

اللَّهُ
الْصَّلَاةُ مَعْدَنُهَا

Spiritual Prayer

Khawaja Shamsuddin Azeemi

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By
Khawaja Shamsuddin Azeemi

This book is dedicated to those women who, before the end of the last decade of the twentieth century, will govern the whole world at a most dignified and superior level, driving forward and bringing great progression in the mission of the holy prophet Muhammad (pbuh), the first *Noor*, cause of creation of the universe, and
benefactor of humanity.

Translated by
Saima Kazi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

Oh Lord! Make me one who establishes regular Prayer,
and also (raise such) among my offspring

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِينَ ط

--❧-- Prayer is a Believer's Ascension (*Mehrāj*) --❧--

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Mehrāj means to enter the world of the unseen. When
a believer attains *Mehrāj* through prayer, Angels
appear in front of him. He travels through
the Heavens, and through the blessings
of the Holy Prophet (pbuh) he
comes to know
his Lord.

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Prayer is the name of that special worship in which man can directly communicate and establish a relationship with his Creator. When a person stands to perform Prayer the doors of Heaven open up to him and between the worshipper and Allah all veils are lifted.

The beloved Prophet (pbuh) has determined a method in the form of Prayer in order to form a link with Allah. It is the declaration of the Holy Prophet that ‘Prayer is the *Mehrāj* (Ascension to the Heavens) of the Believer.’ *Mehrāj* was the *Mehrāj* of the Holy Prophet. For his descendants the Holy prophet has declared **Prayer** as *Mehrāj*. Such a believer attains the honour to sight the High Throne, and Allah Himself. His ears hear the voice of Allah and his heart becomes acquainted with Allah’s closeness.

Spiritual Prayer, after manifesting the hidden treasures in the sea of knowledge and awareness, presents to us the wisdom of Prayer from a scientific point of view. It also presents solutions to many issues, including cures for incurable illnesses.



Khawaja Shamsuddin Azeemi is the present head of the Azeemia Sufi Order, and a world famous spiritual master.

His mission and his invitation to the whole of mankind is that they should learn the inner knowledge, realise their latent potential so that they may get to know the Lord Creator of the universe, and hence enjoy a blissful life here and in the hereafter.



Disclosure

This era is an era of developed minds. Fifty years ago, something from a scientific point of view that a fifty-year old man did not know, today a ten-year old child knows. The availability of knowledge at this point is at its peak where man claims to have walked in space. The idea of transmitting thoughts a thousand miles away has now become a manifested reality, made possible by increasing and decreasing the wavelength of sound. Distances have thinned. A journey that used to take days and years to complete can now be accomplished within minutes and hours. Research has revealed to us that in a human brain there are millions of cells operating, and every cell with its full strength holds a creative ability within a human. Yes indeed! This era is an era of knowledge, scientific advancements and self-awareness. In this day and age a concept can only become accepted when it is demonstrated with an explanation in accordance with scientific formulae and the laws of nature.

The language and approach should be easy to understand and should touch the heart.

Spiritual Prayer has been written taking the above principle into account. I have tried to present this book by referring to the scientific meanings and the laws of nature to explain *Asalātu Mehrāj-ul-Mumineen* (Prayer is the Ascension of the Believer) so that the current generation caught up in western education can also take advantage of this book.

Spiritual Prayer, after manifesting the hidden treasures in the sea of knowledge and awareness, presents solutions to many issues, problems and cures for incurable illnesses. Prayer opens the doors to the unseen world for us. By performing Prayer correctly, conversing with angels can become an easy practice.

For people who are suffering from fear, insecurity and are inflicted with problems and grief, Prayer is an unbeatable cure. It is such a practice that if put into action correctly, we can regain our lost power and dignity once again and achieve an honoured rank within the category of flourishing nations. Regarding Prayer, it is important to mention here that a Prayer without the presence of heart becomes a source of deprivation on an individual basis and a source of downfall on a collective basis.

Chapter 30, *Sūrah Ma'un* states:

‘Ah, woe unto worshipers who are unaware
of the reality and meanings of their Prayers.’

May Allah bestow upon the entire Muslim nation, divine guidance to correctly establish Prayer. And according to the words of the Holy Prophet (pbuh), (*Asalātu Mehrāj-ul-Mumineen*), grant us intimate knowledge of Allah through Prayer.

(Ameen)



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Prayer - Ascension (Mehraj) of the Believer

Prayer (*Namāz*) is the name of that special worship in which man can directly communicate and establish a relationship with his Creator. Prayer is such a pillar (of the five pillars of Islam) that no Muslim in their conscious senses can deny or abandon in any state. The establishment of Prayer has been stated in the Holy Qur'ān approximately one hundred times. From this we can appreciate the importance, excellence and greatness of this important pillar of Islam. In worship, Prayer holds a central position. It acquaints a person with such a spiritual state in which one negates himself and all else existing in his surroundings to witness Allah. Prayer provides a great guard and protection to the hidden and innermost senses of man and also forms a social network amongst people. Prayer brings many benefits, morally, physically, spiritually, to the way of life and on a civil basis. Collective prayer creates strength and solidarity in social relationships.

Salāt (Prayer) is an Arabic word. Its meanings include glorification of Allah, asking for forgiveness, blessings, complimenting Allah, and desire for blessings or grace. Prayer also means to obey, honour and respect Allah. In other words, *Salāt* is the name of the worship in which it is necessary to declare the greatness of Allah. To perform Prayer in its proper manner is a fundamental pillar of Islam. A Prayer that has been accepted can enable man to achieve all heights in religious and worldly affairs.

Allah clarifies in the Holy Qur'ān:

‘This is the Scripture whereof there is no doubt, a guidance unto those who ward off evil.
Who believe in the unseen, and establish Prayer, and spend of that We have bestowed upon them’

(*Sūrah Baqara*, 2)

According to Allah's statement, Prayer prevents you from sinning. Regarding Prayer, the Creator of the universe states:

‘Ah, woe unto worshippers who are heedless of their prayers’ (*Sūrah Ma'un*, 3)

The Holy Prophet (pbuh) said:

“Allah states: ‘I have made obligatory on the followers of this faith (Muslims) five Prayers and I have taken responsibility that if one performs these five Prayers at their appointed times, it becomes My duty to enter him into heaven’ ”

When a person stands to perform Prayer the doors of Heaven open up to him. Between the worshipper and Allah all veils are lifted. Prayer is the Light of the believer. In the state of prostration the worshipper's head is at the feet of Allah. Prayer is the Ascension of the believer.

In every religion that came to this world through revelation, Allah's remembrance has been ordered. Also existing are the laws and guidance for this remembrance. Just as there is praise and glorification of Allah for Muslims, there is *Mazmoor* for the Jews, supplication for Christians, *Zamzama* for the Persians, and *Bhujan* for the Hindus, and each has determined times to offer these obligatory Prayers. This is the reason why Prayer is an act which all religions agree upon. According to the teachings of the Holy Qur'ān, each messenger gave its followers instructions to establish Prayer and emphasised it. The followers of Haṣrat Ibrahim give great importance to this. When Haṣrat Ibrahim settled his son Haṣrat Isma'il on the deserted grounds of Makkah he gave the following reasoning:-

رَبَّنَا آتِنَا الصَّلَاةَ (*Sūrah Ibrāhīm*, 37)

‘Our Lord, that they may establish Prayer’

Haḏrat Ibrahim supplicated to Allah for himself and for his descendants, the following supplication:-

رَبِّ اجْعَلْنِي مُتَمِّمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي

(Sūrah Ibrāhīm, 40)

‘Oh my Lord! Make me one who establishes regular Prayer, and also (raise such) among my offspring’

About Haḏrat Ismā'il, the Holy Qur'ān states:-

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ

(Sūrah Maryam, 55)

‘He used to enjoin on his people Prayer’

Regarding Haḏrat Lut, Haḏrat Is'haq, Haḏrat Yaḡoob and the messengers of their descendants the Qur'ān states:-

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ

(Sūrah Anbiyā, 73)

‘and We inspired in them the doing of good deeds and the establishment of Prayer’

Haḏrat Luḡman gave the following guidance to his son:-

يَا بُنَيَّ أَقِمِ الصَّلَاةَ

(Sūrah Luḡmān, 17)

‘O my dear son! Establish Prayer’

Allah commanded to Haḏrat Mūsa (Moses):-

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

(Sūrah Tā-Ha, 14)

‘Establish Prayer for My remembrance’

It was commanded to Haḏrat Mūsa, Haroon and Bani Israeel:-

وَأَقِمْو الصَّلَاةَ

(Sūrah Yūnus, 87)

‘and establish Prayer’

Haḏrat Isa (Jesus) used to say:-

وَأَوْصِنِي بِالصَّلَاةِ

(Sūrah Maryam, 31)

‘And the Lord gave command of Prayer’

It is evident from the Qur'ān that even in the days of Islam certain Jews and Christians were establishing Prayer. It states:-

مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَانِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ

(*Sūrah Al-Imrān*, 113)

‘Of the People of the Scriptures there is a staunch community who recite the revelations of Allah all night long, and they prostrate themselves (before Him)’

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ طَائِفًا لَا تَضِيعُ
أَجْرُ الْمُصْلِحِينَ

(*Sūrah A'rāf*, 170)

‘And as for those who hold fast by the Book and establish regular Prayer, — never shall We suffer the reward of the righteous to perish’

Spiritual Intention and Purpose of Prayer

It is narrated by Hazrat Ibn-e-Umar that one night when the Holy Prophet (pbuh) was sitting in seclusion in the mosque for continuous Prayer (*Itikaf*) he instructed:-

‘People! When one is preoccupied in Prayer he has a secret conversation with his Lord, and he should know and be aware of what honour he is submitted’

Faith

If we analyse life we come to realise that in human life the existence of faith is essential in one way or another. Without faith human life remains incomplete. Just like belief in Allah and to be present before Him and behold Him is a faith, similarly infidelity and the rejection of Allah too is included within the circle of faith. It is a different thing altogether that the name given to this is disbelief. In another words, a person like this is established upon the belief of infidelity. In life when faith comes under discussion it becomes important to set some rules and regulations in order to stay firm and established upon this faith. By contemplating on the Holy Qur’ān it becomes clear that Allah persuades man to stay firm and constant upon this faith: that there is no entity except Allah who is worthy of worship and devotion. This is the same thinking approach that each and every one of the prophets enlightened mankind with. They all set rules and regulations relating to how life should be spent in order to keep this faith firm and established. If we look through the sight of reality it becomes evident that in every action and movement man is standing in need of Allah's favour and kindness. In every situation, whether it is birth, childhood, youth, old age or life after death, we are in need of Allah's kindness and blessings.

Reading Prayer and Establishing Prayer

It has been mentioned that one of the meanings of Prayer is blessings. In other words, Prayer is a source of attaining Allah's blessings. It is spectacular work of the Holy Prophet (pbuh) that he has devised for the followers of his faith (Muslims), and for other human beings, a method for attaining Allah's blessings that combines all the movements which occur in one's life. The purpose of it is so that in every situation and in every movement of life one stays connected with Allah's blessings. When we study and analyse the movements contained within Prayer it becomes apparent that there is no movement in human life that the Holy Prophet has not included in Prayer e.g. lifting the hands, raising them, moving them, tying them, touching the body with the hands, standing up, bending, lying, sitting, speaking, looking, hearing, moving the head around to determine directions. Thus, Prayer includes every state of life. The purpose of it is so that no matter what a person is doing, his mind stays established with Allah and this should become a

habit. When this becomes a trait encompassing every moment and breath of one's life one develops a strong connection with Allah.

When we make intention (*niyat*) we raise our hands up to the ears and touch them, and then saying *Allāhu Akbar* (Allah is the Greatest) we tie our hands. Before starting Prayer it is our intention that we are going to perform this act for Allah. Intention is related with the brain i.e. first we mentally present ourselves in front of Allah.

From the beginning of creation up until now all the inventions and developments that have come into existence are firstly related to the brain and then with the hands. When we lift our hands for Prayer and declare Allah's greatness we are forming a relationship between Allah and all our mental abilities and all the developments produced by using these abilities. In other words, all the inventions that mankind has invented and the ones still to be invented in the future are all related to the abilities that Allah has granted us. When we recite *Subhāna kallāh humma* (O Allah, all glory is for you) we are declaring Allah's glory and confessing that the abilities present within us that enable us to speak, think and understand are actually the attributes of Allah and a favour bestowed upon us by Him. When reciting *Sūrah Fātiha* we are negating ourselves and declaring that all praise is for Allah only and that He is the one who grants us guidance, and only by earning His kindness and favour are we able to walk along the straight path.

After *Sūrah Fātiha* we recite any other *Sūrah* from the Holy Qur'ān e.g. *Sūrah Ikhhlās*. When reciting this *Sūrah* we are confessing that Allah is One (Single) and His creation is not. Allah is not in need of anything, but all else is in need of Him. None is born of Him nor is He born. Allah is Unique, the One, Single, Eternal, Absolute, and there is none like Him. While declaring Allah's greatness we bow down and then stand up again. After standing up we go into such a position which is close to lying down (prostration). We then get up into a sitting position. Next, we prostrate again. We then stand up. In the last *rakat* we sit down in peace for quite a while and then looking in both directions we salute (say *Salām*).

It sure is a remarkable fact worth contemplating upon that the Holy Prophet has incorporated every single moment that exists in human life into Prayer. The purpose of it is so that whatever a person is doing, whichever state he is in, whether he is sitting, standing, bending, saying something, looking here or there, moving the hands and feet, thinking about something, in every situation there remains a mental link with Allah. Wherever Prayer is mentioned in the Holy Qur'ān Allah has ordered us to 'establish Prayer' or 'those who establish Prayer' etc. It is important to contemplate about the wording here. In the Holy Qur'ān we have been given guidance to *establish* Prayer, not to *read* Prayer.

Prayer and Fire-Worshipping

There is a big difference between *establishing* Prayer and *reading* Prayer. The Holy Qur'ān does contain the word *read* (recite) as well though:-

‘O thou (Muhammad) folded in garments! Stand (to Prayer) by night, but not all night, Half of it, or a little less, or a little more; and recite the Quran in slow, measured rhythmic tones’
(*Sūrah Muzzammil*, 1)

There is an expression in the Persian language '*Namāz Khwandan*' which means 'to read Prayer'. This expression is used by fire-worshippers. They read their book *Zandu'awsta* and then bow down to fire; this is what they call *Namaz Khwandan* or to *read* Prayer. When this was translated from Arabic to Urdu there was a translation error: 'establish *Salāt*' was translated as 'read *Namaz*'. According to the teachings of the Holy Qur'ān *Salāt* should have been translated as *Salāt*, just as the translation of *Kalimah Tayibah* (first Creed) is *Kalimah Tayibah*, translation of Allah is Allah, translation of *Rahmān* (merciful) is *Rahmān*, translation of *paighambar* (messenger) is *paighambar*, translation of *rasool* (prophet) is *rasool* etc. According to the teachings of the Holy Qur'ān, 'establish *Salāt*' and the Urdu translation; 'read *Namaz*' has a very big difference in its meanings.

The Thinking Approach of the Holy Prophets

The universal law is that until our thoughts with all their abilities and concentration do not find a focal point, and do not stay still on that one point, we remain ignorant of the real meaning and understanding of that point. Whenever we do something with mental anxiety and the entering of foreign thoughts, the proper result is not achieved. As a matter of fact it is the attribute and the meaning of the attribute inside any thing that brings together the result. For example, water can quench thirst because the attribute of water is to irrigate dry veins. Fire can cook food because the attribute of fire is to use its heat and intensity to make food edible and digestible. Until the attribute and meaning of a thing does not enter our mind we cannot take advantage of that thing.

If we pay attention to the wisdom and meaning of *Salāt* (Prayer) we come to conclude that Prayer is a sure and true method of getting close to and to and getting to know Allah. But to get close to or to get to know something is not possible until one is fully focused and attentive towards that thing. Until one does not absorb himself within the meaning of something he cannot become familiar with the essence of that thing. To become absorbed within the meaning is only possible when every angle of the intellect, perception, and thinking is focused upon the one point. In another words, to get to know the reality of something one should establish a link with that thing, consciously and subconsciously. In life whatever movement or whatever thing one may be doing, mentally one's full attention should stay attentive towards finding the meaning of that thing. This is the same thinking approach with operates within the holy prophets. They wilfully and naturally turn their attention towards Allah in every action and deed. In their minds it is well established that their every action is for Allah. This is the thinking approach that the holy prophets have preached about and persuaded the whole of mankind to take on, and the same thinking approach that they themselves have spent their whole lives with.

A Programme for the Descendants (Umat)

It is evident from the Holy Qur'ān and the other three books which have come to us through revelation that man has no prestige or status of his own. Allah tells us:-

‘You listen through My hearing, see through My sight, think through My thought. Your coming is from Us and to Us you will return. Allah encircles everything. He is the Beginning, and He is the End. He is the Manifested, and He is the Hidden. Where you are one, the second is Allah. Where you are two, the third is Allah. It is Allah who gives birth to you, and provides the sources for your upbringing after birth, and it is Allah who provides you with food without account’

Every prophet devised a programme for his descendants by the order of Allah. All these programmes have the same fundamental aim which is to establish a link between man and Allah. The prophets have told us that Allah has created us so that we get to know Allah and form a mental link with Him that stays firm and established. May we lay down our life for our beloved Prophet who has determined a method in the form of *Salāt* in order to form a link with Allah. As we have already emphasised previously, by contemplating upon Prayer it becomes very clear that Prayer contains all life's movements and actions. Even though these movements and actions are related to the physical body, the actual purpose of them is to witness Allah and attain intimate knowledge of Allah.

Adam and Eve

Allah ordered Adam:-

‘O Adam! Reside here in Heaven with your wife, and eat and drink happily from whereof you like but do not come near this tree or you shall be amongst the transgressors’

Until Adam and Eve did not commit disobedience they enjoyed Allah's blessings in Heaven. When they committed disobedience the atmosphere of Heaven could not tolerate them anymore and refused them. They got thrown into the 'lowest of the low' (Earth):

‘And We created man of the best stature and then We reduced him to the lowest of the low’
(*Sūrah Tīn*, 4)

There are two minds operating within man. One is the heavenly mind; that status of Adam before he committed disobedience and the other mind is the one that came into existence after disobedience. Adam, who was given authority by Allah to exercise his free will, had only one mind operative in him whose characteristic was to spend life in obedience. When Adam using his choice of free will committed disobedience, a second mind came into existence which was based upon disobedience. Until Adam and Eve spent their life within the sphere of the heavenly mind they were free of time and space restrictions. When they acted against the order of Allah, time and space restrictions were imposed upon them and the free mind became imprisoned and confined within difficulties and hardship. To spend life after becoming restricted in time and space Adam had to devise new methods. For example, in order to fulfil the demand of hunger and thirst he had to set up a cultivation system and carry out hard labour. As well as this he had to undergo a lot of wait, whereas in Heaven there was no such thing as wait. Adam admitted his mistake to Allah and pleaded for forgiveness. Allah said to Adam:

‘We will be sending our chosen people who will guide you to the straight path and those who act upon the guidance of those prophets will be permitted back in their home; Heaven once again’

When Adam disobeyed Allah the link between him and Allah was broken. Because this link was temporarily broken the heavenly mind refused them. There is an Arabic proverb that says, ‘Everything yearns to return to its source’. Therefore, to achieve the mind that is free of time and space restrictions we will have to employ the same method that we used to lose it. Using our choice of free will we will have to reject this mind in which we are enclosed within, the mind that caused us to move away from our liberated mind and lose the link which we had with Allah in Heaven. To search for this connection and to retain this connection has been termed as ‘*Qiyām Salāt*’ (establishment of Prayer) in the language of the Qur’ān. Allah orders us to ‘establish Prayer’ in other words, to establish a link and relationship with Allah - such a relationship that stays firm and established in every state and situation in life.

When we want to achieve something we usually have to negate ourselves, in other words, give less importance to ourselves. We also have to sacrifice our time and our mental and physical health. Success in our mission will be in proportion to this sacrifice or negation. The more we sacrifice or negate the more success we will achieve.

Conscious and Subconscious

Man has two states of mind: the conscious and the subconscious. Conscious is the name given to the mind which operates during the state of wakefulness and subconscious is the name given to the mind that operates during the state of sleeping and dreaming. According to the teachings of Allah, the senses of the wakeful state and the senses of the dreaming state are the one. The only difference is that when we are in the wakeful state, time and space restrictions apply whereas in the state of dreaming there are no restrictions of time and space. To liberate ourselves from time and space restrictions we have no other way except to suppress the senses of wakefulness and to settle our life upon the senses of dreaming. The current situation is that the senses of wakefulness are predominant upon us and the senses of dreaming are suppressed. We are continuously changing between these two states of wakefulness and sleep. Sometimes we are in the state of wakefulness and at other times we are spending our life in the senses that are free

from time and space restrictions (dreaming). In the Holy Qur'ān these senses have been mentioned in the name of day and night. It explains:-

‘We enter the night from the day and We enter the day from the night’

In another place it states:-

‘We take out the day from the night and take out the night from the day’

In other words, the senses are the one. It is only a matter of which one is governing at the time. The senses of the day are bound within time and space whereas the senses of the night are not. It is the senses of the night that are the means of travelling in the unseen world. With these senses man can witness the realm of the souls (*Burzukh*), purgatory (*Arāf*) and the realm of the angels. Referring to Prophet Mūsa (Moses), Allah tells us:-

‘And we promised Moses thirty nights and completed them with ten more and so were completed your Lord's forty nights’

Allah is saying here that in forty nights He granted the Torah to Mūsa (by revelation). This statement of Allah must be contemplated upon deeply as it is very important. Allah is not saying that He completed the promise in forty days, only the night has been mentioned. Obviously Mūsa stayed on *Koh-e-Tūr* (Mount Tūr) for forty days and forty nights, it means then that for forty days and forty nights the senses of the night were functioning within him.

