

A BOOK OF SALAT
(History and Philosophy)

As per

QURAN AND SUNNAH

Of the

PROPHET MUHAMMAD

By

Lt Cdr (R) Mohsin Akhtar PN
MA (Phil), LL B

ISLAMIC RESEARCH ACADEMY KARACHI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O' THE MANKIND, BE AWARE!

OF the Day of Resurrection, when each soul shall be melting with a grave affliction; they shall be accounted for performance of their obligatory prayers.

(Translation of a Persian poetry)

A WARNING TO THYSELF

Whenever I bow down before my Lord, I hear a voice from the place of my bowing, that, "as to what you shall get out of your prayers, since your heart is filled with the filth of the idols?"

(Translation of Iqbal's poetry)

*In the name of Allah, the kindest, and the most benevolent,
and salutation to the prophet of Allah; and may Allah's
blessings be unto him.*

INTRODUCTION

Whenever any Muslim is advised for being particular in performance of the mandated *salats*, his answer is usually received in an unpleasant manner. In that it is pleaded that there are more important things to do other than the *salats*. On the contrary, the persons praying accordingly are blamed that they do pray but they also lie, they are dishonest in business, and they are harsh in their words etc. Whereas they claim themselves to be clean hearted, well-behaved and honest; hence they claim that it does not matter, if they do not pray, Allah will excuse them, since they are good to His people.

Reply to their argument has already been given prior to the introduction, in that the first question on the Day of Resurrection will be asked on account of the obligatory *slats*. Secondly the people who do observe obligatory *slats*, but do not behave in accordance with the commandments of Allah and of his prophet. That is because of the fact that they do not understand meaning and purpose of the institution of *salat* i.e. *Iqamat-us-Salat*. Since they pray only to seek blessings of Allah, but they ignore philosophy and purpose of the *Salat*. In that their *Salat* equals to the status of the *Salat* of the material objects, botanical creation and of the lower animals. With due apology, it may be said that, their *Salat* may stand equivalent to the *Salat* of the ordinary animals or with the *Salat* of the particles of the dust or to the *Salat* of herbs and the shrubs. Because whatever they submit before Allah, they

do not follow it practically, and that is because they do not understand as to what they are committing in front of their Lord. As a matter of fact their prayers do not affect their behavior in order to comply with the commands of Allah and of His prophet; which is due to their ignorance of the meaning and purpose of Salat. Which lead them to disobedience of Allah and bring them lower to the animal status and closer to Satan, their greatest enemy? So keeping oneself to be ignorant is a great sin, because that keeps away from the righteousness and lead towards the Hellfire.

So, that was the main cause which compelled the author to write the basic purpose of Salat; and to highlight its history and philosophy in accordance with the commands of Allah, and as practiced by His prophet. Hence by knowing the meaning and purpose of Salat, the mandatory prayers shall have their positive and blessed effects on their performers. Which shall, In-sha-Allah, have its positive and influential effects on the society.

It is very humbly supplicated to my Lord, the most kind and the most loving, to grant me favor in communicating my thoughts with regard to the importance of prayers; in accordance with His commands and of His prophet.

I have the honor to be,
The most obedient slave of Allah,
Mohsin Akhtar,
Lubbock TX, USA.
April, 2013

CHAPTER - 1

1. Meaning of the word Salat

The word 'Namaz' is used in Persian and Urdu for Salat, which is Arabic word used in Quran and Hadith. So the people speaking Persian and Urdu do have its one meaning i.e. the ritual of Salat. On the contrary in Arabic the word Salat has three different meanings, which is being explained here to have its complete understanding:

(i) Salat is a daily ritual in a specific tradition and manner to be prayed for Allah. It may further be divided into two parts i.e.

- (1) Rituals of Salat (2) Dhikr

Dhikr means to supplicate Allah's praises in salat and otherwise at any time and in any condition. In Salat we bring our body in a prescribed Submissive positions, which are called qayyam (standing), rakoo (bowing on knees) and sajoon (putting once forehead on the ground) etcetera, and thereby pronounce Dhikr of Allah. In that we also ask for our forgiveness with submittal of our particular requests; but for most of the time Allah's glory and praises are mentioned.

Prayer is an act of submission, where in a servant supplicates before Allah and pronounces shahadah (Oneness and greatness of Allah) from his heart, tongue and through the actions of his body in his meanest and humblest fashion; to prove to be the most obedient servant of Him. And to believe Him to be the only one Lord of all that exist; and that none has the right to be worshiped other than Him, and that He is the absolute Owner of whatever exist on the earth and in the heavens;

and that He is the only Creator, Provider, Sustainer and Cherisher of His creation.

It may be known to every believer that purpose of the ritual of salat as mentioned above is to please Allah, since He has mandated the ritual of salat to examine as to who is His obedient slave by obeying His Commands. Salat is not just an exercise of standing and bowing down before Allah, instead it's an institution of 'Iqamat-u-Salat' which ensures obedience in total during the whole life span of the servants of Allah. Also the five times daily salat is, in fact, a revival of the proclamation of obedience to Allah; and also, that is the 'revival of Eman' which has been mandated in verse 136, chapter 4, An-Nisa. The said verse says that: *"O you, who believe! Believe in Allah, and His Messenger (Muhammad), and the Book (Quran), which He has sent down unto His Messenger and the scriptures which He sent, to those before (him): and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away."*

With regard to the above verse it may be mentioned that instructions therein are mandated for the nation of the prophet Muhammad. Also similar instructions have been issued for the people of the book, i.e. the Christians and the Jews, in verse 28 of chapter 57, Al-Hadeed. In that they have been asked to believe in the prophet hood of Muhammad as they were already instructed in their revealed books. So they should believe in him and obey him accordingly.

Also verse 2, chapter 23, Al-Muminun, says:
"Those who offer salat with humility, meekness, and submissiveness (are the true believers)."

And verse 9, of the same chapter, says:

"And those who strictly guard their (obligatory) salats, (at their fixed hours)."

(ii) Salat as 'Dua' i.e. submittal of our requests before Allah Subhanahoo for grant of forgiveness and prosperity and for any other request for ourselves and / or for those who are related and dearer to us, may be they are alive or not.

We can find another meaning of the word 'Salat' in verse 43, chapter 33 'Ehzab', in that it is said:

"He (Allah) is Who sends Salat (His Blessings) unto you (believers), and His Angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of ignorance) into the light (knowledge of Eman); and He is ever Most Merciful to the believers."

Now according to this verse of Quran, the word 'Salat' gives two meanings of Blessings:

(1) Blessings from Allah, and (2) Asking for Allah's blessings.

(iii) Salat as special 'Dua' i.e. submittal of our request before Allah Subhanahoo to shower His Blessings unto the prophet Muhammad; as has been ordained in verse 56, chapter 33 'Ehzab', in that Allah says that:

"Allah sends His Salats (Graces, Honors, Blessings and Mercy) unto the prophet (Muhammad), and also His angels (ask Allah for His blessings and forgiveness). O' you who believe! Send your Salat unto him (ask for Allah's blessings and favors for the prophet), and you should greet (salute) him (i.e. by saying 'Salam' to him)."

So in this verse, there appear three points to be understood:

- (1) That Allah is so loving and kind to His prophet that he always showers his blessings, kindnesses, favors, and love unto his prophet constantly.
- (2) Then Allah asks his Angels to do the similar act of love and kindness, but they are unable to do that, since they don't have an ability to do so, because the "blessings" belong to Allah only. Therefore the angels ask Allah Subhanahoo to shower His blessings unto the prophet. And their process of asking Allah i.e. making dua goes on constantly.
- (3) Thirdly Allah ordains his servants (believers) to do the similar act of sending salat unto the prophet Muhammad (in a constant process); where as they are absolutely helpless in this regard. So they also ask Allah by making Dua, that He may kindly shower His blessings, favors and kindnesses unto His prophet. This act of theirs also goes on in a constant process in their salat and otherwise.

Furthermore they explain their request by saying that Allah may like to send His blessings, favors and kindnesses unto the prophet Muhammad and unto his nation as Allah favored His Prophet Ibraheem Khalil and his nation. It may be added that this Dua was made known to the believers by the prophet himself, and it is called 'Salat for the prophet' and 'Darood' in Persian and Urdu.

It may be made known clearly that the act or ritual of Salat (Namaz) is not an act to be performed only; instead it's a constant process as if you are connecting five times salats like a chain of shackles. Therefore no shackle should be missed in between, it means that no salat should ever be missed. Because the said chain of salat is bringing you nearer to Allah; on the contrary you are likely to be far

away from Him because of any missing shackle of the chain of salats.

2. History of Salat prior to Adam

As it is clearly understood that salat is based on Dhikr, Qayyam, Rakoo and Sajood, hence Dhikr and Sajood, if performed separately, do stand part of the salat. That means if a creation of Allah performs sajood in a constant manner or pronounces Dhikr in a constant manner, that will be considered their salat. Therefore to know and understand importance of the human salat, we ought to know as to how other creations of Allah perform salat. Through the history of salat as made known to us through Quran, it is clearly understood that Allah has mandated all of His creation to perform salat, i.e. to bow down before him in their meanest fashion, and pronounce His praises in the prescribed manners and on the prescribed times.

We cannot, however decide that as to Angels were created before the metaphysical structure or they were created after that; but we certainly know that the following creation were present before Adam and were undergoing through the process of salat in their prescribed manner.

- (i) Metaphysical creations.
- (ii) Material creations.
- (iii) Botanical creations.
- (iv) Zoological creations.
- (v) Heavenly creations.
- (vi) Non-visible creations.

Now we should try to understand that as to what does Quran says about salat of the above said creations. It is considered necessary that the human being may keep in

mind, while performing salat, that they are required to perform salat in a manner which ought to be better than the other creation, since they have been honored to be superior to all other creation. By way of such understanding they would be able to evaluate their superiority over the other creation. They would also be able to know that they are performing salat superior to the salat of a mountain, a leaf of grass or a dog or even to the salat of a material object; or their salat is equal to or inferior to the salat of other creation. Since the human beings are superior to all other creation, their salat ought to be superior to the salat of the other creation, who are never lazy or careless in their salat, and do perform Dhikr and bow down before their Lord on the prescribed time. On the contrary we, the humans are lazy, lethargic, careless, and usually absent from the prescribed prayers. Even most of us do not care for our prayers at all, and most of those who perform salat regularly, do not understand meaning and purpose of the salat. Is not that is a shameful act for the so called superior creature of the Lord? They ought to know the consequences of their grave negligence of being careless for their prayers.

Shame for those who do not care for their prayers, since life of the humans without submitting themselves before Allah is meaningless, and also it lowers their status equaling to the status of the meanest creation of Allah Subhanahoo Taala; which becomes superior to them by submitting themselves before their Lord accordingly.

It may also be noted that the creation other than the mankind has not claimed any appreciation for performing salat, instead Allah has mentioned the Dhikr, Sajood and

salat of such creation, which is being mentioned in the preceding Para.

3. Salat of the Material, Botanical, Lower Animals and the Metaphysical Creation

Allah Subhanahoo has mentioned in Quran regarding Salat of the subject creation, so that the superior most creation may very well understand importance of the Salat, and may also know to pay its dues being the human being. On the contrary they shall lose their superiority over the rest of the creation. Few verses of Quran mentioning prayers of the above said creation are being quoted hereunder to understand value and importance of the salat.

(i) Verse 15, chapter 13, Ar-Raad, says that:

"And unto Allah (Alone) falls in prostration whoever is in the heavens and on the earth, willingly and unwillingly, and so do their shadows in the mornings and in the afternoons." (Prostration is due after reading this verse)

This verse clearly mentions that everything prostrate before Allah, willingly as per its nature; but the human being, who do not pray Allah willingly, they also bow down before Him unwillingly. This is very true for the Muafiqeen and the idolaters, who do prostrate unwillingly before Allah. Whenever they are in great distress and think that they are not being heard by their idols, then they bow down before Allah, the Lord of the lords. The author has once witnessed an idolater, in that he prayed behind him. Later on he explained that whenever he finds some one praying like this (Salat) he do pray behind them, because he believed in the greater God also, as the other Idol worshippers do believe.

It's a historical fact that once the prophet of Allah (SAW) was reciting in front of Kaba, Chapter 53, Surah Al-Najam of Quran, when he reached at the last verse of the said chapter, which said:

"So fall you down in prostration before Him (Allah), and worship Him (Alone)"

He (the prophet) fell down in prostration before Allah, as were commanded in the said verse. Astonishingly the idolaters present there also fell down in prostration along with the prophet of Allah. Those prostrations of the idolaters were absolutely unintentional, which they realized later. And that was because Allah has made His creation's nature that they must present themselves before their Creator in their meanest position, willingly or unwillingly. But for the Humans and the Jinn it is obligatory on their part to bow down before Allah willingly. On the contrary they shall be held for their negligence and disobedience of their Master and Creator. In addition they will lose their superiority over rest of the creation, and shall be degraded to the meanest level. Hence they need to remain most careful in this regard.

(ii) Verse, 49-50, of chapter 16, Nahal, says that:

"And to Allah prostrate all that is in the heavens and on the earth, of the moving creatures and the Angels, and they are not proud (i.e. they do worship with humility)".

"They fear their Lord above them, and they do what they are commanded". (Prostration becomes due for the readers)

(iii) Verse 44, chapter 17, Isra says that:

"The seven heavens and the earth and all that is therein, glorify Him (Allah) and there is not a thing but glorifies His

praises. But you understand not their glorification. Truly, He is Ever-Forbearing and oft forgiving”.

(iv) Verse 6, chapter 55, Ar-Rehman, says that:
“And the herbs and the trees prostrate (before Allah)”.

(v) Verse 1, chapter 57, Al-Hadeed, says that:
“Whatsoever is in the heavens and on the earth glorifies Allah, and He is the All-Mighty, All-Wise.”

(vi) Verse 2, chapter 64, Taghabun, says that:
“Whatsoever is in the heaven and on the earth glorifies Allah. And His is the dominion, and to Him belong, all the praises and thanks, and He is able to do all things.”

(vii) Verse 41, chapter 24, An-Noor, says that:
“See you not! That Allah, He it is Whom glorifies whosoever is in the heavens and on the earth, and the birds with wings outspread (in their flight)? Of each one He (Allah) knows indeed his salat and his glorification; and Allah is All-Aware of what they do.”

(viii) Verse 79,(second part) chapter 21, Al-Anbya says that:

“And We (Allah) subjected the mountains and the birds to glorify Our praises along with Dawood. And it was We, Who were the doer (of all these things).”

It's a point for consideration that the mountains and the birds use to pray Allah under the leadership of the prophet Dawood; Subhan-Allah. Whereas most of the humans, being the superior creature do neglect leadership of the prophet Muhammad in order to glorify Allah, and in such a

way they degrade themselves to an inferior level of the creation.

(ix) Verse 18, chapter 22, Al-hajj mentions Dhikr and prostration of Allah's creation in a comprehensive manner, in that it says:

"See you not that whoever is in the heavens and on the earth, and the sun and the moon, and the stars, and the mountains, and the trees, and Dawab (creatures having liver), and many of the mankind prostrate themselves to Allah. But there are many (humans) on whom the punishment is justified (due to their negligence to pray Allah). And whomsoever Allah disgraces, none can honor him. Verily, Allah does what He wills." (Prostration is due for the readers)

In case the human being pray salat without understanding its meaning purpose and importance, than they equal themselves to the salat of the lower animals and to the level of the meanest creation; because their salat must contain a highest degree of obedience and submissiveness as compared to the salat of rest of the creation.

So in the above context, it is prayed to the Allah Subhanahoo Taala, to enable the believers to be His most obedient servant and to pray Him to the best of their understanding and capabilities.

4. Salat of the Heavenly Creation

It is not known to us as to the angels were created before or after the metaphysical creations. But it is made known to us through Quran that the angels are the spiritual being having no will of their own. They are the most fast acting bodies, the most obedient to Allah and have made capable

to do whatever they are asked by Allah. Also for rest of the time they remain busy in glorifying Allah's praises. They also circumambulate around the Bait-al-Mamoor, a blessed house on the seventh heaven, in order to please Allah as the humans circumambulate around Kaba on the earth. To know about Salât of the angels, few verses of the Quran are being mentioned hereunder:

- (i) According to verse 30, chapter 2, Al-Baqara, it is learnt that when Allah Subhanahoo expressed His will before Angels that He is going to create Adam in order to send him on to the earth as His deputy. The angels exclaimed and thought that this new creation will also shed blood and make mischief on the earth. Since the Jinn were making mischief on the earth, while the other creation were shedding blood of each other to have their livelihood. Or the angels may have known about the attributes of the Adam. Thereafter the angels asked Allah Subhanahoo that, "*Are they not enough for glorifying and praising Him?*" Since Allah Subhanahoo had His own program in creation of Adam, so He denied not the submission of the angels; instead Allah replied them that, "*I know that you do not know*".
- (ii) According to verse 34 of the chapter 2, when Allah created Adam and taught him special knowledge, superior to the knowledge of the angels; then the angels were asked to prostrate before Adam as a mark of respect, because of his superiority in knowledge over the angels. So did the angels, by the will of Allah, in recognition of the superiority of Adam. Therefore in view of this incident it may be deduced that the angels knew the meaning of prostration; and as per their previous statement they also knew the nature of their salât, since they use to glorify and praise Allah.

(iii) Verse 19-20, chapter 21, Al-Anbya says that:

"To Him (Allah) belongs whosoever is in the heavens and on the earth; and those who (angels) are nearer to Him are not proud to worship Him, nor are they exerted (by His worship)."
"They (angels) glorify His (Allah's) praises night and day, (and) never slacken."

(iv) Verse 1, chapter 35, Al-Fatir describes description and duty of the angels, in that it is said:

"All the praises and thanks are to Allah, the (only) Creator of the Heaven and the Earth, Who made the angels Messengers, with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things."

(v) Verse 165, 166, chapter 37, As-Saffat narrate the characteristics and duty of the angels, in that it is said:

"And verily, we (angels) stand in rows (for prayers)".
"And verily, we (angels) indeed are those who glorify (Allah's praises)".

