

O Allah! Open the Doors of Your Mercy

BINÂ -UL ISLAM

بِنَاءُ الْإِسْلَامِ

The Vital Islam

Moulana Mohammed Olyas Nadwi

IQRA ACADEMY OF
RESEARCH & PUBLICATION
MANGALORE 575002



First Edition, 1433H / 2012CE

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Published by:

Iqra Academy Research & Publication

Kalpana Road

Mangalore 575002

Karnataka

India

www.iqramangalore.com

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PUBLISHER'S NOTE

All Praise and thanks is for Allah alone, who is the *Rabb* of all that exists. May Allah exalt the mention of His Prophet, his Companions and all those who follow him with *Iman*.

We cannot praise and thank Allah enough for the favour that He has bestowed upon us, by sending His Messenger (*May Allah exalt his mention*) to guide us in our affairs. He, (*May Allah exalt his mention*) has guided us to the truth, by teaching us the commandments of Allah in every aspect of our lives. As such, the *Faraaid* or obligatory actions hold much significance – for, the realization of Allah's commandments, rests primarily on their execution.

Allah and His Messenger (*May Allah exalt his mention*) have commanded us to seek knowledge from the learned. Therefore, we are pleased to add Moulana Ilyas Nadwi's famed *Bina-ul Islam* or "The Vital Islam." to IAIRP's list of popular publications. This work essentially covers two fundamental aspects – one, it comes from an eminent scholar of contemporary times; and two, it has been written in an easy to understand format, thereby benefitting those, eager to absorb the essentials of Islam.

Furthermore, the present work takes the fundamentals of Islam a step ahead, and throws light upon the Prophetic *Seerah* and requisite supplications – thereby fulfilling requirements that call for a comprehensive book.

We ask Allah *Subhanahu wa Ta'ala* to accept this work and guide all of us through it. And the close of our request is that all Praise is for Allah and May He exalt the mention of His Prophet, his Companions and all those who follow him with *Iman*.

Iqra Academy of Research and Publication
Mangalore, 1433H

BELIEFS

COMPONENTS OF IMAN (FAITH)

آمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ
مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ.

*I believe in Allah, and in His angels, and in His Books,
and in His Messengers, and in the Day of Judgment, and in
good and bad fate is from Allah, and in resurrection.*

BELIEF IN ALLAH

ALL MUSLIMS BELIEVE that Allah is One. He is our Creator and Lord. Muslims also believe that there is no God besides Allah. He has created everything and has Power over everything. It is He, Who removes every distress. He does not have any helper. He is independent of everyone, and does not stand in need of anyone. He deserves worship, and is the Owner of the entire universe. All of us have to return to Him. Allah has created angels, jinn's and human beings. It is He, Who has created the heavens, the earth, the sun, the moon and the stars. In other words, He has created all that exists. Without His permission nothing happens. Not even a leaf can move without His leave.

Muslims also believe that no one in this world has seen Allah with his physical eyes. Nor can anyone ever see Him. Whoever lays such a claim is a liar. However, believers will have a vision of Allah in Paradise. This will be the greatest bounty for the dwellers of Paradise.

BELIEF IN THE ANGELS

ALLAH HAS CREATED ANGELS from light. The duty of angels is to obey Allah's commands and to worship Him. Angels are Allah's creatures. They have been created for celebrating Allah's praise and glory, and for worshipping Him. They have been created from light. They do not eat or drink. They do not have children. Nor do they have a family. They are ever-engaged in the duty assigned to them by Allah. They defend men against dangers. In comparison to other creatures, angels are more in number. They are present all over the world. Their number is known to Allah alone. Of them, the following four enjoy proximity with Allah:

1. JIBREEL: He transmits Allah's Books and messages to Prophets and Messengers.
2. MIKAEEL: He is entrusted with the task of arranging rainfall and for providing sustenance to Allah's creatures. Numerous angles work as his subordinates.
3. ISRAFEEL: With the trumpet at his lips he awaits Allah's command. He will blow the trumpet on the Last Day.
4. AZRAEEL: He is assigned the task of taking out the souls of living beings. He is also assisted by numerous other angels.

Besides these, two angels always accompany every human being. One of them records his/her good deeds while the other one enters the bad ones. The Qur'an speaks of these angels as the noble scribes.

After one's death, two angels interrogate the dead. They are known as *Munkar* and *Nakir*. Some angels have their duty at Paradise and others at Hell. *Rizwan* is in charge of Paradise, and *Maalik* is of Hell.

THE JINN

Jinn's represent another species created by Allah. They have been created from fire. They are invisible to man. Like men, they are good or evil, Muslim or non-Muslim. Of them, Iblis or Satan is the most wicked one.

In summation, angels, men and the jinn have been created from light, clay and fire respectively.

BELIEF IN THE BOOKS

FOR MANKIND'S GUIDANCE, Allah sent down scrolls and books to His Messengers. For instance, a scroll was revealed to Prophet Ibrahim. The following major Books were granted to these Messengers:

1. The *Torah* (Towrath) to Prophet Moosa (P.B.U.H)
2. The *Psalms* (Zaboor) to Prophet Dawood (P.B.U.H)
3. The *Gospels* (Injeel) to Prophet Isa (P.B.U.H)
4. The *Qur'an* to Prophet Muhammad (P.B.U.H)

Of these Books, the Qur'an is supreme for being the code of guidance for mankind until the Last Day. Allah has promised the preservation of the Quran. It is therefore unalterable. Nothing can be added to or deleted from it until the Last Day. Its commands will be in force until the Last Day.

BELIEF IN THE MESSENGERS

ALLAH SENT MANY MESSENGERS and Prophets to the world for the guidance of mankind. They showed mankind the way to Islam. A Messenger is appointed by Allah for man's guidance and for conveying Allah's message. Messengers approach their family members and their community members with Allah's message. Allah granted His Books to some of the Messengers, with the directive to preach divine guidance to those around them.

One cannot become a Messenger with his efforts or acts of worship. We do not know the exact number of Allah's Messengers. Some of the leading Messengers are as follows: Adam, Idris, Noah, Shuayb, Shish, Salih, Hud, Abraham, Lot, Isaac, Ishmael, Jacob, Joseph, Moses, Aaron, Jonah, Job, Ilyaas, David, Solomon, Zachariah, John, Jesus, and the last one is Muhammad (Peace be upon them).

Of them, Adam was the first and Muhammad, the last Prophet. The latter is superior to all others. He is Allah's Final Messenger. No Messenger will follow him until the Last Day. One who claims to be a Prophet after him is a liar and an unbeliever.

BELIEF IN THE LAST DAY

ONE DAY, THE ENTIRE UNIVERSE will come to a naught. It will be destroyed completely. By Allah's command, Israfil, one of the archangels, will blow the trumpet, the sound of which will be so devastating that the sun and the moon, the earth and the sky, the men and jinn – will all perish; and all of this world will be destroyed completely.

Mountains will float like carded wool and stars will collapse. Every object in the world will be broken and finished. Allah alone will remain. This day is known as the Last Day.

Then, again at Allah's command, Israfil will blow the trumpet for the second time, which will restore everything to its original position. All men will be raised alive. They will appear at Allah's court. Each one will be taken to account for his actions, both good and bad.

Those with good actions to their credit will enter Paradise. Those with bad actions in their record will be hurled into Hell. Our Prophet (Peace be upon him) has informed us of some of the signs of the Last Day that find mention in the *Ahaadith*.

BELIEF IN LIFE AFTER DEATH

ONE DAY ALLAH WILL BRING AN END to this world and all that exists in it. On that Day everyone will perish. However, Allah will restore everyone to life on the Day of Resurrection. All will assemble at Allah's court. People will be in distress and in absolute panic and they will approach the Messengers for intercession. Finally, by Allah's permission, our Prophet will intercede. Everyone's actions, both good and bad, will be weighed in the balance.

The pious will be given their record in their right hands and the evil ones in their left hands. There is a bridge over hell. Everyone will have to cross it. The pious will cross it and enter Paradise. The evil ones will fall off the bridge into Hell. However, amongst those consigned to hell, those with even a little faith, will be taken out of Hell and will enter Paradise after having faced punishment for their bad actions. They may be great sinners, yet they will be eventually released from Hell. However, polytheists and unbelievers will abide forever in Hell.

May Allah protect all of us from Hellfire – *Aameen*.

BELIEF IN DESTINY

ALL POWER AND AUTHORITY rests with Allah. He has control over everything. Whatever happens in this world, good or bad, reflects His will.

Allah has granted reason and free will to man. Man does good or bad by his choice. Yet man does not have the power to invent some happening. Man's bad action displeases Allah and his good action pleases Him. Allah has not asked man to do anything which is beyond his capacity.

One who believes in these truths is a Muslim. This constitutes his belief in destiny.

If a man believes in destiny, he is not upset on being faced with any calamity or trial, for he realizes that it is a part of his destiny, which cannot be averted by anyone. Allah has made it clear that whatever is destined will happen.

SALAH

Allah Commands:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer- 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

[Al-Baqar: 238]

The Messenger of Allah (Peace be upon him) said,

« أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِيَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ ، هَلْ يَبْقَى مِنْ ذَنْبِهِ شَيْءٌ ؟ » قالوا : لا يَبْقَى مِنْ ذَنْبِهِ شَيْءٌ ، قَالَ : « فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا »

“Say, if there were a river at the door of one of you in which he takes a bath five times a day, would any soiling remain on him?” They replied, “No soiling would left on him.” He (Peace be upon him) said, “That is the five (obligatory) Salat (prayers). Allah obliterates all sins as a result of performing them.”¹

¹ Recorded by Bukhari and Muslim

ABLUTION

CONDITIONS

1. Use clean and lawful (halal) water.
2. Ensure that the water reaches the skin.
3. There should not be anything on the organ that would change the colour of water.
4. Anything should not intervene in the parts of ablution (Wudu)
5. A specific time would start for that person who is ill.

OBLIGATORY (FARD) COMPONENTS OF WUDU:

There are six obligatory components of Wudu, without which Ablution (Wudu) is neither valid nor complete:

1. Making an intention of obligatory Wudu while washing the face.
2. Washing the whole face.
3. Washing both hands and arms up to the elbows.
4. Wiping at least some part of the head.
5. Washing both the feet up to the ankles.
6. Performing ablution in proper sequence.

ACTS WHICH BREAKS THE ABLUTION (WUDU)

The following five things render one's Wudu null and void:

1. When one excretes something through his private parts or passes wind.
2. When one falls asleep reclining against something.

3. When any part of the man comes in contact with that of Non-Mahram woman without the intervention of cloth.
4. When one falls unconscious on account of illness or an intoxicant.
5. If one touches one's sexual organ with the internal part of one's hand.

It is forbidden for one who is not in a state of Wudu to say Prayer, touch or carry the Qur'an, prostrate as is necessitated by Qur'anic recitation and circle round the Ka'bah. Likewise, if one is obliged to take a bath, it is essential to take a bath for offering prayer.

BATH

Obligatory (Fard) Components of Bath

There are two obligatory components of bath.

1. Making an intention for it.
2. Pouring water over the whole body.

Clean water should be used for Wudu and bathing. It should be free from impurity. Used water should not be used again. When one is in a state of requiring a bath, one should not offer Prayer, touch or recite the Qur'an, circle round the Ka'bah or enter the mosque.

TAYAMMUM

Tayammum signifies purifying and cleaning oneself while using clay. Shariah allows it in situations when one may not get water or one may not use it on account of his medical condition. In such a situation, it is a substitute for Wudu or ritual bath. This allowance is made, so that such a person may not be deprived of an act of worship which necessitates Wudu. An instance in point is the great act of worship - Prayer for which Wudu is an essential condition.