Relating to the Holy Prophet's Ascension (*Mehrāj*), Allah's words are:-

‘Pure is He who one night took His servant from Masjid-e-Hiram to Masjid-e-Aksa so that He could show him His signs’

When we are in the senses of the night (the state of sleep) we do not eat, nor do we talk and nor do we deliberately use our mind for worldly issues. This is the state that the programme of establishing Prayer (*Qiyām Salāt*) orders us to take on. During the state of Prayer nearly all those senses come upon us which we call night.



Prayer and Mehrāj

It is the declaration of the Holy Prophet (pbuh) that ‘Prayer is the *Mehrāj* (Ascension to the heavens) of the Believer’.

When we look for the definition and meaning of the word ‘*Mehrāj*’ we find that ‘*Mehrāj*’ is actually an alternative word used for ‘the discovery of the unseen world’. When we study the details of the Holy Prophet's *Mehrāj* we get a taste through the conscious mind of the realms existing in the unseen world. The Holy Prophet, after being released from the grip of time and space, physically arrived at Masjid-e-Aqsa. All the prophets present there Prayed behind the leadership (*Imāmat*) of the Holy Prophet. He then made his presence at the Heavens, the first Heaven, second Heaven, third Heaven, fourth Heaven, fifth Heaven, sixth Heaven, seventh Heaven, and then at the throne of Allah Himself. He met with the people residing in the Heavens. He observed the state and condition of Heaven and Hell. He conversed with the

angels and then he was granted such a stage during his Ascension where there remained only the distance of two bows or even less between him and Allah. Allah conversed with His servant about whichever Secrets He wished, and also said that what the heart saw was not false.

From the study of this light-filled miraculous incidence we can deduce that the word *Mehrāj* means ‘the discovery of the unseen world’. *Mehrāj* was the *Mehrāj* of the Holy Prophet. For his descendants the Holy prophet has declared Prayer as *Mehrāj*. When a believer stands for Prayer, in his mind that door opens up from which he can enter into the unseen world and become familiar with it. He witnesses the angels. After being enclosed in a circle of light (*Noor*) and liberated from time and space he reaches the height of the Heavens and then he arrives at the Throne of Allah where he bows down in subjection to Allah. A believer who attains the stage of *Mehrāj* in Prayer is showered with the light (*Noor*) of Allah's attributes.

It must be emphasised that every one of the Holy Prophet's descendants has the ability to spiritually go on *Mehrāj* up to the Throne of Allah. Through Prayer any one of his descendants can converse with the angels, visit Heaven and progress to achieve the utmost limit which is to become a devout servant and have intimate knowledge of Allah. Such a believer attains the honour to sight the High Throne, and Allah Himself. His ears hear the voice of Allah and his heart becomes acquainted with Allah's closeness. The Holy Prophet's *Mehrāj* was on a spiritual and physical basis and is such a rank which is unique and exclusive only to the Holy Prophet. Hazrat Ibrahim's access was up to *Bait-ul-Mahmood*. After *Bait-ul-Mahmood* come the stages of *Hijab-e-Azmat*, *Hijab-e-Kubrya*, and *Hijab-e-Mahmood*. After *Hijab-e-Mahmood* comes *Maqam-e-Mahmood* and this is the stage that the Holy prophet ascending to on *Mehrāj* where he conversed with Allah, and Allah said:-

‘And We revealed unto our servant that which We revealed. The heart lied not (in seeing) what it saw’

(*Sūrah An-Najm*, 10-11)

Prayer of the Lover and the Beloved

To become acquainted with the reality of Prayer we have to have knowledge of our own soul. The Holy Prophet (pbuh) has explained that without the presence of the heart, Prayer is not Prayer. Nor is it Prayer if one is not free from evil suggestions and distracted thoughts. Such an act could only be called ‘physical movement’ and there would be no spiritual value in this act. When a person establishes Prayer with the depth of his soul he is released from the grasp of that mind which we call ‘the disobedient mind’. When the grasp of the disobedient becomes weak the Heavenly mind, which is free from the limitations of time and space takes control. When we incline towards Allah with the Heavenly mind, Allah's light (*Noor*) starts descending upon us and in this state of Prayer we break our link with the fictional senses. This state when one gets so absorbed in Allah's light and magnificence is called *Istaghraq*.

Hazrat Ayesha Siddiqā narrates to us that when it was time for Prayer the Holy Prophet would not even acknowledge the presence of those around him and it would seem as if they were all strangers to him.

The Holy Prophet would stand in Prayer for so long that his blessed feet would get swollen.

The Prayer of the Beloved Prophet (pbuh)

It is narrated in a *Hadith* that once the Holy Prophet (pbuh) arrived late for the *Fajr* Prayer. After Prayer he told the people to remain seated. He narrated to them that last night when he was establishing Prayer he went into a state of drowsiness. He saw Allah's splendour and beauty in front of him without any veils. Allah asked him ‘Oh Muhammad! Do you know what subject these certain angels are conversing about?’ He replied ‘Yes, O Lord! They are conversing about those deeds which remove sins’. Allah asked ‘What

are they?’ He answered ‘To lift a step towards the mosque for congregational Prayer, to stay in the mosque after the Prayer and to perform ablution despite intolerable conditions (such as very cold water). There is happiness and welfare in the life and death of the one who does this. He will be purified from his sins just like the day when his mother gave birth to him’. Allah then asked him ‘Oh Muhammad! What are the stages?’ He replied ‘To feed people, to talk with a soft tone, to get up to establish Prayer when the world is asleep’. Allah then ordered ‘Ask for anything from Me’. He answered ‘O Lord! I want divine guidance to be able to do good deeds, refrain from evil deeds and to love the poor. Save me and have mercy on me. When you wish to test a nation, lift me without testing me. I am the aspirant of Your love and the love of the one who loves You and the love of every deed that takes me closer to Your love’.

Once the Holy Prophet was performing the *Kasoof* Prayer (the Prayer performed when there is a solar eclipse) and remained occupied for a long time reciting the Qur’ān, bowing down and prostrating. During this time his companions saw that he reached his hand forward. They then saw that he moved back a little. Later when the people questioned him regarding this incident he told them:-

‘At that time those things were exposed in front of me of which you have been promised. Paradise and Hell were displayed just beside this wall. I saw bunches of grapes hanging in Paradise, I felt like breaking off a bunch. If I did break it you would have been able to finish it until the Day of Resurrection. I then saw Hell and have never before seen such a terrifying thing’

The Prayer of Hazrat Abu Bakr Siddiq

When Hazrat Abu Bakr Siddiq used to get up to perform Prayer he would get into a state of intense weeping and the non-Muslim women and children within the radius of this soft and gentle atmosphere would also start crying.

The Prayer of Hazrat Umar

Hazrat Umar used to cry with such force in Prayer that the sound of it would even reach the last row. Once Hazrat Umar was leading the *Fajr* Prayer and the other companions of the Holy Prophet (pbuh) were following behind him. Suddenly an unfortunate malicious person holding a dagger came forward and stabbed Hazrat Umar in his blessed belly. Hazrat Umar fainted and fell to the ground. Despite the occurrence of this horrific incident the Holy Prophet's companions praying behind Hazrat Umar remained unaware of this. Hazrat Abdul Rahman bin A'uf stepped ahead and completed the obligations of *Imāmat* (leadership in Prayer). Only after the completion of the *Nafil* Prayer did the companions of the Holy Prophet realise what had happened and went to assist Hazrat Umar.

The Prayer of Hazrat Ali

When Hazrat Ali would make intention to Pray, his whole body would start trembling and the colour of his face would change. He used to say:-

‘The time has arrived to implement that trust which was offered to the Heavens and the Earth and which they did not have the courage to take on’

Once an arrow hit Hazrat Ali's thigh and went through to the other side of the thigh. When it was tried to pull out the arrow he felt an awful lot of pain. One of the other companions of the Holy Prophet (pbuh) suggested that the arrow be taken out when Hazrat Ali is Praying and so Hazrat Ali made intention and started to Pray. He got himself so focused and engrossed in prayer that he became totally unaware of his

surroundings. During this time the arrow was easily removed and the wound was bandaged. In the process Hazrat Ali did not even feel the slightest of pain.

The Prayer of Hazrat Hassan

Hazrat Hassan explained that there are three particular honours for the one who establishes Prayer:-

The first honour is that when a person stands up for Prayer, divine blessings form a cloud from his head up to the sky from which divine light pours down on him like rain.

The second honour is that angels gather on all four sides of the person and encircle him.

The third honour is that one angel says ‘Oh, one who is praying, if you could see who is in front of you and who you are talking to, I swear on the Lord you would not salute (say *Salām* at end of Prayer) until the Day of Resurrection’.

The Prayer of Hazrat Anas

When Hazrat Anas prayed he used to get so engrossed in Prayer. Because of his engrossment the length of time between standing and prostration was so prolonged that people used to think that he had forgotten to prostrate.

The Prayer of Hazrat Abdullah-bin-Zubair

When Hazrat Abdullah Bin Zubair established Prayer he used to recite a large number of *Sūrah*s from the Holy Qur’ān. When standing in Prayer it would look as if he were a pillar. When he would prostrate he would stay in that position for so long that the pigeons of the Holy Kaba would come and sit on his back.

The Prayer of Awais Karni

Hazrat Awais Karni would not sleep all night. He would say that it is surprising that the angels, who worship Allah all the time never get tired, and us, being the best of creation get tired and have a peaceful sleep.

The Prayer of Zain-ul-Abideen

One day Zain-ul-Abideen was performing Prayer in the mosque when all of a sudden the thatched roof caught fire and set it all in flames. Despite this, Zain-ul-Abideen kept steadfast and focused in Prayer. Watching this incidence, all the people gathered and shouted out to him but he remained unaware of what was happening. Once he had finished his Prayer he came outside the mosque where the people asked him why he did not act in response to their shouting out so loudly. Zain-ul-Abideen told them that while they were trying to save him from this worldly fire, he was actually standing in the court of Allah.

The Prayer of Rabia Basri

Hazrat Rabia Basri used to spend a large portion of the night Praying. She used to say that her reason for performing Prayer was not to achieve reward but rather that on the Day of Resurrection in front of all the

prophets, the Holy Prophet (pbuh) would be able to proudly say that this Prayer is of a woman from amongst my descendants.

The Prayer of Hazrat Sufiyan Sawri

Once Hazrat Sufiyan Sawri was busy establishing Prayer near the Holy Kaba. While he was prostrating an enemy cut off the toes of his feet. After he had saluted (said *Salām*) in both directions he saw blood on the floor and felt pain in his feet, and only then did he realise that someone had cut off his toes.

The Prayer of Hazrat Muslim-bin-Bashar

Hazrat Muslim-bin-Bashar had a very domineering personality, so much so that when he would enter the house the people at home would go into complete silence due to fear of him. But when he prayed he would get so deeply engrossed in Prayer that no matter how much noise the children made, he would not have the slightest knowledge of it.

Once Hazrat-bin-Bashar was in his room making intention to pray when accidentally one of the corners of the room caught fire. Despite this, he remained preoccupied with Prayer. After he had saluted, his family informed him that all the people in the village had gathered to put out the fire and yet you did not leave Prayer even though in a time like this it is allowed to break the intention of Prayer. Hazrat-bin-Bashar replied that if he had known what was happening he certainly would have broken the intention.

The Prayer of a Woman

Hazrat Abdullah-bin-Mubarik relates to us an incidence which occurred in his childhood regarding a woman who spent a lot of time in worship:-

“During Prayer a poisonous spider stung her forty times but she offered no resistance. When she finished prayer I asked her why she did not move the spider away. She replied: ‘Oh son! You are still a child. How was it possible, I was preoccupied in the work of my Lord, how could I have done my own work?’”

The Prayer of a Saint

Hazrat Abu-Alkhair-Aqtah had a cyst in his foot. Doctors suggested that his foot be amputated but Hazrat Abu-Alkhaira-Aktah did not agree to this. His disciples advised the doctors to cut the foot off while he is Praying because at that time he has no awareness of himself at all. And so, while he was Praying, his foot was cut off. Only when he had finished his Prayer did he realise that his foot had been cut off.



Prayer - A Cure for Grief

Prayer is a practice that takes a person closer to his soul. When a person is acquainted with the knowledge of his soul it becomes clear to him that it is Allah Himself who is guiding him. Just think what our life would be like if Allah Himself was guiding us and just how close we would be to Allah. Truly, with this course of conduct our every movement would become based upon Allah's movement.

If we contemplate on the psychological depths of this course of conduct we find that whenever we do a good deed for Allah's sake, we find great satisfaction and happiness in it. That happiness penetrates deep within and illuminates every part of the soul. With that happiness the soul becomes so light that it forgets about its physical body. If we look into the lives of saints we realise that they spent their lives in the same way as an ordinary person spends his life. The only difference is that they were acquainted with the pleasures of a good course of conduct whereas we are not. How is it not possible for every descendant of the Holy Prophet (pbuh) to achieve what was possible for the saints? Certainly it is possible for us all but we are careless and ignorant. The saints, after acquainting themselves with this pleasure and with the blessings of *real* Prayer managed to gather people to perform congregational Prayer. The congregational Prayer of those few people managed to change the condition and structure of the whole world. But when Muslims stopped performing Prayer in the way it should be performed and turned this sacred alchemic worship into a ritual, as a punishment nature took all kinds of leadership and authority away from us. There was no warmth left in our hearts. We became deprived of softness, passion, humility, modesty, tolerance, knowledge, intellect, understanding and a healthy mind. While Praying, if there is no presence of concentration and softness of the heart, and we do not get to know our soul and do not manage to befriend Allah then this Prayer is a similitude to a body without a soul. If we perform our Prayers in the manner prescribed by Allah and His Prophet then why would our Prayers not be Prayers? How could they not? Why are we bereft of the blessings and rewards that our forefathers were blessed with?

According to the declaration of Allah and His Holy Prophet, Prayer is the cure to all our sadness and grief, is an ointment to heal all the hurt inside us and is a remedy for our pain. But because we have changed Prayer to suit us according to the time and occasion, we have left no stone unturned in making this blessed deed lifeless.

All the prophets that have come to this world promoted the worshipping of Allah and good deeds. They are those holy and pure beings that Allah has favoured and those who have been chosen to favour others. But those who were disobedient and unfortunate did not take on board the teachings of these virtuous messengers sent down by Allah and instead overlooked them. Allah states in the Holy Qur'an:-

‘But after them came a later generation who were disobedient who lost the reality of Prayer and followed their carnal desires. But they will meet deception’

(*Surāh Maryam*, 59)

The meaning of this auspicious verse is that Prayer is the ‘jewel’ of worship, in other words, the essence. If we remain unaware of the reality of it then all our Prayers will go to waste.

If we contemplate upon the knowledge of ethics we come to realise that the most effective way to develop is through the character of oneself, and the complete picture of the character is made from the postures and movements of Prayer. According to the declaration of the Holy Prophet, the greatest nourishment for one's character is Prayer. Allah declares in the Holy Qur'an:-

‘Establish Prayer and pay the poor due. And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees all that ye do’

(*Sūrah Baqara*, 110)

In another place Allah declares:-

‘O ye who believe! Seek help with patient perseverance and Prayer: for Allah is with those who persevere’

(*Sūrah Baqara*, 153)

These are the two forces through which we can free ourselves of our troubles, trials, pain, dishonour and disgrace. If Muslims gather these two forces within them, the crown of kingship of the world would be placed upon their heads. They would never become failures in any religious or worldly affair.

Prayer is the fountainhead of spiritualism. Prayer is a fort that protects us from an army of wrongdoing. Prayer keeps us away from sinning. To just complete the movements of Prayer is not called Prayer. It is necessary to possess the knowledge of the purpose of Prayer. The Qur'ān does not give us the order to perform the ritual Prayer, it gives us orders to fulfil all the fundamental pillars of Islam properly and completely. It clearly states that without mental concentration and the presence of the heart, Prayer is not Prayer:-

‘Recite what is sent of the Book by inspiration to thee, and establish regular Prayer, for Prayer restrains from shameful and unjust deeds, and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the deeds that ye do’ (Sūrah Ankabūt, 45)

The Entering of Thoughts in Prayer

People often complain that they cannot concentrate in Prayer and as soon as they make intention to pray, thoughts start to enter their minds. Sometimes they cannot even remember which *Sūrahs* they have recited in Prayer and which ones they have yet to recite. After ending the Prayer they are left with the impression that Prayer was a burden on them until not recited and they have now got rid of this burden. There is no pleasure or peace gained from such a Prayer whereas Prayer is actually a great way of achieving a satisfied heart and being introduced to the unseen world. The main reason for this is that we perform Prayer so quickly that the actual purpose of Prayer is diminished. The whole Prayer is read in the time a single *rakat* performed with humility should be completed. The bowing and prostration are carried out with such speed that one cannot even recite

سُبْحَانَ رَبِّيَ الْأَعْلَى and سُبْحَانَ رَبِّيَ الْعَظِيمِ

in that time. The body is bent a little to bow down while placing the hands on the knees, lifting the head, they have not even stood up straight again and already gone down to prostrate, lifting the head after prostration, they have not even sat up properly yet and already gone down into prostration again, and then got up to stand.

A Prayer performed as such is an act of dishonouring Prayer and rudeness in front of Allah. A Prayer or act as such can certainly not be termed as Prayer. Instead it is a defective act which will become a cause of shame and remorse for us on the Day of Judgement and from which we will gain no benefit at all.

It is the saying of the Holy Prophet (pbuh) that the one who performs the best act of stealing is the one who steals in Prayer. His companions asked:-

‘O Prophet! How can one steal in Prayer?’

He replied:

‘To not perform the bowing and prostration in Prayer properly is robbery in Prayer’



Explanation of the Adhān (call to prayer)

Adhān has been in force since the days of Allah's friend prophet Ibrahim. When Prophet Ibrahim had completed the construction of Holy Kaba he said to Allah:-

‘I have completed the construction’

Allah instructed him:-

‘Announce Hajj amongst the people’

Hazrat Ibrahim replied:-

‘O Cherisher! Where will my voice reach?’

Allah commanded:-

‘You announce it. To make it heard is my responsibility’

Hazrat Ibrahim asked:-

‘In which words shall I invite them?’

Allah replied:-

‘Say - People! It has been made obligatory on you to make pilgrimage to the ancient house.

All on the Heavens and the Earth have heard this. Are you not watching how they come from far away cities saying ‘*Labaik*’ (acceptance of being present at ones service)’

According to another narration Hazrat Ibrahim climbed onto *Koh-e-Qabas* (Mount Qabas) and putting his fingers in his ears announced:-

‘People! Allah has made Hajj obligatory on you, hence accept the command of your Lord’

After hearing this, the souls replied ‘*Labaik*’ from the backbone of the men and the abdomen of the women. Hence, until the Day of Resurrection only those souls will perform Hajj who said ‘*Labaik*’ in answer to Hazrat Ibrahim's announcement, and none else.

It is our common observation that when we wish to converse with someone we try to attract their attention towards us. There are many ways to draw attention. You can create a sound to draw attention, you can call upon someone, you can send a message through another person or you can mentally (telepathically) send the message.

Every religion has its way to draw attention or call its followers. In certain places the sound of bells is used to gather people for worship, in other places conch shells are used to gather people at a point and invite the Hindu priest to lead the worship.

Whenever a certain practice comes into force in mankind, it stays set. Only the way it is practised is changed. In Islam the way devised to gather people at a point and to call people to worship Allah is called the ‘*Adhān*’. *Adhān* is also worship in its own place. In Islam the one who proclaims in the name of Allah has been blessed with respect. The Muezzin (one who calls the *Adhān*) wearing clean clothes stands up on a height and with the feelings of respect and admiration and with a loud and clear voice proclaims

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

he then testifies Allah's majesty and sovereignty and with that he also testifies that Muhammad is Allah's Prophet. After that he announces on his left and right that Prayer is blessings, Prayer is welfare and prosperity in this world and in the hereafter. This announcement begins with the proclamation of Allah's greatness and ends with the proclamation of Allah's magnificence and grace. What we are trying to imply is that it becomes clear from the *Adhān* that the start of every deed and the limit of every deed is Allah.

The one who says the *Adhān* should have a blissful tone. His heart and mind should be enlightened and clean. The reason for this is that with the voice the emotions are also conveyed. If the Muezzin's emotions are not pure and his mind is contaminated with sin then his mind will be devoid of peace and tranquillity. When there is no tranquillity in the mind then the effect of his voice will not make an impact or attract people. It is also obligatory on people to give the Muezzin respect and honour due to his dignified status.

Ablution (Wuḏū) and Science

It has been proven by scientific experiments that vegetation, minerals, animals and humans are all set upon an electric system. This electric system keeps them functioning. The electricity from a human body is enough to power a torch or a pocket radio. It has been proven by research that when a fly sits on the leaf of a tree and produces movement in the leaf's veins, an electric current starts flowing through the leaf.

Aristotle once explained that a torpedo fish can shock a human with its electric energy. To obtain its food it hides beneath the sand and when fish come near, it makes them fall unconscious with its electric current.

