ummaal – 5/549)

4. Say “Rabbi Yagh Firlee War Hamnee Wa ‘Afinnee Warzuqnee” (Muslim by Tariq [R.A.A.J])

5. Then say “Allahu Akbar” and prostrates a second time, exactly in the same way as the first prostrate. (Bukhari and Muslim)

Now the first Rak’ah is complete.

Raise the head from prostration by saying “Allahu Akbar” and stand up for second Rak’ah. Place the hand below the naval and recite Tasmiyah and Sooratul Faatihah and a short Soorah.

Then bow down, recite Tasbeeh Then stand up, recite Tasmee’ and Tahmeed Then prostrate and recite Tasbeeh then sit in Jalsah. Then perform second prostration.
(6) Then sit again in Jalsah it’s called Qa’dah Aakhirah and recite the following Du’aa.

اللهُمَّ اعفِ عَنِّي وَأَيِّنَّكَ وَأَنَّكَ الْعَلِيُّ ﷺ وَرَحِيمٌ ﷺ
وَرَكَاهُ للهُ مَعَكَ وَأَنَّكَ مِصَادِفُهُ وَأَنَّكَ أَفْغُلُ
وَأَنَّكَ لَكَ عَلَيْهِ عَلَى مَعَاطٍ وَرَحِيمٌ ﷺ
وَأَنَّكَ مُحَمَّدُ عَلَيْهِ ﷺ وَرَوْمَةُ


(7) While reciting At-tahiyaat, a circle with thumb and middle finger of the right hand should be made and the third and the little finger of the same hand should be closed. While uttering the “La ilaaha”

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آيَاتِهِ وَعَلَى آيَاتِهِ
بِكَ بِحَمْدِ مَجْدٍ يَلِدُونَ آيَاتٍ وَعَلَى آيَاتِهِ وَعَلَى آيَاتِهِ
عَلَى آيَاتِهِ وَعَلَى آيَاتِهِ

the forefinger of right hand should be raised and while saying ‘اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آيَاتِهِ’ it should be lowered. (Abu Daoud and Tirmizi)

(8) After At-tahiyaat say

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آيَاتِهِ
بِكَ بِحَمْدِ مَجْدٍ يَلِدُونَ آيَاتٍ وَعَلَى آيَاتِهِ وَعَلَى آيَاتِهِ
فَالْيَوْمِ الْيَمَانِ وَالْيَوْمِ الْأَخِرِ أَنْكَ أَيْنَ أَنتَ
عَلَى آيَاتِهِ وَعَلَى آيَاتِهِ


(9) Eventually say

اللَّهُمَّ إِنِّي طَلَبَتْ نَفْسِي ظَلَامًا كَبِيرًا وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنتَ الْقَوْلُ ﷺ
مُفَرَّقَةُ مِنْ عِبَادِكَ وَأَحْيَانَ إِنَّكَ أَنتَ الْعَفْوُ الْغَرِيمُ ﷺ

"Allaahumma In-Nee Zalamtu Nafsee Zulman Kaseeran Waalaa Yaghfiruz Zanooba Illaa Anta Faghfirlee Maghifiratam Min ‘Indika Warkamnee In-naka Antal Ghafoor Raheem” (Muslim and Tirmizi)

(10) Turn the face to right shoulder, eyes focused on the shoulder. (Badaa-e-As-Sanaa-e 1/503)

(11) Say "اللَّهُمَّ سَلَّمَ عَلَيْهِ وَرَحَمَهُ ﷺ As-salaamu ‘Alykum Wa Rhahmatullah” (Tirmizi)

(12) Turn the face to left shoulder, eyes focused on the shoulder and say "اللَّهُمَّ سَلَّمَ عَلَيْهِ وَرَحَمَهُ ﷺ As-salaamu ‘Alykum Wa Rhahmatullah”

(13) Followers of prayer should say Salaam with Imaam (Salaam) (Nasai)

This brings the two raka’ahs of the morning (Fajr) to completion.

(a) Say: “ Allaahu Akbar” one time. (Bukhari)

(b) “Astaghfirullaah” three times. (Muslim)

(c) "اللَّهُمَّ إِنِّي طَلَبَتْ نَفْسِي ظَلَامًا كَبِيرًا وَلَا يَغْفِرُ الذُّنُوبُ إِلَّا أَنتَ الْقَوْلُ ﷺ
مُفَرَّقَةُ مِنْ عِبَادِكَ وَأَحْيَانَ إِنَّكَ أَنتَ الْعَفْوُ الْغَرِيمُ ﷺ

"Allaahumma Antas-Salaamu Wa Minkas-Salaam, Watabaaraka Yaazal Jalaali Wal Ikraam.” once (Muslim)

(d) Say 33 times, "Subbaanallah” "Alhamduillah” 33 times, “Allahu Akbar” 34 times. (Muslim)

Count on right hand fingers. (Abu Daoud)

(e) Say once "Rabbi Qinee
‘Azaabaka Yaumaub ‘Astu ‘Ibaadak” (Muslim)
DU'AA: (SUPPLICATION)

And your Lord said: "Invoke ME (ask ME) for anything, I will respond (reply) to your invocation [call]" (Al-Mu'min V: 60)

1. Both hands should be raised up such that the armpit must open. (Bukhari)
2. Offer Praise and greatness of Allaah Subhanahoo Wa Ta'alaalaa and send Salutation on Prophet (S.A.W.S.). (Muslim)
3. Ask with great request and humbleness with lower voice. (Al-A'raaf-V: 55)
4. Ask with full concentration, dedication and sincerity. (Tirmizi and Hakim)
5. Ask deep heartedly. (Tirmizi, Haakim and Ibn-Habbana)
6. Ask with meditation of the beautiful names of Allah. (Al-A'raaf-V: 180)
7. Repeat important Du'as thrice. (Muslim)
8. Seek protection from all evils. (Tirmizi)
9. Keep maximum hope that the Du'aa will be answered (accepted). (Tirmizi and Ibn-Maajah)
10. Ask Allah even for the small things. (Tirmizi)
11. Do not be in a hurry for the acceptance of Du'aa, neither say that I had made Du'aa but it has not been answered. (Bukhari and Muslim)
12. Do not leave wearied nor stop asking Allah. (Muslim)
13. Before praying for others, first pray for your own self. (Tirmizi)
14. At the end of the Du'aa send Salutation on the Prophet. (S.A.W.S.). (Muslim)
15. Finish the Du'aa by saying “Aameen” (Muslim)

NOTE:

Do not ask for death. (Bukhari, Muslim and Nasai)
Do not wish for bad things for oneself, one's children or one's wealth. (Muslim)

WHEN DU'AA IS MOST LIKELY TO BE ANSWERED.