(vi) Verse 16, 17, and 19 of chapter 43, Az-Zukhruf are very important with regard to intercession made by the infidels of Makah. In that they pretended that the angels were (may Allah forgive) the daughters of God. Hence they use to worship them to have their wishes come true by intercession of the angels. That is why the Muslims have been mandated to witness that the angels are the most obedient servants of Allah, and that they always glorify, and obey His commands. Therefore, Allah Subhanahoo Taala has nullified and condemned their stupid claim through the above said verses; and said that:

"Or has He (Allah) taken daughters out of what He has created, and He has selected for you the sons?"

“And if one of them is informed of the news of (birth of a daughter) that which he sets forth as a parables to the Most gracious (Allah), his face becomes dark, and he is filled with grief!”

“And they make the angels, who themselves are the slaves of the Most Gracious (Allah), females; did they witness their creation? Their testimony will be recorded and they will be questioned (on the Day of resurrection)!”

5. Salat of the Invisible Creation.

Allah has created a creation which is invisible to the human being. They are also subjected to the commands of Allah and of His prophets; but they are at liberty to choose good or evil, and on the basis of which they shall be rewarded and punished accordingly, on the Day of Judgment. Iblees is also amongst the Jinn and was chosen to live with the angels due to his good conducts and deeds, but unfortunately due to his arrogant behavior he was cursed and thrown away from the heaven onto the earth by Allah Subhanahoo. Few verses of Quran are being mentioned below regarding characteristics and salat of the Jinn.

(i) Verse 27, Chapter 15, Al-Hajr says that:

“And the Jinn, We (Allah) created aforetime from the smokeless flame of fire”.

(ii) Verse 29-30, chapter 46, Al-Ehqaf says that:

“And (remember) when We (Allah) sent towards you (Muhammad) a group of the Jinn, listening (quietly) to the Quran. When they stood in the presence thereof, they said: ‘Listen in silence!’ And when it was finished they returned to their people, as Warner.” (In that they warned their people to listen and obey Quran).

"They said" "O our people! Verily, we have heard a Book (Quran) sent down after Musa, confirming what came before it: it guides to truth and to the Straight path."

(iii) Verse 56, chapter 51, Al-Dhuriyat says that:
"And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone)."

It is clear from the above verses that the Jinn do believe in the prophets and the Books revealed unto them, also purpose of their creation is to glorify Allah, hence they must be praying in the manner prescribed by the prophets.

(iv) Verse 1-4, chapter 72, Al-Jinn, says that:
"Say (O Muhammad)! It has been revealed to me that a group of Jinn listened (Quran). They said: Verily, we have heard a wonderful Recitation (of Quran)!"
"It guide to the right path, and we have believed therein, and we shall never join (as partner) with our Lord (Allah)."
"And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son."
"And the foolish among us (Jinn) used to utter against Allah that which was a heinous crime in falsehood."

There are many verses other than the quoted above, but the idea to quote these verses is to let the people know that the Jinn are Muslims, who obey the commands of Allah and His prophet, and on the contrary they are infidels, who are the followers of the Satan.

6. History of Salat for the period from Adam to Noah.

Allah, the Lord and the Eternal Owner of Sovereignty created Adam, and put in him a soul out of His own spirit. Thereafter Allah taught him the nature of the things i.e.

the knowledge which had to come across the human being until the Day of resurrection. It is believed that the said knowledge was concealed in the gene of the Adam, which is been transformed to the genes of his children. Which are explored on the individual bases according to the opportunities available and struggles made by each of them? Since that knowledge was not available with the rest of the creation, so Allah very kindly granted Adam a high rank over the all other creation. Allah Subhanahoo expressed His will of granting this high position to Adam in a way that He ordered the angels to prostrate before Adam as a mark of respect in recognition of his superiority in knowledge.

(The above idea has been deduced from verse 31 of chapter 2, Al-Baqara, and verse 11 of chapter 11, Al-Aaraf.)

Thereafter Allah created Eve out of the Adam in order to make a pair to remain in each other's companionship; and enabled them to create a family in order to have their generation and take a start of establishing civilization. (Deduced from verse 1, chapter 4, Al-Nisa.)

Thereafter, according to verse 36-39, of chapter 2, Al-Baqara, when Adam and Eve fell into the trap of Satan, who incited them to neglect the command of Allah, they were so much ashamed and dreaded due to realization of their mistake that they wanted to ask Allah's forgiveness. But they knew not the words and the way for asking Allah's forgiveness. Since Allah knew as to what was in their heart, so He very kindly granted them pardon with the condition that they will have to leave their abode of the heaven and shall have to go onto the earth for a specified period of time. They were also told that they and their offspring will be testified in accordance with the rules

and regulations; which shall be promulgated from time to time through the Allah's apostles. Than whosoever shall abide by the laws enforced will be returned to the place of their ancestors, Adam and Eve; on the contrary they shall have to find their place in the Hell.

Since the Jinns and the humans have been created and placed onto the earth to glorify Allah's praises by pronouncing Dhikr by way of standing and bowing down before Him, for which they must have been made known the exercise of prayers accordingly. May be that Adam would have learnt the exercise of Dhikr and Sajood from the angels. Hence he prepared a place on the earth by the help of the angels specifically to submit his prayers; which is known as an 'Ancient house' or the 'House of Allah' i.e. Kaba in Makah. In this regard verse 96; chapter 3, Ale-Imran says that: *"Verily, the first house (of worship) appointed for the mankind was that at bakkah (Makah), full of blessings, and guidance for Al-Alamin (mankind and jinn)."*

Since Kaba is located in the center of the World, it appears that it was initially planned by Allah to make it a central place of worship for the mankind to have unity among the children of Adam. Moreover Allah Subhanahoo Taala has appointed the Mankind onto the earth as His Deputy. Since they are superior to the rest of the creation, hence obliged to enforce the principles of law being promulgated by Allah; and they are supposed to deduce and imply laws for the society out of those principles. Similarly due to their superiority they have been given a distinguished and superior system of prayers for them (Iqamat-as-Salat).

Adam was also made responsible to guide his children, according to the command of Allah, to submit before Him

and glorify His Blessings in their prayers, in order to please Him. Although the humans are at their liberty to choose the righteous way or to follow their enemy, Satan; in that they shall have to face the consequences on the Day of Resurrection, accordingly.

The first stage of the human civilization seems to be from the period of Adam to the period of Noah. For during that period the system of Submittal for Allah's praises is made known to us through two incidents mentioned in Quran; or we may know that through the Israelites.

According to Quranic information we have come to know the major principles of Iqamat-us-Salat, where in apart from the schedule prayers one has to be just in his life in order to become obedient to the commands of Allah. We have a story in Quran, which narrates the story of an obedient and of a disobedient son of the Adam. The story has been mentioned vide verse 27-30, chapter 5, Al-Maida, which is reproduced hereunder:

"And (O Muhammad) recite to them (Jews) the story of the two sons of Adam (Habeel & Qabeel) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: 'I will surely kill you'. The former said: 'Verily, Allah accepts only from those who are the pious one'".

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, the Lord of everything".

"Verily, I intend to let you draw my sin on yourself as well as yours, and then you will be one of the dwellers of the Fire; and that is the recompense of the wrong-doers". "So the self of the other encouraged him and made fair-

seeming to him the murder of his brother; (so) he murdered him and became one of the losers."

Purpose of mentioning the above story is to let us realize that the system of Iqamat-us-Salat is being promulgated since the era of Adam; i.e. to establish prayers, and to maintain justice in the normal life of each individual. On the contrary the infidels shall be held for punishment along with Satan.

Secondly when the nation of Noah did not turn up to him even after a period of more than nine hundred years of preaching, then Allah punished the whole nation, except those few, who were the true companions of the prophet Noah. Chapter 71, An-Nuh describes the whole story of destruction of the nation of Nuh. Purpose of mentioning that story is to warn the people of present time to take lesson from it; that as to how those people were treated by Allah Subhanahoo Taala, who negated and opposed the principles of Iqamat-us-Salat, and paid no heed to the call of the prophet Nuh, and humiliated him for a long time.

According to Israeli literature, with regard to the tafseer of Torah, in Greek language, there is a mention that once Adam fell seriously ill and asked Eve to pray God for restoration of his health. So she bowed down before God and prayed for restoration of Adam's health. Similarly there is a mention of prostration of Adam and Eve before God and asking for God's favors by stretching their arms.

Here mentioning of the above incidents means to prove that during the reign from Adam to Noah, the people used to offer sacrifice for Allah, and the obedient servants of

Allah used to glorify and pray Allah by standing, bowing down and in prostration; and by stretching their hand they use to ask for their help and forgiveness; that was Iqamat-us-Salat. And the same method for Allah's glorification and prays and asking His forgiveness was prescribed by the Prophet Ibraheem, and there after by all the prophets including Prophet Muhammad; and that will be prevailed through the day of resurrection.

7. Nature and Fundamentals of Salat

It is necessary to mention as to what are the fundamentals of Salat so far deduced from the above context. Salat seemed to have been mandated since the first creation of Allah Subhanahoo Taala; and may be the methods of its performance are different from one another; but its nature and purpose are same. Salat contains glorification of Allah by remembering Him with in once heart and/or from the tongue that is called Dhikr. But a particular way of Allah's glorification has been prescribed in a particular manner, which is called Salat (Namaz). In salat we glorify Allah by making Dhikr while standing, bowing, and in prostration. So, it is deduced that salat is based on two fundamentals that is Dhikr and Prostration; in fact the exercise of Dhikr by standing and bowing down are the preliminary preparation for the act of prostration before Allah. Therefore it is necessary to know the nature of Dhikr and Prostration, so that we may be able to make our salats perfect.

8. Nature of Dhikr and prostration

Whosoever exists therein the heavens and on the earth is owned by its Creator, Allah; and everything is under His domain and control. It is therefore, the Owner of all that exist wants His creation to glorify His Grandeur and Sovereignty by making His Dhikr and bow down before

Him in its utmost humility and meanest position to please His Absolute Highness and Holiness. Since the human beings are the superior most creation of Allah Subhanahoo Taala; therefore they are obliged to offer their prayers i.e. Dhikr and the prostrations in their meekest and meanest fashion, to the best of their abilities, before their Lord. Therefore they are obliged to make necessary preparations before performing salat, in that they clean themselves by taking bath or wadu, wear clean clothes, use perfume (if available) and then present themselves before Allah, in their utmost humility and submissiveness. It may be understood that all those preparations are the pre-requisites for making prostration before Allah Subhanahoo Taala, in a position which is most mean, meek, and humble for the human being. That is why Adam was practically taught the position of prostration, when Allah commanded the angels to prostrate before him, as a token of recognition of Adam's superiority over them. In a way Adam was also taught to bow down before Allah to acknowledge His Grandeur in a much meekest and humblest position than the angels prostrated him.

At the same time it was made known to the Adam that Iblees being a derogated creation amongst the Jinn will remain your enemy forever, therefore he and his children must remain careful from Satanic mischievousness. And he was also told that the obedient servants of Allah will not come under his catch and thus shall have their abode in Jannah; on the contrary they shall be thrown into the Hell along with Iblees.

Since it is understood that till now, there are two basic fundamentals of salat i.e. dhikr and prostration; therefore it is considered necessary to let these two elements be understood separately. So that there may not remain any

deficiency in performance of salat, since it's a matter of great importance for the children of Adam, in order to please Allah; and to have their eternal life a success.

(i) DHIKR OF ALLAH, THE LORD OF MAJESTY AND BOUNTY

Verse 152, chapter 2, Al-Baqara is very important with regard to importance and excellence of Dhikr. This small verse pronounces glad tidings for grant of a high station of glory (Meraj) to those who perform Dhikr of Allah; which a common person even cannot think. It is therefore requested to the obedient servants of Allah to be much thoughtful to understand the said verse, which is being explained hereunder:

Translation of the verse:

"Remember Me (Allah, by glorification and praying) I will remember you, and be grateful to Me and never be ungrateful."

In explanation of this verse a saying of the prophet of Allah is presented hereunder:

"Narrated by Abu Hurairah that the prophet of Allah said, 'Allah, Azz-o -Jall says, 'I am just as my slave thinks I am' (i.e. I am able to do for him what he thinks I can do for him) and 'I am with him if he remembers Me'. If he remembers Me within himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them: and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to me walking, (then) I go to him running." (Sahih Al-Bukhari).

How the best appreciator our Lord is, and a loving One to His obedient servants that we must realize this fact and

should keep it in mind the importance of Dhikr of Allah. By making Dhikr, a person reaches to the highest point of the nearness to Allah; in that he will come nearer to Him as much as he will remember him in the best of his meekest and meanest position. This is like reaching to a highest point nearer to Allah i.e. Meraj for a person who remembers Allah; but each individual shall achieve specific degree of Meraj in accordance to his efforts in making Dhikr; therefore such Meraj shall have various levels of highness. In other words, in His pleasure, Allah becomes nearer to such persons who make His Dhikr, and thanks to the most Loving, Kind, Beneficent, Merciful, Sovereign and the Holy Lord. There comes a point to deduce that as to how the human being should pronounce Dhikr of Allah; since everything pronounces His Dhikr e.g. the angels, the jinn, the animals, the botanical and the material objects. It is understood that the Dhikr of each creation is pronounced in a different manner, according to their abilities. Thus we should know the nature of Dhikr which ought to be articulated by the human being. But the Quran has not graded the type of Dhikr pronounced by different creations, instead there is mention of their Dhikr, but the human being have been advised to pronounce Dhikr in abundance. As for example verse 41, chapter 33, Al-Ehzab says that: *"O you, who believe? Remember Allah with much remembrance."*

Since Dhikr of all creation, other than the humans and the Jinn is instinctive; whereas the Jinn and the humans are at liberty to make Dhikr at their own. Since the humans are superior to all other creations, therefore their Dhikr must have superiority over Dhikr of all other creation. In that the humans must have in mind that Allah is the only Sovereign Owner of all that exist and none else has the

right to be worshiped and be remembered in their Dhikr. Moreover the humans must make His Dhikr like a most submissive servant in his extreme love and fear (for not losing His love); and attention to please their Lord.

In this context verse 205, chapter 7, Al-Aaraf says that:
"And remember your Lord by your tongue and within yourself, humbly and with fear and without loudness in words in the morning, and in the afternoon and be not of those who are neglectful."

Similarly verse 191, chapter 3, Al-Imran says that:
"Those who remember Allah (always, and in prayers) by standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): 'Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of Fire."

Thereafter verse 28, chapter 13, Al-raad says that:
"Those who believed (in the Oneness of Allah), and whose hearts find peace and contentment in the remembrance of Allah: verily in the remembrance of Allah do hearts find rest."

To conclude, it is to keep in mind that Dhikr of Allah must be performed in order to achieve the pleasure of Allah and in addition His love and nearness. Apart from that Dhikr of Allah is a strong medium which plays an important part to purify and clean the heart from the filth of the Satanic and ill ideas. According to psychological terms it may be said that the exercise of Dhikr cleans the ill thoughts from the sub-conscious and fills it with the heavenly light. When a person attains such a position that means that Allah is

pleased with him; and we can say in a Sufis' language that Allah may have His place in such heart. Such hearts are never negligent of the remembrance of Allah; and that is the highness of a person, being granted by his Lord.

(ii) PROSTRATION (SAJDH)

When people usually think or talk about the nature of Sajdah, only one idea come to their mind, that by keeping forehead on the ground and pushing up the back is the position of Sajdah. And that is the reality as well, since we see the Muslims bowing their heads before Allah and the infidels before the idols. And that is, of course, the meanest position for a human being to bow down before their Lord or otherwise. But the question lies that if that is the position of Sajdah, than what about Sajdah of the other creation, because they do not necessarily bow down before their Lord like the humans. Whereas the Quran has clearly mentioned (verse 18, chapter 22, Al-Hajj refers) that every creature on the earth and the sun, and the moon, and the stars, and the mountains, and the trees, and the living creature prostrate before Allah. And otherwise, it is also said that the human being also prostrate before Him. Therefore it means that the position of Sajdah as seen in the humans and as described above is not necessarily the position for prostration. So the matter is thoughtful, that as to what should be the position in Sajdah? It may, however, be deduced that to bring oneself in its meekest and meanest position before the Lord is Sajdah, even for the human being. Because when they become unable (due to some reason) to prostrate before Allah in their prescribed position, they are allowed to bring themselves in a possible meekest and meanest position; whatsoever that may be.

Now when we have come to know the description of Sajdah, a question arises that when a person performs wudu, and performs prayer; has he paid dues for his servitude in that Salat? Since so many people do pray like that but do not pay the required dues to their prayer; that is because their heart do not remain with them in their prostrations. Requisites for the sajoed are to bow down before Allah in the meekest and meanest position from the core of one's heart. In that, in a sufistic language, the heart must pronounce dhikr of Allah and the drops of blood flowing through it should also articulate the similar words of tasbeeh. When such condition is achieved then the eyes do prostrate through tears, and the pride of the forehead is down to the earth before Allah. On the contrary it may be said that:

"Your heart is having idols of greed and selfishness, while your body is bowing down before Allah, then what you will get out of your prayers and the prostrations?"

CHAPTER - 2

9. History of Salat from the era of Ibraheem Khalil until the era of the blessed prophet sale-ala-wa-ale-hi wa-sallam.

(i) SALAT IN THE ERA OF IBRAHEEM KHALIL

When Ibraheem Khalil, after leaving his wife Hajar along with her newly born baby Ismail in a deserted place, was returning back, lady Hajar asked him that, *"Are you leaving us alone in this deserted place?"* To which Ibraheem did not reply. Then the lady asked have you done this at the Will of Allah? Upon this he replied in affirmative and left from there. On hearing this lady said that, *"Then He will not destroy us!"* When Ibraheem gone away from the sight of his wife, he then prayed Allah and submitted a request to Him, which has been incorporated in verse 37, chapter 14, Ibraheem; which says that:

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by your Sacred House (he knew that Kaba was there) in order, O our Lord, that they may perform salat. So fill some hearts among humans who love towards them, and (O Allah) provide them with fruits, so that they may be thankful to you."