There is an incident that occurred in 1885 in Edinburgh relating to a black boy from whom an electric current could be felt by simply touching him with the finger. This boy was brought to much attention and experimented upon. Doctor Johnson kept this boy with him as a worker and at the same time experimented on him. He observed that by touching the body near the head, especially the tongue, a much stronger electric shock was felt. Doctor Aston and many other electricians investigated upon this boy but all were left open-mouthed and astonished. Doctor A.W. Milton, a famous African traveller, related that once his friends and him in anger started beating up an African boy and found that wherever they would whip the boy, an electric spark was produced. It has also been proven that by piercing the human body with a needle and by immersing the human body within hot or cold water a small electric current is produced. The sensations of a soft sound, light, taste and smell, all produce electricity within the human body.

It is a miraculous feature of nature that it keeps producing electricity within the human body, which after flowing through the whole body, is earthed to the ground through the feet.

To perform ablution is a requirement for Prayer. The reason being that when a person makes an intention to perform ablution, the usual route of the flow of lights within the body is changed. During ablution electric sparks are produced from the human organs. This action provides the human organs with strength, nourishment and energy.

It is the statement of the Holy Prophet (pbuh):-

‘Once a person has performed ablution properly and then stands for Prayer, Allah directs his attention towards him and invites him to a secret conversation. Allah does not divert his attention from him unless the person himself diverts his attention away from Allah or makes his mind attentive towards other thoughts’

Washing the Hands

When we wash our hands when performing ablution, rays emerge from our fingertips to form a kind of circle, which results in an increased speed in the flow of the electric current within the body, and to an extent an electric current gathers in the hands. By performing ablution properly, such flexibility is produced in the fingers which activates one's talent to transfer the creative abilities present within one onto paper or canvas i.e. artistic abilities.

Rinsing the Mouth

After washing the hands we rinse the mouth. By rinsing the mouth we attain hygiene of the mouth, which leads to prevention of tooth diseases. The roots of the teeth become stronger and the teeth become whiter and shinier. The sense of taste becomes stronger and one remains safeguarded against tonsillitis.

The Holy Prophet (pbuh) has advised us to use a toothstick (*misvak*) to clean the mouth. He declared:-

‘The *misvak* cleans the mouth and improves the eyesight. It also produces fluency within one’

Putting Water into the Nose

After rinsing the mouth we put water into the nose. The nose is a crucial part of the human body. The most remarkable ability of the nose is that it produces depth and pleasantness in the voice. Try speaking whilst pressing the nostrils with your fingers. You will feel the difference. The curtains in the nose play a very special role in the beauty of the voice. They also help gather light in the head. One particular duty of the nose is its involvement with cleaning. It makes the air clean, moist, warm and well balanced for the lungs to take in. In every human approximately five hundred cubic feet of air enters through the nose daily. A whole large-sized room could be filled with this large quantity of air. In the season of snow you can go skiing on a dry frosty day but the lungs will resist taking in the dry air. They are not ready to accept even a little gasp of it. Even at that time they need that air which is found in a warm and moist atmosphere. They require air with eighty per-cent moisture and of a temperature of at least ninety degrees Fahrenheit.

The lungs demand air that is free from germs, smoke, dust and pollution. A simple air-filter required to supply such clean air would be approximately the size of a small suitcase whereas the system of nature within the nose is so small and integrated that the nose is only a few inches long.

To make the air moist the nose produces approximately a quarter of a gallon of moisture daily. For cleaning and other difficult tasks the hairs of the nostrils come in use. There is a microscopic brush inside the nose. There are invisible fibres on this brush which kill the harmful germs passing into the stomach through the air. Apart from catching these germs instinctively these invisible fibres also have another method of defence called *Lysozium*. Using this defensive method the nose prevents the eyes from infection.

When a person performing ablution puts water into the nose the electric current functioning in the water increases the efficiency of the invisible fibres, which in return safeguard the human body from many complicated diseases.

Washing the Face

The hidden wisdom in washing the face is that the tissues of the skin gain elasticity, the skin becomes soft and fine. The closed pores caused by dirt and pollution are opened. The face becomes attractive and radiant. If the blood circulation is too slow or too fast, it is brought back into balance. When the water enters the eyes whilst washing the face it strengthens the eye muscles. The whiteness of the eyeball is increased and the pupil becomes shiny. The one who regularly performs ablution has attractive and beautiful eyes. Wiping the hands over the face with water three times provides the mind with peace.

Washing the Hands up to the Elbow

Washing the hands up to the elbows has the hidden benefit that this action establishes a direct connection between one and the stored lights within the chest. A flow is established in the stock of lights. This action strengthens and provides energy to the tissues of the hands and arms.

Performing Masah

The hairs on the head act as antennae within the human body.

Every conscious person acknowledges that 'human' is the name given to a store of information. Until one does not receive the information concerning an action he cannot perform that action. We only eat when we are hungry and we only drink water when we feel thirsty, we only lie in bed to sleep once we receive the information that our body now needs to rest. We only feel happiness when we receive any information concerning happiness. Similarly, the feeling of anger or annoyance is reliant upon receiving the information concerning anger or annoyance.

When we make intention to perform ablution it actually makes us attentive towards the fact that we are performing this action for Allah. By the time we have fulfilled the fundamentals of ablution and have reached the stage of performing *Masah* our minds are attentive towards Allah and away from all else. When we wipe our hands over our head the hairs on our head acting as antennae receive all information which is contrary to all kinds of impurity, grief and those things which distance us from Allah. Our mind only accepts that information which is directly related to Allah and helps us get closer to Him.

Masah of the Neck

Spiritualists have divided the human body into six parts. One part is the jugular vein. The words of Allah are that 'I am closer to you than your jugular vein (vein of life)'. This vein of life is situated between the head and neck. By wiping the neck with water (performing *Masah*) our body attains a particular kind of energy which is linked to the spinal cord (within the backbone) and human joints. When a person performs *Masah*, an electric current after entering through the hands gets stored in the jugular vein and after travelling through the backbone spreads to the nervous system of the whole body. Through this method the nervous system obtains energy.

Masah / Washing of the Feet

As we have already stated, the brain receives information and this information is then transferred through waves to the various organs of the body. Every wave of information has an existence. By existence we mean that it stays in motion. The law is that whether it is light or water, the flow of it is necessary. When a person washes his feet the build up of excess lights within him, which are poisonous, form a flow and are earthed through the feet and as a result the human body is safeguarded from poisonous matter.



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The Proper Way to Perform Prayer

After performing ablution one should sit down in a comfortable position facing the Holy Kaba. After this, one should recite the *Durood Shareef*

صَلَّى اللّٰهُ تَعَالٰى عَلٰى حَبِيْبِهِ مُحَمَّدٍ وَّآلِهِ وَسَلَّمَ

three times, followed by reciting *Astaghfar*

اَسْتَغْفِرُ اللّٰهَ رَبِّىْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

three times. After this, one should close the eyes, whether it is for a minute, three minutes or five minutes, any length of time is fine depending on how much time one has. With the eyes closed one should imagine that Allah is watching me. After this, one should stand up and make intention to pray.

Care should be taken to ensure that the feet are parallel to each other at a distance of approximately six inches apart when standing in Prayer. In all the actions of Prayer the backbone should be kept straight while the head should be kept a little bent down. The eye should be kept focussed on the position of prostration. The feet should be kept still and not moving. When reciting

سُبْحَانَكَ اللّٰهُمَّ

Sūrah Fātiha and other verses from the Qur'ān that follow, the words should be pronounced clearly and separately. Listen to the words being recited and notice that each word is being separately recited. A better and more appropriate method is to memorise the meanings of these *Sūrahs*. Pay attention to the meanings when reciting the *Sūrahs* that have been memorised in Arabic. One who is attentive towards the meanings of the Qur'ān becomes unaware of his surroundings when performing Prayer and achieves concentration in Prayer. This is the concentration that has been called '*Qiyām Salāt*' or a connection with Allah.

Scientific Interpretation of Prayer - A Fundamental Pillar

The scientific interpretation of the effects on the human brain when making intention to pray and when performing Prayer are as follows:-

Making Intention (Niyat)

There are trillions of cells operating in the brain through which an electric current flows. Through this electric current thoughts keep passing to the conscious and subconscious, through the subconscious on a much larger scale. Just as there are trillions of cells in the brain, similarly there are trillions of compartments or sections in the brain. There is a section in which the electric current keeps taking photographs and distributes them. This photo is either very dark or very bright. There is another section which stores important matters. In these important matters are included those matters which the conscious disregards and which we can call spiritual abilities. When one makes the intention to pray whilst holding up both hands to the ears so that the thumbs are touching the ear lobes, a particular electric current using an extremely fine vein as its medium passes into the brain. After entering the brain it charges up the cells in the section of the brain that contains spiritual abilities. When these cells are charged they produce an outburst of light in the brain. This outburst of light affects all the nerves and causes them to be attentive towards that section of the brain containing spiritual abilities. Along with this there is a fast electric

current transferred to the hand through the brain. After saying **اللّٰهُ اَكْبَرُ** and removing the hands from the ears the hands should be tied at the navel. Electric current using the extremely fine vein again as its medium gets stored in the navel, which is a minor generator. By tying the hands below the navel the

sexual organs, which are very powerful members of the electric system, are provided with strength so that mankind may stay distinguished and exalted from amongst other species. Next,

سُبْحَانَكَ اللَّهُمَّ

is recited. As soon as these words are pronounced, the soul with all its energy gets absorbed in divine attributes, and the light of Allah's attributes penetrates the whole physical body. Every atom of the body becomes occupied in declaring Allah's divinity. It is the statement of Allah:-

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

‘If we had caused this Quran to descend upon a mountain, thou (Oh Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah’ (*Sūrah Hashr*, 21)

Ayat Muqadsa states that as soon as one starts performing Prayer those abilities which can store divine lights are produced, those abilities which even the mountains cannot bear.

After reciting سُبْحَانَكَ اللَّهُمَّ when one recites the Qur’ān, he negates himself on the conscious level and the divine lights of the Qur’ān are manifested in front of him. He declares that there is no doubt that Allah has made him capable and worthy of seeking the favours of the Divine Lights contained in the Qur’ān.

Binding Hands at the Chest

After making intention, women bind their hands at the chest. This action provides the heart with health and warmth, and the glands which are responsible for the growth and nourishment of a child attain growth and development. The milk of women who establish Prayer affects the child too. Divine Lights are directly transferred to the child and become stored within him causing the child to develop a divine conscious. Children as such, develop the characteristics of obedience and satisfaction resulting in a habit to stay happy. The abilities to contemplate deeply and to possess intellect and a pure mind become enlightened within them.

Bowing Down (Rukuh)

As already stated, all the nerves are linked with the brain cells and electric current. All the nerves are affected by them. How many kinds of electric currents there are, what quantities they consist in, man cannot through any means count them; they exist in countless numbers. This electric current after coming out of the brain cells creates the senses of sight, taste, smell, hearing, speech and touch. Electric current travels from the root of the brain, passes through the spinal cord and enters the last joint of the back where it divides itself between all the nerves. This division of the electric current into nerves is what forms the senses.

When one bows down in Prayer, the formula that forms the senses is inverted. In other words, the senses now become directly under control of the internal side of the brain. After achieving focus the brain starts reflecting its waves upon a single point. When one stands up after bowing, the lights within the brain are once again divided amongst all the nerves, which causes one to entirely become *Noor* (divine light).

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَا مِثْلُ نُورِهِ كَمِثْلِهَا فِيهَا مِصْبَاحٌ
الْمِصْبَاحُ فِي زُجْجَةٍ الزُّجْجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن
شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُّورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ
مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

‘Allah is the Light of the Heavens and the Earth. The similitude of His Light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (The lamp is) Kindled from a blessed tree, an olive neither of the East or the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon Light, Allah guideth unto His Light whom He will. And Allah speaketh to mankind in allegories, for Allah is knower of all things’ (Surah Nūr, 35)

When bowing, one should keep the head and backbone parallel to each other. The eyes should stay focused on the nails of the big toes. The hands should be placed on the knees in a way that there is a stretch felt in the legs. One should recite

سُبْحَانَ رَبِّيَ الْعَظِيمِ

either three, five or seven times during this time and then stand up very straight - straight as a soldier.

When one bows down and holds the knees with the hands, the electricity functioning within the palms and the fingers is absorbed by the knees. This keeps the healthy fluid in the knees lubricated. This keeps one protected from pain in the knees and the joints.

Prostration (Sajdah) and Telepathy

Light travels at the speed of three hundred million metres per second (or 186282 miles per second) and travels around the Earth eight times in a second. When one in Prayer prostrates by placing the head onto the ground, the lights operating in one's brain form a link with the lights in the earth. This increases the speed of the mind to three hundred million metres per second. As well as this, the electricity which produces negative thoughts or ideas in one's mind is directly absorbed by the Earth. This causes one to subconsciously become liberated from gravity and form a connection with the Creator of the universe. Spiritual energies become so heightened that the veil in front of the eyes is lifted and the unseen world is revealed to one.

When one in Prayer, taking in the lights from the atmosphere and air, joins the head, nose, knees, hands and the toes of the feet with the earth facing towards the Holy Kaba, or in other words, prostrates, the blood from the topmost part of the body (during prostration) enters the brain and supplies it with nourishment. After these chemical changes take place, the telepathic abilities within one are aroused.

One should close the eyes when prostrating and imagine that one is prostrating in front of Allah. While establishing this thought

سُبْحَانَ رَبِّيَ الْأَعْلَى

should be recited either three, five or seven times. When a person places his forehead on the ground for Allah's sake, the whole universe prostrates to him and the sun and the moon become subservient to him.

Sitting in Prayer (Jalsah)

When sitting in Prayer (*Jalsah*) the eyes should be kept focussed upon the place of prostration. One should remain sitting patiently (at least for that length of time in which

سُبْحَانَ رَبِّيَ الْأَعْلَى

can be recited at least three times).

After prostrating twice, one should recite *Tashahud* taking care to recite the words separately and to concentrate on their meanings.

Salutation (Salām)

The words

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(Peace be upon you, and Allah's blessings) prove that alongside the one in Prayer, there are other invisible species present as well, who are also occupied in Prayer, to whom one is greeting peace.

When greeting peace (Saying *Salām*) one should imagine that angels and *jinn*s were performing Prayer alongside one.

Method of Supplication (Du'ā)

Allah, the Creator of the universe states:

‘Ask from me, I will accept your request. No doubt, the ones who turn away from My worship will be disgraced and will enter Hell’

A few statements of the Holy Prophet (pbuh) regarding supplication:

‘Those of you who find the time to supplicate by the divine help of Allah will be opening the doors of blessings upon yourselves’

‘Except from supplication, nothing can bring a change in predestined fate. And nothing except good deeds can increase the life-span of one’

‘Supplication is the essence of worship, the weapon of the believer, the tower of strength of religion, the Light of the Earth and the Heavens.’

After Prayer when supplicating, one should contemplate that one is below the Throne of Allah in front of his Creator with open hands, and that Allah is so generous that even if one had to plea for a thousand things a day from Allah, He has the Divine Power to fulfil them. Until the heart is not satisfied, one should remain supplicating. Repetitive supplication brings softness to the heart, a softness that flows out through the eyes. The tears of His servant are very dear to Allah.

The Number of Rakats in Prayer

Prayer	Sunnats before Farḥ	Farḥ	Sunnats after Farḥ	Nafls	Total
Fajr	2	2	-	-	4
Zuhr	4*	4	2*	2	12
Asr	4**	4	-	-	8
Maghrib	-	3	2*	2	7
Isha	4**	4	2* 3 Witr Wājib	2 before Witr 2 After Witr	17
Jummah	4*	2	4* 2**	2	14

* Sunnat-e-Mu'akkadah

** Sunnat-e-Gher Mu'akkadah (Optional)

The Significance and Wisdom of the Appointed Prayer Times

Fajr (Morning Prayer)

‘Glorify Allah before sunrise, and before sunset, and as night approaches, and at the start and end of the day.’ (Holy Quran)

Human life is linked to the physical world and the physical body that appears before us. To provide the physical body with strength, man carries out those actions that provide him with the comforts of the physical world. Allah has created the day for man to earn his livelihood. This is so that man can work hard at fixed times to fulfil his physical demands, and spend the months and years of his life in comfort and ease. In reality, to perform the *Fajr* Prayer is an acknowledgement of the fact that Allah has made us rise from sleep, which is actually half the stage of death, with conscious and intellect and has made us capable of working and making effort in order to fulfil the physical demands of life. By performing the *Fajr* Prayer we thank Allah. It is also important for one to be attentive towards the fact that Allah is our Provider and Sustainer. It is Allah who creates the resources for us and grants us strength to search for our food and sustenance on His Earth so that we may spend a decent life. Apart from this, the spiritual and physical benefits achieved are that the rays attained in Prayer create energy within one, an energy and strength which keeps all existing matter in motion. These rays contain a plentiful quantity of all those vitamins which play a vital role in the conservation of life.

When one gets out of the region of the four walls of the house and enters into open air and bright light, a clean and pure atmosphere is

made available for one to breathe in. If the atmosphere and air is clean one is supplied with vitality. For women, the courtyard, and for men, the mosques provide this fresh air and light. Out of the fundamental requirements to keep life established, fresh air and light have been given great importance. If one is kept deprived from fresh air and light for a period he acquires many illnesses including diseases such as tuberculosis. It is a bounty of nature that by offering the *Fajr* Prayer one, without having to make much effort, seeks the favours of fresh air and light and remains protected from infectious diseases.

Early in the morning the singing of the birds, the sweet sound of the sparrows, the slow graceful walk of the quadrupeds are all expressions of the fact that they glorify Allah and thank Him for granting them the ability and energy to search for their food once again.

When one who offers the *Fajr* Prayer is occupied in worship and glorification alongside all other creatures, the whole atmosphere of the world becomes clean, illuminated and enlightened. The pureness of this atmosphere blesses man with physical and spiritual nourishment.

Zuhr (Early Afternoon Prayer)

From morning until afternoon man remains occupied in the acquisition of the means of livelihood or engaged in organising food and drink, all which are required to keep life established. The nerves get tired and the body gets exhausted. When one performs ablution after working hard for the fulfilment of physical demands one is liberated from tiredness. When one then performs Prayer one is supplied with spiritual nourishment. A world of delight, pleasure and joy is enlightened upon one.

Once the intensity of the sun has reached its peak and the sun slowly begins to set, a gas is expelled from the inside of the earth.

This gas is very poisonous, to the extent that if one is affected by it, one becomes inflicted by all sorts of diseases. The mental system becomes so disturbed that one could be given the supposition of a mental person. During this time if one is mentally occupied in worship, the divine lights of Prayer protect one from this poisonous gas. The divine lights cause this poisonous gas to become inactive.

Asr (Late Afternoon Prayer)

The Earth rotates in two ways; axial rotation and longitudinal rotation. Once the sun begins to set, the speed of the earth's rotation is decreased and keeps slowly decreasing after this. By late afternoon the rotation is decreased so much that the senses are put under pressure. Humans, animals, beasts and birds all start to become subjected to the senses of the night and distanced from the senses of the day.

Every wise human feels that in the late afternoon a state of tiredness and weakness draws upon one. The *Asr* Prayer prevents tiredness and weaknesses overtaking one, to the extent that it protects the brain becoming affected negatively. The conscious of the one who performs ablution and the *Asr* Prayer is strengthened so much that one can easily accept the subconscious and become closer to the soul. The brain becomes prepared to receive spiritual stimulation.

Maghrib (Sunset Prayer)

Man thanks Allah for providing him with sustenance, for blessing him with a house and a good partner who fulfils the family's demands. The emotions of gratitude bring happiness and joy to one, and the attributes of the Creator of the universe which are used to create the universe start to become active within one. When one then converses with the family with a content mind, the lights

operating within one are directly transferred to the children. These lights cause the children to have love and respect in their hearts for the parents. Children unwillingly absorb their parents' habits very quickly and this creates the emotions of importance and love of parents in them. In short, the one who offers the *Maghrib* Prayer in its proper manner has obedient children who respect their parents.

Ishā (Night Prayer)

The *Ishā* Prayer is a specific programme devised to introduce one to the unseen world and to unite one with Allah. The reason being that at night time one enters the senses of the night. This is the reason that the lessons, religious recitations (*Wird*) and invocations practised in spiritual education and development are practised after the *Ishā* Prayer. This is due to the fact that when one enters into the senses of the night one subconsciously and spiritually becomes very close to the unseen world, and one's supplications and requests are accepted. The *Ishā* Prayer is the thanking of Allah of the fact that Allah has granted one deliverance from the senses of the wakeful state and made one enter the life in which Adam existed before committing disobedience in Heaven. It is through these senses that one observes dreams and through which the relevant information regarding safeguard from forthcoming problems, issues and diseases is disclosed. By the interpretation of dreams one remains secure from problems yet to occur in the future. After offering the *Ishā* Prayer if one goes to sleep, the whole night is subconsciously spent in worship and Allah's blessings descend upon one. The dreams of such a person are based on truth and divine inspiration.

Half of our life is spent in the dreaming state; this tells us that there are such senses operating within man through which the unseen can be disclosed to him.

When one is in the dreaming state or functioning in the senses of the night one is not a toy in the hands of time and space, instead

time and space become a toy for one. Because the restrictions of time and space do not exist, one witnesses the affairs of the world where time and space do not exist: the unseen world.

All the books that have come to this world through revelation contain verses regarding dreams that reveal future events to us, and invite us to reflect upon them. According to the teachings of the Holy Qur'ān the revelation of the unseen does not only come upon the prophets, instead each and every one of us is capable of benefiting from it.

The pages of history narrate to us many incidences of dreams in which future events have been revealed. Dreams do not only reveal future events concerning the observer of the dream, rather sometimes the dream concerns a whole society.

