

A Complete Book of
Namaz and Dua

Part I

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CHAPTER I INTRODUCTION

Bismillaahir Rahmaanir Raheem.

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

When we reflect on the marvels of nature surrounding us we cannot help wondering at the beauty, the uniformity, the symmetry and the harmony pervading the entire creation. The following Quranic Verse describes it thus.

Maa tara fee khalqir Rahmaane min tafaawutin. Farje-il basar. Hal tara min futoor?

(Surah Al-Mulk V3 Part)

You will find no incongruity in the creation of the Beneficent (Lord). Look again and again. Can you find any disorder?

This proves that the Creator of this universe is but One Being, One Mind One Power. One God.

The order that we notice around us indicates that one law prevails over the entire universe, which can never be possible unless there is only One Author and Maintainer of that law - the Almighty God.

The following Quranic Verse further confirms this,

Lav kaana fee himaa aalehatun illallaah la fasadataa,

(Surah Al-Ambiyaa V 22 Part)

Had there been more than one God in the heavens and the earth besides Allah, there would have been confusion in both.

Hence, the declaration of our belief that there is only One True God Whom we refer to as Allah and that there can neither be equals to Him nor associates.

This message of the One True God was conveyed to mankind by all the Prophets and Messengers who were chosen by God for this mission from time to time. But it was Ibraaheem (A.S.) who initially laid the firm foundation of the belief in the One True God, built the house of God - the Kaabah in Makkah - for His worship and established prayers. He was the father of the three semitic religions of the World which came to be known as Judaism, Christianity and Islam whose patrons were the great prophets, Moosaa (A.S.), Isaa (A.S.) and Mohammad (S.A.W.). The message of Ibraaheem (A.S.) was distorted and corrupted after him throughout the ages and it was Mohammad (S.A.W.) the last of the Prophets, who not only cleared the distortions once for all but also laid before mankind a programme of life upholding the basic beliefs and tenets of Ibraaheem (A.S.).

We begin with the declaration;-

Ash-hado an laa ilaaha illallaah wa ash-hado anna Mohammadan Rasoolullaah.

There is no other god except Allah and Mohammad is Allah's messenger.

This is our Kalemah, the foundation of our religion - Islam, giving us the identity of Muslims.

The first half of the Kalemah leads mankind to unity and equality and the second half ensures guidance to the right way of life as prescribed in the message - the Quran - and as exemplified by the messenger, Mohammad (S.A.W.). At this point our attention is drawn to the Verse of the Quran stating the purpose of our creation.

Wa maa khalaqtul jinna wal ins illaa le yaabudoon.

(Surah Az-Zaariyaat V 56)

I have not created the jinn and the human beings except that they should worship Me.

To worship Allah means to realise our duty to serve Him by rendering service to His creation. Of course, it also involves praying to Him for right guidance and help, and the climax of such prayers is Sajdah (prostration) wherein we humble ourselves by lowering to the ground our head which is supposed to be held high. On no account should one disgrace oneself by performing Sajdah before an idol, a portrait or a living human being, however powerful or great he may appear to be.

As Muslims our goal in life should always be to worship none but Allah and to submit to His will, which amounts to implicit obedience to His commands be they positive or negative. We must put complete trust in Allah Who is always near us and helps us in our legitimate actions. It is through prayers in one form or the other that we are kept in constant touch with Him and are reminded of our duty to Him and His creation.

From birth till death, in distress and comfort, in adversity and prosperity, in fact at every stage in our life we depend upon Allah's blessings and these are sought through prayers.

When a child is born, the first thing he/she is supposed to hear is the Azaan pronounced in the right ear and Iqaamat in the left. This is to welcome the child into this world with voices proclaiming the glory of Allah, the Creator, and the declaration of our faith as the basis upon which to commence this new life. Within six days the child is named, usually by the child's aunt (father's sister). This is followed by the Aqeeqah ceremony when the child's head is shaved and sacrifice of a goat or sheep is offered. On both the occasions Quranic Verses and some Dua would be recited.

A male child is to be circumcised as soon after birth as possible. The holy Prophet has said, 'Circumcise your sons on the seventh day because the tissues build up quickly and the wound heals easily.'

The training of the child and guiding him/her to the correct way of life is the sole responsibility of the parents. One of the first lessons of the child should include the teaching of 'Bismillaahir Rahmaanir Raheem' and Surah Al-Faateha and possibly a few small Surah from the end of the Quran with a view to creating in the child's mind the much needed awareness to our faith. This is aimed to be accomplished in the earliest period of the child's growth - between the ages of 4 and 7. The achievement of success by the child in this initial effort deserves recognition and is usually rewarded with celebrations. Many of our brethren name it as 'The Bismillaah' ceremony. Along with formal education the parents now ensure the child's physical and spiritual well being and by the time the child reaches the age of puberty care is taken to see that -he / she is well prepared and conversant with the fundamentals of Islam and has acquired a reasonable knowledge of the pillars of Islam.

The child is then ready for the Meesaaq ceremony which is usually held at age 15 and over in case of boys and 13 and over in case of girls. The ceremony has great educative value and is celebrated with a feast. Upon attaining adulthood, he/she enters new phases of life wherein new situations are encountered such as marriage, divorce, Iddat, inheritance and finally death.

The various chapters that follow deal with these matters indicating the way in which we should direct our life under varying situations in compliance with the wish of Allah and the traditions of the holy Prophet after whose

death the Muslim Ummah split into two main Schools of Thought on the question of the succession to the holy Prophet. The majority of nearly 80% called themselves Sunni. that is, those who follow the tradition of the holy Prophet. The remaining 20% came to be recognised as Shiaa mainly because of their profound love towards Hazrat Ali whom they look up for guidance after the holy Prophet at the same time adhering strictly to the tradition of the holy Prophet. Whereas the Sunni emphasis is on temporal power after the holy Prophet - the Caliphate - the Shiaa treat the institution of Imaamat as of paramount importance irrespective of whether the Imam is also the Khalifah or not.

Even the title of Imam is strictly speaking reserved for the direct descendants of the holy Prophet and Hazrat Faatemah, although the word is commonly applied to a scholar of high calibre and also to the person who leads prayers. The Sunni were divided into four Schools of Thought-Hanafi, Shaafe-ee, Maaliki and Hambali, each identified by the name of their religious leader. Imam Abu Hanifah, Imam Shaafe-ee, Imam Maalik and Imam Ahmed ibne Hambal. Apart from certain variations in the mode of prayers they also have differences in the matter of Islamic Shariah. The Shiaa split into two main Schools of Thought - Jaafari or better known as Ithna Aashari (Twelvers) and Ismaaeeli. At a later date the Ismaaeeli were further divided into Nizaari Agha Khani and Mustaalavi Tayyebi.

The Ithna Aashari believe in a succession of 12 Imams from Hazrat Ali to Hazrat Mohammad Mehdi, the twelfth and the last who went into seclusion in 329 Hijri and is expected to reappear at some opportune date in future. Meanwhile religious guidance is received through learned scholars known as Mujtahid.

The Agha Khani believe in a long line of Imams commencing from Hazrat Ali, the present incumbent of this post being H H Karim Agha Khan, the 49th Imam.

The Mustaalavi Tayyebi. however, believe that Hazrat Ali succeeded the holy Prophet in the capacity of his Wasi in the same way as Haaroon (A.S) was the Wasi of Moosaa (A.S) and the chain of 21 Imams commenced with Imam Hasan and ended with Imam Tayyeb. who went into seclusion in 526 Hijri. It is believed that a direct descendant of Imam Tayyeb would reveal himself when the time is ripe for him to appear. During the Imam's seclusion the task of religious guidance devolves upon a chain of rightly appointed Duaat (missionaries) regarded as assistants to the Imam. However, in the absence of a rightful Dai guidance may be sought from the learned men of the Ummah. Thus we notice that after the death of the holy Prophet, the Muslim Ummah was never unanimous in choosing a leader, a guide who could serve as a model for all those in search of true guidance. In spite of this apparent diversity we can achieve unity in the Muslim Ummah if we try to understand other Schools of Thought, respect their views and observe tolerance towards each other. Last of all we must not forget that we believe in the same God, the same Quran and the same Prophet.

May Our Way of Life always lead us to the straight path, may it be acceptable to Allah and may it help us in attaining spiritual heights and in establishing peace in the world around us. Aameen.

Note: In the text such spellings have been used for transliterated words and proper names which produce the correct Arabic pronunciation as far as possible.

CHAPTER II AQEEQAH

Shaving of baby's head at birth

Aqeeqah is shaving the head of a newborn baby (boy or girl) accompanied by the sacrifice of a sheep or goat. This is usually done on the 7th, 14th or 21st day after birth but if not practicable, then later on in life. The animal for sacrifice must not have any physical defects and its meat should be distributed as follows:

- One third to the poor.
- One third to relatives and friends.
- and
- One third for personal consumption.

Imam Jaafar Saadiq is reported to have said. Prophet Mohammad (S.A.W.) ordered the shaving of the head of every new born baby preferably on the seventh day, since even baby is a mortgagee not considered as redeemed until his/her Aqeeqah is performed and this is the responsibility of the parents. He also described how the Prophet performed the Aqeeqah of Imam Hasan and Imam Husain and left the tradition for us to follow.

Recite the following Dua for Aqeeqah:

**Bismillaahe wa be waseelate
Rasoolillaah wa Ameeril mumeneen
maulana Ali ibne Abi Taalib
wa maulatena Faatemata Zahraail
Batool wa Imamil mazloomain maulana
Abi Mohammadenil Hasan wa maulana
Abi Abdillaahil Husain wa maulana Ali
Zainil Aabedeen wa maulana
Mohammadenil Baaqir wa maulana
Jaafaris Saadiq wa maulana Ismaaeel
wa maulana Mohammadin saabe-il
mutimmeen wa maulana Abdillaahil
Mastoor wa maulana Ahmedil Mastoor
wa maulanal Husainil Mastoor wa
maulanal**

**Mahdee wa maulanal Qaaem wa
maulanal Mansoor wa maulanal Moiz wa
maulanal Azeez wa maulanal Haakim
wa maulanaz Zaahir wa maulana
Mustansir wa maulanal Mustaali wa
maulanal Aamir wa maulanal Imamit
Tayyebe Abil Qaasime Ameeril
mumeneen salawaatul-laahe aalayhe
wa aalaa aabaaehit taahereen wa
abnaaehil akrameenal muntazareen ilaa
yawmiddeen. Alla hummaj-aal nafsahaa
aan nafsehee (nafsehaa for females) wa
lahmahaa aan lahmehee (lahmehaa for
females) wa damahaa aan damehee
(damehaa for females) wa ezaamahaa
aan ezaamehee (ezaamehaa for
females) wa mukhkhahaa aan
mukhkhehee (mukhkhehaa for females)
wa urooqahaa aan urooqehi
(urooqehaa for females). Al hamdo
lillaahil lazee zailalahaa baadal izze. Al
hamdo lillaahil lazee amkananee aan
aadoo-wehee wa aadoowee.
Bismillaahe qurbatan ilallaah wa
ittebaa-aan le awliyaaehi wabteghaa-
an le mardhaa-tehee. Inna salaatee wa
nusokee wa mahyaaya wa mamaatee
lillaahe Rabbil Aalameen.**

Bismillaahe Allaho Akbar.

In the name of Allah and seeking the good-will of the holy Prophet, Hazrat Ali, Hazrat Faatemah, Imam Hasan and Imam Husain and all the Imams from Ali Zainul Aabedeen to imam Tayyeb we proceed with this Aqeeqah.

O Allah accept the sacrifice of this animal for the new arrival, soul for soul, flesh for flesh, blood for blood, bones for bones, marrow for marrow, veins for veins. Praise be to Allah Who can bring down humiliation after bestowing honour and Who also enables us

to overpower our enemies as well as His. We seek nearness to Allah and His pleasure, and our aim is always to follow in the footsteps of His chosen and beloved beings.

Indeed our Prayers, our sacrifice, our life and our death are for none but Allah, the Sustainer of all the universes.

In the Name of Allah Who is the Greatest.

Now the animal should be slaughtered and the baby's head shaved.

The baby's mother is not supposed to eat the sacrificial meat if she is breast feeding the baby. This is to ensure that the baby does not indirectly consume the sacrifice offered on his / her behalf. It is also recommended that the bones of the animal of sacrifice should not be broken but should be separated from the joints.

It is said that when the baby is in the womb of the mother, it is enclosed in a thin covering which is full of a substance in liquid form called Meconium, which helps in collecting the excreta of the baby. This is washed off when the baby is given a bath after birth but some of it might still persist in the hair. Hence shaving of the head is the only way to ensure its complete removal.

It is also said that cutting the hair at birth allows the next crop of hair to grow better and stronger.

The occasion demands that some amount be distributed in charity. It should at least be the value in gold or silver of a weight equivalent to the weight of the baby's hair, or an equivalent amount of cash.

CHAPTER III**DA-AAEMUL ISLAM**

Pillars of Islam

1. VALAAYAT

Love and Loyalty

This is one of the important pillars of Islam. It means love of and obedience to the Holy Prophet Mohammad (S.A.W.), his Ahle Bait and his descendants, the Imams and to make the best possible efforts to follow their example.

Some people came to the Prophet and asked him as to what reward they should give him in return for all his labour and his efforts in guiding them to the straight path and leading them out of the darkness of ignorance and making them into a great nation. His reply which was dictated by Allah was,

Qul laa asalokum aalayhe ajran illal mawaddata fil qurbaa.

(Surah Ash-Shooraa V 23 Part)

Tell them, 'I do not demand from you any reward for it except your love for my relations (my Ahle Bait).'

Thus we see that Allah has made it obligatory upon all Muslims to love the Prophet's family. The exhibition of this love is through obedience to their commands since they always act in accordance with the wish of Allah and their guidance will always lead one to the right path. Opposition and enmity towards them invites the wrath of Allah as has been pointed out by our Prophet on a number of occasions. About his daughter he said,

Faatemato bidhaatum minnee. Man aghdhabahaa fa qad aghdhabanee wa man aghdhabanee aghdhahallaah.

Faatemah is a part of my body. Whoever

angered her, in fact angered me and whoever angered me earned the wrath of Allah.

About his grandsons, Hasan (A.S.) and Husain (A.S.) he said,

Al Hasano wal Husain sayyedaa shabaabe ahliil jannah.

Hasan and Husain are the leaders of the youth of paradise.

Husainum minnee wa anaa minal Husain.

Husain is from me (being my grandson) and I am from Husain (being the saviour of Islam).

His prayer to Allah about Hazrat Ali during his memorable sermon in Ghadeere Khum is quite significant when, apart from the statement which he made about his succession, he said.

Alla humma vaale man vaalaaho wa aade man aadaaho wa adiril haqqa ma-aahoo hayso daar.

O Allah love him who loves Ali and be an enemy to one who is inimical to Ali and let the right be with Ali wherever he turns.

The famous incident of 'Kisaa' (the Yamani Sheet) and the subsequent revelation upon the Prophet sheds ample light on the position of the Ahle Bait in the eyes of the Prophet and before Allah.

The Prophet and Hazrat Faatemah and the Prophet's grandsons, Imam Hasan and Imam Husain and Hazrat Ali were all under the Kisaa (a large Yamani sheet) when Jibraeel came with the revelation,

Innamaa yureedul-laaho le yuzheba aankumur rijsa ahliil Bait wa yutah-herakum tat-heeraa.

(Surah Al-Ahzaab V 33 Part)

Verily Allah wants to make you immune from every kind of filth O Able Bait and clean you so that impurity will never touch you.

The Prophet at that moment exclaimed,

O Allah here, these are my Ahle Bait.

The sanctity and reverence attached to the Prophet and his Able Bait is evident from another verse of the Quran regarding Salawaat.

**Inn Allah wa malaaekatahoo
yusalloona aalan Nabi. Ya ayyohal
lazeena aamanoo salloo aalayhe wa
sallemoo tasleemaa.**

(Surah Al-Ahzaab V 56)

Indeed Allah and His angels all pronounce blessings upon the Prophet. O believers you too pronounce such blessings upon him with greetings.

The companions of the Prophet asked him as to how they should pronounce the Salawaat as directed in the Quranic verse. The Prophet replied. Say,

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin wa baarik wa sallim.**

O Allah send Thy choicest blessings upon Mohammed and, his progeny.

Allah is pleased with those who pronounce Salawaat upon Mohammad and his progeny. This is why all our Dua begin with Salawaat, end with Salawaat and are also interspersed with Salawaat. Since Salawaat is very dear to Allah when we pronounce it He is bound to accept it and so He will not reject our Dua between any two Salawaat.

Allah's reward to those who pronounce Salawaat upon the Prophet and his progeny is unbounded, hence keep repeating the Salawaat day and night as many times as you can.

The honour and respect commanded by Ahle Bait, specially during the life time of the Prophet, is also evident from the most revered Sunni book of Hadith (Traditions) known as Sahih Bukhari (Volume V) compiled by Imam Abu Abdillaah Mohammad bin Ismaaeel Al-Bukhari and translated into English with explanatory notes by Mohammad Asad (formerly Leopold Weiss).

A few of the Traditions quoted in this book are reproduced below.

Hadith re: Hazrat Ali.

**(i) 'Qaalan Nabi le Ali, anta minnee
wa anaa minka.'**

The Prophet said to Ali, 'You are from me and I am from you'

**(ii) 'La oatiyannar raayata ghadan
Rajolan yuhibbohul-laaho wa
Rasooluhoo, yaftahullaaho aalaa
yadayhe.'**

'Tomorrow I shall give the standard of the army to a Man whom Allah and His Prophet love dearly and through whose hands Allah will grant us victory.'

During the campaign of Khaybar, Ali could not actively participate because of severe pain in his eyes. Hence, the standard was first given to Abu Bakr and then to Umar but both of them failed to conquer Khaybar. It was after these failures that the Prophet made the above statement one evening. All the notable companion of the Prophet passed a restless night each expecting to be the Man referred to in the Prophet's statement. However, the following morning the Prophet called Ali into his presence. Upon hearing Ali's complain the Prophet applied his saliva into Ali's eyes and prayed, and miraculously Ali's eyes were completely cured and thereafter he never had pain in his eyes for the rest of his life.

The standard was then given to Ali and he was the Man referred to by the Prophet the previous evening conquered the invincible fort of Khaybar.

Hadith re: Imam Hasan.

'Ibnee haaza Sayyed, wa laallal-laa an yusleha behee bayna featain minal muslimeen.

'This son of mine is most generous and it may be that through him, by the grace of Allah, peace will be established between two factions of Muslims.'

Mohammad Asad comments that the prediction was fulfilled in 41 Hijri when Imam Hasan resigned his claim to the Caliphate in favour of Muaawiyah and thus prevented further bloodshed between Muslims.

Hadith re: Imam Hasan and Imam Husain.

'Humaa rayhaanatay minad dunyaa.'

'These two are my sweet smelling blossoms in this world.'

Hadith re: Imam Husain.

(i) 'Kaana ashbaho hum be Rasoolillaah wa kaana makhdhooban bil wasmah.'

'Of all of them he (Husain) had the greatest resemblance to the Apostle of Allah. His hair and beard were dyed black.'

(ii) 'Utiya Ubaidullaah bin Ziyaad be raasil Husain. Fa juela fee tast. Fa jaala yankuto wa qaala fee husnehee shayan.'

'Husain's head was brought to Ubaidullaah ibne Ziyaad and was put in a tray. Thereupon Ubaidullaah struck it (with a stick) and said something about its beauty.'

Mohammad Asad remarks that Zaid bin

Arqam, an old companion of the Prophet, vehemently protested against this, saying that he had seen the Prophet kiss that very face. Thereupon Ubaidullaah abused him and threatened him for his interference.

Hadith re: Hazrat Faatemah.

'Faatemato bidhaatum minnee. Fa man aghdhabahaa aghdhabanee.'

'Faatemah Is a part of me. Who so offends her offends me.'

2. TAHAARAT

. Cleanliness

The Quran says,
Feehe rijaalun yuhibboona an
yatatah-haroo wallaaho yuhibbul
mutatah-hereen.

(Surah At-Tawbah V 108 Part)

In it there are men who love to observe purity and Allah loves those who maintain purity.

Observing cleanliness of the body, the clothes and the surroundings is obligatory upon every Muslim, and this is considered as one of the pillars of Islam.

Before offering Prayers it is necessary to perform Vudhoo and in certain cases Vudhoo and Ghusl both. The purifying agent is always pure water. However, under emergency when water is not available or is scarce, symbolic Vudhoo and Ghusl can be performed with clean dry earth.

If the body or the clothes show traces of blood, puss, urine, faeces, semen or alcohol then Tahaarat becomes essential. The clothes should be washed and the affected part of the body cleaned with pure water or the whole body given a Ghusl as the case may be.

A person who is required to take the compulsory Ghusl for Haidh or Nifaas (in case of women) or Ehtelaam or Janaabat (in case of both men and women) is not considered to be in a state of Tahaarat, until the Ghusl is taken. Such a person must not touch the Quran nor enter a mosque in that state.

The relevant Quranic verse is,

Laa yamassuhoo illal mutah-haroon.
(Surah Al-Waaqeah V 79)

None shall touch it, but those who are clean.

Great emphasis is laid on the cleaning and

brushing of teeth. The Prophet is reported to have said that the angels of mercy turn away from a person whose mouth emits foul smell because of unclean teeth. It is not only unhygienic to neglect cleaning of the teeth but also an anti social habit likely to repel people from one's presence.

It is necessary to observe Tahaarat in respect of food and drink which should be healthy, pure and permitted . The Quran says, .

Innamaa harrama aalaykumul maytata
wad dama wa lahm al khinzeer wa maa
ohilla behee le ghairil-laah. Fa manidh-
turra ghaira baaghin wa laa aadin fa laa
isma aalayhe.

(Surah Al-Baqarah V 173 Part)

Indeed He has forbidden you dead meat and blood and the flesh of the pig and that on which any other name has been invoked besides Allah. But if one is forced to eat it by necessity not with the intention of revolt or transgressing due limits - there is no guilt on him.

Hurremat aalaykumul maytato wad
damo wa lahm al khinzeer wa maa
ohilla le ghairil-laahe behee, wal
munkhaneqato wal mawqoozato wal
mutaraddiyato wan nateehato wa maa
akalas subo-o illaa maa zakkaytum wa
maa zubeha aalan nusobe wa an
tastaqsemoo bil azlaam. Zaalekum
fisqun.

(Surah Al-Maaedah V 3 Part)

Forbidden to you are dead meat, blood, flesh of the pig and that on which has been invoked a name other than Allah; that which has been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which has been mauled by a wild animal except what you can save by

properly slaughtering it; and that which is sacrificed on altars. Also forbidden is division of meat by raffling with arrows. That is impiety.

Note: Most of the above were prohibited even under the law of Moses and have been mentioned in the holy scriptures in the books of Exodus and Leviticus.

**Yasaloonaka aanil khamre wal maysir.
Qul fee himaa ithmun kabeer wa
manaafeo lin-naas. Wa ithmo humaa
akbaro min naf-ehimaa.**

(Surah Al-Baqarah V 219 Part)

They ask you about intoxicants and gambling. Tell them, 'There is great harm in both of them and also some profit for people. But their harm is greater than their profit.'

**Ya ayyohal lazeena aamanoo innamal
khamro wal maysiro wal ansaabo wal
azlaamo rijsun min aamalish shaitaan.
Faj-tanebooho laallakum tuflehoon.
Innamaa yureedush shaitaano an
yooqea baynakumul aadaawata wal
baghdhaa-a fil khamre wal maysir. Fa
hal antum muntahoon?**

(Surah Al-Maaedah V 90-91)

O you who believe, indeed intoxicants and gambling and dedication of stones and settling by arrows are an abomination, and the work of the devil. Then save your self from it so that you may prosper. Verily the devil wants to create enmity and hatred amongst you on account of the intoxicants and gambling. He stops you from the remembrance of Allah and from Prayers. Will you not then keep away from them?

3. SALAAT

Prayers

(i) General

This is the most important pillar of Islam. Hence, the Quran repeats more than 60 times Allah's command for maintaining Prayers. The Prophet once remarked,

Everything has a face with which it is recognisable. Similarly the face of our faith is the Salaat and if we regularly maintain our Salaat there is no difficulty in our being recognised by others and we are entitled to be called true believers.

The visible difference between a Muslim and a non Muslim is the way in which the Muslim offers Salaat and there is no need to ask him as to what faith he follows. Neglecting Salaat deprives us of this privilege and makes us vulnerable to the machinations of the shaitaan (devil) who is always waiting for an opportunity to tempt and lead us to sin.

Prayers provide us a break in the daily routine of our life and give us not only peace of mind but also serve the purpose of physical exercise to the body. Some of the movements like the Rukoo and Sujood are quite similar to Yogic exercises. But whereas the Yogic exercises may prove to be too strenuous and difficult in case of women, children and old persons the Rukoo and Sujood of Prayers can be performed by all of them with comparative ease, giving them the same benefit as Yogic exercises on a moderate scale.

Besides, one cannot fail to notice the elements of military discipline at the time of Prayers when they are offered in congregation.

The Five Daily Prayers are compulsory on all adult Muslims and the details of these Prayers have been included in a separate book called.

"The Book of Five Daily Prayers" "Kitaabus Salaat"

In that book we have reproduced for the sake of quick reference the Quranic Surah 90 to 114 except the 97th (Surah Al-Aalaq), which is not to be recited when standing up for Prayer. The reason is that on completion of recitation of this Surah an obligatory Sajdah has to be performed immediately which will mean skipping the Rukoo and proceeding directly to Sajdah thus disrupting and invalidating the normal Prayer.

Here in this book, we have described the Additional or Extra Prayers to be offered throughout the year on certain auspicious nights as well as days, all to be offered individually. These additional Prayers often consist of 2, 4, 8, 10, 12, 14, 20, 22 or 24 rakaat with Tahiyaaat after the end of every two rakaat. There should be no break in such Prayers and all the rakaat should be offered at a stretch unless a person is unable to do so because of weakness due to old age or illness. But as soon as the person feels able to continue after a short respite, the Prayer should be resumed from the point it was left off, by pronouncing 'Allaho Akbar' provided such person does not move away from the place of worship nor indulges in talk or any other activity. There is no need to repeat the entire Prayer in such cases because of the interruption. However, if there is a break in the state of Vudhoo during any set of two rakaat that set should be repeated after renewing Vudhoo and the Prayer continued further. In case of emergencies such as a knock on the door or a telephone ring a person may take a break during the course of a set of two rakaat but that set has to be repeated. No such break is permissible in case of Fardh Prayers. Details of the Salaat of Eidul Fitr and Eidul Adha which are offered with Imaamat have also been described.

During the month of Ramadhan our Sunni brothers offer Taraweeh Prayers after Isha, which are considered by most of them to be as important as compulsory Prayers. However, we do not agree because these Prayers are offered with Imaamat and no such Prayers with Imaamat were common during the time of our Prophet nor during the caliphate of Hazrat Abu Bakr. It was the second caliph who introduced these Prayers with Imaamat and when the people objected to it by pointing out that this would amount to a 'bidaat' (innovation in religion) his reply was that even so it was after all a good 'bidaat'. The people were satisfied and the practice of offering Taraweeh with Imaamat became well established.

A reference to this has been made by Dr Muhammed Ibraheem El - Geyoushi in his book 'Teachings of Islam' (page 12), published by The Islamic Cultural Centre, London. His statement is reproduced below.

'The Prophet did not pray Taraweeh in Jamah. He prayed them alone and sometimes in the mosque and sometimes at home. But at the time of the 2nd Caliph, Omar Ibn Al-Khattab all started to pray them in the mosque with Jamah, 20 rakaat and people nowadays are following what the 2nd Caliph has done.'

We believe that besides Five Daily Fardh, the two Eid Prayers and Janaazah Prayers, no other Naafil or additional Prayer can be offered with Imaamat since that would be in conflict with the tradition of the Prophet.

Detailed in the following pages will also be found the rules applicable in case of Qasr (Shortened Prayers), Masbooq (Latecomer joining Imaamat) and Shw (Errors and omissions in Prayers).

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MOHARRAM**DAY of 10th (AASHURA)**

Unlike other religions where the New Year begins with festivities, buntings, illuminations, ringing of bells etc. the Islamic year begins with mourning. It was during this month that Imam Husain, the beloved grandson of the holy Prophet, was brutally assassinated in the plains of Karbala. Iraq, in 61 Hijri by the 15 to 20 thousand strong army of Yazeed ibne Muaawiyah. Imam Husain and his band of 71 comprised a six month old infant and the rest faithful and devoted Muslims, some of them in their eighties and nineties while some as young as 13; some of them were companions of the Prophet and a great many of them were narrators of Hadith or were Qaari (Reciters of Quran) or Teachers of Quran while some of them were freed slaves. In fact Imam Husain's band represented people of all ages and from all walks of life and they were the cream of the Muslim society of the time. Yazeed claimed the title of the Commander of the Faithful and everyone knew that he did not deserve it since he was a drunkard and a debauch, openly flouting the commands of the Quran. Yet no one had the courage to raise even a finger against him for fear of reprisal. Immediately after the death in 60 Hijri of his father, Muaawiyah, he issued orders to his deputy in Madinah to obtain, by force if necessary, 'Bai-aat' (Oath of allegiance) from Imam Husain, since he knew that if the grandson of the Prophet gave him Bai-aat, no one from the Muslim Ummah would dare challenge his authority. Imam Husain was fully aware of the situation and since the Muslim Ummah was living in fear of the tyrant Yazeed, it was evident that he would have to carry on a lonely Jihaad against Yazeed. Imam Husain could not let Yazeed destroy Islam, the edifice which was

erected by the holy Prophet. Hence he chose to sacrifice his life in order to save Islam. He left his home in Madinah, travelled with women and children to Makkah and onward to Kufah, but his journey ended in Karbala. It was on the day of Aashura that he offered a grand sacrifice, the like of which the world has not seen so far nor will it ever will.

A moral victory was achieved by Imam Husain and his name will be remembered till eternity as the champion of the oppressed not only by the Muslims but by all other nations.

The best tribute ever paid to Imam Husain (A.S.) was in the form of a few beautiful verses in Persian by the great saint of Ajmer, India, Khwaja Moinuddin Chishti (A.R), who said,

Shah ast Husain, Baadshah ast Husain

Deen ast Husain deen panaah ast Husain

Sar daad na daad dast dar daste Yazeed

Haqqaa ke binaa-e 'Laa ilaah' ast Husain.

*Husain is a king, nay he is an emperor;
Husain is the faith itself and the protector of
the faith;*

*He gave his head but did not give his hand
into the hand of Yazeed;*

*The truth is that Husain is the very
foundation of (our faith) "Laa ilaah".*

A prediction of this grand sacrifice of Imam Husain also appears in the Old Testament in the book of Jeremiah (46 : 10) in the following words.

*And that day belongs to the Sovereign Lord,
Jehovah of armies, the day of vengeance for
avenging himself upon His adversaries. And the
sword will certainly devour and satisfy itself and
take its fill of their blood, for the Sovereign Lord,
Jehovah of armies, has a sacrifice in the land of
the north by the river Euphrates.*

No sacrifice answering to this description has been recorded in history other than the grand sacrifice of Imam Husain in 61 Hijri (10 October 681 C.E.)

Two rakaat are offered on the Day of Aashura after Zohor Naafil, in memory of Imam Husain (A.S.) and his devoted companions who willingly sacrificed their lives in Karbala with Imam Husain in order to save Islam. Fasting on this day is highly recommended. However, unlike other fasts we do not have the early morning meal (Sehri) and we can break the fast at the time of late Asr (i.e. before Maghrib).

1. Niyat -

Usallee Salaatat Taqarrube ilallahe ta-aalaa bil Imamil Husain wa Ahle Baitehee wa As-haabehee rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 2 rakaat Salaat seeking nearness to Allah because of our love towards Imam Husain, the people of his house and his faithful companions, in time facing the holy Kaabah.

2. Recite Surah Al-Faateha once and Surah Al-Falaq thrice in the first rakaat and Surah Al-Faateha once and Surah An-Naas thrice in the second rakaat, a descending order.