CONDITIONS

1. If there is no water after searching for water.
2. If a person is sick and fears that the use of water will cause more illness or harm to a person.
3. If a person fears being attacked if he or she goes for water.
4. If a person is getting late for Salah.
5. The earth (soil) should be clean and pure.

SUNNAH PARTS OF THE TAYAMMUM

1. Beginning with the recitation of Bismillah.
2. To wipe the right hand first, and then the left hand.
3. To perform Tayammum one after another.

COMPULSORY PARTS OF THE TAYAMMUM

1. To make the intention for Tayammum.
2. Strike both palms on earth and wipe them over the entire face.

3. Strike both palms on earth and wipe them over the arms up to the elbow.
4. Perform Tayammum in the proper sequence.

ACTS WHICH BREAKS THE TAYAMMUM

1. The same action which breaks ablution (Wudu) applies to it as well.
2. When water becomes available before starting prayer.
3. When the patient recovers from his/her illness.

THE COMPLETE WAY TO SAY ONE'S PRAYER

ONE SHOULD FIRST PERFORM ABLUTION, put on clean clothes, stand at a clean spot, face the Qiblah and raise both hands to the level of one's shoulders and then say Takbir Tahrimah (الله أكبر). One should fasten both the hands near the chest, while holding the left wrist bone with the right palm. After Takbir Tahrimah one should recite the supplication,

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ
وَأَنَا مِنَ الْمُسْلِمِينَ.

I have set my face sincerely towards Him who created the heavens and the earth, and I am not of those who associate others with Allah. Truly my prayer and my sacrifice, my life and my death, are for Allah, the Lord of the worlds; He has no partners: this is what I am commanded, and I am among Muslim.

Then one should recite Surah al-Fatihah,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek Allah's protection from Shaitan the rejected one.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

In the name of Allah, the most Gracious the most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2)

Praise be to Allah, Lord of the worlds.

الرَّحْمَنِ الرَّحِيمِ (3)

The Most Gracious, the Most Merciful.

مَالِكِ يَوْمِ الدِّينِ (4)

Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5)

You Alone we worship and You Alone we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6)

Guide us to the straight path.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

The path of those whom you had favoured. Not the path of those who earn your anger, nor of those who go astray.

Say Amin at the end of Surah al-Fatihah and recite another Surah.

While raising hands, one should perform Ruku, saying Allah-u-Akbar. In the posture of Ruku, one should hold one's knees

with one's hands and align his back and feet, without bending one's knees. During this posture one should recite three, five, seven or nine times the following:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

“Glory to be You, my Almighty Lord and all praise be to You”

Having completed Ruku, while raising the hands one should say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

“Allah heard it and He deserves all praise”

One should resume his standing position and recite this supplication:

رَبَّنَا لَكَ الْحَمْدُ مِلْأَ السَّمَاوَاتِ وَمِلْأَ الْأَرْضِ وَمِلْأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

O Lord! Praise be to you, The heavens and the earth and all between them abound with Your praises, and all that You will abounds with Your praises.

In Fajr prayer after standing from second Rak'ah one should recite the Qunoot which is as follows:

اَللّٰهُمَّ اهْدِنِيْ فَيَمَنْ هَدَيْتَ , وَعَافِنِيْ فَيَمَنْ عَافَيْتَ , وَتَوَلَّنِيْ فَيَمَنْ تَوَلَّيْتَ , وَبَارِكْ لِيْ فَيَمَّا اَعْطَيْتَ , وَقِنِيْ شَرَّ مَا قَضَيْتَ , فَاِنَّكَ تَقْضِيْ وَلَا يُقْضَىٰ عَلَيْكَ , وَاِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ , وَلَا يَعِزُّ مَنْ عَادَيْتَ , تَبَارَكَ رَبَّنَا وَتَعَالَيْتَ , فَلَكَ الْحَمْدُ عَلَىٰ مَا قَضَيْتَ , اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ , وَصَلَّى اللّٰهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ.

O Allah! Guide me among those You have guided; and pardon me among those You have pardoned; and protect me among those You have protected; and bless me in what You have given and save me from the evil of what You have decreed; Indeed You decree and none can decide against You; Surely he (is) not humiliated whom You have turned towards in mercy; and no one is honoured whom You have shown enmity opposed; Blessed are You our Lord and You are exalted. And praise be to You on what You have decreed; I ask forgiveness from You and turn to You. Allah's (the All Mighty) blessing and peace be upon the Prophet Muhammad (S.A.W) and on his children and companions.

Then, saying Takbir one should prostrate, keeping the palms well spread on the ground and the fingers placed close to one another, while the elbows should not touch the ground. The lower parts of the toes, forehead and part of the nose should rub the ground. During prostration one should say:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

“Glory be to my Almighty Lord and all praise be to You”

three, five, seven or nine times. It is a Sunnah. While rising from the prostration posture one should again say Takbir and sit on the ground, with one's left foot spread out and the right one in erect position. While sitting one should place both the hands on one's thighs near the knees, with the palms open and the fingers placed close to one another. One should then recite this supplication:

رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاجْبُرْنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ وَعَافِنِيْ.

O Allah! Forgive me, and have mercy on me, and strengthen me, and raise me in ranks, and provide for me, and guide me, and pardon me.

Saying, “Takbir” one should prostrate again in the same manner. After the second Sajdah (Prostration) one should sit there for a while i.e. as long as one can say Subhan Allah once. This brief sitting after the second prostration is called Jalsa-e-Istrahat. Then one should resume standing so as to offer the second Raka'h of Prayer. In this way, the Prayer is to be completed.

If the Prayer is of three or four Raka'h, one should sit in the above manner after the second Raka'h and say the Tashahud

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

All compliments of prayers and pure words are for Allah. Peace, mercy and blessing of Allah be upon the Prophet. Peace be upon the righteous slaves of Allah. I bear witness there is no deity worthy of worship except Allah and that Muhammad is his messenger.

and part of the Durud.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ

Peace be upon Muhammad

In the final sitting posture of the third or four Raka'h one should recite the Tashahud and the Durud in full.

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

O Allah! Send blessings on Muhammad and on the children of Muhammad, as you send blessings on Ibrahim and on the children of Ibrahim, and bless Muhammad and the children of Muhammad as you bless Ibrahim and the children of Ibrahim in this world. Indeed you are the Praised and the Respected.

And the supplication following it:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ, وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَالِ, وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ, اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ
وَالْمَغْرَمِ, اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

O Allah! I seek refuge against the torture of the grave and torment of the hell, and I seek protection from the trials of the Masihid-Dajjal (the Anti-Christ) and I seek refuge from the trials of life and the trials of death. O Allah! I seek protection from sins and dressed. O Lord! I have wronged my soul much. Only you forgive sins. So forgive me out of your grace and have mercy on me. Indeed you are Oft-Pardoning, Most Merciful.

In the end, conclude the Salah with Salam

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Peace and Allah's mercy be upon you.

While saying Salam one's cheek should be seen.

COMPULSORY COMPONENTS OF PRAYER

1. To have an intention at the beginning of Prayer.
2. Saying the *Takbir Tahrimah*.
3. Offering obligatory Prayer while standing.
4. To recite Surah al-Fatihah in every *Raka'h* of Prayer except in the third and fourth *Raka'h* of an obligatory Prayer.
5. Performing *ruku*.
6. To observe a pause during *ruku*.
7. To stand straight after *ruku*.
8. To observe a pause while standing after *ruku*.
9. Performing two prostrations in each *Raka'h*.
10. To observe a pause in each prostration.
11. To sit with a straight posture in between the two prostrations.
12. To observe a pause while sitting in Jalsah.
13. To sit for *Tashahud* recitation in the final sitting session
14. To recite *Tashahud* in the final sitting session
15. To recite *durud* in the final sitting session
16. To say the first *Salam* at the conclusion of the Prayer.
17. To perform the Prayer in the above sequence.

SUNNAH PARTS OF PRAYER:

There are sixteen Sunnah acts in Prayer:

1. To raise both the hands at the following four junctures.
 - a) While saying *Takbir Tahrimah*,
 - b) While proceeding for *ruku*.

- c) While rising from *ruku* and
- d) While rising for the third *Raka'h*, after the first sitting session.

2. To fasten both the hands together near the chest after saying *Takbir Tahrimah*.
3. To recite *Tawjih*.
4. To recite *ta'wuz* in each *Raka'h*.
5. To recite the Qur'an aloud in *Fajr*, *Maghrib* and *'Isha* Prayers.
6. To recite the Qur'an silently in *Zuhr* and *'Asr* Prayers.
7. To recite *Amin* aloud.
8. To recite a Qur'anic Surah in the first two *Raka'hs* after having recited Surah *al-Fatihah*.
9. To say *Allah Akbar*, while proceeding from one posture to another in Prayer.
10. To recite (Allah heard it and He deserves all praise" after rising from *ruku*).
11. To recite *tasbeih* thrice during *ruku* and prostration.
12. To place both the hands on the thighs while sitting during Prayer,.
13. In all sitting sessions, except the final one, the left foot should be spread out and the right one should stand.
14. In the final sitting session, the buttocks should be placed on the ground and the left foot be spread out slightly.
15. To recite the second *Salam* at the end of Prayer.
16. To say the Prayer with concentration and God-consciousness.

WHAT INVALIDATES PRAYER?

The following acts invalidate Prayer:

1. Intentionally talking during Prayer.
2. Breaking *Ablution*.
3. Uncovering any body part that should remain covered.
4. Eating and drinking.
5. Laughing aloud.
6. Moving one's chest away from the Qiblah.
7. Clothing or the body becoming polluted with some impurity.
8. Engaging frequently in something, for example, scratching the body constantly or moving up to three steps.
9. The intention to break Prayer.
10. Deliberately prolonging any particular posture.
11. Abandoning any component of Prayer.
12. Leaving the fold of Islam.

UNDESIRABLE ACTS DURING PRAYER

There are eleven undesirable acts in Prayer:

1. Looking around unnecessarily.
2. Looking at the sky.
3. Playing with one's hair or clothing.
4. Standing with one's full weight on one leg.
5. Reclining against something.

6. Bowing one's head too low during *ruku*.
7. Facing a grave while praying.
8. Offering prayer without attending the pressing need to go for nature's call.
9. Praying on the road or inside a bathroom or temple, without any valid reason for doing so.
10. Praying prior to taking food which is ready to be served and the mind is drawn towards it.
11. Praying on such a colorful prayer mat which might distract one from Prayer.

PRAYERS RECOMMENDED BY THE SUNNAH:

Besides obligatory Prayers, some other Sunnah Prayers are performed. Allah has promised great rewards to those who offer them. They are as follows:

▪ RAWATIB

Sunnah Prayers said before and after obligatory Prayers are called Rawatib. These are 22 in total: two before Fajr; four each before and after Zuhr; four before Asr; two before and after Maghrib and two before and two after 'Isha. Of these, ten are emphasized in the Sunnah. The Prophet (peace and blessings be upon him) urged that these be offered and he used to perform them regularly: two before Fajr, two before Zuhr, two after Zuhr and two each after Maghrib and Isha.

▪ WITR:

It may be offered at any time after 'Isha and before dawn.

▪ **THE TWO EID PRAYERS:**

They may be performed at any time between early morning and high noon.

▪ **TAHAJJUD:**

This may be offered any time between getting up after 'Isha and before Fajr Prayer.

▪ **CHASHT:**

The time for Chasht prayer commences fifteen minutes after the sunrise and it lasts up to high noon.

▪ **TARAWEEH:**

Twenty Raka'h in Ramadan after 'Isha. This Sunnah Prayer is emphasized by the Prophet (peace and blessings be upon him).

▪ **TAHIYYAT AL-WUDU:**

Two Raka'h after Ablution.

▪ **TAHIYYAT AL-MASJID:**

Two Raka'h after entering a Masjid, before one sits inside the Masjid.