Dreams that have revealed future events have been mentioned in the Holy Qur'ān. *Sūrah Yusuf* states:-

Yusuf said, 'Oh father! In my dream I saw that there are eleven stars, the sun and the moon. I observed that they are all prostrating to me'.

Hazrat Yusuf's father Hazrat Yaqūb said in reply:-
'My son! Do not mention this dream in front of your brothers'.

The interpretation of the dream revealed to Hazrat Yaqūb that Yusuf's brothers would become his worst enemies.

Hazrat Yusuf was imprisoned in Egypt. Two prisoners, one of which was the king's guard and the other, the king's cook, were caught plotting to poison the king. They both narrated their dreams to Hazrat Yusuf.

One told:-
'I saw in my dream that I am squeezing grapes'.

The other related:-
'I saw that I am carrying bread on my head and birds are feeding upon it'.

Hazrat Yusuf interpreted these dreams as: 'the one squeezing the grapes will be released and will be entrusted with the duty of a guard again. The other will be hung to death and flesh-eating animals will eat his meat'.

It is related in the Holy Qur'ān that the king of Egypt gathered all the courtiers and explained:- 'I saw in my dream that there are seven fat healthy cows and seven thin cows are eating them. I also saw that there are seven ripe granules and seven dry granules'.

The people present at the king's court assumed that this was the outcome of the troubled mind of the king and ignored it, except for Hazrat Yusuf. He interpreted the dream as:- 'for seven years you will grow crop. During these seven years there will be an abundance of crop. After these seven years will come troubles and a severe famine. Not even a grain will come from outside. In those seven years only that crop will come in use which was stored in the last seven years'.

The remarkable fact worthy of contemplation is that out of these four dreams related from the Holy Qur'ān, only one is a prophet's dream, and three are the dreams of ordinary people.

The Forecast of Future in Dreams

Before the birth of Hazrat Imām Rabbani Majidid Alif Sani his father saw in a dream that the whole

world is covered in darkness. Pigs and monkeys are killing people. All of a sudden a ray of divine light emerges from his chest and spreads into the atmosphere. A throne appears from this light. Sitting on the throne is a man and in front of him infidels and cruel people are being slaughtered while someone in a loud voice is saying: 'Truth came

and falsehood vanished, for it is in the destiny of falsehood for it to vanish'.

The interpretation of this dream was that the man would have a son born into his house that will stand for the truth and remove infidelity and atheism.

Before the birth of Hazrat Baba Tajuddin Nagpuri his mother Majida saw in a dream that there is a large plain on which there are thousands of settlements. It is the winter season and there is a full moon. Every one is enchanted and intoxicated by the beauty of the moonlight. All of a sudden the moon breaks from the sky and lands in her lap.

The dream of Haroon Rasheed's queen Zubeida is worthy of contemplation too. On the night of the birth of her son Mamoon Rasheed the queen had a dream in which she saw that there are four women who have started wrapping a newborn child in a shroud. While wrapping him up one woman says to another:-

'Short-lived, hard hearted, malicious king'.

The second woman says:

'Immoral, cruel, no commonsense, wasteful spender'.

The third woman says:

'Unjust, unintelligent, sinner, inexperienced ruler'.

The fourth woman says:

'Deceiving, immoral and proud kingship'.

History proved all these conditions and incidences to be correct, exactly as had been pointed out in the dream. The above mentioned dreams are just a few from the thousands that invite us to contemplate upon the fact that dreams are just an important part of our lives as the wakeful state.

Tahajjud (Optional Prayer Between Isha and Fajr)

If one awakes after taking some sleep, one's conscious becomes

strong enough and capable of easily accepting incitement from the world of the unseen. The *Fajr* Prayer is the first step towards forming a relationship with Allah and the *Tahajjud* Prayer is the last step towards becoming very close to the creator of the universe. This is the state of

الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ

(Prayer is the Ascension of the believer). The one who performs the optional (*nafl*) Prayers of *Tahajjud* ventures through the Heavens, and the world of the angels and *jinn*s appears in front of him. The purpose of the programme of *Tahajjud* is to make one very close to Allah and to acquaint one with intimate knowledge of Him.

The optional Prayer of *Tahajjud* is the most effective way of gaining the nearness of Allah. Allah has given us divine inspiration through His beloved Prophet (pbuh) regarding the one who yearns to gain Allah's nearness through optional Prayer:- 'I become his hands and he holds through Me, he walks through Me and he Sees through Me'. The Holy Prophet performed the *Tahajjud* Prayer as an obligatory Prayer.

Jummah (Friday) Prayer

The *Jummah* Prayer is a programme of collective Prayer. This is to enable Muslims to establish a brotherhood between them enabling them to come of good use to one another and to become aware of

collective issues and try to solve them together. By observing the elders the children will recognise that despite Muslims having an individual face and appearance they are in fact all chain links of the same chain, and Islam is a strong rope in which we are all jointly bound in unity. We stand shoulder to shoulder in the same row because there is no dispute among us.

The *Jumma* Prayer is obligatory on every sensible man having

reached the age of maturity. There is a total of fourteen *rakats* in the *Jumma* Prayer. It has the same timings as the *Zuhr* Prayer.

The *Jumma* Prayer is not obligatory for an ill person, a person attending a patient, a blind person, a woman, children, a traveller or a handicapped person, but the *Zuhr* Prayer is obligatory on them. If for any reason one misses the Friday Prayer, it is obligatory on one to perform a late (*Kaža*) *Zuhr* Prayer.



Prayer and Physical Health

Physical exercise not only provides the internal organs such as the kidneys, liver, lungs, intestines, stomach, brain, backbone, neck, chest and all kinds of glands assistance with development but also makes the body smart and beautiful. There even exist exercises that can increase the lifespan of one. There also exist exercises through which one can possess extraordinary strength, and other exercises that cause the features of the face to become beautiful and attractive. Older people cannot perform all exercises but Prayer is an exercise that can easily be performed by all. With age, the strength of one's veins, arteries and muscles is reduced and substances that are a cause of many illnesses including rheumatism, sciatica, heart diseases, high blood pressure and various mental ailments are produced in them. Prayer is nature's perfect programme for ridding oneself of these diseases.

It is the fundamental principal of exercise that if one wants to remove stiffness from the veins, arteries or any particular limb, first of all one should let the whole body loosen. One should then tighten or tense up that particular part of the body. After remaining in that state for a while the body should be left to feel loose again. Exercise experts have determined principles, laws and etiquettes for exercise. For different ailments there are different prescribed etiquettes or postures. For example, if one is suffering from a kidney disease, a certain method will be prescribed for one, which will provide health and well-being to the kidneys.

We have already acknowledged that the Holy Prophet (pbuh) has incorporated into Prayer all things which mankind is in need of, whether it is mental peace, release from anguish and grief, observation of the unseen world, achieving unity with Allah or physical health. Prayer as a whole is a complete wonder. Come, let's investigate how Prayer is related to our physical health.

Cure for High Blood Pressure

To establish Prayer first of all one performs ablution. During ablution when one washes the face, the hands up to the elbows and wipes the head and feet, the blood circulating around the body is revitalised. This provides one with peace. This calmness affects the whole nervous system. Calm nerves provide

relaxation to the brain. The functioning of the organs, head, lungs, heart and liver is restored. High blood pressure is reduced to become normal. The face begins to glow and the hands become graceful and beautiful. By performing ablution the lethargy of the nerves is removed. The eyes become attractive. Laziness is removed. When a person who is suffering from high blood pressure performs ablution, his blood pressure is reduced.

Cure for Rheumatism

When we stand for Prayer after performing ablution our body is first loose but when we raise our hands for making intention to pray, naturally, firmness is produced in the body. When we are in this state we are released from the grip of inferior thoughts. By standing straight, lights from the base of the brain travel through the backbone and then spread into all the organs. We are all familiar with the fact that the backbone plays a vital role in one's physical health and the excellence of health is dependent upon the flexibility of this backbone.

The standing in Prayer provides strength to the knees, ankles, feet, calves and the fingers and joints of the hand. It also brings an end to the pain caused by rheumatism but the condition is that the legs must not be bent when standing.

Diseases of the Liver

When one bows, the hands should be placed on the knees in a way that the back stays completely straight and the knees are not bent. This action strengthens the stomach, corrects the functioning of the digestive system, cures constipation, cures other illnesses of the stomach and reduces the limpness of the muscles of the stomach and intestines. The act of bowing corrects the functioning of the kidneys and liver. This action also reduces the fat on the waist and stomach. The circulation of the blood is increased. Because the head and heart form a straight line the heart does not have to work as hard to pump blood towards the head, thus reducing the workload of the heart. This gives the heart a rest and as a result the abilities of the brain are enhanced.

If the glorification of Allah

سُبْحَانَ رَبِّيَ الْعَظِيمِ

is recited from three to seven times whilst properly paying attention, a meditation-like state starts drawing upon one. During the state of bowing, because the hands are towards the ground, the shoulders down to the fingers of the hands are all exercised. This makes the muscles of the shoulders strong and expels harmful substances that have gathered in the joints due to old age.

Flattening the Belly

After bowing we stand up straight and then prostrate. Before prostrating the hands are placed on the ground. This action strengthens the backbone and makes it more flexible. It also grants strength to the internal muscles of a female. If the process of prostrating after bowing is not rushed it proves to be an exercise that is a remarkable blessing for the internal organs of the physical body.

The state of prostration is an exercise that lessens excess meat from the thighs and opens the joints. If the joints of the hips have become dry or the lubricant has been reduced, this action fills in for the lack, and also reduces fat from the belly. A proportionate belly makes the body look well-shaped and beautiful.

Cure for Ulcers

For those who suffer from a burning sensation in the stomach or have ulcers, prostrating in its correct manner brings an end to these ailments. When prostrating, the forehead is placed on the ground. This action causes the brain to directly correlate with the electric current flowing through the earth. This causes the strength of the brain to increase manifold.

Cure for Various Mental Ailments

Prostrating for a long while with the fear of Allah and humility is a cure for mental ailments. According to its needs, the brain takes the required constituents from the blood and sends harmful substances back to the kidneys through the blood so that the kidneys can eliminate them through urine. When getting up after prostration care should be taken to ensure that the head stays bent and the arms stay straight and that there is a little firmness or rigidity in them. When getting up, also put the palms of the hands on the thighs. Raise the back in a hump and slowly get up or sit down.

Facial Wrinkles

The spinal cord in the backbone acts as a thread through which electric current provides the whole body with life. When prostrating, the flow of the blood goes towards the upper parts of the body which saturates the eyes, teeth and the whole face, removes wrinkles from the face, improves the memory, causes an increase in intuition and perception. The habit of contemplating is produced within one. The coming of old age is delayed. Even until the age of a hundred years one remains walking and a flow of electric current keeps flowing through him, becoming a means of supplying energy and strength to all the organs of the body. By prostrating properly one remains safeguarded from flu, indigestion and headaches.

Sexual Diseases

Sitting between the two prostrations (*Jalsah*) strengthens the knees and the shins. Apart from this the muscles in the thighs, which Allah has created for reproduction purposes are provided with a special kind of strength. This strength removes weaknesses in both men and women, which in turn, ensures that the children born are physically and mentally healthy.

Chest Ailments

At the end of Prayer we salute (say *Salām*) in both directions. The act of turning the neck strengthens the neck and prevents one from those ailments that are related to the neck. One stays jolly, cheerful and energetic. The chest becomes broader and bigger. The benefits of all the aforementioned exercises can only be achieved if we perform Prayer with our full attention and whole-heartedly, obey all its mannerisms and not rush.



Six Kalimahs (Statements of Belief)

The First Kalimah – Tayyibah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

‘There is no deity except Allah, and Muhammad (pbuh) is His messenger’

The Second Kalimah – Shahādat

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

‘I bear witness that there is no deity except Allah, Who is without partner and I bear witness that Muhammad (pbuh) is Allah's messenger’

The Third Kalimah – Tamjeed

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

‘All glory and praise is for Allah. There is no deity but Allah. Allah is the Greatest. There is no power and no strength except with Allah the Most High, the Great’

The Fourth Kalimah – Tauheed

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

‘There is none worthy of worship except Allah, who is alone and has no partner. To Him belongs the kingdom and for Him is all praise. He gives life and causes death. In His hands is all good and he has power over everything’

The Fifth Kalimah - Astaghfār

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمْدًا أَوْ خَطَاءً سِرًّا أَوْ عَلَانِيَةً
وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا
أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْغُيُوبِ وَغَفَّارُ الذُّنُوبِ وَ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

‘I seek forgiveness of my Lord for every sin that I have sinned- intentionally or unintentionally, in secret or in open, and I repent to Him for the sins that I am aware of, and for the sins that I am not aware of. Truly You (Oh Allah!) are the knower of the unseen, and the coverer of faults, and the forgiver of sins. And there is no power and no strength except with Allah, the Most High, Most Great’

The Sixth Kalimah - Radi Kafr

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تُبْتُ عَنْهُ وَتَبَّرْتُ مِنَ الْكُفْرِ
وَالشِّرْكِ وَالْكَذْبِ وَالْعَيْنِيَّةِ وَالْبِدْعَةِ وَالنَّمِيمَةِ وَالْفَوَاحِشِ
وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

‘O Allah! I seek protection in You, that I do not join any partner with You knowingly. I need Your forgiveness from that which I do not know. I repent from its ignorance. I free myself from disbelief and from joining partners with You, and from lies and from all sins. I submit to Your will, and I believe and declare; there is none worthy of worship except Allah and Muhammad (pbuh) is the Messenger of Allah’

Imān-I-Mufasssal

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

‘I believe in Allah, in His angels, His scriptures, His messengers, the last day, and that everything good and bad in the world is predestined by Allah, the Almighty, and I believe in resurrection after death’

Imān-I-Mujmal

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ
أَقْرَارًا بِاللسانِ وَتَصْدِيقًا بِالقلبِ

‘I believe in Allah as He is, with His Names and Qualities, and I have accepted all His orders’

Adhān (Call to Prayer)

اَللّٰهُ اَكْبَرُ ۞ اَللّٰهُ اَكْبَرُ ۞ اَللّٰهُ اَكْبَرُ ۞ اَللّٰهُ اَكْبَرُ ۞ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا
اَللّٰهُ ۞ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اَللّٰهُ ۞ اَشْهَدُ اَنْ مُحَمَّدٌ رَّسُوْلُ اَللّٰهِ ۞
اَشْهَدُ اَنْ مُحَمَّدٌ رَّسُوْلُ اَللّٰهِ ۞ حَيَّ عَلَى الصَّلٰوةِ ۞ حَيَّ عَلَى
الصَّلٰوةِ ۞ حَيَّ عَلَى الْفَلَاحِ ۞ حَيَّ عَلَى الْفَلَاحِ ۞ اَللّٰهُ اَكْبَرُ ۞
اَللّٰهُ اَكْبَرُ ۞ لَا اِلَهَ اِلَّا اَللّٰهُ ۞

‘Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. I bear witness that there is no deity but Allah. I bear witness that there is no deity but Allah. I bear witness that Muhammad (pbuh) is the messenger of Allah. I bear witness that Muhammad (pbuh) is the messenger of Allah. Come to Prayer. Come to Prayer. Come to success. Come to success. Allah is the Greatest. Allah is the Greatest. There is no deity but Allah’

An additional phrase is included in the *Adhān* for the *Fajr* Prayer after the second: -

الصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ۝ النَّوْمُ ۝ الصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ
‘Prayer is better than sleep. Prayer is better than sleep’

Iqāmat is the second call to Prayer and is uttered immediately before the beginning of the obligatory Prayer offered with congregation. In the announcement of *Iqāmat* the following is added on after reciting

:- حَيَّ عَلَى الْفَلَاحِ ۝

قَدْ قَامَتِ الصَّلٰوةُ ۝ قَدْ قَامَتِ الصَّلٰوةُ ۝

‘The (congregational) Prayer is ready. The (congregational) Prayer is ready’

In response to the *Adhān* and the *Takbeer* the listeners should recite the following: -

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ

in response to

حَيَّ عَلَى الْفَلَاحِ and حَيَّ عَلَى الصَّلٰوةِ

And,

قَدْ قَامَتِ الصَّلٰوةُ in response to أَقَامَهَا اللّٰهُ وَأَدَامَهَا

And,

الصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ in response to صَدَقْتَ وَتَبَرَّرْتَ

Supplication (D’uā) after the Adhān

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اِنِّتَ مُحَمَّدٌ
اِبْنُ اَبِي سَلَمَةَ وَالْفَضِيْلَةُ وَبِعِثْنِهِ مَقَامًا مُّحَمَّدًا الَّذِي وَعَدْتَهُ
اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

‘O Allah! Lord of this complete Prayer of ours. By the blessings of it, give Muhammad (pbuh) his eternal rights of intercession, distinction and highest class (in Paradise). And raise him to the promised rank that You have promised him’



On the Subject of Ablution (Wuzu)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ط

(Surah Ma'idah, 6)

‘Oh ye who believe! When ye rise up for Prayer, wash your face, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles’

When performing ablution care should be taken to ensure that the parts of the body that are necessary to wash are not left dry. In the Holy Qur’ān four obligations of ablution have been stated:- Washing the face (slightly below from the hairs on the forehead down to the chin, from one ear lobe to the other ear lobe), washing the hands up to and including the elbows, wiping the head and washing (or wiping) the feet up to the ankles.

There are thirteen *Sunnats* regarding ablution:-

Making an intention to perform ablution, reciting بِسْمِ اللَّهِ, washing both hands up to the wrists, using a tooth-stick to clean the mouth, rinsing the mouth three times taking new water each time, putting water into the nose three times and cleaning the nose, soaking the beard, running the hands through the toes, washing each part three times, wiping the whole head with a wet hand once, wiping both ears, performing ablution with discipline and washing the next part of the body before the other gets dry.

There are four desirable actions regarding ablution:-

Performing ablution starting from the right-hand side, wiping the neck with water, performing ablution by oneself, sitting facing towards the Holy Kaba, sitting on a high and clean place, washing the parts of the body by rubbing them thoroughly.

There are four undesirable though not unlawful actions regarding ablution:-

Performing ablution in an unclean place, cleaning the nose with the right hand, talking about worldly affairs or performing ablution in a way that is against the *Sunnat*.

Actions that invalidate ablution are:-

Urinating or excreting waste, expelling gas or passing any other substance through these passages, excreting blood or puss from any part of the body which becomes enough to start flowing, vomiting a mouthful, either using a support or lying down to sleep, becoming unconscious due to an illness or any other cause, becoming overtaken with madness or craze or laughing loudly whilst praying.

Before performing ablution one should make the intention that this ablution is for the purpose of Prayer.



On the Subject of Dry Ablution (Tayammum)

وَأِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

(Surah Ma'idah, 6)

‘And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it’

In this verse the order of dry ablution (*Tayammum*) has been given. The orders relating to dry ablution were revealed in 5 A.H. At a time of need, dry ablution can replace the necessity of ablution and having a bath.

When performing dry ablution the intention in one’s heart should be that I am performing dry ablution in order to rid myself of uncleanness and to establish Prayer. The hands should be rubbed properly with clean soil and then wiped across the face. Then, as before, the hands should be properly rubbed with clean soil, the right hand should then wipe the left hand up to the elbow. The left hand should then wipe the right hand up to the elbow. The hands should be wiped in a way that no part is left out.

Dry ablution can be performed using any of the following depending on its availability: clean soil, sand, stone, unpainted pots, raw or built bricks made from soil, a stone or lime wall, red ochre, Armenian bole and clean dust.

The following are forbidden for dry ablution purposes: -wood, metal, gold, silver, copper, steel, aluminium, glass, tin, zinc, wheat, barley, all types of grain and cloth.

There exists an easy measure to distinguish between allowed and forbidden materials for performing dry ablution: things which can be melted or burnt in fire are forbidden, but if there is enough dust on the material that if touched it would leave a mark or fly away then its use is allowed.

Actions that invalidate ablution also invalidate dry ablution.

In cases where the use of water for performing ablution could be harmful due to a disease, it is better to perform dry ablution. But in the case where cold water proves to be harmful but not hot water, it is important to use hot water to perform ablution or have a bath instead of performing dry ablution. If hot water is not available then performing dry ablution is permissible.

If one is required to have a bath and performs a dry bath instead, that dry bath is equally as valid and also counts towards a dry ablution, though only if one cannot perform ablution with water.

Dry ablution is permissible on the seats of railway stations on which there is dust. One should not doubt whether the dust is clean or unclean. On railway stations the sand on which passengers walk on with shoes is unclean. It is not beneficial to perform dry ablution with this unclean dust.

If one is wearing a ring whilst performing dry ablution, it is necessary to remove it or move it about.

Having a Bath (Ghusl)

وَالَّذِينَ كُنْتُمْ جُنُبًا فَأَطْفَأُوا

(Surah Ma'idah, 6)

‘And if ye are unclean, purify the whole body’

Having a bath becomes obligatory after the menstrual cycle, childbirth, sexual intercourse and wet dreams.

It is a *Sunnat* to have a bath before putting on the pilgrim robe to do *Umra* or *Hajj* and to stand on the plain of Arafat.

It is desirable to have a bath on *Shabrāt* (The fifteenth night of the month of *Shabān*), on the night of *Arfah*, when performing the optional Prayer during a solar eclipse or a lunar eclipse, for offering *Namaz-e-Astasqa*, before entering Makkah Mazma or Madina Manwara, after giving a dead body a bath, after taking on Islam and at reaching the age of puberty for males and females.