3. After Tahiyaat recite the following Dua -

**Bismillaahir Rahmanir Raheem.
Al hamdo lillaahe shukran le neamatehee wa laa ilaaha illallaaho iqraaran le ruboobiyatehee wa Mohammadun Rasoolullaah sallallaaho aalayhe wa aalehee tasdeeqan le risaalatehee wa Aliyun Valiyyullaah ismatan be Valaayatehee wa laa hawla wa laa quwwata illaa billaahil Aliyil**

**Azeem taazeeman le azamatehee.
Wal hamdo lillaahil lazee akramanaa be haazal yawme wa jaalanaa minal mumeneenal muqeneenal musaddeqeenal muhaqqeeneenal muwahhedeenal.
Wa lam yajaalnaa minal jaahedeenal munaafeqeenal mukazzebeenal muftareenal mudhilleen. Asaloka Ya Qaabela tawbate Aadama yawma Aashura. Ya Mumseka safeenate Nooh aalal Joodiye yawma Aashura. Ya Baaredan naare aalaa Ibraaheem yawma Aashura. Ya Saame-aa daawate Moosaa wa Haaron bil waadil muqaddase tuwaa yawma Aashura. Ya Jaameaa shamie Yaaqoob yawma Aashura. Ya Faareja karbe Zinnoon fee batnil hoot yawma Aashura. Ya Kaashifa dhurre Ayyoob minad deedaan yawma Aashura. Ya Ghaafira zambe Daawood yawma Aashura. Ya Waaheba mulke Sulaimaan yawma Aashura. Ya Mukhreja Yoosuf minal jubbe yawma Aashura. Ya Raafe-aa Isaa ilas samaa-e yawma Aashura. Ya Zaaedal Khidhre fee ilmihee yawma Aashura. Ya Naasira Mohammadin sallallaaho aalayhe wa aalehee yawma Aashura. Alla humma innee asaloka rahmatan waase-aatan wa barakatan azeematan wa maghferatan jaameaatan fee yawmee haaza. Alla humma fa haaza yawmun mubaarakun wa yawmun shareefun wa yawmun kareem wa fadhluhoo azeem wa sawaabuhoo jaseem wa nawaaluhoo kaseer. Wa**

feehe qubedha Moosaa wa wuleda
 Isaa wa qute'la thamarato fuaadir
 Rasool wa qurrato aaine
 Faatematal Batool, Al Husain ibne
 Ali ibne Abi Taalib, aalayhis
 salaato was salaam. Wa feehe faaza
 man faaza wa halaka man halaka
 wa saeda man saeda wa shaqiya
 man shaqiya wartafaa manir-tafaa
 wat-tadhaa manit-tadhaa wa feehe
 yaqoomo Qaaemul qiyaamah. Alla
 hummal-aan qaatelal Husain wa
 man a-aana hoo. Alla
 hummarham man a-aanal Husain
 wa abaaha feehe lahmahoo wa
 damahoo rahmatan waase-aatan.
 Wahshurho fee zumratehee.
 Asaloka an tusalliya aalaa
 Mohammadin wa aale
 Mohammadin wa an tuyassera lee
 amree wa tuseha lee shaanee wa
 tumahhesa zunoobee wa tukaffera
 aanee khateeyaatee fee yawmee
 haaza. Alla hummarham man laa
 tarhamohul ibaad waqbal man laa
 taqbalohul bilaad. Alla
 hummarham dhoafee wa boosee
 wa faqree wa faaqatee wa zillatee
 wa wahdatee wa ghurbatee wa
 jahlee. Be rahmateka Ya Hayyo Ya
 Qayyoom Ya Zal jalaale waf
 ikraam. Ikfenee maa ahammanee
 min amrid deene wad dunyaa fee
 yawmee haaza.

Ya Rahmaano Ya Raheem Ya
 Maalika yawmid deen. Iyyaaka
 naabudo wa iyyaaka nastaeen. Wal
 hamdo lillaahe Rabbil Aalameen
 wa salawaatuhoo aalaa Rasoollehee
 Sayyedenaa Mohammadin
 Khaatamin nabiiyeen wa Sayyedil
 mursaleen wa aalaa itratedhit

tayyebeenat taahereen. Wa
 salaamuhoo aalayhim ajmaeen.
 Wa hasbon-Allaho wa neamal
 Vakeel wa neamal Maula wa
 neaman Naseer. Wa laa hawla wa
 laa quwwata illaa billaahil Aliyil
 Azeem.

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah for all His blessings. We firmly declare that there is no god except Allah and we sincerely believe and accept Mohammad as the messenger of Allah and Ali as the saint of Allah confirming our love to him and our determination to follow his example. There is no power greater than Allah Who is the most High, the most Exalted.

Praise be to Allah who blessed us with this day of Aashura. We belong to those who believe and are sincere in their belief, who testify and confirm the truth and who are ever willing to follow the right path. We are not from amongst those who are unbelievers, hypocrites, rejectors of truth and followers of the wrong path.

O Allah it was on this day of Aashura that Thou accepted the repentance of Aadam, Thou rested the Ark of Nooh on the Joodi mountain. Thou cooled down the fire in which Ibraaheem was thrown by Nimrood and his companions, Thou responded to the call of Moosaa and Haaron in the sacred valley of Tuwaa, Thou reunited Yaaqoob with his family, Thou relieved Yoonus from his distress by releasing him from the belly of the whale. Thou healed Ayyoob by clearing his body of the worms that afflicted him. Thou forgave the error committed by Daawood Thou bestowed the Kingdom upon Sulaimaan, Thou rescued Yoosuf from the dried well in which he was thrown by his

jealous brothers, Thou raised Isaa into the sky, Thou increased the knowledge of Khidhr, Thou helped Mohammad (S.A.W.).

I now beg Thee to bestow upon us on this day Thy infinite mercy and Thy blessings and grant us forgiveness from all our sins. O Allah this day is auspicious and holy and a reminder of the unforgettable events. It is a day of great consequence, its importance is unquestionable and its reward is unbounded. This is the day when Moosaa died. This is the day when Isaa was born into the world. This is the day when Husain ibne Ali ibne Abi Taalib, the beloved grandson of the holy Prophet and the apple of the eye of Faatematil Batool, was brutally assassinated.

This is the day when some achieved salvation while others earned damnation; some were elevated because of their virtue and some deserved condemnation because of their wickedness; some were honoured while others had their efforts wasted and on this day will be the Day of Judgement.

O Allah curse him who killed Husain or helped in the killing. Shower thy limitless mercy on him who helped Husain and shed his blood for him, and raise him in the company of Husain.

I beg Thee to send blessings upon Mohammad and his progeny.

O Allah, on this day of Aashura make life easy for me, improve my condition, ignore my faults and errors and forgive my sins.

O Allah bestow Thy mercy upon him whom others do not pity and accept him whom others have rejected.

O Allah have pity on my weakness and incapability, my poverty and starvation, my humiliation, my loneliness, my being a stranger and above all on my ignorance. Thy

mercy is what I seek O the Living, the Everlasting, the Majestic One.

I pray on this day of Aashura begging Thee to help me in all my religious as well as worldly affairs. O the most Kind, the most Merciful, the Lord of the Day of Judgement, Thee alone do we worship and Thee alone do we seek for help.

All praises are due to Allah, the Sustainer of all the universes. May His blessings be upon His messenger Mohammad, the seal of the Prophets, and upon his progeny.

We believe that Allah is our best Guardian, the best Lord and the best Helper. There is no power greater than Him.

Then recite the following Salaam and Dua -

**Bismillaahir Rahmaanir Raheem.
As salaamo aalayka ya Abaa Abdillaah. As salaamo aalayka yabna Rasoolillaah wabna Sayyedil mursaleen. As salaamo aalayyka yabna Ameeril mumeneen wabna Sayyedil Wasiyyeen. As salaamo aalayka yabna Faatemataz Zahraa Sayyedate nisaail aalameen. As salaamo aalayka ya saarallaah wabna saarehee wal vitral mawtoor. As salaamo aalayka wa aalal arwaahil latee hallat be finaaka. Aalaykum minnee jamee-aan salaamullaah abadan maa baqeto wa baqiyal lailo wan nahaar. Ya Abaa Abdillaah la qad azomatil museebato wa jallatir raziyyato beka aalaynaa wa aalaa jamee-e ahliil Islam wa jallat wa azomat museebatoka fis samaawaate wa aalaa jamee-e ahliis samaawaate wa ahliil ardh. Fa laanal-laaho ummatan assasat asaasaz zulme wal jawre aalaykum**

ahlal bait. Wa laanal-laaho ummatan dafaatkum aan maqaamekum wa azaalatkum aan maraatebekumul-latee rattabakumul-laaho feehaa. Wa laanal-laaho ummatan qatalatkum wa laanal-laahul mumah-hedeena lahum bit tamkeene min qitaalekum. Bareato ilal laahe wa ilaa Rasoollehee wa ilaikum minhum wa min ashyaaeheim wa atbaaeheim wa awliyaeehim. Ya Abaa Abdillaah innee silmun le man saalamakum wa harbun le man haarabakum ilaa yawmil Qiyaamah. Wa laanal-laaho aalaa Marwaan wa laanal-laaho Bani Umayyah qaatebatan wa laanal-laaho ibna Marjaanah wa laanal-laaho Umar ibna Saad wa laanal-laaho Shimran wa laanal-laaho ummatan asrajat wa aljamat wa tanaqqabat le qitaalekum. Be abi anta wa ummee la qad azoma musaabee beka. Fa asalul laahal lazee akrama maqaamaka wa akramanee beka an yarzuqanee talaba saareka ma-aa Imamin mansoor min ahle Baite Mohammadin sallallaaho aalayhe wa aalehee. Alla hummaj-aalnee indaka wajeehan bil Husain aalayhis salaam fid dunyaa wal aakherah. Ya Abaa Abdillaah innee ataqarrabo beka ilallahe wa ilaa Rasoollehee wa ilaa Ameeril mumeneen wa ilaa Faatemataz Zahraa wa ilal Hasane wa ilaika be muwaalaateka wa bil baraa-ate mimman assasa asaasa zaaleka wa banaa aalayhe bunyaana hoo wa jaraa fee zulmehee wa jawrehee

aalaykum wa aalaa ashyaaeekum. Bareato minhum ilallahe wa ilaikum wa ataqarrabo ilallahe summa ilaikum be muwaalaatekum wa muwaalaate valiyyekum wa bil baraa-ate min aadaaeekum. Innee silmun le man saalamakum wa harbun le man haarabakum wa vaalin le man vaalaakum wa aadin le man aadaakum. Wa asalul laahal lazee akramanee be maarefatekum wa maarefate awliyaeeekum wa razaqanil baraa-ata min aadaaeekum an yajaalane maakum fid dunyaa wal aakherah wa an yusabbeta lee indakum qadama sidqin fid dunyaa wal aakherah. Wa asalohoo an yuballeggha-niyal maqaamal mahmood al lazee lakum indallahe wa an yarzuqanee talaba saareka ma-aa Imamin haadin taaherin naateqin minkum. Wa asalul laaha be haqqekum wa bish shaanil lazee lakum indahoo an yoatiyanee be musaabee beikum afdhala maa yoatee musaaban be museebatin maa aazamahaa wa aazama raziyyatahaa fil Islam wa fee jamee-e ahli samaawaate wal ardh. Alla hummaj-aalnee fee maqaamee haaza mimman tanaaluhoo minka salawaatun wa rahmatun wa maghferatun. Alla hummaj-aal mahyaaya mahyaa Mohammadin wa mamaatee mamaata Mohammadin wa aale Mohammad.

• Alla humma inna haaza yawmun tabarrakat feehe Banu Umayyah wabno aakelatil akbaad al laeen

ibnul laeen aalaa lisaane
 nabiiyyeka Mohammadin
 sallallaaho aalayhe wa aalehee
 aalaa qatlil Husain ibne Ali
 salawaatul laahe aalayhe. Alla
 hummal-aan Abaa Sufyaan wa
 Muaawiyah. Aalayhim minkal
 laanato abadal aabedeen. Wa
 haaza yawmun farehat behee aalo
 Ziyaad wa aalo Marwaan be
 qatlehimul Husain salawaatul
 laahe aalayhe. Alla humma dhaaf
 aalayhimul laana minka wal
 azaabal aleem. Alla humma innee
 ataqqarabo ilaika fee haazal
 yawme wa fee mawqefee haaza wa
 ayyaame hayaatee bil baraa-ate
 minhum wal laanate aalayhim wa
 bil muwaalaate le nabiiyyeka wa
 aale nabiiyyeka aalayhimus salaam.
 Alla hummal-aan awwala zaalimin
 zalama haqqa Mohammadin wa
 aale Mohammadin wa aakhira
 taabein lahoo aalaa zaaleka. Alla
 hummal-aanil isaabata al latee
 jaahadatil Husain aalayhis salaam
 wa shaaya-aat wa taaba-aat aalaa
 qatlehee. Alla hummal-aanhum
 jamee-aan. As salaamo aalayka ya
 Abaa Abdillaah wa aalal arwaahil
 latee hallat be finaakeka wa
 anaakhat be rahleka. Aalayka
 minnee salaamullaah abadan
 maa baqeeeto wa baqiyal lailo wan
 nahaar wa laa jaalahul laaho
 aakheral aahde minnee le
 ziyaaratekum. As salaamo aalal
 Husain wa aalaa Ali ibnil Husain
 wa aalaa As-haabil Husain.
 Allahumma khussa Anta awwala
 zaalimin bil laane minnee
 wabdaaho awwalan summas

saanee summas saalis summar
 raabe. Alla hummal-aan Yazeed
 ibna Muaawiyah khaamesan, wal-
 aan Ubaidallaah ibne Ziyaad
 wabna Marjaanah wa Umar ibna
 Saad wa Shimran wa aala Abi
 Sufyaan wa aala Ziyaad wa aala
 Marwaan ilaa yawmil Qiyaamah.
 Alla humma lakal hamdo
 hamdash shaakereen laka aalaa
 musaabehim wal hamdo lillaahe
 aalaa azeeme raziyyatee. Alla
 hummar-zuqnee shafaa-aatal
 Husain aalayhis salaam yawmal
 virdil mawrood wa sabbit lee
 qadama sidqin indaka maal
 Husain wa As-haabil Husain al
 lazeena bazaloo mohajahum
 doonal Husain aalayhis salaam.
 Wal hamdo lillaah Rabbil
 Aalameen. Alla humma salle aalal
 Husain ibne Ali wa aabaehee wa
 abnaaehit taahereen wa ahle
 baitehee wa As-haabehis
 saabereen hattaa tuballegha-
 humur ridhaa wa tazeedahum
 fawqar ridhaa maa Anta ahluhoo.

In the name of Allah, the Beneficent, the Merciful. Salaams on you O Abaa Abdillaah, O the grandson of the messenger of Allah, O the son of the Commander of the faithful, O the son of Faatemah Zahraa, the choicest among the women of the world. Salaams on you O lion of Allah and the son of the lion of Allah. Salaams upon you and upon all the souls who chose to sacrifice themselves with you. Salaams on all for ever as long as the night and the day will last. O Abaa Abdillaah this great calamity brought down upon you indeed proved to be a calamity for all of us and for the entire Islamic nation. Even the inmates of the skies and all other people of

the earth had never experienced a calamity of such magnitude.

The curse of Allah be upon the people who adopted means of oppression and tyranny against you, the chosen ones of the house of the Prophet. The curse of Allah be upon those who denied you your rank, honour and position which Allah had ordained for you. Curse of Allah be upon those who assassinated you and upon those who willingly helped in your assassination. I express my disgust and take refuge before Allah, His Prophet and you from the evil ones, their friends, followers and associates.

O Abaa Abdillaah I am at peace with him who is at peace with you and at war till the Day of Judgement with the one who is at war with you.

May the curse of Allah be upon the sons of Ziyaad and the sons of Marwaan. May the curse of Allah be upon Bani Umayyah, upon Ibne Marjaanah, Umar ibne Saad, upon Shimr and all those people who helped in your assassination by providing horses, camels and armaments. Verily your calamity has no parallel in history. Allah has given you special honour and he will also favour me because of my love towards you.

I beg Thee O Allah to provide me an opportunity to meet the imam from the house of the holy Prophet Mohammad (S.A.W.).

O Allah let me earn Thy favour in this world and also in the next for the sake of my love for Imam Husain.

Through you O Abaa Abdillaah I seek nearness to Allah, His messenger Mohammad, to Ali, the Commander of the Faithful, to Faatemah Zahraa and to Hasan. I keep away from all those who planned and organised this oppression against you and

those who assisted them in this hideous crime.

I seek nearness to Allah due to my love towards you and your companions and I express disgust towards your enemies. Indeed I am at peace with whoever is at peace with you and I shall fight him who fights against you. I love them who love you and hate those who are inimical to you.

I beg Allah, Who has bestowed great honour upon you to enable me to recognise your rights and your position, to make me your follower in this world and the next and keep me steadfast in my love to you and afford me the opportunity to see the Imam from your house during my lifetime.

O Allah include me amongst those who deserve Thy kindness and blessings and deserve Thy pardon from sins.

O Allah let my life be like the life of Mohammad and his descendants and let my death be as the death of Mohammad and his descendants.

O Allah the day of Aashura was an occasion of rejoicing and celebration for Bani Umayyah, specially for Yazeed, the grandson of the woman who during the Battle of Ohod chewed the liver of Hazrat Hamza, the uncle of the Prophet, by mutilating his body.

O Allah let Thy curse be upon Abu Sufyaon and Muaawiyah, a curse for all time to come.

This is the day when the sons of Ziyaad and Marwaan celebrated victory by killing Imam Husain.

O Allah intensify Thy curse upon them and let Thy punishment to them be severe.

O Allah I seek nearness to Thee on this auspicious day and I express my disgust towards these enemies of Imam Husain and

pronounce my curse over them.

O Allah let Thy curse fall upon the first tyrant and his deputy who deprived the family of the Prophet their rights and their ranks.

O Allah let Thy curse be upon the people who made all possible efforts to kill Imam Husain and also upon those who approved this and helped in the killing.

Salaams to you O Abaa Abdillaah and to all those souls who sacrificed themselves along with you. My salaams to you for ever as long as there is night and day. May Allah enable me to visit your tomb not once but many times in life.

Salaam on Husain and Ali ibnil Husain and the companions of Husain.

O Allah pronounce curse till the Day of Judgement on the first tyrant, then the second and the third and the fourth and upon Yazeed, the fifth and upon Ubaidullaah ibne Ziyaad, Ibne Marjaanah, Umar ibne Saad and Shimr, and the sons of Abu Sufyaan, the sons of Ziyaad and the sons of Marwaan.

O Allah all praises are due to Thee. May our praises be like the praises of those who express their gratitude to Allah even when they are afflicted with sufferings and calamities. O Allah grant me the good wishes of Husain till the Day of Return and keep me steady on the true path along with Imam Husain and his faithful companions who did not spare themselves but preferred to lay down their lives with Imam Husain.

All praises be to Allah.

O Lord send blessings upon Husain ibne Ali, his forefathers and his virtuous sons and members of his house and his companions who were patient in suffering. Show Thy pleasure in them and let them be pleased with Thee as they deserve.

RAJABEVE of 1st

The month of Rajab is considered holy. Even before the advent of Islam fighting was prohibited during this month. Many people prefer to go for Umrah during this month and some observe fast for the whole month.

Twenty four rakaat to be offered after Isha Naafil.

1. Niyat -

Usallee Salaata haazehil lailatil mubaarakatish shareefate Al Lailatil Awwalate min shahre Rajabil asab arba-aan wa ishreena rakaatan lillahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

On this holy and auspicious night, being the first night of the month of Rajab, I am offering 24 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 24 rakaat of this Salaat with Tahiyaat after every two rakaat and the second Surah in the ascending order commencing with Surah An-Naas in the first rakaat.

3. At the end of the Salaat perform Sajdah and recite -

Bismillaahir Rahmanir Raheem. Sajada wajhiyal baalil faanee le wajhekad daa-emil baaqee, sajada wajhiyaz zaleel le wajhekal azeezil jaleel. Sajada wajhiyal faqeer le wajhekal ghaneeyil kabeer. Sajada wajhee wa samee wa basaree wa lahme wa damee wa jildee wa mukhkeeh wa aazmee wa maa aqallatil ardho minnee lillahe

Rabbil Aalameen. Alla humma ud aalaa jahlee be hilmeka wa aalaa faqree be ghinaaka wa aalaa khawfee be amaaneeka wa aalaa zunoobee be aafweka wa be rahmateka Ya Arhamar Raahemeen. Alla humma innee adrao beka fee nahre adooweka wa aadaae awliyaaeeka wa aoozo beka min sharrehim fakfeneehim be maa kafayta beheehi ambiyaa-aka wa awliyaa-aka min faraaenate ibaadeka wa tughaate khalqeka be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. I have laid down my unworthy, destructible face before Thy permanent, everlasting face; my insignificant face before Thy powerful and majestic face; my poor lowly face before Thy great strong face. Not only have I prostrated before Thee with my face but also with my ears, my eyes, my flesh, my blood, my skin, my bones, in fact whatever little I possess.

O Allah tolerate my ignorance, relieve me of my poverty, turn my fears into tranquility, forgive my sins and shower Thy mercy upon me.

O Allah I beg Thee to ward off the evil of Thy enemies and the enemies of Thy saintly subjects. I seek protection before Thee from their evil schemes. And I beg Thee to defend me against these as Thou defended Thy Prophets and saints from the arrogant pharaohs and the tyrants from amongst Thy creation. I pray for mercy O the Most Merciful One.

RAJAB**DAY of 15th****SALAATUZ ZAWAAL**

Fasting is recommended for the three days of the month of Rajab - 13th, 14th and 15th, which are collectively known as "Ayyaamul Beedh". On the 15th additional Prayers are offered at midday, hence the title 'Salaatuz Zawaal.'

1. At the time of Zawaal recite Azaan for Zohor.
2. Instead of Sunnat of Zohor offer eight rakaat of Salaatuz Zawaal.

(a) Niyyat -

Usallee Salaataz Zawaale thamaana rakaatin lillaahe azza wa jalla adaaan mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering eight rakaat of Salaatuz Zawaal for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

(b) Complete the eight rakaat with Tahiyyaat after every two rakaat and the second Surah in ascending order.

3. Offer Zohor Fardh.

4. Offer two rakaat of 'Istiftaah' (seeking success).

(a) Niyyat -

Usallee Salaatal Istiftaah rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering two rakaat of Istiftaah for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

(b) As second Surah recite Surah Al-Ikhlaas in the First and Surah Al-Kaaferoon in the second rakaat.

5. Offer Asr Sunnat.

6. Offer Asr Fardh and then recite the following Surah in the order shown:-

Surah No.	Title
1	Al-Faateha
112	Al-Ikhlaas
6	Al-Anaam
18	Al-Kahaf
36	Ya-Seen
37	As-Saaffaat
41	Ha Meem Sajdah
42	Ash-Shooraa
44	Ad-Dukhaan
48	Al-Fath
56	Al-Waaqeah
67	Al-Mulk
84 to 114	Al-Inshiqaaq to An-Naas

Note : All Surah mentioned above to be recited once except the First two, which should be recited 100 times each.

If one is unable to recite all the Surah one should recite Surah Al-Faateha 1,000 times and Surah Al-Ikhlaas 1,000 times.

7. Then recite the following Dua.

**Bismillaahir Rahmanir Raheem.
Sadaqallaah ul lazee laa ilaaha illaa Huwal Hayyul Qayyoom Zul jalaale wal ikraam al Hakeemul Kareemul lazee laysa ka mislihee shayun wa Huwas Sameeul Aaleem. Wa ballaghat Rusuluhoo risaalaate-hee wa anaa aalaa zaaleka minash shaahedeem. Alla humma lakal hamdo wa lakal majdo wa lakan neamato wa lakal fakhro wa lakal qahro wa lakar rahmato wa lakal mahaabato wa lakal azamato wa lakas sultaano wa lakal imtinaano wa lakat tasbeeho wa lakat tahleelo wa lakat taqdeeso wa lakat takbeero**

wa laka maa yuraa wa laka maa laa yuraa wa maa fawqas samaawaatil ulaa wa maa tahtas saraa. Wa lakal aakherato wal oolaa wa laka maa tardhaa minas sanaae wa lakal hamdo wa lakash shukro wa lakan naamaao. Alla humma salle aalaa Mohammadin nabiiyeka wa khiyareteka min khalqeka wa aalaa Jibraeel ameeneka aalaa wahyeka wa qawiiyye be amreka wal mutaae fee samaawaateka wa mahalle karaamateka wa mutahammile le kalemaateka wan naasire le ambiyaaeka wal mudammire le aadaaeka. Alla humma wa salle aalaa Meekaa-eel malake rahmateka wal makhlooge le raafateka wal mustagh fire le ahle taa-aateka. Alla humma wa salle aalaa Israafeel haamile aarsheka wa saahibis sooril muntazire le amrekal wajelil mushfiqe min kheefateka. Alla humma wa salle aalaa hamalatil aarshit taahereen wa aalas safaratil kiraamil bararah wa aalal malaaekatil kiraam Ya Zal jalaale wal ikraam. Alla humma wa salle aalaa abeenaa Aadama badee-e Fitrtekal lazee akramtahoo be sujooode malaaekateka wa ibaahate jannateka. Alla humma wa salle aalaa ummenaa Hawwaa al-mutah harate minar rijsil mutaraddedate bayna mahaallil qudse. Alla humma wa salle aalaa Haabeel wa Sheeth wa Idrees wa Nooh wa Ibraaheem wa Moosaa wa Haaroon wa Zil Qarnayn wa Yoonus wa Ilyaa wal Yasaa wa Zil Kifl wa Lut wa Daawood wa

Sulaimaan wa Zakariyaa wa Yahyaa wa Ash-aayaa wa Armayaa wa Hood wa Saaleh wa Ismaaeel wa Is-haaq wa Yaaqoob wa Luqmaan wal Asbaat wa Shoaib wa Ayyoob wa Taaloot wa Isaa wa Yooshe wal Khidhr wa Jirjees wa Daaniyaal wa Uzair wa Shmoon wal Hawaariyeen. Alla humma wa salle aalaa Mohammadin wa aale Mohammadin kamaa sallayta wa sallamta wa baarakta wa rahimta wa tarah hamta aalaa Ibraaheem wa aale Ibraaheem. Innaka Hameedum Majeed. Alla humma wa salle aalaa Mohammadin wa aale Mohammadin wa aalash shohadaa-e was soadaa-e wal aimmatil hudaa wal abdaale wal awtaade was suyyaahe wal ubbaade wal mukhleseeena was saaleheena waz zohhaade wa ahliil jidde wal ijtehaad. Wa khussa Mohammadan wa ahla baitehee be afdhale salawaateka wa akmale barakaateka wa balligh roohahoo tahiiyyatan wa salaaman wa zid-ho fadhlan wa sharafan wa ikraaman hattaa tuballeghahoo a-aalaa darajaateka min ahlish sharafe minan nabiiyeen wal afaadhile minal muqarrabeen. Alla humma salle aalaa man sammayto minhum wa man lam usamme min ambiyaaeka wa rusoleka wa ahle taa-aateka wa awsil salawaatee ilaihim wa ilaa arwaahehim wajaalhum ikhwaanee feeka wa aawaanee aalaa duaaka. Alla humma innee astashfeo be karameka ilaa karameka wa be joodeka ilaa

joodeka wa be rahmateka ilaa
rahmateka wa be ahle taa-aateka
ilaik. Alla humma innee asaloka
be kulle maa sa-alaka behee kullo
waahedin minhum min masalatin
shareefatin ghaira mardoodatin
wa laa mukhayyabatin.

Ya Allaho, Ya Rahmaano,
Ya Raheemo, Ya Hakeemo,
Ya Haleemo, Ya Kareemo,
Ya Azeemo, Ya Jaleelo,
Ya Jameelo, Ya Kafeelo,
Ya Vakeelo, Ya Majeedo,
Ya Mujeero, Ya Khafeero,
Ya Khabeero, Ya Mubeeno,
Ya Mateeno, Ya Mudeelo,
Ya Mujeelo, Ya Kabeero,
Ya Qadeero, Ya Baseero,
Ya Shakooro, Ya Ghafooro,
Ya Zaahero, Ya Saatero,
Ya Muheeto, Ya Qareebo,
Ya Wadoodo, Ya Hameedo,
Ya Mubdeo, Ya Mueedo,
Ya Shaheedo, Ya Mohsino,
Ya Mujmelo, Ya Mufdhelo,
Ya Qaabedho, Ya Baaseto,
Ya Haadee, Ya Murselo,
Ya Murshedo, Ya Musaddedo,
Ya Moatee, Ya Maaneo,
Ya Daafeo, Ya Baaqee,
Ya Waaqee, Ya Khaaleqo,
Ya Wahhaabo, Ya Tawwaabo,
Ya Fattaaho, Ya Man be yadehee,
kullo miftaahin, Ya Ra-ofo,
Ya Aatoofb, Ya Kaafee, Ya Waafee,
Ya Shaafee, Ya Muaafee,
Ya Hayyo, Ya Qayyoom,
Ya Azeezo, Ya Jabbaar,
Ya Mutakabbir, Ya Salaamo,
Ya Mumeno, Ya Muhaimeno,
Ya Ahado, Ya Samado, Ya Fardo,
Ya Vatro, Ya Quddooso,

Ya Naasiro, Ya Mooniso,
Ya Baaeso, Ya Waariso, Ya Aalimo,
Ya Haakimo, Ya Daaemo,
Ya Qaaemo, Ya Baareo,
Ya Musawwiro, Ya Muslimo,
Ya Mujeebo, Ya Aaleemo,
Ya Jawaado, Ya Baarro,
Ya Sattaaro, Ya Aadilo,
Ya Faadhilo, Ya Dayyaan,
Ya Hannaan, Ya Mannaan, Ya Man
aalaa fastaalaa wa kaana bil
manzaril a-aalaa. Ya Man qaroba
fa danaa wa baoda fa na-aa wa
aalemas sirra wa akhfaa. Ya Man
lahut tadbeero wal maqaadeer,
Ya Manil aaseero aalayhe yaseer,
Ya Man Huwa aalaa kulle shayin
Qadeer. Ya Murselar riyaaah
Ya Faaleqal isbaah Ya Baaesal
arwaah Ya Zal joode was samaah,
Ya Raadda maa qad faata
Ya Munsheal amwaat Ya Zal
jalaale wal ikraam, Ya Hayyo,
Ya Qayyoom, Ya Hayyo heena laa
hayya, Ya Mohiyial mawtaa,
Ya Hayyo laa ilaaha illaa Anta
Ya Badee-aas samaawaate wal
ardh. Alla humma salla aalaa
Mohammadin wa aalaa aale
Mohammadin kamaa sallayta wa
baarakta wa rahimta wa tarah
hamta aalaa Ibraaheem wa aalaa
aale Ibraaheem, innaka
Hameedum Majeed,
Ilaahi warham zullee wa
tadharroee ilaik wanfiraadee wa
faaqatee wa khudhooee bayna
yadayk waatemaadee fee jamee-e
haajaatee aalayk. Ad-ooka dua al
khaadheiz zaleelil khaasheil
khaaefil mushfeqil baaesil faqeeril
maheenil haqeeril aaezil

mustaghfiril mustajeer, al muqirre
 le zambihee al mustakeene le
 rabbihee duaa-a man aslamat-ho
 ashiqqatuhoo wa rafadhat-ho
 ahibbatuhoo wa azomat fajee-
 aatuhoo wa kaborat museebatuhoo
 wa qallat heelatuhoo, duaa-a
 dhaeefin hazeenin faqeerin
 baaesin miskeenin. Alla humma
 innee asaloka be annaka Malekun
 Muqtadar wa annaka maa tashaa
 min shayin yakun wa innaka aalaa
 kulle shayin Qadeer. Wa asaloka
 be hurmatish shahril haraam wal
 baladil haraam war rukne wal
 maqaam wal mashaeril ezaam wa
 qabre nabiiyeka Mohammadin
 aalayhis salaato was salaam. Ya
 Man wahaba le Aadama Sheeth wa
 le Noohin Saam wa le Ibraaheema
 Ismaaeel wa le Is-haaqa Yaaqoob.
 Ya Man radda Yoosuf aalaa
 Yaaqoob. Ya Man kashafa baadal
 balaae dhurra Ayyoob. Ya Raadda
 Moosaa aalaa ummihee. Ya
 Zaaidal Khidhr fee ilmihee. Ya
 Man wahaba le Daawooda
 Sulaimaan, wa le Maryama Isaa,
 wa le Zakariyaa Yahyaa. Ya
 Haafiza binte Shoaib, Ya Kaafila
 Moosaa asaloka an tusalliya aalaa
 Mohammadin wa aale
 Mohammadin wa an tujeerane
 wa awlaadee wa jamee-a
 ikhwaanee minal mumeneena wal
 mumenaate min azaabeka wa
 taghfira lee zunoobee kullahaa wa
 toojiba lanaa ridhwaanaka wa
 amaanaka wa ghufraanaka wa
 hanaanaka wa ehstaanaka. Wa
 asaloka an taghfira lee zunoobee
 kullahaa wa an tafukka aanee

kulla halqatin baynee wa bayna
 man yoozeenee wa. taftaha lee
 kulla baabin wa tulayyina lee kulla
 saabin wa tusahhela aalaiya kulla
 aaseerin wa tukhresa aanee kulla
 lisaanin naateqin fiyya be sooin wa
 takbuta aanee kulla aadoowin wa
 baaghin wa tamnaa aanee kulla
 zaalimin wa haasidin wa
 takfiyane kulla aaeqin yuhaawelo
 tafreeqan baynee wa bayna taa-
 aateka wa yasuddanee aan
 ibaadateka. Ya Man aljamal jinnal
 mutamarredeem wa qahara
 utaatish shayaateena minal
 mustadh-aafeen wa azalla riqaabal
 mutajabbereena wa radda kaydal
 mutasalleeteena aanil mustadh-
 aafeen. Asaloka be qudrateka
 aalaa maa tashaa wa tas-heeleka
 le maa tashaa an tajaala qadhaa-a
 haajatee kayfa tashaa wa
 mimmaa tashaa. Alla humma
 laka sallayto wa iyyaaka daawto wa
 laka sajadto wa beka aamanto.
 Farham zulle wanfiraadee wa
 faaqatee wajtihaadee.