Furthermore, Sunnah Prayers at their appointed timings may be offered at solar and lunar eclipses, for rain, for any need and for seeking divine guidance.

THE FRIDAY PRAYER

On Friday, Muslims are obliged to offer Friday Prayer in place of Zuhr Prayer. This consists of two Raka'h. Friday Prayer is compulsory and its excellence is emphasized in Islamic texts. Every male adult who is free, sane, and healthy and who is not on a journey is obliged to offer this Prayer. This Prayer is, thus, not binding on women, children, slaves, travelers, the sick, the blind, and the lame. However, if they offer it, they need not say Zuhr Prayer. If they do not join the Friday Prayer, they should say the Zuhr Prayer individually and not in congregation. Where it is compulsory to offer the Friday Prayer, the Zuhr Prayer cannot be performed in congregation.

CONDITIONS FOR FRIDAY PRAYER TO BE VALID:

There are six conditions for Friday Prayer to be valid.

1. It should be offered at a place inhabited by people.
2. It should be said at the appointed hour of Zuhr.
3. Two sermons should precede the Prayer.
4. It should be held at a single place in a town. However, if all the people cannot assemble at a place owing to the lack of space or any other reason, with the town Qazi's permission it may be held at more than one place.
5. It should be in congregation.
6. For a Jumuah (Friday) Prayer there should be at least forty males on whom the prayer is compulsory.

HOW TO PERFORM FRIDAY PRAYER:

When it is time for the Zuhr Prayer, i.e. a little after the declination of the mid-day sun, the Azan for Friday Prayer should be given. When it is time for the congregational Prayer, the Imam should first sit on the pulpit, say loudly the Salam to the congregation and another Azan for the sermon should be given. The Imam should then face the congregation and commence delivering his sermon. When the first sermon is over, he should sit for a while and then stand up again to deliver the second sermon. When this is over, the Imam should descend from the pulpit and take his position for Prayer. Takbir should be said and then all those present should rise and offer two Raka'h of Friday Prayer with the Imam. The Imam should recite the Qur'an aloud in the Prayer.

COMPONENTS OF FRIDAY SERMON:

It has five components:

1. Alhamdulillah should be said in both the sermons.
2. Durud should be sent on the Prophet (peace and blessings be upon him), by naming him, in both the sermons.
3. Piety should be preached in both the sermons.
4. A Qur'anic verse should be recited in either of the two sermons.
5. A supplication should be made for Muslims in the second sermon.

CONDITIONS FOR FRIDAY SERMON:

It has nine conditions:

1. Both the sermons should be in Arabic.
2. Both the sermons should be delivered at the time of Zuhr.
3. Both the sermons should be delivered in a voice loud enough for at least forty persons to be able to hear it.
4. The Imam (Khateeb) should be in standing position while he delivers the two sermons.
5. There should be a brief sitting session between the two sermons.
6. One delivering the sermon should be in the state of Ablution.
7. One delivering the sermon should have a clean body and clean clothes and should deliver the sermon at a clean place.
8. One delivering the sermon should cover his satr.
9. There should not be long breaks during the sermons and between the sermon and the Friday Prayer.

NORMS FOR FRIDAY SERMON:

The congregation should focus their attention on the Imam (Khateeb) and listen silently to the sermon. When the Prophet's blessed name is mentioned, they should recite the Durud silently. **Note:** If a person joins the Friday Prayer in the Ruku of the second Raka'h he will be deemed to have offered the Friday Prayer. However, if he joins later than this, he will make intention for Friday Prayer, yet he will complete his four Raka'h after the Imam finishes his Prayer.

FUNERAL AND FUNERAL PRAYER

AS DEATH APPROACHES A PERSON and there are signs of death, that person should be made to lie straight, with his feet facing the Qiblah and his head should be raised a little, so as to face the Qiblah. Sitting beside him, one should recite the credal statement of Islam so that he too, may recite it. Once he does so, others should remain silent. The dying person should not be made to keep reciting it until he dies. What is important is that it should be his last utterance. It is not essential that he should recite it until his last breath. If he engages in worldly conversation, he should be again made to recite the credal statement. Those present around him should recite Surah Ya Sin. For it relieves the pangs of death.

The following should be done for the deceased:

1. To bath him.
2. To wrap him in a shroud.
3. To offer his funeral Prayer.
4. To bury him.

If these acts are done by some, it will absolve all others. Otherwise, all will be sinners. It is better, if the next of kin bathes the deceased, or a pious person should do so. It must be ensured that a male bathes a male dead, and a female does so for a female dead.

As for bathing, first the deceased should be made to have Wudu. Lukewarm water should be poured over his body with a splash of cold water and then water with camphor added to it should be poured.

Three pieces of cloth make up a male's shroud, and five for a female. In exceptional circumstances even three may suffice for a female.

If a baby dies immediately after birth, it too should be bathed and funeral Prayer be offered for it. It should be named and buried. However, a still birth should be bathed and buried, without a funeral Prayer. It should be named as well. One should be buried in the local graveyard where one dies. If the dead body is taken elsewhere for burial, it is permissible.

On entering a graveyard this supplication be recited:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَاحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

"Peace be upon you, O people of the graves. May Allah forgive us and you. You preceded us and we will follow you".

THERE ARE TWO COMPULSORY PARTS OF FUNERAL PRAYERS

1. To be offered in a standing posture.
2. To recite "Allahu Akbar" four times.

CONDITIONS FOR A VALID FUNERAL PRAYER

1. The deceased should be a Muslim.
2. He should have been bathed.
3. His shroud should be clean.
4. His body should be covered.
5. The body should be placed before those offering funeral Prayer.

The conditions for those offering this Prayer, are the same as for any Prayer. There is no fixed time for this Prayer.

HOW TO PERFORM A FUNERAL PRAYER

The body should be placed in front of the Imam and those praying should be at least, in three rows or any odd number. All should make the intention to offer this Prayer as a supplication for the deceased. After saying Takbir Tahrimah both the hands should be raised to the level of the ears and then be fastened on the navel. It should be followed by reciting "Surah Al Fatihah" After the second Takbir the usual Durud be recited.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ
اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ
اِبْرَاهِيْمَ, فِي الْعَالَمِيْنَ. اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

AND SUPPLICATIONS BE MADE FOR THE DECEASED AFTER THE THIRD TAKBIR.

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ
مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ. اَللّٰهُمَّ لَا
تَحْرِمْنَا اَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ.

اَللّٰهُمَّ اغْفِرْ لَهُ وَاَرْحَمْهُ، وَعَافِهِ وَاَعْفُ عَنْهُ، وَاَكْرِمْ نَزْلَهُ، وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ
بِالْمَاءِ وَالتَّلَجِ وَالْبَرْدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْاَبْيَضُ مِنَ الدَّنَسِ،

وَأَبْدَلَهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخَلَهُ
الْجَنَّةَ، وَأَعَدَّ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ.

One should, at least say:

اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ.

"O Lord! Forgive him and have mercy on him."

The fourth Takbir marks the conclusion of the Prayer. One should say the below given supplication after the fourth Takbeer:

اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ وَاعْفِرْ لَنَا وَ لَهُ.

The Imam will recite the Takbir aloud and the rest of the formula in a low voice. Those praying behind will recite everything in a low voice.

All the things which render Prayer as invalid also apply to funeral Prayer. If a Muslim has been buried without a funeral Prayer, it should be offered at his grave until a reasonable time before the decomposition of the body. Those in funeral procession should follow the bier. However, moving ahead of it is also permissible.

HOW TO BURY THE DEAD

After the funeral Prayer, the body should be immediately taken to the grave for burial. It should be placed in the grave in the direction of the Qiblah. Those placing it should face the Qiblah as well. While burying, one should recite:

بِسْمِ اللّٰهِ وَعَلَى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

"In the name of Allah and being one of the Prophet's community."

The body should be placed to its right in grave in a way that his face is in the direction of the Qiblah. This is part of the Sunnah. Those closely related to a female in degree that they cannot marry her, should place her body in grave. The grave should be sealed with stones or mud. It is undesirable to erect any structure over it. After closing the grave, those present should pour dust thrice, while reciting these words:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى.

"You were created from it. You have returned to it and you will be raised from it finally."

It is desirable to raise the grave like a camel's hump. Yet it should not be raised too high.

It is also desirable to console and comfort the bereaved family. Men should visit graveyards, preferably once a week on Fridays.

FASTING

Allah Commands,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ.

“O believers! Fasting is prescribed for you as it was for those before so that you may become God-conscious.”

[Al-Baqarah 2:183]

The Prophet (Peace be upon him) has said: *“The structure of Islam is on these five pillars – to testify that there is no god besides Allah and that Muhammad is the Messenger of Allah, to establish Prayer, to pay Zakah, to perform Hajj and to fast during the Ramadan.”*²

² Recorded by Al-Bukhari and Muslim

The consensus of the ‘Ulama is that fasting is obligatory on every Muslim who can engage in it. There is no disagreement on this ruling.

CONDITIONS FOR FASTING:

The following conditions apply to fasting in Ramadan:

1. Being adult. It is not incumbent on minors.
2. Being a Muslim. It is not compulsory for a non-Muslim.
3. Being sane. It does not apply to the insane.

THE FOLLOWING MUST FAST

1. A resident. It is not compulsory for a traveler.
2. Being in sound health. It is not binding on the sick. However, if an ailing person or a traveler fasts, it is all right.
3. A woman free from menstruation or post-delivery bleeding. For a woman in the above-mentioned state is not obliged to fast, nor is she allowed to fast.

The sick must have compensatory fast after recovery, the traveler after reaching home, and the woman in the above state after turning pure.

PRE-REQUISITES FOR FASTING

1. To have an intention.
2. The fasting person must shun all that which breaks one’s fast, for instance eating and drinking deliberately. The

intention for each fast may be from the sunset until dawn. For *nafl* fast it may be up to high noon.

SIGHTING THE MOON

The Prophet (P.B.U.H) instructed: “Start fasting after sighting the moon and finish in the same way. If it is cloudy, start fasting after 30th Shaban.” (Bukhari)

Ramadan commences with

1. Sighting the Ramadan moon or
2. After 30th Shaban, if the moon is not sighted.

A reliable and pious male’s testimony suffices for the Ramadan moon. Shawwal moon, however, is contingent upon the testimony of two reliable males. The testimony of women, children and wicked persons is not admissible. If the moon is sighted in a town, it will apply to the nearby areas. Likewise, if it is sighted in the eastern region, it will apply to western region as well. Once the moon is sighted, the calendar date will not be accepted. If a single person sights the Ramadan moon and his testimony is not accepted, he is obliged to fast the next day.

FASTING ON 30TH SHABAN

30th Shaban is an uncertain date for fasting, unless the sighting of the moon is announced. It is therefore, undesirable to have the intention for the obligatory fast on that day. If one has been fasting consecutively since 15th Shaban, he may fast on this day as well. Likewise, it is not forbidden for him who fasts on every Monday and Thursday; and the 30th of Shaban falls on either of these days.

WHAT DOES NOT BREAK THE FAST?

1. Stopping eating and drinking before dawn and take out what is inside the mouth.
2. To sleep throughout the duration of fasting.
3. To regain consciousness while lying unconscious throughout the day.
4. To have sexual intercourse out of forgetfulness.
5. Taking an Injection.
6. Vomiting.
7. To apply some medicine or kohl to the eye. It is desirable not to apply kohl.
8. Eating or drinking out of forgetfulness.
9. Deliberately swallowing saliva.
10. Requiring a ritual bath owing to sexual pollution.
11. To suck in water while rinsing the month.
12. To apply oil on the head.
13. To take a bath.
14. Dust, smoke or a fly, or flour while straining it, entering one's mouth involuntarily.
15. To eat or drink forcibly.
16. If some water seeps into the ear as one takes compulsory bath, provided that he is not swimming.