The method of having an obligatory bath is as follows:-

Firstly, wash the hands, then the private parts and where there are impurities or filth. After this, perform ablution and then pour water over the head in a way that it falls over the whole body. It is obligatory to fully rinse the mouth, put water in the nose and pour water over the entire body once when having a bath.

It is a *Sunnat* to wash off any filth or impurities from the body, make intention before having a bath, wash the hands up to the wrists, perform ablution before having a bath and pour water over the entire body three times. It is not necessary to perform ablution after having a bath.

If any obligatory action is left out while having a bath the terms and conditions of having a bath remain unfulfilled. Whilst having a bath it is important to take care not to leave any place dry, not even a place equivalent to the size of a hair.

Women's Bath

If the hair is dirty it is obligatory to soak all the hair and make sure that water reaches all the roots. If the water does not reach the roots the bath remains incomplete. If the hair is not dirty it is compulsory that water reaches all the roots although soaking all the hair is not compulsory. If the water cannot reach all the roots without untying the hair then it is important to untie it and wash it.

A nose ring, earrings or rings, should be properly moved about so that water can reach there.

If there are hair products on the hair, lipstick on the lips or any other adornment or make-up on the face, it should be washed off properly so that water can reach there, or else the bath will remain incomplete and invalid.

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On the Subject of Performing Prayer

There are seven terms and conditions that must be fulfilled in order to establish Prayer:-

1. For the body to be clean.
2. For it to be the time for Prayer.
3. For the place of performing Prayer to be clean.
4. For men, the place between the navel and the knees to be covered and for women, the whole body to be covered except for the face, hands and feet.
5. For the clothes to be clean.
6. To be facing towards the Holy Kaba.
7. To make intention to pray.

Farz, Wājib, Sunnat and Nafl

Farz is an action that is obligatory on every Muslim. No person can reject this.

The status of a *Wājib* is slightly less than that of a *Farz* but to fulfil it is also essential.

A *Sunnat* is that action which the Holy Prophet (pbuh) himself acted upon and which the *Khulfa-e-Rashideen* (four Caliphs) followed. There are two types of *Sunnats*:

1. *Sunnat-e-Mu'akkadah*
2. *Sunnat-e-Gher Mu'akkadah*

Sunnat-e-Mu'akkadah is that action which the Holy Prophet (pbuh) always acted upon or has given the command to act upon and of which has no leave without any valid reason.

Sunnat-e-Gher Mu'akkadah is that action which the Holy Prophet sometimes performed and sometimes not.

A *Nafl* and *Mustahab* (desirable action) are actions that if performed, bring reward. There is no accountability for them if they are left out.

Prayer Timings

It is the declaration of Allah:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

(Surah Nisa, 103)

‘Prayer at fixed hours hath been enjoined on the believers’

Because the offering of Prayer is related to timings, it is important to be familiar with Prayer timings.

If a person offers Prayer before its due time the Prayer will be invalid. He will have to perform the Prayer again at its proper time. Similarly, if a person offers prayer after its due time the Prayer will be counted as a *Qaza* (late offering). Thus it is important to offer Prayers with punctuality and at their due times.

The time for the *Fajr* Prayer starts at dawn and lasts until sunrise. The appearance of even a ray of the sun means that the time for *Fajr* has ended. Dawn begins approximately one and a half hours before sunrise. As soon as dawn starts the time for the *Fajr* Prayer begins and the time for the *Tahajjud* Prayer ends. It

was the Holy Prophet's (pbuh) custom to perform two *rakats* of Prayer at dawn in the house and then go to the mosque to perform the two *rakats* of obligatory Prayer.

The time for the *Zuhr* Prayer begins after the sun starts to decline. Its recognition is that the higher the sun will be, the lesser the shadow of objects. When the shadows stop decreasing it is the start of the afternoon. When the shadows start getting bigger the sun has begun to decline. From this time onwards the time for the *Zuhr* Prayer begins.

The time for the *Asr* Prayer begins approximately one and a half hours before sunset and lasts until sunset. When the sun becomes very low and its light becomes yellow the offering of the *Asr* Prayer becomes disapproved, though not unlawful.

As soon as the sun sets the time for the *Maghrib* Prayer begins. After sunset until there remains redness in the sky towards the west, there still remains time for the *Maghrib* Prayer.

After the time for *Maghrib* redness appears in the horizon, sometimes called 'the evening twilight'. After this disappears there remains whiteness. Then the whiteness also disappears and the sky can be seen properly, and this is when the time for the *Ishā* Prayer starts. The time for the *Ishā* Prayer remains until dawn, but after midnight it becomes disapproved, though not unlawful.

Actions that Invalidate the Prayer

There are eighteen actions that invalidate the Prayer:-

1. To talk whilst Praying, whether it is deliberate or by mistake, little or a lot. In every case the Prayer becomes void.
2. To greet someone by saying **السلام عليكم** or similar words.
3. To reply to someone's greeting, to say **يَرْحَمُكَ اللَّهُ** after someone sneezes or to say *Ameen* after someone supplicates.
4. To recite **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** after hearing some news, to say **الْحَمْدُ لِلَّهِ** or **سُبْحَانَ اللَّهِ**.
5. To make sounds such as 'ouch', 'aaah' or similar sounds due to pain.
6. To tell an *Imām*'s mistake to anyone except to the *Imām*.
7. To recite the Holy Qur'ān in Prayer by looking at it.
8. To make a mistake whilst reciting the Qur'ān in Prayer which results in a change in its meanings.
9. To perform Prayer in a way that gives onlookers the impression that one is not in Prayer.
10. To eat whilst praying.
11. To come forward the distance of two rows whilst praying.
12. To physically twist away from the direction of the Holy Kaba.
13. In the case that the *satr* (clothing that covers the body parts which are required to be covered) falls open, if that much time goes by meanwhile and causes one to miss an action of Prayer.
14. To prostrate on an unclean place.
15. When supplicating, to ask Allah for something that is usually asked from people, such as 'O Allah, give me a hundred rupees'.
16. To deliberately cry in a way that expresses pain or agony in the voice.
17. To laugh loudly.
18. For the follower to stand in front of the *Imām*.

In all the above cases Prayer becomes void and to return the Prayer or to offer it again becomes necessary.

Sajdah Sahev (Prostration of Forgetfulness)

If one or more of the actions that are *wājib* (the status of slightly less than obligatory, but still necessary) in Prayer are missed out by mistake, *Sajdah Sahev* becomes *wājib*. By performing *Sajdah Sahev* the Prayer is rectified and becomes complete. If *Sajdah Sahev* is not performed then the Prayer has to be offered again.

The way to perform *Sajdah Sahev* is to say *Salām* towards only one direction after reciting *Tashahud* in the final sitting of the last *rakat* and then to prostrate twice. After that, whilst still sitting, *Tashahud* should be recited again followed by *Durood Shareef* and a *Du'ā*, and then saying *Salām* in both directions.

Overdue Prayers (Qaza)

Prayers that are not offered during their appointed times are called *Qaza*. If a Prayer cannot be offered at its due time it should be offered as soon as one gets the opportunity.

When offering *Qaza* Prayers it is important to take care of the order of the Prayer timing; they should be performed in the order they arise in. For example if a person has missed all five Prayers, he should perform them in the order of *Fajr*, *Zuhr*, *Asr*, *Maghrib* and then *Ishā*.

Qaza Prayers should be offered immediately. If a person until his last age does not get a chance to offer them, he should make a will to give payment for these Prayers before he passes away. If one is unable to make this will and his successors are aware of his situation then as a favour or kindness, they should arrange to give payment.

To compensate for one *Qaza* Prayer three and a half pounds of grain or its equivalent sum in money should be donated. For one day, six Prayers (including the Witr Prayer) are liable for compensation. This donation is given to those people who are entitled to charity and *Sadaqa Fitr* (Charity on *Eid-ul-Fitr*).

If one cannot remember how many *Qaza* Prayers are due, one can make a rough estimate and start offering them.



Method of Prayer

When performing Prayer it is enough to make the intention that I am going to offer a certain number of *rakats* in front of Allah. When in a congregational Prayer it is important to keep the following of the *Imām* in mind. If one does not know the Arabic language, the intention can be made in the mother tongue. If the following verse is recited before making intention then *Inshā allāh* (if Allah wills) Allah will help one concentrate, but it is not necessary to recite it.

اِنِّى وَجَّهْتُ وَجْهِيَ لِلَّذِى فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيفًا وَمَا اَنَا
مِنَ الْمُشْرِكِيْنَ

‘I have presented myself in front of Allah by making myself His, the One who created the earth and the Heavens, and I am not amongst the polytheists’

After making intention, one should say:-

اللَّهُ أَكْبَرُ

‘Allah is the greatest’

Whilst saying this, one should raise both hands up to the ears (up to the shoulders for women) and then tie them at the navel in a way that the right hand’s thumb and small finger form a circle in which they hold the fist of the left hand so that the palm of the right hand stays on the back-side of the left hand. Women should place the left hand on the chest and the right hand on top of the left hand. The following should be recited after this:-

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا
إِلَهَ غَيْرُكَ

‘Glory be to You, O Allah, and all praises are due unto You, and blessed is Your Name and high is Your Majesty and none is worthy of worship but You’

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

‘I seek Allah's protection from Satan who is accursed’

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘In the name of Allah, the Most Kind and the Most Merciful’

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

‘All praise is for Allah, Lord of the worlds. The Most Kind, the Most Merciful. The Master of the Day of Judgement. You alone we worship and to You alone we pray for help. Show us the straight path, the way of those whom You have favoured, and not of those who have deserved Your anger and gone astray’

After reciting *Sūrah Fātiha* the people behind the *Imām* softly say ‘*Ameen*’. If one is offering the Prayer alone, *Surah Ikhlas* or any other *Surah* should be recited.

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ
يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

‘Say: He is Allah, the only one. Allah helps and does not need help. He does not produce a child and nor was He born of anyone. There is none equal to Him’

Then, after saying اللَّهُ أَكْبَرُ one should bow. When bowing, one should hold the knees with the hands, keeping the fingers straight, and keeping the head and back in a straight line. One should then glorify Allah by reciting:-

سُبْحَانَ رَبِّيَ الْعَظِيمِ

‘Glory be to my Lord, the greatest’

The *Imām* then recites:-

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

‘Verily Allah listens to one who praises Him’

Followed by the followers reciting:-

رَبَّنَا لَكَ الْحَمْدُ

‘O our Lord, all the praise be to You’

When not offering the Prayer as a congregational Prayer then all the above must be recited by the one offering the Prayer by himself.

After saying **اللَّهُ أَكْبَرُ** one should go down to prostrate in a way that firstly the knees go on to the ground, then the hands, then the nose and lastly, the forehead. While prostrating both the hands should stay parallel to the ears, and the fingers should stay straight and facing towards the Holy Kaba. The following should then be recited either three or seven times:-

سُبْحَانَ رَبِّيَ الْأَعْلَى

‘O Allah, glory be to You, the Most High’

Whilst saying **اللَّهُ أَكْبَرُ** firstly the forehead should be lifted, then the nose and then the hands, one should then sit while laying the left foot down and keeping the right foot upright. While sitting, the hands should be placed on the knees. After properly sitting down, one should prostrate again after saying **اللَّهُ أَكْبَرُ**. Then saying **اللَّهُ أَكْبَرُ** one should stand up for the second *rakat*. In the second *rakat*, the

Sana and *Ta'awwooz* are not recited. After reciting **بِسْمِ اللَّهِ** the second *rakat* should be performed in the same way as the first. After completing the second prostration of the second *rakat*, one should sit down and recite the *Tashahud*:-

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

‘All compliments, all physical Prayer, and all monetary worship are for Allah. Peace be upon you, O prophet, And Allah's mercy and blessings. Peace be on us and on all righteous slaves of Allah. I bear witness that no one is worthy of worship except Allah. And I bear witness that Muhammad (pbuh) is His slave and Messenger’

When one reciting the *Tashahud* comes to recite **أَنَّ لَا إِلَهَ إِلَّا اللَّهُ** one should raise the index finger of the right hand. This should be done by forming a circle with the thumb and middle finger of the right hand, closing the hand into a fist and then raising the index finger. The finger should be lowered at **إِلَّا اللَّهُ** and the fist kept closed until the end.

After *Tashahud*, *Durood Shareef* must be recited in the last *rakat* of the Prayer:-

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

‘O Allah, send grace and honour on Muhammad (pbuh) And on the family and true followers of Muhammad, Just as you sent grace and honour on Ibrahim And on the family and true followers of Ibrahim Surely, You are praiseworthy, the Great’

‘O Allah, send Your blessing on Muhammad (pbuh) And on the true followers of Muhammad, Just as You sent blessings on Ibrahim And on his true followers. Surely, You are praiseworthy, the Great’

The following *Du'ā* is recited after the *Durood Shareef*:-

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَإنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا
 أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ
 الرَّحِيمُ

‘O Allah, I have been very cruel to myself (by ignoring my duty to You) And there is no one who can forgive my sins except You, So forgive me because you are the only forgiver And have mercy on me. Verily, You are the Forgiver and the Merciful’

After reciting this Prayer one should face towards the right and say:-

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

‘Peace be upon you and the mercy of Allah’

Then facing towards the left direction:-

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

‘Peace be upon you and the mercy of Allah’

When offering Prayer it is very important to make sure that in the first rakat a big (as in size) *Surah* is recited and in the second *rakat* a smaller *Surah* is recited, and so on. As well as this, the order in which the *Surahs* occur in the Holy Qur’ān should be taken care of and kept consistent with.

Supplication (Du'ā) after Prayer

After the completion of the Prayer the following *Du'ā* is recited:-

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ
 حِينَ نَارِئُنَا بِالسَّلَامِ وَأَدْخَلْنَا دَارَ السَّلَامِ تَبَارَكْتَ رَبَّنَا وَتَعَالَى
 ثَبَاتُكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

‘O Allah, You are the giver of peace, And You are the source of peace O Lord! Keep us alive with peace, And grant us the status of peace O Lord! You are the Blessings, and You are the Greatest, O possessor of Glory and Honour’

Ayat-ul-Kursi

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

‘Allah, None has the right to be worshipped but He, the Ever Living, the One who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the Heavens and whatever is on the Earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the hereafter. And they will never compass anything of His knowledge except that which He wills. His Kursi extends over the Heavens and the Earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great’

Glorification of Allah (*Tasbeeh*) after Prayer

Whether one is offering Prayer alone or with a congregation, reciting *Ayat-ul-Kursi* and the following *Tasbeehs* blesses one with worldly and spiritual benefits:-

سُبْحَانَ اللَّهِ	-----	33 times
الْحَمْدُ لِلَّهِ	-----	33 times
اللَّهُ أَكْبَرُ	-----	33 times

Kalimah Tauheed (the first declaration of faith) - once

Du'ā-e-Qanoot

The following *Du'ā* is recited in the third *rakat* of the *Witr* Prayer whilst standing, before bowing:-

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ
وَنَتَرَكُ مَنْ يُفْجِرُكَ اللَّهُمَّ إِنَّاكَ نَعْبُدُكَ لَكَ نُصَلِّيُ وَنَسْجُدُ
وَالِيكَ نَسْعَى وَنَخْشَى وَنَرْجُو أَرْحَمَكَ وَنَخْشَى عَذَابَكَ إِنَّ
عَذَابَكَ يَا لَكُفَّارٍ مُلْحِقٌ

‘O Allah, I ask You for strength in every matter of religion and a strong willpower to be on the right path. And I ask you to make me thankful for Your bounties and give me the ability to worship You perfectly. And I ask You to make my heart sincere and my tongue truthful. I ask you for every goodness known to You and I seek refuge in You from everything bad that You know is bad. I ask for Your forgiveness for all my mistakes’

Glorification of Allah in Tarāwi

It is a *Sunnat* to sit down after four *rakats* of *Tarāwi* for an amount of time in which the following *Du'ā* can be recited. This gap is called 'Tarwee'

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبَرِيَاءِ وَالْجَبَرُوتِ ، سُبْحَانَ الْمَلِكِ الْحَيِّ
الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ ،
اللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ ،

'Glory be to my Lord, Whose Kingship rules the Heavens and the Earth. Glory be to my Lord, Whose is Great, holds great Awe and divine Power and Magnificence and Majesty. Glory be to Thee, Who is ever living, and never sleeps nor will He die. Glory be to Thee, who is Holy, and is our Lord and the Cherisher of angels and all the souls. O Allah! Save us from Hellfire O Protector! O Protector! O Protector! O Protector'

The Difference Between a Man and Woman's Prayer

The differences between the way men and women perform Prayer are:-

1. When saying *Takbeer Tahrimah* (الله أكبر) after making intention) men raise both hands up to their ears whereas women raise them up to their shoulders.
2. Men bind their hands at the navel whereas women bind them at the chest.
3. When bowing, men bend down so that the head and waist stay in a line whereas women only bend down enough so that the hands can easily reach the knees.
4. When bowing, men keep the elbows apart from the sides of the body whereas women keep them joined.
5. When prostrating, men keep the belly apart from the thighs and the arms away from armpits whereas women keep them together.
6. When prostrating, men's elbows stay above the ground whereas women's elbows touch the ground.
7. When prostrating, men's feet stay upright leaning on the toes whereas women's feet stick out towards the right.
8. When sitting in Prayer, men keep their right foot upright and sit on the left foot whereas women face both feet towards the right.



Nafil Prayers

Salat-ul-Tasbeeh

This Prayer is offered when one wants deliverance from grief, distress, problems or worries. It consists of four *rakats*. The way to perform each *rakat* is as follows:-

After making intention and reciting the *sana*, recite the following fifteen times:-

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Followed by **أَعُوذُ بِاللَّهِ ، بِسْمِ اللَّهِ** and *Surah Fātiha*. Then recite this *Tasbeeh* ten times. After this, bow down and recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ** followed by the recitation of this *Tasbeeh* again ten times. After standing up recite this *Tasbeeh* again ten times. After prostrating and reciting **سُبْحَانَ رَبِّيَ الْأَعْلَى**, recite this *Tasbeeh* ten times again. After getting up after prostrating, recite this *Tasbeeh* ten times again. Recite it again ten times when prostrating for the second time. In this way this *Tasbeeh* (Glorification of Allah) is recited seventy-five times in one *rakat*.

After this, stand up for the second *rakat* and recite this *Tasbeeh* ten times before *Sūrah Fātiha*. Recite it again ten times after *Sūrah Fātiha*. Offer the remaining *rakats* in a similar way as the previously mentioned *rakat*. In total, in four *rakats* one recites this *Tasbeeh* three hundred times.

Namaz-e-Wuẓu (Ablution Prayer)

This Prayer is offered after performing ablution. It comprises of two *rakats*.

Prayer on entering the mosque

This is a Prayer that consists of two *rakats* and is offered on entering the mosque before one sits down. It is only offered before the *Zuhr*, *Asr* and *Ishā* Prayer. Before the *Fajr* Prayer only two *Sunnat* Prayers are offered whereas there are no *Sunnat* Prayers before the *Maghrib* Prayer.

Namaz-e-Ishrāq (Prayer at Dawn)

If one offers the *Fajr* Prayer and remains seated there afterwards, remaining occupied in contemplation and the remembrance of Allah, does not carry out any worldly task, does not speak to anyone and offers a Prayer of two or four *rakats*, once the sun has fully come out, it is called *Namaz-e-Ishrāq*.

The time for *Ishrāq* begins approximately fifteen or twenty minutes after the sun comes out. If after the *Fajr* Prayer one becomes preoccupied in any other task, there is no harm in one offering *Namaz-e-Ishrāq* after that.

Namaz-e-Chāsht (Mid-morning Prayer)

The time for this Prayer starts when the sunlight becomes very strong and lasts until midday. This Prayer consists of a minimum of two *rakats* and a maximum of twelve *rakats*.

Namaz-e-Awabeen

This Prayer comprises of a minimum of six *rakats* and a maximum of twenty *rakats*. It is offered after the *Farz* and *Sunnats* of the *Maghrib* Prayer.

Tahajjud Prayer

The time for this Prayer begins after midnight. It consists of a minimum of two *rakats* and a maximum of twelve *rakats*. The *Tahajjud* Prayer has been given a lot of emphasis in the *Hadiths* (sayings of the Holy Prophet (pbuh)). The friends of Allah and saints offered the *Tahajjud* Prayer with great commitment. According to the declaration of the Holy Prophet, by offering the optional Prayer of *Tahajjud*, one gets closer to Allah.

On the Subject of Eid Prayer

The Eid that is celebrated at the end of the month of Ramadhan is called *Eid-ul-Fitr* and the Eid that is celebrated on the tenth day of the Islamic month *Zul-Hajj* is called *Eid-ul-Azhā*. There is an obligatory Prayer offered on both these days.

The following actions are a *Sunnat* on Eid day:- to wake up early in the morning, have a bath, use a *misvāk* (toothstick), to dress nicely, put perfume on, to eat a date or something sweet before attending the Eid Prayer, to give charity before the Eid Prayer, to go early in the morning to the place where Eid Prayer is to be offered, to walk to the place of Eid Prayer, to go one way and come back through a different route, to offer *Nafil* Prayers in the mosque or the house before the Eid Prayer.