In the name of Allah, the Beneficent, the Merciful. This is the truth from Allah besides Whom there is no god. He is the Living, the Eternal, the Possessor of dignity and honour, the Wise and the Generous. There is nothing like unto Him. He is the Hearer and the Knower. His messages were conveyed through His apostles and I am one of those who bear witness to this. O Allah all praises are due to Thee and so are Thine the glory and the blessings and the pride and the power and the mercy and the awe and the greatness and the authority and the strength and the hymns and the applauses and the sanctity and the grandeur.

To Thee belongs all that can be seen and that which cannot be seen; what is beyond the skies and what is under the soft earth, in fact all that is in the hereafter and all that is in this world. The pleasure is Thine as to which eulogy would please Thee and what praises and thankfulness for Thy bounties would be acceptable to Thee.

O Allah send blessings upon Mohammad, Thy chosen Prophet, and upon Jibraeel, the trustee of Thy revelations, the executor of Thy commands, the one who is obeyed and respected in Thine skies and who is the faithful bearer of Thy words (revelations), the helper of Thy Prophets and the destroyer of Thy enemies. O Allah send blessings upon Mikaaeel, the angel of Thy mercy, who was created not only to represent Thy mercy but also to seek pardon on behalf of Thy obedient subjects. And send blessings upon Israafeel, the bearer of Thy throne and the usherer on the Day of Judgement, awaiting Thy order to blow the trumpet whose sound will fill every soul with Thy fear.

O Allah send blessings upon the other sacred bearers of Thy throne and upon the holy angels O the Majestic and the Generous One.

O Allah send blessings upon our father Aadam, the marvel of Thy creation and upon whom Thou bestowed honour by making the angels prostrate before him and by bestowing upon him the abode in Thy paradise. O Allah send blessings upon our mother Hawwaa, the pure and holy. O Allah send blessings upon Haabeel and Sheeth, Idrees and Nooh and Ibraaheem, Moosaa and Haaron, Zil Qarnayn and Yoonus, Ilyaa and Al-Yasaa, Zil Kifl and Lut, Daawood and Sulaimaan, Zakariyaa and Yahyaa, Ash-aayaa and Armayaa, Hood and Saaleh,

Ismaaeel and Is-haaq, Yaaqoob and Luqmaan, Asbaat and Shoaib, Ayyoob and Taaloot, Isaa and Yooshe, Khidhr and Jirjees, Uzair and Daaniyaal, Shmoon and the Disciples.

O Allah send blessings upon Mohammad and the progeny of Mohammad similar to Thy blessings and bounties and mercy showered upon Ibraaheem and his progeny. Indeed Thou are Praiseworthy and Glorious.

O Allah send blessings upon Mohammad and his progeny and upon the martyrs, the fortunate beings, those who lead others to the right path, the constant travellers in search of truth, the devotees, the sincere, the pious, the ascetic and those who strive hard in good causes, in particular Mohammad and the people of his house who deserve Thy choicest blessings and bounties. Convey to the soul of Mohammad greetings and salutations and enhance his honour and reputation among Thy chosen Prophets and other beings nearest to Thee.

O Allah send blessings upon all Thy Prophets and messengers, in fact all Thy obedient subjects, those whom I have named and those who have not been mentioned. Make them my brothers and my helpers at Thy instance.

By Thy munificence and Thy generosity I beseech Thee to be kind and generous to me and to grant me nearness to Thee through Thy obedient subjects.

O Allah I approach Thee with all those demands which were made by Thy obedient subjects - demands that were noble and which were neither rejected nor ignored.

O Allah, O the Beneficent, O the Merciful, O the Wise O the Forbearing, O the Generous,

O the Majestic, O the Beautiful, O the Guarantor O the Guardian, O the Glorious, O the Protector, O the Caretaker, O the Aware, O the Clear, O the Steady, O the Counsellor, O the Overwhelming, O the Great, O the Powerful, O the All-seeing, O the Acceptor of gratitude, O the Forgiving, O the Manifest, O the Hidden, O the Encompassing, O the Near, O the Loving, O the Worthy of Praises, O the inventor, O the Restorer, O the Witness, O the Benefactor, O the Adorner, O the Bestower of favours, O the Grasping, O the Extender, O the Guide, O the Appointer (of apostles), O the Director, O the Obstructor (of evil, O the Giver, O the Preventer, O the Resistant, O the Everlasting, O the Preserver, O the Creator, O the Grantor, O the Acceptor of repentance, O the Revealer, O the One Who has the keys to everything, O the Compassionate, O the One Who turns with kindness, O the Sufficient, O the Complete, O the Healer, O the Pardoner, O the Ever Living, O the Eternal, O the Almighty, O the One Who subdues, O the Royal, O the Source of Peace, O the Bestower of faith, O the Overall Controller, O the One and Only, O the Independent, O the Single, O the Odd, O the Holy, O the Helper, O the Consoler, O the Sender, O the Inheritor, O the Knowing, O the Ruler, O the Permanent, O the Perpetual, O the Upright, O the Maker, O the One Who shapes, O the Embodiment of Peace, O the Responder, O the Source of Knowledge, O the Benevolent, O the Righteous, O the Coverer, O the Just, O the Virtuous, O the Source of Piety, O the Most Kind, O the Munificent, O the Elevator of those who attempt to reach (spiritual) heights, O the One Who is so close to those who crave for nearness and so far away from those who run away from Thee, O the One Who knows

their secrets and all that they conceal. O the Master of disposal and destiny, O the One to Whom nothing is difficult but easy, O the One Who has power over everything. O the Blower of winds, O the Herald of the morning light, O the Gatherer of souls, O the Fountain of generosity and forgiveness, O the One Who can turn back the tide, O the Resurrector of the dead, O the Owner of majesty and beneficence, O the Life itself, O the Never Perishing, O the One Who lived when there was no life, O the Grantor of life to the dead, O the Living. There is no god other than Thee O the Creator of the skies and the earth.

O Allah send blessings upon Mohammad and his progeny just as Thou showered Thy mercy and Thy bounties upon Ibraaheem and his progeny. Indeed Thou alone is worthy of all praise and glory.

O Allah take pity on my humiliation and my complain to Thee of my loneliness and my poverty, upon my submission to Thee and my trust in Thee alone in seeking all my wants. I have approached Thee as one who is lowly, humble, submissive, afraid of retribution, miserable, needy, despised, mean, a refugee seeking pardon and protection, confessing his sins and surrendering to his Lord. It is the call of one whom hardships have subdued, who is rejected by his loved ones, whose grief is intense, whose difficulties have multiplied and whose plans have been rendered hopeless. It is the supplication of one who is weak, grieved, poor, miserable and destitute. O Allah I approach Thee since Thou art a King with full control. Whatever Thou wishes does happen and indeed Thou has power over everything. I appeal to Thee by the sanctity of this holy month and the sacred city, all the holy places and Thy great signs

and the shrine of Thy Prophet, Mohammad, may peace be upon him.

O the Grantor of Sheeth to Aadam, Saam to Nooh, Ismaaeel to Ibraaheem and Yaaqoob to Is-haaq. O the One Who reunited Yoosuf with Yaaqoob, Who relieved Ayyoob of his affliction after testing his patience. Who returned Moosaa in his infancy to his mother, Who increased the knowledge of Khidhr, Who blessed Daawood with Sulaimaan and Maryam with Isaa and Zakariyaa with Yahyaa. O the Protector of the daughter of Shoaib, O the Guarantor to Moosaa. I ask Thee to shower blessings upon Mohammad and his progeny and to save me and my children and all my brothers and sisters in faith, from Thy dreaded punishment and to forgive all sins. Make available to us Thy goodwill, Thy protection, Thy pardon, Thy compassion and Thy benevolence. I repeatedly ask Thee. O Allah to forgive my sins and sever all the links between me and those who wish me harm. Open for me every door to success, soften for me all the hardships, ease my difficulties, strike dumb every tongue that speaks ill of me, stifle all attempts of enmity and injury to me, prevent every tyrant and envious person from hurting me, remove every hindrance that draws me away from submission to Thee and stops me from worshipping Thee.

O the One Who protects the weak by restraining the revolting jinn, by dispelling the evil designs of the devil, by loosening the control of the haughty and by repulsing the cunning tricks of those in power. I invoke the power that Thou wieldst to do whatever Thou wishes and the ease with which Thou accomplishes Thy will and I beg Thee to fulfil all my needs according to Thy wish and Thy will. O Allah I have prayed to Thee, have

approached none but Thee, have prostrated before Thee and put my trust in Thee. Hence, take pity on my humiliation, my loneliness and my poverty and reward my efforts handsomely.

RAJAB

EVE of 27th

LAILATUL MEARAAJ

The sanctity and importance of this night will be realised from the following Verse of the Quran:

**Subhaan al lazee asraa be aabdehee
lailan minal Masjidil Haraam ilal
Masjidil Aqsaan al lazee baarahnaa
hawlahoo le nuriyahoo min
aayaatena. Inna hoo Huwas
Sameeid Baseer.**

(Surah Al-Israa or Bani Israaeel V 1)

Magnificent is Allah who took His servant for a journey by night from the sacred Mosque (in Makkah) to the farthest Mosque (in Baitul Muqaddas) whose precincts were blessed in order that He might show him some of His signs. Indeed Allah is the One Who hears and sees all things.

This is a reference to the Ascension in the year before Hijrah (621 C.E) of the holy Prophet, who was transported by Allah from the sacred mosque at Makkah (Mecca) to the farthest mosque in Baitul Muqaddas (Jerusalem). The onward journey from Jerusalem covered the seven heavens and even an approach to the Sublime Throne, after which he was brought back to his home in Makkah and all this happened on the night of 27th Rajab.

The opening words of the Quranic Verse indicate that there was something unusual

and supernatural in this incident of Ascension. Some scholars argue that the Prophet had a vision or a dream. Well do we not dream and see visions sometime or the other? Then why should Allah be addressed on this particular occasion as being Magnificent in showing something in a vision or a dream to the Prophet? The reason is that the Prophet's Ascension was not an ordinary dream as experienced by most of us but it was a reality. It was a spiritual as well as physical ascent accompanied with his body. It is also reported in the traditions that the five daily Prayers were a spiritual gift by Allah to the holy Prophet on this memorable occasion. Hence, the five daily Prayers became compulsory on all Muslims since that day.

Twenty two rakaat additional Prayers are to be offered after Isha Naafil.

1. Niyyat:

Usallee Salaata haazehil lailatil mubaarakatish shareefate Lailatis Saabe-e wal Ishreen min shahre Rajabil asab ithnataine wa ishreena rakaatan lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

On this holy and auspicious night, being the 27th night of the month of Rajab, I am offering 22 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 22 rakaat with Tahiyyaat after every - two rakaat and the second Surah in ascending order.

3. After the final Tahiyyaat recite: Surah Al Faateha, Surah Al Qadr and Aayatul Kursi seven times each.

4. Then recite :

Wa qulil hamdo lillaahil lazee lam yattakhiz waladan wa lam yakun lahoo shareekun fil mulke wa lam yakun lahoo valiyyun minaz zulle wa kabirho takbeeraa.

And say, praise be to Allah Who has not taken unto Him a son nor has He a partner in His kingdom nor does He need a helper. Always remember Him with the words 'Allaho Akbar'.

5. Perform Sajdah and recite:

Bismillaahir Rahmaanir Raheem.

Alla humma innee asaloka be mablaghe izzeka wa arkaane aarsheka wa muntahar rahmate min kitaabeka wa bismekal aazamil aazamil aazam al aalal aalal a-aalaa wa be kalemaatekat taammaate kullehaa an tusalliya aalaa Mohammadin wa aale Mohammadin wa an tafaala bee maa Anta ahluhoo be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. O Allah, by the extent of Thy Power, by the expanse of Thy Throne, by Thy endless Mercy mentioned in Thy book, with Thy name which is so great and so exalted and with Thy Words which are so perfect, I beseech Thee to send blessings upon Mohammad and his progeny and to treat my affairs in the way Thou would consider fit and proper. I seek Thy mercy, O the most Merciful of all the merciful ones.

6. Recite "Sajada wajhiyal baalil faanee" (See Eve of 1st Rajab - page 23)

7. This is the end of the Prayer and Dua.

Fasting is highly recommended for the 27th Day of Rajab. While breaking the fast the following Dua may be recited:

Bismillaahir Rahmaanir Raheem.

**Alla humma Ya Moatiyas soalaat
wa Ya Valiyyar raghabaat wa Ya
munaffesal kurobaat wa Ya
Kaafiyal hamme wal ghamme Ya
Hannaan Ya Mannaan Ya zaljalaale
wal ikraam Ya Mamaataa
khaira maa fee khazaainehil
eemaana beheer qablas soaal. Laa
tamnaanaa aqalla maa fee
khazaainekal aafwa maas soaal.
Asaloka an tusalliya aalaa
Mohammadin wa aalaa aale
Mohammadin wa an taghfira
lanaa wa tarhamnaa wa
tuaafiyanaa min sakhateka wa an
taqdhiya aannad dayn be
rahmateka wa an tatooba aalaynaa
innaka Antat Tawwaabur Raheem.
Wa an tajaalanaa fee haazal yawme
min utaqaa-eka wa min tulaqaa-
eka minan naar wa an laa
tushmeta benaa aadoowan wa laa
haasedan be rahmateka Ya
Arhamar Raahemeen. Alla
humma laka sumnaa wa beka
aamanna wa aalaa rizqeka
aftarnaa. Fa taqabbal minnaa
zahabaz zamao wamtala-atil
urooqo wa baqiyal ajro in sha
Allaho Taalaa.**

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

*O Allah, O the Grantor of all requests, O the
ful filler of all wishes O the Redeemer of all
distress, O the Consoler in our anxiety and
sorrow, O the Compassionate, O the
Generous, O the Source of Glory and Honour,
O the Grantor of bounty from His treasure
even before the petitioner has expressly asked
for it, do not deprive us of even an*

*insignificant share out of Thy treasure of
pardon since we are asking for it.*

*I ask Thee to send blessings upon Mohammad
and his progeny and I ask Thee to forgive us,
to take pity on us, to spare us Thy anger, to
enable us to pay off our debts with Thy
blessings and finally to accept our repentance.
Indeed Thou art ever Merciful to those who
turn to Thee with repentance.*

*On this day include us among those who have
been granted safety and immunity from Fire.
O Allah do not humiliate us before our
enemies nor before those who are jealous of
us. We seek naught but Thy mercy O Allah.
We have fasted for Thee with true faith in Thee
and now we have broken our fast with the
sustenance provided by Thee. We have
quenched our thirst and now we await Thy
acceptance of our fast and Thy reward.*

SHAABAAN

EVE of 15th

LAILATUN NISF or

SHABE BARAAT

It is said that during this night Allah is particularly generous in forgiving the sins of the mortals. Hence the living offer additional Prayers during the night and also remember the dead by visiting their graves, if possible, and offering faateha. The Prophet himself kept vigil during the night and encouraged the seeking of forgiveness from Allah for the dead. It is also reported that the Prophet had changed the Qiblah from Jerusalem to Kaabah on this night.

The Islamic months from Moharram to Zil Haj consist of 30 days and 29 days alternately and on this basis the month of Shaabaan should be of 29 days. If the 15th night of Shaabaan is treated as the middle of the month (Lailatun

Nisf) it follows that there must be 14 days before and 14 days after it making up the total of 29 including the middle night. Considering the sequence of 30 days and 29 days, the month of Ramadhan which comes immediately after Shaabaan, must therefore have 30 days. It can never have 29 days or less just as Shaabaan can never have more than 29.

Fourteen rakaat to be offered after Isha Naafil.

1. Niyyat -

Usallee Salaata haazehil lailatil mubaarakatish shareefate Lailatin Nisfe min shahre Shaabaanil kareem arbaa aasharata rakaatan lillaahe azza wajalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

On this holy and auspicious night, being the middle of the month of Shaabaan, I am offering 14 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 14 rakaat with Tahiyyaat after every two rakaat. The Surah to be recited in each rakaat should be as follows:

Surah Al-Faateha 14 times

Surah Al-Ikhlaas 14 times

Surah Al-Falaq 14 times

Surah An-Naas 14 times and

Aayatul Kursi once

3. Perform Sajdah and recite the following:

Bismillaahir Rahmaanir Raheem.

Alla humma Ya Zal manne laa yumanno aalayka Ya Zal jalaale wal ikraam Ya Zat tawle wal inaaam. Laa ilaaha illaa Anta Ya

Zahral laajeen wa Ya Jaaral mustajeereen wa Ya Sareekhal mustarekheen wa Ya Mujeeba daawatil mudhtarreen wa Ya Naasiral mazloomeen wa Ya Ghiyaasal mustagheeseen wa Ya Arhamar Raahemeen. Ilaahi in kunta katabanee fee ummil kitaabe indaka shaqiyan faqeeran famho aannee ismal faqre wash shaqaawate wa asbitnee indaka saeedan ghaniyan. Wa in kunta katabanee fee ummil kitaabe indaka mahrooman muqattaran aalaiya rizqee famho aannee hirmaanee wa taqteera rizqee. Fa innaka qulta fee kitaabekal kareemil munazzale aalaa nabiyyeka Mohammadin sallallaaho aalayhe wa aalehee, 'Yamhullaaho maa yashaa wa yuthbeto wa indahoo ummul kitaab'.

Wa qulta wa Anta Asdaqul qaaleen, 'Wase-aat rahmatee faltasaanee'. Be rahmateka Ya Arhamar Raahemeen.

O Allah Who obliges everyone but is under no obligation to anyone. O the Majestic One, the Provider, the Generous Lord there is no god except Thee. O the Supporter of those seeking refuge, O the Kindly neighbour, O the Saviour of those in difficulty, O the Responder of the calls of the afflicted, O the Helper of the oppressed, O the Hope of the petitioners, O the most Merciful. If Thou has included me in 'the book of deeds' before Thee, among those who are wicked and poor then erase even the words of wickedness and poverty against my name and enter instead the words of virtue and richness. If Thou has included me in Thy book among those who are deprived and

destitute then delete my name from the book. Thou has mentioned O Allah in the book (Quran) revealed on Prophet Mohammad thus, 'Allah can destroy whatever He wishes and retain whatever He wishes.' The book also says, 'My benevolence encompasses everything. Just seek it.' Hence we seek Thy mercy O Lord.

4. Recite "Sajada wajhiyal baalil faanee .." (See Eve of 1st Rajab - page 23)

RAMADHAN

DAILY TASBEEH AND DUA

To be recited after every Fardh -

1. Laa ilaaha illallaah. Astagh ferullaah. Alla humma innee asalokal jannata wa aoozo beka minan naar.

There is no god other than Allah. I seek forgiveness from Allah. I ask Thee O Allah to include me among those deserving paradise and to deliver me from Fire (of hell).

2. Alla humma inna haaza shahro Ramadhan al lazee unzela feehil Quran, hudan lin naase wa bayyenaatin minal hudaa wal furqaan. Alla humma baarik lanaa fee shahre Ramadhan wa ainnaa aalayhe wa taqabbalho minnaa. Innaka aalaa kulle shayin Qadeer.

O Allah this is the month of Ramadhan in which was revealed the Quran as a guidance to people with clear signs and arguments. O Allah increase Thy blessings upon us during this month, help us to observe its requirements and accept our Prayers and supplications. Indeed Thou has power over everything.

It is reported in the traditions that during the First 10 days of Ramadhan Allah's mercy is

available for those who seek it, during the next 10 days the doors of forgiveness are wide open for those seeking forgiveness whereas during the last 10 days Allah declares immunity from Fire to those who sincerely repent for their sins.

RAMADHAN

BIHORI (Late Night Prayers)

The Bihori Prayers should be offered every night during Ramadhan late after Isha spanning the midnight or at any time past midnight but before the time of Sehri (the pre-morning light meal about an hour and a half before sunrise).

These consist of a series of Naafil Prayers offered individually. In most cases the second Surah to be recited will be mentioned. If not, the Surah should be selected in the ascending order. Recitation of Azaan is not necessary. It is usual to open the series with:

(a) Salaatul Istiftaah (2 rakaat)

- A prayer seeking success

1. Niyyat:

Usallee Salaatal Istiffaahe rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 2 rakaat Prayer seeking success from Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the first rakaat with Surah Al-Faateha and Surah Al-Ikhlaas and the second rakaat with Surah Al-Faateha and Surah Al-Kaaferoon.

3. After the Tahiyaat recite the following Dua of Imam Ali Zainul Aabedeen.

(i) Bismillaahir Rahmanir Raheem.

Al hamdo lillaahil lazee tajallaa lil quloobe bil azamate. wahtajaba aanil absaare bil izzate, waqtadara aalal ashyaae bil qudrate. Falal absaaro tasbuto le rooyatehee. wal lal awhaamo tablughu kunha azamatehee. Tajabbara bil azamate wal kibriyaa, wastaatafa bil izee wal birre wal jalaal, wa taqaddasa bil husne wal jamaal. wa tamajjada bil fakhre wal bahaa. wa tahallala bil majde wal aalaae. wastakhlasa bin noore wadh-dhiyaa.

Khaalequn laa nazeera lahoo, wa Ahadun laa nidda lahoo, wa Waahedun laa dhidda lahoo, wa Samadun laa kufwa lahoo. wa Ilaahun laa saaniya ma-aahoo, wa Faaterun laa shareeka lahoo, wa Raazequn laa moeena lahoo, wal Awwalo bilaa zawaalin, wad Daaemo bilaa fanaain, wal Qaaemo bilaa aanaain, wal Mumeno bilaa nihaayatin, wal Mubdeo bilaa amadin, was Saaneo bilaa ahadin, war Rabbo bilaa shareekin, wal Faatero bilaa kulfatin, wal Faa-aalo bilaa aajzin. Laysa lahoo haddun fee makaanin, wa laa ghaayatun fee zamaanin. Lam yazal wa laa yazoolo wa lan yazaal kazaaleka abadan. Huwal Ilaahul Hayyul Qayyumud Daaemul Qadeemul Qaaderul Hakeem.

All praises be to Allah Who manifests Himself into the hearts because of His Glory while remaining invisible to the eyes because of His Majesty and He rules over everything with His Might.

No eyes can ever see Him nor can

imagination measure the extent of His Glory. He dominates because of His Glory and Greatness and exhibits His Majesty, Benevolence and Awe. He is Holy with Goodness and Grace and is Elevated with true pride and nobility. He shines with generosity and is the embodiment of light. He is the Creator having no equal and Single having no partner and One Who has no opposite number. He is self sufficient without the need of an assistant, the One God without a second and the Creator without an associate and the Sustainer without a helper. He is the Beginning without an end. He is Everlasting not subject to death. He exists without undergoing any suffering. He is the Giver without any limit and the Architect without any help. He is the Sustainer without any partner and the Creator without any difficulty and constant Worker without fatigue. For Him there is no limitation of space or time. He was never absent nor will He ever be non existent. He will continue for ever. He is God, the Living, the Great, the Everlasting, the Omnipresent, the Mighty, the Wise.

(ii) Ilaahi ubaidoka be Finaaek, saaeloka be Finaaek, faqeeroka be finaak. Ilaahi laka yarhabul mutarah-heboon wa ilaika akhlasal mubtaheloon rahbatan laka wa rajaa-an le aafweka. Ya Ilaahal khalqe irham duaa-al mustarekheen, waafo aan jaraaemil ghaafeleen, wa zid fee ehsaanil muneeben yawmal wufoode aalayka Ya Karim.

O Lord Thy insignificant slave is here before Thee; Thy petitioner is before Thee; Thy beggar is before Thee. My Lord the pious fear Thee and turn to Thee in

sincerity not just with fear alone but also with the hope of Thy forgiveness. O our true Lord take pity on those who turn to Thee seeking help, forgive their sins which they might have committed in ignorance and bestow ample rewards upon those who repent before their return to Thee O Generous One.

(iii) Ya Man azharal jameel wa sataral qabeeh. Ya Man lam yuwaakhiz bil jareerah wa lam yahtekis sitra. Ya Kareemas saf-he, Ya Azeemal manne, Ya Hasanat tajaawuze, Ya Azeemar rajaa, Ya Baasetal yadaine bir rahmah, Ya Saahiba kulle rajwaa, wa Ya Muntahaa kulle shakwaa, wa Ya Mubtade-an bin neaame qabia istehqaaqehaa. Ya Rabbaaho Ya Rabbaaho Ya Rabbaah, Ya Sayyedaaho, Ya Sayyedaaho, Ya Sayyedaah, Ya Ghaayata raghbataah, asaloka an laa tushawweha khalqee wa laa khalqa waaledayya bin naar.

O the One Who brings to light all that is good and suppresses the evil. O the One Who is not hasty in punishing us for our sins and does not expose our shortcomings. O the best of Forgivers, O the Greatest among those who give rewards and disregard our excesses. O the Goal of all our hopes and blessings. O the Fulfiller of our hopes, the Hearer of our supplications and the bestower of blessings even before we deserve.

O Lord O Lord O Lord, O Master O Master O Master, O the Source of all hopes and expectations I beseech Thee to deliver me and my parents from Fire.

(iv) Ya Rabbey zalamto nafsee faghfir lee. Fa inna hoo laa yaghferuz zambal azeem illaa Anta Ya Aliyo Ya Azeem be rahmateka Ya

Arhamar Raahemeen.

O Lord I have sinned so pardon me. Indeed none other than Thee can forgive the major sins I have committed. O the High, O the Great show Thy kindness, O the Most Merciful of all the merciful ones.

(b) Salaat Nisfil Lail (2 rakaat)

This Prayer should commence at midnight. If the time of midnight has expired this Prayer can still be offered but the words 'Nisfil Lail' in the Niyyat should be replaced by the words 'Jawfil Lail' (the latter part of the night).

1. Niyyat:

Usallee Salaata Nisfil Lail (or Jawfil Lail) rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 2 rakaat Prayer at the middle of the night (or in the latter part of the night) for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the first rakaat with Surah Al-Faatheh and Surah Ash-Shams and the second rakaat with Surah Al-Faatheh and Surah Al-Ghaashiyah or any other smaller Surah in the ascending order. (For Surah Ash-Shams and Surah Al-Ghaashiyah see page 59)

3. After Tahiyyaat recite the following Dua of Imam Ali Zainul Aabedeen.

(i) Maulaaya Maulaaya Antal Maula wa anal aabd wa hal yarhamul aabd illal Maula. Maulaaya Maulaaya Antal Azeez wa anaz zaleel wa hal yarhamuz zaleel illal Azeez.

Maulaaya Maulaaya Antal Khaaliq wa anal makhloq wa hal

**yarhamul makhloq illal Khaaliq.
Maulaaya Maulaaya Antal Moatee
wa anas saail wa hal yarhamus
saail illal Moatee.**

**Maulaaya Maulaaya Antal Mughees
wa anal mustaghees wa hal
yarhamul mustaghees illal Mughees.**

**Maulaaya Maulaaya Antal Baaqee
wa anal faanee wa hal yarhamul
faanee illal Baaqee.**

**Maulaaya Maulaaya Antad Daaem
wa anaz zaail wa hal yarhamuz
zaail illad Daaem.**

**Maulaaya Maulaaya Antal Hayy
wa anal mayyet wa hal yarhamul
mayyet illal Hayy.**

**Maulaaya Maulaaya Antal Oawee
wa anadh dhaeef wa hal
yarhamudh dhaeef illal Qawee.**

**Maulaaya Maulaaya Antal Kabeer
wa anas sagheer wa hal yarhamus
sagheer illal Kabeer.**

**Maulaaya Maulaaya Antal Maalik
wa anal mamlook wa hal yarhamul
mamlook illal Maalik.**

**Maulaaya Maulaaya Antar Rabb
wa anal marboob wa hal yarhamul
marboob illar Rabb.**

My Lord Thou art the Master and I am the servant and who else will take pity on the servant except the Master. My Lord Thou art Powerful and I am humble and who will pity the humble except the Powerful. My Lord Thou art the Creator and I am the created and who will pity the created except the Creator. My Lord Thou art the Giver and I the beggar and who will pity the beggar except the Giver. My Lord Thou art the Helper and I am the seeker of help and who

will pity the seeker of help except the Helper. My Lord Thou art Permanent and I am transitory and who will pity the transitory except the Permanent. My Lord Thou art the Everlasting and I am destructible and who will pity the destructible except the Everlasting. My Lord Thou art living and I am mortal and who will pity the mortal except the Living. My Lord Thou art Mighty and I am weak and who will pity the weak except the Mighty. My Lord Thou art the Owner and I the slave and who will pity the slave except the Owner. My Lord Thou art the Sustainer and I the sustained and who will pity the sustained except the Sustainer.

**(ii) Ilaahi ghaarat nujoomo
samaawaateka, wa naamat uyoono
khalqeka, wa hada-at aswaato
ibaadeka, wa ghallaqat mulooko
Bani Umayyah aalayhaa
abwaabahaa, wa taafa aalayhaa
hurraasohaa wa hujjaabohaa,
wahtajaboo aamman yasalohum
haajatan aw yabtaghee minhum
faedatan wa Anta Ilaahi Malekun
Hayyun Qayyoom. Laa taakhuzoka
sinatun wa laa nawm wa laa
yashshuloka shayun aan shayin.
Abwaabo samaawaateka
mufattahaatun wa khazaaenoka
ghairo mughallaqaatin wa asbaabo
rahmateka wa fawaaedoka le man
sa-alakahaa ghairo mahzooratin,
bal hiya mabzoolaat. Ilaahi Antal
Kareemul lazee laa taruddo
saaelan minal mumeneen sa-alaka
wa laa tahtajebo aan taalebin
minhum araadaka. Laa wa izzateka
maa takhtazelo hawaaejohum
doonaka. wa laa yaqdheehaa
ahadun ghairoka. Ilaahi fa qad
taraa wuqoofee wa zulla maqaamee**

bayna yadayk. wa taalamo sareeratee, wa tattaleo aalaa maa fee qalbee, wa maa yuslehoni le aakheratee wa dunyaaya. Ilaahi wa taraqqubul mawt wa hawlul muttalaee wal wuqofo bayna yadayk naghghasaneer mat-aamee wa mashrabee, wa ghassanee be reequee w a aqlaqanee aan wisaadee wa mana-aanee min huj-aatee wa ruqaadee. Ilaahi kayfa yanaamo man yakhaafo baghtaata malakil mawt fee tawaariqil lail wa tawaariqin nahaar? Bal kayfa yanaamul aaqelo wa malakul mawt laa yanaamo bil lail wa laa bin nahaar, yatlobo qabdha roohehee haseesan bil bayaate aw fee ayyis saa-aat.