It may be noted that when Ibraheem submitted his prayer to Allah, there existed no Kaba, no Makah, and nothing of any sort. But he left his family at the Will of Allah and that he was also made known the fact that Kaba existed at that place; and that he will rebuild it along with his son Ismail. That is why he prayed for provisions of fruits for his family and for those who may be living there. Also he prayed for them to become thankful to Allah; because only thankful

people remain obedient to Him. He also prayed that his generations may also remain strict to the principles of Iqamat-us-Salat. In this context verse 40, chapter 14, Ibraheem, is relevant in that it says:

"O my Lord! Make me one who performs Salat, and (also) from my offspring, our lord! Accept my invocation."

It shows that as to how much Ibraheem Khalil was worried about his generation with regard to Iqamat-us-Salat and the mischief of Satan, so he prayed Allah for their righteousness. Indeed Allah Subhanahoo very kindly granted his prayers. Thus since then, as a result all prophets were taken from his son Ishaq and Yaqoob, whose followers are Jews and the Christians. Whereas Ibrahim's other son Ismail preached Iqamat-us-Salat among the peoples of the Arabian Peninsula. When the Jew and Christian and the Arabs invented new things in the religion of Ibrahim, in other words they denied the principles of Iqamat-us-Salat; then Allah Subhanahoo sent His last prophet to reinstate the principles of Iqamat-us-Salat; and to clean the religion from the infidelities. It is important to note that movement of Iqamat-us-Salat started by the Prophet Ibrahim was not a new instigation; instead it was the same idea as were preached by the prophets Noah and Adam. In this regard verse 83, chapter 37, Al-Saffat is relevant, in that it says:

"And, verily, among those who followed his (Noah) way was Ibrahim."

When the prophet Noah struggled to revive the previous principles of Iqamat-us-Salat for a period of nine hundred year, to which the people of his nation denied constantly, hence as a punishment they were drowned by the Will of Allah. Thereafter the movement of Iqamat-us-Salat was reinforced through a small group of the believers, who were

in the companionship of the prophet Noah; hence remained safe from of the tempest of Noah. Thereafter the task of Iqamat-us-Salat was entrusted to the prophet Ibrahim, who then revived it with his great struggles and sacrifices. Allah Subhanahoo has commended him by calling him a true Muslim i.e. a true and obedient servant of Him. In this context verse 67, chapter 3, Al-Imran says that:

"Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Hanifa (believer in the Oneness of Allah), and he was not of the unbelievers (who make partners with Allah)."

It is clearly understood that by claiming to be a Jew or a Christian or even a Muslim is not something to take pride of it; instead one should become a true servant of Allah, and follow His commands and of His prophets in its true spirits i.e. to hold the principles of Iqamat-us-Salat. Only then a person shall be liable to be called a Muslim. In this context verse 162, chapter 6, Al-Inam is relevant, which says that:

"Say (O Muhammad): 'verily my Salat, my sacrifice, my living, and my dying are for Allah (only), the Lord of all that exists.'" Where as verse 161 of chapter 6, says that: "Say (O Muhammad): 'truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim, Hanifa (to believe non but Allah) and he was not of Al-Mushrikoon (the infidels).'"

And that Ibrahim was on the religion of Noah, where as Noah was on the religion of Adam. It is because Allah Subhanahoo Taala has mandated the same religion for the entire human being. Whenever any nation deviated from the commanded religion, Allah guided them through his Messenger out of the same nation. For example story of the nation of prophet Shoeb, mentioned in verses 84-87 of

chapter 11, Hood need to be narrated hereunder for revival of believe and disbelieve.

"And to the (City of) Median people (we sent) their brother Shoeb. He said: "O my people! Worship Allah, you have no other llah (to worship) but Him, and do not measure unjustly (in your trade). I see you in prosperity and verily, I fear for you the torment of a day encircling (you)." "And O my people! Give full measures and weights in justice and reduce not the things that are due to the people, and do not commit mischief in land, causing corruption." "That which is left by Allah for you (after paying the dues of the people) is better for you, if you are believers. And I am not a guardian over you."

"They said: "O Shoeb! Does your Salat command that we give up what our fathers used to worship, or that we give up doing what we like with our property (to do)? Verily, you are the forbearer, right-minded!" (They said it sarcastically). Here according to these verses it is clear that praying salat is not just a ritual, but it's a system which is administered throughout the life of an individual in accordance with the procedures commanded by Allah Subhanahoo Taala through His prophets and Books; and that is called the system of 'Iqamat-us-Salat'.

It is evident that most of the people may like to pray, may like to keep beard, may like to sacrifice a costly goat or a Cow, may like to perform Umrah and Hajj, on the contrary they may not like to pay Zakat, usher, or big charity, or they may not be honest in dealing with the people. Instead they like to pay in bribe to flourish their business and to cut their taxes dishonestly etc. that all is not acceptable in the system of Iqamat-us-Salat. One must abide by all rules

along with his prayers. Moreover it is seen that some people who are advised to pray Salat usually taunt in the manner as the people of Shoeb taunted him regarding the prescribed prayers. In that they say that what if they do not pray, but they are very good at heart? That reply of theirs' is only because of their ignorance, whereas ignorance becomes cause of arrogance, and that becomes reason of negligence to abide by the principles of Iqamat-us-Salat. They need to realize that they are inviting torment of Allah? They are very humbly requested to be careful in this regard. Every soul ought to know that Iqamat-us-Salat does not mean to perform the ritual of salat only; instead they are obliged to follow complete system of salat; in that they shall have to obey Allah and His prophet at every step of their life without any slackness. Where in they are obliged to also pay Zakat, Usher, to remain truthful, an honest custodian, and to be just in every matter of their life; only then their salat shall be counted worthy of acceptance.

(ii) SALAT OF THE NATION OF ISRAEL

It has been mentioned earlier that Israelis are the sons of Yaqoob, the grandson of Ibrahim, who was also called 'Judah and Israel'. The word 'Israel' has very good meaning i.e. 'Abd-Allah' the servant of Allah. They were in fact the obedient servants of Allah because they believed and practiced in the religion of Ibrahim; which has to be followed, till the Day of Resurrection, with some minor amendments. But their rabbies made changes in their Book of Law i.e. Torah. Any how to know the history of their salat, we have two sources available i.e. through the Israeli Books and traditions, and second is the Quran. So we shall go through the both sources to know about Salat of Israelis.

(1) The Israeli Sources:

According to an Israeli book 'Suddur' a book of Salat in Hebrew, there are three salats in a day, which are being mentioned hereunder:

- Shahar, (in Hebrew) first salat of the day (Fajr Prayer).
- Mincha or Minha, (in Hebrew) middle prayer after the afternoon.
- Arvit or Ma'ariv (in Hebrew) third salat of the night.

Apart from daily prayers there is one weekly prayer known as 'Shabbat prayer' which is prayed on Saturdays. Also they have an annual prayer being called as the prayer of 'Yom-e-Kippur' performed on a particular day of the year, when they keep fasting and ask for God's forgiveness for the past year. On that day they keep fast for 25 hours and offer all the five prayers and after the day of fasting they arrange good food and pay charity. The day of Kippur means the day of forgiveness.

According to their book 'Talmud' the prophet Ibrahim introduced the 'Fajr prayer', and the salat of afternoon was started by the prophet Ishaq; whereas the evening or night prayer was started by the prophet Yaqoob.

They also pray salat-al-janaza, which is called Jizkor, where in they ask for God's forgiveness for the diseased person.

(2) The Quranic sources:

Verse 12, chapter 5, Al-Maidah describes a covenant taken by Allah Subhanahoo Ta'ala from the Israelis' in that it is said: *"Indeed Allah took a covenant from the Children of Israel, and We (Allah) appointed twelve leaders among them. And Allah said: 'I am with you if you perform Salat and give Zakat and believe in My Messengers; honor and assist*

them, and lend a good loan to Allah (charity), verily, I will expiate your sins and admit you to the gardens under which rivers flow. But if any of you after this, disbelieved, he has indeed gone astray from the straight path."

Verse 13, chapter 5, Al-Maidah describes the Israelis made changes in Allah's Message, hence breached the above said covenant; in that the Jews were ordered in Torah to follow the Prophet Muhammad, when he would come as Messenger of Allah for all mankind; in this regard the said verse says that:

"So because of their breach of covenant, We (Allah) cursed them and made their hearts grow hard. They changed the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Mohsinoon (the good doers)."

Thereafter verse 87, chapter 10, Yunus says to the Prophet Musa and his brother Haroon to establish the principles of Iqamat-us-Salat in their nation; in that it is said that: *"And We (Allah) revealed to Musa and his brother: "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform salat (Iqamat-us-Salat) and give glad tidings to the believers."*

Verse 72-73, chapter 21, Al-Anbya also ordains Iqamat-us-salat, and says that: *"And We (Allah) bestowed upon him Ishaq and Yaqoob. Each one We made righteous" "And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing Salat and the giving of Zakat and of Us (Alone) they were the worshippers."*

Another verse 13-14, chapter 20, Ta, Ha says with regard to Dhikr of Allah, that: *"And I (Allah) have chosen you (Musa). So listen to that which will be revealed (unto you)."* *"Verily, I am Allah! None has the right to be worshipped, except Me, so worship Me, and perform salat for My remembrance."*

(iii) SALAT OF THE NATION OF ISMAIL

The nation of Ismail was restricted to the Arabian Peninsula only, they used to live like nomads and their central point was the city of Makah; which was a sanctuary due to Kaba. Ismail was the son of Ibrahim, whereas his second son Ishaq who established his nation by making Masji d-al-Aqsa as their central point in Jerusalem. All prophets except the prophet Muhammad were among the sons of Ishaq; whereas the prophet Muhammad was amongst the sons of Ismail. The religion of Ibrahim also prevailed in the sons of Ismail for more than two thousand years. There came no prophet in between the prophet Ismail and the prophet Muhammad. At last the hold of religion of Ibrahim loosened slowly and gradually from the Arabian Peninsula and was finally replaced by the Idolism. It is evident from the history that amongst the sons of Ismail, the last person who was holding a bit little of the religion of Ibrahim was Luayy (b.374 AD). Thereafter bad luck knocked the Arabs that Amr the son of Luayy introduced Idolism in the Arabian Peninsula; in that once he had been to Syria where he was influenced by the Idol worship, hence he brought an Idol by the name of Hubble. In this way religion of the truth vanished from the nation of Ismail.

It may be noted that the system of Iqamat-us-salat did prevail in the children of Ismail; as has been mentioned vide verse 54-55, of chapter 19, Miriam, that:

*"And mention in the Book, Ismail. Verily, he was true to what he promised, and he was a Messenger, (and) a prophet."
"And he used to enjoin on his family and his nation the Salat and Zakat, and his Lord was pleased with him."*

(iv) SALAT OF THE NATION OF MASEEH

It was very tragic in the history of religion that the Jews changed the revealed religion of Ibrahim, as it was revised and administered by the prophet Musa; in that they discontinued qayyam, rakoo and sajood in their salat. They started praying in their standing position only. Although they were being reminded constantly by a series of the prophets; of those the most prominent were Yusuf, Idris, Yunus, Uzair, Suleiman, Dawood, Zikria, Yahya, and Jesus. They all preached the religion of Ibrahim as was revised by the prophet Musa, which was thereafter revised by the Last and Final prophet Muhammad, by the Will of Allah. The Laws of the Israeli religion were revised and revealed unto the prophet Musa through the Book of Allah 'Torah' thereafter a Book of praises, 'Zabur' was revealed unto the prophet Dawood, and thereafter 'Injil' was revealed unto the prophet Isa, which was also a Book of praises; but the 'Torah' being Book of Law was remained enforced unto the Jews and the Christians, until the prophet Muhammad brought a revised Book of Law the 'Quran'; which shall remain in force till end of the world.

Since the Jews did not remained stick to their religion as per Torah and deviated from it by making changes in the Book of Allah, they therefore disliked most of the prophets of Allah. At their extreme they killed many of them including the Jesus, but he was saved by Allah. They also tried thrice to kill the prophet Muhammad, and finally succeeded to poison him, on all their attempts Allah

informed His prophet and saved him, during the last attempt of poisoning he was made know when he kept the poisoned food at his mouth, but soon he threw it, and his life was saved, but still few traces of poison entered his blood and very slowly acted upon.

The Jews, who were true to their religion were present at the time of Jesus, and even at the time of the prophet Muhammad, who knew that the prophet Muhammad has to come, but they used to live as monks in the monasteries. The Jews heard not the advice of the Jesus and dislodged him out of their way, and then became religious leaders in the religion of Christianity e.g. Paul and Peter the Christian religious leaders who in fact were the Jews, and called themselves to be the saints and thereafter they claimed for the revealed knowledge. All this conspiracy seemed to have been managed to change the legislations of Torah according to their planned mischiefs. Although the Christians do believe that their religion is based on Torah and Injil, to which they call 'Bible' or 'the old Testament (Torah) and the New Testament (Injil). Thereby they lost both the revealed book, because those books were revealed in Hebrew which may be lying somewhere in the London Museum; but their different translations in different languages are prevailing with amendments there in. Hence by keeping away the original scriptures they changed the religion in many different sects, being against each other's view. It may not be irrelevant to mention that the Quran will never ever be changed, since its responsibility of keeping intact has been taken by Allah by Himself. But unfortunately some peoples in Islam, however, have been successful in creating differences there in the religion through its translation and explanations, which formulated different sects, to which they call different 'Madhahab'. However the theme of the

Oneness of God and the prophet hood of Muhammad has remained intact. All this detail is surely out of the context, but its mention was necessary to let the readers know that as to how the Israelis and the Christians changed the contents of salat duly introduced by the prophet Ibrahim and the prophet Musa and thus vanished the concept of Iqamat-us-Salat; and changed its position to the verbal prayer songs in their own languages. Hence the different sects of the Christians have set their own prayer songs in their respective languages. They also believe that Jesus also use to pray likewise in his loneliness at some deserted place; hence concluded the idea of the mystic life.

Moreover they started asking prayer (Dua) through their diseased saints, and believed in intercession. It is too sad to mention that the Muslims have also started believing in intercession, in that they believe and take the auliya (the pious persons) as their intercessors for their prayers to let those granted by Allah. There are various verses in Quran which nullify the idea of intercession, a couple of which are being mentioned here under:

Verse 87, chapter 19, Miriam says that:

"None shall have the power of intercession, but such a one as has received permission (or promise) from the Most gracious (Allah)".

Verse 94, chapter 6, Al-Inam says that:

"And truly, you have come unto Us (Allah), alone as We created you the first time. You have left behind all that which We had bestowed upon you (wealth and the companions). We see not with you, your intercessors whom you claimed to be the partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you".

Few verses of Quran, mentioning salat for the Christian are mentioned here under:

When Allah Subhanahoo selected Miriam to give birth to a blessed baby without sharing any person to become a father of the baby; and she gave birth to the baby. There upon the people showed their anger and considered her to be a sinner; and questioned her about that unexpected happening. Lady Miriam did not answered their blame and the questions; instead she pointed her finger toward the baby Isa, who was lying in her lap. This incident has been mentioned in Quran vide verse 29, 30, 31 & 32 of chapter 19, Miriam, in that it is said:

"Then she pointed to him. They said: 'How can we talk to one who is a child (lying) in the cradle?'" "He (Baby Isa) said: "Verily, I am a slave of Allah, he has given me the Scripture and made me a prophet." "And He has made me the blessed whatsoever I be, and has enjoined on me Salat, and Zakat, as long as I live." "And dutiful to my mother, and made me not arrogant, unblested."

That was indeed an astonishing miracle that a baby in his mother's lap dedared to be the obedient servant of Allah and His prophet as well. He also professed to have a revealed Book (Injil). He also declared that he has been instructed to enforce the system of Iqamat-us-salat, which includes payment of Zakat and other religious obligations. But unfortunately most of his nation ignored his instructions and made partners with Allah Subhanahoo; hence disregarded his commands and changed the religion of the truth that he revived.

CHAPTER - 3

10. History of Salat of the Nation of the last & Final Prophet

(i) INTRODUCTION TO SALAT

In the beginning of this book it has been mentioned that performance of salat is a condition of servitude before Allah; which ought to be adhered during the whole life span, five times a day; in order to have continued relations of a slave with his Master. To have understanding of that relationship one has to know the principles of salat. It is believed that there are two parts of salat; the first one is to show servitude by the slave by making Dhikr of Allah, throughout his life in a continuous manner. Secondly, the servant of Allah has to revive his Eman in a constant process, five times a day, by standing, in rakoo and in prostration; and thereafter to follow the commands of Allah and of His prophet. Thereby a person shall be undergoing through the procedure of Iqamat-us-Salat; and that is the foremost condition for being a Muslim i.e. an obedient servant of Allah.

It is very important to understand and remember that there is a vast difference to be a Muslim and to be called a Muslim; because to be a Muslim is a very difficult job, where as to claim to be a Muslim is so simple. To become a Muslim means to wear a rein of servitude of the Master, Allah Subhanahoo Taala; and that is too with his willingness and love. That means to obey Allah's commands at every step of his life to the best of his abilities from the core of his heart in order to please Him; and that is called 'Revival of Eman' as required vide verse

136, of chapter 4, An-Nisa. That is why Shaikh Iqbal has said in this regard that: - (Translation) How can I say that I am a Muslim; since whenever I pronounce this word, I tremble in extreme, and dreadfully terrorized; because of the fact that when I commit to be a Muslim and say that there is no deity, but Allah; I undertake great responsibilities and wear a reign of servitude of my Lord?

(ii) HISTORY OF SALAT

The present five times prayers were obligated when the prophet of Allah was raised up to the Heavens; whereas before that there were only two prayers comprised of two unites (rakaat) in each prayer. In this context verse 55, chapter 40, Fatir says that:

"So! Be patient (O Muhammad). Verily, the promise of Allah is true and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (evening) and in the Ibkar (morning)."