Charity on Eid-ul-Fitr (*Sadaqa Fitr*)

To mark the end of the fasting period and to celebrate the completion of this period, Allah has made the giving of charity (*Sadaqa Fitr*) compulsory on His servants, as a thanksgiving. This charity is compulsory on every Muslim possessing the minimum taxable income. The same amount of minimum taxable income is taken into account as it is for the case of *zakāt*. The difference between the two is that for *zakāt* it is necessary to have possessed, for at least a year, gold, silver and other goods that can be traded, whereas to pay *Sadaqa Fitr* it is enough that one possesses any excess goods apart from those that are necessary. Nor is it necessary to have possessed the goods for at least a year. It is best to perform *Sadaqa Fitr* before offering the Eid Prayer. *Sadaqa Fitr* is carried out by donating three and a half pounds (3.5 lb) of grain or its equivalent price. Because the rate of grain constantly fluctuates, it is necessary for one to find out the current rate of grain in the market. The ones who are entitled to *Sadaqa Fitr* are those who are entitled to *zakāt*.

Baqr Eid (Eid-ul-Azhā)

It is obligatory (*Wājib*) to have nothing to eat before the Prayer and to recite:-

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

in a slightly raised voice on the way to the mosque and to recite the above in a raised voice just once after each *Farz* Prayer, starting from after the *Fajr* Prayer of the ninth of Zul-hajj until after the *Asr* Prayer of the thirteenth of Zul-hajj, which sums to a total of twenty-three Prayers in which this has to be recited.

Sacrifice of an Animal (*Qurbāni*)

The Holy Prophet (pbuh) declared that on the days of animal sacrifice there is nothing dearer to Allah than this sacrifice. During sacrifice Allah accepts the sacrifice offered by one even before any drop of blood from the animal touches the earth.

Sacrifice is obligatory (*Wājib*) for every sane Muslim adult who possesses more than fifty-two and a half *tolah* (A *tolah* is the weight approximately equivalent to 11.665gm) or 612.413gm of silver or any other goods of its equivalent value. These goods can take the form of gold, silver or jewellery made from gold or silver, monetary wealth, more than necessary household goods or more than necessary houses etc. For sacrifice it is not necessary to have possessed these goods for a year. If there is a person for whom sacrifice is not obligatory but has bought an animal anyway with the intention to sacrifice it, sacrifice then becomes obligatory for him.

Sacrifice is restricted to three days only. The dates for these days are the tenth, eleventh and the twelfth of Zul-Hajj. Sacrifice can be offered in any one of these three days although it is best to offer sacrifice on the very first day.

If the period of sacrifice has passed and one was not able to offer sacrifice whether it was due to carelessness or any other reason then it becomes compulsory to give the equivalent cost of sacrifice as charity to the poor and needy. To give this cost of the animal as charity within the three days of sacrifice is not fulfilling the obligation of sacrifice, just as by offering Prayer a fast is not fulfilled, similarly by keeping a fast a Prayer is not offered and by giving charity a Hajj is not performed.

If Allah has granted one with the potential then one should give sacrifice on behalf of deceased relatives, parents, saints, spiritual mentor, prophets and the Holy Prophet (pbuh).

The sacrifice of a goat, lamb or sheep can only be offered on behalf of one person. The sacrifice of an ox, buffalo and a camel can be offered on behalf of seven persons.

The sacrifice of a castrated animal is permissible. If sacrificing a goat, it is necessary for the goat to be at least one year old. If there is a sheep that appears to be ready and fat enough to be at least a year old then it is permissible to sacrifice it. For a cow, ox or buffalo it is necessary that it is at least two years old, and five years for a camel.

If the seller of the animal tells the age of an animal and it does not contradict with what it appears to be then one should believe the seller.

It is not permissible to sacrifice a blind or defective animal. Similarly it is not permitted to sacrifice an ill or weak animal that cannot even walk to the place of sacrifice its own legs. The same is the case for an animal whose ear or tail etc. has been cut off by more than a third or an animal who does not have any teeth or many teeth. The sacrifice of an animal with no ears from birth is not allowed either.

It is best to sacrifice the animal with one's own hands. If one does not know how to sacrifice then one can get someone else to carry out the sacrifice for them. It is best to be present at the scene of the sacrifice though.

It is enough to make the intention to sacrifice in the heart. It is not necessary to say it by tongue, although it is important to recite بِسْمِ اللَّهِ الْكَبِيرِ when the animal is being sacrificed.

It is a *Sunnat* to recite the following supplication after laying the animal down facing towards the Holy Kaba:-

إِنِّى وَجَّهْتُ وَجْهَى لِذِى فَطَرَ السَّمَوَاتِ وَالْأَرْضَ ۖ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِينَ ۚ إِنَّ صَلَوَتِى وَنُسُكِى وَمَحْيَاى وَمَمَاتِى لِلَّهِ رَبِّ
الْعَالَمِينَ ۚ لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ۚ

And to recite the following after the sacrifice:-

اللَّهُمَّ تَقَبَّلْهُ مِنِّى كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ
إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ ۚ

If the sacrifice is being carried out on behalf of someone else then in place of saying **مِنِّى** one should say **مِنْ** as well as mentioning the names of the ones whom the sacrifice is from.

It is best to feed and tend the animal to be sacrificed a few days before its sacrifice. To cut the animal's hair or to milk it is not permitted and if one does perform any one of these actions then it becomes compulsory to pay the price of it to charity.

It is not permissible to sacrifice an animal before the Eid Prayer, but in a city where the Eid Prayer is being offered at various places, sacrifice becomes permissible as soon as the Prayer is offered in any of these places.

If one has bought an animal in order to sacrifice it but then loses it or it gets stolen or passes away then it is still necessary to sacrifice another animal in place of it. If after sacrificing the second animal the first animal is found again then it is best to sacrifice that animal as well in the way of Allah. If a person is poor and sacrifice was not compulsory on him in the first place then it is not compulsory on him to offer a sacrifice of another animal if the first is lost, stolen or passes away, unless the lost animal is found again during the period of sacrifice. If the animal is found after the sacrifice period then it is essential to give the animal or its equivalent price to charity.

If there are many participants of a sacrifice then the meat should be weighed and equally divided amongst them. It should not be divided by estimation.

It is forbidden to sell the meat of a sacrificed animal. The meat should be divided into three parts, one for distribution in the family, one for friends and one part for the poor.

It is not permissible to give the meat or the skin of the animal as wages to the one who carried out the sacrifice. The wages should be given separately. It is permissible to bring the animal's skin into one's own use for example a rug, but if the skin is sold, one is not allowed to bring the cost of it into one's own use. It is not appropriate to give the skin to charity and nor is it appropriate to present it to the Muezzin or Imam of a mosque as a reward for his service.

Eid Prayer

It is not compulsory for the inhabitants of villages and rural areas to attend the Eid Prayer. It is compulsory for the inhabitants of cities and large towns though. It is best to attend Prayer at a suitable location on the outskirts of the city, away from dwellings. In the case of a crowded city or a city that has spread over a large area, the Friday Prayer and the Eid Prayer may be offered in a number of places within the city.

The time for Eid Prayer starts after sunrise and lasts until sunset.

On Eid day the much-loved deeds of the Holy Prophet (pbuh) were to have a bath, use a *misvak*, wear new clothes and to put perfume on.

On the day of Eid-ul-Fitr it is necessary to give charity before the Eid Prayer, and on the day of Eid-ul-Azhā it is necessary for one earning the minimum taxable income to sacrifice an animal.

The Eid Prayer consists of two *rakats* and just like the Friday Prayer, two sermons are also essential. These sermons take place after saying the *Du'ā* after Prayer. One should sit down quietly and pay attention to them.

In the offering of the Eid Prayer, as well as the usual *Takbeers* (saying the words *Allāhu Akbar*) there are also three more compulsory *Takbeers* in each *rakat*.

There is no *Adhān* or *Iqāmat* for the Eid Prayer.

The Imam recites the Holy Qur'ān in a raised voice at Eid Prayers too.

It is the tradition of the Holy Prophet to go through one route and come back through another route when going to offer the Eid Prayer.

The Intention and Method of Eid Prayer

First of all, the rows (for Prayer) should be fixed and then an intention should be made as follows:-

‘I intend to offer two *rakats* of Eid-ul-Fitr/Eid-ul-Azhā including six additional *Takbeers* behind the Imam’

During the first *rakat*, just like in other Prayers, one should say *Allāhu Akbar* along with the *Imām* after making the intention and then recite *Subhāna kallāh humma* right to the end and remain standing in silence after that. The imam will then say *Allāhu Akbar* three times after short intervals. On the first two occasions one should lift the hands up to the ears and then let them go again and on the third occasion one should raise the hands up to the ears. The *Imām* will then recite the Holy Qur'ān and then bow down after saying the fourth. One should also bow down at this stage.

In the second *rakat* one should bind the hands as usual. After the recitation of the Holy Qur'ān and before bowing down, the *Takbeer* is uttered three times. On these occasions one should raise the hands up to the ears and then let them go. On the fourth *Takbeer* one should bow down.

As usual, after completion of the Prayer one should offer supplication alongside the *Imām*. After the supplication the *Imām* delivers two sermons. They should be listened to attentively in silence and peace. During the sermons it is prohibited to talk or create noise or disturbance of any sort. It is not demonstrated by the Holy Prophet that there must be a supplication offered after the sermons. After the sermons one should become occupied in meeting and greeting others, and shaking hands.

When coming and going to the Eid Prayer one should recite the following *Takbeer*. On Eid-ul-Fitr it should be recited quietly and on Eid-ul-Azhā it should be recited in a slightly raised voice:-

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

The same *Takbeer* is recited once on *Bakr* Eid in a slightly raised voice after every *Farz* Prayer within the period starting from the *Fajr* Prayer of the ninth of Zul-Hajj until the *Asr* Prayer of the thirteenth of Zul-Hajj. Women should recite this in a lowered voice.



A Traveller's Prayer

When a person is travelling he is usually in a rush to reach a certain destination. His body is not at rest or at ease and the mind is unfocused. Due to this condition it is not possible for him to properly and attentively establish Prayer. He deserves consideration and the right to be excused to an extent when it comes to the fulfilment of the obligatory Prayers. Because Allah is All-loving and the Most Merciful He has made it compulsory for travellers to offer only a short and concise Prayer. If Allah willed He could have excused travellers from Prayer altogether but He did not do so. The order to offer a brief Prayer was given so that the traveller maintains a mental link with Allah during his journey, and so that nature will cooperate with him at every step of his journey and lead him through all the difficulties and hardships of travelling. Travellers have been given the order to offer two *rakats* of Prayer for the *Zuhr*, *Asr* and *Ishā* Prayer instead of four *rakats*, and to offer the *Farz* of the *Fajr* and *Maghrib* Prayer, and the *Witr* as they

are. If after reaching the destination one makes the intention to stay there for fifteen days, the rules and obligations of a traveller do not apply to him any longer.



On the Subject of Charity (Zakāt)

Charity is one of the fundamental pillars of Islam. In the Holy Qur'ān the mention of Prayer and charity has occurred together in approximately thirty-two occasions.

Prayer is physical worship and charity is monetary worship. Through Prayer, a relationship is formed between the Creator and the created, the devotee of Allah and Allah, and stays firm. And through charity, a relationship is formed between Allah's servants, a relationship of sympathy and brotherhood, and stays firm.

Charity has many benefits. When a person gives to charity his heart is protected from the spiritual disease of desire for material wealth and the one who receives charity has his needs fulfilled and he prays from his heart for the one who gave charity. Giving charity also gives rise to the emotions of sympathy. The goods and material wealth upon which one gives charity remain protected. On the other hand, the goods upon which charity was due and was not given are destroyed or taken away. Charity is compulsory only on lawful goods.

If a full year is spent with fifty-two and a half *tolah* (A *tolah* is the weight approximately equivalent to 11.665gm) or 612.413gm of silver or seven and a half *tolah* (87.488gm) of gold or trade goods and money earned through property business, then to give two and a half percent of it to the ones deserving it in the name of Allah is called charity (*zakāt*).

The charity due on seven and a half *tolah* of gold is two *masha*, two and a half *ratti* (A *masha* is the weight equivalent to 0.972gm and a *ratti* is equivalent to 0.122gm) or 2.248gm. The charity due on fifty-seven and a half *tolah* of silver is one *tolah*, four *masha* and two *ratti* or 15.796gm.

There is more virtue in giving charity to entitled relatives. Orphans, the poor and needy and neighbours are also entitled. It is lawful to give charity to brothers, sisters, nieces, nephews, uncles, aunts, stepmother, stepfather, step grandfather, step grandmother, mother and father in law, as long as they are entitled to it.

It is not permissible to give charity to a mother, father, grandfather, grandmother, son, daughter, wife, husband, grandchildren, and their offspring.



On the Subject of Ahqīqa

By the grace and mercy of Allah when a flower blooms into a household and a child is born, it is a *Sunnat* to give the child a name on the seventh day and to have an *Ahqīqa* (a party thrown on the seventh day after a new birth in the family). If one is unable to have an *Ahqīqa* on the seventh day then one should

take care to ensure that whenever the *Ahqiqa* does take place, it must fall on the seventh day, for example if a child is born on a Thursday then the *Ahqiqa* should fall on a Wednesday. The animals that are forbidden for sacrifice are also forbidden for *Ahqiqa*, and the animals that are legitimate for sacrifice are also legitimate for *Ahqiqa*. The terms and conditions of an animal for *Ahqiqa* are same as those for sacrifice.

The mother, father, grandmother and grandfather can all eat the meat of *Ahqiqa*. It is wrong to say that the parents are not allowed to eat it.

The meat from of *Ahqiqa* can be distributed either way, in the raw state or after cooking it.

The method of *Ahqiqa* is to sacrifice two goats, two sheep or two lambs if for a boy, and to cut his hair off. Gold or silver should be weighed to the equivalent weight of the hair and given to charity.

It is best to cut the child's hair before the sacrifice. Some people think that a razor should be placed on the child's head and at the same time the knife should cut the animal, this is wrong. According to the *Hadiths* cutting the hair before or after the sacrifice are both approved.

If it is beyond the capacity of one's wealth to sacrifice two animals then one animal will suffice. Haḏrat Ali narrated that the Holy Prophet (pbuh) performed the *Ahqiqa* of Imam Hassan with one female goat. From this incidence, it can be deduced that for a boy it is not necessary for the animal to be a male and for a girl it is not necessary for the animal to be a female.

The same terms and conditions hold for an animal for the purpose of *Ahqiqa* as those for sacrifice, and the method of distribution of the meat is the same; one part for the poor, one for one's own use and one for friends and dear ones.

It is a *Sunnat* to do *Ahqiqa*. If the parents or guardians of a child do not have enough wealth and therefore cannot afford to do an *Ahqiqa* then there is no harm. If one cannot afford to sacrifice two animals for a boy then one animal will suffice. When one grows up one can do own *Ahqiqa* by himself. The Holy Prophet did his own *Ahqiqa* after he became a prophet.



Mannerisms for Reciting the Qur'ān

If the *Adhān* is called during the recitation of the Holy Qur'ān then it is best to stop the recitation of the Qur'ān and be attentive towards the *Adhān*.

It is undesirable to recite the Qur'ān in a market or an unclean place.

The Holy Qur'ān can be read whilst lying down as long as one puts the hands together just as one places them one on top of the other whilst standing in Prayer.

In places where people are busy working, the Qur'ān should not be reciting by one out loudly. If a person is reading the Qur'ān he should not be greeted by anyone.

Sajdah Tilāwat

There are fourteen verses in the Holy Qur'ān that after reciting one must perform *Sajdah Tilāwat*

(Prostration). Also, if any one of these verses is recited whilst offering Prayer, one must prostrate.

The method of performing *Sajdah Tilawat* is to firstly stand up and say ‘*Allāhu Akbar*’, and then prostrate. During prostration **سُبْحَانَ رَبِّيَ الْأَعْلَى** should be recited at least three times before one lifts the head up again.

If a woman during menstruation or postnatal bleeding hears a verse that necessitates *Sajdah Tilawat* after hearing it, she is excused from performing *Sajdah Tilawat*. But if she hears such a verse after she has finished menstruating then *Sajdah Tilawat* becomes necessary after she has had a bath.



On the Subject of Funeral Prayer

The Funeral Prayer is a sufficiency obligation; a religious obligation that if a sufficient number fulfil, the rest are pardoned. This suggests that the Funeral Prayer becomes obligatory on every Muslim who is informed of the death, however out of those informed people even if a few attend the Funeral Prayer, the rest are excused from the fulfilment of this obligation. However, if no one attends the Funeral Prayer then *all* the people have committed a great sin.

The following are the terms, conditions and details of the Funeral Prayer:-

1. To perform the Funeral Prayer the body must be clean, the appropriate parts of the body must be covered, one should be facing towards the Holy Kaba and one must make the intention to pray.
2. These days it is common practise to offer the Funeral Prayer whilst keeping the shoes on. In this case one should take care of two things, the first one being that the place where one is offering Prayer is clean and secondly that the shoes are clean, even if one takes the feet out of the shoes and places them on the shoes, or else the Prayer will be void.
3. There are two actions that are obligatory when offering the Funeral Prayer; to say ‘*Allāhu Akbar*’ four times and to remain standing.
4. The Funeral Prayer is the same for the *Imām* and the ones who follow behind the *Imām*. The only difference is that the *Imām* recites the *Takbeers* and says the *Salām* in a raised voice whereas the followers say it quietly. The followers and the *Imām* both recite the rest of the Prayer quietly.
5. The actions that make the normal Prayer void also make the Funeral Prayer void.
6. To prolong the Funeral Prayer in hope that more people will arrive is undesirable.
7. The *Sunnat* way to lift the coffin is for each person to take a turn to lift the front right-hand side on to the left shoulder and walk forward ten steps, and then to lift the back right-hand side on to the left shoulder and again walk ten steps. After this, the front left-hand side and then the back left-hand side. Each person taking forty steps altogether in this way is a *Sunnat*.

When lowering the body into the grave it is favourable to say:-

بِسْمِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ

‘We have placed you in the grave while attaining blessings from the Name of Allah and by the Holy Prophet's religion’

After placing the body in the grave the soil that was taken out when digging it should all be put back. The preferred way to do this is to start from the side of the head. Each person should fill both hands three times with soil and put it in the grave. The first time one should recite **مِنْهَا خَلَقْتَكُمْ**, the second time recite **رَفَعْنَا نَعْيَكُمْ** and lastly recite **وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى**. It is preferable to sprinkle water over the

grave once the soil has been put back in. the water should be sprinkled starting at the head side down towards the feet side.

It is a virtuous deed to stay beside the grave for a while after the burial and pray for the salvation of the buried one. When the Holy Prophet had finished with the burial of the body he would stand beside the grave and say:-

اَسْتَغْفِرُكَ يَا اَخِيكَمَّ وَاسْأَلُوْا لَهُ بِالتَّثْبِيْتِ فَاِنَّهُ اَلَا نَ يُسْأَلُ

‘Pray to Allah for the forgiveness and salvation of your brother and request for his steadfastness (when being cross-questioned by *Munkar* and *Nakeer*, two angels) as at this moment in time, he is being questioned’

After burial the first few verses of *Sūrah Baqara* should be recited up to *مُفْلِحُونَ* while standing beside the head side and then the ending verses starting from *أَمِنَ الرَّسُولُ* should be recited right to the end while standing beside the feet.

It is not good practice to laugh, joke, smoke cigarettes and the like when at a graveyard. It is the saying of the Holy Prophet that out of the participants at a funeral the best is he who remains engrossed in the remembrance of Allah and does not sit down until after the coffin is taken down from the shoulders.

Funeral Prayer

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

According to the above verse, every person who is born into this world will at his appointed time have to leave this realm to another realm. Religion pursues the rights that humans have upon each other. When one expires the rights of the expired one become incumbent upon those remaining in this world. The first right takes the form of performance of the Funeral Prayer. This Prayer gives significance to the right of the deceased one to be supplicated for. The method of performing the Funeral Prayer is as follows:-

One should say by tongue or in the heart that I intend to offer the Funeral Prayer consisting of four *Takbeers*, to say the *Sana* for Allah, send *Durood* (peace) to the Holy Prophet (pbuh) and supplicate for this deceased body.

After the intention one should say the first *Takbeer* *اَللّٰهُ اَكْبَرُ* . One should then recite the *Sana*:-

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَ
جَلُّ ثَنَاءِكَ وَلَا اِلَهَ غَيْرُكَ ط

‘Glory be to You, O Allah, and all praises are due unto You, and blessed is Your name and high is Your majesty and none is worthy of worship but You’

After the *Sana* one should say the second *Takbeer* followed by the recitation of the two *Durood Shareefs* of Prayer and then the third *Takbeer*.

If the funeral is of an adult the following supplication should be recited:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرْنَا وَانْتَنَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلٰى الْاِسْلَامِ، وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ،

‘Oh Allah, forgive our people who are still alive and who have passed away, forgive those who are present here and those who are absent, forgive our young and our elderly, forgive our males and females. O Allah, the one whom You wish to keep alive from among us make him live according to Islam, and anyone whom You wish to die from among us, let him die in belief and faith’

After reciting the above supplication, the fourth *Takbeer* should be said. Then one should salute in both directions.

If the deceased is a child then instead of the aforementioned supplication the following supplication should be recited if a boy:-

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا آجِرًا وَذُخْرًا وَاجْعَلْهُ لَنَا
شَافِعًا وَمُشَفِّعًا.

‘O Allah, make him our forerunner and make him for us a reward and a treasurer; make him one who will plead for us, and accept his pleading’

If the deceased is a girl then the following should be recited: -

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا آجِرًا وَذُخْرًا وَاجْعَلْهَا لَنَا
شَافِعًا وَمُشَفِّعًا.