O Lord the stars in the sky have dispersed, Thy creation is overcome with sleep and the voices of Thy servants are inaudible. The rulers of Bani Umayyah have closed the gates of their palaces and their sentries are going round guarding and protecting them. These rulers hide themselves from the eyes of the distressed and the needy subjects who wish to approach them with a complaint or for help. But O Lord Thou art such a King Who is Eternal, Omnipresent and neither slumber nor sleep overpowers Thee and never do the needs of Thy entire creation escape Thy attention.

The gates of Thy skies are ever open for those who pray, Thy treasures remain ever unlocked and Thy blessings and favours are never denied but are available to one who asks for them. O Lord Thou art so Benevolent that Thou will never reject any supplicant from amongst the believers who approach Thee nor art Thou unavailable to

them at any time. By Thy honour (I believe) none can answer their calls but Thou and none can fulfil their needs but Thou. O Lord I stand before Thee feeling so utterly insignificant. Thou would know my secrets and all that is in my heart and all that would benefit me in the hereafter as well as in this world.

O Lord the thought of the approaching death, the fear of the Day of Judgement and the thought of appearance for trial before Thee has poisoned my food and drink, made me restless in my bed and denied me sleep and comfort. O Lord how can one sleep when one fears the coming of the angel of death all of a sudden in the hours of the night or in the hours of the day. Nay, how can a man of understanding sleep in peace knowing that the angel of death sleeps neither by day nor by night but keeps himself ready to quickly draw the soul out of the body during the night or at any other moment.

(iii) With your cheek on the floor.

Rabbe asalokar raahata war rawh indal mawte wal maseer ilar rahmate war ridhwaan.

Lord I ask Thee to bestow upon me comfort and happiness at the time of death and to shower Thy mercy and pleasure upon me when I appear before Thee.

(iv) While in Sajdah.

Laa ilaaha illallaah haqqan haqqaa, sajadto laka Ya Rabbe taabbudan wa riqqaa, Ya Azeemo Ya Azeem inna aamalee dhaeef fa dhaaeefho lee Ya Jabbaaro Ya Kareem. Ighfir lee zunoobee wa jurmee wa taqabbal aamalee Ya Jabbaaro Ya Kareem. Alla humma

**innee aoozo beka an akheeba aw
ahmela jurmaa.**

There is no god except Allah and this is the truth. I have prostrated before Thee O Lord with sincere feelings of Thy worship. O the Great, indeed the record of my good deeds is weak and scanty. So make it worthwhile O the Powerful One. O the Kind One forgive my sins and my lapses and accept my poor deeds. O Allah I seek refuge unto none but Thee from the fear of despair or the burden of sins.

(v) While sitting down once again.

**Maulaaya Maulaaya ghaaratin
nujoom wa naamatil uyoon, wa
Anta Ilaahi Malekun Hayyun
Qayyoom. Maulaaya Maulaaya
ghallaqatil mulooko aalayhaa
abwaabahaa, wa taafa aalayhaa
hurraasohaa wa hujjaabohaa. wa
qad khalaa habeebun be habeebin.
Wa baaboka maftoohun lis
saaeleen. Wa haa anazaa saaelun
be baabeka, faqeerun be baabeka,
haqeerun be baabeka, zaleelun be
baabeka, mohtaajun be baabeka,
aseerun be baabeka, muznebun be
baabeka, mutadharreun be
baabeka, khaadheun be baabeka,
aaseeka be baabeka, hazeenun be
baabeka, tareedun be baabeka,
moatarefoka be baabeka,
yateemun be baabeka,
mamlookoka be baabeka,
dhaeefun be baabeka, malhoofun
be baabeka, ghareebun be
baabeka, mahjooboka be baabeka,
khaaeefun be baabeka, muntazerun
be baabeka, yantazero rahmatata
Ya Arhamar Raahemeen. Ilaahi
ubaidoka be finaak, saaeloka be**

**finaak, miskeenoka be finaak.
Ilaahi la qad sameata duaee wa
aalimta maqaasidee, wa taalamo
sirree wa aalaaniyatee. Fa asaloka
an taqdhya haajaatee Ya
Qaadhiyal Haajaat Ya Qaabilat
Tawbaat Ya Mujeebad Daawaat.**

My Lord the stars in the sky have dispersed and all eyes are overcome with sleep. But, Thou my Lord art a King Eternal and ever Awake. My Lord the earthly kings have closed the gates of their palaces and their sentries are pacing up and down and guarding them. Even friends have forsaken friends. However, Thy door is always open for supplicants. Here I am a supplicant at Thy door, a beggar at Thy door, one of no consequence at Thy door, an insignificant creature at Thy door, a dependent at Thy door, a prisoner at Thy door, a sinner at Thy door, a petitioner at Thy door, offering submission at Thy door, a transgressor at Thy door, a complainant at Thy door, the rejected at Thy door, a believer in Thee at Thy door, an orphan at Thy door, a traveller at Thy door, one full of shame appearing at Thy door, one in fear at Thy door, one waiting at Thy door expecting Thy blessings O the Most Merciful of all merciful ones.

O Allah Thy insignificant servant is now at Thy threshold. Thy supplicant is at Thy threshold. Thy beggar is at Thy threshold.

O Allah Thou has listened to my Prayer and known my purpose. Thou would know all my deeds whether open or secret, i pray Thee to grant me my wishes O the Grantor of wishes, O the Acceptor of repentance, O the Answerer of every call.

**(vi) Ya Man yujeebo duaa-al
mudhtarre fiz zulami.**

**Ya Kashefad dhurre wal balwa
maas saqami.**

**Qad naama wafdoka hawlal Baite
wantabahoo.**

**Wa aaino joodeka Ya Qayyoomo
lam tanomi.**

**Ad-ooka Rabbi hazeenan haaeman
qaleqan.**

**Farham bukaaee be haqqil Baite
wal Harami.**

**Antal Ghafooro fa jud lee minka
ya Amalee.**

**Waatif aalaiya be joodin minka wal
karami.**

**In kaana aafwoka laa yarjooho zu
sarafin.**

**Fa man yajoodo aalal aaseena bin
neaami.**

**Hab lee be joodeka fadhilal aafwe
aan jurami.**

**Ya Man ashaara ilaihil khalqo Fil
Harami.**

*O the One who answers the call of the
distressed in the darkness of the night.*

*O the one Who is the Deliverer from all
calamities and sickness.*

*Some of those seeking Thee are asleep
around Thy House while some are awake.*

*But O Lord the eyes of Thy generosity never
close.*

*O Lord I am crying to Thee with grief, trouble
and pain.*

*So take pity on my crying for the sake of this
sacred House.*

*Thou art Most Forgiving hence show Thy
generosity O my only Hope And oblige me
with Thy mercy and kindness.*

*If the sinner gives up all hope of Thy
forgiveness, then Who is it that will show
generosity to the repentant sinners.*

O Lord be kind to me and forgive my sins.

*O the One Whom the world turns to in this
sacred House.*

**(vii) Ilaahi wa Sayyedi wa Maulaaya,
in ataatoka be maarefatee wa
ilmee, fa lakal minnato aalaiya, wa
in aasaytoka be jahlee, fa hujjato
ladaiya. Fa asaloka be izhaare
minnateka aalaiya, wa isbaate
hujjateka ladaiya illaa maa
rahimtanee, wa laa harumtanee
rooyata wajhay habeebayka
Mohammadin wa wasiyyehee
Aliyin Ameeril mumeneen
salawaatoka aalayhimaa fee daare
karaamateka. Ilaahi innal
hasanaat tasurroka was sayyeaat
laa tadhurroka. Fa hab lee maa
yasurroka waghfir lee maa laa
yadhurroka. Ya Kareemo, fa
akrimnee be karameka Ya
Akramal Akrameen wa be
rahmateka Ya Arhamar
Raahemeen.**

**Ilaahi wa Sayyedi wa Maulaaya
maa taabatid dunyaa illaa be
zikreka wa maa taabatil uqbaa illaa
be aafweka. wa maa taabatil
ayyaamo illaa be taa-aateka. wa
maa taaban nahaaro illaa be
khidmateka, wa maa taabal lailo
illaa be munaajaateka, wa maa
taabatil quloobo illaa be mahab-
bateka, wa maa taaban naemo
illaa be maghferateka wa maa
taabatid dunyaa wal aakherah illaa
beka be rahmateka Ya Arhamar
Raahemeen.**

O Lord O Master if I have obeyed Thee with recognition and knowledge it is due to Thy favour upon me and if I have transgressed because of my ignorance Thou has the cause to be angry on me. But I ask Thee to continue Thy favour upon me and to take pity upon me for my transgressions. O Lord do not deprive me from beholding on the Day of Judgement the faces of Thy beloved, Thy chosen ones, Mohammad and his Wasi Ali, the Commander of the Faithful, may Thy blessings be upon them. O Lord good deeds do please Thee while evil deeds do not harm Thee. Hence, grant me the ability to do what pleases Thee and forgive me for the evil ones which do not harm Thee. O the Generous One, shower upon me Thy favours and Thy blessings O the Most Benevolent, the Most Merciful.

Without Thy worship this world is not worth living, without Thy forgiveness the hereafter would be meaningless, without obedience to Thee life would be unfruitful, without service to Thy creatures the days would be wasted, without Thy praises the nights would be empty, without Thy love the hearts would be impure, without Thy forgiveness Thy blessings would be incomplete. In fact without Thy help this world and the hereafter would be of no avail to us O the Most Merciful of all merciful ones.

(viii) Alaa Ayyohal Maamoolo fee kulle haajatee Ilaika shakawtud-dhurra farham shikaayatee.

Alaa Ya Rajaaee Anta Kaashefo kurbatee Fa hab lee zunoobee kullahaa waqdhe haajatee.

Fa zaadee qaleelun maa araaho muballeghee Fa liz zaade abkee am le boade masaafatee.

Atayto be aamaalin qibaahin radiyyatin Wa maa til waraa khalqun janaa ka jinaayatee.

A-tohreqonee bin naare Ya Ghaayatal Muna Fa ayna Rajaaee wa ayna Makhaafatee.

O the Goal of all my hopes in my needs.

To Thee do I complain of my troubles, so hear my complaint and take pity on me.

O my Hope Thou art the One Who can save me from my difficulties.

Forgive all my sins and fulfil all my needs.

Little is my preparation for the hereafter and doubtful it is whether I shall reach my goal.

Shall I weep for the insufficiency of my preparation or the remoteness of my goal.

I have come to Thee with nothing but undesirable deeds.

And with sins no one else in the world might have committed.

Will Thou therefore punish me with the Fire, O the Goal of my expectations?

Then to whom shall I turn with my hopes and whom shall I fear?

(c) Salaat Maghferatiz Zunoob (2 rakaat)

To seek forgiveness for all our sins.

1. Niyyat -

Usallee Salaata Maghferatiz zunoobe wal aathaam rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 2 rakaat Prayer seeking forgiveness for all my sins and evil deeds from Allah, the Mighty, the Powerful, in time

facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-Faateha and Surah An-Naas in the First rakaat and Surah Al-Faateha and Surah Al-Falaq in the second.

3) After Tahiyaat recite the following Tasbeeh (7 times).

Ya Kareemo Ya Raheemo Ya Qaaemo Ya Daaemo Ya Wadoodo Ya Fardo Ya Mubdeo Ya Mueedo Ya Ahado Ya Samado Ya Hayyo Ya Qayyoom.

O the Generous, O the Merciful, O the Appointer, O the Everlasting, O the Loving, O the Single, O the Originator, O the Ultimate, O the One and Only, O the Independent, O the Living, O the Eternal.

4. Recite the following Dua -

Ilaahi amartanaa bid duaee wa waadtanaa bil ijaabate. Fa nad-ooka kamaa amartanaa. Fastajib lanaa kamaa waadtanaa Ya Kareemo akrimnaa fa inna hoo laa yakoono minal Kareeme illal karam wa laa yakoono minal jaafee illal jafaa be rahmateka Ya Arhamar Raahemeen.

O Allah Thou has asked us to turn to Thee with the promise that Thou will respond to our call with favour. Hence we have turned to Thee. Now fulfil Thy promise and answer our call. What can be expected from the Benevolent other than kindness and from a sinner other than evil? Thy pity and kindness is what we need.

5. Perform Sajdah and recite -

Laa ilaaha illallaah haqqan haqqaa sajadto laka Ya Rabbe taabbudan wa riqqaa Ya Azeemo Ya Azeem ighfiriz zambal azeem. Fa inna hoo

laa yaghferruz zambal azeem illaa Anta Ya Aliyo Ya Azeem. Inna aamalee dhaeef fa dhaeefho lee Ya Jabbaar Ya Kareem. Alla humma innee aoozo beka an akheeba aw ahmela jurmaa.

There is no god but Allah and this is my true belief. I have prostrated for Thee O Lord obeying none but Thee, sincerely with all my heart. O Almighty Allah my sins are too many and my good deeds are too little. Reward me for the good deeds and forgive my sins, since Thou art Kind and Merciful. Do not punish me and put me into shame.

6. While sitting after Sajdah recite the following Tasbeeh (70 times)

Ya Kareemo Ya Raheemo Ya Azeemo Ya Ghiyaasal mustagheeseen aghisnee.

O the Generous, O the Merciful, O the Great, O Helper of the distressed come to my rescue.

(d) Salaat Tahajjud (12 rakaat)

A reference to this Prayer appears in the Quran as follows;

Wa minal laile fa tahajjad behee naafelatan laka aasaa an yabaasaka Rabboka maqaamam mahmoodaa.

(Surah Al-Israa or Bani Israaeel V 79)

And during the latter hours of the night offer Prayers giving spiritual benefit to you. Soon will your Lord raise you to a position of praise and glory.

1. Niyyat -

Usallee Salaatat Tahajjude ithnatai aasharata rakaatin lillaahe azza wa jalla adaa-an mustaqbilal

(mustaqbilatal for - women) Kaabatil Haraam.

I am offering 12 rakaat of Tahajjud for the sake of Allah the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 12 rakaat with the second Surah in ascending order beginning with Surah An-Naas in the first rakaat.

3. On completion of Tahiyyaat at the end of every two rakaat recite the Dua mentioned below and while rising for the next set of rakaat recite the above Verse of the Quran commencing with “Wa minal laile....” and pronouncing the Takbeerah “Allaho Akbar” begin again.

Dua after the first Tahiyyaat -

Bismillaahir Rahmanir Raheem.

Alla humma innee asalokal aafwa war rahmata wal fawza wal maghfirata wan neamata wan najaat. Wa atawassalo ilaika Alla humma be awwale mawjoodin awjadtahoo wakhtaraatahoo min noore wahdaaniyateka wa be taaleehil mumbaethe minhul lazaine jaaltahumaa sababan le kawnil ashyaee wa illatan le wujoodehaa an tulheqanee be aalamiyar roohaanee wa rnahalliyan nooraanee wa an tarhamanee be rahmateka wa toeananee be maoonateka wa taftaha lee aayna baseeratee fee maarefateka wa tuballeghanee amalee fee ibaadateka be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins.

Thy blessings and deliverance from Fire for the sake of the first Being whom Thou created from Thy light and the other who followed him, the two of them becoming the cause of the creation by Thee of every other thing in the universe.

I beg Thee to admit me into the spiritual world and the place of radiant light, to shower Thy kindness upon me, to help me with all Thy aid and to enable me to worship Thee with understanding. Thy mercy is all I expect.

Note: The first creations have also been mentioned as ‘Lawh wal Qalam’ (The Tablet and the Pen) or ‘Aqle awwal wa Aqle thaani’ (the First Intelligence and the Second) elsewhere.

Dua after the second Tahiyyaat -

Bismillaahir Rahmanir Raheem.

Alla humma innee asalokal aafwa war rahmata wal fawza wal maghfirata wan neamata wan najaat. Wa atawassalo ilaika Alla humma be malaaekateka al lazeena jaaltahum aamarata malakooteka wa sukkaana samaawaateka wa mudabberee aalameka an tarhamanee wa taghfira lee wa tulheqanee be aalamiyar roohaanee wa mahalliyan nooraanee wa an tarzuqanee minhumur rafeeqal aalaa wa an turshedanee lissulooke ilaa mahalliyan nooraanee wa aalamiyar roohaanee be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins.

Thy blessings and deliverance from Fire for the sake of Thy angels whom Thou has appointed with certain duties in Thy kingdom and who are all over the skies managing their affairs. I beg Thee O Allah to have mercy on me and admit me in the spiritual world and the place of radiant light, to provide me company of the elite and guidance to the road leading to the spiritual world.

Dua after the third Tahiyyaat -

Bismillaahir Rahmaanir Raheem.

Alla humma innee asalokal aafwa war rahmata wal fawza wal maghfirata wan neamata wan najaat. Wa atawassalo ilaika Alla humma be khaleefateka fee khaleeqateka wa ameeneka aalaa ibaadeka a-aazzis suwaril insaaniyate aalayka wa aqrabehaa ilaika awwalil fitratil bashariyate was suwaril adamiyate al lazee jaaltahoo maqarran le kalemaateka wa haamelan le ibaadataka wa askantahul buqaatal mubaarakatash shareefata w a bil ashkhaasiz zaatiyatir roohaaniyate al lazeena khalafoo-ho mim baadehee wa qaamoo fee maqaamehee wa khasastahum be kashfil haqaaeqe an tulheqanee be aalamiyar roohaanee wa mahalliyan nooraanee be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins, Thy blessings and deliverance from Fire for the sake of Thy vice-gerent in Thy created world. Thy trustee to Thy subjects, the most respected among mankind and the closest

to Thee, the first of Thy creation in this beautiful human form and shape and whom Thou made the repository for Thy message to be conveyed to Thy subjects, whom Thou settled in holy places and also those spiritual personalities who succeeded him and followed in his footsteps and whom Thou favoured by revealing to them some of Thy secrets. I beg Thee to admit me in the spiritual world and the place of radiant light. I expect from Thee nothing but mercy.

Dua after the fourth Tahiyyaat -

Bismillaahir Rahmaanir Raheem.

Alla humma innee asalokal aafwa war rahmata wal fawza, wal maghfirata wan neamata wan najaat. Wa atawassalo ilaika Alla humma be kalemaatekat taammaatil qaaemeena bid dalaalate aalayka wal haadeena ilaika awaana sitril haqaaeqe al lazeena jaaltahum khulafaa-aka fee ardheka wal wasaaeta baynaka wa bayna khalqeka, Aadama wa Noohin wa Ibraaheem wa Moosaa wa Isaa wa usasehim wa aimmatehim wa hujajehim wa atawassalo ilaika Alla humma be Mohammadenil Mustafaa wa Aliyenil Murtadha wa Faatemataz Zahraa wa Khadeejatal Kubraa wa atawassalo ilaika Alla humma bil Hasanil Mujtabaa wal Husainish shaheede be Karbala wa bil aimmate min zurriyate Maulanal Husain ibne Ali ilaa Maulanal Imamit Tayyeb Abil Qaasime Ameeril mumeneen. Alla humma inna haa-ulaae wasaaelee al lazeena jaaltahum maqarran le hikmateka wa hujajaka aalaa

**khalqeka asaloka an tajaalahum
aakhezeena be yadee inda kulle
shiddatin wa an tajaala valaabee
lahum hidaayatan lee fid dunyaa
wa zakheeratan lee fil aakherate
be rahmateka Ya Arhamar Raahemeen.**

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins. Thy blessings and deliverance from Fire for the sake of Thy messengers and apostles who spread Thy word to others and who acted as Thy vice gerents on Thy earth and served as links between Thee and Thy subjects- Aadam, Nooh, Ibraaheem, Moosaa and Isaa and their deputies and helpers; for the sake of Mohammad Mustafaa, Ali Murtadha, Faatemataz Zahraa, Khadeejatal Kubraa, Hasanil Mujtabaa, Husain, the martyr of Karbala and the Imams descended from Imam Husain upto Imam Tayyeb, the commanders of the faithful. O Allah these are the ones whom I love. Thou has made them trustees of Thy 'words' and guides to Thy subjects. O Allah make them hold my hand when I am beset with difficulties and enable me through their love to receive guidance in this world and earn a reward in the hereafter, I seek Thy mercy O Allah.

Dua after the fifth Tahiyyaat -

**Bismillaahir Rahmaanir Raheem.
Alla humma innee asalokal aafwa
war rahmata wal fawza wal
maghfirata wan neamata wan
najaat minan naar. Wa atawassalo
ilaika Alla humma bil Imamil
Mansoor Abi Aliyenil Aamir be
ahkaameka, Ameeril mumeneen
wa be waladehee Maulanal Imamit
Tayyeb Abil Qaasime Ameeril
mumeneen salawaatoka aalayhe**

**wa aalaa aabaaehit taahereen wa
abnaaehil akrameenal
muntazareen ilaa yawmid deen an
taghfira lee wa tulheqanee be
aalamiyar roohaanee wa.
mahalliyan nooraanee wa an
tarudda ghurbatee wa laa
tuteelanna Ya Rabbe safaree wa an
tajaalane mimman hasonat
aamaaluhoo wa zakat afaaluhoo
wa saeda ma-aaluhoo wa an
tarzuqanee minhut tahannun
aalaiya war rahmata minho lee wa
an tuyassera liyal qurbaa minho
wal khidmata bayna yadayhe wa
an tajaalane minal qaameena be
nusratehee waz-zaabbeena aan
hawzatehee be rahmateka Ya
Arhamar Raahemeen.**

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins, Thy blessings and deliverance from Fire for the sake of Imam Mansoor Al-Aamir and his son Imam Tayyeb, Abil Qaasim, commanders of the faithful, may Thy blessings be upon them, their forefathers and their sons yet to come till the Day of Judgement. Pardon me O Allah and admit me in the spiritual world and the place of radiant light, relieve me of my poverty and let not my journey be too long. Make me like him whose deeds are full of virtue, whose work is always pure and whose hopes are high. O Allah shower Thy mercy upon me which is what I expect from Thee.

Dua after the sixth Tahiyyaat -

**Bismillaahir Rahmaanir Raheem.
Alla humma innee asalokal aafwa
war rahmata wal fawza wal
maghfirata wan neamata wan**

najaat. Wa atawassalo ilaika Alla humma be Saahibil yawmil aakhir wa bahrin nooriz zaakhir Saahibin naqeebatil maimoonah wa qaasefish shajaratil maloonah qaaemiz zamaan saahibid dalaale wal burhaan Maseehil ummah wa kaashefil ghummah. Alla humma innee asaloka an tajaala iqraaree wa eemaanee behee hidaayatan lee fid dunyaa wa zakheeratan lee fil aakherah wa an laa tukhzenee yawmal Qiyaamate wa an tulheqanee bin nabiiyeen was siddeeqeen wash shohadaa-e was saaleheen wa hasona ulaaeka rafeeqaa zaalekal fadhlo minal laahe wa kafaa billaahe aalemaa be rahmateka Ya Arhamar Raahemeen.

In the name of Allah, the Beneficent, the Merciful. O Allah I beg Thee for forgiveness, mercy, success in life, pardon for my sins, Thy blessings and deliverance from Fire for the sake of the Imam of the time, who is the companion of the pious and godly, the destroyer of the evil and the cursed, the Messiah for the people, the remover of the darkness of ignorance and the usherer of Thy message with clear signs. I beg Thee to make me steadfast in my trust in him so that I may be guided in this world and earn a reward in the next. Do not humiliate me on the Day of Judgement but admit me in the company of Prophets, the Truthful, the Martyrs and the Pious. What better companions can one have. This is certainly a blessing from Allah Who is the only One and Who is most Trustworthy.

Dua in Sajdah at the end -

Bismillaahir Rahmanir Raheem.

Ilaahi fastajib duaaee wa laa

tukhayyib rajaaee wa laa taqtaa amalee. Fa innee qad ataytoka raajiyan le fadhleka taaleban le jazeele maa indaka muntajezan le waadekas saadiqil lazee laa khulfa lahoo wa laa tabdeela. Fa adkhillnee fee rahmateka warzuqnee thawaabaka wa aiznee min iqaabeka subhaanaka innee kunto minaz zaalemeen. Fastajabnaa lahoo wa najjaynaaho minal ghamme wa kazaaleka nunjil mumeneen, wa Zakariyaa iz naadaa Rabbahoo, Rabbe laa tazarni fardan wa Anta khairul waareseen be rahmateka Ya Arhamar Raahemeen. Wa hasbon-Allaho wa neamal Vakeel wa neamal Maula wa neaman Naseer wa laa hawla wa laa quwwata illaa billaahil Aliyil Azeem. Alla humma salle aalaa Mohammadin wa aalaa aale Mohammadin wa baarik wa sallim.

In the name of Allah, the Beneficent, the Merciful. O Allah respond to my call, do not disappoint me and do not dash my hopes. In fact I have approached Thee expecting favour from Thee and the reward which Thou has promised. I know that Thy promise is sound and that Thou will not break it nor change it. Cover me with Thy mercy, reward me with Thy blessings and spare me Thy punishment. My cry is (the same as that of Prophet Yoonus when he said) 'O Lord I have wronged myself', and Thy reply was 'We answered his call and delivered him from the darkness (the belly of the whale) and this is how We save Our true believers. Remember when Zakariyaa prayed for a successor, a son, We gave him one.' I too expect mercy and favour from

Thee O Lord. Thou art our best Guardian, the best Lord and the best helper and there is no power greater than Thee. O Allah send Thy choicest blessings upon Mohammad and his progeny.

**(e) Salaat Wahshatil Quboor
(2 rakaat)**

To dispel the fear of the grave

1. Niyat -

Usallee Salaata Wahshatil quboor rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for -women) Kaabatil Haraam.

I am offering 2 rakaat seeking ability to repel the fear of the grave, for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-Faateha and Surah Al-Ikhlaas in the first rakaat and Surah Al-Faateha and Surah Al-Kaaferoon in the second.

3. After Tahiyaat recite the following Tasbeeh -

Aanis wahshatee Ya Moonisee fee qabree.
(40 times)

Comfort me in the loneliness of my grave, O the Comforter.

Subboohun quddoos Rabbonaa wa Rabbul malaekate war-rooh wa Rabbonar Rahmaano aalaa maa tasefoon. (4 times)

Glorious and most Holy is our Lord and the Lord of all the angels and the Spirit and our Lord is most Kind to those who praise Him.

Al hamdo lillaahe Rabbil Aalameen.
(4 times)

All praises are due to Allah, the Sustainer of

all the universes.

4. Recite the following Dua -

Bismillaahir Rahmaanir Raheem.

Ilaahi man zal lazee sa-alaka fa lam toatehee. Ilaahi man zal lazee istaghaasa beka fa lam tughis-ho. Ilaahi man zal lazee istaana beka fa lam tuinho. Ilaahi man zal lazee istajaara beka fa lam tujirho. Ilaahi man zal lazee tawakkala aalayka fa lam takfihee. Ilaahi man zal lazee inqataa ilaika fa lam taqbalho.

In the name of Allah, the Beneficent, the Merciful. O Lord which petitioner has ever been deprived of Thy attention. O Lord which complainant had his complaint ignored. O Lord which seeker of help was denied help. O Lord which seeker of shelter and refuge remained without Thy favour. O Lord which person surrendering himself to Thee did not receive Thy protection. O Lord which person rejected by others was not welcomed by Thee?

5. Recite the following Tasbeeh -

Waa Ghawsaaho billaah aghisnee. (3 times)

O the Helper come to my aid.

Ya Ghiyaasal mustagheeseena wa rajaahum. (3 times)

O the Helper of those in distress and their only Hope.

Ya Hannaan Ya Mannaan Ya Dayyaan Ya Burhaan.

(Repeat in one breath as many times as you can)

O the Compassionate, O the Generous, O the source of Piety, O the Proof.

**Subhaan Allahe wal hamdo
lillahe wa laa ilaaha illallaaho
wallaaho Akbar maa sha-Allah laa
hawla wa laa quwwata illaa
billaahil Aliyil Azeem. (7 times)**

Allah is Magnificent. All praises are due to Allah. There is no god but Allah and He is the Greatest and He does whatever He wishes. There is no power greater than that of Allah, the Most High, the Majestic.

6. Then recite the following -

**Alla humma innee asaloka be
fadhle Bismillaahir Rahmaanir
Raheem. Ya man beka haajatee wa
roohee be yadayka, aan ghaireka
aaradhto wa aqbalto ilaika. Maa
lee aamalun saalehun astazhero
behee. Qad jeatoka raajiyan
tawakkalto aalayk.**

O Allah I approach Thee with all my needs. My fate is in Thy hands. I have abandoned all others and have turned to Thee. Although I have no good deeds to prove my worth I have come to Thee with great hope and trust in Thee.

**(f) Salaat Kashfil Harnrne wal Ghamm
(2 rakaat)**

To ask for deliverance from sorrow and grief.

1. Niyat -

**Usallee Salaata Kashfil Hamme
wal Ghamme wal Hazan
rakaataine lillahe azza wa jalla
adaa-an mustaqbilal (mustaqbilatal
for women) Kaabatil Haraam.**

I am offering 2 rakaat for immunity from sorrow, grief and pain with the help of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-

Faateha and Surah An-Naas in the first rakaat and Surah Al-Faateha and Surah Al-Falaq in the second.

3. After Tahiyyaat recite the following Tasbeeh.

**Iqtail hamma wal hazan ya Rabbal
hille wal Haram. (40 times)**

Relieve me of my grief and pain O Lord of the Holy Precinct.

4. Then recite the following.

**Ya Waahedo wahdaanee wa Ya
Baaqee ghaira faanee, urzuqnee
be haazihid daawate sidqa
lisaanee. Wafenee sharra maa
ahzaro min sarfe zamaanee an
ansarefa min makaanee. Waqdhe
lee rizqan be haqqil mumeneena
ikhwaanee.**

O the One, the Everlasting, make me capable of being true to my word and save me from the evil which I am afraid might encompass me. Ordain for me my sustenance and help me fulfil the rights of the faithful, my spiritual brothers.

5. Perform Sajdah and recite -

Bismillaahir Rahmaanir Raheem.

**Ya Allaho ikshif hamme Ya
Kaashefal humoom wakshif
ghamme Ya Munaffesal
ghumoom. Khaffif aalaiya minad
dayn waqdhehee aannee. Ya
Allaho zidnee rizqan waase-aan
halaalan tayyeban min hayso
ahtasib wa min hayso laa ahtasib
wa aghnenee be fadhleka aan
fadhle man siwaak Ya Allah wa
man yattaqillaah yajaal lahoo
makhrajaa wa yarzuqho min hayso
laa yahtasib wa man yatawakkal**

**aalal laahe fa Huwa hasbuhoo.
Innal laaha baalegha amrehee.
Qad jaalal laaho le kulle shayin
qadraa. Alla humma Rabbanaa
anzil aalaynaa maaedatan minas
samaa-e takoono lanaa Eidan le
awwalenaa wa aakherenaa wa
aayatan minka warzuqnaa wa Anta
Khairur Raazeqeen. Rabbanaa laa
tajaalnaa fitnatan lil qawmiz
zaalemeen wa najjenaa be
rahmateka minal qawmil
kaafereen wa qenaa Ya Rabbe
sharraz zaalemeen. Wa aakhero
daawaahum anil hamdo lillaahe
Rabbil Aalameen. Alla humma
salle aalaa Mohammadin wa aalaa
aale Mohammadin wa baarik wa sallim.**

In the name of Allah, the Beneficent, the Merciful. O Allah relieve me of my pain since Thou art the great Reliever of pains. Relieve me of my sorrows since Thou art the great reliever of sorrows. Ease my indebtedness and enable me to repay my debts. O Allah provide me with plentiful sustenance, which is lawful and pure, from sources known and unknown to me and enrich me with Thy blessings. O Allah whosoever fears and obeys Thee does find the right way and does receive sustenance from sources unknown to him and whosoever trusts in Thee O Allah his affairs are settled well. Indeed Allah has prescribed limits for every thing. O Lord provide for us such sustenance from the sky that it may become a day of rejoicing for our elders and for our young and a sign from Thee of Thy munificence. Maintain our sustenance since Thou art the best Giver. O Lord do not let tyrant nations make us suffer because of our weaknesses, deliver us from the unbelievers and save us from the evil of the oppressors. Our last cry

is 'Praise be to Allah, the Sustainer of the universes.' O Allah send blessings upon Mohammad and his progeny.

6. Then recite the following.

Bismillaahir Rahmaanir Raheem.