1. When faced problems, sadness and grief. (An-Naml-V: 62)
2. in the position of sajdah. (Muslim)
3. in the last part of night. (Bukhari and Muslim)
4. From the start of the Friday Khutbah (sermon) till the end of the prayer. (Muslim)
5. On Fridays, between 'Asr and Maghrib prayers. (Abu Daoud and Nasai)
6. At the times of Azaan and while fighting with the enemies. (Abu Daoud)
7. The middle time between Azaan and the Iqamah. (Abu Daoud and Tirmizi)
8. While breaking the fast. (Tirmizi)
9. After farz (obligatory) prayer. (Tirmizi)
10. While praying for the Muslim brother. (Muslim)
11. When completing the Quran. (Azkar Nawawi-page No.49)
12. After reciting Quran at any time. (Tirmizi)
13. Father's Du'aa (in favour of his children). (Tirmizi)
14. A Traveller's Du'aa. (Tirmizi)
15. Du'aa of an oppressed one. (Tirmizi)
17. Below the mizab.
18. Inside the k'abah.
19. At Safa and Marwah.
20. Near Safa and Marwah at the place where "Sa'ee" is performed.
22. In Muzdalifah.
23. In Mina.
24. Near the three Jamraat. (Hisn Hassan)

(22)
METHOD OF OFFERING THREE AND FOUR RAKA’AHs:

If the prayer consists of three Rak‘ahs after completing the two Rak‘ahs in the same manner in which prayed Fajr prayer, and having recited “At-Tahiyyaat” stand up, without reciting other supplication and pray the third Rak‘ah recite Sooratul Faatihah only.

Then bow down and say Tasbeeh Rukoo’
Then perform Qaumah and say Tasmee’ and Tahmeeed
Then perform Sajdah and say Tasbeeh Sajdah
Then perform Jalsah
Then again perform Sajdah.

Then sit in Qa’adah Aakhirah and recite “At-Tahiyyaat”, and recite the other two supplications recited in the fajr prayer and complete the prayer in the same manner.

WITR PRAYER:

Witr Prayer consists of three Rak‘ahs after completing the two Rak‘ahs in the same manner in which prayed Fajr prayer, and having recited “At-Tahiyyaat” stand up, without reciting other supplication and pray the third Rak‘ah recite Sooratul Faatihah and other Soorah, after reciting the soorah say Allaahu Akbar and raise the both hands up to the lobs and place the hand below the naval and recite Du‘aa Qunoot.

If the prayer consist of four Rak‘ahs pray as pray three Rak‘ahs, but stand up after the second Rak‘ah and pray two more, reciting only Sooratul Faatihah. In the fourth Rak‘ah sit in Qa’adah Aakhirah and recite supplications in the same manner.

SALAATUL JAMAA’AH (Congregational Prayer)

Congregational prayer is very much emphasized in Islam, the Holy Prophet (S.A.W.S) never missed it, and even in his illness he went to the mosque with the help of others to offer prayer in congregation. Prayer in congregation is twenty seven times better than to offer alone. When a person makes ablution perfectly at his house, and goes to mosque with intention of offering prayer then for each step he takes, his position is raised by one stage, and his one sin wiped; and when he is engaged in praying, the angels continue praying for mercy for him, and this goes on as long as he stays on prayer carpet, and remains with ablution. Angels pray: Allaah shower blessings on him; Allaah have mercy on him. And as long as he waits for congregational prayer, he is considered as in prayer. (Bukhari)

Note: Pay special attention on making ablution at home because each step taken in position is raised by one stage, and get one sin wiped. This is the very easy way to gain lot of merits and the removal of lot of sins. (Muslim)

The Holy Prophet (S.A.W.S) said: “One who offers the “Ishaa” prayer in congregation; it is as if he prayed up to midnight. He who offers the Fajr prayer in congregation, it is as if he prayed the whole night”. (Muslim)

The Holy Prophet (S.A.W.S) said: “One who offers prayer perfectly with congregation for forty days, without missing the first “Takbeer”, he would be secured from two things; (1) the hell-fire (2) and hypocrisy”.

The Holy Prophet (S.A.W.S) said: “One who has offered two cool (time) prayers i.e. Fajr (Dawn) and ‘Asr (afternoon) prayers shall enter paradise”. (Bukhari and Muslim)

The Holy Prophet (S.A.W.S) said: “If there happens to be three persons in a village, desert or jungle and they do not pray in congregation, Satan would surely dominate them. So make prayers in congregation, for a wolf devours a lone sheep”. (Abu Daoud)

If two persons are there, they should offer prayer in congregation. One of them is Imam and the other follower (Muqatde). Do not pray alone. (Bukhari)
The Holy Prophet (S.A.W.S) said: "One who hears the Azaan and
does not join the congregation without any excuse, and offer prayer in his
house will not be accepted." (Ibn Maajah and Daarami)

He (S.A.W.S) said: "A person who does not go for prayer after hear-
ing Azaan is committing a Great wrong and is doing an act of disbelief
(Kufr) and hypocrisy(Nifaaq)". (Ahmad)

Somebody asked Ibn 'Abbaas (R.A.A) What about a person who
keeps fast all days and offers Nafi' Prayer all night, but does not go to the
mosque for congregation and Friday prayer? "He replied, He is doomed to
Hell". (Tirmizi)

Hazrat Abu Hurairah (R.A.A) relates that the Holy Prophet (S.A.W.S)
said: By Allaah in whose possession is my life; sometimes I feel that I
should ask for firewood to be gathered, and order for the holding of prayers
and call for prayer (Azaan) to be announced, and then ask someone to
lead the prayer. Then I may go after those who failed to join the congrega-
tion and set fire to their houses in their presence. (Bukhari and Muslim)

The Prophet (S.A.W.S) himself was so fond of the mosque that dur-
ing his last Illness when he could not even stand properly he came out of
his house with the help of two men, dragging his feet on the ground, and
joined the Congregation for the prayer. (Bukhari)

They are many benefits, in several circumstances of life, for perform-
ing prayers in congregation. Muslims meet five times a day and this cre-
dates discipline, equality, fraternity, Unity, mutual love and understanding
among Muslims.

Prayer of woman at home is better than offering prayer in the Mosque.
(Musnad Ahmad)

ETTIQUATES GOING TO THE MOSQUE

The proper, respectful and most rewarding way to prepare for the
prayers is to recite Bismillah and perform ablution according to the Sunnah.
And after the ablution recite prescribed (Dua') supplication. Ensure to do
(Miswak) teeth brushing because The Prophet (S.A.W.S) has said: "That
prayer for which (Miswak) teeth brushing is done is seventy times better
than the one for which no (Miswak) teeth brushing had been done."(Zuajatul-
Masabeh)

The preparation for prayers also includes wearing a clean and re-
spectable dress. The dress should fully cover the body and the head. The
Almighty, the All powerful says "Oh, sons of Adams! Take adornment in
every prayer". (Al-A'raaf V: 31)

No doubt Allah The most high deserve that we adorn him more
than for anybody else. Clothes should not show the (Satar)*. Some young
people wear jeans in which the satar becomes visible during bowing
(Rukoo') and prostration (sajdah). It is also becoming a common fashion to
offer prayer by wearing the T-Shirt and Track pants. This is showing
disrespect to the greatness of the Almighty and should be avoided. Pa-
jama and Pants should not extend below the ankles. The Prophet
(S.A.W.S) said: 'Allah does not accept prayer of a man who lets down his
lower clothes below the ankles. (Abu Daoud).

*Satar means covering of the body. A man must be covered at least
from the navel to below the knees. The shoulders should be covered as
well. A woman must cover all of her body except face and hands.

Go to the mosque in a calm and dignified manner with eyes lowered
and remembering Allah by reciting Zikr, Tasbeeh. Do not run to the mosque
even if you will be little late for the prayer.