‘O Allah, make her our forerunner and make her for us a reward and a treasure; make her one who will plead for us, and accept her pleading’

Supplications (Du'ās) Recited at the Graveyard

There are many supplications that can be recited when visiting a graveyard which are related to us through the Holy Prophet (pbuh). He used to recite them himself and had taught them to his companions too. A few of these supplications are as follows:-

السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا أَنْشَاءُ اللَّهُ بِكُمْ لَلْآجِتُونَ

‘May peace be upon you, oh people of the house of the believer! We too (by Allah's will) are coming soon to meet you’

السَّلَامُ عَلَيْكُمْ وَعَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَيَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْجِرِينَ وَإِنَّا أَنْشَاءُ اللَّهُ بِكُمْ
لَلْآجِتُونَ.

‘O believers and those in the graves! May peace be upon you and may Allah have mercy upon you all. We too (by Allah's will) are coming soon to meet you’

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثِرِ

‘O people in the graves! May peace be upon you and may Allah forgive you and, you have gone before us, we will soon come after you’

Method of Sending Reward (Sawāb) to the Deceased

The Holy Prophet (pbuh) declared that if a person recites *Sūrah Yā-Sīn* when at a graveyard, that day the bodies in the graveyard receive less punishment.

It is related in a *Hadith* that if a person enters a graveyard and recites *Sūrah Fātiha*, *Sūrah Ikhhlās* and *Sūrah Takāthur* and bestows the reward to the deceased bodies residing in the graveyard, the bodies will plea on behalf of that person.

It is a good act for the successors of the deceased one to recite the Holy Qur'ān, *Ayat Kareema*:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

etc. and to bestow the reward to the deceased one. To feed the poor, clothe the poor or to perform any other bodily or monetary worship and grant the reward of it to the deceased is a very virtuous deed.

Remember! After one passes away from this world he stands in need from those still alive. This is why it is important not to be negligent and careless towards sending reward to the deceased.



C o n t e n t s (Part4)

Allah's Divine Names

- Ism-e-il'a'hi (Allah's Divine Names)
- Ism-e-Azam (Greatest Name) for the Jinns
- Eleven Thousand Ism-e-il'a'hi (Divine Names)



Allah's Divine Names

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الرَّحْمَنُ	الرَّحِيمُ	الْمَلِكُ	الْقُدُّوسُ
السَّلَامُ	الْمُؤْمِنُ	الْمُهَيِّمُ	الْعَزِيزُ
الْبَجَبَارُ	الْمُتَكَبِّرُ	الْحَاقِقُ	الْبَارِئُ
الْمُصَوِّرُ	الْعَفَّارُ	الْقَهَّارُ	الْوَهَّابُ
الرَّزَّاقُ	الْفَتَّاحُ	الْعَلِيمُ	الْقَابِضُ
الْبَاسِطُ	الْخَافِضُ	الرَّافِعُ	الْمُعِزُّ
الْمُذِلُّ	السَّمِيعُ	الْبَصِيرُ	الْحَكَمُ
الْعَدْلُ	اللطيفُ	الْخَبِيرُ	الْحَلِيمُ
الْعَظِيمُ	الْعَفُورُ	الشَّكُورُ	الْعَلْمُ
الْكَبِيرُ	الْحَفِيفُ	الْمُقِيتُ	الْحَسِيبُ
الْجَلِيلُ	الْكَرِيمُ	الرَّقِيبُ	الْمُجِيبُ
الْوَاسِعُ	الْحَكِيمُ	الْوَدُودُ	الْمَجِيدُ
الْبَاعِثُ	الشَّهِيدُ	الْحَقُّ	الْوَكِيلُ
الْقَوِيُّ	الْمَتِينُ	الْوَلِيُّ	الْحَمِيدُ
الْمُحْصِي	الْمُبْدِي	الْمُحْيِي	الْمُمِيتُ

الْمُعِيدُ	الْحَيُّ	الْقَيُّومُ	الْوَاحِدُ
الْمَاجِدُ	الْوَاحِدُ	الْأَحَدُ	الصَّمَدُ
الْقَادِرُ	الْمُقْتَدِرُ	الْمُقَدِّمُ	الْمُؤَخِّرُ
الْأَوَّلُ	الْآخِرُ	الظَّاهِرُ	الْبَاطِنُ
الْوَالِي	الْمُتَعَالَى	الْبَرُّ	التَّوَابُ
الْمُنْتَقِمُ	الْعَفُوُّ	الرَّؤُوفُ	مَالِكُ الْمُلْكِ
تَوْابِ الْجَلَالِ وَالْإِكْرَامِ	الْمَقْسِطُ	الْجَامِعُ	الْغَنِيُّ
الْمُعْنَى	الْمَانِعُ	الضَّارُّ	النَّافِعُ
النُّورُ	الْهَادِي	الْبَدِيعُ	الْبَاقِي
الصَّبُورُ	الرَّشِيدُ	النَّارُ	



Ism-e-il'a'hi (Allah's Divine Names)

The law of the *Loh-e-Mehfooz* conveys to us that the remotest beginning up until now is all the miraculous working of a Word. The present, future and the time in between the very beginning up until now is nothing but the utterance of a Word. This Word is Allah's Name. It is the various forms of this Name that has caused new creations to come into existence and will continue to do so. It is Allah's Name that is controlling the entire universe. There are many forms of this Word or Name. For every kind of Name or Word, there exists a leader and it is this leading Name that controls all the Names of its own kind. The leading Name too is a Name of Allah and it is this Name that we call *Ism-e-Azam* (the Greatest Name).

The existence of Names is nothing but lights. All the lights that each form has and even the Names that controls these lights are all compounded from lights. These Names are the constituents of all the matter that exists in the universe. For example, the Name that sustains all the senses and the desires contained within a human being is the leader of all those Names and it is this Name that we call *Ism-e-Azam*.

Ism-e-Azam (Greatest Name) for the Jinns

There is a separate *Ism-e-Azam* (Greatest Name) for the *jinns*. Mankind is controlled by a different *Ism-e-Azam*. Similar is the case for the kingdom of vegetation, the mineral kingdom and the angels. All are governed by different *Ism-e-Azams*. The one versed with the knowledge of the *Ism-e-Azam* of any species possesses the knowledge of the entire forms, demands and details of that species.

Eleven Thousand Ism-e-il'a'hi (Divine Names)

There are two types of senses operating within man along with all the demands and emotions of life. One type of sense operates during the state of dreaming and the other during the wakeful state. If we gather both of these senses together they amount to eleven thousand states and demands in total. There always remains a dominant Name on these eleven thousand states or demands. It could be said that Allah's Names which are operating in human life are approximately eleven thousand in total and the Name which is controlling these eleven thousand Names is the *Ism-e-Azam*. Out of these eleven thousand Names, five and a half thousand Names function during the state of dreaming. Because man is the best of all Allah's creation, according to Allah's laws, every Name that operates within a human holds the rank of being an *Ism-e-Azam* for another species. It is these Names that Allah taught the knowledge of to Hazrat Adam. The ones who direct or manage Allah's administration possess knowledge of these Names according to their ranks and responsibilities.

Each Name of Allah represents an attribute of Allah. Each attribute contains creative laws within it as well as its entire forms. All laws that function in the system of creation are Allah's laws.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

‘Allah is the Light of the Heavens and the Earth’

(*Sūrah Noor*, 35)

It is this *Noor* of Allah's that produces life and all the movements pertaining to life in vegetation, minerals, animals, humans, *jinns* and angels in the form of waves. It is nature's ceaseless benevolence that every individual of the universe is connected and related to one another through these waves of *Noor*.

There is a very strong relationship between the galactic systems and ourselves. All the thoughts that enter our minds one after another are related to other systems and habitats. These waves of *Noor* take on the form of light within no time at all. These short and long waves of light come to us bringing lots of picture galleries. It is these picture galleries that we have named impression, thought, imagination and reflection.

Allah has declared:-

‘People! Call to Me, I will listen. Ask from Me, I will give’

To call someone or to ask from someone it is important that we are introduced to or know this being. It is also important for us to know whether this being to whom we are presenting our needs and wants can fulfil them or not. To have faith regarding this point we must understand and recognise an entity from whom we can hope for the fulfilment of our wants, needs, desires and wishes, even if we asked for more than a million a day. Obviously, this entity is none but Allah. Allah has mentioned His attributes using His Names. Allah declares in *Sārah Arāf*:-

‘And Allah has Great Names. Invoke Him by them’

(*Surah Araf*, 180)

In *Sūrah Ahzāb* Allah declares:-

‘O ye who believe! Remember Allah with much remembrance. And glorify Him day and night’

(*Surah Ahzāb*, 41)

Each Name of Allah is a hidden treasure. When the ones who are familiar with these treasures mention Allah’s name by their tongue, they are showered with a rain of blessings and grace. Generally there are ninety-nine Names Of Allah that are popular. Each name has a different effect. To benefit from this precious treasure, there exists a separate method to recite each Name.

By the consistent repetition of a Name the brain becomes flourished with the divine Lights of that Name. As Allah’s divine Lights become stored in the brain, depending on the amount of lights, matters that are unresolved are solved and the desired results are manifested.

Just as these beneficial effects are accumulated, similarly the darkness resulting from sinning causes the light within one to become faint and vague. Negligence, carelessness and errors draw one closer to darkness and impurity and distant one from Allah’s *Noor*.

When a person knowingly settles his life upon sin and errors, he becomes an example of the following Quranic verse:-

‘Allah hath sealed their hearts and their hearing, and put a covering on their eyes. Theirs will be an awful doom’

(*Surah Baqara*, 7)

Allah’s every Name is an attribute of Allah and Allah’s every attribute is active and mobile and in accordance to the laws of nature. Every attribute contains strength and life within it. When we mention or recite a Name the effect and strength of the Name is manifested. If the desired effects are not achieved we should examine and review our sinful actions, negligence and disobedience.

We are all familiar with the fact that during treatment as well as taking medicine it is important to abstain from certain matters. Without abstention the medicine becomes ineffective. To treat the disease of disobedience and sinning it is important to abstain from certain things and have a virtuous character: Lawful earning, hatred of lying and love for the truth, compassion for Allah’s creation, uniformity in the outer and inner self, hatred of hypocrisy, avoidance of arguments and sin, avoidance of pride and arrogance. A person who is a hypocrite, hard-hearted and thinks of Allah's creation as inferior to him, and himself as superior to others cannot achieve benefit from the qualities and virtues of Allah’s divine Names.

Before starting the recitation of any Name it is necessary for the aforementioned qualities and characteristics to be produced within one.

Acting upon the forthcoming stated cures, and the avoidance of the aforementioned characteristics will definitely cause one to benefit from the fruits of Allah’s divine Names, just as our saints have been seeking favours and still are benefiting from them.



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Cures

Permission to Practice Cures

The law is that when a spiritualist grants his practice or process to another person the same pattern of belief is produced within that person as the spiritualist. It becomes fixed in that person's mind that if we do this then this will happen. It is important to keep in mind that the manifested results will be in proportion to the strength of faith within one. The stronger the faith, the better the results.

Before carrying out any practice or recitation it is important for one to receive permission.

After performing ablution sit down facing the Holy Kaba and lift the hands as one would when supplicating. Recite **يَا حَيُّ** once and blow on the hands and then wipe the hands over the face three times. Repeat this procedure two more times. Then close the eyes and sit down. In the heart recite **يَا حَيُّ** ninety-nine times and pray to Allah for success. Donate five and a quarter rupees (or the equivalent in foreign currency in terms of market value) to a needy person. Now you can recite Allah's divine Names that have been mentioned in this book.

In the name of the Holy Prophet (pbuh) may Allah the Almighty bless us with His mercy. *Ameen*

Cure for Inferiority Complex

Inferiority Complex is such an emotion in which one constantly remains in misery and grief and in which one takes little things to heart and becomes upset and disheartened. This condition is produced when one's willpower becomes weak. Due to a weak willpower even issues which have already been resolved become disturbed. The constant occurrence of these emotions causes one to start suffering from inferiority complex. Reciting **يَا اللَّهُ** (*Ya Allāhu*) 100 times after each Prayer results in an increase of willpower and removes an unsettled temperament. Disturbed circumstances also become settled.

If there is pain in the chest and ribs write *Ya Allāhu* with the index finger of the right hand on the place of pain seven times. One will be relieved from pain.

Weak Eyesight

Boil water in a steel pan and then allow to cool. When the sun is setting recite **يَا رَحْمَنُ** (*Ya Rahmānu*) fourteen times and blow on the water. Use a staining needle (a needle used to apply *surma* to eyes) made out of silver to apply the water into the eyes.

By the blessings of this divine Name the ailments related to eyes caused by heat, cold, injury, smoke, dust and pollution will be cured.

To become Popular

To achieve a high rank, respect and dignity, become popular amongst others and to create attraction and personality in the face, recite **يَا رَحِيمُ** (*Ya Raheemu*) 101 times after offering the *Fajr* Prayer and then wipe the hands over the face.

Success in a Court Case

After offering the *Fajr* Prayer or before going to sleep at night recite *Durood Shareef* 33 times before and after reciting **يَا مَلِكُ** (*Ya Māliku*) 300 times. This will protect one from the evilness of an enemy and Allah will grant one success in a court case.

Obedient Children

After marriage when Allah grants happiness to a woman and she becomes pregnant, she should recite **يَا قُدُّوسُ** (*Ya Qudoosu*) 100 times and blow on her stomach. The child born will be well mannered, well behaved, attractive, obedient and will possess good morals.

By the blessings of this Name of Allah the child will possess such a character that he will be looked upon with respect in society.

Relief from All Kinds of Illnesses

Whether standing, sitting, walking, having performed ablution or not, in other words at all times if one continuously recites **يَا سَلَامُ** (*Ya Salāmu*) one will be safeguarded against unforeseen calamities and worldly problems.

Reciting *Ya Salāmu* 33 times and blowing on water and then giving it to an ill person to drink will remove all kinds of illnesses. By the blessings of this auspicious Name there becomes an abundance of provision in the house.

A Loving Husband

After offering the *Isha* Prayer recite **يَا مُؤْمِنُ** (*Ya Mu'minu*) 1100 times and then close the eyes after sitting down. Imagine that you are in the shadow of the High Throne and your husband is below you. When this thought becomes well-established blow on the husband. Without speaking go to bed and fall asleep while thinking of your husband. *Inshā Allāh* (Allah willing) there will be no mistreatment, evilness and unfairness from behalf of the husband. By the blessings of this act the husband will become attached to the wife.

If a wife is behaving in an undesirable manner with the husband then the husband may also implement this exercise. In both cases the same results will be achieved.

Disclosure of the Unseen

After offering the *Tahajjud* Prayer recite **يَا مُهَيْمِنُ** (*Ya Muhayminu*) one thousand (1000) times and then meditate. This will disclose the unseen world to one. Lost things come in front of one's eyes if one wishes to find them. Reciting this Name of Allah 1100 times daily is *Istikhārah*. By the grace and mercy of Allah within three days the correct answer will become known to one. Before going to sleep at night offer two *rakats* of *Nafl* Prayer and recite *Ya Muhayminu* eleven hundred (1100) times. Keep repeating in the heart what one wishes to know and fall asleep in this state.

Success in Employment or Labour

One does not find employment, has been dismissed from his job or instead of progressing in his post falls downwards from his post and despite a lot of effort does not become successful. In any of these situations, after midnight, perform ablution and offer two *rakats* of *Nafl* Prayer and then without covering the head, stand facing the Holy Kaba. Recite **يَا عَزِيزُ** (*Ya Azeezu*) 300 times and pray in front of Allah with great fear and humility, and ask Him to resolve the situation. *Inshā Allāh* one will succeed in achieving the desired rank or post and will achieve great success.

Weak Children

Take two pounds (2 lb) of pure mustard oil and recite **يَا جَبَّارُ** (*Ya Jabāru*) 1000 times and blow on it daily. Take the oil and massage it into children who are thin, weak and those who are underdeveloped from birth. By the blessings and mercy of Allah the children will be blessed with energy and strength. Weakness and thinness will be removed. By wearing a silver ring with *Ya Jabāru* engraved on it one receives respect and honour in society.

Success in Business

Before starting up any new business if a person recites **يَا مُتَكَبِّرُ** (*Ya Mutakabbiru*) in the morning, afternoon, evening and night, his business will be successful. A person who constantly recites this divine Name becomes humble and tolerant. He presents himself courteously, cheerfully and politely towards others. To serve humanity becomes a trait of his personality and he looks upon it as a blessing. He becomes respected among society.

Release from Evil Spirits

If the people residing in a house suspect or feel that the house is an abode of a *jinn*, ghost or evil spirit, or if snakes are seen in the house on several occasions, write **يَا قَاهِرُ** (*Ya Qahharu*) on a piece of paper 21 times and tie it to the branch of a nice flourishing green tree in the house. If there is not a tree in the house the paper can be tied to a tree nearby the house. By the blessings and mercy of Allah the house will become completely protected from evil spirits and other demons.

Lack of Motivation in Studies

Parents often complain that their children do not take interest in studying. Due to the lack of interest in studying they often become dull-minded. If something is taught to them they forget it. To remove dull-mindedness from children and to develop their interest in studies recite **يَا عَلِيمُ** (*Ya Aleemu*) 21 times in the morning and blow on some water. Make the child drink this water on an empty stomach. Their mind will become sharper, their memory will be enhanced and their brain will become powerful.

Weakness of Faith

When the faith within a person becomes weak he becomes subjected to many types of evil suggestions. Sometimes the thought crosses his mind that someone has performed black magic upon him. Sometimes he thinks that there is a shadow of a demon upon him. At times the devil feeds into his mind that someone

has cursed him. But when he analyses the situation he cannot find any valid reason why anyone would curse him. He also does not understand who his enemy could be as he has not done any evil deed to anyone. To protect the self from evil suggestions and impure thoughts, recite **يَا قَابِضُ** (*Ya Qābizu*) 111 times before going to sleep at night. This is an extremely effective and proven cure.

For an Increase in Resources

After offering the *Fajr* Prayer sit down in a place where the sun can be seen rising. As soon as the edge of the sun can be seen from the horizon, start reciting **يَا بَاسِطُ** (*Ya Bāsitu*). After reciting it 63 times blow on the hands, wipe the hands over the face and then get up. Act upon this for forty days. This will bring an increase in means and resources. Difficult circumstances and poverty will be removed. Only those people are permitted to act upon this who, Allah forbid, are afflicted by poverty and cannot seem to find a way out of it.

A Harsh Ruler

Every month on the night of the fourteenth day of the moon-cycle, at midnight, recite **يَا رَافِعُ** (*Ya Rāfi'u*) 100 times. This will establish love for Allah in one's heart and one will do every deed in order to please Allah.

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا

‘And those who are firm in knowledge, say that we have faith that every thing is from our Provider, our Lord’

If one feels nervous and fearful when confronting an evil-minded or harsh ruler, one should recite *Ya Rāfi'u* when in their presence. The harshness of the ruler will change into compassion and thoughtfulness.

Defeating an Enemy

By reciting **يَا خَافِضُ** (*Ya Khāfizu*) 510 times one's wishes are fulfilled. One manages to defeat an enemy.

Ease During a Journey

To create respect and dignity of oneself in the eyes of others, to become liberated from relying on others except Allah for wants and needs and to attain ease and safety during a journey, recite **يَا مُعِزُّ** (*Ya Mu'izzu*) 100 times after each Prayer.

Hearing Beyond the Physical Plane

If a traveller on the path of mystic initiation recites **يَا سَمِيعُ** (*Ya Samee'u*) after the Friday Prayer until the *Asr* Prayer, the strength of his sense of hearing will increase and his ears will become acquainted with the voices of the angels. This should only be practiced after seeking the permission of one's spiritual mentor. It is necessary for one to be familiar with the spiritual mentor's knowledge.

Contentment with Allah's Will

The effect of Allah's Name **يَا عَدْلُ** (*Ya Adlu*) is that the one who constantly recites it thanks Allah in all circumstances and remains satisfied and content. He keeps good people as his friends and avoids people who are mean and cruel.

Marriage of One's Choice

These days the subject of marrying daughters has become a difficult and troublesome one for the parents. In many households girls have grown old in wait of getting married. May Allah keep us all in His protection. The nights of the parents have become sleepless. To cure this serious issue the recitation of **يَا لَطِيفُ** (*Ya Lateefu*) is extremely effective. Recite *Ya Lateefu* 16641 times. A simple method of doing this is as follows:

Put 129 prayer beads in a *Tasbeeh* (Rosary) and read the *Tasbeeh* 129 times. After each *Tasbeeh* recite

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

three times and state by tongue the purpose for which one is acting upon this. Keep repeating this procedure until the *Tasbeeh* is read 129 times. One is required to be very cautious when carrying out this course of action; if one exceeds the stated limits the process will become ineffective.

Istikhārah

If one wishes to do an *Istikhārah* for any matter, offer the *Ishā* Prayer at its prime time and then recite **يَا خَبِيرُ أَخْبِرْنِي** (*Ya Khabeeru Akhbirni*) 1100 times and go to sleep without talking to anyone. Go to sleep by lying on the right side of the body and placing the right hand under the right ear. *Inshā Allāh* whatever one is hoping to find out will be disclosed to him in his dream.

By constantly reciting *Ya Khabeeru* one becomes familiar with the formulae of nature and it comes to his knowledge how the universe came into being. He also comes to know what fixed quantities are operating in the creation of angels, *jinn*s, animals, vegetation, minerals and humans.

Protection from Poverty

After waking up in the morning and before going to sleep at night recite **يَا عَزِيزُ** (*Ya Azeemu*) a few times. This brings an increase in prosperity and an increase in one's lifespan. This divine Name provides us with indications towards the meaning of *Ayat-ul-Kursi* and the Greatest Name (*Ism-e-Azam*) functioning within this *Ayat*. The one who continuously recites *Ya Azeemu* is never afflicted with poverty.