**Alla humma in kaana rizqee fis
samaa-e la anzilho aw fil ardhe fa
akhrijho aw baedan fa qarribho
aw qareeban la yassirho aw
qaleelan fa kassirho aw kaseeran
fa baarik lanaa feehe Be rahma-
teka Ya Arhamar Raahemeen.**

In the name of Allah, the Beneficent, the Merciful. O Allah if my sustenance is in the sky then let it be within my reach; if it is inside the earth then bring it out of it; if it is far then draw it nearer to me; if it is near make it easy for me to acquire it; if it is little increase its quantity; if it is plentiful make it last longer. We do expect Thy mercy O Lord.

7. Perform Sajdali and recite -

Bismillaahir Rahmaanir Raheem.

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin war zuqnee rizqan
waase-aan halaalan tayyeban. Alla
humma Rabbanaa anzil aalaynaa
maaedatan minas samaa-e
takoono lanaa Eidan le awwalenaa
wa aakherenaa wa aayatan minka
war zuqnaa wa Anta Khairur
Raazeqeen. Rabbanaa laa
tajaalnaa fitnatan lil qawmiz
zaalemeen wa najjenaa be
rahmateka minal qawmil
kaafereen wa qenaa sharraz
zaalemeen. Wa aakhero
daawaahum anil hamdo lillaahe
Rabbil Aalameen. Alla humma
salle aalaa Mohammadin wa aalaa**

aale Mohammadin wa baarik wa sallim.

In the name of Allah, the Beneficent, the Merciful. O Allah send blessings upon Mohammad and his progeny. And give me sustenance that is plentiful, lawful and pure. Provide for us O Lord such sustenance from the sky that it may result in rejoicings by our elders and our young and it may serve as a sign of Thy munificence. O Allah do not make us targets of oppression by the tyrants, unbelievers and the evil ones. Our cry in the end is, 'Praise be to Allah, the Sustainer of the universes.' O Allah send Thy choicest blessings upon Mohammad and his progeny.

(g) Salaat Sehhatil Jism (2 rakaat) Asking Allah to bestow good health.

1. Niyyat -

Usallee Salaata Sehhatil Jisme min jamee-il amraadhe wal asqaam rakaataine lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil haraam.

I am offering 2 rakaat asking Allah, the Mighty, the Powerful to keep the body healthy, free from all diseases and ailments, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-Faateha and Surah At-Takaasur in the first rakaat and Surah Al-Faateha and Surah Al-Qaareah in the second.

3. After Tahiyyaat recite (in Sajdah)

Bismillaahir Rahmanir Raheem.

Alla humma salle aalaa Mohammadin wa aalehee. Alla humma munna aalaiya bis sehate wal aafiyate. Alla humma hab liyal aafiyata fee jismee was salaamata fee badanee was sehata wal

quwwata fee jamee-e aadhaaee. Alla humma albisnee aafiyataka wa at-imnee be aafiyateka was-genee be aafiyateka waknufnee be kanafe aafiyateka. Alla humma aafinee aafiyatan shaafiyatan tuwalledo fee badanee wa nafsil aafiyata aafiyatad dunyaa wal aakherah. Alla humma salle aalaa Mohammadin wa aalaa aale Mohammadin wa baarik wa sallim.

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

O Allah send blessings upon Mohammad and his progeny. O Allah favour me with health and strength in the body and in all my limbs and let my food and my drink be all healthy. In fact, let my entire life in this world and the hereafter be healthy. O Allah send blessings upon Mohammad and his progeny.

4. Rise from Sajdah and recite.

Bismillaahir Rahmanir Raheem.

Alla humma lakal hamdo shukran wa lakal manno fadhlan wa Anta Rabbonaa haqqan wa nahno aabeedoka riqqan. Alla humma Ya Muyassera kulle aaseer wa Ya Jaabira kulle kaseer wa Ya Moonisa kulle waheed wa Ya Saahiba kulle ghareeb. Yassir aalaynaa kulla aaseer Ya manil aaseero aalayka yaseer. Fa inna tayseeral aaseer aalayka yaseer Ya man laa yahtaajo ilal bayaane wat-tafseer. Wa Anta aalaa kulle shayin Qadeer. Be rahmateka Ya Arhamar Raahemeen.

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

O Allah praise be to Thee and thanks for Thy various blessings. Thou art truly our Lord and we are Thy insignificant slaves. O Allah Thou art capable of making difficult things easy and Thou can overpower all harm and damage. Thou art comfort for the lonely and a companion to the stranger. Make things easy for us O Allah since it is no problem for Thee to make difficult things easy and no description is necessary to portray Thy capability. Indeed Thou has power over everything. We expect naught but Thy kindness and mercy.

(h) Salaat Talabir Rizq (2 rakaat)

Seeking plentiful sustenance.

1. Niyat -

**Usallee Salaata Talabir Rizqil
Waase-e rakaataine lillaahe azza
wa jalla adaa-an mustaqbilal
(mustaqbilatal for women) Kaabatil
Haraam.**

I am offering 2 rakaat seeking plentiful sustenance from Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-Faateha and Surah Al-Qadr in the first rakaat and Surah Al-Faateha and Surah Al-Inshiraah in the second.

3. After Tahiyaat recite the following Dua -

Bismillaahir Rahmaanir Raheem.

**Alla hummab talaytanaa fee
arzaaqenaa be sooiz zanne wa fee
aajaalenaa be toolil amale hattal-
tamasnaa arzaaqanaa min indil
marzooqeen wa tameanaa be
aamaalena fee aamaaril
moammareen. Fa salle aalaa
Mobammadin wa aalehee. Wa hab
lanaa yaqeenan saadeqan**

**takfeenaa behee min maoonatit
talabe wa alhimnaa siqatan
khaalesatan toafeenaa behee min
shiddatin nasabe. Wajaal maa
sarrahta behee min idateka fee
wahyeka wa atbaatahoo min
qisameka fee kitaabeka qaateaan
le ehtemaa-menaa bir rizqil lazee
takaffalta behee wa hasman lil
ishti-ghaale be maa dhamintal
kifaayata lahoo. Fa qulta wa
qawlokal haqqul asdaqo wa
aqsamta wa qasamokal abarrul
awfaa. wa fis samaa-e rizqokum wa
maa too-aadoon. Summa quita fa
wa Rabbis samaa-e wal ardhe inna
hoo la haqqun misla maa
annakum tanteqoon.**

In the name of Allah, the Beneficent, the Merciful. O Allah Thou has put us under trial and great stress because we tried to seek our sustenance from those who themselves receive sustenance from Thee. It was indeed wrong for us to look at them for the fulfilment of our aims and hopes. O Allah send blessings upon Mohammad and his progeny and grant us sincere faith in Thee and enable us to have complete trust in Thee. Verily it is Thou who distributes sustenance to everyone according to Thy well laid plan and it is the privilege of none but Thee to do so. We truly believe Thy words, 'Provided you have faith you will find your sustenance not only on this earth but even in the sky'.

(i) Salaat Nooril Qabr (2 rakaat)

Seeking light in the darkness of the grave.

1. Niyat -

**Usallee Salaata Nooril Qabre
rakaataine lillaahe azza wa jalla
adaa-an mustaqbilal (mustaqbilatal
for women) Kaabatil Haraain.**

I am offering 2 rakaat seeking light in the grave from Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaal with Surah Al-Faateha and Surah Al-Ikhlaas in the first rakaat and Surah Al-Faateha and Surah Al-Kaaleroon in the second.

3. After Tahiyyaat perform Sajdah and recite.

Bismillaahir Rahmanir Raheem.

**Alla humma salle aalaa
Mohammadin wa aalehee. Wajaal
fee qabree nooran wa aan
yameenee nooran wa aan shima-
alee nooran wa min fawqee
nooran wa min tahtee nooran wa
min bayne yadaiya nooran wa min
khalfee nooran. Alla hummaj-aal
qabree nooran min nooril jinaan
wa rawdhatan min riyadhil
jinaan wa dhaw-an min dhiyaa-ir
ridhwaan. Wa laa tajaalho
hufwatan min hufarin neeraan. Be
rahmateka wa fadhleka Ya
Arhamar Raahemeen. Alla
humma salle aalaa Mohammadin
wa baarik wa sallim.**

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

O Allah send blessings upon Mohammad and his progeny. O Allah provide light in my grave on my right, on my left, above me, under me, in front of me and behind me. O Allah make my grave as bright and shining as the garden of paradise. O Allah do not make my grave resemble the pit of fire. I seek Thy favour O the Merciful One. Send O Allah Thy blessings upon Mohammad and his progeny.

(j) Salaat Khaatematil Khair (2 rakaat)
Seeking a peaceful end of life.

1. Niyyat -

**Usallee Salaata Khaatematil Khair
rakaataine lillaahe azza wa jalla
adaa-an mustaqbilal (mustaqbilatal
for women) Kaabatil Haraam.**

I am offering 2 rakaat seeking a worthy and peaceful end of life from Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah Al-Faateha and Surah Al-Aadiyaat in the first rakaat and Surah Al-Faateha and Surah Al-Zalzalah in the second.

3. After Tahiyyaat recite the following Dua of Imam Ali Zainul Aabedeem.

Bismillaalnir Rahmanir Raheem.

**Ya man zikruhoo sharafun liz
zaakereen wa Ya man shukruhoo
fawzun lish shaakereen wa Ya man
taa-aatuhoo najaatun lil muteeseen.
Salle aalaa Mohammadin wa
aalehee. Washghal quioobanaa be
zikreka aan kulle zikrin wa
alsenatanaa be shukreka aan kulle
shukrin wa jawaarehanaa be taa-
aateka aan kulle taa-aatin. Fa in
qaddarta lanaa faraaghan min
shughlin faj-aalho faraagha
salaamatin laa tudrekona feehaa
tabeatun wa laa talhaqona ma-
aahoo sa-amatun hatta yansarefa
aannaa kuttaabus sayyeaat be
saheefatin khaaliyatin min zikre
sayyeaatenaa. Wa yatawallaa
kuttaabul hasanaat aannaa
masrooreena be maa kataboo min
hasanaatenaa. Fa izan qadhat
ayyaamo hayaatenaa wa
tasarramat mudado aamaarenaa
wastah dharatnaa daawatokal latee
laa budda minhaa wa min**

**ijaabatehaa. Fa Salle aalaa
Mohammadin wa aalehee wajaal
khitaama maa tohsee aalaynaa
katabato aamaalena aawbatan
maqboolatan laa tooqefonaa
baadahaa aalaa zambin
ijtarahnaaho wa laa maasiyatin
iqtarafnaahaa wa laa takshif
aanna sitran satartahoo aalaa
ruosil ash-haad yawma tabloo
akhbaara ibaadeka. Innaka
Raheemun be man da-aaka wa
mustajeebun le man naadaaka.**

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

O the One whose mention is an honour for the speakers, and the offering of thanks to Whom is the road to success for those who thank him. O the One obedience to Whom is deliverance for those submitting to him. Send blessings O Lord upon Mohammad and his progeny. O Lord let our hearts be full of Thy remembrance, let our tongues always express our gratitude to Thee and let our limbs always work in compliance to Thy wishes. If Thou has decreed a way for us let it be the way of peace and tranquility. Do not let us encounter unbearable hardships or evil so that the angels charged with recording sins always return with an empty book whilst the angels appointed to record virtuous deeds may always return pleased with the record of our good deeds till the days of our life are over and Thy call comes through for which there can be no doubt. Although our record is deficient let our end be good, accept our repentance and do not expose or humiliate us before others on the day of reckoning. Thou art indeed Merciful to those who approach Thee.

4. Perform Sajdah and recite.

Bismillaahir Rahmaanir Raheem.

Alla humma salle aalaa
Mohammadin wa aalehee. Wajaal
hayaatee bil khair wa mamaatee
bil khair wa mabdaee bil khair wa
marjaee bil khair wabtidaaee bil
khair wantihaaee bil khair wa
dunyaaya bil khair wa ukhraaya
bil khair wajaal aaqebatee ilal
khair wa tammim lee Jamee-a
aamaalee bil khair be haqqe
Mohammadin wa aalehit
taahereen. Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin wa baarik wa sallim.

In the name of Allah, the Beneficent, the Merciful. O Allah send blessings upon Mohammad and his progeny. O Allah let my life be good, let my death be good, let my arrival be good, let my return be good, let my beginning be good, let my end be good, let my world be good, let my hereafter be good and let my record on the day of reckoning be good. In short let the affairs of my entire life be good, for the sake of Mohammad and his progeny. Send O Allah Thy blessings upon them.

(k) Salaat Quboolis Salaat was Siyaam (2 rakaat) Hoping that Allah will accept our Prayers and our Fasts.

1. Niyat -

**Usallee Salaata Quboolis Salaate
was Siyaam rakaataine lillaahe
azza wa jalla adaa-an mustaqbilal
(mustaqbilatal for women) Kaabatil
Haraam.**

I am offering 2 rakaat for the acceptance of our Prayers and Fasts by Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 2 rakaat with Surah

Al-Faateha and Surah Al-Kauthar in the first rakaat and Surah Al-Faateha and Surah Al-Maaoun in the second.

3. After Tahiyyaat perform Sajdah and recite.

**Alla humma salle aalaa
Mohammadin wa aalehee. Wa
taqabbal sawmee wa salaatee wa
aqil aasratee wa zallaatee wamho
zunoobee wa kaffir sayyeaatee
wastajib daawaatee wajaal saayee
mashkooan wa zambee
maghfooran wa qalbee masrooran
wa aamalee maqboolan wa
aadoowee maqhooran wa
tijaaratee lan taboor Ya Azeezo Ya
Ghaioor. Be rahmateka Ya
Arhamar Raahemeen. Wa hasbon
Allaho wa neamal Vakeel wa
neamal Maula wa neaman Naseer.
Laa hawla wa laa quwwata illaa
billaahil Aliyil Azeem. Alla
humma salle aalaa Mohammadin
wa aalaa aale Mohammadin wa
baarik wa sallim.**

O Allah send Thy blessings upon Mohammad and his progeny. Accept my fasts and prayers, treat lightly my shortcomings and my lapses, wipe off my sins, forget my evil deeds and answer my call. Make my efforts earn Thy reward, let my sins be forgiven, fill my heart with happiness, let my deeds be acknowledged as worthwhile, let my enemy be vanquished and let my trade be gainful without loss O the Mighty, the Forgiver. Thy kindness is what is expected O the Merciful. We declare that Allah is our best Guardian, the best Lord and the best Helper and that there is no power greater than Him. O Allah send Thy choicest blessings upon Mohammad and his progeny.

RAMADHAN

EVE of 17th, 19th and 21st

(a) The 17th night is observed with Prayers in memory of the grand victory of the Prophet against the Makkah forces at Badr. a few miles away from Madinah. The Prophet had an ill equipped army of 313 as against the well equipped 1000 strong army of Makkah invaders. A Western author describes the importance of the Prophet's victory at Badr against all odds in the following words, 'Before Badr Islam was just a creed but after Badr it became the religion of the State, may it became the State itself.'

(b) The 19th of Ramadhan commemorates the assassination in 40 Hijri of Ameerul Mumeneen Ali ibne Abi Taalib in the mosque at Kufah in the early hours of the morning by Abdur Rahman ibne Muljim, a Kharijite who was prompted to undertake this evil mission in order to gain the favour of a woman named Qataama and also to avenge some of his relatives who were killed in the Battle of Nehrwaan. The sword used by the assassin was kept immersed in poison by Qataama for 40 days and it was so fatal that none could survive from its slightest blow. However, Hazrat Ali survived for two days. which shows his remarkable strength and endurance.

c) The 21st of Ramadhan is observed with extra Prayers. preferably throughout the night in order to pay homage to Hazrat Ali who passed away on this night. Twenty four rakaat additional Prayer to be offered after Isha Naafil on each of the three nights.

1. Niyyat -

**Usallee Salaata haazehil lailatil
mubaarakatish shareefate
Lailatis Saabe-e aashara**

(for the eve of the 17th) or

Lailatit Taase-e aashara

(for the eve of the 19th) or

Lailatil Haadee wal Ishreen

(for the eve of the 21st)

min shahre Ramadhanal moazzam

arba-aan wa ishreena rakaatan

lillaahe azza wa jalla adaa-an

mustaqbilal (mustaqbilatal for

women) Kaabatil Haraam.

On this holy and auspicious night being the 17th (or 19th or 21st as the case may be) night of the blessed month of Ramadhan I am offering 24 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 24 rakaat in each case with Tahiyyaat after every two rakaat and the second Surah in ascending order.

3. At the end recite "Sajada wajhiyal baalil faanee..."

(See Eve of 1st Rajab - page 23)

RAMADHAN

23rd NIGHT/ LAILATUL QADR

This night is referred to in the Surah Al-Qadr as the night of power and a night better than a thousand months and the night in which the Quran was first revealed. Hence it is a blessed night and should be spent in Prayers till the fajr.

Twenty rakaat to be offered after Isha Naafil.

1. Niyyat -

Usallee Salaata haazehil lailatil

mubaarakatish shareefate, Lailatil

Qadre ishreena rakaatan lillaahe

azza wa jalla adaa-an mustaqbilal

(mustaqbilatal for women) Kaabatil

Haraam.

On this holy and auspicious night, being the night of power, I am offering 20 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete 20 rakaat with Tahiyyaat after every two rakaat, reciting Surah Al-Qadr in every rakaat after Surah Al-Faateha.

3. Going into the position of Sujood place the right cheek on the masalla and recite 40 times the following.

Haazehis Salaat fa hiya hadiyatun

minnee ilaika ya Maulana

Mohammad wa ilaika ya

Manlatena Faatemah.

Taqabbaloohaa minnee wa

dhaaefoo lee behal adhaafal

jazeelah.

This Salaat offered by me to Allah is dedicated to Prophet Mohammad and lady Faatemah. May the Prayer be accepted and may its reward be manifold.

Placing the left cheek on the masalla repeat the above 40 times.

4. Recite "Sajada wajhiyal baalil

laanee..."

(See Eve of 1st Rajab - page 23)

RAMADHAN

EVE OF LAST FRIDAY

Bidding farewell to the month of Ramadhan we take this opportunity to pay homage to all the Prophets with the following recitation and Prayer.

This Prayer is first offered on the eve of the last Friday after Isha Naafil and repeated on Friday before Zohor Sunnat, and then repeated every evening after Isha Naafil until the eve of 30th Ramadhan.

1. Stand facing the Qiblah and recite the

following 10 times each

(a) Subhaan Allah.

Allah is Magnificent.

(b) Al hamdo lillaah.

All praises are due to Allah.

(c) Astagh ferullaah.

I seek forgiveness from Allah.

(d) Laa hawla wa laa quwwata illaa billaahil Aliyil Azeem.

There is no power greater than that of Allah, the High, the Exalted.

(e) Alla humma salle aalaa Abeenaa Aadama Safiyil laalie wa aalehee ajmaeen.

O Allah send blessings upon our father Adam, the chosen one of Allah, and upon all his pious descendants.

(f) Alla humma salle aalaa ummenaa Hawwaa al-mutah harate minar rijse wa aalehaa ajmaeen.

O Allah send blessings upon our mother Hawwaa, the one purified of uncleanness, and upon all her pious descendants.

(g) Alla humma salle aalaa Noohin Najiyil laahe wa aalehee ajmaeen.

O Allah send blessings upon Nooh, who was saved from the flood by Allah, and upon all his pious descendants.

(h) Alla humma salle aalaa Ibraaheema Khaleelil laahe wa aalehee ajmaeen.

O Allah send blessings upon Ibraaheem, the sincere friend of Allah, and upon all his pious descendants.

(i) Alla humma salle aalaa Moosaa

Kaleemil laahe wa aalehee ajmaeen.

O Allah send blessings upon Moosaa, the one to whom Allah spoke, and upon all his pious descendants.

(j) Alla humma salle aalaa Isaa Roohillaah.

O Allah send blessings upon Isaa, the spirit of Allah.

(k) Alla humma salle aalaa Mohammadin Rasoolil laahe wa aalehee ajmaeen.

O Allah send blessings upon Mohammad, the messenger of Allah, and upon all his pious descendants.

(l) Alla humma salle aalaa jamee-il ambiyaae wal mursaleen wa aalehim ajmaeen.

O Allah send blessings upon other prophets and messengers and upon their pious descendants.

(m) Aoozo billaah minash shaitaanir rajeem.

I seek refuge before Allah from the devil who is cursed.

2. Offer 2 rakaat Naafil Prayer -

Niyyat -

Usallee Salaata Ibtighaa-il fadhle was sawaab rakaataine lillaah azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 2 rakaat Salaat seeking prosperity and reward from Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

3. Complete the 2 rakaat with Surah Al-faateha once, Surah Al-Ikhlaas 10 times and

Surah Al-Falaq 7 times in each rakaat.

4. After Tahiyyaat recite the following Tasbeeh 100 times.

**Subhaan Allah wal hamdo lillaah
astagh ferullaah wa laa ilaaha
illallaah wallaaho Akbar maa sha
Allah. Laa hawla wa laa quwwata
illaa billaah hasbiyallaah tawakkalto
aalallaah.**

Allah is Magnificent and all praises are due to Allah. I seek forgiveness from Allah. There is no god but Allah Who is the Greatest and does whatever He wills. There is no power greater than that of Allah besides Whom I need none to fulfil my hopes. It is Allah in Whom I put all my trust.

5. Perform Sajdah and recite.

**Bismillaahir Rahmaanir Raheem.
Sajada laka wajhee wa khadhaat
laka raqabatee fa taqabbal
tawbatee warham dhoafee. Laka
sumto wa min rizqeka akalto wa
aalayka tawakkalto. Aalaykas
salaam ya shahra Ramadhan. La
qad kunta hisnan le man talaa
feekal Quran wa aabadar
Rahmaan. Kam min saaemin lam
yasumka abadan wa kam min
qaaemin lam yaqumka abadan.
Hasbon Allaho wa neamal Vakeel
wa neamal Maula wa neaman
Naseer wa laa hawla wa laa
quwwata illaa billaahil Aliyil
Azeem. Alla humma salle aalaa
Mohammadin wa aale
Mohammadin wa baarik wa sallim.**

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

I have lowered my head and prostrated

before Thee O Lord. Accept my repentance and take pity on my weakness. I have fasted for Thee, have consumed food provided by Thee, and have always trusted Thee. It is time to bid farewell to you O month of Ramadhan. You have been like a fort protecting those who, besides fasting, recited Quran and offered additional Prayers during the days and nights. There ever has been a time when someone or the other has not fasted or someone or the other has not stood up for Prayers. Allah is our best Guardian, Trustee and Helper and there is no power greater than Him. O Allah send blessings upon Mohammad and his progeny.

SHAWWAAL

EVE of 1st

EVE of EIDUL FITR

The following Takbeerah must be recited after Tahiyyaat of every Fardh beginning from the Maghrib of the Eve of Eidul Fitr till the end of Asr Salaat on the day of Eidul Fitr. It is obligatory. Hence, if forgotten it must be recited as soon as one realises the omission.

**Allaho Akbar Allaho Akbar. Laa
ilaaha illallaah wallaaho Akbar
Allaho Akbar. Wa lillaahil hamd
Allaho Akbar aalaa maa hadaanaa.**

Allah is the Greatest. Allah is the Greatest. There is no god other than Allah Who is the Greatest. Indeed Allah is the Greatest. Praise be to Allah Who has given us guidance (on the right path).

Twenty four rakaat to be offered after Isha Naafil.

1. Niyyat -

Usallee Salaata haazehil Lailatil

mubaarakatish shareefate Lailate Eidil Fitre arba-aan wa ishreena rakaatan lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

On this holy and auspicious night, being the night preceding the day of Eidul Fitr, I am offering 24 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 24 rakaat with Tahiyyaat after even- two rakaat and the second Surah in ascending order.

3. Additional 10 rakaat to be offered after the above.

Niyat -

Usallee Salaatat Tatawwo-e aashara rakaatin lillaahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 10 rakaat Tatawwo for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

4. In each of the 10 rakaat of this Salaat recite Surah Al-Faateha once and Surah Al-Ikhlaas 10 times and after the usual Tasbeeh of even- Rukoo and Sujood recite the following additional Tasbeeh.

Subhaan Allah wal hamdo lillaah wa laa ilaaha illallaah wallaaho Akbar wa laa hawla wa laa quwwata illaa billaahil Aliyil Azeem.

Allah is Magnificent and all praises are due to Allah. There is no god but Allah Who is the Greatest. There is no power greater than that of Allah, the High, the Exalted.

5. On completion of the 10 rakaat repeat the

above Tasbeeh 100 times and recite 1000 times:-

Astagh ferullaah

I seek forgiveness from Allah.

6. Perform Sajdah and recite -

Bismillaahir Rahmaanir Raheem.

Ya Allaho Ya Rahmanad dunyaa wal aakherah wa Raheema humaa.

Ya Hayyo Ya Qayyoom Ya Zal Jalaale wal Ikraam ighfir lee zunoobee wa jurmee wa taqabbal Salaatee wa Sawmee. Be rahm-ateka Ya Arhamar Raahemeen.

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

O Allah, O the Embodiment of Mercy in this world and the hereafter, O the Living, O the Everlasting, O the Magnificent, O the Generous, pardon all my sins and lapses and, although deficient, accept my Prayers and my Fasts. Thy kindness is what I expect.

7. Recite "Sajada wajhiyal baalil faanee..." (See Eve of 1st Rajab - page 23)

SHAWWAAL

DAY of 1st

DAY of EIDUL FITR

On the day of Eidul Fitr (representing the end of Ramadhan) break the previous month's tradition by breaking the fast after sunrise with dates reciting the Dua, "Alla humma Ya Moatiyas soalaat wa Ya Valiyyar raghabaat..." (See Eve of 27th Rajab - page-32)

As shown below 2 rakaat Eid Prayer should be offered with Imaamat as soon after sunrise as may be convenient but before Zawaal (midday).

1. Niyyat by the Imam :

**Usallee Salaata haazal yawmil
mubaarakish shareefe Yawme
Eidil Fitre rakaataine lillaahe azza
wa jalla adaa-an mustaqbilal
Kaabatil Haraam.**

On this holy and auspicious day, being the Day of Eidul Fitr, I am offering 2 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. The followers should add the words, "moatammam bil Imam" ("moatammatan bil Imam" in case of Women) at the end of their Niyyat which they should take after the Imam has pronounced the Takbeeratul Ehraam, 'Allaho Akbar'.

3. The Imam will recite aloud Surah Al-Faatheha and Surah Ash-Shams (reproduced below) in the first rakaat and Surah Al-Faatheha and Surah Al-Ghaashiyah (reproduced below) in the second.

SURAH ASH-SHAMS

**Bismillaahir Rahmaanir Raheem.
Wash shamse wa dhohaahaa wal
qamare iza talaahaa wan nahaare
iza jallaahaa wal laile iza
yaghshaahaa was samaa-e wa maa
banaahaa wal ardhe wa maa
tahaahaa wa nafsina wa maa
sawwaahaa. Fa alhamahaa
fujoorahaa wa taqwaahaa. Qad
aflaha man zakkaahaa wa qad
khaaba man dassaahaa. Kazzabat
Thamoodo be taghwaahaa. izim
baasa ashqaahaa. Fa qaala lahum
Rasoolul laahe naaqatal laahe wa
suqyaahaa. Fa kazza-booho fa
aaqarooahaa. Fa damdama
aalayhim Rabbohuma be zambehim**

**fa sawwaahaa. Wa laa yakhaafu
uqbaahaa.**

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

By the sun and its glory. By the moon as it follows the sun. By the day as it shines. By the night when it spreads its cover. By the sky and its wonderful structure. By the earth and what is spread on it. By the soul and the way it is proportioned and whose evil and goodness has been revealed. He who purifies it will succeed, but he who corrupts it will fail. The people of Thamood, through their ignorance, rejected their Prophet and sent the most wicked person among them to deputise before the Prophet. When the Prophet said, 'This is the she camel of God and a sign. Do not stop her from having her drink.' But they ignored the words of the Prophet and hamstrung the she camel. Because of their sin the Lord punished them by totally destroying them. The Prophet had no fear of such consequence.

SURAH AL-GHAASHIYAH

Bismillaahir Rahmaanir Raheem.

**Hal ataaka hadeesul ghaashiyah.
Wujoohun yawmaezin khaashe-
aatun aamelatun naasebatun
taslaa naaran haamiyah. Tusqaa
min aainin aaniyah. Laysa lahum
ta-aamun illaa min dharee-in. Laa
yusmeno wa laa yughnee min jooin.
Wujoohun yawmaezin naa-
ematun le saayehaa raadhiyah.
Feejannatin aaliyah. Laa tasmao
feehaa laaghiyah. Feehaa aainun
jaariyah. Feehaa sururum marfoo-
aatun wa akwaabum mawdhoo-
aatun wa namaareqo masfoofatun
wa zaraabiyyo mabsoosah. A fa laa**

**yanzuroona ilal ibele kayfa
khuleqat wa ilas samaa-e kayfa
rufe-aat wa ilal jibaale kayfa
nusebat wa ilal ardhe kayfa
sutehat. Fa zakkir innamaa anta
muzakkir. Lasta aalayhim be
musayterin illaa man tawallaa wa
kafar. Fa yuaaz zebahul laahul
azaabal akbar. Inna ilainaa
iyaabahum. Summa inna aalaynaa
hisaabahum.**

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

Has the story reached you of the overwhelming event? That day some faces will be humiliated, labouring and weary and burning in blazing fire. Their drink will be from a boiling spring. Their food will be nothing but a bitter and repulsive plant which will neither nourish nor satisfy their hunger.

There will be faces on that day which will be happy, pleased with their efforts in a raised garden where they will not hear anything that is vain. There will be a bubbling spring. Therein will be thrones raised high, goblets placed for them and cushions set in rows and rich carpets spread out. Do they not look at the camels how they have been created? And at the sky how it has been raised so high? And the mountains which are fixed so firm? And the earth, how it is spread out?

Therefore admonish them for it is your duty to admonish them. It is not up to you to force them. But if anyone turns away and rejects Allah he will be punished with a mighty punishment. Indeed their return will be to Us. Then it will be for Us to call them to account.

4. At the end of the Quranic recitation.

before proceeding to Rukoo, the Imam will pronounce five Takbeerah in the first rakaat and four in the second at short intervals so as to allow the followers to recite in their minds the following Dua-e-Qunoot.

**Alla hummagh firlee warhamnee
wa aafinee waafu aannee fid deene
wad dunyaa wal aakherah. Innaka
aalaa kulle shayin Qadeer.**

O Allah cover my faults, show mercy on me, give me health and forgive me in this world and the hereafter.

The Dua-e-Qunoot should be memorised by all participants in the congregation so that they may be able to recite it in their mind when they are praying with the Imam.

The Dua-e-Qunoot will be recited four times in the first rakaat and three times in the second.

The sixth Takbeerah in (be first rakaat and the fifth Takbeerah in the second rakaat will be those for going into Rukoo.

5. After the Imaamat Prayer of 2 rakaat is over 2 additional rakaat as shown below should be offered individually.

(a) Niyyat -

**Usallee Salaata Evazil Khutbate
rakaataine lillaahe azza wa jalla
adaa-an mustaqbilal (mustaqbilatal
for women) Kaabatil Haraam.**

I am offering 2 rakaat Salaat in lieu of Khutbah, for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

(b) After Surah Al-Faateha recite Surah An-Naas in the first rakaat and Surah Al-Falaq in the second.

6. The Imam should then, while standing, recite the following Dua of Imam Ali Zainul Aabedeem:

Bismillaahir Rahmaanir Raheem.