In this verse the prophet has been asked to remain patient because that was the early period of Islam and only few people had embraced Islam, and the prophet was facing great opposition of the Quraish. It may be that the prophet of Allah may have been slightly discouraged of that situation, so he was asked to remain patient and to ask for forgiveness for being unhopeful; because no one of the believers should lose his hope in Allah. Finally all the believers have been instructed to follow Allah's commands and keep glorifying His praises all the time, and remain asking Allah's forgiveness, and remain patient during any difficulty, whatever may be. In this regard verse 153, chapter 2, Al-Baqara says that:

"O you who believe! Seek help in patience and salat. Truly Allah is with Sabirun."

Although Allah Subhanahoo had pardoned His prophet's mistakes, whatsoever, of the past and the future; but still he used to beg for Allah's forgiveness for seventy times a day. Bukhari has recorded a saying of the prophet of Allah; where in Abu Hurairah said that he heard the prophet of Allah having said that *"By Allah! I submit to Allah, seventy times a day, and ask for my forgiveness."*

(iii) SALAT TIMINGS

After some time when the prophet Muhammad salallahu wa sallam started receiving revelation in the year 609 AD, two Salats were made obligatory for the believers; which remained enforced till the prophet was taken up to the heavens for Meraj in the year 621. Thereafter during Meraj Allah Subhanahoo ordained and obligated five prayers a day. Whereas after some time of the incident of Meraj another prayer was also mandated, that was the Salat-al-lail; which was made optional after about a year. Now coming to the point that is timings of salat, few verses of Quran and the sayings of the prophet are being mentioned here under in this context.

Verse 103, chapter 4, An-Nisa says that:

"When you have finished your salat (in congregation), remember Allah standing, sitting, and laying on your sides, but when you are free from danger, perform salat. Verily salat is enjoined on the believers at fixed hours,"

Regarding timings of Salat, Al-Bukhari has recorded a Hadith of the prophet, in that Abd-Allah bin Mussalamah said that Malik told that Ibn-e-Shahab told that once Omar bin Abd-Al-Aziz was late from salat; and Urawa bin Zubair went to him and told that once in Iraq, Mughirah bin Shubah was late from salat, upon that Abu-Masud Ansari went to him and said:

“O Mughirah! What is this? Don't you know that once Gabriel came and prayed salat (of Fajr); and the Allah's Messenger also prayed. Again he (Gabriel) prayed salat (of Duhr); and did the prophet similarly. Then he (Gabriel) prayed salat (of Asr), and so did the prophet of Allah. Then he (Gabriel) prayed salat (of Maghreb), and so did the prophet of Allah. Then he (Gabriel) prayed salat (of Isha), and so did the prophet of Allah. Thereafter the Angel Gabriel said that he was instructed to pray salats so that I may let you know.

Upon this Omer bin Abd-Al-Aziz asked Urawa that:
“Are you sure of whatever you have told me; and that whether Gabriel lead the prayer on the specific times?”
Upon this Urawa said that, *“Bashir-bin-Abu Masud has narrated this as he heard from his father,”*

A similar Hadith has been recorded by Masnad Ahmad, Sunan Nisai, and Sunan Tirmidhi, in explanation to the verse 103, chapter 4, an-Nisa, where in it is said that:
“Verily Salat is enjoined on the believers at fixed hours.”

Whereas the Hadith says that Gabriel came to the prophet of Allah and said:
“O Muhammad! Getup and pray salat (for Duhr). So the prophet of Allah prayed Salat-al- Duhr, when the Sun was declined i.e. after Zawwal of Sun. Thereafter Gabriel came at the time of Asr and said, “Getup and pray”. So, prayed the prophet of Allah the prayer of Asr, when the shadow became equal of the things. Then Gabriel came at the time of Maghreb and said, “Getup and pray”. So the prophet of Allah prayed when the Sun was set. Then Gabriel came at the time of Isha and said, “Getup and pray”. So the prophet of Allah prayed Isha prayer, when the evening light

changed into dark. Then Gabriel came early in the morning i.e. at the beginning of the morning (to ask about Fajr prayer); and then came at the time of Duhr, and asked to pray; so prayed the prophet of Allah, Fajr in the early morning, and Duhr when the shadow of the things became equaled the things. Then Gabriel came at the time of Asr and asked to pray; and the prophet prayed Asr prayer when the shadow became double to the things. Then came for Maghreb prayer at the previous time i.e. after sunset; and then came in between the mid and one third of the night; and ask for Isha prayer; and the prophet of Allah prayed Isha prayer. Then came Gabriel in the brighter light of the morning (before sun rise), and prayed the Fajr prayer. Thereafter Gabriel said that, "the prayer timings are in between the both times as practiced."

By this Hadith of the prophet of Allah, timings for the daily obligatory prayer must be understood clearly by a person of common understanding because there cannot be any more details for describing the times of salats.

Now few verses of Quran regarding importance and the timing of Salats are mentioned here under:

- Verse 238, chapter 2, Al-Baqara says that:
"Guard strictly (obligatory) prayers, specially the middle prayer. And stand before Allah with obedience."
- Verse 114, chapter 11, Al-Hood, says that:
"And perform salat at the two ends of the day, and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful." (In fact it is a warning for those who do not care for their prayers.)
- Verse 78, chapter 17, Isra, says that:

"Perform salat from mid-day till the darkness of the night (i.e. the Duhr, Asr, Maghreb and Isha prayers), and recite the Quran in the early dawn (i.e. in Fajr prayer). Verily, the recitation of Quran in early dawn is ever witnessed (by the angels)."

It means that the angels who remain with us in turn and change their shifts during the time of Fajr and Asr. They do witness before Allah that His servant was reciting Quran in salat.

- Verse 14, chapter 20, Ta, Ha says that :
"Verily, I am Allah! None has the right to be worshiped but I, so worship Me, and perform salat for my remembrance."
- Verse 41-42, chapter 33, Al-Ehzab says that:
*"O you, who believe? Remember Allah with much remembrance."
"And glorify His praises, morning and evening".*
- Verse 17-18, chapter 30, Al-Rum says that:
"So glorify Allah, when you come up to the evening, and when you enter the morning. "And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon and when you come up to the time, when the day begins to decline (Asr and Duhr prayers). Ibn-e-Abbas has opined for these prayers as five obligatory salats."

By the above mentioned Hadith of the prophet of Allah, and the Quranic verses regarding times for the daily obligatory prayers it should have been clearly understood by the persons of common understanding; because there cannot be any further detail for describing the times of Salats.

Let us summarize as understood from the above references.

*Time for salat of Fajr is from early morning up till before the sunrise. *Time for salat of Duhr starts from declining of Sun (i.e. after Zawwal) and ends when the shadow equals to the things. *Time for Salat of Asr starts when the shadow of the things equals, up till when the shadow doubles; that is the best time but it can be performed up till before the Sunset. *Time of Maghreb prayer starts after the Sunset and remains till before it darkens. *Time for Isha starts after evening when it darkens and remains up till midnight.

It may also be made known that duration of the morning and the evening remains for approximately 70 to 84 minutes, since it varies accordingly.

(iv) PROHIBITED TIMES FOR SALATS

It has been made known through Sunnah of the prophet that during the following times every type of salat is prohibited. Since those were the times for the infidels to pray the metaphysical objects.

- (1) After performing the Fajr prayer, no salat is allowed to be performed up till the sun is completely brightened.
- (2) No salat should be performed when the Sun is rising and up till it is completely brightened.
- (3) No salat should be performed when the Sun is on its zenith, and shadows of the things are below them.
- (4) No salat should be performed when the Sun is setting.
- (5) When salat of Asr is performed, there is no salat after that until the Sun set.

In the above context few sayings of the prophet of Allah are mentioned hereunder.

Bukhari and Muslim have reported according to Ibn-e-Abbas that:

"Few trustworthy people witnessed in my presence, of which Omer was the most; they said that the prophet of Allah prohibited to pray after praying Salat-al-Fajr, till the Sun is not brightened; and also after Salat-al-Asr till the Sun is not completely set."

Bukhari has recorded a narration of Abu Saïed Khi zri that he said:

"I heard the prophet of Allah saying that: " There is no salat after Fajr till that the Sun may not be completely risen; and that there is no salat after Asr till that the Sun may not be set completely."

Sahih Muslim has recorded a narration of Uqbah Ibn Amir Johanna that:

"The prophet of Allah has prohibited to pray salat and to bury the dead at three times i.e. When the Sun is rising until its fully rise, when it's on our heads in the mid of the day, and when the sun is setting and is not set completely."

Bukhari and Muslim have also recorded a saying of the prophet of Allah that:

"If someone has forgotten to pray, he should pray when he is remembered."

It seems to be a ruling for a Qada prayer.

Generally it has been observed that in Fajr prayer, when it is prayed in congregation, some people, being late, come hurriedly and start praying two unites of optional prayer, and there after they join the congregation. That is not a fair, instead a bad practice, because after iqamah, no Salat is permitted except the salat of congregation.

11. Tasbeeh and Dhikr Allah

Instinctively, everything in the Heavens and on the Earth pronounces Dhikr by glorifying Allah Subhanahoo Taala, according to their capabilities. Since the human beings have superiority over all of them, therefore their Dhikr must have superiority over the Dhikr of all other creatures. Therefore the human beings owe more responsibilities with regard to Dhikr, in that their Dhikr is initiated from their heart, and their actions are bound to follow the Commands of Allah in their routine matters. Moreover remembrance of Allah through their Dhikr has been appreciated much by Allah Subhanahoo Taala, the reward of which cannot be imagined by a common person. In this context verse 152, chapter 2, al-Baqara says that:

"Therefore remember Me (glorifying by Dhikr). I will remember you, and be grateful to Me, and never be ungrateful to Me."

This verse will be explained later, although it may be very well understood by the persons having common wisdom; and they should be proud of that, and should be thankful to Allah that He remembers them. Undoubtedly His remembrance for an ordinary person like the author values higher than the wealth of the Havens and the Earth. Subhan Allah, He is indeed the Most Appreciator, Enricher, Generous, Kind and the Protecting Lord. So it is most humbly suggested that in any condition of suffering or difficulty, one should make Dhikr of Allah by praising His glories and thanks, undoubtedly He will come nearer to him for his support, in shaa Allah. But remember that never ever be unthankful to Him and never ignore His commands, He never likes that.

Verse 191, chapter 3, Al-Imran, says that Allah likes those who glorify Him, in that it says:

"Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth. (Saying): 'Our Lord! You have not created (all) this without purpose, glory to You! Give us salvation from the torment of the Fire.'"

Verse 105, chapter 5, Al-Maida says that:

"O you who believe! Take care of your own selves. If you follow the guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do."

Verse 28, chapter 13, Ar-Raad says that:

"Those who believed, and whose hearts find peace and contentment in remembrance of Allah: Verily in the remembrance of Allah do hearts find rest."

Verse 36-37, chapter 24, An-Noor says that:

"In houses which Allah has ordered to be raised (Masjids), in them His name is remembered. There in glorify Him in the mornings and in the afternoons and in the evenings,"
"To the persons, whom neither trade nor sale diverts from the remembrance of Allah, or from performing Salat, or from giving Zakat. They fear a Day when hearts and eyes will be overturned."

12. Conditions for performance of Salat

Every Muslim, adult and sane is obliged to perform salat regularly, five times a day. In case someone has forgotten or could not perform due to some reason, he should perform later i.e. when he remembers or he finds opportunity to pray. Prayers have been mandated for the

Muslims, and are the second on priority out of the five pillars of Islami i.e. (1) to believe in Oneness of God, (2) to offer five times prayers, (3) keep fasting during the Arabian month of Ramadan, (4) to pay Zakat i.e. a specified amount of charity, once a year, and (5) to perform Hajj at least once in a life time.

To perform salat, following are the six preconditions:

(i) EMAN

To witness from the core of one's heart and by practical commencement that there is none worthy to be worshiped, except the Allah only, Who is the eternal Owner and the Lord of the Majesty and Bounty. And that the most respectful person Muhammad is the final and the last prophet and the Messenger of Allah; and the regulations he enforced by the Will of Allah will remain enforced up till the Day of Resurrection.

According to Sahih Muslim the prophet of Allah has said that:

"Salat is a demarcating line between Eman and Kufr (negation of Eman) for a person."

It means that a person who does not pray is inclined towards Kufr, and that who performs it accordingly, that becomes evidence of his being Muslim. Apart from this there is another saying of the prophet of Allah, recorded by Bukhari and Muslim, in that the prophet of Allah has said that:

"I have been commanded that I should remain fighting the people until they admit that there is no deity, but Allah and that Muhammad is the Messenger of Allah; and that they perform Salat and pay Zakat. When they will do so, they shall save their blood and the property."

(ii & iii) SANENESS AND PUBERTY

It does not mean that someone shall be examined for being sane, instead it means that a person is able to understand common things; necessary for the household and the society, and that he understands Oneness of the Only God and that Muhammad is His last and final Messenger, he is a sane person. As for puberty is concerned that needs no explanation, since that is understood by everyone. It is necessary that they must be imparted religious knowledge and its values from their childhood. And their parents must remain conscientious of it without using any abusive measures; instead they should preach them with extreme love and present before them their own character as an example. If any person is remained unaware of such knowledge, his/her parents shall be held responsible for their ignorance and negligence on the Day of Resurrection for not providing essential knowledge to their children.

(iv) PURITY AND CLEANLINESS

It is mandatory for praying salat, to have clean body, clean clothing and clean space; in that a dry ground shall also be considered to be a clean place. To have a clean body one should take bath, otherwise making wadu is necessary. In case water is not available, or cannot be used due to medical concerns, then wadu shall be substituted by tayammum with dust, as a token of cleanliness. That has been mandated in order to realize importance of the cleanliness and of the salat. It may be noted that ablution (wadu) has been mandated vide verse 6, chapter 5, Al-Ma'ida; whereas tayammum has been permitted vide verse 43, chapter 4, An-Nisa.

Sahih Bukhari has recorded a saying of the prophet of Allah that: *"When someone is without wadu, his salat will not be accepted."*

Wadu as per the above quoted verse is to wash face, hands up to the elbows, rubbing of head with wet hands (masah), and to wash feet up to the ankles. While making wadu, the prophet of Allah used to use miswak-stick to clean his teeth, and then used to wash his mouth and nostrils; and then use to observe the other requirements of the wadu. This is an explanation of the above verse with regard to wadu. It has been observed that most of the people while doing masah, they rub only center of their head with tips of their fingers and leave the rest of their head untouched; this practice is not understood that as to why the remaining part of the head is left without cleaning? Although there is a saying of the prophet of Allah, duly recorded by Bukhari and Muslim that:

"The prophet of Allah used to start masah from his forehead by passing his wet hands over his head till its end ;and then bring his hands back to the forehead."

In this way the whole head is cleaned from the routine dust and sweat; and that also seems to be too logical. Moreover it must be remembered that water should not be wasted in making wadu or for any other use.

Tayammum:

When performing wadu is not possible due to lack of water or due to some medical concerns, then wadu is substituted by tayammum. In that both hands are put on the dry dust, sand or stone or whatever type of earth may be, and rubbed on the face; then again put on the dust and rubbed the forehands. By doing this exercise the wadu

is substituted; it is a special remission granted by the kindness of Allah Subhanahoo Taala.

Masah:

Masah of head has been described above; now masah on the socks is mentioned. According to Sunan Dar Qitni and Mastadrak Hakim, the prophet of Allah has said that: *"If any one of you wears socks after making wadu (after that during the next wadu, there shall be no need to wash feet), one should make masah (on the socks) and pray salat."* (A similar Hadith is also mentioned in Bukhari and Muslim.)

In this regard Ali bin Abu-Talib has narrated that the prophet of Allah has said that: *"For a travelers (period of Masah) is three days and three nights, and for non-travelers one day and one night."*

But in case of a bandage due to any damage or wound, washing that part is not necessary during wadu, only masah is required. In case of too cold if keeping off the caps or turbans or scarf etc. is not possible then masah is allowed. Method of making masah is wiping over the socks, caps, turbans, or scarf etc, with wet hands.

There is an opinion with regard to description of the socks that masah is allowed on the leather socks only; whereas the other opinion is that the sock should not be so thin that the skin remains visible. Whereas the prophet of Allah has described the word 'socks' only; in this context Sahih Bukhari and Muslim has narrated that once Mughirah bin Shubah tried to take off socks of the prophet of Allah, but the prophet said, "Leave it! When I wore these, I was in wadu." Thus it may be concluded that masah on such

socks is valid, by wearing which the part covered by the socks remains unaffected from the filth.

(v) DIRECTION IN SALAT

All Muslim have been mandated to keep their faces, during salat, toward Kaba (in Makah), which is called Kiblah; no matter wherever they may be residing or present around the world. Kaba is the most ancient place in the world that was built as a place for worship; Allah Subhanahoo has declared this place to be His (symbolic) House in order to make it the most respectable house in the world. This house is situated in the center of the world, and was a place of worship since Adam, but was destroyed in the tempest of Noah. Thereafter Allah ordained Masjid Aqsa in Jerusalem to be the Kiblah for the believers. The Muslims also followed the same direction in their prayers till Kaba was made Kiblah for them as were wished by the prophet of Allah. It may be mentioned that previously the Jews and Christians remained praying towards the direction of Masjid Al-Aqsa, but later on the Christians changed their Kiblah from Jerusalem to any direction; whereas the Jews still face Jerusalem in their prayers.

(vi) SATR AND DRESS

The code of dress during the prayers was revealed in verse 31, chapter 7, Al-Aaraf, in that it is said that

"O the Children of Adam! Decorate yourself with clean clothing while praying in the Masjids; and eat and drink but waste not on unnecessary expenditure. Certainly He (Allah) likes not those who waste unnecessarily."

With regards to explanation for the code of dress as per the verdict of this verse, it is said that the men must cover their body from their knees up to the belly button; but it

is better if shoulders are covered, that may not be considered to be a full dress, instead that is the least condition to cover the said part of the body. And for the women the whole body must be covered except the face, hands and the feet.

Moreover in the above verse the word 'Zeenat' has been used with regard to dress, which in fact means decoration i.e. by wearing clean and good clothes of the available dress, and use of perfume (if affordable); while the women, however, may not use the perfume, while going to Masjid. Decoration with good dress and perfume is mandated for the servants of Allah because they visit the Masjids to submit themselves before their Master to glorify His praises.