The Holy Prophet (S.A.W.S) said: "Whoever goes to the mosque for
prayer in the morning or in the evening then Allaah, the Almighty prepares
a feast for him in Paradise, every time he so walks". (Bukhari and Muslim)

ETTIQUATES TO ENTER THE MOSQUE

Remove your foot wear and put wherever you find place, do not shove
the others foot wear nor remove their foot wear from a place to other
place. The place occupied by a person is the right of that person; on the
returning if he does not find his foot wears there, he will be worried. To hurt
a Muslim is a sin. (Musnad Ahmad)

Do not enter the mosque without ablution.
(Abu Daoud and Ibn Khuzymah)

While entering the mosque it is Sunnah to plant the right foot first
and then the left and say

嵌يم الله والصلاة والسلام علي رحمل الله المأنه افعه إلى أبواب معممك

"Bismillaah Was-Slaatu Was-Salaamu 'Alaa Rasoolillaah,
Allaahum-Maftah Lee Abwaaba Rahmatik" (Muslim)

and make intention for (I'tikaaf) retiring, and say "Nawaitu Sunnatul I'tikaaf"
this will get the rewards of I'tikaaf till you remain in the mosque. If you
reach the mosque early offer two Raka'ahs "Tahiyyatul-Masjid" and wait
for the prayer. While waiting for the prayer, worldly topics should not be
discussed since this is against the respect of the mosque. Sit with per-
fect calmness, humility and dignity in the mosque with the heart overawed by the fear and reverence of Allaah. Du’a should be made during the time available between Azaan and Iqamat.

If you reach late to the mosque, occupy the place quietly wherever you find, avoid jumping over peoples shoulders in search of a comfortable place, because this disturbs the people physically and annoy them.

Keeping the rows straight is a necessary part to ensure fulfillment of proper prayer. The shoulders of adjacent persons should touch each other comfortably. The front rows should be completed first before starting the new rows. Messenger of Allah said: “Stand in straight lines and do not differ among yourselves, otherwise your hearts will differ with which other due to disaccord.” (Muslim)

Stand respectfully with eyes lowered. Perform standing (Qiyaam), bowing (Rukoo’), prostration (Sajdah) and sitting (Jalsah) with complete calmness and without hurry.

The following acts are forbidden in the Mosque
1. Enter with bad-smelling garments or socks. (Muslim)
2. After eating something that causes a bad smell or cigarette smoking. (Muslim)
3. For joining the front rows, jump over the shoulders of the people. (Abu Daoud)
4. Reserve any place for offering prayer. (Abu Daoud and Nasai)
5. Coughing in a loud voice. (Bukhari)
6. Announcing lost of anything. (Muslim)
7. Buying and selling in the premises of the Mosque. (Nasai and Tirmizi)
8. Drowsing, sleeping [if feel change the place] (Abu Daoud)
9. Wind breaking. (Bukhari and Muslim)
10. Yawning. (Bukhari)

When a person is unable to suppress a yawn he will place his hand over his mouth, and, as far as possible, prevent from opening too wide. (Bukhari and Tirmizi)

After finishing the obligatory prayer, do not continue with Sunnah prayers at the same place, unless you have spoken to someone or have shifted your place. (Muslim Book of Jumu’ah from Mu’aawiyah [R.A.A])

The Holy Prophet (S.A.W.S) said: “When you finished your obligatory prayer in mosque, you should lay aside some portion of your prayer at home, for Allaah will bless your home on account of this”. (Muslim)

The Holy Prophet (S.A.W.S) said: “The best of a person’s prayer is in his house except for the obligatory one”. (Muslim and Abu Daoud)

Some important terms of congregation:
AZAAN : Call to join congregational prayer.
IMAAM : The one who leads the prayer.
MUQTADEE : One who follows the prayer.
MUDRIK : One who has offered his full prayer in congregation.
MASBOOQ : One who joins congregation in its middle.

IQAAMAT : Announcement for Congregational Service to stand up and form rows. The words of “Iqaamat” are similar to “Azaan” but the person reciting the Iqamat does not insert the tips of his fingers in his ears nor does he turn his face to the right while saying “Hyya ‘Alas Salaah” and at the time of “Hyya ‘Alal Falaah” to the left. After saying “Hyya ‘Alal Falaah” he says “Qad Qaamatis Salaah” two times and the remaining words are same as the “Azaan”. (Abu Daoud)

APPOINTING THE IMAAM
1. One who has the best knowledge of all the tenets of prayer.
2. One who is best “Qaaree” (a person specially qualified for the recital of the Quraan)
3. “Haafiz” (a person who has learnt the whole Quraan by heart).
4. One who is very strictly follows the teaching of Islaam.
5. One who is aged amongst those present for the congregation. (Muslim)
6. Do not appoint a person against the wish of the members of congregation. (Ibn Maajah)
7. A resident in preference to a traveler.

METHOD OF CONGREGATIONAL PRAYER

1. Before starting the prayer Imaam should turn towards the congregation and make rows straight. (Bukhari)

2. Minor sensible boys should stand separately in the last row. (Abu Daoud : 677)

3. Parents keep their kids with them in the same row. So that saves from the clamour of children’s voices uproar and offer prayer com fortably. (Taqreer Raafa‘ee ‘Ala-ash-Shaamee:2/73)

4. Intend the specific prayer and their Raka‘ahs incline to follow the Imam.

5. When Imaam utter takbeer “Allaahu Akbar”, a loud voiced follower should call out “Allaahu Akbar” in low voice.

6. After saying “Allaahu Akbar” Imaam and followers both should bring down their hands folded on the naval, and recite “SANAA” in low voice.

7. The Imaam recites Sooratul Faatihah and some passage from Quran in a loud voice in Fajr, Maghrib, ‘Ishaa and Jumu‘ah prayer. The followers should listen attentively, after the last word of Sooratul Faatihah Imaam and follower both should say “Aameen” in low voice.

8. After reciting the Quran the Imaam says “Allaahu Akbar” and goes in (Rukoo‘) bowing, the follower should also say “Allaahu Akbar” in low voice and follow the Imaam.


10. After saying Tasbeeh the Imaam rises up from bowing by saying “Sami ‘allaah Huliman Hamidah” in loud voice the follower say “Rabbanaa Wa Lakal Hamd” in low voice.

11. After the Tahmeed the Imaam should say “Allaahu Akbar” in a loud voice and the follower in a low voice and perform prostration. While doing prostration the Imaam and the followers both say Tasbeeh of prostration viz. “Subhaana Rabbi yal ‘Aala” in a low voice.

12. Next the Imaam says “Allaahu Akbar” in a loud voice and the follower also say “Allaahu Akbar” in a low voice and sit a short while, during the sitting the Imaam and the followers both say “Rabbi Yaghfir lee War Hamnee Wa ’Aafinee War Zughnee” in a low voice.

13. Next again do a prostration by saying “Allaahu Akbar” the Imaam in a loud voice and the follower in low voice and recite Tasbeeh.

14. Next is to stand straight and repeat the whole procedure except intend and Sanaa, then the next position is for “Aata Hiyyaat” for Qa’adah Qoola if the prayer consists of three or four Raka‘ahs. But if the intend is for two Raka‘ahs it’s called Qa’adah Aakhirah. After Aathiyyaat, Greeting upon Prophet (S.A.W.S) and supplication and finish at Salaam.