Alla humma Ya man yarhamo man laa yarhamohul ibaad wa Ya man yaqbalo man laa taqbalohul bilaad wa Ya man laa yahtaqero ahlal haajate ilaihe wa Ya man laa yukhaiyebul mulih-heena aalayhe wa Ya man laa yajbaho bir radde ahlad daallate aalayhe wa Ya man yajtabee sagheera maa yut-hafo behee wa yashkuro yaseera maa yaamalo lahoo wa Ya man yashkuro aalal qaleel wa yujaazee bil jazeel wa Ya man yadnoo ilaa man danaa minho wa Ya man yad-oo ilaa nafsehee man adbara aanho wa Ya man laa yughayyerun neamata wa laa yubaadero bin niqmate wa Ya man yusammerul hasanah hattaa yunmiyahaa wa yatajaawazo aanis sayyeate hattaa yoaafiyahaa. Insarafatil aamaalo doona madaa karameka bil haajaate wamtala-at be faydhe joodeka aw-iyatut talebaat wa tafassakhat doona bulooghe naatekas sifaat. Fa lakal uloowul aaalaa fawqa kulle aalin wal jalaalul amjad fawqa kulle jalaal. Kullo jaleelin indaka sagheer wa kullo shareefin fee jambe sharafeka haqeer. Khaabal waafedoon aalaa ghaireka wa khaseral mutaaarredhoon illaa laka wa dhaa-aal mulimmoon illaa beka wa ajdabal muntajeoon illaa manintajaa fadhlaka. Baaboka maftoohun lir raaghebeen wa joodoka mubaahun lis saaeleen wa ighaasatoka qareebatun minal mustagheeseen. Laa yakheebo minkal aameloon wa laa yay-aso

min aataaekal muta-aarredhoon wa laa yashqaa be niqmatekal mustaghferoon. Rizqoka mabsootun le man aasaaka wa hilmoka muta-aarredhun le man naawaaka. Aadatokal ehsaan ilal musee-een wa sunnatokal ibqaa aalal moatadeen hattaa la qad gharrat-hum anaatoka aanir rujoo-e wa saddahum imhaaloka aanin nuzoo-e wa innamaa ta-aannayta behim le yafeeoo ilaa amreka wa amhaltahum siqatan be dawaame mulkeka. Fa man kaana min ahlis sa-aadate khatamta lahoo behaa wa man kaana min ahlish shaqaawate khazaltahoo lahaa. Kullohum saeroona ilaa hukmeka wa umoorohum aelatun ilaa amreka. Lam yahin aalaa toole muddatehim sultaanoka wa lam yad-hadh le tarke moaajalatehim burhaanoka. Hujjatoka qaaematun laa tahoolo wa sultaanoka saabetun laa yazoolo. Fal waylud daaemo le man janaha aanka wal khaybatul khaazelato le man khaaba minka wash shaqaaul ashqaa le manightarra beka maa aksara tasarrufahoo fee azaabeka wa maa atwala taraddudahoo fee iqaabeka wa maa abaada ghaayatahoo minal faraje wa maa aqnatahoo min suhoolatil makhraje aadlan min qadhaaeka laa tajooro feehe wa insaafan min hukmeka laa taheefo aalayhe. Fa qad zaahartal hujaj wa ablaytal eazaar wa qad taqaddamta bil waheed wa talattafta fit targheeb wa dharabtal amsaal wa ataltal imhaal wa akhkharta wa

Anta mustateeun lil muaajalate wa ta-annayta wa Anta maleeun bil mubaadarate. Lam takun anaatoka aajzan wa laa imhaaloka wahnna wa laa imsaakoka ghaflatan wa laa intizaaroka mudaaratan. Bal le takoona hujjatoka ablagh wa karamoka akmal wa ehsaanoka awfaa wa neamatoka atam. Kullo zaaleka kaana wa lam tazal wa huwa kaaenun wa laa tazaalo hujjatoka ajallo min an toosafa be kullehaa wa majdoka arfao min an yuhadda be kunhehee wa neamatoka aksaro min an tohsaa be asrehaa wa ehsaanoka aksaro min an tushkara aalaa aqallehee wa qad qassara biyas sukoot aan tahmeedeka wa fah-hahaniyal imsaak aan tamjeedeka wa qusaaraayal iqraaro bil husoor. Laa raghbatan Ya Ilaahi bal aajzan. Fa haa anazaa aummoka bil wifaadate. Wa asaloka husnar rifaadate. Fa salle aalaa Mohammadin wa aalehee wasmaa najwaaya wastajib duaeee wa laa takhtim yawmee be khaybatee wa laa tajbahnee bir radde fee masalatee wa akrim min indeka munsarafee wa ilaika munqalabee. Innaka ghairo dhaaeqin le maa tureedo wa laa aajezin aammaa tus-alo. Wa Anta aalaa kulle shayin Qadeer wa laa hawla wa laa quwwata illaa billaahil Aliyil Azeem. Alla humma salle aalaa Mohammadin wa aalaa aale Mohammadin wa baarik wa sallim.

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

O the One Who is kind to him whom others

do not treat with kindness. O the One Who welcomes him whom the cities reject. O the One Who does not humiliate people approaching Him with their needs nor does He disappoint those who turn to Him with hope. O the One Who accepts even the smallest or the most insignificant gift from His subjects and amply rewards their gratitude with His blessings. O the One Who attends to whoever wishes to approach Him and draws towards Him whoever turns his back to Him. O the One Who does not withdraw His blessings after granting them and does not hasten to punish the wrong doers. O the One Whose reward is manifold for a good deed and Who forgives and forgets an evil one.

Thy bounties never diminish and Thy generosity is so extensive that none of the seekers of Thy bounty return empty handed. Thy kindness cannot be described in words. None can surpass Thy greatness, majesty and power and before Thee every one else is insignificant and humble.

Those who seek favour from other than Thee are but facing grave disappointment, loss and waste of efforts. None can have their hopes and aspirations fulfilled if they beg not before Thee but before others.

Thy door is open for those expecting Thy attention. Thy bounty is available to those who ask for it. Thy petitioners are never turned back and they are sure of securing Thy pleasure and Thy bounty and exemption from Thy punishment by seeking Thy forgiveness.

Thou would give sustenance to him who disobeys Thee and Thy bounty is not denied to him who shows enmity to Thee.

Thou art Benevolent towards the sinners and

this practice of Thine often leads the wicked to misuse Thy kindness so that they do not turn back from the road to sin. Thou has of course offered them opportunity and allowed them enough time to change.

Thou will reward those who follow the path of virtue and leave the wicked to suffer the consequences. All are subject to Thy wish and command and their final return is to Thee. Now if they persist in their wickedness and take undue advantage of Thy leniency it does not follow that Thy control is weakened or Thy power is reduced, since Thy grip is strong and Thy power unlimited.

Woe unto him who turns his back to Thee, disobeys Thee, adopts evil ways and considers himself immune from Thy wrath. Certainly Thy punishment is not far. It is bound to overtake him and then there will be no way out for him.

Thy punishment is always based on justice and not on oppression. Thou clearly warned people by giving examples of the serious consequences of continued disobedience and wickedness. Thou gave them time to change and improve not because there was hesitation or weakness In Thy command but it was to make the wicked realise how generous, how lenient and how just Thou art. Thy subjects will never be deprived of Thy benevolence and Thy kindness. No words can describe its extent nor has anyone the ability to do so.

Here I come to Thee O Lord and beg Thee to bestow upon us Thy bounty. O Allah send blessings upon Mohammad and his progeny and hear my call, grant my request, do not let my day end with desperation, do not reject my appeal, restore my lost honour and let my return to Thee be with honour. My request will certainly not deplete Thy

treasures, O Lord since Thou has power over everything and there is no power greater than Thee.

ZIL HAJ

DAY of 9th

YAWME ARAFAH

Fasting is recommended on the 9th day of Zil Haj. The following Takbeerah must be recited after every Fardh commencing from the Fajr of 9th Zil Haj to the Asr of 13th Zil Haj.

**Allaho Akbar Allaho Akbar Laa
ilaaha illallaah wallaaho Akbar
Allaho Akbar wa lillaahil hamd
Allaho Akbar aalaa maa hadaanaa
wallaaho Akbar aalaa maa
razaqanaa min baheematil anaam.**

Allah is the Greatest. Allah is the Greatest. There is no god but Allah. Indeed Allah is the Greatest, Allah is the Greatest. All praises are due to Allah. Allah is Great for He has given us guidance, and He has provided for us lawful sustenance from the cattle, sheep and other four footed animals.

The day should be spent in recitation and Prayer including the following Tasbeeh:

Bismillaahir Rahmanir Raheem.

**Subhaanal lazee fis samaa-e
aarshuhoo**

Subhaanal lazee fil bahre sabeeluhoo

Subhaanal lazee fin naare sultaanuhoo

Subhaanal lazee fil qabre qadhaaahoo

Subhaanal lazee fil jannate rahmatuhoo

Subhaanal lazee lahoo maa fil hawaae

**Subhaanal lazee rafaas samaawaatil
ulaa**

**Subhaanal lazee wadha-aal ardheenas
suflaa**

**Subhaanal lazee yaghshaa abadan
nooruhoo wa yakhteful absaara
lam-o jalaalehee wa sanaaho**

**Subhaanal lazee laa manjaa-a illaa
minho wa laa maljaa-a lanaa illaa
ilaihe wa laa moatamada illaa aalayhe.**

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin wa baarik wa sallim.**

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

Magnificent is He Whose throne is in the sky.

Magnificent is He Who has roads in the oceans.

Magnificent is He Who has full control over fire.

Magnificent is He Whose decree prevails on the graves.

Magnificent is He Whose kindness reigns in paradise.

Magnificent is He to Whom belongs whatever is In the atmosphere.

Magnificent is He Who raised the skies so high.

Magnificent is He Who laid the earth so low.

Magnificent is He Whose light surrounds us all and whose brilliance eyes cannot bear to see.

Magnificent is He Who is the only hope of deliverance and refuge and the only one to be trusted.

O Allah send Thy choicest blessings upon Mohammad and his progeny.

ZIL HAJ

EVE of 1 0th

EVE of EIDUL ADHA

Twenty four rakaat to be offered after Isha Naafil.

1. Niyyat :

**Usallee Salaata haazhil lailatil
mubaarakatish shareefate Lailate
Eidil Adha arba-ann wa ishreena
rakaatan lillaabe azza wa jalla
adaa-an mustaqbilal
(mustaqbilatal for Women) Kaabatil
Haraam.**

On this holy and auspicious night, being the night of Eidul Adha. I am offering 24 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. Complete the 24 rakaat with Tahiyaat after every-two rakaat and the second Surah in ascending order.

3. Recite "Sajada wajhiyal baalil faanee..." (See Eve of 1st Rajab-page 23)

ZIL HAJ

DAY of 10th

DAY OF EIDUL ADHA

This is the day when the Haj ends in Makkah, the heads are shaved and animal sacrifices are offered.

Those who are not performing Haj may, if they wish, sacrifice an animal in the country in which they are living.

It is a day of rejoicing like the Eidul Fitr. It is celebrated to commemorate the intended sacrifice by Prophet Ibraaheem of his son Ismaa'eel. It is also known as Eidun Nahr or Eidul Akbar.

Two rakaat Eid Prayer should be offered with Imaamat after sunrise but before Zawaal (midday) as shown below.

1. Niyyat by the Imam :

**Usallee Salaata haazal yawmil
mubaarakish shareefe Yawme
Eidil Adha rakaataine lillaabe azza**

**wa jalla adaa-an mustaqbilal
Kaabatil Haraam.**

On this holy and auspicious day, being the day of Eidul Adha, I am offering 2 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. The followers should add the words, "moatammam bil Imam" ("moatammatan bil Imam" in case of women) at the end of their Niyat which they should take after the Imam has pronounced the Takbeeratul Ehraam, 'Allaho Akbar.'

3. The Imam will recite aloud Surah Al-Faateha and Surah Ash-Shams in the first rakaat and Surah Al-Faateha with Surah Al-Ghaashiyah in the second. (See page 75 for Surah Ash-Shams and Surah Al-Ghaashiyah)

4. Before proceeding to Rukoo the Imam will pronounce five Takbeerah in the first rakaat and four Takbeerah in the second rakaat at short intervals so as to enable the followers to recite in their minds the following Dua-e-Qunoot, which should be memorised by all.

**Alla hummogh firlee warhamnee
wa aafinee waafu aanee fid deene
wad dunyaa wal aakherah. Innaka
aalaa kulle shayin Qadeer.**

O Allah cover up my faults, show mercy on me, give me health and forgive me in this world and the hereafter.

The Dua-e-Qunoot will be recited four times in the first rakaat and three times in the second.

The sixth Takbeerah in the first rakaat and the fifth Takbeerah in the second rakaat will be those for going into Rukoo.

5. After the Imaamat Prayer 2 rakaat Naafil as shown below should be offered

individually.

(a) Niyat -

**Usallee Salaata Evazil Khutbate
rakaataine lillaahe azza wa jalla
adaa-an mustaqbilal (mustaqbilatal
for women) Kaabatil Haraam.**

I am offering 2 rakaat Salaat in lieu of Khutbah for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

(b) Recite Surah Al-Faateha and Surah An-Naas in the first rakaat and Surah Al-Faateha and Surah Al-Falaq in the second.

6. The Imam should stand up and recite the following Dua of Imam Ali Zainul Aabedeem:

Bismillaahir Rahmaanir Raheem.

**Alla humma haaza yawmun
mubaarakun maimoonun wal
muslimoona feehe mujtameoona
fee aqtaare ardheka. Yash-hadus
saelo minhum wat-taalibo war
raaghibo war raahibo wa Antan
Naaziro fee hawaaejahim. Fa
asaloka be joodeka wa karameka
wa hawaana maa sa-altoka aalayka
an tusalliya aalaa -Mohammadin
wa aalaa aale Mohammadin. Wa
asaloka Alla humma Rabbanaa be
anna lakal mulk wa lakal hamd.
Laa ilaaha illaa Antal Hakeemul
Kareemul Hannaanul Mannaan
Zul jalaale wal ikraam Badeeus
samaawaate wal ardh mahmaa
qasamta bayna ibaadekal
mumeneen min khairin aw
aafiyatin aw barakatin aw hudan
aw aamalin saalehin be taa-aateka
aw khairin tamunno beheee
aalayllim tahdeehim beheee ilaika
aw tarfao lahum indaka darajatan
aw toateehim beheee khairan min**

khairid dunyaa wal aakherah an
 tuwaffera hazzee wa naseeb
 minho. Asaloka Alla humma be
 anna lakal mulk wa lakal hamd.
 Laa ilaaha illaa Anta an tusalliya
 aalaa Mohammadin aabdeka wa
 rasooleka wa habeebeka wa
 safwateka wa khiyareteka min
 khalqeka wa aalaa aale
 Mohammadenil abraarit
 taahereenal akhyaar, salaatan laa
 yaqwaa aalaa ehsooehaa illaa Anta.
 Wa an tushrekanaa fee saalehe
 duaee man da-aaka fee haazal
 yawme min ibaadekal mumeneen
 Ya Rabbal Aalameen wa an
 taghfira lanaa wa lahum. Innaka
 aalaa kulle shayin Qadeer. Alla
 humma ilaika taammadto be
 haajatee wa beka anzaltul yawma
 faqree wa faaqatee wa maskanatee.
 Wa innee be maghfirateka wa
 rahmateka awsao minnee be
 aamalee wa la-maghfiratoka wa
 rahmatoka awsao min zunoobee.
 Fa salle aalaa Mohammadin wa
 aalaa aale Mohammadin wa
 tawalla qadhaa-a kulle haajatin
 hiya lee be qudrateka aalayhaa wa
 tayseera zaaleka aalayka wa be
 faqree ilaika wa ghinaaka aannee.
 Fa innee lam usib khairan qatto
 illaa minka wa lam yasrif aannee
 soolan qatto ahadun ghairoka. Wa
 laa arjoo le amre aakheratee wa
 dunyaaya siwaak. Alla humma
 man tahayya-a aw taabbaa aw a-
 aadda awis ta-aadda le wifaadatin
 ilaa makhlooqin rajaa-a rifdehee
 wa nawaafilehee wa talabe
 nailehee wa jaezatihee. Fa ilaika
 Ya maulaaya kaanatil yawma

taheeratee wa taabiyatee wa
 eadaadee wastea-daadee rajaa-a
 aafweka wa rifdeka wa talabe
 naileka wa jaezateka. Alla
 humma fa salle aalaa
 Mohammadin wa aale
 Mohammadin wa laa tukhayybil
 yawma zaaleka min rajaaee Ya
 man laa yohfeehe saaelun wa laa
 yanqusohoo naaelun. Fa innee lam
 aateka siqatan minnee be aamalin
 saalehin qaddamtuhoo wa laa
 shafaa-aata makhlooqin
 rajawtuhoo illaa shafaa-aata
 Mohammadin wa ahle baitehee
 aalayhe wa aalayhim salaamoka.
 Ataytoka muqirran bil jurme wal
 isaa-ate ilaa nafsee. Ataytoka arjoo
 azeema aafweka al lazee aafawta
 beheer aanil khaate-eeen. Summa
 lam yamnaaka toolo ukoofehim
 aalaa azeemil jurme an udta
 aalayhim bir rahmate wal
 maghfirate. Fa Ya man
 rahmatuhoo waase-aatun wa
 aafwuhoo azeemun Ya Azeemo Ya
 Azeem Ya Kareemo Ya Kareem
 Salle aalaa Mohammadin wa aalaa
 aale Mohammadin wa ud aalaiya
 be rahmateka wa taattaf aalaiya be
 fadhleka wa tawassaa aalaiya be
 maghfirateka. Alla humma inna
 haazal maqaama le khulafaaeka
 wa asfiyaaeka wa mawaadheea
 umanaaeka fid darajatir rafee-aate
 al latee ikhtasastahum behaa. Qad
 ibtuzzoojaa wa Antal muqaddero
 le zaaleka laa yughaalabo amroka
 wa laa yujaawazul mahtooma min
 tadbeereka kayfa sheata wa annaa
 sheata. Wa le maa Anta aalamo
 beheer ghairo muttahaamin aalaa

khalqeka wa laa iraaateka hattaa aada safwatoka wa khulafaaoka maghloobeen maqhooreen mubtazzeen yarawna hukmaka mubaddalan wa kitaabaka mamboozan wa faraaedhaka moharrafatan aan jihaate ashraa-eka wa sunane nabiiyyeka matrookah. Alla hummal-aan aadaa-ahum minal awwaleen wal aakhereen wa man radhiya be fiaalehim wa ashyaa-aahum wa atbaa-aahum. Alla humma salle aalaa Mohammadin wa aalaa aale Mohammadin innaka Hameedum Majeed. Ka salawaateka wa barakaateka wa tahiyyaateka aalaa asfiyaaeka Ibraaheem wa aale Ibraaheem wa aajil Alla hummal faraja warrawha wan nusrata wat-tamkeena wat-taaeeda lahum. Alla humma wajaalnee min ablit tawheede wal eemaane beka wat tasdeeqe be rasooleka wal aimmatil lazeena hatamta taa-aatahum mimman yajree zaaleka beheer wa aalaa yadayhe aameen Rabbal Aalameen.

Laysa yaruddo ghadhabaka illaa hilmoka wa laa yaruddo sakhataka illaa aafwoka wa laa yujeero min iqaabeka illaa rahmatoka wa laa yunjeeneer minka illat tadharro-o ilaika wa bayna yadayk. Fa salle aalaa Mohammadin wa aale Mohammadin wa hab lanaa Ya Ilaahi min ladunka farahan bil qudratil latee behaa tohyee amwaatal ibaad wa behaa tunshero maytal bilaad. Wa laa tohliknee Ya Ilaahi ghamman hattaa tastajeeba lee wa tuarrefanil ijaabata fee

duaeee wa aziqnee toamal aafiyate ilaa muntahaa ajalee. Wa laa tushmit bee adoowee wa laa tumakkinho min unoqee wa laa tusallit-ho aalaiya. Ilaahi in rafaataneer fa man zal lazeer yadhaoneer wa in wadhaataneer fa man zal lazeer yarfaoneer wa in akramtaneer fa man zal lazeer yuheenoneer wa in ahantaneer fa man zal lazeer yukremoneer wa in azzabtaneer fa man zal lazeer yarhamoneer wa in ahlaktaneer fa man zal lazeer yaaredho laka fee aabdeka aw yasaloka aan amrehee. Wa qad aalimto anna hoo laysa fee hukmeka zulmun wa laa fee niqmateka aajalatun. Wa innamaa yaajalo man yakhaafu fawt wa innamaa yahtaajo ilaz zulmidh dhaeef. Wa qad ta-aalayta Ya Ilaahi aan zaaleka uluwan kabeeraa. Alla humma salle aalaa Mohammadin wa aale Mohammad. Wa laa tajaalnee lil balaae gharadhan wa laa le niqmateka nasaban wa mahhilnee wa naffisnee wa aqilnee aasrateer wa laa tabtaleyanneer be balaain aalaa isre balaain. Fa qad taraa dhoafeer wa qillata heelateer wa tadharroee ilaik. Aoozo beka Alla hummal yawma min ghadhahek. Fa salle aalaa Mohammadin wa aalehee. Wa aiznee wa astajeero bekal yawma min sakhatek. Fa salle aalaa Mohammadin wa aalehee. Wa ajirnee wa asaloka amnan min azaabek. Fa salle aalaa Mohammadin wa aalehee. Wa aaminnee was-tahdeek. Fa salle aalaa Mohammadin wa aalehce.

wahdenee wa astanseroka. Fa salk aalaa Mohammadin wa aalehee. wansurnee wa astarhemoka. Fa salle aalaa Mohammadin wa aalehee. Warhamnee was takfeeka. Fa salle aalaa Mohammadin wa aalehee. Wakfenee wa astar zeqoka. Fa salle aalaa Mohammadin wa aalehee. War zuqnee wa astaenoka. Fa salle aalaa Mohammadin wa aalehee. Wa ainnee wa astagh feroaka le maa salafa min zunoobee. Fa salle aalaa Mohammadin wa aalehee. Waghfir lee wa astaa-semoka. Fa salle aalaa Mohammadin wa aalehee. Wa aasimnee. Fa innee lan aooda le shayin karehtahoo minnee in sheata zaaleka Ya Rabbe Ya Hannaan Ya Mannaan Ya zal jalaale wal ikraam. Salle aalaa Mohammadin wa aalehee. Was tajib lee jamee-a maa sa- alṭoka wa talabto minka wa raghibto feehe ilaika. Wa aridho wa qaddirho waqdhehee wa amdhehee wa khir lee fee maa taqdhee minho wa baarik lee fee zaaleka wa tafadh-dhal aalaiya beheer wa as-idnee be maa toatṣenee minho wa zidnee min fadhleka wa sa-aate maa indaka. Fa innaka Waaseun Kareem. Wa sil zaaleka be khairil aakherate wa naeemahaa Ya Arhamar Raahemeen. Alla humma salle aalaa Mohammadin wa aalaa aale Mohammadin wa baarik wa sallim.

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

O Allah this is an auspicious day on which

the Muslims have gathered in all parts of the world. They have all turned to Thee, some seeking favour, some asking for forgiveness and some showing concern for Thy punishment.

Thou art cognisant of the needs of everyone and it is no burden on Thee to satisfy the needs of everyone at the same time. I beg Thee to send Thy blessings upon Mohammad and his progeny.

O Allah Thou art our true Lord, the kingdom belongs to Thee and all praises are due to Thee. There is no god other than Thee. Thou art Kind, Noble, Gentle, Majestic and the Creator of the skies and the earth. Thou has favoured a number of Thy believing subjects with some good, virtue, abundance, guidance, sense of obedience, honour, rank or position in this world and the hereafter. Grant me too O Lord a little of these as my share. Indeed the kingdom belongs to Thee, all praises are due to Thee and there is no god other than Thee.

Send Thy countless blessings upon Mohammad, Thy subject, Thy messenger, Thy beloved, the chosen one out of Thy creation and also upon his descendants who are pious, chaste and godly.

O Lord include us among Thy believing subjects who have prayed before Thee on this day and earned Thy pleasure. Forgive our sins and theirs, since everything is within Thy power.

O Allah I have resolved to approach Thee on this day with all my needs in my state of poverty, starvation and destitution. I have greater confidence in Thy forgiveness and mercy than upon my few good deeds to deserve Thy favour, since the extent of Thy forgiveness and mercy is far in excess of my sin.

O Allah send blessings upon Mohammad and his progeny and let me return with all my needs fulfilled as it is easy and within Thy power to grant my request. None other than Thee has ever granted me a bounty nor has anyone other than Thee ever delivered me from an evil afflicting me. I expect help in this world and the hereafter from none but Thee.

O Allah it is not unusual for many to approach other beings in Thy creation searching for favour or for the fulfilment of their hopes. But O Lord I come to Thee and Thee alone on this day with faith and determination expecting that Thou will grant me forgiveness and reward me for my deeds and fulfil all my hopes and expectations.

O Allah send blessings upon Mohammad and his progeny and do not disappoint me, since it is no burden on Thee to answer my call nor will Thou suffer a loss by granting me a little of Thy bounty.

O Allah I have not approached Thee bargaining with some of my past deeds nor do I come with recommendations from any of Thy creation except Mohammad and the people of his house, may peace be upon them.

I come to Thee admitting my guilt of having wronged myself through my evil deeds. Yet I do hope that Thou will turn to me, show mercy upon me and pardon me my sins just as Thou often shows mercy to persistent sinners and forgives them when they approach Thee. O the Great, O the Generous Thy mercy and Thy generosity are unlimited. Send Thy blessings upon Mohammad and his progeny and favour me with Thy bounty and Thy mercy.

O Allah Thou had ordained a position to Thy vicegerents. Thy chosen ones and bestowed upon them honour, rank and

privilege. But they were deprived of their lawful rights by their enemies. Thou watched this happening although Thou has the power to change everything whenever or wherever Thou wishes. As a result Thy vicegerents. Thy chosen beings were ignored. Not only were they denied their rank and their privileges but also were soon forgotten. Thy laws were misinterpreted and the traditions of the Prophet were changed.

O Allah curse all the enemies who were guilty of this injustice whether from the preceding generation or the succeeding generation and all those who assisted them or gave their approval.

O Allah send Thy blessings bounties and salaam upon Mohammad and his progeny as Thou did in case of Prophet Ibraaheem and let Mohammad's progeny be free from fear and further oppression and let them have peace and comfort with Thy help.

O Allah make me one of those who are firm in their belief in Thee and who wholeheartedly accept the authority of Thy messenger and the Imams, whose obedience has been decreed by Thee.

O Allah nothing repels Thy wrath but Thy forbearance.

Nothing can subdue Thy anger but Thy forgiveness.

Nothing can stop Thy punishment except Thy mercy.

Nothing can rescue me but my begging and crying before Thee.

O Allah send blessings upon Mohammad and his progeny and deliver us quickly from all our troubles with the same power with which Thou restores life among the dead and rehabilitates the cities that were once totally destroyed.

O Allah do not let me die until I have known that Thou has listened to my supplication and has accepted my plea for mercy.

O Allah grant me a good and pious life with prosperity, do not humiliate me before my enemies and do not let them exploit or oppress me.

O Allah if Thou has raised my position who could lower it?

If Thou were to lower me who could raise my position?

If Thou honoured me who could humiliate me?

If Thou humiliated me who could honour me?

If Thou wished to punish me who could save me?

If Thou decided to end my life who among Thy creation could intervene and question Thee for Thy decision?

I know that there is no repression or injustice in Thy commands and no haste in Thy punishment. It is only the weak and those afraid of failure that might resort to such means but Thou O Lord art above any such weaknesses.

O Allah send Thy blessings upon Mohammad and his progeny and do not lay the burden of difficulties upon me nor let me become a target for Thy punishment. Allow me more time and opportunity, treat my faults less severely and do not put me on trial one after the other, since Thou art aware of my weaknesses, my incompetence and my pleadings to Thee.

I seek refuge before Thee on this day O Allah from Thy own wrath. So send blessings upon Mohammad and his progeny and grant my request for refuge.

I seek Thy protection on this day from Thy anger. So send blessings upon Mohammad and his progeny and spare me Thy anger.

I seek immunity from Thy punishment. So send blessings upon Mohammad and his progeny and exempt me from the punishment.

I seek Thy guidance. So send blessings upon Mohammad and his progeny and lead me on to the straight path.

I pray for assistance. So send blessings upon Mohammad and his progeny and grant me help.

I beg for kindness. So send blessings upon Mohammad and his progeny and take pity on me.

I seek Thy protection from evil. So send blessings upon Mohammad and his progeny and defend me against the evil.

I seek sustenance from Thee. So send blessings upon Mohammad and his progeny and provide me with pure sustenance.

I seek help in all my affairs. So send blessings upon Mohammad and his progeny and come to my rescue.

I seek forgiveness for my past sins. So send blessings upon Mohammad and his progeny and forgive my sins.

I seek immunity from committing further sins. So send blessings upon Mohammad and his progeny and grant me the desired immunity.

On my part I have resolved never to do anything that is hateful to Thee O Lord, O Lord, O the Compassionate, O the Generous, O the Majestic.

Send blessings upon Mohammad and his progeny and grant me all that I have asked Thee and desired from Thee.

Show Thy mercy upon me and let me have a share out of Thy unlimited bounty and Thy abundance and let Thy favour be not restricted to this life but be extended even to the life hereafter O the most Merciful Lord. O Allah send blessings upon Mohammad and his progeny.

ZIL HAJ

DAY of 18th

YAWME GHADEER

Ghadeer-e-Khum is a place where Prophet Mohammad (S.A.W.) stopped on his way back from his last Haj, had a pulpit specially erected and in front of a gathering of 70,000 pilgrims delivered his famous sermon in which he appointed Hazrat Ali as his successor saying,

“Man kunto maulaaho fa haaza Aliyun Maulaaho. Alla humma vaale man vaalaaho wa aade man aadaaho wa adiril haqqa ma-aahoo hayso daar.”

‘Uptil now I have been your Maula (Leader/Lord) but from now on this Ali (He showed Ali to the multitude by lifting him up physically) will be your Maula (Leader/Lord). O Allah be a friend to him who befriends Ali and be an enemy to him who expresses enmity towards Ali. O Allah let the right turn in whichever direction Ali turns.’

Fasting is highly recommended for the day and a 2 rakaat Prayer is offered at Zawaal (midday) to commemorate the event.

Usallee Salaata haazal yawmil mubaarakish shareefe Yawme Eid-e Ghadeer-e-Khummin shukran lillahe ta-aalaa rakaataine lillahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

Expressing gratitude to Allah, the Exalted,

for enabling us to see this holy and auspicious day of Ghadeer-e-Khum, I am offering 2 rakaat Salaat for the sake of Allah the Mighty, the Powerful, in time facing the holy Kaabah.

2. After Surah Al-Faateha recite in each rakaat

Surah Al-Ikhlaas 10 times

Aayatul Kursi 10 times

Surah Al-Qadr 10 times

3. At the end offer Dua seeking the mercy of Allah and His forgiveness for sins.

4. Now offer the Zohor Prayers.

OTHER PRAYERS

SALAAT TASBEEHIL AAZAM

(4 rakaat)

This additional Prayer has been recommended by our Prophet who said in one of his traditions that a believer should offer this Prayer every day, if possible, or once a week, or once a month, or once a year or once in a life time and gain the favour of Allah.

It is to be offered after Isha Naafil with second Surah in the ascending order. On Fridays it may be offered during the day.

1. Niyyat -

Usallee Salaatat Tasbeehil Aazam arbaa rakaatin lillahe azza wa jalla adaa-an mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

I am offering 4 rakaat of Tasbeehil Aazam for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. After the Quranic Surah in every rakaat recite 15 times the following Tasbeeh.

**Subhaan Allah wal hamdo lillaali
wa laa ilaaha illallaah wallaaho
Akbar.**

Magnificent is the Lord. All praises are due to Allah and there is no god except Allah, Who is the Greatest.

3. While in Rukoo recite the above Tasbeeh 10 times after "Subbaana Rabbiyal Aleem wa be hamdehee."

4. Rising from Rukoo, remain standing and recite the above Tasbeeh 10 times.

5. Proceed to Sajdah and recite the above Tasbeeh 10 times after "Subhaana Rabbiyal aalaa wa taaalaa."

6. Rise from the first Sajdah, sit down and recite the above Tasbeeh 10 times after "Alla hummagh firlee warhamnee wajburnee warfaanee."

7. Perform the second Sajdah and recite the above Tasbeeh 10 times after the usual Tasbeeh of Sajdah.

8. Rise from the second Sajdah, sit in a kneeling position and recite the above Tasbeeh 10 times.

9. Now stand up for the second rakaat.

10. Complete the remaining three rakaat in the same manner, with Tahiyaat after the end of even two rakaat.

Since the above Tasbeeh is recited 75 times in each rakaat this Prayer is also called the Prayer of 75 Tasbeeh.

11. At the end perform Sajdah and recite

Bismillaahir Rahmaanir Raheem.