Abundance of Provisions

Allah declares in the Holy Qur'ān:

‘O People of David, make it a habit to express gratitude, as the ones who do are little in number’

The meaning of Allah's divine Name **يَا شَكُورُ** (*Ya Shakooru*) is ‘One who truly appreciates and knows the true worth of all.’

If one recites this sacred Name either 41 times or 100 times before going to sleep one becomes one of Allah's grateful servants who show gratitude in every situation. When one makes it a habit to thank Allah in every situation, Allah blesses him with abundance in his provisions.

Ease and Comfort During a Journey

Whether a journey is undertaken on a plane, train, boat or any other means, before travelling if one draws boxes on a piece of paper by making three columns and four rows and then writes **يَا حَفِيزُ** (*Ya Hafeezu*) in them, Allah protects one from all troubles and hardships during the journey. One receives help from the unseen during the journey. This amulet (*Taweez*) is also very effective in ridding children from an evil eye. Dip the amulet in wax in order to keep it protected and make it waterproof. Then sew it in a blue coloured cloth and wear it around the neck.

Protection from Potential Harm

If one suspects that a person or a thing might cause him harm, recite **يَا حَسِيبُ** (*Ya Haseebu*) 70 times daily from one Thursday until the following Thursday.

Increase in Respect and Status

Engrave Allah's divine Name **يَا جَلِيلُ** (*Ya Jaleelu*) on a strip of silver and keep it with you at all times. This will bring an increase in respect and status to one.

Allah's Compassion

Compassion is an attribute of Allah on which the entire universe is set upon. If Allah's compassion did not encircle everything, nothing could stay established for even a moment. If one wishes to attain more of Allah's mercy and compassion recite **يَا كَرِيمُ** (*Ya Kareemu*) 101 times daily while lying down on the right side of the body before going to sleep at night and then blow on the chest. Go to sleep without talking to anyone. After having some sleep if one wakes up again before going to sleep again there is no harm in talking to someone.

Protection from Theft and Robbery

To protect the house from theft and enemies recite **يَا رَقِيبُ** (*Ya Raqeebu*) three times and blow on all four corners of the house. Allah will protect the house. If someone is suffering from an ulcer that does not seem to get better recite *Ya Raqeebu* 300 times and blow on it. Eventually the ulcer will leave.

Headache

If one is suffering from a severe headache which cannot be diagnosed and one does not seem to benefit from any treatment, seat the patient in front of you and ask him to hold his head with both hands. Recite **يَا مُجِيبُ** (*Ya Mujeebu*) in the heart 7 times and give him a strong knock. As soon as he is knocked he should take his hands away from his head. Practising this for a few days will end the patient complaining about a headache.

Bite / Sting by a Poisonous Animal

If an insect, snake, scorpion, hornet, wasp or any other poisonous creature stings one, recite **يَا وَاسِعُ** (*Ya Wāsi'u*) 11 times and blow on the bite or sting. Repeat this procedure another six times.

For Reconciliation / To Make Peace With

To end dispute and to make peace with another or between two other parties, recite **يَا حَكِيمُ** (*Ya Hakeemu*) and blow on water and make them drink this water. If for any reason it is not possible to do this, then blow on the pillows of both parties. If this too is not possible then recite *Ya Hakeemu* 101 times and visualise both parties in the mind and blow on them.

Kashf-Al-Qaboor (Manifestation of Graves)

One of the stages of *Tassawuf* (Sufism) is *Kashf-Al-Qaboor*. At this stage one is granted the knowledge of where the souls reside after passing away from this world, what state they are in, how they are spending their life there and how the day and night, months and years are in that realm. One meets the souls and converses with them. This course of action is called *Kashf-Al-Qaboor*. To awaken this ability it is essential that one has taken oath (*Baith*) in a spiritual school of thought (*Silsila*). If a student is connected with his spiritual mentor and the spiritual abilities within him begin to awaken then by reciting **يَا بَاسِ** (*Ya Bā'isu*) that eye is opened through which one observes the souls, those ears are opened through which one hears the voices of the souls. Allah grants one with that power of speech through which one can converse with the souls.

Disclosure of Tajalli (The Beatific Vision of Allah)

Allah has declared that 'I am the beginning, I am the end, I am the manifested, I am the hidden.' Allah encircles everything. The 'thing' that is encircling everything is what is called *Tajalli*. Allah's divine *Tajalli* surrounds all that exists, in other words, all that exists is enclosed in *Tajalli* and all the creation in the universe, whether it is a whole species or an individual, its existence is established and settled upon *Tajalli*. With the repeated invocation of Allah's divine Name **يَا شَهِيدُ** (*Ya Shaheedu*) Allah's divine *Tajalli* is disclosed to one. The one who witnesses the attributes and wisdom of *Ya Shaheedu* is blessed with the opportunity of appearing at the High Throne of Allah.

Release from Depression

If matters stay unresolved, no one's recommendations come in use and one becomes deprived and depressed, recite **يَا وَكِيلُ** (*Ya Wakeelu*) 101 times after each Prayer. This will remove depression and all other obstacles.

Safety of a Pregnant Woman

If during pregnancy a woman becomes weak, medicines for strength do not take effect, the pain gets worse day by day, the feet get extra swollen, the eyes become yellow, the blood pressure increases, she

does not feel like eating or drinking anything or if she does she feels sick, she should recite **يَا قَافِي** (*Ya Qawiyu*) 11 times and blow on some water, any kind of fruit juice, glucose or medicine, and then drink it.

Shortage in Milk

Allah has made the chest of women food for children. If after birth a woman does not produce milk or if there is a shortage in milk the child's nutritional requirements are not fulfilled. To compensate for this shortage one has to take the support of milk from tubs. If the laws of nature are contemplated upon we come to realise that to drink a mother's milk is a natural right of a child and when a mother fulfils this right of her children, the children grow to become obedient. To overcome this deficiency the recitation of **يَا مَتِين** (*Ya Mateenu*) holds extraordinary and strange properties. Before feeding the baby milk the mother should recite *Ya Mateenu* eleven times and blow upon her self.

The Friends of Allah

Allah has stated in the Qur'ān that 'the friends of Allah have no fear and no sorrow'. The meaning of **يَا وَلِي** (*Ya Waliyu*) is supporter and friend. One who constantly recites this divine Name becomes a symbol of friendship amongst people and such praiseworthy characteristics are created in him that Allah's creation holds him very dear. The one whom Allah's creation holds dear and who benefits Allah's creation, Allah loves such people and the one whom Allah loves is Allah's friend.

Deliverance from Temptation and Evil Habits

It is the declaration of the Holy Prophet (pbuh) that Satan is an open enemy of humans and it is his mission to involve humans in temptation and evil habits. To get rid of evil habits and temptations sit alone at night in the dark and recite **يَا حَمِيد** (*Ya Hameedu*) 93 times. In the name of the Holy Prophet, Allah will bless one and grant one freedom from evil habits and temptations. The duration of this course of action is 45 days.

Trust in Allah

By reciting **يَا مُحْسِي** (*Ya Muhsiyu*) 11 times after the Morning Prayer, trust in Allah is produced in one and Allah's creation becomes submissive to him. On small pieces of thin paper write *Ya Muhsiyu* 125 times. Cut them into smaller pieces with scissors and mix them with some dough. Throw them into water in which fish reside. Clarity will be produced in one's personality and one will be released from inferiority complex, irritation and anger.

Childbirth Before Due Time

It has been observed that sometimes before due time a child is born, sometimes after six months and sometimes after seven months. Such children are weak in many aspects. To protect a pregnant woman from a mishap as such, one should place their hand on the pregnant woman's stomach and recite **يَا مُبْدِي** (*Ya Mubdi'u*) 99 times daily for two months. With the blessings and mercy of Allah the child will not be miscarried and the birth will be on due time.

Lost Children

Reciting **يَا مُعِيدُ** (*Ya Mu'eedu*) is expiation of one's previous sins and errors. If a sick person recites *Ya Mu'eedu* continuously he will be cured within a few days. If children are lost it causes the parents great anxiety. Their total peace of mind is destroyed and their nights become sleepless. When all the people in the house have gone to sleep, at midnight recite *Ya Mu'eedu* 70 times and blow on a corner of the house. Carry out this procedure four times in order to blow on all four corners of the house. With the blessings of Allah the lost children will return back home or their whereabouts will become known. Thousands of parents have got their lost children back again by the blessings of this exercise.

Bringing A Husband Back on the Right Track

If a person is overcome by sexual desire and cannot seem to control himself or if the husband takes interest in other women in order to fulfil his desires and does not fulfil the rights of his wife, in this case the one who is overcome by sexual desire should recite **يَا مُمِيتُ** (*Ya Mumeetu*) and fall asleep whilst reciting this. Either this, or the wife can recite it 100 times and go to sleep whilst visualising the husband.

High Blood Pressure

Use saffron and rosewater to write **يَا حَيُّ** (*Ya Hayyu*) 11 times on a glass, transparent plate or a small dish made out of clay. Wash the plate with water and drink the water. Carry out this process once in the morning, evening and night. This is a very effective method to gain mental peace and to cure weaknesses in the nervous system. If one is suffering from a high blood pressure, whenever one drinks water, recite **يَا حَيُّ قُبْنُ كُلِّ شَيْءٍ يَا حَيُّ بَعْدُ كُلِّ شَيْءٍ** three times and blow on water before drinking it. *Inshā Allāh* one will be healed.

Enlightenment of the Soul

After removing the mind from all else sit in a secluded corner or under open sky and recite **يَا مُاجِدُ** (*Ya Majeedu*) 300 times. With the grace and mercy of Allah one's heart will become filled with *Noor* and one will witness this attribute of Allah. During the period when one is practising this exercise it is important that one avoids smoking, eating garlic and other strong smelling foods.

Release from Fear and Sorrow

If **يَا صَمَدُ** (*Ya Samadu*) is recited abundantly one becomes independent and unconcerned with others and worldly affairs. To others it seems that the physical world has become narrow on him but in fact he becomes involved in Allah's sovereignty. The one who recites this Name constantly is released from fear and sorrow.

Acceptance of One's Repentance

By repenting to Allah one's sins are forgiven and one becomes closer to Allah. Humans do make mistakes. No one is free from sins. Allah likes that his servants repent to Allah for their sins. Before repenting recite **يَا مُؤَخِّرُ** (*Ya Mu'akhiru*) as many times as one wishes. *Inshā Allāh* one's repentance will be accepted. It is best to express regret of sinning with humility and helplessness in front of Allah.

Help from the Unseen

If one after waking up in the morning recites **يَا مُقْتَدِرُ** (*Ya Muqtadiru*) 100 times, all his tasks for that day will be made easy. One ordinarily goes about doing his daily chores and tasks and without even perceiving, he receives help from the unseen in all that he does.

Feeling of Insecurity

If there occurs a riot, fight, blood shedding, trouble making, destruction due to war or one feels insecure and wishes to be safeguarded against all this, recite **يَا مُقَدِّمُ** (*Ya Muqaddimu*) 125000 times. This should be recited collectively as a group. *Inshā allāh* Allah will protect one from all hazards, troubles and evil.

For a Baby Boy

It has been observed that in several cases there are more girls born than boys in a household. Even after five, six, seven girls a boy is not born. If one wishes for a baby boy, once a woman is pregnant she should recite **يَا أَوَّلُ** (*Ya Awwalu*) 40 times daily and blow on her stomach for the first three months. *Inshā Allāh* one's hope will be fulfilled. After the birth of a boy he should be named with a name of Allah, for example, *Abdullah, Abdul-Awwal, Abdul-Ghafār* etc.

For Respect and Honour

By reciting **يَا آخِرُ** (*Ya Ākhiru*) after every Prayer the love for Allah starts to thrive in one and this results in faith in Allah. When on a journey recite *Ya Ākhiru* 101 times and blow on the self and others travelling along with one. Wherever one goes he will achieve respect and honour.

Attractive Eyes

After the sun has risen and its light gets brighter, recite **يَا ظَاهِرُ** (*Ya Zāhiru*) 100 times and blow on the eight fingers (excluding the thumbs) of the hands and wipe over the eyes. *Inshā allāh* the eyes will become beautiful and attractive.

Conversing with Angels

Before going to sleep at night recite *Durood Shareef* 1100 times and then **يَا بَاطِنُ** (*Ya Bātinu*) 1100 times and perform meditation after this. The heart of one who frequently invokes this divine Name of Allah becomes filled with the love for Allah and his heart gets filled with so many lights that the divine secrets and mysteries that are hidden within one begin to reveal themselves. After success in meditation when the inner eye of one is opened one converses with the angels. All the creation of the unseen world regard it a privilege and a great fortune to witness such a person.

Note: this exercise should only be carried out with the supervision of one's spiritual mentor.

Menstrual Problems

According to Allah's system the secret of sexual beauty is set upon the regularity of the menstrual cycle. If this system is disturbed or the internal organs become swollen or inflamed, not only does a woman

have to spend this month in sheer agony but her beauty is also affected. To recover this system recite **يَا مُتَعَالَى** (*Ya Muta'alee*) 1000 times and blow on linseed oil daily. Continue to recite this and blow on the linseed oil for eleven days. After eleven days, before sunrise, massage this oil into the backbone for a month, except on the days of menstruation.

Protection / Deliverance from an Evil Eye

When young children are inflicted with an evil eye they stop drinking milk and become irritated. They cry without any reason. This problem of the child upsets the parents and all others living in the house. Measure a blue coloured thread from the child's head down to the feet seven times and recite **يَا بَرُّ** (*Ya Barru*) 7 times and blow on the child, then blow on the thread. Burn the thread after this. The effect of the evil eye will be ended. For protection against intoxication and evil habits sit down facing the Holy Kaba after performing ablution and then recite *Ya Barru* 1100 times. This will cause one to severely dislike evil deeds. To benefit from this disgust of committing evil deeds one should use his own willpower and verdict as well.

Superiority Complex

People who have a superiority complex are hard at heart. Watching others in trouble makes them happy and they think themselves as better than others. Mostly people do not consider this adverse habit as bad and they wish to continue to stay in this circle of evilness. On the other hand there are people who after realising the reality of this evil trait, wish to find release from it. People as such should recite **يَا تَوَّابُ** (*Ya Tawwabu*) as much as possible. The one who constantly recites this divine Name becomes merciful and kind towards others.

Forgiving Others

In this world and in the hereafter the law of retribution governs, in other words, one will suffer from one's own deeds. Whatever one will do will come back to one, sooner or later. Allah has the ability to take revenge but it is Allah's habit to forgive. By following this deed of Allah's we all too should forgive others for their mistakes and negligence. If one's anger does not seem to end and the fire of revenge within one does not seem to cool down and consequently one is unable to forgive others, recite **يَا مُنْتَظِمُ** (*Ya Muntaqimu*) constantly, whether one has performed ablution or not, sitting, standing, lying or walking. Recite this Name for seven days.

Hatred of Sinning

Allah forgives all the disobedience and negligence of His servants and overlooks them. The plentiful recitation of **يَا عَفُوُّ** (*Ya 'Afuwwu*) creates hatred of sinning in one's heart and one develops a hearty connection with Allah.

At Time of Farewell (of Bride)

Allah has unapproved of anger:

And those who eat anger and forgive others,
Allah loves people as such who favour others.

If we study this with a deep vision we realise that the one being angry is causing harm to himself only. When a person is angry his blood circulates faster around the body. The waves which are essential in keeping a person healthy go to waste after dispersing. When one is angry one's senses become disturbed and it is possible for him to commit such a deed which he will regret all his life. The recitation of **يَا رُؤُفُ** (*Ya Ra'ufu*) has a miraculous and strange effect. It protects one from getting angry. After offering the *Ishā* Prayer recite *Durood Shareef* 11 times before and after reciting *Ya Ra'ufu*. This creates love and affection for others within one. One begins to look upon the whole of Allah's creation as his own brothers and sisters, mother and father, and his own children. All others begin to look upon him in the same manner and hold him very dear.

After farewell when a bride comes in front of her husband, if she recites *Ya Ra'ufu* 7 times and blows upon herself her husband will remain considerate and affectionate towards her all her life.

Success in an Appeal

If one is unsuccessful in a case and wishes to appeal, during the time of appeal one should recite **يَا مَالِكُ الْمُلْكِ** *a Malik-ul-Mulki* on a collective basis for forty days. Within these forty days this should be recited 125,000 times. *Inshā Allāh* one's appeal will be successful.

Weak Memory

Reciting **يَا ذُو الْجَلَالِ وَالْإِكْرَامِ** (*Zuljalāli Wal Ikrām*) after each Prayer will bring an increase in respect and dignity to one. If a person has a weak memory and he is also dull-minded he should recite *Zuljalāli Wal Ikrām* three times and blow on three almond kernels. He should eat one almond at night before going to sleep, one in the morning on an empty stomach and one in the afternoon before having a meal. Parents can carry out this cure for their children. The duration of practising this cure is 21 days.

A Distracted and Disturbed Mind

To find relief from a distracted and disturbed mind and from evil suggestions recite **يَا مُتَّبِطُ** (*Ya Muqsitu*) 100 times after each Prayer. This is an extremely effective remedy. By reciting this Name one is granted happiness and joy.

Separated Relatives

If one's dear relatives have separated from one to distant places and one does not seem to find any way of contacting them, get up half an hour before the sun comes out, have a bath and then whilst looking at the sky recite **يَا جَامِعُ** (*Ya Jāmi'u*) 10 times and close one finger. Then recite this Name ten times again and close another finger. Repeat this procedure until all ten fingers are closed. First close the fingers of the right hand and then the left. When both fists are closed, bring them both near the face and open them and then wipe them over the face.

With forty days of this exercise *Inshā Allāh* one will find one's separated relatives.

For Blessings

For blessings and prosperity in one's possessions and children, recite يَا غَنِيُّ (*Ya Ghaniyu*) 100 times any time after offering Prayer.

Misunderstanding Between Husband and Wife

If the husband is angry or displeased with the wife or if the wife is angry or displeased with the husband, whichever one of the two wishes to resolve the situation should recite يَا مَانِعُ (*Ya Māni'u*) before going to sleep at night and fall asleep whilst reciting this. This will remove any misunderstanding and hard feelings between the two.

Obstruction in Getting Married

If there are any obstacles getting in the way of a boy and girl getting married or without any reason the agreement to get married is broken, the boy or girl or their mother should recite يَا مُغْنِيُّ (*Ya Mughniyu*) 300 times after the offering the *Ishā* Prayer. The duration of this exercise is 90 days. This exercise can also be performed during the days of menstruation.

Protection from an Accident

Before starting any task one should recite يَا نَافِعُ (*Ya Nāfi'u*) 21 times. *Inshā allāh* one will be granted success. Before travelling, whether it is on a train, bus, taxi or any other means of transport, recite *Ya Nāfi'u* a few times. This will protect one from any accidents occurring.

Allah's Noor (Divine Light)

By constantly reciting يَا نُّورُ (*Ya Nooru*) at all times whether one is sitting, standing, lying, walking, having performed ablution or not, the heart becomes illuminated with *Noor*.

Mārifat-e-Haq (Intimate Knowledge of Allah)

To walk on the straight path, to be included amongst the class of those who earned Allah's reward, and to attain intimate knowledge of Allah, after offering the *Nafls* of the *Tahajjud* Prayer recite *Durood Shareef* before and after reciting يَا هَادِيُّ (*Ya Hādiyu*) and then perform meditation.

Blessings in the Home

After performing ablution if one goes to sleep whilst reciting يَا بَدِيعُ (*Ya Badee'u*) one will see true dreams and one is informed of incidents and situations which will occur in the future. If this Name is recited 100 times after offering the *Ishā* Prayer one will find release from worries and sorrow. If there are any obstacles in one's way of earning livelihood, they are removed. It also brings blessings and welfare in the house. The people in the house spend their life in harmony with each other.

Infertile Land

If the land is infertile, waterlogged and saline or if the soil itself is okay but the seeds inside the soil do not seem to grow and develop properly, recite **يَا بَاقِي** (*Ya Bāqiyu*) 11 hundred times and blow on twenty pounds (20 lb) of clay and spread this clay on the whole field.

Increase in One's lifespan

By reciting **يَا وَارِثُ** (*Ya Wārisu*) abundantly one's lifespan is increased and one's heart is filled with delight and pleasure.

To Become a Demonstrator of Piety

A demonstrator of piety is one who is righteous, fond of pious deeds, regards the pain and troubles of others as his own pain and troubles, prefers good for others what he prefers good for himself, gives good advice to others and helps others to solve their problems. Virtuous people as such are governed by Allah's Name **يَا رَشِيدُ** (*Ya Rasheedu*).

By reciting **يَا رَشِيدُ** 41 times after every Prayer one becomes a demonstrator of piety and righteousness and all the paths of obedience and submission open up to him. The qualities of sainthood begin to show in one's character.

A Good Wife

Pious and virtuous people are tolerant. They respect elders and treat those that are younger than them with kindness. Even in the worst of situations and troubles they remain patient. No matter how good circumstances become they never become proud or arrogant. They help the poor by using the wealth and goods that Allah has granted them and at every moment of their life they remain attentive towards good deeds.

By reciting **يَا صَبُورُ** (*Ya Sabooru*) 21 times after every Prayer all the aforementioned qualities are produced within one.

If a woman's husband uses foul language at every little thing and considers his wife equivalent to a footstool, recite *Ya Sabooru 1100 times after offering the Zuhr Prayer. The duration of this exercise is eleven days. Inshā Allāh* one will be protected from these situations.