“Now Imam should turn and sit to his right or left side. Mostly the Apostle of Allah turned to his right side”. (Muslim)

MASBOOQ PRAYER

1. If one should come to the Mosque after the prayer has begun, he joins in immediately by saying “Allaahu Akbar” raises both hands to the level of ears and take position of those praying, and then completes the prayer, instead making Salaam with the Imaam, stand up and complete the missing portion of prayer.

2. If joined in the bowing position, that Raka‘ah is counted as complete. But if join after straightened up from bowing it will not be countable.

3. One who join the congregation before saying the first Salaam he gets reward of a congregational prayer.

NOTE: If join hurriedly by saying “Allaahu Akbar” directly in the position (i.e., bowing, prostration or sitting) it is not correct. Takbeer should be said in standing position, because standing at the time of Takbeer is obligatory act, missing of obligatory act is invalidates the prayer. It should be repeated. It is also undesirable to run in the mosque in order to join the Imaam in Rukoo‘ position and gain a Raka‘ah.

On leaving the mosque should place left foot first out of the mosque, and after that say:
(6) Those who offer the prayer on chair sometimes put their hands forward to show the gestures for bowing and prostration. This is not correct. Hands should be put on thighs and gesture should be shown by the head only. Bend the head a little for Rukoo’ and a little more for Sajdah. (Baihaqi and Tabrani)

(7) In Nafl prayers (optional prayers) standing is not compulsory hence Nafl prayer can be offered while sitting position on the ground even without any excuse. However, prostration is still compulsory so those who are able to do prostration (Sajdah) must offer the Nafl prayers while sitting on the ground, therefore who is unable to do prostration by sitting for them also Nafl prayer by sitting on chair with gesture is not permissible. (Al-Fatawa Al-Hindiya:3/490)

(8) If a person is unable to sit, he should lie on bed or floor and place a big pillow behind his back, and raise the body how he can, face should be towards the Qiblah.

(9) If unable to sit like this way he should lie on his right side, facing the Qiblah bowing and prostration by making symbolic signs. (Bukhari)

*Qa'adah means: to sit on the left foot which is spread on the ground and the right foot is erect.

**SALAATUL-MUSAAFIR** (Traveller’s Prayer)

The Quraan says: “When you go, on a journey, there is no sin if you shorten Prayers.” (Al-Maadih V. 6)

1. One who goes on a journey with the intention of visiting a place about 16 farsakh (77.246 kms) from his home town, he will be considered as a traveler. (Bukhari)

2. And has intention of staying for less than fifteen days, he will shorten his prayers. (Tirmizi)

3. Allah’s Apostle (S.A.W.S) usually shortened 4 to 2 Raka’ahs in Zuhr, ‘Asr and ‘Ishaa and Fajr, Maghrib and Witr offered in full. (Ahmad, Baihaqi and Ibn Habbaan)

4. If a traveler, offers prayers behind a resident “Imam” he should offer full in obedience of Imam. (Ahmad)

“Be in the world as if you are a stranger or way farer” (Bukhari and Muslim)
SALAAT-UL-JUMU’AH (Friday Prayer)

Jumu’ah comes from the root Jama’a it means bring together. Friday Prayer is special obligatory prayer of the week. All the believers of locality and small population in the vicinity must assemble in a big (Central) mosque at noon. The importance of Friday Prayer indicates the following Quranic verses.

“O You Who Believe! When the Call is proclaimed for the Prayer on Friday, come to the remembrance of Allah, and leave off all activities; that is better for you if you know. And when the prayer is finished, you may disperse in the land and seek Blessings of Allah (by working, etc.) and remember Allah much, that you be successful”. (Al-Jumu’ah V: 9-10)

Jumu’ah Prayer is obligatory on all free, adult, mentally fit, and resident men. It is not compulsory for minor children, women, sick, slave and insane people. (Haakim from Abu Moosa, Abu Daoud from Taarif [R.A.A.])

This assembly helps to get an opportunity to understand each other, to encourage and develop the good relations among the believers. This also helps for communicating or discussing important matters and giving advice to the community. In this way, Friday sermon has a moral and a unifying significance in the life of believers.

SUNNAH ACTS OF FRIDAY

1. To make bath and wear the best clothes available, use perfume and pour oil on the head.

"Messenger of Allah said: “If a person takes a bath on Friday, and pours oil on the head. Wear the best clothes available, uses perfume, then goes to the mosque and in the mosque does not intrude between two persons, listens sermons silently and offer his prayer, he leaves between that time till the next Friday, are forgiven”. (Bukhari)

2. Try to go early morning to the mosque by foot. Allah's Prophet (S.A.W.S) use to go early morning to the mosque by foot”. (Abou Daoud and Haakim)

3. Make ablution according to the "Sunnah" at home. (Muslim)

Allah’s Messenger (S.A.W.S) said: "When it is Friday, the angels stand at doors of the Mosque and note down the name of people in serial order of their arrival, and when the Preacher (Khatib) sits on the pulpit (mimbar) for delivering the sermon, the angels at the doors of mosque leave the doors to listen the sermon and the names of late comers are left out. And he who comes early is like one who offers a camel in sacrifice for the sake of Allah; the next like one who offers a cow, the next a full grown sheep, the next a hen, the next an egg”. (Muslim)

Allah’s Messenger (S.A.W.S) said: “One who makes ablution carefully (according to Sunnah) and comes to Friday Prayer and listen to the sermon attentively, his sins from the previous Friday and three days more are forgiven, and one who occupies himself with pebbles during the sermon has not done well”. (Muslim)

4. Try to sit near the Imaam. (Abu Daoud, Haakim and Nasai)

5. Invoke much Blessing up on Allah’s Messenger.

Messenger of Allah (S.A.W.S) said: “Friday is the best day among your days. Therefore Invoke Allah’s blessings and mercies up on me as much as you can on that day, for your Blessings and mercies are conveyed to me”. (Abou Daoud)

“On the Day of Judgment the nearest to me will be the person from among you who Invokes Allah’s blessings on me most”. (Tirmizi)

“A person who calls for blessings on me once, Allah sends down mercies on him ten times.” (Muslim)

The shortest blessings words: أَلَيْهِمْ صَلَائِي عَلَيْهِمْ وَعَلَى آلِ مُحَمَّدٍ (Allahumma Salli ‘Alaa Muhammad Wa ‘Alaa Aali Muhammad)” (Nasai)

6. Recites “Sooratul Kahf”

“One who recites “Sooratul Kahf” on Friday, he is allotted a light which lightens from this “Friday to next Friday”. (Haakim by Abi Sa’eed)

And one of the sayings of Messenger of Allah is that “One who recites “Sooratul Kahf” on Friday, he will prevent from mischief coming eight days, even if Dajjal comes out he will be prevented from his mischief. (Commentary Ibn Kaseer complete: 803)

7. Perform Salaatus Tasbeeh, the Messenger of Allah stress his uncle Hazrat ‘Abbaas (R.A.A) to offer it. (Abu Daoud and Ibn Majah)

8. Special attention for Du’aa:

(a) In between Azaan and Iqamaah of every prayer. (Tirmizi)
(b) In between two sermons when the preacher (Khatib) sit for short while. (Muslim)
(c) In between ‘Asr and Magrib prayer. (Abu Daoud and Nasai)
(d) In the whole day whenever you find the time. According to the hadees, “there is a very Short period on Friday and if a believer gets it while praying and ask something from Allah, then Allah will definitely grant his request”. (Bukhari and Muslim)
Note: This short period is called "Saa'ah Mustajaabah" i.e. a time that everything is granted by Allâah. As to which period in the day it is there has been a great deal of discussion. However, several Imaams have agreed up on Imaam Nawawi's opinion that this short period, so dear to all of us the hadess of Muslim related by Abu Moosa Ash 'aree (R.A.A) "From the preacher (Khateeb) mounts the pulpit (mimber) to till the end of Jumu'ah prayer".