**Subhaanal maabood fee ruosil
jibaal**

**Subhaanal maabood fil awdivate
wal awkaar**

**Subhaanal maabood be kulle
shafatin wa lisaan**

**Subhaanal maabood fee kulle
makaanin wa zamaan
Subhaana man laa yashghulohoo
shaanun aan shaanin**

**Subhaana man Huwa haakazaa wa
laa yakoono haakazaa ghairuhoo**

**Subboohun Quddoos Rabbonaa
wa. Rabbul malaekate war rooh
wa Rabbonal Hayyul lazee laa
yamooto abadan. Alla humma
salle aalaa Mohammadin wa aale
Mohammadin wa baarik wa sallim.**

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

Magnificent is the Lord Whose glory is evident on tops of mountains, in valleys and lowlands, on every lip and tongue, in every place and in every period of time. One thing does not make Him so busy as to neglect the other. He is like what He is and there is no other like Him. He is Pure, our Lord and the Lord of angels and spirits, the Ever living. Send Thy blessings upon Mohammad and his progeny O Allah.

WASEELAH

Supplication

This Dua may be recited at the end of any Prayer. It commences with the wonderful wordings used by Hazrat Ali in one of his sermons appearing in 'Nahjul Balaaghah', followed by selected Verses of the Quran, and a few words of supplication at the end.

**Al hamdo lillaahe kullo shayin
khaadheun lahoo wa kullo shayin
qaemun behee. Ghinaa kulle
faqeerin wa izzo kulle zaleelin wa
quwwato kulle dhaeefin wa mafzaa**

kulle malhoofin. Wa man takallama samea nutqahoo wa man sakata aalema sirrahoo. Wa man aasha fa aalayhe rizquhoo wa man maata fa ilaihe munqalabuhoo. Was salaato was salaamo aalaa Sayyedenaa Mohammadin wa ahle baitehit taahereen.

Rabbanaa taqabbal minnaa salaatanaa wa qiraatanaa wa duaanaa innaka Antas Sameeud dua. Rabbanaa laa tuaakhiznaa in naseenaa aw akhtaanaa. Rabbanaa wa laa tahmil aalaynaa isran kamaa hamaltahoo aalal lazeena min qablenaa. Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa beheer waafu aannaa waghfir lanaa warhamnaa Anta Maulana fansurnaa aalal qawmil kaafereen.

Rabbanaa laa tuzigh quloobanaa baada iz hadaitanaa wa hab lanaa min ladunka rahmatan innaka Antal Wahhaab.

Rabbanaa innaka Jaameun naas le yawmin laa raiba feeh. Fa yassir lanal hisaab.

Rabbanaa innanaa aamannaa faghfir lanaa zunooobanaa wa qenaa azaaban naar.

Rabbanaa aamannaa be maa anzalta wat-tabaanar Rasool faktubnaa ma-aash shaahedeen.

Rabbanaa maa khalaqta haaza baatelan. Subhaanaka fa qenaa azaaban naar. Rabbanaa innaka man tudkhilin naar fa qad akhzaitahoo wa maa liz zaalemeena min ansaar.

Rabbanaa innanaa sameanaa munaadiyan unaadee lil eemaan an aamenoo be Rabbekum fa aamannaa Rabbanaa faghfir lanaa zunooobanaa wa kaffir aannaa sayyeaatenaa wa tawaffanaa maaal abraar.

Rabbanaa wa aatenaa maa waadtanaa aalaa rusoleka wa laa tukhzenaa yawmal qiyaamate innaka laa tukhleful meeaaad.

Rabbanaa zaiamnaa anfusanaa wa in lam taghfir lanaa wa tarhamnaa la nakoonanna minal khaasereen.

Rabbanaa laa tusallit aalaynaa man laa yarhamonaa be zunooobanaa wa laa tajaalnaa fitnatàn lil qawmiz zaalemeen. Rabbanaa afrigh aalaynaa sabran wa tawaffanaa muslimeen.

Rabbanakshif aannaa azaaba jahannam inna azaabahaa kaana gharaama. Innahaa saa-at mustaqarran wa maqaamaa.

Rabbanaa aatenaa fid dunyaa hasanatan wa fil aakherate hasanatan wa qenaa azaaban naar.

Rabbanaa anzil aalaynaa maaedatan minas samaa-e takoono lanaa Eidan le awwalena wa aakherena wa aayatan minka warzuqnaa wa Anta Khairur Raazeqeen.

Rabbanaa hab lanaa min azwaajena wa zurriyaatenaa qurrata aayonin waghfir lanaa wa le waaledaynaa wa lil mumeneena wal mumenaate yawma yaqoomul hisaab.

**Rabbanaa awzeanaa an nashkura
neamatak alatee an-aamta
aalaynaa wa aalaa waaledaynaa wa
an naamala saalehan tardhaaho
wa adkhilnaa be rahmateka fee
ibaadekas saaleheen.**

**Rabbanakshif hammanaa wa
ghammanaa wa khaffif aalaynaa
minad dayne wa zidnaa rizqan
waase-aan halaalan tayyeban wa
munna aalaynaa bis sehate wal
aafiyah.**

**Alla hummaj-aal hayaatanaa bil
khair wa mamaatanaa bil khair wa
dunyaanaa bil khair wa
aakheratanaa bil khair.**

**Alla hummaj-aal qubooranaa ka
riyaadhil jinaan wa laa tajaal
hunna ka hufarin neeraan.**

**Alla humma taqabbal salaatanaa
(wa sawmanaa, if this dua is recited
during Ramadhan or on and other
fasting day) wa kaffir saiyeaatanaa
wastajib daawaatanaa wajaal
saayanaa mashkooan wa
zunoobanaa maghfooran wa
quloobanaa masrooran wa
aamaalanaa maqboolan Ya Azeezo
Ya Ghaffaar be rahmateka Ya
Arhamar Raahemeen.**

**Wa hasbon Allaho wa neamal
Vakeel wa neamal Maula wa
neaman Naseer wa laa hawla wa
laa quwwata illaa billaahil Aliyil Azeem.**

**Alla humma salle aalaa
Mohammadin wa aalaa aale
Mohammadin kamaa sallayta
aalaa Ibraaheem wa aalaa aale
Ibraaheem innaka Hameedum Majeed.**

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

*All praises are due to Allah to Whom
everything is subservient and due to Whom
everything is in existence. He represents
wealth for the poor, honour for the
humiliated, strength for the weak and
shelter for the destitute. If anyone addresses
Him aloud He is ever ready to listen and if
anyone observes silence in approaching
Him, He can read his thoughts. Whoever is
kept alive, receives sustenance from Him and
whoever meets his death must return to Him.
May Allah's blessings be upon our Prophet
Mohammad and his progeny. Our Lord
accept our prayers, our recitations and our
supplications for there is none other than
Thou who listens to and answers our call.
Our Lord do not condemn us if we are
victims of forgetfulness or if we commit
errors.*

*Our Lord do not lay upon us a burden such
as Thou did lay upon those before us. Our
Lord do not put upon us a burden which we
are not strong enough to bear. Wipe off our
sins, forgive us and show mercy upon us.
Thou art indeed our Protector so help us
against the unbelievers. Our Lord do not let
our hearts be crooked after Thou has guided
us. And bestow upon us Thy mercy. Indeed
Thou art the greatest Bestower of mercy. Our
Lord Thou will gather all the people on the
Day of Reckoning for which there is no doubt,
so make our account easy on that day. Our
Lord we truly believe in Thee so forgive our
misdeeds and save us from the punishment
of Fire. Our Lord we believe in what Thou
has revealed and we obey Thy Prophet.
Hence include us among those who testify.
Our Lord Thou has not created all this in
vain but with a purpose. Glory to Thee. We*

ask Thee to deliver us from the chastisement of Fire. We believe that whosoever disobeys Thee and brings upon himself the punishment of Fire will indeed suffer the greatest humiliation and pain and that the oppressors will receive no help. Our Lord when we were called towards true faith we responded quite readily.

Hence, forgive our sins, blot out our mistakes and count us after death among those who are virtuous and with whom Thou art pleased. Our Lord give us what Thou did promise through thine apostles and do not reject us on the Day of Judgement. Indeed Thou would never break Thy promise. Our Lord we have done great injustice to ourselves. If Thou forgive us not and pity us not then surely we shall be among those who are lost. Our Lord do not impose upon us the rule of those who do not pity us due to our weaknesses and who make us targets of oppression. Our Lord give us the ability to cultivate patience in life and help us die as Muslims bowing to Thy will. Our Lord keep us away from the burning Hell since its punishment is too painful to bear and it is an evil resting place. Our Lord give us the good in this world and in the next and save us from hell. Our Lord send Thy bounties upon us from heaven so that we, our elders and our young enjoy thy favours and rejoice. This will indeed be a sign of Thy infinite mercy upon us. Do not deprive us of our sustenance for Thou art the best Sustainer. Our Lord free us from all our sorrows, griefs and pains, lessen the burden of our debts and bestow upon us sustenance which is plentiful, lawful and pure end grant us health and prosperity. Our Lord help us, our consorts and our children to keep on the straight path which would please Thee.

Show Thy forgiveness to us, to our parents and to all Muslim men and women on the Day of Judgement. Our Lord enable us to express our gratitude for Thy blessings upon us and upon our parents. Give us the strength to do pious deeds acceptable to Thee and reckon us among Thy righteous servants. O Allah bestow upon us peace in life and in death and let piety be our aim in this world and the hereafter. O Allah bring light into the darkness of our graves and make them like gardens of paradise and not as pits of fire. For the sake of Mohammad and aale Mohammad who are Thy beloved and favoured beings we beg Thee to accept our prayers (and our fasts) which we have offered to the best of our ability, forgive us for our evil deeds and answer our call for help. O Allah we pray that our efforts be appreciated, our sins be forgiven, our hearts be gladdened and our deeds be accepted as worthwhile. O the Powerful One, O the Forgiver we expect Thy mercy O the most Merciful. We declare that Allah is our best Guardian, the best Lord and the best Helper. There is no power greater than Allah, the most High, the Exalted. O Allah send Thy blessings upon Mohammad and aale Mohammad just as Thou did send blessings upon Ibraaheem and aale Ibraaheem. Indeed Thou art Praiseworthy and Majestic.

QASR SALAAT

Shortened Prayers

Qasr means to shorten or reduce.

If a person decides to leave home with the intention of undertaking a journey covering a minimum distance of about 12 miles (one way) he/she is allowed to apply Qasr rules, that is, he/ she is permitted to shorten the Zohor, Asr and Isha Fardh so as to reduce the number of rakaat

in each case from 4 to 2.

1. The Niyyat for these Prayers will then be:-

Usallee Fardha Salaatiz Zohre (or Salaatil Asre or Salaatil Ishaah-il aakherate) rakaataine lillaahe azza wa jalla adaa-an wa Qasran mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

Being in the state of travelling, I am offering 2 rakaat only of Zohor Fardh (or Asr Fardh or Ishaah Fardh) for the sake of Allah, the Mighty, the Powerful, in time facing the holy Kaabah.

2. During the Fardh of Zohor, Asr or Ishaah recite the second Surah in the two rakaat in descending order as usual in case of all Fardh Salaat.

3. At the end of the second rakaat recite the Tahiyyaat and complete the Salaat in the usual manner.

4. A traveller praying Zohor, Asr or Ishaah under a resident Imam should remain sitting, without reciting anything, after the second rakaat of the Imam which shall be the traveller's final rakaat. He should wait till the Imam completes his third and fourth rakaat and sits down for Tahiyyaat. The traveller should then recite the Tahiyyaat.

5. A traveller intending to stay at his destination for less than 10 days must apply Qasr (reduction) to his Prayers and postpone fasting in Ramadhan, even if the stay is prolonged later on for a period exceeding 10 days. However, the application of Qasr in such an instance shall not be extended beyond a month.

6. A person visiting his or her in-laws should pray Qasr Salaat if the duration of stay is going to be less than 10 days and the visit is

being made without the spouse.

7. Qasr does not apply to the following categories of travellers:

(a) A Government official or collector of Zakaat

(b) A hunter, a warrior, a boatman

(c) A travelling salesman or missionary

(d) A shepherd in search of water or pasture or driving cattle.

(e) A farmer farming in different parts of his land

(f) A person having property or business at his destination

(g) A person visiting Makkah

(h) A person leaving home with the intention of staying at his destination for more than 10 days. However, if later, he changes his mind and returns within 10 days the full Prayers offered and the fasts (if any) will be considered valid.

(i) A person travelling to a destination, where he has blood relatives, meets them and stays there for at least five consecutive Prayers. The blood relatives are:

Father, mother, paternal or maternal grand or greatgrand parents, paternal or maternal uncles, aunts, grand uncles and aunts, brothers, sisters, nephews, nieces, children and grand children.

8. No Qasr applies in case of Maghrib or Fajr Fardh.

9. Qasr also does not apply to Sunnat or Naafil Prayers.

MASBOOQ

Late comer joining Imaamat

The following rules apply in case of Imaamat (congregational) Prayers in case of a person who joins.

1. The Imam in first rakaat -

If the Imam has finished his recitation and is still in Rukoo the latecomer should quickly pronounce "Allaho Akbar" twice. the first being the Takbeeratul Ehraam and the second being Takbeerah for going into Rukoo and this will be treated as his first rakaat. However if the Imam has raised his head from Rukoo this rakaat will be considered as missed by the latecomer.

2. The Imam in second rakaat -

When the Imam sits for Tashah-hud at the end of his second rakaat the latecomer should also sit on his knees but without reciting Tashah-hud, this being his first rakaat.

The third rakaat of the Imam will be the second for the latecomer. Hence, when the Imam completes his third rakaat and rises for the fourth, the latecomer should keep sitting temporarily, recite Tashah-hud and rise quickly to join the Imam in order to qualify for his third rakaat.

On completion of the fourth rakaat the Imam will sit down for Tahiyyaat. The latecomer should sit temporarily without reciting anything. When the Imam has pronounced 'salaam' at the end of Tahiyyaat the latecomer should rise and complete his fourth rakaat on his own with Surah Al-Faateha only.

In case of Maghrib when the Imam sits down for Tahiyyaat after his third rakaat the latecomer should recite the Tashah-hud and wait, it being the end of his second rakaat.

After the Imam has pronounced 'salaam' the latecomer should rise and complete his third rakaat on his own.

3. The Imam in third rakaat -

This being the first rakaat of the latecomer he should recite the Surah in his mind in this as well as the next rakaat and recite Tashahhud when the Imam will be reciting Tahiyyaat at the end of his fourth rakaat. After the Imam has pronounced 'salaam' the latecomer should rise and complete his remaining two rakaat on his own.

In case of Maghrib, however, when the Imam sits for the Tahiyyaat, the latecomer, who is in his first rakaat, should sit temporarily without reciting anything. When the Imam has pronounced 'salaam' the latecomer should rise and complete the remaining two rakaat on his own.

If the latecomer joins when the Imam is sitting for Tahiyyaat, he does not get credit for any rakaat. He should sit without reciting anything and when the Imam has pronounced 'salaam' he should rise and complete all the rakaat of the particular Fardh on his own. His Prayer will however be treated as if it was offered with Imaamat.

SEHW

Errors, Omissions and Doubts in Salaat

On the occurrence of errors or doubts rectification is to be made as far as possible and two Sajdah are to be performed at the end of the Salaat by way of compensation with the following Dua to be recited.

Bismillaahir Rahmanir Raheem.

**Bismillaahe wa billaah ash-hado
an laa ilaaha illallaah wa
sallallaaho aalaa Mohammadin wa
aalehee.**

As salaamo aalaykum wa rahmatullaaha wa barakaatoh (look right)

As salaamo aalaykum wa rahmatullaaha wa barakaatoh (look left).

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

In the name of Allah and with His help I declare that there is no god except Allah. May He send His blessings upon Mohammad and his progeny. Peace be upon you and may Allah bestow His blessings and bounty upon you.

1. one forgets Takbeeratul Ehraam (Allaho Akbar) after the Niyyat or deliberately avoids pronouncing it the Salaat becomes invalid since without till Takbeerah the salaam is not considered to have commenced.
2. If a doubt arises about the pronouncement of the Takbeeratul Ehraam after one has gone into Rukoo it should be disregarded. But if one feels certain that it has been missed the Salaat must be offered again.
3. If one forgets to recite Surah Al-Faateha, the Salaat must be repeated. But there is no harm if one forgets the second Surah even if this happens in all the rakaat, provided it is not deliberate and the Rukoo and Sujood have been duly performed. However two Sajdah of error should be performed at the end of the Salaat.
4. If one forgets Rukoo and realises it after having gone into Sajdah, the Salaat must be repeated.
5. If one is in doubt about Rukoo or remembers that it was omitted. one should perform the Rukoo (if still in the standing position at the time) and perform the two Sajdah of error at the end of the Salaat.

6. If one forgets Sajdah, one must perform it as soon as the omission is discovered. But if a doubt occurs after resuming the standing position the Salaat should be continued and the two Sajdah of error must be performed at the end in both cases.

7. If one forgets to recite Tashah-hud and remembers the omission in the third rakaat before going into Rukoo one must sit down and recite it and perform the two Sajdah of error at the end of the Salaat. But if one has already gone into Rukoo one should continue the Salaat and perform the two Sajdah of error at the end.

8. If one forgets to recite Tahiyyaat and pronounces 'salaam' one must perform the two Sajdah of error and the Salaat remains valid.

9. If there is doubt whether it is the first rakaat or the second disregard the doubt and act upon certainty. The first rakaat is a certainty, hence complete the Salaat accordingly and at the end perform two Sajdah of error.

10. If there is doubt whether it is the second or the third rakaat it should be dealt with as above.

11. If there is doubt whether one has offered three rakaat or four, one should first complete the Tahiyyaat and Salaam, and retaining the sitting posture fold the legs right over left in a crossed position and offer two rakaat in the same way as in case of Juluos but reciting Surah Al-Faateha only and perform two Sajdah of error at the end.

Note: Two rakaat in the sitting position are equivalent to one rakaat in the normal course.

12. If one is in doubt whether two rakaat have been offered or four the Tahiyyaat and Salaam should be recited and this should be

followed by two rakaat with Surah Al-Faateha only. The two Sajdah of error should then be performed at the end.

13. If after offering four rakaat one rises inadvertently for the fifth rakaat and realises the error after having gone into Rukoo of the fifth rakaat, one should nevertheless complete the fifth and then the sixth rakaat as well, treating these two as Tatawwu (voluntary) rakaat and perform the two Sajdah of error at the end, provided one did sit down for Tahiyyaat after the fourth rakaat and before rising for the fifth.

But if one did not sit down for Tahiyyaat after the fourth rakaat, then the entire Prayer should be offered again.

However, if the error is discovered before going into Rukoo of the fifth rakaat, Salaam should be pronounced in the standing position in case one sat down for Tahiyyaat after the fourth rakaat. But if this was not done one should sit down now and recite the Tahiyyaat and Salaam. In both cases the two Sajdah of error must be performed.

14. If one has forgotten a rakaat and remembers it later, one should offer it as soon as discovered and follow it up with the two Sajdah of error.

15. If one pronounces 'salaam' by mistake after two rakaat in a Salaat which has 3 or 4 rakaat one should complete the remaining rakaat and perform the two Sajdah of error.

16. If one forgets to recite Dua-e-Qunoot in the Fajr Fardh and proceeds to Rukoo one should complete the rest of the Salaat and perform the two Sajdah of error at the end. If, however, the omission is discovered before proceeding to Rukoo one should, while still in the standing position, recite the Dua-e-Qunoot and complete the Salaat with

the two Sajdah of error at the end of the Salaat.

17. If the Imam makes an error while leading Prayers, he will perform the two Sajdah of error at the end of the Prayer and the congregation would, of course, do likewise, since the Imam is considered to be responsible for the accuracy of the Prayers of the followers.

18. If mistakes occur during Sunnat or Naafil Prayers there is no need to offer compensation in the form of two Sajdah.

19. If one feels doubt about the performance or otherwise of an entire Salaat one must offer it again by way of precaution.

20. If one forgets to perform the two Sajdah of error one must perform them later when remembered.

21. If doubts occur frequently then press the index finger of the right hand into the thigh of the left leg and recite the following Dua:

Bismillaahe wa billaah

**tawakkalto aalal-laahe aoozo
billaahis Samee-il Aaleem minash
shaitaanir rajeem.**

In the name of Allah I seek the help of Allah, and I entrust myself to Him. I also seek protection of Allah from the accursed devil (who makes me commit errors and omissions).

Allah will help in dispelling such recurring doubts.

4. ZAKAAT

Charity or Poor Due

This is the amount of alms (or poor due or poor tax) which must be contributed by every adult Muslim annually at stated rates on his / her unused surplus wealth. It is another important pillar of Islam and it has been mentioned in the Quran quite a number of times in conjunction with Salaat, in the words,

Aqemus Salaat wa aafuz Zakaat.

Maintain Prayers and give Zakaat.

The word 'Zakaat' is derived from the root 'zaka' meaning 'to purify' hence Zakaat purifies our wealth just as Salaat tends to purify our souls.

If we give Zakaat every year regularly Allah guarantees the safety of our wealth and insures it against destruction or loss by theft, fire, storm etc.

The beneficiaries of Zakaat have been listed in the Quran. It says,

Innamas sadaqaato lil fuqaraae wal masaakeen wal aameleena aalayhaa wal moallafate quloobohñm wa fir riqaaabe wal ghaaremeen wa fee sabeelil laahe wabnis sabeel.

Fareedhatan minallaah. Wallaaho Aaleemun Hakeem.

(Surah At-Tawbah V 60)

Alms are for the poor and the needy and those employed to administer the funds, those whose hearts have been reconciled (the new converts to Islam), those in bondage and in debt, in a just cause of Allah and for the wayfarer. This is ordained by Allah and He is full of knowledge and wisdom.

Zakaat is given on the basis of self assessment. It is therefore convenient for many to treat

Ramadhan as the beginning of their financial year for this purpose. Hence, they work out the amount of Zakaat due for the year just ended and pay it during this month of Ramadhan.

Some of the assets comprising the wealth of a person are exempt from Zakaat and these are :

Residential home

Machinery and utensils in personal use

Jewellery and clothes which are being worn.

Normally the rate at which Zakaat is to be levied is 2.5%. However, different workings would apply where cattle or agricultural produce are involved, where Zakaat is paid in kind. The assets liable to Zakaat are to be included in the calculation if they have been held for one complete year.

General Cases:

The following illustrations will help in understanding how the amount of Zakaat is calculated in most cases.

Illustration 1

Akbar, married with two children aged 10 and 12 had the following assets on 1st Ramadhan 1414 Hijri.

Family home

(freehold without any encumbrance)
..... £120,000

Motor car (used mostly for travelling to work)
..... £8,000

Household utensils and
furniture £2,500

Wife's jewellery (in use) £5,000

Fixed deposit -

Midland Bank £10,000

Current account -	£2,500)
Midland Bank	£2,000
Loan to Kareem (good debt recoverable after 5 years).....	£1,000
100 Shares in ABC Co. (market value)	£1,000
Personal clothing	£500
The Zakaat payable is arrived at as shown below.	
Fixed deposit	£10,000
Current account	£2,000
100 Shares in ABC Co.	£1,000
Loan to Kareem	£1,000
Total	£14,000
£14,000 @ 2.5%	£350
Cash in hand in flat	£500
The Zakaat payable would be calculated as shown below.	
Cottage in Wales Less mortgage loan of £8,000	£10,000
Gold and silver bars	£5,000
Bank current account private	£2,500
Cash in hand	£500
Net business assets	£20,000
Sub Total	£38,000
Less - Loan from sister	£6,000
Total	£32,000
£32,000 @ 2.5% =	£800

Illustration 2

The following details are given in respect of Imraan, unmarried who runs a confectionery shop and lives in the flat above:

Value of rented flat above the shop	£50,000
Owens a freehold cottage in Wales leased to a cousin for 10 years	£18,000
Mortgage loan payable on the cottage to Barclays Bank	£8,000
Gold and silver bars deposited with Barclays Bank	£5,000
Loan from sister repayable after 10 years	£6,000
Net Business assets (Trading Stock less Trade Creditors)	£20,000
(Lloyds Bank current account - private	

Note: Since the flat is not owned by Imraan there is no liability. However, the cottage in Wales owned by him is to be included since, though not occupied by him, it has become an income producing asset.

Agricultural Farm:

If fields are watered by rain or canals the Zakaat on the produce in hand at the end of the year will be 10%

However, if water is drawn out of wells with the use of animals or machinery the Zakaat is reduced and will be 5%

For purposes of Zakaat, agricultural produce includes all kinds of fruit, grains or cereals and honey according to the Prophet.

Animal Farms:

As a general rule Zakaat is levied only on animals which graze freely on land without the involvement of cost or labour to the farmer and the animals include camels, cows and sheep.

No Zakaat is due on animals which are fed and

maintained at the expense of the farmer and are used by him for riding, load bearing, running wind mills, drawing water from wells or other work connected with the cultivation of the land. No Zakaat is payable in respect of horses, mules and donkeys.

The computation of Zakaat on animals is as follows.

Up to 4	Exempt
5 to 9	1 sheep or goat
10 to 14	2 sheep or goats
15 to 19	3 sheep or goats
20 to 24	4 sheep or goats
25 to 35	1 young she camel 1 year old (Binte makhaadh) OR 1 camel 2 years old (Ibne laboon)
36 to 45	1 she camel 2 to 3 years old (Binte laboon)
46 to 60	1 she camel over 3 years old ready for bearing burden (Hiqqah)
61 to 75	1 she camel 5 years old (Jazaah)
76 to 90	2 she camels 2 to 3 years old (Binte laboon)
91 to 120	2 she camels over 3 years old (Hiqqah)
Over 120	For each additional 40, one she camel 2 to 3 years old - OR
For each additional 50,	One young she Camel 1 year old plus 1 she camel over 3 years old

On Cows/Bufaloes:

Up to 29	Exempt
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30 to 39	1 calf (male or female) 1 year old
40 to 59	1 cow 2 years old
60 to 69	2 calves (male or female)
70 to 79	1 cow and 1 calf
80 to 89	2 cows
90 to 99	3 cows
100 to 109	1 cow and 2 calves
110 to 119	2 cows and 1 calf
120	3 cow
Over 120	

For each additional 30 one calf
OR

For each additional 40 one cow

On Sheep/Goats:

Up to 39	Exempt
40 to 120	1 sheep or goat
121 to 200	2 sheep or goats
201 to 300	3 sheep or goats
Over 300	1 sheep or goat for every additional 100

Imam Jaafar Saadiq has reported that the holy Prophet has strictly prohibited coercion and the use of threats in collecting Zakaat from the people.

Zakaat-ul Fitr

commonly known as Fitr:

Fitr is an obligatory contribution in kind or cash to be paid by an individual during the last few days of Ramadhan to enable such poor and needy persons to observe Eid as would not be in a position to celebrate it because of financial difficulties.

In old days this contribution used to be the measure of one bowl of barley or wheat or dates or grapes. But now every year the Muslim scholars mutually agree upon the amount of Fitrah to be contributed by an individual in monetary terms, bearing in mind the inflationary trend of the market at the time, and announce it accordingly, this method has been found to be most convenient to all.

Fitrah is to be collected from the head of the family not only for himself but also on behalf of each individual member of his family, whether old or young or a baby expected to be born and even the servants living in the household, irrespective of their faith.

Although not obligatory, some people, following the example of the Imams contribute Fitrah during their life time on behalf of their deceased parents.

The amount of Fitrah is the same whether a person is rich or poor, and according to Imam Mohammad Baaqir even a beggar is required to contribute Fitrah out of the alms received by him for the benefit of those who are more deserving.

Once Imam Jaafar Saadiq was asked to interpret the following Quranic Verse.

**Qad aflaha man tazakkaa wa
zakarasma Rabbiheefa sallaa.
(Surah Al-Aalna V 14-15)**

He indeed is successful who purifies himself, remembers the name of his Lord and then prays.

The Imam said that it referred to the payment of Fitrah at the end of Ramadhan but before the offering of Eid Prayers in congregation in a public place.

5. SAWM

Fasting

This is one of the seven Pillars of Islam. It is a healthy exercise and gives rest to the digestive system. It is said that Fasting purifies the body as Salaat purifies our soul and Zakaat purifies our wealth.

The Quran says:

Ya ayyohal lazeena aamanoo kuteba aalaykumiis siyaam kamaa kuteba aalal lazeena mm qablekum laallakum tattaqoon.

(Surah Al-Kaqamh V 183)

O those who believe Fasting is prescribed upon you as it was prescribed upon those before you, so that you may learn self restraint.

Whereas a non-Muslim is allowed to consume certain items of food and drink during the period of fasting, a Muslim is required to observe complete abstinence from all kinds of food and drink. Even conjugal relations between husband and wife are prohibited during the currency of the fast. This means that it is an exercise in controlling and curbing the basic animal desires with a view to achieve the qualities of moderation and self restraint. Another Verse of the Quran tells us,

Shahro Ramadhan al lazee unzela feehil Quran hudan lin naas wa bayyenaatin minal hudaa wal furqaan. Fa man shaheda min kumush shahra fed yasumho wa man kaana mareedhan aw aalaa safarin ja iddatun min ayyaamin ukhara.

(Surah Al-Baqarah V 185 part)

If was in the month of Ramadhan that the Quran was revealed. It provides guidance to human beings and contains clear arguments for the truth, explaining the

difference between right and wrong. Now .Whoever is present in this month must fast and the fasts missed on account of sickness or travel should be compensated for, on other days, in equal numbers.

Since fasting in Ramadhan has been made compulsory in the above Verse, any Muslim adult who does *not* fast during Ramadhan, or deliberately breaks the fast before the expiry of its time without any genuine reasons will have to fast, by way of penalty, for two months continuously for each fast thus avoided. The alternative to this penalty is the feeding of 60 poor persons for each fast.

Besides the compulsory fasting of Ramadhan there are other occasions during the year when fasting is recommended, some of which are the 1st, 13th, 14th, 15th and 27th of Rajab; 15th of Shaabaan; 9th of Zil Haj (Yawme Arafah); 18th of Zil Haj (Yawme Ghadeere Khum). Some people even choose to fast for the whole month of Rajab or Shaabaan or both.

The fast begins at about an hour and a half before sunrise and ends at Maghrib (immediately after sunset). One should therefore have Sehri, a light meal prior to the beginning of the fast or at least drink some water, according to the Prophet's Sunnah, if time does not permit to have a meal.

Since the duration of the fast is from dawn to dusk it may be that in some countries the duration of the fast is as long as 18 hours or more in summer and as short as 6 hours or less in winter. However, the fast during the set hours must be completed, in accordance with the Quranic Verse,

Summa atimmus siyaam ilal lail.

(Surah Al-Baqarah V187 part)

Then complete the fast upto the beginning of night (end of day).

Niyyat for the fasts must be taken at any time after the end of Sehri, preferably after the Fajr Prayers. The Niyyat for the first fast of Ramadhan should be:

**Alla humma innee navayto an
asooma sawmal yawmil awwale min
Shahre Ramadhanal Moazzam adaa-an
lillaahe in sha-Allaho Ta-aalaa.**

I intend to observe fast for Allah on the first day of the holy month of Ramadhan and hope to complete if Allah so wishes.

For subsequent fasts the words 'yawmil awwale' in the Niyyat should be replaced by the words 'yawmith thaani' or 'yawmith thaalith' or 'yawmir raabe' or 'yawmil khaamis' or 'yawmis saadis' or 'yawmis saabe' or 'yawmith thaamin' or 'yawmit taase' or 'yawmil aashir' and so on till the 30th fast.

In the case of fasts on days other than Ramadhan the words of the Niyyat should be altered accordingly.

Postponement of Fasts.

(a) Travellers.

If a person travels a distance of 12 miles (one way) or over from home and the Qasr rules of Salaat apply to him, he should postpone his fast and make it up on some other day.

If his journey commences after Zawaal and after offering Zohor and Asr Prayers the fast for that day is valid.

If the journey commences in the morning after Fajr Prayers and the destination is reached before Zawaal, the fast shall be valid, provided he intends to stay there for at least ten days or meets any of his blood relatives and is able to offer at least five consecutive compulsory Prayers.

(b) The Sick.

A person who falls sick may postpone his fasts but is required to compensate for them later during the year. But he must resume fasting as soon as he recovers.

A person incapable of fasting due to old age or infirmity or because of medical reasons is exempted but must pay compensation in cash or kind for the fasts thus lost.

(c) Women During the Menstrual Period.

Women are allowed to postpone their fasts during the menstrual periods but they have to compensate for them later during the year. This contrasts with the situation in case of Prayers which are exempt under such circumstances and are not required to be compensated.