DESIRABLE ACTS FOR FASTING

These are as follows:

1. To eat *sahur*.
2. To eat *sahur* late, though one must finish it before dawn.

3. To break the fast early, though one must be sure about the sunset.
4. To shun backbiting, telling lies, abusive language and other vices
5. To break the fast with dates or water.
6. To supplicate at the time of breaking one's fast.
7. To recite this supplication after breaking one's fast:

اللَّهُمَّ لَكَ صُيِّمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ. ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ
إِنْ شَاءَ اللَّهُ

UNDESIRABLE ACTS DURING FASTING:

They are as follows:

1. To keep something inside the mouth.
2. To taste something.
3. To rinse the mouth or pour water into the nose excessively.
4. To do *miswak* after noon.
5. To indulge in backbiting, telling lies and using abusive language.
6. To delay one's bath until dawn when one is in a state requiring bath.
7. To dive into water.
8. To gargle excessively.
9. To apply or smell perfume.
10. To chew or taste something unnecessarily.
11. To embrace or touch or kiss lustfully. It is strictly undesirable.

ACTS WHICH DO NOT AFFECT FASTING:

The following acts do not adversely affect Fasting:

1. To apply kohl.
2. To apply oil on the body or the head.
3. To take bath for cooling oneself.
4. To do *miswak* before noon.
5. To eat and drink out of forgetfulness.
6. To vomit involuntarily.
7. To swallow one's saliva.

WHAT INVALIDATES FASTING?

The following ten acts invalidate one's fast:

1. To eat, drink or smoke deliberately.
2. To inject medicine into the nose or the ear.
3. To have bloodletting.
4. To vomit deliberately.
5. To turn insane.
6. To start menstruating.
7. To start having post-delivery bleeding.
8. To have a sexual act deliberately.
9. To ejaculate owing to masturbation or rubbing against the body without any obstruction.
10. To turn apostate.

EXEMPTION FROM FASTING:

Islam is natural in its way. It does not overburden man. Allah is extremely kind towards His servants. Therefore, if fasting might harm someone, the *Shariah* exempts him from fasting on the following grounds.

1. A sick person, if fasting might aggravate his condition or delay his recovery.
2. In a journey which entitles one to shortening one's Prayer.
3. Excessive hunger or thirst, making one think that he would die.
4. A pregnant woman, if it is harmful to her or the baby.
5. A feeding woman if it is harmful to her or her baby.
6. An extremely old person, unable to fast. Rather, he should offer expiation i.e. half a kg grain to a needy person for every missed fast.
7. One observing *nafl* fast may break his fast without a valid reason.
8. A warrior engaged in fighting against the enemy may not fast.

EXPIATION OF FASTING:

1. If a traveler, sick person, unconscious person, pregnant or feeding woman faces hardship in fasting, they will have to compensate for it later.
2. If a pregnant or feeding woman does not fast, apprehending some harm to the baby, she will have to

give half a kg. grain to the poor and observe a compensatory fast later.

3. An old or terminally ill person who is unable to fast must give half a kg. grain to the poor for each missed fast. He does not have to fast, if he recovers later.
4. If one does not observe compensatory fast, though able to do so, he will have to give an extra half a kg. grain as expiation. For instance, if he does not do so for three years, he will have to give one and a half kg. grain as expiation. He will still have to observe the compensatory fast.

COMPENSATION AND EXPIATION:

If one deliberately commits a sexual act while fasting, his fast will be null and void. He will have to compensate it and also give expiation for it. The expiation is to free a male or female slave. If this is not possible, he should fast consecutively for two months. If he is unable to do so, he should feed sixty poor persons, to the quantum of half a kg. grain to each poor person.

I'TIKAF

(Devotional Retreat)

STAYING INSIDE A MOSQUE WITH THE INTENTION TO WORSHIP IS KNOWN AS I'TIKAF.

It's Kinds:

- **WAJIB:**

One may have taken a vow for it. One with such a vow must observe it.

- **SUNNAH (MUWAKKADAH):**

In the last ten days of Ramadan. The Sunnah strongly recommends it.

- **SUNNAH:**

Any other form of it, other than the above two.

IT'S DURATION:

Its duration depends upon the kind of I'tikaf. It may be according to one's vow. In Ramadan it is for the last ten days. For nafl I'tikaf it could vary in duration, from one minute to a long period of time.

WHAT INVALIDATES IT?

1. Leaving the mosque without a valid ground.
2. Having menstruation or post-delivery bleeding.
3. Having sexual intercourse.

One may leave the mosque in view of the following reasons:

1. Call of nature or ritual bath. In this case he should stay out of the mosque only for that long as is essential.
2. For a Shariah need, for example for offering Friday Prayer while one is staying at a mosque in which it is not held.
3. In an exigency which entails threat to his life or belongings, if he stays in that mosque.

ZAKAH

Allah Instructs that,

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Prayer be established and Zakah be paid

[Surah Al-Muzammil: 20].

The Prophet (*Peace be upon him*) has observed:

“If one, bestowed with wealth by Allah fails to pay Zakah, his wealth will appear in the form of an awesome snake, with two marks on its head, and it will cling to his neck, saying: I am your treasure I am your wealth.”³

³ Recorded by Bukhari and Muslim

LITERALLY ZAKAH MEANS purification and growth. As a Shariah term it stands for giving a particular amount of one's belongings to a deserving person by way of making him the owner of what he is given thus. Zakah is an important Islamic duty and component. It brings an end to poverty and promotes good will between the rich and the poor. It strengthens their ties.

CONDITIONS FOR MAKING ZAKAH OBLIGATORY ON SOMEONE:

If one fulfills the following conditions, he is obliged to pay Zakah:

1. Being a Muslim. An unbeliever is not obliged to pay it, be he a born unbeliever or an apostate.
2. The possessions are not of such value on which Zakah is payable.
3. When one's possessions are more than his needs. There is no Zakah on residential houses, clothes in use, household items, animals for transport and weapons in use. Similarly, there is no Zakah on the tools used in factories for trade. For these are basic necessities.
4. The possessions should be such which register increase, for example, cattle and gold and silver. Zakah is payable on gold and silver, no matter in whatever form these be, for example, ornaments or pots.

There is no Zakah on jewels, provided these are not for trade purposes.

WHEN IS ZAKAH DUE?

Zakah becomes payable on the passing of one lunar year after possessing goods of such value. If one fell in this category at the beginning of the year and had goods of less value in the middle and resumed the earlier position at the end of the year, he will have to pay Zakah.

HOW IS IT PAID?

One must have the intention of paying Zakah when he hands it over to a needy person or when he entrusts it to someone for distribution. In the absence of such intention the payment of Zakah is not valid. If one gives something without the intention, and has the intention later, it will be deemed to be have been paid, if that person still has it. One need not tell the needy person that he is being paid Zakah. The recipient should get the ownership of Zakah amount. If a needy person gives a loan to a Zakah payee and the latter repays the same with the intention of Zakah, it will not be valid. For ownership is not established in this case.

GOODS ON WHICH ZAKAH IS PAYABLE

1. Gold and silver or cash
2. Trading goods.
3. Goats, cows and camels.

When gold and silver are of the following quantity, Zakah falls due. For gold it is 20 *mithqal* equal to around 85 gms. For silver it is around 670 gms. 2.5% Zakah is payable on gold and silver. For example, there will be Zakah of 5 dirham on 200 dirham of silver. For paying Zakah on gold and silver the payee may give gold or silver or an equivalent amount in the currency in use or in kind.

ZAKAH ON AGRICULTURAL PRODUCE

Included in it are such agricultural produce which may be stored, as for example, wheat, barley, rice, corn and lentil. These are used as food grains. Zakah is due on such grains, and also on dates and grapes, if they reach the level of *nisab*.

The *nisab* for grain and fruits is one wasaq i.e. 630 k.g's. If these grow on rain water, without entailing any expenses for the owner, 10% Zakah is due. However, if these are watered with a well or pump set, involving energy and money, only 5% Zakah is due.

ZAKAH ON TRADING GOODS

If trading goods are of a value equal to 85 gm. gold or 595 gms. of silver, one has to pay Zakah. A Muslim trader should work out his accounts at the end of the year and pay 2.5% Zakah. There is no Zakah, if his goods are of lesser value. Only trading goods are taken into account for Zakah purpose. Such goods which are in use at the site, for example, furniture will not be included.

If one has land, property and livestock and intends to use these for business, Zakah falls due from the date he starts his business.

If one recovers his loan after a long time from the borrower or usurper, or if one gets back his lost items or when one's possessions are impounded or if one recovers his treasure buried in the ground after a long time. In all these cases Zakah should be paid in retrospect for all the years for which Zakah was not paid. If it has been paid, it will be due for only the current year.

HEADS OF ZAKAH EXPENDITURE

Allah Instructs,

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“Alms are for the poor and the needy and those employed to administer it, for those whose hearts have been recently reconciled (to Islam), for those in bondage and in debt, in the cause of Allah and for the travelers. This is ordained by Allah, and Allah is full of knowledge and wisdom”.

[At-Tawbah 9: 60]

DETAILS OF THE HEADS OF ZAKAH EXPENDITURE:

1. The needy: those whose possessions are less than on which Zakah is due. They may be healthy and fit to earn.
2. The poor: with meager means and large expenses.
3. Zakah workers: those appointed by state to collect and administer Zakah. They will be paid due wages out of Zakah fund.
4. Such slaves who have struck a deal with their master that they will be released on paying a certain amount of money.
5. To new Muslims for winning over their hearts to Islam.

6. Those in debt: They are in debt and are unable to repay it. They may be given Zakah for repaying their debt.
7. Those in the way of Allah. They may have turned needy on account of marching out for Jihad or pilgrims who may have run out of money and are unable to reach Makkah.
8. Travelers: They may have means at home. However, they may have run out of money. They may be paid such money which may help them return to their homes.

The Zakah payee may give Zakah for any of the above heads.

THOSE NOT ELIGIBLE TO RECEIVE ZAKAH:

1. The Unbelievers.
2. The rich ones.
3. Bani Hashim or Bani Muttalib or Syeds.
4. One's father, grandfather and great grandfather.
5. One's children and grandchildren.
6. One's wife /husband. It is better to give Zakah to the kin. The wife may, however, give Zakah to her needy husband.
7. Male and female slaves other than mentioned in category 4 above.

Zakah is not to be given for the construction of a mosque, madrasa, road or bridge. Nor can it be given for the burial of the dead or for repaying his debt. For in this case the condition of ownership is not met and without this Zakah is not valid. It is preferable to give Zakah to one's kin and

neighbors. It is undesirable to transfer Zakah funds of one town to another, unless there be a valid ground to do so. One may give Zakah to his outstation kin, if the people of another town are more deserving, Zakah may be given to them. If it is in the interest of the Muslim community, it may be given to a charity or madrasa.

H A J J

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ
عَنِ الْعَالَمِيْنَ

“Allah has prescribed Hajj for those who can afford it. If anyone rejects this command, Allah does not stand in need of anyone in all the world.” [Aal-Imran: 97]

And the Prophet (Peace be upon him) remarked: “The one who does the Hajj for the sake of Allah and does not commit any evil during Hajj, including the use of filthy language, he returns home like a new-born baby.”⁴

⁴ Recorded by Bukhari

The Hajj consists of certain rituals at appointed time, as prescribed by Shariah.

ITS CONDITIONS

If the following conditions are met by any adult male or female, he/she is obliged to perform Hajj:

1. Being a Muslim. For Hajj is not binding on a non-Muslim.
2. Being an adult. For it is not incumbent on a minor.
3. Being sane. For the insane are not obliged to perform it.
4. Being a free person. For it is not obligatory on slaves.
5. To have the means. Those without means are exempt. As to means, one should have resources to provide for the sustenance of his family until his return and to undertake the journey, including transport.