The perfect method of delivering the Friday Sermon is as follows:

1. The preacher (Khateeb) should be free from both impurities. (Bukhari)
2. The preacher should be well covered his (Satar) body. (Bukhari)
3. The preacher should not wear his dress below the ankles. (Abu Daoud and Ahmad)
4. The preacher should take a staff on his hand. (Abu Daoud)
5. The preacher should sit on the pulpit (mimber) before deliver the sermon. (Bukhari)
6. The Muazzin call out "AZAAN" in front of preacher. (Bukhari and Tirmizi)
7. The preacher should preach in standing position. (Muslim and Abu Daoud)
8. The sermon should be delivered in Arabic language.
9. The sermon should be delivered in a loud voice so that it may be heard by the audience clearly. (Muslim)
10. The sermon should be moderate, not long nor very short. (Muslim and Tirmizi)
11. Each sermon is to begin with Praise of Allâah. (Muslim and Abu Daoud)
12. Declaration of Oneness of Allâah and affirmation of Holy Prophet (S.A.W.S) (Bukhari, Abu Daoud and Ibn Habbaan)
13. Advice to audience to be God-fearing and to obey the Orders of Allâah. (Muslim and Abu Daoud)
14. To recite a verse from the Holy Quraan. (Muslim)
15. After the end of first sermon sit a while, then standup again for the second sermon. (Muslim and Abu Daoud)
16. In the second sermon invoke Allâah's Blessings up on Prophet (S.A.W.S). (Maraaseel Abi Daoud)

18. When the sermon is complete, the Iqaamah called out. (Abu Daoud and Nasai)
19. When pronounce the Azaan for Jumu'ah sermon do not respond loudly, respond to it in the heart silently. (Dur-rul-Mukhtaar: 1/399)

Advice: After Azaan of Jumu'ah the preacher delivers a short retificational speech on the present circumstances in the light of Quraan and Sunnah; after this speech give time for Sunnah prayers of Jumu'ah. Then deliver the sermon of Jumu'ah in Arabic language. This is the best way to utilize and gain virtues of Jumu'ah.

Before the sermon of Jumu'ah Hazrat Abu Hurayrah (R.A.A) used to stand near the pulpit and Relate the traditions of the Holy Prophet (S.A.W.S) [Mustadrak –Il-Haakim: 1/8]

Hazrat Tameem (R.A.A.) also used to preach and advice before delivering sermon of Hazrat 'Usmaan (R.A.A) [Musdarak –Il-Haakim: 1/449]

About audience:
1. To sit in order without leaving the gap. (Bukhari and Muslim)
2. When pronouce the Azaan for Jumu'ah sermon do not respond loudly, respond to it in the heart silently. (Dur-rul-Mukhtaar: 1/399)
3. When preacher delivers the sermon listen to it too carefully, do not engage in conversation, busy one's self in supplication nor recite the Quraan. (Abu Daoud and Muslim)
4. He who talks during the sermon his rewards of Friday is destroyed. (Ahmad and Ibn Maajah)
5. If you say some body to keep quiet and listen, then no doubt you have done an evil act. (Bukhari)
6. If you arrive late, you should not jump over the shoulders of people. (Abu Daoud)
7. Do not intrude between the sitings people, nor say a man to get up to sit in his place, where you find the place sit there. (Bukhari)
8. When preacher (Khateeb) say

"In-nallaaha Wa Malaaa Ika ta Hoo Yu Sal Loona ‘Alan Nabee Yaa Ayyu Hal-jaeeena Aamanoo Sal-loo ‘Alyhi Wasal-limoo Taalooma"
The listeners should invoke Allah’s blessings up on Prophet (S.A.W.S) in the heart silently. (Dur-ul-Mukhtaar: 1/399)

WARNING: The Messenger of Allah said: “The people should not neglect Friday prayer, otherwise Allah will seal their hearts, and they will be counted among the negligent ones.” (Muslim)

Jumu‘ah replace the Zuhr prayer. It consists of two Raka‘ahs. Method of offering is as follows.

(a) Pre-Farz 4 Raka‘ahs Sunnat Muakkadah. (Ibn Majah by Abdullah Bin Abbas R.A.A.)
(b) 2 Raka‘ahs Farz with congregation. (Bukhari & Muslim)
(c) 4 Raka‘ahs Sunnat Muakkadah after Farz. (Muslim and Tirmizi)

NOTE: While leaving the Mosque do not hurry, exit calmly in moderate way.

When the prayer is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful. (Al-Jumu‘ah V: 10)

CONGREGATIONAL SUNNAH PRAYERS

‘Eed Prayers:

They are two (Festivals) in a year celebrated by Muslims all over the world. The first ‘Eed called ‘Eed-ul-Fitr which signifies the end of the fasting month of Ramazan. The second is called ‘Eed-ul-Azhaa, which falls on the tenth of Zul-Hijjah.

1. A two Raka‘ahs prayer is for both festivals. This should be performed in congregation (Bukhari, Muslim, Abu Daoud and others)

2. It is offered after the sunrise and before mid-day (Abu Daoud). On both occasions a Khutbah (sermon) should be delivered after the Prayer. (Bukhari and Muslim)

3. ‘Eed congregational prayers are to be arranged in a centrally located open place (Bukhari, Muslim and Abu Daoud)

4. In these prayers, after Takbeer –Taheeremah and before beginning the Qirat, Takbeer is to be repeated three times in the first Raka‘ah, and three times in the second Raka‘ah before beginning Sooratul Faatihah. (Ibn Maajah)

5. In the ‘Eed Khutbah, the first should be started with nine Takbeers and second with seven takbeers. (Al Fataawa Al-Hindiya : 1/150)

6. The Imam should emphasize the importance and regulations of Zakaatul-Fitr in the ‘Eedul-Fitr Khutbah; and in the ‘Eedul-Azhaa Khutbah, he should emphasize the importance and rules regarding the sacrifice and Pilgrimage.

7. ‘Eed prayers are compulsory on every wise and adult Muslim. (Nasai)

It is desirable to include the children.