Presently it has been observed that some of the so called modern youth has started wearing long shorts which cover their knees while they are in standing position, but when they bow down and prostrate, their knees become naked. They are therefore advised to take care of it in their interest in order to follow the command of Allah.

13. Importance and Benefit of Salat

To explain this subject few verses of Quran are being mentioned hereunder:

- i) Verse 1, 2, Chapter 23, Al-Muminun says that:
"Successful indeed are the believers. Those, who offer salat with extreme observance, humility and servitude,"
- ii) Verse 9, chapter 23, Al-Muminun says that:
"And those who strictly guard their salats" i.e. who pray their obligatory prayers in consistency.
- iii) Verse 3-8, chapter 23, Al-Muminun says in this regard That: *"And those who turn away from the evil and vain*

talks and deeds." "And those who pay Zakat" "And those who guard their chastity (in all matters)."
"Except their legal partners, for they are free from blames." "But whoever seeks beyond that, and then those are the transgressors." "(And) those who are the truthful custodians and true to their covenants."

Things to do and not to do, duly ordained in the above six verses i.e. prohibitions imposed on vain talks and evil deeds, and on the contrary to pay Zakat, to maintain chastity, truthful custodianship, and to remain true to the covenants are the requirements to have the salāts fruitful. Moreover these are the requirements which along with performing Salāṭ establish the system of Iqamat-us-Salat, which confirm fulfillment of the conditions for Eman.

iv) Thus such persons are the true believers, and for them are the glad tidings mentioned in verse 10 and 11 of chapter 23, in that it is said that:

"These are indeed the inheritors, who shall inherit Firdaus (a higher place in Jannah). They shall dwell there in forever."

So they will find their abode in Firdaus, being eligible to inherit that place, since that place was allotted as residence to their parents, Adam and Eve. Because when Allah Subhanahoo Taala sent Adam and Eve on to the Earth, they were clearly told that they and their offspring shall be tested, and then whosoever shall pass their test, they shall have their abode back at the place from where they were taken out.

v) Verse 45, chapter 29, Ankabut says that:

"Recite (O Muhammad), what has been revealed unto you of the Book and perform salat. Verily, salat

prevents from 'Fahisha' (abusive acts) and Munkir (prohibited deeds), and remembering of Allah is the greatest (deed), and Allah knows as to what you do."

This is also a mention of the system of Iqamat-us-Salat, i.e. performance of salat along with negations of the abusive and prohibited deeds; because without that only prayers will not bring any fruit.

vi) Sahih Muslim has mentioned a saying of the prophet of Allah that:

"The real deen (way of life) is Islam, while its pillar is salat, and Jihad (protecting from evil deeds, satanic incitements and from the enemies of a Muslim State) is its glory and dignity."

vii) Another saying of the prophet of Allah, recorded by Muslim says that:

"Desisting from salat is like drawing a barrier between a person and infidelity (Kufr)".

viii) According to Muslim another statement of the prophet of Allah, it is said that:

"When any one of the Muslims after making wudu prays salat with his submissiveness and servitude; that prayer of him will become substitute for his previous minor evil deeds; and this law shall prevail for the whole life."

14. Carelessness in performing Salat

Observing carelessness, slackness and omission of salat is one of the greatest sins. Such persons have been warned seriously; because of their transgression of the limits of Allah; and because of which he comes nearer to the satanic incitements and thereby inviting Hell. It also becomes doubtful as if such person comes in the category of Muslim or not; since he lose his identity of being

Muslim. In this context Imam Shafi says that such persons do not qualify that their salat-al-Janaza be performed.

Allah Subhanahoo has condemned those who do not take care of their salats, in this regard verse 4-5, chapter 107, Al-Maun says that:

"Woe unto those performers of prayers, who do not take care of their prayers."

That means not being sincere to their prayers regarding their timings, regularity, and having no servitude in the prayers. So one should remain very careful in performance of prayers in the prescribed manner, by taking this task very seriously; since they are required to present themselves before Allah at the prescribed times. It should be made known to every Muslim that disinclination and laziness in performance of slats is the nature defined for the Muafiqeen i.e. who are not the sincere believers.

In this context verse 142, chapter 4, An-Nisa says that:
"Verily the hypocrites (Muafiqeen) seek to deceive Allah, but it is He, Who deceives them. And when they stand up for salat, they stand with laziness, and to be seen by the people, and they do not remember Allah, but a little."

Also verse 36-37, chapter 43, Zukhruf says in this regards that:

"And whosoever turns away blindly from the remembrance (Salat and Dhikr) of the Most Gracious (Allah), We appoint for him a Satan to be a companion to him" "And Verily, they (Satan) hinder them from the path (of Allah), but they think that they are guided aright."

It has been observed that the people negligent of salat do plead themselves of not being at fault; on the contrary they try to blame those who perform salat. Allah still provides them an opportunity to make them realize their sin, by putting them in test. In this regard verse 17-18, chapter 72, Al-Jinn says:

"That We might try them thereby. And whosoever turns away from the Reminder of His Lord (for not abiding by His commands), He will cause him to enter in a severe torment (of Fire)." "And the Masjids are for Allah (Alone); so invoke not anyone along with Allah."

CHAPTER - 4

15. The obligatory Salats

The daily obligatory Salats and their times were mentioned in the previous chapter, in that the prophet angel Gabriel led the five Salats for two days, in that he taught the beginning and ending times of each salat. Hereunder are mentioned the required unites (rakaat) of prayers duly prescribed in the daily prayers.

- (1) Salat-al-Fajr 2 unites
- (2) Salat-al-Duhr 4 unites
- (3) Salat-al-Asr 4 unites
- (4) Salat-al-Maghreb 3 unites
- (5) Salat-al-Isha 4 unites

Whosoever will perform salats according to the above table, in shaa Allah, they will not be questioned regarding their prayer on the Day of Resurrection. With regard to praying additional unites of prayers, which will entitle them for additional reward, and that will be mentioned in the preceding topics. Imam Ahmad has recorded a saying of the prophet of Allah that:

"Allah Subhanahoo Taala has mandated five Salats a day. And whosoever will perform Salats regularly; without disregarding any of them, Allah promises for him to enter in Jannah. On the contrary He may like to punish or excuse him."

But no one should have in mind that Allah will, possibly excuse him, since He is the Most Kind and Like to pardon, because such ideas are from the satanic incitement; instead one should earn His pleasure, and very humbly

obey and comply His ordainments. Everyone should, therefore, realize that Satan was degraded from his rank of highness and nearness of Allah, because of his only one negation, and shall never be excused for that. So as to how far the human being shall be excused, while contradicting and disobeying Allah's commands consistently? They can only have hope for their forgiveness, if they feel ashamed of their ill deeds and correct themselves, and then ask for Allah's forgiveness. They should also make a covenant with Allah Subhanahoo that henceforth, they will try their best to obey Him and to His prophet; only then they should be confident that Allah will be Kind to them and will excuse their past sins.

16. Obligations of Salat

(i) INTENTION OR NIAH TO PRAY SALAT

There are no mandatory words to make intention or niah for performance of salat; only intention to pray specific units for the specific salat is sufficient; since Allah knows intentions and whatever is there in our hearts. After making intention one should stand on the place where salat is to be performed and pronounce takbir (Allah-o-Akbar), in the first instance taking hands up to the height of the ears that is called as 'Takbir-e-Tehrimah' and thereafter on changing position in salat these words are called 'Takbir'. After Takbir Tehrimah the person is supposed to have been entered in the ritual of salat.

(ii) QAYYAM IN SALAT

Allah the Lord of Majesty and Bounty has mentioned in verse 238 of Chapter 2, that:

"And stand before Allah with obedience (calmly)."

Of this verse two meanings may be understood; the first is that when Imam is leading a prayer, then one should stand behind him quietly and listen to him while he is reciting surah Fatiha and thereafter some verses from Quran. But in their quietness they must recite Surah Fatiha calmly; because without this surah no salat is admissible. In this context the prophet of Allah has said that, *"there is no salat without Fatiha"*.

Other meaning of this verse may be understood that one must stand before Allah for pronouncing His glorifications in the prescribed manner at the prescribed times. But if someone is unable to stand because of his oldness or due to some medical concerns, he may submit himself before Allah in his sitting position; and that will be considered his standing position. Because the prophet of Allah has said that:

"Offer salat in standing position, if that is not possible then by sitting, and even if that is not possible then by lying on the side." (Bukhari)

(iii) POSITION OF QAYYAM

After making niah and standing for performing salat a common question needs a consideration that as to what should be the position of hands while standing. Some religious authorities/ scholars recommend to keep hands on the chest, some say to keep hands on the belly button and some recommend leaving the hands down. And all of them refer to the Sunnah of the prophet of Allah. But there seems no need to discuss this matter even; since this matter do not comes under the subject of obligations. Therefore each person should use his own opinion, because keeping hands down or on the chest or elsewhere relate to keeping the standing position in extreme

submissiveness, humbleness and meekness. So each person may decide as to how he will stand before his Lord and the Lord of everything, in his humblest position.

(iv) RECITATION IN QAYYAM

During qayyam in salat recitation of Sura Fatiha is compulsory, on the contrary salat will not be considered to be performed; and thereafter recitations of few verses are recommended. With regard to Sura Fatiha the prophet of Allah has said, and it has been mentioned in Sahih Bukhari that:

"There is no salat of a person who do not recite Sura Fatiha (in his prayer)."

There is a difference of opinion when Imam is leading the prayer; in that it is said on one hand that: *"When Imam is reciting Sura Fatiha, the followers should remain quiet and remain listening to it."*

Whereas the other opinion is that:

"The follower must recite Sura Fatiha also, but quietly."

The second opinion has been supported by the above saying of the prophet of Allah. A similar saying of the prophet of Allah has also been narrated by Sahih Muslim and Muta Imam Malik, in that Abu Hurairah has narrated that the prophet of Allah has said that:

"Whosoever do not recite Sura Fatiha in his prayer, his salat is incomplete, incomplete, not completed."

In this context when asked to Abu Hurairah, if a person is behind the Imam, then? He replied, *"May recite calmly"*.

Therefore strong opinion in this respect is that Surah Fatiha must be recited in any way. Again there are two opinions in this regard, one is that the Imam after reciting Surah Fatiha should take a pause for a period that the followers may be able to recite Surah Fatiha calmly; and then the Imam should recite Quranic verses. Whereas the second opinion is that the followers should also repeat the Surah Fatiha behind the Imam, calmly. This opinion seems to be more practical, since followers of the Imam usually do not know whether the Imam will take pause after recitation of Surah Fatiha or not; because in a larger part of the world the Imams do not do like that. In cases when Imam recites Surah Fatiha calmly, the follower should also recite Surah Fatiha calmly at their own.

(v) RAKOO (Bowling down on knees)

After qayyam one has to bow down on his knees and glorify Allah's praises. That is the second position of submissiveness in the prayer. Some people do not bow properly, which is not a good sign of humbleness, everyone is required to bow completely by keeping his back straight, and then to recite praises for Allah. It has been commanded to bow down in prayers by Allah Subhanahuoovideverse 77, chapter 22, Al-Hajj; and also the prophet of Allah has said in this regard that:

"Perform rakoo in a peaceful way, and then take up your head and stand a right"

(vi) SAJOD (Prostrations)

After performing rakoo, the person performing prayer needs to submit himself in his humblest and meekest position to the best of his abilities. And that is to bow his head down and put his forehead on the ground by pushing his back up and then to recite the glories and praises of

Allah. As a matter of fact that is the position of a person having no dignity and pride and lowers his entire superiority, and that is required by Allah from His most superior creation; and that pleases Him. In this regard Bukhari has recorded a saying of the prophet of Allah, in that he said:

"And then prostrate in a peaceful manner and then take your head up and sit down with tranquility". It may be noted that 'Rakoo' and 'Sajood' have been mandated vide verse 77, chapter 22, Al-Hajj; in that it is said:

"O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do well that you may be successful." (Sajdah is mandated after reading this verse)

(vii) JALSA (sitting position after Sajdah)

Sajdah is a maximum possible body action to express an extreme servitude of a servant before Allah Subhanahoo Taala. That position is never liked in normal course of life except salat, because that is the most humiliating position. But an obedient slave of Allah likes and feels pride to come in that position in front of his Lord, in order to demonstrate his obedience and to please Him. Therefore after accepting his meekest and meanest position, Allah Subhanahoo Taala has commanded His servant to sit down in tranquility and to make a covenant before Him that his entire worship is only for Him, and that there is none worthy of worshipping except Allah. During Jalsa a slave of Allah under goes four important steps, which are hereunder explained.

(vii) (1) A Slave's commitment of his servitude with his Lord

Most of the people, who do not understand Arabic, are unaware of what they recite during Jalsa; and to their bad

luck, they do not bother to understand it; they are only interested to carry out the ritual of the prayer. It is therefore felt necessary that whatever is recited during Jalsa may be explained, so that the prayers may leave its affects and blessings of Allah. In that the person praying salat makes a commitment before Allah that any type of worship, may that be pronounced with tongue, or expressed by body actions i.e. rakoo and sajoon etc., or by giving charity and sadaqah, are committed in order to please Allah only. And such commitment is made in compliance of Allah's Command, incorporated in verse 162, 163, chapter 6, Al-Inam, which says that:

"Say (O Muhammad): 'Verily, my Salat, my Sacrifice, my Living and my Dying are for Allah, the Lord of all that exist.' 'He has no partner. And of this I have been commanded. And I am the first of the Muslims (obedient)'".

That is why while sitting after prostration, it is committed that, "All the admirations, prayers and supplications are only for Allah, and the words of praises and actions of supplications. Peace be upon you! O the prophet (of Allah); and mercy of Allah and His blessings. Peace be upon us (all the believers); and on the righteous servants (the most obedient people, since Adam and Eve)".

There are four parts in the above statement; in that, firstly we commit before Allah that all our worship, in whatsoever manner that may be is for Allah only; secondly we ask for Allah's blessings for the prophet; and thirdly, we ask for Allah's blessings for ourselves; and fourthly we ask for Allah's blessings for His pious servants (since Adam and Eve).

Thereafter we ask for Allah's Graces and Mercy for Prophet Muhammad, in the following words (translation), as ordained by Allah and taught by His prophet.

"O Allah! Send Your Graces and Mercy unto the (prophet) Muhammad and upon the (Aal) followers of Muhammad, as You sent unto (the prophet) Ibraheem and the followers of (the prophet) Ibraheem. Indeed! You are worthy of praises and full of glory." "O Allah! Send Your Blessings unto (the prophet) Muhammad, and upon the followers of Muhammad, as You sent unto (the prophet) Ibraheem, and upon the followers of Ibraheem. Indeed! You are worthy of praises, full of glory".

Thereafter, we supplicate Allah for His Forgiveness for ourselves, our family, our parents and for the entire faithful servants of Allah; and may also ask for any special favor of Allah as per our requirements.

With regard to whatever we commit before Allah and ask for His favors; there are few points which need explanation in the light of Quranic verdicts; and also it needs an explanation for the ritual of asking Salam on concluding the Salat. This will be explained in the preceding topics.

(vii) (2) Asking Salam on our own self and unto the pious persons

Allah, the Lord of that exist, the most Merciful, the most Generous One, has been so kind that in extreme of His Love, He has pronounced His glad tidings to His obedient servants in verse 43, chapter 33, Al-Ehzab. Astonishingly, most of the people have never ever thought regarding that kindness. The said verse of the Quran says that:

“He (Allah), It is Who sends Salat (His blessings) unto you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from the darkness (of Kufr and ignorance) into the light (of Eman and knowledge). And He is ever Most Merciful to the believers.”

That is why we confess our slave hood while sitting in tashhud, and thereafter we ask for Allah’s blessings and say Salam to the prophet Muhammad; to our own selves and to the pious servants of Allah. We also affirm and witness the Oneness of Allah (in every aspect), and of His being Absolute Owner of all that exist. In addition we also affirm and witness that Muhammad is His obedient servant and the prophet; and that is the second part of dua in tashhud.

(vii) (3) Dua for the Blessed Prophet

Now third step of Dua starts, which is pronounced in accordance with the ordainment of Allah Subhanahoo Taala, vide verse 56, chapter 33, Al-Ehzab, which says that:

“Allah sends His Salat (Honors, blessings and Mercy) unto the Prophet (Muhammad), and His angels too (ask Allah for His favors and graces for him). O you who believe! Send your Salat on him (i.e. asking Allah to shower His blessings and honors unto the prophet); and greet him (the prophet) by saying ‘Salam upon you’”.

On hearing this verse, the companions of the prophet of Allah asked him that:

“O the prophet of Allah! We know as to how we ought to say salaam to you; but how can we send blessings upon you? (Because they were themselves in need of the blessings, also there is none who is able to bless except

Allah).” On this the prophet of Allah taught them a prayer, in that they request Allah Subhanahoo to shower His blessings and favors unto the prophet Muhammad. That prayer is called as ‘Salat unto the prophet’ in Arabic, and ‘Darood’ in Urdu and Persian. English translation of this prayer has been mentioned at (vii) (1), above.

So, in Tashhud we commit that Allah is our absolute Lord, and that He is the Only Owner of all that exist, and that he is only Deity; and thereafter we say Salam to our own self and to the pious persons, in fact saying Salam is also a submission before Allah for grant of security and peace. Thereafter we say salaam to Muhammad, the prophet of Allah, and thereby ask Allah Subhanahoo Taala to shower His Blessings, Favors, Mercy and Graces unto the prophet and upon his Aal or Nation or Ummah. It has been observed with concern that the word ‘Aal’ used in the above prayer has been mostly misunderstood; rather it has not been explained accordingly. Because a large number of the Muslim Ummah define this word as the family of the prophet, and from it they pick up only four persons i.e., his daughter Fatima, her husband Ali, and their two sons; by excluding rest of the family members. They also translate this word as ‘Ahl-e-Bait’ meaning thereby the people of family of the prophet. Whereas the second group of the Ummah take meaning of this word as ‘the family of Fatima/Ali and their generation. The third view is ‘the Nation or Ummah of the prophet of Allah’. It is therefore felt necessary to understand the term ‘Aal’ as used in Quran. In Quran the word ‘Ahl-al-Bait’ has been used for the family; e.g. as is used in verse 33, chapter 33, Al- Ehzab, where in this word has been used for the family of the prophet Sale ala wassalam.