Kaffarah (Compensation)

Normally the compensation for fasts missed by a person due to genuine sickness or travel is an equal number of fasts to be observed on other days of the year except Eidul Fitr and the month of Zil Haj, but before the next Ramadhan begins. However, if the person feels that he will not be able to fast on other days, he should give Kaffarah by way of feeding one poor person for every fast that he has missed, and this should preferably be one during the same Ramadhan.

The Kaffarah for deliberate breaking of fast or non observance of fast without genuine reasons becomes a severe penalty amounting to two months continuous fasting or the feeding of 60 poor persons for each fast thus avoided.

Circumstances in which a Fast is treated as Broken

(a) If something enters the body, such as:

1. Eating or drinking deliberately-

This would, of course, invite penalty mentioned under Kaffarah. However, if this happens due to an innocent error and on realisation of such error the eating and drinking is stopped immediately, the fast remains valid.

2. Swallowing water even if it is unintentional -

If this happens during swimming, the fast is treated as broken but no penalty is incurred. However, if water is swallowed while gargling during the performance of Wudhoo the fast remains unbroken. Also, accidental swallowing of flying insects or other foreign particles or one's own saliva do not break the fast. However, swallowing of mucus should be avoided.

3. Deliberate smelling of perfumes, incense or food -

These are likely to bring about a taste effect in the throat. However, dust entering the throat through the nose due to the blowing of winds does not affect the fast.

4. Applying 'Surma' into the eyes or using eye drops

5. Taking oral medication; enema; injection or vaccination; using ear drops; massaging the body with oil or lotions.

OR

(b) If something comes out of the body, such as:

1. Forced vomiting -

This will attract penalty. However, involuntary vomiting does not break the fast.

2. Semen discharged when a married couple have sexual intercourse during the day, while fasting, or indulge in semen inducing activity,

under a misapprehension as regards the prohibition. Penalty provisions will apply in this case.

However, sexual intercourse is permitted after the end of the day's fast. But Ghusl of Janaabat must be performed by the couple before the commencement of the next day's fast. If, however, semen is discharged while asleep during the day, the fast remains valid. But Ghusl of Ehtelaam must be taken by the person before the time for the next compulsory Prayers expires.

Note: If a blood sample is taken for testing, it does not break the fast.

6. HAJ AND UMRAH

Pilgrimage

General -

Haj is pilgrimage to Makkah - visiting Kaabah with the sole intention of the worship of Allah, the One true God.

It is an international gathering of Muslims from all over the world and the occasion clearly demonstrates the typical Islamic brotherhood wherein all barriers of race, colour, country or language disappear and the bond of unity and faith is uppermost. While developing or renewing social contacts with brothers from other countries if a pilgrim happens to enter into business dealings resulting in profit his action as such is permissible, provided his sole intention of the journey to Makkah was not the earning of wealth.

Haj can be defined as the Pilgrimage to Makkah in the state of Ehraam to be adopted at the Meeqaat, observing the prohibitions and performing the prescribed acts such as visit to Mina, Wuqoof at Arafat, stoning of the Jamrah, cutting or shortening of hair and the sacrifice of an animal.

It is performed only during the period from 8th to 13th Zil Haj. However, one can visit Makkah with the intention of Haj during the months of Shawwaal and Zil Qaad but then he will have to wait till the 8th Zil Haj.

On the other hand Umrah is a pilgrimage to Makkah undertaken at any time of the year other than the time of Haj, with Ehraam adopted at the Meeqaat and involving only Tawaaf of the Kaabah and the Sa'ee between Safaa and Marwah.

Haj is one of the pillars of Islam and is incumbent upon all adult Muslim men and women at least once in life time provided they

are physically and financially able to undertake the journey to Makkah after making adequate provision for the dependants, if any, during their absence and provided there is safety and peace throughout the journey.

The Quranic verse in connection with Haj is:

Wa lillaahe aalan naas Hijjul Bait manis tataa-aa ilaihe sabeelaa. Wa man kafara fa innallaaha Ghaniyun aanil Aalameen.

(Surah Aale Imraan V 97 Part)

Pilgrimage is a duty which is owed to Allah by people who can afford the journey but if they disbelieve (and do not obey, Set them know that) Allah is above need of all the worlds.

The Quran also issues a warning to us with regard to our behaviour during Haj in the following words,

Al Hajjo ash-horun maaloomaat. Fa man faradha fee hinnal Hajja fa laa rafasa wa laa fusooqa wa laa jidaal fil Hajje.
(Surah Al-Baqarah V 197 Part)

Known are the months of pilgrimage, hence if one determines to perform Haj then there should be no conjugal relations between husband and wife, no backbiting, no evil whatsoever nor quarreling nor fighting during the pilgrimage.

Most of the observances in Haj and Umrah are in remembrance of Prophet Ibraaheem (A.S.) to whose Millat (faith) we belong and the declaration of which we make everyday in our compulsory Salaat when we repeat the words:

Wa anaa minal muslimmeen aalaa millate Ibraaheem wa deene Mohammadin wa valaayate Aliyin...

And I am a Muslim belonging to the Millat of Ibraaheem and believing in the religion of Mohammad supplemented with the love of All.

It was Ibraaheem (A.S.) who with the help of his son, Ismaaeel (A.S.) built in Makkah the House for the worship of Allah, known as Kaabah or Baitullaah. After completing the construction of Kaabah, Ibraaheem (A.S.) prayed to Allah that He may make this house such a revered and sacred place that people may circumambulate it, pray beside it and prostrate. Allah fulfilled the wish of Ibraaheem (A.S.). We, the Muslims are the answer to Ibraaheem's Prayer, hence we perform Tawaaf of Kaabah and also pray in Baitullaah at the place where Ibraaheem (A.S.) and Ismaaeel (A.S.) stood and prayed.

When Hazrat Haajrah, the wife of Ibraaheem (A.S.) was left alone with her infant son, Ismaaeel in the wilderness of Arabia, hunger and thirst compelled her to look around for food and water. So she ran up and down seven times between two hills called Safaa and Marwah in her effort to locate a passing caravan but without any avail. In her desperation she came back to the infant and lo what did she see! Miraculously enough, in that desert a fountain of water had sprung under the feet of the infant Ismaaeel. It was the sacred Zamzam well which has been flowing continuously for the past thousands of years. To remind us of the anguish of Hazrat Haajrah and the efforts made by her to save the life of Ismaaeel, we also run up and down Safaa and Marwah, this act being called Sa'ee and we drink the refreshing water of Zamzam.

Allah tested Ibraaheem (A.S.) by directing him in his dream to sacrifice his son Ismaaeel. Since Ibraaheem (A.S.) was a true Muslim and sincere in his devotion to Allah he took Ismaaeel to Mina with the intention of offering him as a sacrifice according to the wish of Allah. The devil tried three times to seduce Ibraaheem (A.S.) as well as Ismaaeel (A.S.) and Hazrat Haajrah but his temptations failed to

have any effect whatsoever. Ibraaheem (A.S.) went ahead and Allah was so pleased with his devotion and submission that He spared Ismaaeel and a lamb was sacrificed in his place. When we set out to stone the devil at three places and offer sacrifice of an animal it reminds us of Ibraaheem's firm conviction, steadfastness and his unselfish love for Allah and trust in Him and his spirit of sacrifice.

May Allah enable us through Haj to follow in the footsteps of Ibraaheem (A.S.) and make us true Muslims like him.

Kinds of Haj

Hajje Mufrad

In this Haj no Umrah involving Tawaaf of Kaabah nor Sa'ee is performed and the pilgrim proceeds directly to Mina and Arafat for fire completion of Haj. This eventuality may arise when the intending pilgrim arrives in Makkah on the 8th of Zil Haj when the other pilgrims are preparing to leave Makkah for Mina. Sacrifice of an animal is not obligatory in this case.

Hajje Qiraan

Umrah and Haj are performed together in the same state of Ehraam. However, in this case the animal for sacrifice, which is called Hadiya, must accompany the pilgrim and it is permissible for the pilgrim to eat from his sacrifice.

Hojje Tamatto

This is a combination of Umrah and Haj during the same visit. But in this case, after performing Umrah the pilgrim can come out of the state of Ehraam. He is then allowed to put on his normal clothes and the Ehraam prohibitions are lifted. However, on the 8th Zil Haj the pilgrim must enter the state of Ehraam once again, this time for Haj, and all the previous

prohibitions will apply until the completion of Haj. This should be considered a great concession and facility as normally Ehraam cannot be adopted unless one goes out to a Meeqaat. Sacrifice of an animal is obligatory and it is not permissible for the pilgrim to eat from his own sacrifice. If for some reasons the pilgrim finds it impossible to offer sacrifice in Makkah then he must observe fast for three days whilst in Makkah and for seven days on his return home, thus completing ten lasts in all by way of atonement. This is the most popular Haj for all those Muslims who reside in places outside Makkah, beyond a circle of over 25 miles radius.

Meeqaat

This is the boundary surrounding Makkah which no pilgrim for Haj or Umrah should cross before adopting Ehraam.

There are five such recognised Meeqaat:

i) Zul Hulaifah or Bir Ali or Masjidush-shajarah.

Borderline for pilgrims coming from Madinah and its vicinity.

ii) Johfah or Raabigh.

For pilgrims from Shaam (Syria).

iii) Yalamlam.

For pilgrims from Yemen, India. etc.

iv) Zaatui Iraq.

For pilgrims from Iraq.

v) Qarn.

For pilgrims from Najd.

Ehraam

This means removal of normal everyday clothes from the body and wrapping it up in two sheets of unstitched white cloth in case of

men. One sheet is to be used to cover the lower half of the body and the other for the upper half in such a way that the right arm is left open. No headwear should be used nor should the head at any time be covered with any object like an umbrella or a newspaper. The footwear should be such that the ankles are visible, and open plastic slippers are recommended for this purpose. Women are allowed to wear stitched clothes but they must be simple and white. They must cover their heads completely, leaving only the face open and it is permissible for them to wear socks or gloves.

Requirements for Ehraam

Before adopting the Ehraam, ghusl should be taken. The Niyyat for vudhoo prior to Ghusl is:

**Alla humma innee navayto
tahooree haaza le ghuslil Ehraam.**

O Allah I intend to clean myself (with Vudhoo) before taking the Ghusl of Ehraam.

and the niyyat for ghusl is:

**Alla humma innee aghtaselo le
ghuslil Ehraam lil Umrah (or lil
Haj) Bismillaahe Allaho Akbar.**

O Allah I am taking this Ghusl of Ehraam in readiness for Umrah (or Ha'j). In the name of Allah who is the Greatest.

After donning the Ehraam dress 2 Rakaat Salaat is to be offered, the niyyat for which is:

**Usallee Salaatal Ehraam lit tamattoe bil
Umrah ilal Hajj rakaataine lilaahe azza wa
jalla mustaqbilal (mustaqbilatal for
women) Kaabatil Haraam.**

Having adopted the Ehraam for Umrah leading to Haj, I am offering 2 rakaat Salaat for the sake of Allah, the Mighty, the Powerful facing the holy Kaabah.

The intention here would be to perform Hajje Tamatto. In case of Umrah only the words “lil Umratil Mufradah” should be substituted in place of those underlined in the niyyat whereas in case of Haj only the words “lil Hajjil Mufrad” should be used.

After-ghusl and dressing for Ehraam is over a formal niyyat for performing Haj or Umrah should be taken as under:

Alla humma innee ureedo an atamattao bil Umrate ilal Haj. Fa yassirho lee wa taqabbalho minnee. (in case of Hajje Tamatto)

O Allah I intend to perform Umrah combining it with Haj. So make this easy for me and accept it from me.

Alla humma innee ureedul Umratal Mufrad. Fa yassirho lee wa taqabbalho minnee. (in case of Umrah only)

O Allah I intend to perform Umrah only. Hence, make it easy for me and accept it from me.

Alla humma innee ureedul Hajjal Mufrad. Fa yassirho lee wa taqabbalho minnee. (in case of Haj only)

O Allah I intend to perform Haj only. So make this easy for me and accept it from me.

The pilgrims are now required to make the following declaration - men loudly and women in a subdued voice:

**Labbaik Alla humma labbaik.
Labbaik laa shareeka laka labbaik.
Innal hamda wan neamata laka
wal mulk. Laa shareeka lak.**

Here I am at Thy service O Allah, here I am. There is no partner unto Thee. Here I am at Thy service. Indeed all the glory and the riches and the kingdom belong to Thee. There is no partner unto Thee.

Avoiding all other talk the pilgrim must keep repeating the above declaration whether in a sitting position or standing or walking or lying down. In case of Umrah only this should continue until the pilgrim arrives in the Haram (Baitullaah) but in case of Haj it has to continue from 8th Zil Haj until Zawaal (midday) on the 9th Zil Haj, the day of Arafah.

Prohibitions in Ehraam

The following, although normally allowable, become unlawful after the adoption of Ehraam:

1. Wearing of stitched clothes or underwear (in case of men)
2. Use of socks or gloves (in case of men)
3. Covering of head (in case of men) and covering of face (in case of women)
4. Cutting or shaving of hair
5. Cutting of nails
6. Use of perfumes or perfumed preparations or even smelling perfume
7. Cutting of plants or trees
8. Killing of lice, flies or other insects
9. Hunting or eating a bird or animal hunted by others
10. Conjugal relations between husband and wife

Above all we must remember what the Quran says in this connection in general terms:

Fa man faradha fee hinnal Hajja fa laa rafasa wa laa fusooqa wa laa jidaal fil Hajje.

When one determines to perform Haj then there should be no conjugal relations, no backbiting nor evil nor quarreling nor fighting.

Tawaaf

This is the act of going round the Kaabah seven times in an anticlockwise direction commencing from the corner containing the Hajare Aswad (the Black Stone). Each round or circuit is known as Shawt and seven Shawt constitute one Tawaaf

Requirements in Tawaaf

There are many named gates through which we can enter Baitullaah, the Grand Mosque where in lies the Kaabah in the centre. It is recommended that we enter Baitullaah through the gate known as Babus Salaam, stay for a little while near Bab Bani Shaibah, recite some verses of the Quran, then approach nearer the Kaabah raising both hands saying:

Alla humma innee asaloka fee maqaamee haaza fee awwale manaasikee an taqabbal tawbatee wa an tujaawiz aan khateeyatee wa tadhaa aannee wizree. Al hamdo lilaahil lazee ballaghane Baitahul Haraam.

O Lord from this place where I stand ready to begin my Tawaaf I ask Thee to accept my repentance, forgive my mistakes and relieve me of my burden. All praises be to Allah Who made it possible for me to visit His sacred House.

Facing the Black Stone say:

Alla humma eemaan beka wa wafaa-an be aahdeka wa ittebaa-aan le sunnateka wa sunnate Mohammadin nabiiyeka wa. ahle baitehit taahereen.

O Lord I have faith in Thee, I shall fulfil the promise to Thee and I shall follow in the footsteps of Thy Prophet Mohammad and his progeny.

Now kiss the Black Stone, but if not practicable to do so give it a flying kiss and say:

Bismillaahir Rahmaanir Raheem wa laa hawla wa laa quwwata illaa billaahil Ahyil Azeem. Alla hummagh fir lee zunoobee wa tahhir lee qalbee washrah lee sadree wa yassir lee amree wa aafinee fee man aafayta.

In the name of Allah the Beneficent, the Merciful. There is no power greater than the might of Allah, the most High. O Lord forgive my sins, purify my heart, increase my spiritual understanding, make my task easy and include me among those whom Thou has made prosperous.

Then keeping the Hajare Aswad on the left take the Niyyat of Tawaaf:

Alla humma innee navayto an atoofa be haazal Baitil Atiq Tawaafal Umrah. Fa yassirho lee wa taqabbalho minnee. Bismillaahe Allaho Akbar.

O Allah I intend to perform Tawaaf of this Blessed House in connection with Umrah. So make it easy for me and accept it from me. In the name of Allah Who is the Greatest (I begin).

Note: If it is a Tawaaf of Haj or Nisaa or Tahiyatul Masjid or Tatawwo use the appropriate word instead of Umrah in the Niyyat.

Beginning the round in anticlockwise direction, proceed to the gate of Kaabah and recite:

Alla humma innal Baita Baitoka wal harama Haramoka wal aabda aabdoka wa haaza maqaamul aalize beka minan naar. Alla humma

aiznee min azaabeka wakhsusnee bil ajzale min sawaabeka wa waaledayya wa maa walad wal muslimeena wal muslimaat wal mumeneena wal mumenaat al ahyaae minhum wal amwaat. Alla humma salle aalaa Mohammasin wa aale-hit taahereen.

O Lord this is Thy House, Thy sacred place and here is Thy slave standing before Thee in this place of refuge and protection from the fire of hell. O Lord protect me from Thy punishment and make me worthy of Thy favours and also grant Thy favours upon my parents, all the muslim men and women and all the believers whether dead or alive. O Lord bless Mohammad and his progeny.

Pass Rukne Iraqi, go from outside Hijre Ismaeel to Rukne Shaami. Approach Rukne Yamaani. kiss it and recite:

Alla humma amaanatee addaitohaa bejohdee wa neesaaqee ta-aahadtuhu muhaafezan feehe laka aalaa aahdee. Alla humma taqabbal minnaa kamaa taqabbalta min ambiyaaeka wa asfiyaaeka Ibraaheema khaleeleka wa Moosaa kaleemeka wa Isaa rooheka wa Mohammasin nabiyyeka salawaatul laahe aalayhim ajmaeen.

O Lord I am fulfilling my trust and my promise to the best of my ability. O Lord accept our Prayers in the way Thou accepted the Prayers of Thy Prophets and Thy chosen beings Ibraaheem Thy friend, Moosaa to whom Thou spoke, Isaa Thy spirit and Mohammad Thy prophet, may the peace of Allah be upon them all.

Coming nearer to the Hajare Aswad corner say:

Alla humma aatenee fid dunyaa hasanatan wa fil aakherate hasanatan wa qenee azaaban naar.

O Lord give me the good in this world as well as in the next and save me from the fire of hell.

One Shawt (round) is now completed.

Now kiss the Hajare Aswad, if you can, or give it a flying kiss and start the next round. Seven such rounds will complete one Tawaaf. During the First three rounds men should run from Hajare Aswad to Rukne Yamaani and then resume walking.

During the rounds offer Dua or recite portions of the Quran. It is reported that Imam Ali Zainul Aabedeen used to recite Surah Al Baqarah during his Tawaaf.

After the completion of Tawaaf, offer two rakaat Prayer at Maqaame Ibraaheem opposite the gate of Kaabah, taking the following Niyyat:

Usallee Salaatat Tawaafe rakaataine lillaahe azza wajalla mustaqbilal (mustaqbilatal for women) Kaabatil Haraam.

To mark the completion of my Tawaaf I am offering 2 rakaat Salaat for the sake of Allah, the Mighty, the Powerful, facing the holy Kaabah.

Offer some Dua and proceed towards Zamzam, drink the holy water saying:

Alla hummaj-aalho rizqan waaseaan wa ilman naafe-aan wa dawaaan naaje-aan min kulle daain wa saqamin be rahmateka Ya Arhamar Raahemeen.

O Lord make this drink a sign of increase in

my sustenance and knowledge and give it the power to heal and alleviate all my pains, sufferings and diseases O the most Merciful.

Proceed towards the gate known as Baabus Safaa and recite:

**Bismillaahir Rahmaanir Raheem.
Alla hummagh-fir lee maa
qaddamto wa maa akhkharto wa
maa asrarto wa maa aalanto wa
maa Anta aalamo behee minnee.
Antal muqaddemo wa Antal
muakhkhero. Laa ilaaha illaa Anta
aalayka tawakkalto wa ilaika
uneeb. Alla humma innee asaloka
min kulle khairin ahaata behee
ilmoka wa aoozo beka min kulle
sharrin ahaata behee ilmoka. Alla
humma innee asalokal aafwa wal
aafiyata fid deene wad dunyaa wal
aakherah. Wastaezo beka min
khizyid dunyaa wa azaabil
aakherate innaka aalaa kulle
shayin Qadeer.**

In the name of Allah, the Beneficent, the Merciful. O Allah forgive my sins and omissions, past and present, hidden or apparent since Thou would know my position better than what I do. I believe that there is no god but Thee. I depend upon Thee. O Allah I seek from Thee all the good known to Thee, and under Thy protection I seek to be kept away from all the evils known to Thee. O Allah bestow upon me peace and success in all my affairs. I seek refuge before Thee from disgrace in this world and from the punishment in the hereafter. Indeed Thou has power to do everything.

The Tawaaf ends here. A person may offer as many Tawaaf as he wishes and if any of them are offered on behalf of others, he should declare it in his Niyyat.

Sa'ee

Sa'ee comprises marching seven times up and down the two hills known as Safaa and Marwah within the precincts of the Haram.

Requirements in Sa'ee

Stand on Safaa facing the Kaabah and recite:

**Abdao be maa bada-Allaho behee.
Innas Safaa wal Marwata min sha-
aeril laah. Fa man hajjal Bait aw
eatamara fa laajunaaha aalayhe
an yattawwafa behimaa. Wa man
tatawwaa khairan fa innallaaha
Shaakerun Aaleem.**

I begin with that with which Allah commenced. Indeed Safaa and Marwah are the signs of Allah. So there is no blame on the person who intends to perform Haj or Umrah if he runs between the two hills. If he does good of his own accord Allah knows and appreciates it.

Raising both hands say:

**Allaho Akbar. Laa ilaaha illallaah
wallaaho akbar wa. lillaahil hamd.**

Allah is the Greatest. There is no god but Allah and He is the Greatest and all praises are due to Him.

Then take the following- Niyyat:

**Alla humma innee navayto an
as'aa baynas Safaa wal Marwah
saayal Umrah (saayal Haj, if for
Haj) sabaata ashwaatin lillaahe
azza wa jalla. Alla humma fa
yassirho lee wa ainnee aalayhe wa
taqabbalho minnee bismillaahe
Allaho Akbar.**

O Allah I intend to perform Sa'ee of Umrah (or the Sa'ee of Haj) consisting of 7 runs between Safaa and Marwah, for the sake of

Allah, the Mighty, the Powerful. O Allah make it easy for me, help me and accept it from me. In the name of Allah Who is the Greatest.

Then commence marching towards Marwah reciting Dua or Quranic verses on the way. When passing between two green lights (marking the green spot encountered by Hazrat Haajrah during her run up and down the two hills) run reciting-

**Rabbigh-fir, warham, wa tajaawaz
aam-maa taalam. Innaka Antal
Aazzul Akram. Alla hummaj-aalho
hajjan mabroora wa saayan
mashkooara wa zamban maghfoora.**

O Lord forgive me, have mercy upon me and disregard my lapses of which Thou has the knowledge because Thou knows all that we do not know. Indeed Thou art Honourable and Benevolent. O Lord accept my Haj, appreciate my efforts and forgive my sins on account of the Haj performed by me.

Slowing down say:

**Ya zal manne wal fadhle wattawle
wan noamaae waljoode inna
aamalee dhaeefha dhaaeefho wa
taqabbalho minnee. Wa sallallaaho
aalaa Mohammadin kamaa Anta
ahluhoo wa hum beka ahluhoo.**

O Kind, Benevolent and Generous Lord, my deeds are poor so increase their worth many fold and accept them from me. Send blessings upon Mohammad as Thou would wish and such as they deserve.

Upon reaching Marwah recite the same dua as on Safaa and begin the march towards Safaa. Repeating the steps of the first run the seventh run ends at Marwah and the Sa'ee is then completed.

It is usual to have some of your hair cut at this stage hence take a small scissor with you when you go for Sa'ee.

Performance of Umrah - Summary

1. After Ghusl and Niyyat put on Ehraam at the Meeqaat.
2. Pronounce:
Labbaik Alla humma labbaik,
Labbaik laa shareeka laka labbaik.
Innal hamda wan neamata laka
wal mulk, Laa Shareeka lak.
3. Observe the prohibitions.
4. On arrival in Kaabah perform Tawaaf and pray at Maqaame Ibraaheem.
5. Drink water from the well of Zarnzam.
6. Proceed to Safaa and Marwah for Sa'ee.
7. At the end of Sa'ee cut some hair It is preferable for men to shave the whole head. Women should cut a few locks of their hair.
8. The Umrah is now completed, hence Ehraam can be removed and all restrictions and prohibitions are lifted.

Performance of Haj

Enter the Haram on 8th Zil Haj in the state of Ehraam and perform an optional Tawaaf of Kaabah.

After Zohor Salaat offer two rakaat, if possible, under the Meezaab within Hijre Ismaeel taking the following Niyyat.

**Usallee Salaatal Ehraame le Hajjit
Tamattoe rakaataine lillaahe azza
wajalla mustaqbilal (mustaqbilatal
for women) Kaabatil Haraam.**

I am offering 2 rakaat Salaat for putting on the Ehraam of Hajje Tamatto for the sake of Allah, the Mighty, the Powerful facing the holy Kaabah.

Then take the following Niyyat for Haj:

**Alla humma innee navayto Hajjat
Tamattoe aalaa kitaabeka wa
sunnate nabiiyeka. Alla humma fa
ainnee aalaa zaaleka wa yassirho
lee wa taqabbalho minnee.**

O Allah I intend to proceed for Haj combined with Umrah in accordance with Thy book and the tradition of Thy Prophet. So help me, make it easy for me and accept it from me.

Keep reciting Dua or Surah of the Quran.

After the Asr Salaat come out of the Haram, and proceed to Mina pronouncing 'Labbaik', which should continue till the time of zawaal on the 9th day of Zil Haj.

Spend the night in Mina. After the Fajr Salaat on the day of Arafah, the 9th Zil Haj recite the following Takbeerah which is compulsory:

**Allaho Akbar Allaho Akbar Laa
ilaaha illallaah wallaaho Akbar
Allaho Akbar wa lillaahil hamd
Allaho Akbar aalaa maa hadaanaa
wallaaho Akbar aalaa maa
razaqanaa min baheematil anaam.**

Allah is the Greatest, Allah is the Greatest. There is no god but Allah. Indeed Allah is the Greatest, Allah is the Greatest. He has given us guidance and provided for us lawful sustenance through animals (cows, camels, sheep etc.)

Thereafter this Takbeerah must be recited at the end of every Fardh Salaat until Asr of the 13th Zil Haj.

Soon after sunrise on the day of Arafah march towards Arafaat offering Dua and Takbeerah.

If possible offer two rakaat of Tahiyyatul Masjid in Masjidin Namarah, near Arafaat.

Offer Zohor and Asr Salaat in the great plain of Arafaat.

Proceed towards Jabalur Rahmah (The mount of mercy) and stay there till sunset offering Dua and seeking forgiveness from Allah for our sins.

You may recite Surah Al Baqarah and any Dua of your choice.

At the end recite :

**Alla humma innee asaloka fakaaka
raqabatee minan naar. Allaho
Akbar Laa ilaaha illallaah
Rabbanaa aatena fid dunyaa
hasanatan wa fil aakhirate
hasanatan wa qenaa azaaban naar.
Rabbanaa zalamnaa anfusanaa wa
in lam taghfir lanaa wa tarhamnaa
la nakoonanna minal khaasereen.
Astagh ferullaaha lee wa le
waaledayya wa lejamee-il
mumeneena wal mumenaat. Laa
ilaaha illallaah Mohammadun
rasoolullaah Aliyun Valiyyullaah.
Alla hummaj-aal baaqiya umree fil
Hajje wal Umrata ibtighaae
wajhaka Ya Rabbal Aalameen.**

O Lord I ask Thee to save me from the fire. I declare that Allah is the Greatest and there is no god but Allah. O Lord give us the good in this world as well as in the hereafter and keep us away from the fire. O Lord we have wronged ourselves and if Thou would not forgive us and be kind to us we shall be great losers. I seek forgiveness from Allah for myself, my parents and all the believing men and women. There is no other god except Allah, Mohammad is Allah's messenger and Ali is the beloved saint of Allah. O Lord enable me to spend the rest of my life piously, seeking your countenance through Haj and Umrah.

The stay in Arafat is known as Wuqoof.

After sunset march towards Mina without offering the Maghrib Prayers. On the way stop for the night in Muzdalefah. Offer Maghrib and Isha Salaat at whatever time of the night you reach there and pick up 70 small pebbles from the plain around Muzdalefah. Maghrib Salaat remains 'adaa' no matter how late it is during the night. This is an exception to the normal Maghrib Prayer wherein the time is very limited. Offer the Fajr prayer on the 10th Zil Haj in Muzdalefah.

After sunrise proceed to Mina and use seven pebbles to stone Jamratul Aqabah (the big shaitaan). The stoning of the jamrah (shaitaan) is symbolic, hence no force is required but it is to be done with the index finger and thumb of the right hand.

While stoning the Jamrah say:

**Allaho Akbar Allaho Akbar laa
ilaaha illallaah wallaaho Akbar wa
lillaahil hamd Alla hummad-har
aan-nish shaitaana wajunoodahoo
Alla humma tasdeeqan be
kitaabeka wa ittebaa-aan le amre
nabiyyeka. Alla hummaj-aalho
Hajjan mabroora wa saayan
mashkoora wa zamban maghfoora.**

*Allah is the Greatest, Allah is the Greatest.
There is no god except Allah. He is the
Greatest. All praises are due to Allah. O Lord
keep the devil and his troop away from me.
O Lord I testify to the truth of Thy scriptures
and follow in the footsteps of Thy prophet.
O Lord make this Haj a blessing for me,
appreciate my efforts and forgive my sins.*

With every pebble thrown you should say:

Bismillaahe Allaho Akbar.

In the name of Allah Who is the Greatest.

Now offer sacrifice and recite:

**Wajjahto wajhiya lil lazee fataras
samaawaate wal ardh haneefan
musliman wa maa anaa minal
mushrikeen. Bismillaahir
Rahmaanir Raheem. Alla humma
taqabbal minnee kamaa
taqabbaltahoo min Ibraaheem al
khaleel Ya Arhamar Raahemeen.**

*I turn my face to the Lord who created the
skies and the earth. I am a sincere believer
and am not one of those who associate
someone with Allah. O Lord accept my
sacrifice just as thou did accept the sacrifice
of Thy friend, Ibraaheem. Thou art the Most
Merciful.*

Shave your head and, if possible, bury the hair.
(Women should cut only a lock of their hair).

Stay in Mina and continue offering Dua.

Proceed to Makkah after Zohor and perform
Tawaaful Ifaadha (Tawaaful Haj) in Kaabah to
be followed by Sa'ee. After this you can come
out of the state of Ehraam.

Now husband and wife should perform
Tawaafun Nisaa. the Niyat for which is:

**Alla humma innee navayto an
atoofa be haazal Baitil Atiq
Tawaafan Nisaa sabaata ashwaatin
lillaahe azza wajalla. Alla humma
fa yassirho lee wa ainnee aalayhe
wa taqabbalho minnee
Bismillaahe Allaho Akbar.**

*O Allah I intend to perform Tawaafun Nisaa
consisting of seven Shawl for Thy sake O the
Mighty, the Powerful. Hence make it easy for
me, help me and accept it from me. In the
name of Allah, the Greatest.*

Now all prohibitions and restrictions are lifted
except the hunt. which becomes permissible

only on the final return from Mina.

After the Tawaaf return to Mina and spend the night there.

Stay in Mina for three days, the 11th 12th and 13th Zil Haj, collectively known as Ayyaamut Tashreeq and every day with seven pebbles stone each of the three Jamrah, first Jamratus Sughraa, then Jamratul Wustaa and then Jamratul Aqabah thus using the 63 pebbles remaining out of the 70 picked up from Muzdalefah.

During Ayyaamut Tashreeq you may go to Makkah every day for optional Tawaaf but the nights must be spent back in Mina.

However, if you wish to leave Mina earlier, that is, during Ayyaamut Tashreeq you may do so but the unused pebbles should be buried.

Return to Makkah and perform the farewell Tawaaf, the Niyyat for which is :

**Alla humma innee navayto an
atoofa be haazal Baitil Atiq
Tawaafal Wadaae sabaata
ashwaatin lillaahe. Alla humma fa
yassirho lee wa ainnee aalayhe wa
taqabbalho minnee.**

O Allah I intend to perform the farewell Tawaaf of this sacred House for Thy sake O the Mighty, O the Powerful. So make it easy for me, help me and accept it from me.

Recite the Quran and offer Dua. The Haj is now completed.

You must go to Madinah, visit the Prophet's tomb and offer Prayers in the Prophet's Mosque, and also pay homage to Ahle Bait buried in the cemetery at Baqee.