8. During the two ‘Eed days as well as “Tashreek” days (11, 12, 13) Zul-Hijjah saying the Takbeer is recommended after all prayers, aloud. (Muslim)

9. The recommended form of Takbeer:

الله أكبر الله أكبر الله أكبر والله الحمد

“Allaahu Akbar Allaahu Akbar Laa ilaaha Illa Allah Allaahu Akbar Allaahu Akbar Wa Lil-laah-il-Ham’d.” (Ibn Abi Shybah)

10. When the Apostle of Allah use to go for ‘Eed prayer during the way he said ‘Takbeer in a loud voice. (Baihaqi)

11. The Apostle of Allah after offering the ‘Eed prayer use to return from a different way from that by which he went.

(Bukhari by Jaahir bin ‘Abdullah)

SALAATUT-TRAWEEH : (Taraaweeh Prayer)

These are performed during the month of Ramazan after ‘Isha prayer. The Taraaweeh Prayer is performed (20) Raka‘ahs in two with ten salams. It is most desirable to perform congregationally. The Imam should recite audibly in all Raka‘ahs. It is better to complete the Holy Quraan, once, at least, in Taraaweeh Prayers.

SALAATUL – JANAAZAH : (The Funeral Prayer)

The Funeral Prayer Means to perform a special type of prayer for the dead. This Prayer differs from other prayers in form and conditions. There is no Azaan and Iqamaah nor Ruk’oo, Sujood and tasha-hud, it is conducted with extra four Takbeers. It is the duty of the community, any one performing it absolves others from the obligation. But everybody will be responsible if nobody performs it. This prayer becomes compulsory on the death of any member of the Muslim community, except “Shu-hadaa” (martyrs). It is conducted any time.
The conditions for performing the funeral prayer:

1. The dead person should be a Muslim. (Musnad Ibn Abi Shaybah)
2. The dead body should be given an obligatory bath. (Musnad Ibn Abi Shaybah)
   This bath is not compulsory for martyrs. (Bukhari)
3. The body should be shrouded in clean cloth. (Muslim)
4. The colour of the coffin should be white. (Abu Daoud and Tirmizi)
5. The dead body should be placed in front of the Imam. The Imam stands opposite the head of the deceased and for female opposite of her chest. (Ahmad, Abu Daoud and Tirmizi)
6. If there are both sexes among the deceased, the men are placed nearest to the Imam, and the women nearest the Qiblah. (Nasai)
7. If children and women both among the deceased, the child are placed nearest the Imam, and the women nearest the Qiblah. (Nasai and Abu Daoud by Ibn 'Umar [R.A.A])
8. For those who perform this prayer, all conditions of the ordinary Prayer should be observed.
9. Janaazah prayer should be performed outside the mosque in open yard. (Bukhari, Haakim and Ahmad)
10. Do not perform it in between graves. (Tabrani in Ausat and Mujamma'Az-Zawaa'id 3/36)

The Method of Offering Prayer

1. Make intention for this Prayer, with extra four "Takbeers" (Bukhari)
2. Make three rows or more in odd numbers. (Abu Daoud and Tirmizi)
3. The Imam say the first Takbeer "Allahu Akbar" and placing the hands as in usual prayers, and recite
   "Subhaana Kallaahumma Wa Bi Hamdika Wa Tabaaraka
   Muka Wa Ta'aala Jadduka Wa Laa ilaaha Ghyruk"
   (Abu Daoud and Tirmizi)

4. Then say second Takbeer "Allahu Akbar" without raising the hands, then recite silently the prayer for blessings the Prophet (S.A.W.S) which is said in regular prayers. (Nasai).
5. Then say third Takbeer "Allahu Akbar" without raising the hands and do Du'a for the dead person. Different forms of Du'a are reported in the Prophetic traditions for this purpose. The following Du'a is one of the reported Du'a for an adult.

   \[
   \text{اللهم أفرِلْني وَأثنِي وَأشهِدنِي وَأغْفِلْني وَأضْفِنِي كَمْ كُنتَ وَأَفْكِرْنَا وَأَلْتِنَا اللَّهُمَّ مِن}
   \]

   "Allahum Maghfirli Hy-yinaa Wa My-yi-Tinha Wa Shaahidinna Wa Ghha-Ihinaa Wa Sagheerina Wa Kabee-Rinhaa Wa Zaka-Rinhaa Wa Unsaanaa, Allahahumma Man Ah Yaytahoo Minnaa fa Ah Yihee 'Alal Islaam Wa Man Tawaf-Fyahoo Minnaa Fa Tawaf-jat hoo 'Alal Eemaan.'
   (Tirmizi, Nasai and Ahmad)

Du'aa for a Boy

   \[
   \text{اللهم جعلهُ ناجيًا وَأجْعَلْهُ لَآ أَبْرَهَمْ وَأَجْعَلْهُ لَآ أَبْرِهَمْ وَأَجْعَلْهُ لَآ دَخَلْهُ وَأَجْعَلْهُ لَآ سَفِهَةَ وَأَجْعَلْهُ لَآ مَفْتَعَةَ}
   \]

   "Allahum-Maj 'Alhu Lanaa Faratan Waj- 'Alhu Lanaa Ajran Wa Zukhran Waj- 'Alhu Lanaa Shaafi- 'An Wa Mushaf-Fa'aa"
   (Al-Hidaayah-1/180)

Du'aa for a Girl

   \[
   \text{اللهم جعلهُ ناجيًا وَأجْعَلْهُ لَآ أَبْرَهَمْ وَأَجْعَلْهُ لَآ أَبْرِهَمْ وَأَجْعَلْهُ لَآ دَخَلْهُ وَأَجْعَلْهُ لَآ سَفِهَةَ وَأَجْعَلْهُ لَآ مَفْتَعَةَ}
   \]

   "Allahum-Maj 'Alaa Lanaa Faratan Waj- 'Alaa Lanaa Ajran Wa Zukhran Waj- 'Alaa Lanaa Shaafi- 'Atan Wa Mushaffa'ah"
   (Musnad Abdur Razzaq-2/529)

6. After say the fourth takbeer "Allahu Akbar" (as previously without raising the hands) say Salaam as in regular prayers. (Baihaqui)
"On the authority of Marsud Bin Abdullah Al-Yazni (R.A.A), who said that when Maalik Bin Hubayrah(R.A.A) while leading a funeral prayer noticed that the number of participants was less, he divided them into three rows, explaining that the Holy Prophet (p.b.u.h) has said: "If three rows of supplicants pray for deliverance of deceased person, he would be admitted to Paradise." (Abu Daoud and Tirmizi)

7. If any person comes after the funeral prayer begins, he should wait for the takbeer. When Imaam utters takbeer he should join in prayer by saying takbeer with Imaams takbeer. This is the first takbeer for him. When the Imaam says Salaam instead of making Salaam he should complete the missed takbeers, then salaam should be done. (Rudul-Mukhtar 3/114).

8. One who goes with funeral procession, must walk silently. Do not do zikr loudly or recite the Quraan loudly. (Al-Azakaar Nawawi)

When going with funeral think of your own death. If you wish to do zikr, do it in heart. (Rudul-Mukhtar 3/138)

SALAATUL-ISTISQAA : (PRAYER FOR RAIN)

When rains have failed and it does not rain, then it is Sunnah to pray Allah, the Almighty, the All-powerful for rain.