Similarly for nation the word 'Qaum' has been used, e.g. in verse 89, chapter 11, Hood, it is said:

"And, O' my Qaum! Let not my anger cause you to suffer the fate similar to the Qaum of Nuh, or the Qaum of Hood, or the Qaum of Saleh, and the Qaum of Loot is not far off from you!"

It was a warning from the prophet Shoeb to his Qaum; but purpose of mentioning this incident was in fact to warn the Makans, so that they may realize their mistake of rejecting the prophet hood of Muhammad, Sale ale he wassallam.

Now let us see as to where the word 'Aal' has been used and in what meaning. The third chapter of Quran has been named as 'Aal-e-Imran', here in this chapter; nations of Imran have been described, since Imran was name of the father of the prophet Musa, and also of the father of Miriam, the mother of Isa. In Quran there is no mention of the off springs of Musa ale he salaam; so was the case with the Miriam's father since he had the only daughter and a grandson, who remained unmarried. But their nations (Qaum) still exist i.e. the Jews and the Christians. In this context another example is of the Firaoun, who had no offspring, and that is why his wife syedah Asiyah had adopted baby Musa as her foster son. In this context verse 49-50, chapter 2, al-Baqara, and verse 46, chapter 40, Gaffer, have referred the nation of Firaoun as 'Aal-e-Firaoun'. Whereas in verse 79, of chapter 20, Ta-Ha; and verse 98, chapter 11, Hood, has referred the nation of Firaoun as 'Qaum'. Hence the word 'Aal' has been used for the nation or the Qaum of Firaoun; whereas the members of the family are also included in the Qaum or Aal.

It is therefore understood that meaning of the word 'Ale Muhammad' is the Nation or Ummah, or the followers of

the prophet Muhammad. Hence meaning or translation of the 'Salat' sent unto the prophet is understood as under.

"O Allah! Send Graces and Mercy unto Muhammad and upon the nation (Aal) of Muhammad i.e. his followers; as You sent Graces and Mercy unto Ibraheem and upon the followers (Aal) of Ibraheem. Indeed, You (Allah) are worthy of Praises, full of Glory." "O Allah! Send Blessings on to Muhammad and upon the followers of Muhammad as You sent Blessings upon Ibraheem and the followers of Ibraheem. Indeed, You are worthy of praises, full of glory."

Now in this dua the word 'Aal' refers to the family, the companions and the followers of the prophet of Allah.

It was very important to explain all this in order to let the people understand that as to what they supplicate before their Lord.

(vii) (4) Saying 'Salaam' on Conclusion of Salat

After supplication of the above said prayers (Dua), we ask special prayers (Dua) for ourselves, for our parents and the family, teachers, friends and for all the loved ones and for all the believers; irrespective whether they are alive or not, we ask for every body's forgiveness on the Day of Resurrection. In this context there are many prayers referred in Quran and many supplicated by the prophet of Allah, one may ask whatever he may like. Dua may be supplicated in our own words and in our language as may come in the individual's mind at the time of prayer. However few prayers are hereby recommended, which are mentioned in verse 201, of chapter 2, verse 40 and 41 of chapter 14, and verse 23, of chapter 8 of Quran. The prayers mentioned in chapter 14 were supplicated by the

prophet Ibraheem, and the prayer mentioned in chapter 8 was supplicated by the prophet Adam, while he was in paradise, and those words were the first revealed words unto the father Adam, which were reproduced in Quran. And the prayer mentioned in verse 201 of 2 is a prayer of the obedient servants of Allah.

Now by the above said exercise the salat is completed, therefore come out from Salat by saying Salaam on your right and left side. It has been observed that most of the people do not understand the exercise of Salaam, and turn their neck in a specific fashion i.e. they turn their neck in a semicircle as if they are performing a special type of a ritual. They must understand that they are required to just say Salaam to their right and left. Also such people even do not know as to whom they ask Salaam, and that is not even taught in the schools even; nor is the purpose of salat made understood to the students. So it may be explained that we say salaam to the both angels who remain with us, thereafter to those believing persons, Jinns and also to the Angels, who may be present up to the limits of the right and the left side at that time. Asking Salam on conclusion of salat is a submission (Dua) before Allah for grant of peace for all those believing servants of Allah present on the right and the left side.

There is a saying of the prophet of Allah recorded by Dawood, Tirmidhi and Hakim in that he said that, *"Asking salaam is concluding of the Salat."*

17. Sunnah Al-Mowakedah in Salat

In the previous topic we have discussed the essentials of salat; omission of any one of which shall nullify the whole salat. But the prophet of Allah performed some more

rituals in the essentials in order to have more blessings and benevolences from Allah Subhanahoo Taala; and remained practicing those rituals for most of his lifetime so those additional practices are called 'Sunnah-al-Mowakedah'. Omission of any such additional performances shall not nullify the salat; but shall cause a loss of additional blessings of Allah and the love of the prophet. In this context the Quran says in verse 31-32, chapter 3, Aal-Imran that:

"Say (O Muhammad): If you (really) love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is oft Forgiving, Most Merciful."

"Say (O Muhammad): 'Obey Allah and the Messenger'. But if they turn away, Allah does not like the disbelievers."

Verse 21, chapter 33, Al-Ehzab also highlights importance of the Sunnah of the prophet and says that:

"Indeed in the Messenger of Allah, you have good example to follow, for him who hopes for (meeting with) Allah and the Last day, and remembers Allah much."

Bukhari has recorded that the prophet of Allah has also said in this regard that:

"Pray in a way as you have seen me"

Hence Sunnahs of the prayers are being mentioned hereunder:

- (i) In the first two unites of all prayers; recite any chapter (Surah) or one/two verses of Quran after recitation of Surah Fatiha. The prophet of Allah never ceased this practice as per Bukhari and Muslim.
- (ii) When the Imam or an only Mussalli (one who prays), standing up from rakoo, should pronounce 'Sami Allah-

o-I eman Hamidah' and 'Rabbana-wa-lakalhamd'; while muqtadi (one who follows Imam) will only pronounce 'Rabbana-wa-lakalhamd'.

Abu Hurairah has narrated, and Bukhari and Muslim have recorded that the prophet of Allah used to pronounce the first sentence, while getting up from the rakoo and the second sentence, while in standing position after rakoo.

(iii) To recite 'Subhana Rabbi Yal-Azeem' three times, while in rakoo, and three times 'Subhana Rabbi Yal-Aala' while in prostration.

This recitation was practiced in order to mention Allah's praises in order to comply with Allah's ordainments; in that the first verse was revealed vide verse 74, chapter 56, Al-Waqiah, and thereafter in verse 96 of the same chapter, which says:

"Then glorify the Name of your Lord, the Most Great."

And the second verse was revealed vide verse 1, chapter 87, Aala, which says that: "Glorify the Name of your Lord, the Most High."

When the first ayah was revealed the prophet of Allah asked to comply with Allah's ordainment in rakoo; and when the second ayah was revealed the prophet of Allah said to comply with the Allah's ordainment in sajood.

These sayings of the prophet of Allah have been recorded in Masnad Ahmad and Sunan Abu Dawood, and have an eminent importance in our prayers.

(iv) After offering sajood in the second unite of prayer, and thereby sitting and reciting 'Tashhud' is also a Sunnah

al-Mowakedah. Therefore, in case if Imam forgets to sit in first Tashhudi i.e. on completion of the second unite of prayer, and also forgets to offer Sajdah-e-Sehve; he should offer Sajdah-e-Sehve on remembrance, or on pointing of someone. Even if Sajdah-e-Sehve is forgotten, salat will be considered to be completed and will not be repeated, because of it's not being a 'Fard' of the salat. On the contrary omission of a Fard shall require repetition of the Salat. But it should be kept in mind that intentionally leaving or ignoring a Sunnah-al-Mowakedah may be considered as disobedience of the prophet of Allah, which is undoubtedly a sin; but some time, due to some reason, its omission is not a sin but that leads in losing the love of the prophet of Allah, which also leads to a great loss, since love and obedience of the prophet of Allah is symbol of our Eman.

- (v) To recite in medium voice during first two unites of salat of Fajr, Maghreb, and Isha and to recite calmly in the rest two unites is also Sunnah of the prophet of Allah.
- (vi) To say takbir i.e. saying 'Allah-o-Akbar' while going for Sajdah and coming up from Sajdah for qayyam or tashhud is also a Sunnah of the prophet.

18. Optional Sunnah in Salat

Following are the optional Sunnah in salat:

- i) In the beginning of salat and before reciting Surah Fatiha, to recite Hamd i.e. praises for Allah Subhanahoo Taala.
- ii) In the first unite of prayer, before Surah Fatiha, to recite 'Tauoze'; and in each unite to recite 'Bis-mi-Allah'.

- iii) While bowing down to rakoo and coming up from it to say 'takbir' with both hands taking up to the height of the ears.
- iv) After recitation of Surah Fatihato say 'Amen' in loud voice.
- v) To recite long Surah in Fajr, and short in Maghreb and Asr, whereas of a medium size in Duhr and Isha prayers.
- vi) To say 'Qanut' i.e. a special dua with open hands, while in standing position in last rakaat of Fajr, Maghreb or in witr prayer, after recitation of Quran or after coming up from rakoo; although the prophet of Allah usually prayed Qanut in Fajr and Maghreb prayers in congregations.
- vii) To make dua after glorifying Allah's praises in sajud.
- viii) To make dua in between two sajud.
- ix) After concluding prayers to recite fourth Kalama, Ayat-al-Kursi, and/or to recite 'Al-Hamd-o-lil-Allah' 'Allah-o-Akbar', and 'Subhan Allah' each for 33 times.

19. Actions unlike in the Salat.

While performing salat, the Mussalli must remain careful that he is present in the Court of his Lord; and the Lord of all that exist; in order to ensure his presence at the required time. So he must remain conscientious that he is there before Allah in order to earn His pleasure by submitting himself before Him in his meekness and submissiveness in order to obey His Commands in the best of his capabilities. Also he should glorify His praises by his tongue and by his body actions, and ask for Allah's forgiveness, as prescribed and practiced by the prophet of Allah.

According to Sahih Muslim the prophet of Allah has said that *"Offer your prayers in a peaceful manner"*.

That means that a Mussalli must not be in hast, and inattentive; instead he ought to remain careful and have in mind that he is present in the Most Honorable and the Highest Court of his Lord. Before offering prayers one should make sure that he is free of all his natural requirements including his hunger and of natural call; because in such condition he shall not be able to remain peaceful in his prayer. He should also perform all rituals of salat in its required manner i.e. as per Sunnah of the prophet of Allah. Some people are seen to look here and there, do not sit properly, and do not remain attentive to their prayers; they must take care of such conditions.

20. Actions Nullifying Salat.

Following action nullify salat, on occurring of any one of such action salat must be repeated.

- (i) If any obligatory ritual is missed.
- (ii) By speaking in salat, but if Imam forgets in his recitation, any one of the follower may correct him; and if he misses any obligatory ritual, any one of the follower may remind him by saying 'Subhan Allah'.
- (iii) Some time babies, present there at the time of salat may climb up on their loved ones, while they bow down in sajud, or they sit in front of them, the Mussalli should not be scared of any such situation, he may wait for sometime or he may take them aside, as per situation. Even if there is too small baby as it happens during the visits of Hermain Sharifain, the Mussalli may pray with the baby in his/her lap; and may leave the baby on ground, while making sajud, and thereafter may pick up the baby again. In such positions salat shall not be nullified.

(iv) In salat if anything dangerous is seen i.e. snake, scorpion or anything else, the Mussalli may kill it, or save or secure himself, and then complete his/her prayer.

21. Sajdah-e-Sehve

In case of any minor mistake in performance of the rituals of salat, e.g. if any part of the ritual is missed out of the Sunnah Mowakedah, then Sajdah Sehve i.e. two additional prostrations for forgetfulness are required to be performed at the end of the salat, before asking Tasleem, in order to rectify the mistake. In case if someone forgets to perform additional prostration and remembers after saying Tasleem, he should perform additional sajoed after Tasleem. But in case any mandatory ritual is missed then Sajdah Sehve shall not work, and the salat shall have to be revived as a fresh.

Some practices of the prophet of Allah with regard to Sajdah-e-Sehve are being mentioned hereunder to let us seek help out of those.

Once the prophet of Allah said Tasleem after two rakaat, instead after four, so he was informed about that; he then completed his prayer and then performed two prostrations for his forgetfulness. (According to a Hadith, agreed upon) Once, he stood up from second rakaat without sitting and reciting Tashhud, so he performed two Sajdah Sehve before Tasleem for his forgetfulness, and said that:

“When any one of you is in doubt during his prayer, not remembering, as if he prayed three or four (Rakaat), let him discard his doubt by adopting what he is sure of. Then he should prostrate with two prostrations before Tasleem.

If he has performed five, this will mend his prayer, and if he has performed four that will disgrace Satan."

In case someone forgets, when he is behind the Imam, Sajdah-e-Sehve will not be obligated on him; but when Imam forgets something in the prayer, Sajdah-e-Sehve will be obligated on every one.

22. Nawafil (Sunnah-al-Mowakedah) in Daily Obligatory Prayers.

It has been mentioned earlier that obligatory unites of prayers i.e., in Fajr are 2, in Duhr 4, in Asr 4, in Maghreb 3, and in Isha 4. By praying these numbers of rakaat, salat shall be considered to have been performed and the Mussalli shall not be questioned regarding salat on the Day of Resurrection, in shaa Allah. But the prophet of Allah prayed some more units of prayer apart from these obligatory rakaat; but in his house, before or/and after performing salat in the Masjid. It was practice of the prophet of Allah that in some prayers he used to pray additional unites of prayer before leaving his house to lead a prayer; and/or coming from the Masjid after leading a prayer. So such additional units which the prophet of Allah prayed in consistency, such optional unites of prayer were named as 'Sunnah-al-Mowakedah' or Sunnah prayers, or Sunnah Nawafil. Whereasthe optional unite of prayers, which were not prayed as a continuous practice, those are called as 'Sunnah Ghair-e-Mowakedah' or 'Rawatib'.

Although without performance of Sunnah-al-Mowakedah, salat is considered to be performed; but the nation of the prophet of Allah shall be deprived of the additional blessings from Allah and of the love of the prophet.

Therefore we must perform Sunnah-al-Mowakedah, until and unless there appear some unavoidable circumstances.

Hence according to the practice of the Prophet of Allah, following are the Sunnah-al-Mowakedah in the daily five prayers:

- Two Rakaat before Salat-al-Fajr.
- Four Rakaat before Salat-al-Duhr; or two Rakaat before and two after Duhr.
- None in Asr prayer.
- Two Rakaat after Salat-al-Maghreb.
- Two Rakaat after Salat-al-Isha.

Sunnah-al-Mowakedah in daily prayers is hereunder described in detail as per practice of the prophet of Allah:

(i) SUNNAH RAKAAT IN SALAT-AL-FAJR

- *According to Sahih Bukhari, Syedah Ayesha the mother of the believers has narrated that the prophet of Allah never missed four rakaat before Duhr and two rakaat before Fajr.*
- *According to Bukhari and Muslim, narrated Lady Ayesha that the prophet of Allah never paid so much attention to any optional prayer as he use to pay attention to pray two rakaat before Fajr.*
- *Muslim has recorded a saying of the mother Ayesha, that the prophet of Allah has said that, "Two rakaat before Fajr are dear to me than everything that is in the Earth."*
- *Bukhari and Muslim have recorded a narration of Lady Ayesha, in that she said that the prophet of Allah use to pray two short rakaat between Azan and iqamah of Fajr*

(ii) SUNNAH RAKAAT IN SALAT-AL-DUHR

- *Bukhari and Muslim have mentioned a narration of Ibn-e-Omer, that he said that, "I prayed with the*

prophet of Allah, two rakaat before Duhr and two rakaat after that."

- *Recorded in Bukhari a saying of Lady Ayesha that the prophet of Allah never missed four rakaat before Salat-al-Duhr.*
- *Muslim has recorded a saying of Lady Ayesha that she said, "Whenever the prophet of Allah stayed at my house, he use to pray four rakaat before going to lead Duhr prayer; and on his return he use to pray two rakaat."*
- *Tirmidhi has mentioned that Abd-Allah bin-al-Saib narrated that the prophet of Allah use to perform four rakaat after decline of Sun and before Duhr four rakaat and use to tell that, "This is a moment when the gates of Jannah remain opened, and I wish that my good deeds may reach to Jannah at that time."*
- *Another record of Tirmidhi narrates that Lady Ayesha said that whenever the prophet of Allah would not pray four rakaat before Duhr then he would pray that after Duhr."*
- *According to Bukhari and Muslim Abd-Allah bin Omer said that, "I learnt from the prophet of Allah ten rakaat i.e. two rakaat before Duhr and two after that in his house, two after Maghreb in his house, two after Isha in his house, and two before Fajr in his house." Hence he prayed ten additional rakaat with the prophet of Allah in a day.*
- *Muslim has also recorded a saying of Lady Umm-e-Habibah, mother of the Murninun that she heard from the prophet of Allah saying that: "A house shall be built in Jannah for each Muslim who will perform additional twelve rakaat in the five prayers." According to this Hadith, apart from four additional rakaat in Duhr, two more rakaat after Duhr have been mentioned.*

After having a thoughtful consideration on the above said sayings of the prophet of Allah, it is concluded that the prophet of Allah usually prayed four rakaat before Duhr, or two before and two after Duhr. But in rare cases he prayed two more rakaat after Duhr and pronounced good tidings of a house in Jannah as a reward for additional twelve rakaat in a day. But mostly, it is evident that, the prophet of Allah prayed ten additional rakaat in a day in five daily salats. Therefore the additional two rakaat prayed after Duhr seem to be as Sunnah Ghair-e-Mowakedah and can't be included in Sunnah-al-Mowakedah.