An eligible person in the light of the above should also fulfill the following conditions:

1. Should have a sound, health. A paralyzed and too old person, who cannot travel, is not to perform Hajj.
2. There should not be any hindrance to perform Hajj. For example, a prisoner is not to go for Hajj. Likewise, one who apprehends some risk, for example, from a ruler obstructing Hajj.
3. Peace and order on the route to Hajj. If the way is not safe, it is not obligatory to perform Hajj.
4. A woman must be accompanied by her *mahram*, be she young or old. If her husband or any *mahram* is not there, she is not obliged to do Hajj.

5. A woman should not be in her waiting period on account of divorce or widowhood. During this period she is not to perform Hajj.
6. It should be Hajj season i.e. From Shawwal up to 10th Zul Hijjah. If one puts on Ihram with the intention to do Hajj prior to this, it will be for Umrah, not for Hajj.

COMPULSORY PARTS OF HAJJ

A valid Hajj is performed by fulfilling the following provisions. These are five:

1. Ihram. On reaching *Miqat* one should make intention for Hajj and pronounce the following:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

“O Lord! I am here. I am here (twice). You do not have a partner. I am here. All praise, authority and bounty are for You. You do not have a partner”; and then put on the Ihram.

2. From 9 Zul Hijjah until 10 Zul Hijjah Fajr time, staying for some time at ‘Arafah.
3. Doing *tawaf* at Ka’bah after staying in Arafat. It is known as *tawaf ziyarah* or *ifada*.
4. Performing *Sa’i* between Safa and Marwa
5. Shaving or trimming one’s hair.

MIQAT

Those not residents of Makkah are not allowed to cross *Miqat* without being in Ihram. *Miqat* varies for people of different places.

- Yalamlam is for the pilgrims from Yemen and India.

- Juhfa for those of Egypt, Syria and western lands,.
- Dhat Araq for those of Iraq and eastern lands.
- Dhu al-Hulaifah for those from Madinah.
- Qarn Manazil for those from Najd.

It is obligatory to put on *Ihram* as one passes his *Miqat*. For Makkans it is Makkah, be they its resident or staying there.

OBLIGATORY PARTS OF HAJJ:

1. Putting on *Ihram* at *Miqat*.
2. Staying for some time at Muzdalifah from 10th Zul Hijjah, at least, for half night.
3. Spending the nights of, 13th, 14th and 15th Zul-Hijjah in Mina.
4. Performing the farewell *tawaf* by those not resident in Makah.
5. Stoning the devil.

FORBIDDEN ACTS DURING HAJJ:

The pilgrim in *Ihram* is forbidden from doing any of the following acts. Otherwise his Hajj will be rendered invalid:

1. To have sexual intercourse.
2. To kiss
3. To masturbate.
4. To marry.
5. To apply perfume.
6. Putting oil on the head or the body.

7. Clearing the hair of the head, beard, under arms or pubic hair. Cutting any tree or grass within the sacred precincts.
8. To pare nails.
9. Males covering their head.
10. Males wearing sewn clothes such as shirt, trousers and socks etc.
11. Females covering their face.
12. Hunting an animal or a bird.

EXPIATION:

One has to do expiation for doing sexual act or committing any of the forbidden acts during the state of *Ihram*. The expiation is to sacrifice a goat or to give three *sa'a* grain in charity or fast for three days.

A goat is to be sacrificed for missing a *Wajib*. If one cannot afford it, he should fast for ten days. If one does sexual act before completing any two of these three rituals on 10 Zul Hijjah – of stoning, haircut and *tawaf*, he should sacrifice a camel and offer compensatory Hajj the next year whereas the woman should perform only the compensatory Hajj. If one does sexual act after completing any two rituals, he will have to sacrifice only a goat as expiation.

HOW TO PERFORM HAJJ

A pilgrim should set out for Makkah with an intention to perform a Hajj during the Hajj season. On reaching *Miqat* he should take bath or do *wudu*, take off his sewn cloths and put on *Ihram* he should offer two *Raka'h* of prayer and make intention for Hajj and recite the chant. Those traveling by air and finding it difficult to put on *Ihram* in the plane should don *Ihram* at the time of departure.

After reciting the Hajj chant it is forbidden to do any prohibited act. After every prayer going up and down the hillocks and for most of the time one should recite Hajj chant on meeting another caravan and on getting up too, one should recite it. On reaching Makkah one should go first to the Ka'bah. On seeing the Ka'bah one should make supplications. Then he should approach the black stone and glorify Allah there. If possible, one should kiss it, otherwise do it with a gesture.

Tawaf should be commenced from the right side of the black stone and one should go around seven times. One should walk at a brisk pace in the first three rounds and in a slow, dignified manner in the last four ones. At its conclusion, two *Rakah* prayers should be offered. This is known as *tawaf qudum*, and part of Sunnah.

Then one should proceed to Safa, climb over it and recite the Hajj chant. One should also glorify Allah, send *Durud* on the Prophet (P.B.U.H) and supplicate to Allah. Then facing the mount Marwah he should get down and repeat the same at

Marwah what he did at the mount Safa. This will constitute one round. One should make seven rounds between Safa and Marwah. This is known as *Sa'i*. One should run between the two spots at Safa and Marwah.

On 8 Dhu al-Hijjah Fajr Prayer should be offered in Makkah and then the pilgrim should proceed to Mina and stay there, spending the night there as well. On 9th Zul Hijjah, the day of Arafat, he should move after the sunrise from Mina to Arafat and on reaching there he should recite Hajj chant and glorify Allah. Also, he should send *Durud* on the Prophet (P.B.U.H) and supplicate to Allah. After high noon, the Imam will lead Prayers of both Zuhr and 'Asr, with a single *Adhan* and two *Aqamah*. Until sunset he should stay at Arafat. On the way back to Makkah he should stay at Muzdalifah and spend the night there. There the Imam will lead prayers of Maghrib and 'Isha, with a single *Adhan* and two *Aqamah* on 10 Zul Hijjah, the day of animal sacrifice.

In the early morning he should pelt seven pebbles at the devil. On doing so, he should stop reciting the Hajj chant. Then he may sacrifice his animal and get his hair shaved or trimmed. Between 10-12 Dhu al-Hijjah he should go to Makkah for performing *tawaf ziyarah* and then return to stay in Mina.

On the 11th Zul Hijjah afternoon he should pelt stones at the three devils. He should recite *Allah Akbar* on throwing each pebble and then stand there and supplicate. Then one should move to the other devil and do the same stoning of the devil and stay in Mina at night. One should then return to Makkah and do *tawaf*, which is known as the farewell *tawaf*.

After this he should say two *Rakah* prayer, drink zam zam water and supplicate fervently to Allah. On returning home he should cry and express regret over saying goodbye to the Ka'bah.

VISITING MADINAH

The Prophet (P.B.U.H) said:

"Whoever visits my grave has secured my intercession."

It is a desirable act to visit his grave. A pilgrim should go to Madinah before or after Hajj and constantly send *Durud* on the Prophet (P.B.U.H). On arriving in Madinah one should take bath, wear perfume and be dressed in his best. First he should visit with dignity the Prophet's mosque and offer two *Rakah tahiyyah al-Masjid* prayer and make supplications.

Then he should go to the Prophet's grave and stand there fervently, greet him and recite *Durud* and convey greetings on others' behalf. He should then return to the Prophet's mosque and offer there as many prayers as possible. One should make supplication for himself, his parents and Muslim community and for those who specially requested for it.

One should make the most of his stay in Madinah and whenever possible, he should visit the Prophet's grave and frequently praise and glorify Allah and seek His forgiveness and pardon. As long as one is in Madinah he should say prayers preferably in the Prophet's mosque. It is also desirable to visit the graves of the Companions, Successors and other pious people in Jannat al-Baqi' graveyard. On returning he should offer two *Rakah* Prayer in the Prophet's mosque, supplicate, and send *Durud*, as these are desirable acts

ANIMAL SACRIFICE

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Allah's directive is that Prayers and animal sacrifice be devoted exclusively to Allah. This directive to the Prophet as features in the second verse of Surah al-Kawthar.

The Prophet (*Peace be upon him*) has said: *"On the day of sacrifice during Hajj, the best act in the sight of Allah is the animal sacrifice by men. On the Day of Judgment, the sacrificial animal will appear in its original form. Before its blood is spilled, it reaches Paradise."*⁵

He (*Peace be upon him*) also said:

*"The one who has the means and yet fails to do animal sacrifice should not approach the place of our congregational prayer."*⁶

IT IS HIGHLY RECOMMENDED IN SUNNAH for every sane adult Muslim who can afford it, on behalf of his family or one family member.

IT'S TIMING:

Its timing is from Fajr of 10 Dhul Hijjah until a little before the sunset on 12 Dhul-Hijjah. It is better to do it on 10 Dhul-Hijjah, and then on 11 or 12 Zul Hijjah. One should do it with his own hands. If he cannot, he may take someone's help. It is desirable to do it in early morning, though one may do so at night as well. If the Eid prayer is held at several places

⁵ Recorded by At-Tirmidhi

⁶ Recorded by Ibn Maajah

in a town, it is permissible to sacrifice animal any time after the Prayer is held anywhere in the town.

SACRIFICIAL ANIMALS:

It is permissible to sacrifice a camel, cow, buffalo or goat. Wild animals are not permissible. A goat may be sacrificed by one person; whereas seven persons may have their shares in a camel, cow or buffalo. The goat should be more than one year old and the same applies to a lamb. A cow or a buffalo should be of more than two years and a camel above five years.

The sacrificial animal should be free from every defect. If it does not have horns by birth, it is fit for sacrifice. If it is with broken horns, it may be sacrificed as well. However, if its horn is broken completely, it is not fit for sacrifice.

A castrated animal is permissible for this purpose. However, a blind animal is not fit. The same applies to a one-eyed animal or a lame one that cannot walk up to the slaughter house.

It is not lawful to sacrifice an animal without ears or tail and if these body parts are mostly cut off. A toothless animal is not fit as well. An animal without ears by birth is not fit.

HOW TO USE SACRIFICIAL MEAT AND SKIN

It is better to divide sacrificial meat into three portions: one for charity, one for family and one for the kin and friends. One may retain all the meat for himself or his family. If the sacrifice is by way of a vow, one may not consume its meat. Rather, all of it should be given in charity.

The person making the sacrifice may have the animal skin for his own use or may give it as a gift. However if he sells it, price should be given in charity. It is not permissible to pay the butcher out of the price of sacrificial meat or skin.

THE PROPHET'S *Life*

MAKKAH AND THE MAKKANS

Makkah is the most ancient and sacred city of Hejaz (Saudi Arabia). In the early stages it was thinly populated.

Among the outstanding messengers Ibrahim (P.B.U.H) has special and unique place. He stubbornly opposed idolatry. At Allah's command he left his birth place Iraq and came to Makkah along with his wife Hajira and son Ismail. He left them in desolated place. Allah caused the spring of Zam Zam to gush forth. This never ending water supply, gave rise to many tribal settlements.

In the beginning, Arabians worshipped one true God and practiced Islam, the true faith. Gradually they drifted towards idol worship, and committed all sorts of sins and evil.

CONDITIONS OF ARABIA BEFORE THE PROPHET'S ADVENT

People were immersed in ignorance. Sins, evil acts, blind faith, bizarre rituals were order of the day. Violence and wars were very common.

Men used to marry women and women were treated as objects and property. Baby girls were buried alive. Each tribe had its own idol and they had no faith in the life after death. They had no respect for elders and no regard for kinship.

But Arabians were generous and hospitable, brave and hardworking.