The method of this prayer is, before going out for the prayer, fast for three days, turn to Alisa with sincere repentance, ask forgiveness, abandon every kind of cruelty to people and give alms. (Tah-Taawi Al-Marauqi : 300)

On the fourth day wear old washed clothes, if you can wear patched clothes it is better. (Marauqi Al-Falah Ma’a Al-Tah Taawi : 330, Kabreen : 406)

After sunset go on foot to the jungle. (Abu Daoud)

Along with children, aged people and cattle. (Durul-Mukhtar/Ma’aruf 3/72)

Go with head lowered and express humility in each and every action. (Marauqi Al-Falah Ma’a Al-Tah Taawi : 300)

After reaching the jungle the Imam should sit on pulpit and say Allaahu Akbar and proclaim praise and glory of Allah, then address the people and say you have complaint about the shortage of rain and drought in the city. Veily Allah has ordered you to invoke him, He will respond to your invocattion then recite this supplication.

"Allahumma Asqi Ibaadaka Wa Bahaa Imaka Wanshir Rahmataka Wa Ah yi Baladakal My-yii" (Abu Daoud)

"Allahumma Qinaa Ghysam Mugheesan Maree an Naafi’an Ghunya Zaazaaar in ‘Aajilan Ghyr Aajil’ (Abu Daoud)

"He sends down hail from mountains (clouds) in the sky, and He strikes with it whomever He wills, and turns it from whomever He wills. The vivid flash of its lighting nearly blinds the sight." (24:43)
ECLIPSE PRAYER
A Prayer during the period of solar or lunar eclipse (Whether total or Partial)

1. At the time of Sun eclipse occurs a caller should call “Assalaatun Jaamia’ah” (Bukhari and Muslim)
2. Offer two Rak’ahs of prayer in Congregation. (Bukhari)
3. Recite long Soorahs. (Bukhari)
4. Recitation should be loudly. (Bukhari and Muslim)
5. Duration of Ruk’oo and Sajdah must be longer. (Bukhari)
6. After Concluding the prayer Imaam should do Du’aa and followers should say “Aameen”
7. The remaining time should be spent in remembrance of Allah and seeking Allah’s forgiveness upto the end of eclipse. (Bukhari)
8. In Lunar eclipse prayer offered individually.

VOLUNTARY PRAYERS
In addition to obligatory and Sunnah prayers, the Messenger of Allah (S.A.W.S) Used to perform certain voluntary prayers at Allah’s pleasure, i.e. Tahiyatul – wuzu, Tahiyatul – Masjid, Tahajjud, Ishraaq, Zuhaa, Awwabeen, Salaatul-Tasebeeh etc. These prayers develop humility, and awareness of Allah’s Presence and Mercy, and willingness to submit to His will. It develops an ability to avoid undue immersion in the affairs of the world.

A Hadees has it: “My servant continues to draw near Me by Nawafil (voluntary prayers) until I love him, and when I love him. I am the hearing with which he hears the sight with which he sees, and the hand with which he grasps and the foot on which he walks.”

Tahiyyat-Ul-Wuzu : (Prayer after ablution) It is performed after ablution. It consists of two Rak’aahs. (Tirmizi)

Tahiyyat-Ul-Masjid : (A Salutation prayer on entering on Mosque) It is performed soon after entering the Mosque and before taking seat. It consists of two Rak’aahs. This prayer is not applicable when one enters the Great Mosque of Makkah (Masjid-al-Haraam), but a “Twaal” of the Ka’bah is done instead. (Bukhari)

ISHRAAQ PRAYER : The time of this prayer commences after sunrise. One who offer the Fajr prayer with congregation and sit till the time of “ISHRAAQ” by remembering Allah, reciting Quran or “Dua”, then offer two or four Rak’aahs “ISHRAAQ” prayer its reward is equal to the reward of Hajj & Umrah. (Tirmizi)

One who sits at the same place after offering the Fajr prayer, and does not talk except any beneficial talk. When approach the “ISHRAAQ” time offer two Rak’aahs forgives his sins, even if they be like the foam of sea. (Abu Daoud)

TAHAJUD PRAYER: (The night Pray) “Tahajud” means the Sunnah to be performed at night after sleep, is strongly encouraged in Quran. “Their sides forsake their beds, to invoke their Lord in fear and hope”. (As-Sajdah V. 18) Further: “And in some part of the night given up for “Tahajud” (Bani Isra-eel V. 79). “They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn they were (found) for forgiveness.”(Az-Zaariyaat V. 17-18) The preferred time for it is after midnight and before dawn. This prayer is the most desirable among the supererogatory prayers. The minimum numbers of it is two Rak’aahs, and maximum twelve Rak’aahs which are to be performed by two. It is desirable, to those who may perform Tahajud prayer, to delay Witr prayer and do it by adding it to Tahajud. (Muslim)

Abu Hurayrah (R.A.A) relates that the Holy Prophet (S.A.W.S) said: “The best prayer after the Farz (obligatory) prayer, is the night prayer” (Muslim)

Abu Hurayrah (R.A.A) relates that the Holy Prophet (S.A.W.S) said: “Allah grants His Mercy to a man who gets up in the night to prayer, and wakes up his wife to pray also, sprinkling water on her face if she is unwilling. Similarly, may Allah grant His mercy to a woman who gets up in the night to pray, then wakes up her husband to pray also, sprinkling water on his face if he is reluctant.” (Abu Daoud)

Abu Hurayrah and Abu Sa’eed (R.A.A) said that the Holy Prophet (S.A.W.S) has said: If a man gets up at night and rouses his wife, and they both perform two Rak’aahs of prayer, they are recorded among the men and women who remember Allah very often.” (Abu Daoud)

Mughyrah Ibn Sha’ba (R.A.A) said: the Holy Prophet (S.A.W.S) would get up to pray until his feet were swollen. Someone said to him, “Surely Allah has forgiven your past and future sins?” He said “Then may I not become the most greatful servant of Allah?” (Bukhari & Muslim)
SALAATUL-Haajah: (PRAYER FOR NECESSITY NEEDS)

“Surely Allaah is sufficient for you, He it is who strengthened you with his help.” (Al-Anfaal V: 62)

Whenever necessity needs offer two Raka’ah prayer with complete concentration, after completing the prayer raise both hands for Du’a and offer praise and greatness of Allaah Almighty, then recite the following Du’a with complete dedication and sincerity.

لا أَلَهَّ مِنْ قَبْلِنَا إِلَّا شَابِهٌ وَعَدَّلُونَا وَأَمَرُّوكَ مَآ أَمَرْنَا آمَنَ عَلَيْهِمْ وَوَلَّهُمْ نَذَاكَةً مِّنْ ذِي الأَحْيَا الْمُقَلِّدِيَّةَ مَنْ كَانَ مِنْ كُلِّ مِلَّةٍ رَبُّهُ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا نَذَاكَةً مِّنْ ذِي الأَحْيَا رَبُّهُمْ وَلَا إِلَى ذِي الأَحْيَا مَيْثَانُهُمْ وَلَا Naliihaa Il-lal Laahul Haleemul Kareem, Subhaanallaahhi Rab-Bil ‘Arshil ‘Azeem, Alhamdu Lil Laahi Rab-Bil ‘Alaameen. As-Ahuka Moqibabi Rahmatik, Wa ‘Azaa Ima Magh’iratik, Wal Ghaneemata Min Kulli Bir-Rin Was-salaamata Min Kulli IsmIn Laa Tad’a Lee Zam-ban Il-laah Ghafartah. Waalaa Hamman Il-Laa Far-Rajitah, Waalaa Haajatan Hiya Laka Rizan Il-Laa Qazy Tahaa Yaa Ar-Hamar Raahimeen.” (Tirmizi)

Note: Do not perform in forbidden times.