(iii) SUNNAH RAKAAT IN ASR PRAYER

There is no Sunnah-al-Mowakedah in Salat-al-Asr.

According to the Sunnah of the prophet of Allah it is made known that, some time the prophet of Allah prayed additional four rakaat before Asr, in two plus two and some time four according to the following Hadith. Tirmidhi has recorded a narration of Ali Ibn-e-Abu Talib that, *"the prophet of Allah use to prayed two plus two rakaat before Asr"*.

Tirmidhi and Abu Dawood has recorded a narration of Ibn-e-Omer that the prophet of Allah said, *"May Allah's Mercy be on a person, who prays four rakaat before Asr."* Therefore, it is concluded that there are four rakaat as Sunnah-al-Ghair-e-Mowakedah before salat-al-Asr.

(iv) SUNNAH RAKAAT IN SALAT-AL-MAGHREB

It is revealed from the practice of the prophet of Allah that praying two rakaat after salat-al-Maghreb is Sunnah-al-Mowakedah; whereas praying two rakaat before Maghreb is Sunnah Ghair-e-Mowakedah. It has been observed that in Masjids where it is a practice to wait for some time in

order to let all the Mussalli come, the people already present there do pray two rakaat before Maghreb. These two rakaat are prayed in addition to the two rakaat prayed as 'Tahaiyaht-al-Masjid'. This practice specially exists in the Masjids of Hermain Sharifain i.e. Masjid Al-Haram in Makah and Masjid-al-Nabvi in Medina. But on the contrary in South Asia Salat-al-Maghreb is immediately started just after Azan, so nobody can pray any additional rakaat including Tahaiyaht-al-Masjid. And salat is prayed so hurriedly after Azan that most of the people join the congregation in second or the third rakaat, which is indeed not a fair practice. People need to realize this situation, and should follow the Sunnah of the Masjids of Hermain Sharifain. In the preceding paragraph two sayings of the prophet of Allah narrated by Lady Ayesha and Ibn-e-Omer have been mentioned, according to those, it is said that when the prophet of Allah use to come back home after praying Salat-al-Maghreb, he would pray two rakaat in consistency. There is another Hadith of the prophet of Allah recorded by Bukhari and narrated by Abd Allah bin Mughaffal, in that the prophet of Allah said that: *"Perform two rakaat before Salat-al-Maghreb"* and he repeated this twice, but when he repeated on third time he added that *"he, who may wish to pray"*. By this these two rakaat before Maghreb prayer became Sunnah Ghair-al-Mowakedah.

(v) SUNNAH RAKAAT IN SALAT-AL-ISHA

In the preceding Para of Salat-al-Duhr two sayings of the prophet of Allah duly narrated by Lady Ayesha and Ibn-e-Omer, and recorded by Bukhari and Muslim, wherein it is said that:

"On return after praying Salat-al-Isha, the prophet of Allah use to pray two rakaat at his house."

Hence optional rakaat in Isha are only two as per practice of the prophet of Allah. Therefore total rakaat in Isha prayer come to a total of six only, which may astonish to the people of the south Asia who are in practice of praying seventeen rakaat in Isha prayer, wherein three rakaat witr prayer is also included in it, so they pray fourteen rakaat for Isha prayer. We will not make it a matter of discussion, since any number of rakaat may be prayed, but the people must know that in Isha prayer there are four obligatory rakaat, and only two rakaat, being Sunnah-al-Mowakedah. It may also be kept in mind that Witr prayer is not to be included in the Isha prayer; instead Witr prayer is a prayer of the night, which will be discussed in succeeding topic.

23. Salat-al-Lail, Salat-al-Witr, Salat-al-Tahajjud.

The subject three names are given to one Salat-al-Mowakedah prayed during night after praying the Salat-al-Isha. It is called Salat-al-Lail, because in verse 1 to 8 of chapter 73, Sura Muzzammil, it was ordained by the name of Salat-al-Lail, wherein it said that:

- *"O you (Muhammad) wrapped in a garment sheet!"*
- *"Stand up (to pray) for all night, except for a short time,"*
- *"Half of it or a little less than that,"*
- *"Or a little more. And recite the Quran in a medium and pleasant voice."*
- *"Verily, We (Allah) shall send down upon you weighty or heavy words."*
- *"Verily, the rising by night is very hard (but) most powerful and authoritative words come out (at that time)".*
- *"Verily, there are for you so many engagements (duties) to perform."*

- *“And remember the Names of your Lord and devote yourself to Him with full devotion.”*

Imam Ibn-e-Kathir, in explanation of the above verses has recorded a narration of Lady Ayesha from Masnad Ahmad, a brief of which is being mentioned hereunder:

Lady Ayesha narrated that when Surah Muzzammil was revealed, Allah Subhanahoo Taala had obligated to get up during the night as is clear from the above said verses. So in compliance of this ordainment the prophet of Allah and his companions use to stand up for Salat-al-Lail for whole night for about a year to the extent that their feet were swallowed. Thereafter a period of twelve months Allah Subhanahoo relieved this burden from the prophet of Allah and his companions; and changed this obligatory salat into the optional prayer.

Since the prophet of Allah never missed this Salat in his life, so it became as Salat-al-Mowakedah. Allah Subhanahoo Taala ordained this ruling in verse 20 of chapter 73, Al-Muzzammil, which says that:

“Verily, your Lord knows that you do stand a little less than two thirds of the night, or half of the night, or a third of the night, and also party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Quran (in salat) as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking Allah’s Bounty, yet other fighting in Allah’s cause. So recite as much of the Quran as may be easy (for you), and perform Salat, and give Zakat, and lend to Allah a goodly loan (charity). And whatever good you send before you for yourself, you will certainly find it with Allah, better and

greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most Merciful."

This salat is also been called as Witr prayer because it is prayed two plus two and so on, and ended by one rakaat; since witr means one or an odd number.

It is also called as Tahajjud prayer, since it has been called so in verse 79 of chapter 17, Al-Isra; which says that: *"And in some part of the night (also) offer (Salat) Al-Tahajjud with it (recitation of Quran) as an additional prayer (Nawafil) for you (O' Muhammad). It may be that your Lord will raise you to a Station of Praise and Glory (Muqam-e-Mahmud, a highest place in Paradise)." It is concluded from the above said verse that when Allah Subhanahoo changed the status of Salat-al-Tahajjud from obligatory to optional prayer, He pronounced a glad Tidings to His prophet that making Tahajjud to be an optional prayer has not lost its Blessings, instead by this Allah will grant you a Highest Station of Glory in Paradise. In this context Bukhari has mentioned a narration of Ibn-e-Omer that:*

"On the Day of Resurrection when the people will be turning on their knees (in grave affliction), every Nation will be with their prophets asking them, "O so and so Prophet! Please make intercession for us (to Allah); till such time the right of intercession will be granted to the prophet (Muhammad). And that will be the Day when the prophet will be awarded the Highest Station of Glory (Muqam-e-Mahmud)".

(i) NUMBER OF RAKAAT IN SALAT-AL-WITR

According to a narration of the mother of the believers which was referred to in the beginning of this topic, when

she was asked that as to how the prophet of Allah use to pray Salat-al-Witr, the honorable lady replied that: *"We used to prepare miswak (for cleaning teeth) and water to make wadu for him, and whenever Allah wanted, the prophet of Allah would get up at any time of the night and use to make wadu. Thereafter he use to pray two plus two, eight rakaat continuously, and use to sit for glorifying dhikr of Allah and asking for prayers for quite reasonable time and then use to pray the ninth rakaat and again use to sit for a quite reasonable time for asking Allah's Glorification and prayers, and thereafter use to come out of salat by saying Tasleem. Then after that he use to pray to more rakaat, making a total of eleven rakaat."* According to this narration it may be deduced that the prophet of Allah prayed nine rakaat for Salat-al-Lail, and after that two rakaat as Sunnah Nawafil before Fajr salat, because Witr Salat has been mentioned as the last salat of the night.

Thereafter Lady Ayesha said that, *"When the prophet of Allah became a bit old and heavy, then he used to pray seven rakaat and after that two more rakaat making a total of nine"*. A narration of Bukhari says that the prophet of Allah said that, *"Salat-al-Lail is two plus two and so on, whenever anyone of you feels rise of morning he should pray one more rakaat. In this way his whole salat will become witr"*.

A narration of Ibn-e-Abbas recorded by Bukhari says that, *"Once I spent a night with the prophet of Allah in the house of Mother of the believers Lady Marmoona (Aunt of Ibn-e-Abbas), where the prophet of Allah slept until midnight, and then got up rubbing his face and recited ten verses from the chapter 'Ale Imran' of the Quran. Then he picked up his lather water bottle and performed wadu and stood up for*

salat. I also did in the same manner and stood by his side. The prophet of Allah put his right hand upon my head and turned my ear, and then prayed two rakaat for five times; and then completed his salat with one rakaat of witr. Thereafter he remained lying till the Muezzin came. Then he stood up and prayed two rakaat (as Sunnah Nawafil for Fajr), and then left out (for Masjid) for Fajr prayer".

(ii) TIME FOR WITR PRAYER

Bukhari has recorded a narration of Abd-Allah bin Omer that the prophet of Allah said that, *"Make the witr your last Salat."*

According to Sahih Muslim the prophet of Allah said that: *"Whosoever thinks that he may not get up during the last hours of the night, and then he should pray (salat of) witr during the earlier hours of night. And whosoever thinks that he will get up during the last hours of the night, and then he should pray witr in the last hours. Because during the prayer of the last night the angels do present, hence that time is more valuable".*

Since, according to the above Hadith, witr salat can be prayed after Isha prayer, that is why the scholars of the South Asian countries has joined three rakaat of witr with the Isha prayer, and has also given a verdict that the salat of Tahajjud should be prayed after getting up from sleep during the night. This opinion seems not to be correct, as salat of Tahajjud is the same as the salat of Witr. When witr are performed with Isha prayer, the Tahajjud prayer is supposed to be performed. It is therefore requested that we must advise and act according to the Sunnah of the prophet of Allah in letter and spirit. Tahajjud must be prayed according to the above said Hadith in a proper way

as Sunnah-al-Mowakedah, and should not be considered and prayed as a part of Isha prayer.

Also it is concluded that the time for witr prayer remains from Isha till before Fajr prayer.

(iii) QADA OF WITR PRAYER

Mastadrak Hakim has recorded a saying of the prophet of Allah, in that he said that, *"If any one of you has not prayed Witr until morning, and then he should pray witr."*

That means to pray witr as qada before salat-al-Fajr, and if one has to join congregation of Fajr, he may offer qada 'Fitr' after that.

(iv) ONLY ONE WITR PRAYER IN A NIGHT

According to Sunan Tirmidhi the prophet of Allah has said that:

"Witr should not be performed twice in a night".

Therefore if someone has prayed witr during earlier time of the night and he wants to pray optional prayer during the last time of the night, he can do so but he should not pray witr again.

(v) ASKING DUA IN QANUT (Dua-e-Qanut)

Qanut means asking for dua with stretching hands in the last rakaat of witr prayer, in standing position, before or after rakoo; and that is the Sunnah of the prophet of Allah; while he used to ask any special prayers (requests) to his Lord. But there is no any specific dua to be prayed in Qanut, as has been seen in the countries of South Asia that the religious teachers compel their students, mostly by beating to let them remember that dua; to which they call as 'Dua-

e-Qanut'. Any person not knowing or remembering that dua is considered to be unaware of the religious knowledge. That is absolutely unfair practice, and on the contrary that behavior reflects their religious misunderstanding. It is up to the Mussalli to ask Allah for anything out of His Blessings or whatever he is in need or wants to submit before his Lord. There is no binding that a person is necessarily required to supplicate before Allah only in the Arabic language, any personal request can be submitted in any language. Only the obligatory parts of the Salat need to be recited in Arabic language, since being the words of Quran; so that any word revealed by Allah and uttered from the mouth of the prophet may not be changed.

Moreover it may be understood that to pray in Qanut is not obligated nor a Sunnah-al-Mowakedah; instead it's a Sunnah Ghair-e-Mowakedah, because this action was not performed by the prophet of Allah consistently. Another important thing is that Qanut is not necessarily prayed in the Salat of Witr only, instead the prophet of Allah also prayed in Qanut during the Salat of Maghreb and Fajr. Even prayers may be asked in Qanut during the optional prayers, and this practice is being observed in the Masjid Al-Haram. Therefore it has become a practice to ask prayers in Qanut during the month of Ramadan i.e. in witr (Trawi) prayers.

Bukhari has recorded a narration of Anas that Qanut was practiced in Fajr or Maghreb, but it was not observed in consistently. Once, the prophet of Allah prayed in Qanut continuously for forty days in Salat-al-Fajr, in that he cursed the people who killed his companions. It was an incident of treachery, in that during the fourth Hijra the chief of Banu Kalb, Amir came to the prophet of Allah from

Najd, posing himself to be a friend of the Muslims and requested for some learned peoples for teaching Islam to his tribe. So the prophet of Allah sent with him forty knowledgeable persons, whom he deceived and managed their killing in transit at the place of Mauna Well. Purpose of mentioning this incident is to let it be known that while in distress, it was the practice of the prophet of Allah to pray in Qanut. Hence it seems to be a humblest position for making special requests before Allah Subhanahoo Taala, individually or collectively in a congregation.

CHAPTER - 5

24. Salat-al-Juma-al-Mubarak

(Friday Congregational Prayer)

The Friday congregational prayer is very important weekly prayer obligated on every adult and healthy Muslim, who is present at his residing station. Friday prayer is prayed in lieu of Duhr prayer and whosoever is not able to pray Friday prayer he is supposed to pray Duhr prayer accordingly. In other religions of the Book such weekly congregational prayer was also obligated, which still exists but not in its real form. Some people opine that Friday prayer is Sunnah-al-Mowakedah, which is not, correct, because it has been mandated vide verse 9, chapter 62, Al-Juma, which says that:

"O, you who believe! When call is proclaimed for the Salat on Friday, come to the remembrance of Allah, and leave off business. This is better for you if you did but know!"

Is that proclamation with regard to Friday prayer is not enough for us, any person having an average intellect need not to ask for any explanation or further clarification in this regard? However few sayings of the prophet of Allah are hereunder mentioned to let the people realize the worth of the Salat-al-Juma.

A saying of the prophet of Allah has been recorded by Sahih Muslim, which says that, *"People must stop missing Juma (prayer), or Allah will seal off their hearts (to receive guidance), and they will be amongst the ignorant peoples."*

Sunan Abu Dawood has recorded a saying of the prophet of Allah that:

"Juma (Salat) is due and obligated on every Muslim, but four types of people are exempted from it, i.e. the slaves, women, children and the sick persons."

In addition, the persons living away from the towns and the villages and those who are travelers, and the too old people are also exempted from Salat of Juma, and they are obliged to pray Salat of Duhr instead.

But it does not mean that they should not pray or they do not qualify to pray Juma, instead every one must pray if he/she has an opportunity and capability to pray. Even they should take their children with them so that before they achieve the age of puberty they should be able to know and practice the Friday prayer. Specifically if mothers are in practice of praying Juma Salat they will be able to direct their children accordingly. Because the mothers are not only a person, instead they have their position of an institution, which can bring the generations on the right track. It is beyond doubt that a mother's personal character and ideology, her knowledge and wisdom, her belief and practices are transferred to her generation.

(i) TIMINGS FOR SALAT-AL-JUMA

According to the practice of the prophet of Allah, the Salat-al-Juma is to be prayed at earlier time during winter, and at later times during summer. In this context Bukhari has recorded a narration of Anas bin Malik that the prophet of Allah use to perform Salat-al-Juma earlier

during the cold weather, and use to pray in late hours during the hot weather.

(ii) NUMBER OF RAKAAT IN SALAT-AL-JUMA

There are two obligatory rakaat in the Juma prayer, instead of four as are in Salat-al-Duhr. It is believed that the Friday address is a substitute for the remaining two rakaat, since it is obligatory to listen.

(iii) SUNNAH NAWAFIL IN SALAT-AL-JUMA

There are different practices, especially in the States of the South Asia which are indeed contrary to the Sunnah of the prophet of Allah. It has been observed that usually people offer fourteen or twelve rakaat in Juma prayer. It is also heard from some people saying that Duhr prayer is also included in those fourteen or twelve as precautionary measures, since they have doubt as if the Juma prayer does not substitute the Salt of Duhr. But as per verdict of Quran and the practice of the prophet of Allah, when Juma prayer is offered then there is no other prayer at that time, because verse 10 (read with verse 9), chapter 62, Al-Juma, say that:

“Then when the (Juma) Salat is performed, you may disperse through the land, and seek the Bounty of Allah, and remember Allah much; that you may be successful.”

Although by this verdict of Quran it is clear that when Salat of Juma is performed then there is no other salat, but we must also clear this point from the Sunnah of the prophet of Allah, that as to how he practiced in this regard.

(iv) SUNNAH NAWAFIL BEFORE SALAT-AL-JUMA

According to Sunnah of the prophet of Allah there is no optional prayer (Sunnah Nawafil) before Juma prayer.

Instead praying two rakaat on entering the Masjid i.e. Tahaiyaht-al-Masjid is to be prayed whenever a Mussalli enters the Masjid, because these two rakaat are Sunnah-al-Mowakedah. Even if the Friday address is in progress two unites of prayer of 'Tahaiyaht-al-Masjid' ought to be performed. In this context Bukhari has recorded a narration of Jabir that:

"A person entered in the Masjid, when the prophet of Allah was addressing Khutba of Juma: the prophet of Allah asked him as if he has performed Tahaiyaht-al- Masjid? The person answered in negative, upon which the prophet of Allah asked him, "Pray two rakaat!"

(v) SUNNAH NAWAFIL AFTER SALAT-AL-JUMA

According to Bukhari and Muslim, Abd Allah bin Omer narrated that:

"I performed two rakaat, after Salat-al-Juma along with the prophet of Allah."

Muslim has recorded a narration of Abd Allah bin Omer, wherein he said that:

"The prophet of Allah never prayed after the Salat of Juma until he reached back home, where he use to pray two rakaat."