THE PROPHET'S FAMILY

Quraysh were descendants of the prophet Ismail (P.B.U.H) and are the custodian of Ka'bah. Hashim's son Abdul Muttalib (Shaybah) had 10 sons, among them, 5 are well known. Abdullah [Prophet Muhammad (P.B.U.H)'s father], Hamza, Abbas (After accepting Islam), Abu Talib [fostered young Muhammad (P.B.U.H)] Abu Lahab (the notorious enemy of Islam)

THE PROPHET'S BLESSED BIRTH

In Makkah, Muhammad (P.B.U.H) was born to Amina. After a week, Abdul Muttalib (grandfather) gave feast to noble Quraysh members.

Muhammad (P.B.U.H) was handed over to Halima Sadia, who came last on a slow camel, for bringing up the child in a healthy environment.

Once, when the boy Muhammad (P.B.U.H) went along with his foster brothers for goat grazing, two men in white appeared suddenly and cut open his chest and cleaned it with water and restored it. After this shocking event, pale and weak looking Muhammad (P.B.U.H) was restored to his mother.

When young Muhammad went to Madinah along with his mother at the age of six, while returning with the slave girl Umm Ayman, his mother died at Abwah. For 2 years, he was fostered with great care and love by Abdul Muttalib, who also died later. Before his death he entrusted the young Muhammad to his son Abu Talib. He took care of Muhammad, holding him dearer than his own sons, till his end.

JOURNEY TO SYRIA

Young Muhammad willingly went with Abu Talib on a trade journey to Syria. A monk named Bahira, at Basra, recognized the evident signs of Prophethood in Muhammad and warned Abu Talib about the Jews, and advised him to return to Makkah.

BLOOD SHED AVOIDED

After reconstruction of Ka'bah a serious dispute arise as to who should replace the Blackstone. They entrusted the matter to Muhammad (P.B.U.H), as he was the first to enter Ka'bah, the next day, as per the advice of a wise old man.

Muhammad (P.B.U.H) placed the Blackstone on sheet. Thus the matter was settled amicably avoiding a possible blood bath.

MARRIAGE

Prophet Muhammad (P.B.U.H) chose business for livelihood. He was fair, just and trustworthy. Khadija, was a wealthy business woman and had lost her husband. After coming to know about the honesty and truthfulness of Muhammad (P.B.U.H), she entrusted her business to him and promised double profits.

Muhammad (P.B.U.H) went to Syria and returned with huge profits. During the journey, Nestorah, a monk informed Maysarah, a slave of Khadija, that Muhammad (P.B.U.H) would be Allah's final Messenger. Impressed about all matter concerning Muhammad (P.B.U.H), Khadija sent a marriage proposal, which was accepted. At the time of marriage, she was 40 and Muhammad (P.B.U.H) was 25 years old. Marriage was solemnized by Abu Talib for a dower of 500 dirham.

PROPHETHOOD

Before Prophethood, Muhammad (P.B.U.H) used to retire to Hira cave for days and spend his time in worshipping Allah and reflecting over the evil ways of Arab life.

When he was 40, on 17th Ramadan⁷, at dawn, Angel Jibreel brought the first revelation from Allah.

⁷ See Syed Abul Hasan Ali Nadwi, "Muhammad (P.B.U.H) The Last Prophet", p.30

Jibreel informed Muhammad (P.B.U.H) that Allah has appointed him as messenger and directed him to read. Muhammad (P.B.U.H) expressed his inability to read. Jibreel embraced him hard and asked him to read again. He said: he can't read. Then Jibreel pressed him thrice and asked him to recite the first verses of Qur'an. (96: 1-5)

Fully shaken and disturbed, Prophet Muhammad (P.B.U.H) returned home and narrated everything to his wife Khadija. She comforted him saying that Allah never troubles noble persons and took him to her uncle Warqah ibn Nawfal, a great religious scholar, well versed with Torah and the Injeel (Gospel).

He recognized the last messenger of Allah after hearing the narration and predicted that he would be expelled from his community as was the case with all Allah's messengers.

THE CALL TO ISLAM

In the initial stage, people were invited to Islam privately. Khadija was the first person to accept Islam. Then his friend and business partner, Abu Bakr readily embraced Islam. Then Ali, son of Abu Talib, accepted Islam. Then Zayd ibn Harisah, Umm Ayman, Amina's loyal maid servant embraced Islam. For 3 years, preaching was done secretly. Prayers and meeting were held in secrecy. Zayd ibn Arqam's (Dar Al Arqam) house became the first institution of religious knowledge.

THE OPEN CALL TO ISLAM

After 3 years, Allah commanded his messenger to preach Islam publicly and openly invite people to Islam. Prophet Muhammad (P.B.U.H) went to the Safa mount and summoned the chiefs of the Quraysh tribe. He said: “O people! If I tell you that an enemy army is approaching Makkah from the other side of the hill, to attack, Will you believe me? They replied: “Yes, for we have found you to be truthful from childhood and you always speak truth.” Prophet (P.B.U.H) said: “then listen to me and accept what I say. I ask you to fear Allah and the approaching Day of Judgment. Give up idolatry and worship Allah alone and repent for your sins.” The Makkans were outraged, especially Abu Lahab. They abused Prophet Muhammad (P.B.U.H) and left in anger. Unmindful of all this Prophet Muhammad (P.B.U.H) continued his mission unrelentingly, in spite of tortures and humiliations. They derided him as a poet, as a magician or as a mad person.

When their tirade failed, they approached Abu Talib and pressured him to restrain his nephew from preaching Islam. When Abu Talib realized the gravity of the situation, he called Prophet Muhammad (P.B.U.H) and requested him to stop his mission, taking pity at his age. With tears in eyes Prophet Muhammad (P.B.U.H) replied: “O Uncle! Even if unbelievers place the sun on my hand, moon on the other still I would not stop my mission. I cannot stop preaching the truth.” Influenced by his commitment to the mission, Abu

Talib promised to continue his support and protection. Then preaching continued with more vigor and enthusiasm.

As a last resort, Quraysh leaders sent Uthba to Prophet Muhammad (P.B.U.H) with many tantalizing offers in return for support to idolatry. Prophet Muhammad replied to Uthba with a Qur'anic verse which unnerved the Makkans. He advised them not to oppose prophet Muhammad (P.B.U.H) as it would bring glory to them. But his advice was rejected.

Prophet Muhammad (P.B.U.H) approached each and every person and preached Islam with kindness and affection. Wicked ones troubled him with violence but many leading Makkans accepted Islam.

As Islam gained in strength and popularity, frustration and enmity grew among the Makkan leaders. One day they assembled and discussed ways to stop the mission of monotheism. Finally Abu Jahl gave the idea of eliminating Prophet. He suggested one family member from each tribe should form a group and surround the house of the Prophet, in the night. When he left his house for prayer in the early morning, he should be killed.

Allah informed his Prophet about the evil designs of the unbelievers and asked to migrate to Madinah along with Abu Bakr. Miraculously, Prophet (P.B.U.H) migrated to Madinah escaping through the midst of the unbelievers, and after staying for 3 days in the Thawr cave to protect themselves from searching Makkan groups. With the help of two guides

and two she-camels, they safely reached Madinah, remembering Allah, all the way.

PROPHET MUHAMMAD (P.B.U.H) IN MADINAH

The people of Madinah were overjoyed to receive the Prophet Muhammad (P.B.U.H) and celebrated his arrival with songs. Makkan Muslim who had migrated to Madinah were called as Muhajirun and the native Muslims of Madinah were called as Ansars. They lived together as brothers and completely devoted themselves to the Prophet (P.B.U.H) and his mission.

In Madinah, Prophet (P.B.U.H) had to face the enmity of Jews and hypocrites along with the unbelievers. Jews and hypocrites betrayed the Prophet (P.B.U.H) at every opportunity though in minority, Muslims led by the Prophet (P.U.B.H) faced all the challenges bravely and successfully, with the grace and help of Allah. The mission continued unabated.

THE BATTLE OF BADR AND UHUD

Historically important and famous battles are the battles of Badr and Uhud. In the battle of Badr a small army of 313 Muslims fought bravely with well-armed army of around 1000 unbelievers, and emerged victorious with tremendous help from Allah. This humiliating defeat shook the confidence of the unbelievers. Prominent Quraysh leaders like Abu Jahl and Uthba were killed. In the battle of Uhud, initially Muslims gained upper hand and were overjoyed and

lowered their guard and suffered heavy casualties, because of well-planned counter attack by the unbelievers. 70 Muslims attained martyrdom. The survived Muslims regrouped and attacked again and achieved victory. In this battle Prophet (P.B.U.H) lost two of his teeth.

THE BATTLE OF TRENCH AND OTHER BATTLES

The battle of Trench took place because of the mischief of the Jews. The Prophet (P.B.U.H) had a Trench dug around Madinah. The unbelievers laid siege around Madinah for many days, but could not attack Madinah. One day, heavy storm uprooted tents and made their stay very difficult. Without any hope, unbelievers ran back to Makkah.

Jews were strong enemies of Islam and continuously betrayed the Prophet Muhammad (P.B.U.H) and the Muslims. Battle of Khyber was waged to end the mischief of the Jews and punish them for their wrong doings.

THE CONQUEST OF MAKKAH

There were many treaties between the unbelievers and the Muslims. Breaking the treaty, the unbelievers killed the Muslims inside the Ka'bah. The Prophet Muhammad (P.B.U.H) marched out for battle along with 10,000 Muslims. On the way, Abu Sufyan, leader of unbelievers met Prophet (P.B.U.H) and sought forgiveness. He was forgiven and he joined the Muslims.

Without any resistance from unbelievers, the Prophet Muhammad (P.B.U.H) conquered the Makkan city and

pardoned all of them, though they had caused endless troubles to the Prophet (P.B.U.H) and the Muslims. As a result a large number of Makkans accepted Islam.

The prophet Muhammad (P.B.U.H) destroyed all the idols inside the Ka'bah and made it a center for pure and exclusive place for the worship of one true God, Allah.

THE PROPHET'S (P.B.U.H) MISSION IN TWENTY-THREE YEARS OF LIFE

After becoming the messenger of Allah, the Prophet (P.B.U.H) suffered all kinds of hardships, humiliations and threats for his life. He was constantly engaged in preaching the truth of Islam and fighting the enemies of Allah, Islam and Muslims. He became undisputed ruler of not only Makkah and Madinah, but of All Arabia.

Entire Arabia came to know of the Prophet's message. Islam and Prophet (P.B.U.H) dominated the life of Arabia.

“O Lord! Blessing be upon our leader, Muhammad (P.B.U.H) and upon his family. May you grant him peace”

Idol worship disappeared, ignorance and blind faith vanished. Truth prevailed in the end. Monotheism illuminated the hearts and minds of the people.

After completing his mission, toiling for 23 years, successfully, Prophet (P.B.U.H) passed away.

He became role model for all the Muslims and the entire mankind till eternity.

THE PROPHET'S CHARACTER AND CONDUCT

Prophet (P.B.U.H) lived life according to Qur'an, 'Allah's Book', and Allah's command. His conduct was exemplary. He was kind and compassionate to all the people. He showed mercy for all, including animals and birds. He was devoted, just and loving. His simplicity is unparalleled in the history of mankind.

He led an ignorant community to the zenith of spirituality. He made an uncivilized community to transform itself to highest standards of living, morality justice and piety. In all, he brought about a revolution in the history of mankind, uniting entire mankind under one truth, one God, one religion, based on universal morals and ethics. Prophet (P.B.U.H) gave a complete way of life, according to the commandments of Allah, which will ensure success in this world and in the life hereafter.

O Allah! Grant our supplications and enable us to follow the way of your messenger, Prophet Muhammad (P.B.U.H)

S U P P L I C A T I O N S

Allah Says:

قال الله تعالى: فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore remember Me (by praying, glorifying,). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.”

[Al-Baqarah: 152]

(My bounties and blessing will be with you in this world and in the Hereafter)

And He, *Subhanahu wa Ta’ala* Says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Those who believed (in the Oneness of Allah-Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah hearts do find peace and satisfaction.”