Salaat -tut-Tawaaf: (Prayer the circumambulation of the Ka’bah)

A two Raka’ahs prayer after the circumambulation of the Ka’bah. (Bukhari)

Salaat-ul-Ihram: It is a two Raka’ahs prayer performed before entering into Ihram for Hajj or ‘Umrah.

Salaat-tut-Taubah: (PRAYER OF REPENTANCE)

The Holy Prophet (S.A.W.S) said: “One who repents from his sins is like a man who never sinned at all.” (Ibn Maajah)

Man is bound to make errors. He is also oblivious. But the pious never delay in seeking forgiveness.

The Messenger of Allaah (S.A.W.S) said: “Each and every person is faultier but the best faultier is that person who repents to Allaah.” (Jaamee Tirmizi)

The Quran said: “And do not persist in what (wrong) they have done (but do repentance).” [Al’Imraan V:135]

The Apostle of Allaah (S.A.W.S) said: “When the slave repents to Allaah, then Allaah gives oblivion to the angels who write good and bad deeds (KIRAAMAN KAATIBEEN) and which part of the body has committed the sin, that part will be forgetful of the sin and wherever the sin has been committed on the land that piece of land is also obliterator to the extent that person will meet Allaah on the Day of Judgement in such a condition that there will be no witness for the sin he has committed.

(Jaamee Sagheer: 1/21)

Not only obliterator the mistake but change it to good deed.

The Allaah Almighty said: “Those who repent and believe and do righteous deeds, for them, Allaah will change their sins into good deeds.”

(Al-Furqaan V:70)

The Requisites for repentance:
1. First refrain from the sin which has been committed.
2. Be regrateful for having committed a sinful act.
3. Having a sincere intention not to commit the same sin, or a similar sin again.
4. If the sin related with anybody then asks forgiveness from them and increase good deeds.

If by mistake any sin or evil deed has been committed immediately turn to Allaah with out delay. Make ablution according to Sunnah and offer two Rakah Prayers with sincere repentance on this act. (Tirmizi, Ibn Majah, Nasai and Abu Daoud)

“Those who repent and believe and do righteous deeds, for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful” (Al-Furqaan V:70)

Salaatul-Tasbeeh: This prayer was taught by Holy Prophet (S.A.W.S) to his uncle Hazrat Abbas (R.A.A). Prophet (S.A.W.S) told him that on account of offering this prayer all of his sins will be forgiven by Allaah and said if that possible this prayer should be offered daily or once a week or once a month or once in life. (Abu Daoud and Ibn Majah from Abbas[R.A.A])

Method of Performing: Intent for four Raka’ahs prayer. In each Raka’ah after reciting Soorah Faatihah and other Soorah, recite the following Du’a 15 times in standing before Ruk’oo.

“SubhaanAllaahi Wal Hamdu Lillaahi Walaad Allahu Il-laaahahu Wallaahu Akbar”
Then go to Rukoo’, after reciting “Subhaana Rabbiyal ‘Azeem” recite the above Du’a 10 times. Then stand up from Rukoo’, saying “Sami ‘Allaa Huliman Hamidah”

And recite 10 times the same, and then go into the first Sajdah after reciting “Subhaana Rabbi yal A’laa” recite same 10 times. Raise from the Sajdah, sit and recite it 10 times. Then perform the second Sajdah and again recite it 10 times in it. Then sit after rising for the second Raka’ah. Then complete the second Raka’ah in the same way as described above and while sitting for At-tahiyyat recite the Du’a 10 times before At-Tahiyyat. The four Raka’ahs should be completed in this way. In each Raka’ah the Du’a shall be recited 75 times.

SALAAT-UL-ISTIKHAARAH: (Prayer to seek guidance from Allaah)

When any matter or decision has to be undertaken and you are uncertain about its benefit, one should seek guidance from Allaah. This called “Istikhaarah”. One who seeks guidance and help of Allaah he will never be disappointed. Before going to bed offer two Raka’ahs prayer. After completing the prayer recite the following Du’a with complete concentration.


Allahumma Innee Asstakheeruka Bi ‘ilmika Wa Astaqdiruka Bi Qudratika Wa As aluka Min Fazlikal ‘Azeem, Fa Innaka Taqdiru Wa laa Aqdiru Wa Ta’alamu Wa laa A’lamu Wa Anta ‘Allaamul-Ghuwob. Allahumma Inkunta Ta’alamu Anna Haazal Amra (mentioning the matter by name) Khyrul-lee Fee Deenee Wa Ma’aasheesee Wa ‘Aaqibati Amree Faidhiri lee inkunta Ta’alamu Anna Haazal Amra Sharrul-lee Fee Deenee Wa Ma’aasheesee Wa ‘Aaqibati Amree Fasrijhu ‘Annee Wasrisfnee ‘Anhu Waqdir il-khyra Hy-Su Kaama Summa Raz-zinee Bih.” (Bukhari)

Sleep on a clean bed with ablution according to Sunnah. On awaking up whatever sticks out in the mind is better should do accordingly. If nothing define should repeat the second day. If still undecided, then it should be repeated for seven days, during this period surely you will realize the suitable result.

SOORATUL-FAATIH AND SEVEN SHORT SOORAHS FOR USE IN PRAYER

Bismillahir-Rahmaanir-Raheem

Sooratul-Faatih
Al-hamdu lillah rabbil ‘aalameen
Ar-Rahmaanir-Raheem
Maaliki Yaumid-deen
Iyyaaka Na’budu wa iyyaka nasta’een
Ihdinas-siraatal mustaqeem
Siraatul-lazzena an’amta ‘alyhim ghyril maghzoobi ‘alyhim wa laz-zaaal-leeen

Sooratul-Asr
Wal-‘asr
Innal-Insanaa lafeef khusr
Ilal-lazeena aamanoo wa ‘amilus-salihat haqiqi wa tawaasau bil haqqi wa tawaasau bis-sabr

Sooratul-Kausar
In-naaaa a’tyaakal kausar
Fasalli lirabbika wanhar
Inna shaani aka huwal abtar

Sooratun-Nasr
Izza jaa ‘a nasrullahi wal-fat-h
Wara’ aytan-nasaa yadkhuloona fee deenil-laahi afwaajaa
Fasabbih bihamdi rabbika wastaghfirhu, innahoo kaana tawwaabaa
"All slaves were given this order that they should worship Allaah, keeping religion pure for Him". (Al-By-yinah V:5).

"So know that none has right to be worship except Allaah". (Muhammad V:19)

"Every thing will perish save Him" (Al-Qasas V:88)
17. PRAY TO ALLAAH FOR THE WELFARE OF BELIEVERS & TO FORGIVE THEIR SINS

"IN-NALLAAHA……………………TASLEEMA”

AUTHOR: SYED HIDAYATH MOHIUDDIN MUSHTAQ
HYDERABAD, INDIA.
EMAIL- SYED.HIDAYATH@YAHOO.COM
PHONE: +919849709464