[Ar Ra’d: 28]

KALIMAH'S OF ISLAM

KALIMA TAYYIBA

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ.

There is no god besides Allah and Muhammad is His Messenger."

KALIMA SHAHADATH

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

I testify that there is no god besides Allah. He is the One True God, without a partner, and I testify that Muhammad is His servant and Messenger."

KALIMA TAMJEED

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

Glory be to Allah and Praise be to Allah. There is no God besides Allah. Allah is Great. There is no power or authority except Allah's. He is the Exalted, the Mighty."

KALIMA TAWHEED

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ بِيَدِهِ الْخَيْرُ. وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no God except Allah. He is the One, without a partner. His is the kingdom. His is all praise. He causes life and death. All good rests with Him and He has power over everything.

KALIMA RADD-E-KUFR

اَللّٰهُمَّ اِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ اُشْرِكَ بِكَ شَيْئًا وَاَنَا اَعْلَمُ وَاَسْتَغْفِرُكَ لِمَا لَا اَعْلَمُ.

O Allah! I take refuge in you lest I should commit shirk with you knowingly and I seek your forgiveness for what I do unknowingly.

KALIMA ISTHIGFAR

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلَهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا
اسْتَطَعْتُ. اَعُوْذُبِكَ مِنْ شَرِّ مَا صَنَعْتُ اُبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاُبُوْءُ بِذَنْبِيْ
فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.

O Allah! You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except you.

SUPPLICATIONS OF SALAH

TAWJIH:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

I have set my face sincerely towards Him who created the heavens and the earth, and I am not of those who associate others with Allah. Truly my prayer and my sacrifice, my life and my death, are for Allah, the Lord of the worlds; He has no partners: this is what I am commanded, and I am among Muslim.

WHILE IN RUKU:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

Glory and praise be to my lord, who is magnificent.

WHILE STANDING FROM RUKU:

رَبَّنَا لَكَ الْحَمْدُ مِلَأَ السَّمَاوَاتِ وَمِلَأَ الْأَرْضِ وَمِلَأَ مَا بَيْنَهُمَا وَمِلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ.

O Lord! Praise be to you, The heavens and the earth and all between them abound with Your praises, and all that You will abounds with Your praises.

WHILE IN SAJDAH:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

Glory and praise be to my Lord, who is the exalted.

WHILE SITTING BETWEEN TWO SUJOD (JALSAH):

رَبِّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاجْبُرْنِيْ وَارْفَعْنِيْ وَارْزُقْنِيْ وَاهْدِنِيْ وَعَافِنِيْ.

O Allah! Forgive me, and have mercy on me, and strengthen me, and raise me in ranks, and provide for me, and guide me, and pardon me.

TASHAHUD:

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

All compliments of prayers and pure words are to Allah. Peace, mercy and blessing of Allah be upon the prophet. Peace be upon the righteous slaves of Allah. I bear witness there is no deity worthy of worship except Allah and that Muhammad is his messenger.

DAROOD (IT IS TO BE READ AFTER TASHAHUD):

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ، فِي الْعَالَمِيْنَ. اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

O Allah! Send the blessing on Muhammad and on the children of Muhammad as you send the blessing on Ibrahim and on the children of Ibrahim, and bless Muhammad and the children of Muhammad as you bless Ibrahim and the children of Ibrahim in this world. Indeed you are the Praised and the Respected.

SUPPLICATION AFTER DURUD:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ جَهَنَّمَ, وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ
الدَّجَالِ, وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ, اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْمَآْثِمِ
وَالْمَغْرَمِ, اَللّٰهُمَّ اِنِّیْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

O Allah! I seek refuge against the torture of the grave and torment of the hell, and I seek protection from the trails of the Masihid-Dajjal (the Anti-Christ) and I seek refuge from the trails of life and the trails of death. O Allah! I seek protection from sins and dressed. O Lord! I have wronged my soul much. Only you forgive sins. So forgive me out of your grace and have mercy on me. Indeed you are Oft-Pardoning, Most Merciful.

SUPPLICATION FOR THE QURAN RECITATION PROSTRATION:

سَجَدَ وَجْهِيْ لِلَّذِيْ خَلَقَهُ وَ صَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللهُ
أَحْسَنُ الْخَالِقِيْنَ.

My face has prostrated before Him Who created me, molded me in the best fashion and granted me ears and eyes out of His power. Blessed is Allah, the best of creators.

QUNOOT:

اَللّٰهُمَّ اهْدِنِيْ فَيْمَنْ هَدَيْتَ , وَعَافِنِيْ فَيْمَنْ عَافَيْتَ , وَتَوَلَّنِيْ فَيْمَنْ تَوَلَّيْتَ , وَبَارِكْ
لِيْ فَيْمَا اَعْطَيْتَ , وَقِنِيْ شَرَّ مَا قَضَيْتَ , فَاِنَّكَ تَقْضِيْ وَلَا يُقْضَى عَلَيْكَ , وَاِنَّهُ لَا
يَذِلُّ مَنْ وَّالَيْتَ , وَلَا يَعْزُّ مَنْ عَادَيْتَ , تَبَارَكَتَ رَبَّنَا وَتَعَالَيْتَ , فَلَكَ الْحَمْدُ عَلَى
مَا قَضَيْتَ , اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ , وَصَلَّى اللهُ عَلَى خَيْرِ خَلْقِهِ سَيِّدِنَا مُحَمَّدٍ
وَعَلَى اٰلِهِ وَصَحْبِهِ وَبَارِكْ وَسَلِّمْ.

O Allah! Guide me among those You have guided; and pardon me among those You have pardoned and protect me among those You have protected; and bless me in what You have given and save me from the evil of what You have decreed; Indeed You decree and none can decide against You; Surely he (is) not humiliated whom You have turned towards in mercy; and no one is honoured whom You have shown enmity opposed; Blessed are You our Lord and You are exalted. And praise be to You on what You have decreed; I ask forgiveness from You and turn to You. Allah's (the All Mighty) blessing and peace be upon the Prophet Muhammad (S.A.W) and on his children and companions.

QUNOOT WITR:

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَ نَسْتَغْفِرُكَ وَنُتُوْبُ اِلَيْكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَ نُثْنِيْ
عَلَيْكَ الْخَيْرَ كُلَّهُ , نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ, اَللّٰهُمَّ اِيَّاكَ
نَعْبُدُ وَلَكَ نُصَلِّيْ وَنَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَنَحْفِدُ وَرَجُوْ رَحْمَتِكَ وَنَخْشٰى عَذَابَكَ,
اِنَّ عَذَابَكَ بِالْكَفٰرِ مُلْحِقٌ.

O Allah! We seek your help and we seek your forgiveness, and we repent to you, and we believe in you and submit unto you, we praise with you all good, we thank you and are not ungrateful to you. We leave and cast off one who disobeys you. O Allah! It is you we worship, unto you we pray and prostrate, and towards you we hasten and you we serve. We hope for your mercy and fear your punishment; verily your punishment will fall upon the disbelievers.

AFTER WITR PRAYER:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوْبَتِكَ وَاَعُوْذُبِكَ مِنْكَ لَا اُحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ کَمَا اَثْنِیْتَ عَلٰی نَفْسِکَ.

O Allah! I take refuge within your pleasure from your displeasure and within your pardon from your punishment, and I take refuge in you from you. I cannot enumerate your praise. You are as you have praised yourself.



DAILY SUPPLICATIONS

BEFORE WUDU

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

In the name of Allah the most Gracious the most Merciful

DURING WUDU

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَوَسِّعْ لِي فِي دَارِي وَبَارِكْ فِي رِزْقِي.

O Allah! Grant me forgiveness for my sins, grant me expansion in my house, and bless my livelihood.

AFTER WUDU

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

I bear witness that none has the right to be worshipped except Allah alone without partner, and I bear witness that Muhammad is His servant and Messenger.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ.

O Allah! Make me of those who return to You often in repentance and make me of those who remain clean and pure.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

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.

AT THE TIME OF SLEEPING, ONE SHOULD SAY “VERSE OF THE THRONE”:

One who recites this after every obligatory Prayer is promised entry into paradise.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ.

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تُبْعَثُ عِبَادَكَ. اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَ أَحْيَا.

Allah! There is no God except Him, the Living, the Eternal one. Neither slumber nor sleep overtakes Him. His is what the heavens and the earth contain. Who can intercede with Him except by his permission? He knows all about the affairs of men at present and in the future. They can grasp only that part of His knowledge which He wills. His throne is as vast as the heavens and the earth, and the preservation of both does not weary Him. He is the Exalted, the Immense One.

O Allah! Protect me from Your punishment on the day Your servants are resurrected.

O Allah! In your name I live and die.

AT THE TIME OF GOING TO BED:

اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ.

O Allah! I submit my soul unto You, and I turn my face towards You, and I entrust my affair unto You, and I totally rely on You, in hope and fear of You. Verily there is neither refuge nor safe haven forth You except with You. I believe in Your Book which You revealed and in Your Prophet whom you have sent.

WHEN YOU GET BAD DREAMS AND WAKE UP FROM SLEEP:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمْزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

I take refuge in the perfect words of Allah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.

WHEN ONE IS UNABLE TO SLEEP:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَمَا أَظَلَّتْ ، وَرَبَّ الْأَرْضِينَ وَمَا أَقْلَتْ ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ ، كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ كُلُّهُمْ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغِيَ عَلَيَّ ، عَزَّ جَارُكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ وَلَا إِلَهَ إِلَّا أَنْتَ.

“O our Lord! Lord of the seven heavens and what they cast their shadows on, and Lord of the seven earths and of what they hold, and Lord of Satans and of what they mislead. Be our Protector against the evil of everything that You have created lest any of them should commit any excess or injustice against us. Your protection is strong. Your glory is to be praised. There is no god besides You. You are the One True Lord”.

WHILE GETTING UP, SAY:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

All praise is for Allah who gave us life after having taken it from us and unto Him is the resurrection.

WHILE GOING TO THE TOILET, ONE SHOULD SAY:

بِسْمِ اللَّهِ أَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

In the Name of Allah. O Allah! I seek Your refuge against all that is wicked and impure.

ON LEAVING THE TOILET, ONE SHOULD SAY:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

O Lord! I seek Your forgiveness. Praise be to Allah Who relieved me from discomfort and granted me peace.

While changing the clothes

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ.

All praise is for Allah who has clothed me with this garment and provided it for me, with no power nor might from myself.

WHILE LEAVING THE HOME, ONE SHOULD SAY:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

In the name of Allah, I place trust in Allah and there is neither might nor power except with Allah.

WHILE ENTERING HOME, ONE SHOULD SAY:

أَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا.

O Allah! I ask You the blessing of entering the home and the blessing of leaving the home. With the name of Allah we enter and with the name of Allah we leave and upon our Lord we place our trust.

ON ENTERING THE MASJID, ONE SHOULD SAY:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , اَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

In the name of Allah, and peace be upon the Messenger of Allah. O Allah! Forgive my sins and open the door your mercy.

ON LEAVING THE MASJID, ONE SHOULD SAY:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , اَللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ.

In the name of Allah, and peace be upon the Messenger of Allah. O Allah! Forgive my sins and open the door your bounty.

ON TAKING A MEAL:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

In the name of Allah the most Gracious the most Merciful

IF ONE FORGETS TO RECITE DUA AT THE BEGINNING OF THE MEAL SAY:

بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ.

In the name of Allah in its beginning and end.

ON FINISHING A MEAL:

اَلْحَمْدُ لِلَّهِ الَّذِي اَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

All praise is due to Allah who has given us to drink and eat and made us Muslims.

IF ONE INTENDS TO START A JOURNEY

اللَّهُمَّ بِكَ أَصُولٌ وَبِكَ أَحُولُ وَبِكَ أَسِيرُ.

O Allah! With Your name I travel around and with Your name, I travel.

ON STARTING THE JOURNEY

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنْ الْعَمَلِ مَا تَرْضَى.

O Allah! I ask You in our journey righteousness and piety, and for works that are pleasing to you.

DU'A AFTER BOARDING A VEHICLE

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّرِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. الْحَمْدُ لِلَّهِ
(ثَلَاثَ مَرَّاتٍ) اللَّهُ أَكْبَرُ (ثَلَاثَ مَرَّاتٍ) سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ
لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Glory be to Him who has subjected this (vehicle) for our use, though we were unable to control it. And surely we will return to our Lord.

Alhamdulillah (Praise be to Allah. --- 3 times)

Allah u Akbar (Allah is Great. --- 3 times)

Glory be to You, I have done great injustice to myself, so grant me forgiveness for no one forgives sin except You”.

ON STARTING A SEA JOURNEY:

بِسْمِ اللَّهِ مَجْرَهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ.

In the name Allah will be its sailing and anchor. My Lord is Forgiving, Merciful.

ON ENTERING ONE'S TOWN

اللَّهُمَّ بَارِكْ لَنَا فِيهَا ، (ثلاث مرات). اللَّهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.

O Allah! Bless us with it. (to be recited thrice)

O Allah! Provide us with the fruits thereof.

And cause us to be loved by the folk thereof and cause the righteous folk thereof to be loved by us.

WHILE SHAKING HANDS:

يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ.

May Allah forgive you and us.

ON TAKING MEAL IN SOMEONE'S HOUSE:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَاسْقِ مَنْ سَقَانِي.

O Allah! Feed the one who has fed me and give drink to the one who has given me drink.

IF ONE IS IN THREAT OF AN ENEMY:

اللَّهُمَّ! إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

O Allah! We place You before them and we take refuge in You from their evil.

IF ANYTHING GETS LOST:

اللَّهُمَّ رَادَّ الضَّالَّةِ وَهَادِي الضَّالَّةِ أَنْتَ تَهْدِي مِنَ الضَّالَّةِ أُرْدُدْ عَلَيَّ ضَايَتِي بِقُدْرَتِكَ وَ سُلْطَانِكَ فَإِنَّهَا مِنْ عَطَائِكَ وَ فَضْلِكَ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

O Allah! O You who returns lost objects; O you who guides whom has gone astray, You are the one who guides from error manifest. Return to me my lost object by Your power, verily it (the lost object) is Your gift and grace. To Allah we belong and unto Him is our return.

ON BEING STRUCK WITH THE EVIL EYE:

أَعُوذُ بِكَلِمَاتِ اللَّهِ تَامَّةٍ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ.

I seek protection with Allah's perfect words from every devil, vermin, and every evil eye.

IF ONE IS UNABLE TO REPAY ONES LOAN:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ ، وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ.

O Allah! Make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.

ON FACING DISTRESS:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللّٰهُمَّ اَجْرِنِيْ فِيْ مُصِيبَتِيْ وَاَخْلِفْ لِيْ خَيْرًا مِّنْهَا.

To Allah we belong and unto Him is our return. O Allah! Recompense me for my affliction and replace it for me with something better.

ON SEEING SOMEONE IN DISTRESS:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِيْ عَلَى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْصِيْلًا.

All praise is for Allah Who saved me from that which He tested you with and who most certainly favoured me over much of His creation.

ON HAVING PAIN IN ONE'S BODY:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَاحْذِرُ. (سبع مرات)

I seek the glory of Allah and His ability from the evil of what I feel and fear.

IF ONE'S IS NOT FEELING WELL:

بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، مِنْ كُلِّ عِرْقٍ نَعَّارٍ وَمِنْ شَرِّ حَرِّ النَّارِ.

In the name of Allah, the Great. I seek refuge in Allah, the Magnificent, from the evil of every spurting vein and from the evil of the heat of the fire.

WHILE VISITING A SICK PERSON:

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ. (مرتين)

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ. (سبع مرات)

Never mind, may it (the sickness) be purification, if Allah wills.

I ask Allah The Supreme, Lord of the magnificent throne to cure you.

WHILE LIGHTNING AND THUNDER BURST OUT, ONE SHOULD SAY:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ.

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ.

How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.

O Allah! Do not slay us with your wrath and do not destroy us with your punishment but forgive us before that.

ON RAIN FALL:

اللَّهُمَّ صَيِّبًا نَافِعًا.

O Allah! May it be a beneficial rain cloud.

ON SIGHTING NEW MOON:

اللَّهُ أَكْبَرُ. اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ ، وَ التَّوْفِيقِ لِمَا تُحِبُّ وَ تَرْضَى. رَبَّنَا وَرَبُّكَ اللَّهُ.

Allah is Great. O Allah! Let the crescent loom above us in safety, faith, peace and Islam, and in agreement with all that you love and pleases You. Our Lord and your Lord Allah.

WHILE BREAKING THE FAST:

اللَّهُمَّ لَكَ صُمتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ.

O Allah! For you do I fast, and with your provision (food) do I break my fast.

AFTER BREAKING FAST

ذَهَبَ الظَّمْأُ وَأَبْتَلَتِ الْعُرُوقُ وَتَبَّتِ الْأَجْرُ إِنْ شَاءَ اللَّهُ.

The thirst has gone and the veins are quenched and reward is confirmed, if Allah wills.

ON BREAKING FAST IN SOMEONE ELSE'S HOUSE:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ.

With you, those who are fasting have broken their fast, you have fed those who are righteous, and the angels recite their prayers upon you.

AFTER DRINKING WATER:

الْحَمْدُ لِلَّهِ الَّذِي سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا بِذُنُوبِنَا.

All praise be to Allah who gave us to drink sweet water due to His mercy and did not make it (the water) bitter because of our sins.

AFTER TAKING MILK:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

O Allah! Bless it for us and give us more of it.

WHILE LOOKING INTO THE MIRROR:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي.

O Allah! You have made my physical shape beautiful, so beautify my character too.

WHEN RECEIVING SOMEONE'S FAVOUR:

جَزَاكَ اللَّهُ خَيْرًا.

May Allah reward you with goodness

ON SEEING ANY GOOD THINGS.

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

All praise is for Allah by whose favour good works are accomplished.

ON SEEING ANY BAD THINGS:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

All praise is for Allah in all circumstances.

WHEN ANYBODY GETS ANGRY:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek Allah's protection from Shaitan the rejected one.

ON SNEEZING ONE SHOULD SAY:

الْحَمْدُ لِلَّهِ.

All praise is for Allah.

THE LISTENER SHOULD RESPOND BY SAYING:

يَرْحَمُكَ اللَّهُ.

May Allah have mercy upon you.

THE PERSON WHO SNEEZED SHOULD CONCLUDE BY SAYING:

يَهْدِيكُمْ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

May Allah guide you and rectify your condition.

WHEN GOING TO THE MARKET:

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

There is no god except Allah. He is the One, without a partner. His is the kingdom. His is all praise. He causes life and death and He is alive and not dies. All good rests with Him and He has power over everything.

ON CONCLUDING A MAJLIS:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ،
أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

*Glory be to Allah and Praise be to Him. Glory be to You O Allah,
and Praise be to You, I bear witness that there is no god but You.
Forgiveness and I repent to you.*

WHILE VISITING THE GRAVE YARD:

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ
لَاحِقُونَ. نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ.

*Peace be upon you all. O inhabitants of the graves, amongst the
believers and the Muslims. Verily we will, Allah willing, be united
with you, we ask Allah for well-being for us and you.*



QUR'ANIC SUPPLICATIONS

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. (البقرة: 201)

O our Lord! Give us what is good both in this world and in the hereafter and save us from the punishment of the fire.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ. (الأعراف: 23)

O our Lord! We have wronged ourselves. Pardon us and have mercy on us, or we shall surely among the losers.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً، إِنَّكَ أَنْتَ الْوَهَّابُ.
(آل عمران: 8)

O our Lord! Do not deviate our hearts after You have guided us. Grant us Your own mercy. You are the munificent Giver.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. (البقرة: 250)

O our Lord! Fill our hearts with patience and make us firm of foot and help us against the unbelievers.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ. (البقرة: 286)

O our Lord! Do not punish us if we forget or lapse into error. O our Lord! Do not lay on us the burden you laid on those before us. O our Lord! Do not charge us with more than we can bear. Pardon us, forgive us our sins and have mercy upon us. You alone are our Protector. Give us victory over the unbelievers.

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ. (ابراهيم: 40-41)

O My Lord! Make me establisher of prayer and also for my offspring. O our Lord! And accept my supplication. O our Lord! Forgive me and my parents and all the believers on the Day of Reckoning.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. (فرقان: 74)

O our Lord! Give us joy in our wives and our children and make us examples to those who fear You.

فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي
بِالصَّالِحِينَ. (يوسف: 101)

O Creator of the heavens and the earth! You are my guardian in this world and the hereafter. Let me die in submission and join the righteous.

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا. (الإسراء: 24)

O My Lord! Bestow upon them Your mercy as they did bring me up when I was young.

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي.
(طه: 25 - 28)

O My Lord! Open for me my chest and ease my task for me and loose the knot from my tongue and that they may understand my speech.

رَبِّ زِدْنِي عِلْمًا. (طه: 114)

O My Lord! Increase me in knowledge.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ. وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.
(البقرة: 127)

O our Lord! Accept this from us. Indeed You are the All hearer All knower.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ. (الصفات: 180 - 182)

Glorified be your Lord, the lord of Honour from what they ascribe to Him and peace be on the Messengers and praise be to Allah, Lord of the worlds.



THE PROPHET'S (P.B.U.H) SUPPLICATIONS

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْهُدٰی وَالتَّقٰی، وَالعَفَافَ وَالعِغْنٰی.

“O Allah, I seek Your guidance, piety, chastity, and (my) sufficiency of creation.”

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ.

O Allah, You are The One Who pardons greatly, and loves to pardon, so pardon me.”

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ مُّنْكَرَاتِ الْاَخْلَاقِ، وَالْاَعْمَالِ وَالْاَهْوَاءِ.

“O Allah, I seek refuge with You from the enormities (munkarat) of manners, deeds and desires.”

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشَّقَاقِ وَالتَّفَاقِ وَسَوْءِ الْاَخْلَاقِ.

“O Allah, I seek refuge with You from serious mutual dissension, hypocrisy and bad manners.”

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَا یَنْفَعُ، وَمِنْ قَلْبٍ لَا یَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ،
وَمِنْ دَعْوَةٍ لَا یُسْتَجَابُ لَهَا.

“O Allah! I seek refuge with You from knowledge that does not benefit, and from a heart that is not subdued and humble, and from a self that is not satisfied, and from a supplication that is not responded.”

اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ.

“O Allah, Controller of the hearts, direct our hearts to Your obedience.”

وَ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ.

“O the Controller of hearts, make my heart firm on Your religion.”

اَللّٰهُمَّ اجْعَلْ سَرِيْرَتِيْ خَيْرًا مِّنْ عَلَانِيَتِيْ وَاجْعَلْ عَلَانِيَتِيْ صَالِحَةً.

“O Allah, make my inner-self better than my exterior, and let my exterior be righteous.”

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْبَرَصِ وَ الْجُنُوْنِ وَ الْجُذَامِ وَ سَيِّءِ الْاَسْقَامِ.

“O Allah, I seek refuge with You from leucoderma, leprosy, insanity, and all bad diseases.”

اَللّٰهُمَّ اجْعَلْنِيْ صَبُوْرًا، وَاجْعَلْنِيْ شَكُوْرًا، وَاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَفِيْ اَعْيُنِ النَّاسِ كَبِيْرًا.

“O Allah, Make me one (greatly) thankful to You, and make me patient, and belittle me in my own sight and elevate me in the sight of others”