Another Hadith recorded by Muslim and narrated by Abu-Hurairah, the prophet of Allah has said that:

"If any one of you prays Salat-al Juma, then he should pray four rakaat after it."

Therefore in the light of the above quoted verse of Quran and the sayings of the prophet of Allah, after Salat-al-Juma there are no optional rakaat in the Masjid; instead we need to pray after Salat-al-Juma at our houses two or four rakaat

as optional rakaat. Whereas to pray additional rakaat in the Masjid after Juma prayer shall not be as per Sunnah of the prophet; since these days most of the people do not go back home, instead they go to their work places, so they may pray two or four Sunnah Nawafil in the Masjid.

(vi) PRAYING SUNNAH NAWAFIL IN MASJID AFTER JUMA PRAYER

To pray Sunnah Nawafil immediately after Salat-al-Juma seems not to be proper, because the people who want to leave Masjid just after the Salat, which is allowed as per verse 19 of chapter 62 and as per Sunnah of the prophet, do not find their way to go out. Therefore as a result some people keep waiting to find out their way, while the others go by climbing over the shoulders. Therefore the people who want to pray Sunnah Nawafil they should wait and let the people go first, so that they may pray comfortably and in order to maintain decorum of the Masjid. Another most unwanted thing has been observed with concern in the South Asian countries that whenever a coffin is brought in the Masjid for praying Salat-al-Janaza after the Salat-al-Juma or at time of any other Salat, the administration of the Masjid do not take care of the Coffin to arrange immediate funeral prayer. Instead they let the Coffin lie outside the Masjid specifically in a very hot weather, and after performing the routine prayer the Imam remains asking Dua for a long time, first in their local and then in Arabic language and then it is announced that people should offer their Sunnah prayers and after that the funeral prayer shall be offered. So after about half an hour or more, the Imam ask to make lines for Salat-al-Janaza; meanwhile it is seen that till that time about seventy percent people left the Masjid without praying for the coffin. In that the people carrying the coffin has to wait for

a long time, while they remain in a very disturbed situation. Surely such position is very disturbing, unwanted and contrary to the practice of the prophet of Allah. People must realize that to offer Salat-al-Janaza is an obligatory prayer for those who are present there at that time, and unfortunately that obligatory prayer is delayed for rituals and the prayers which are not obligatory nor the Sunnah of the prophet of Allah. It is indeed a grave negligence and ignorant behavior with regard to the performance of the obligatory prayer of the Salat-al-Janaza, which is delayed unnecessarily to observe non-obligatory and non-Sunnah rituals before it.

(vii) IMPORTANT DEEDS ON THE DAY OF FRIDAY

The day of Friday is a day of excellence and superiority; on this day Adam was created and on the same day he was entered into Jannah, and on this day he was sent on to the Earth, and the Day of Resurrection will also be held on this day. It has therefore been advised to pronounce dhikr of Allah and ask Allah to shower His blessings unto the prophet Muhammad and upon his nation, and to ask for Allah's Forgiveness for the entire believing servants.

Following are the sayings of the prophet of Allah in this regard:

- (i) It is mandated on every Muslim to take bath on Friday. (Bukhari and Muslim)*
- (ii) It is also advised to wear good clothes and to use perfume on Friday. (Masnad Ahmad and Sunan Abu Dawood)*
- (iii) The prophet of Allah said that, "Whosoever will send Salat onto me on the night and the day of Friday! I will become intercessor for him on the day of resurrection." (Al-Behqi)*

Abu Dawood has recorded a saying of the prophet of Allah, in that he said that:

"On the day of Friday all 'Salaam' (the message of peace) are presented before me which are being sent by my followers."

Every Muslim is obliged to send Salaam and Salat, every day unto the prophet Muhammad, but sending Salat and Salam specifically during the night of Friday may attain love of the prophet of Allah. That is because of the fact that Allah Subhanahoo Taala has ordained to the believers to send Salat and Salam unto His prophet. This ordainment has been revealed in verse 56, chapter 33, Al-Ehزاب, in that it is said that:

"Allah sends His Salats (Blessings and Honors) on to the prophet (Muhammad), and also His Angels (ask Allah to bless and forgive him). (So) O, you who believe! Send your Salat (by asking Allah for His blessings) on him (Muhammad), and you should (also) greet him (by saying Salaam)."

Having received this ordainment the companions of the prophet of Allah asked the prophet of Allah that, "we already know to say Salaam to you, but we do not know as to how we should send Salat on you". On this the prophet of Allah told them the words of Salat, which are called in Asian countries as 'Darood-e-Ibrahim' that is also being recited in the routine daily prayers, while in Tashhud.

(viii) WEEKLY CONGREGATIONAL WORSHIP

It is a routine matter to pray all the daily prayers in congregation in the Masjid, but the Salat of Juma can only be prayed in a congregation in the Masjid in lieu of the Salat-al-Duhr; if it is missed or could not be prayed due to

some reason, then Salat-al-Duhr has to be prayed in lieu. The previous Nations of the Book i.e. the Jews and the Christians were also obliged to pray weekly salat in congregations.

Initially purpose of the weekly Friday Prayer was to have common interaction between the people of a locality within themselves and with the chief of the community, in order to know each other's problems and to take possible remedial actions on the Muslim brotherhood basis or by the officials of the government. Such was the practice in the reign of the prophet of Allah and of his true companions or thereafter in the reign of few God fearing rulers; because the true caliphate was practically changed into the kingdom, although its name remained the same. The king then remained the ruling authority and the religious duties were taken over and started to be governed by the official moulvis. As a result the Imamate of the Friday congregation was taken over by them, who use to look after the king's interest first, and for that they even presented non-Islamic theories and ideas and thereby caused so many sects in Islam. Although it was duty of the rulers to establish and enforce principals of Iqamat-us-Salat in order that the people of the Islamic States should follow the laws mandated by Allah and His prophet. Therefore as a result the Muslim Ummah mixed there in pre-Islamic national ideas and practices with the Islamic Laws. And thereby instead of bringing Renaissance and Reformation through the act of Ijma and Ijtehad in the light of Quran and Sunnah of the prophet they continued their old non-Islamic customs and traditions along with some of the Islamic injunctions. History reveals that the King's Mullahs along with the Muafiqeen always tried to defeat Ijma of the rightly guided scholars. On the other

hand the impacts on the Islamic civilization were also affected by the ideas of Greek philosophy, Iranian and Indian myths. For example few of those are theory of 'Qadriya and Jabriya', theory of 'Wahdat-al-Wajood', 'Fitna-e-Batiniat' Fitna-e-Khalq-al-Quran and a passion to have deity kings etcetera. Since it is not the subject matter of this book, it is therefore requested that to know details of these theories author's book "*Oracle of the Last and the Final Message*" may be perused. But these were the few examples through which the Muslim ideology i.e. the principles of Quran and Sunnah of the prophet of Allah were mingled with the pre-Islamic or the non-Islamic ideas, customs and traditions of the various civilizations of the non-Islamic world. Those ideas affected the Islamic Ideology to the extent that talking against any one of those has become a too difficult task now.

It is therefore very humbly requested that the people of knowledge must realize the facts mentioned above and take an opportunity of the Friday weekly address to make the people aware of the true knowledge of Quran and Sunnah of the prophet of Allah.

The second foremost object of the Friday congregation is that the people of the community must look after each other's problems and should help resolving those individually or collectively. And they must realize that the purpose of Iqamat-us-salat is also to establish the practice of the theory of Muslim Brotherhood, as were practiced at the advice of the prophet of Allah in the State of Medina.

(ix) JOINING OF WOMEN THE SALAT OF JUMA

In the great Masjids of Makah and Medina, the women participate in the five time daily prayers and in the Juma

and Eid prayers since the time of the prophet of Allah. But unfortunately in the sub-continent of the South Asia the women were restricted to come and pray in congregations, hence there was not a single Masjid up till last fifty years wherein any provision to accommodate the women was provided. Now in some posh areas of the country the educated community has established and enabled the women to join and pray at least the Friday prayer. On the contrary it has seen in Beijing the capital of China a 1025 years old Masjid, where there is a section for the women to pray since its establishment, and that practice was not banned even in the communist reign. Similarly in the Arabian Peninsula each and every Masjid located in the cities and the villages do possess a separate portion for the women where they pray regularly.

On the contrary the Moulvis in Indo-Pak have banned the women to come in the Masjids of Allah and have commanded that for women the best place is their house. There is no doubt that the best places are the houses not for the women only but for the men even; being a place of peace and security. Astonishingly the Moulvis has not taken into consideration the following sayings of the prophet of Allah, which allow the women to come and pray in the Masjids.

According to Masnad Ahmad and Sunan Abu Dawood there is a saying of the prophet of Allah in that it is said that: *"Don't cease the women from coming to the Masjids of Allah."*

Reason for this statement of the prophet of Allah is that once few women had complained him that their men do not allow them to come to Masjid for the night prayer. So

the prophet of Allah advised the men for not stopping there women for the night prayers.

But the prophet of Allah has imposed an condition that they should not wear perfume while coming to Masjid; in this regard Masnad Ahmad and Sunan Abu Dawood has recorded a saying of the prophet of Allah, wherein he said that, *"They (women) should come (in Masjid) in simplicity, and should not use perfume, because it is prohibited for them to come in the Masjid after wearing perfume."*

Another saying of the prophet of Allah has been recorded by Sahih Muslim that, *"A women should not come with us after wearing perfume in the Salat of Isha."*

Hence the above said sayings of the prophet of Allah reveal that the prophet never prevented the women from coming to Masjids; and that is why the women were never stopped to come to the Masjid of the Prophet to perform prayers accordingly. On the contrary in the South Asia the women have not been allowed and enabled to develop their relations with the Masjids, therefore as a result they have gone far away from the religion of Islam, and on the contrary they easily accept and adopt the non-Islamic practices of the local customs and traditions.

25. Salat-al-Qasr

Allah Subhanahoo Taala has very kindly favored the travelers and allowed them to shorten their prayers. In this context verse 101, chapter 4, An-Nisa, says that: *"And when you travel in the land, there is no sin on you if you shorten (your) salat, if you fear that the disbelievers may put you in trail. Verily, the disbelievers are ever unto you open enemies."*

In fact this relief was granted to the Muslims when they were living an unsafe life and were not having their own State. In that Allah Subhanahoo Taala granted them a privilege to shorten their prayers from four to two rakaat in Duhr, Asr and Isha, while remained the same for Fajr and Maghreb, i.e. two and three rakaat. But when the Muslims had the opportunity of having their own independent State of Medina, and voyage became safer for them, the relief of shortening of prayers was not taken back by Allah Subhanahoo Taala; and for that the prophet of Allah gave his verdict that:

"This (Qasr) is a Sadaqah (charity) for you, from Allah Subhanahoo Taala, so accept it." (Bukhari and Muslim)

In fact it was against the Grandeur and Generousness of Allah Subhanahoo Taala to take back a concession, which He granted before. So this relief of shortening the prayer during travel became a Sunnah-al-Mowakedah. When the prophet of Allah remained in travel during 'conquest of Makah' he remained in Makah for nineteen days apart from the time spent in travel, and he shortened his prayers. Similarly when he left for the battle of Tabuk, he stayed at Tabuk for twenty days where he shortened his prayers at Tabuk and during his travel.

Then a question arose that up to what extent of travel the rule of shortening the prayer shall apply. In this context Bukhari has recorded that the prophet of Allah adopted this rule in a travel of a day and night. It may be mentioned that Ibn-e-Omer and Ibn-e-Abbas use to shorten their prayer and postpone their fasting on a travel of four Burd i.e. 48 miles. But this practice is not agreed upon, since there is a saying of the prophet of Allah, where in it is recorded that the prophet of Allah use to shorten

his prayers, while in travel for three or nine miles. Bukhari has recorded a saying of the prophet of Allah, which has been narrated by Anas bin Malik, wherein he said that: "I prayed four rakaat in Medina along with the prophet of Allah, and then prayed two rakaat (shortened) at Dhulhalifa, which is about 10-12 km and less than 9 miles. It has also been viewed by the scholars that the prayers are to be shortened after leaving the limits of the city, and that relief remains up till returned to the city limits; when a traveler intends to stay at a place for four days or more. But that will depend upon the traveler to decide whether he is comfortable enough to pray or still he feels the difficulties of the travelling. This verdict has been deduced by the Sunnah of the prophet, since he shortened his prayers even for twenty days as mentioned above.

26. Combining of Salats

According to the Sunnah of the prophet of Allah two salats can be combined at specific times i.e. during travelling, and in an extreme hot or cold weather. The salat of Duhr and Asr and the salat of Maghreb and Isha can be combined and prayed in one Azan and two Iqamah. The salats may be combined at the time of earlier salat or at the time of later, as may be feasible. The best example in this context is the practice of the prophet of Allah, as recorded by Sahih Muslim, in that it is said that the prophet of Allah prayed Duhr and Asr prayers at the time of Duhr with one Azan and two Iqamah at Arafat. Also he prayed Maghreb and Isha prayers at the time of Isha at Muzdalfa with one Azan and two Iqamah. Every Hajji does perform his prayers according to this Sunnah during Hajj. Another record of Bukhari and Muslim narrates that the prophet of Allah combined two salats at Tabuk.

As per another narration of Bukhari and Muslim, the prophet of Allah once combined the salat of Maghreb and Isha in a rainy evening. Therefore it has been deduced that such two prayers can be combined during the state of sickness and in a fearful situation.

According to a narration of Ibn-e-Abbas duly recorded by Bukhari and Muslim that, *"The prophet of Allah prayed eight rakaat for Duhr and Asr, and seven rakaat for Maghreb and Isha, at a time in Medina."*

27. Praying Salat in Sickness

A narration of Imran bin Hacen has been recorded by Bukhari that the prophet of Allah said that:

"Pray Salat by standing, if cannot pray so due to weakness then pray by sitting, if still you cannot pray then pray by lying on your sides, and if you even unable to pray in such a position then pray by lying."

According to this concession in praying salat two points have been deduced, which are mentioned below.

- (i) This concession in offering prays highlights the importance of salat, in that it cannot be deferred or excused in any condition, whatsoever it may be; in that each individual is obligated to present himself before Allah at the prescribed time, in his meekest position to glorify the dhikr and praises of Allah.
- (ii) Whereas the other point is that coming into the usual position of prostration (Sajdah) i.e. by keeping once forehead onto the ground is not necessarily is the position of prostration. Instead Sajdah may be defined as the meanest, meekest and the humblest position of a person according to the best of his possible abilities;

which he may observe to submit himself to praise and glorify Allah's praises.

28. Salat-al-Khauf

Salat-al-Khauf means to pray salat in a fearful condition. Allah Subhanahoo has permitted and prescribed the procedure vide verse 102, chapter 4, An-Nisa, which says that:

"When you (O Muhammad) are among them, and lead them in salat, let one party of them stand up (for salat) with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers."

It is understood that the above verse prescribes the method for fear salat while it is performed in traveling or out of the station. But when the army is stationed at home town then Salat-al-Khauf is not shortened, and four rakaat are performed by dividing the men in two groups. In that the Imam prays four rakaat, whereas each group performs two rakaat in turn.

In case there is a serious position in war and too much conscientiousness is required, and no group can be formed for prayer, then the prayer is to be performed on individual basis in any possible position i.e. by walking, standing, or sitting and may be without positioning their

faces towards Kaba. This kind of relief has been granted by Allah Subhanahoo Taala vide verse 239, chapter 2, Al-Baqara, which says that:

"And if you fear (enemy), perform Salat on foot, or riding."

The above quoted verses of the Quran are very important even for those who are not in fear of war or fear of anything else, in order to realize the importance of salat, that as to how significant and valuable is this ritual, in that Allah Subhanahoo never ever excused or exempted His servants from performing the prayers, instead He waived its conditions up to a maximum extreme. So every Muslim must ensure performance of salat at its prescribed times and in the prescribed manners.

29. Salat-al-Eidain

Salat-al-Eid is performed at two annual occasions in congregation, obligated like Salat of Juma, and these are Sunnah-al-Mowakedah. These salats are called as:

- (i) Salat-al-Eid-al-Fitr: It is observed after the rise of Sun on the morning of 1st Shawal, the 10th month of the Arabian Calendar in order to pay thanks to Allah Subhanahoo Taala, and to celebrate the blessings and pleasure of the fasting of the previous month of Ramadan.
- (ii) Salat-al-Eid-al-Doha: It is observed after the rise of Sun on the 10th day of the month of Dhul-Hajj the 12th month of the Arabian Calendar, to pay thanks to Allah Subhanahoo Taala, and to celebrate the sacrifice of the prophet Ismail and of his father prophet Ibraheem. Where in a lamb was sacrificed in place of Ismail, by the Will of Allah Subhanahoo Taala. Hence every believer who can afford is obliged to sacrifice an animal on that day.

Hence these both occasions of the annual festivals do provide pleasure for everyone and a support to the poor of the communities, in that they get help through a specified amount called 'Fitra' (charity); on the Day of Eid-al-Fitr, and meat of the sacrificed animal on the Day of Eid-al-Doha.

The most important occasion of these festivities is that a collective prayer in congregation is offered in all the Muslim localities to pray glories, praises and thanks to Allah Subhanahoo Taala for His favors and Kindnesses, and to show their gratitude, submissiveness and meekness before their Lord.

Anas bin Malik has narrated, and Bukhari has recorded a saying of the prophet of Allah, in that it is said that:
"When the prophet of Allah migrated to Medina, he observed that the people of Medina use to observe festivals, twice a year. Upon that the prophet of Allah said: "Allah has bestowed upon you better days i.e. 'the Day of Fitr and Doha'."

The said two festivals were also said to have been mandated by Allah Subhanahoo Taala through the following verses of the Quran.

The first and second verse of chapter 108, Al-Kauther, says in this regard that:
"Verily, We have granted you (O Muhammad) Al-Kauther (a river in Paradise)."
"Therefore turn in prayer to your Lord and sacrifice (to Him)."

So the scholars have taken from it the sacrifice on the Day of Eid-al-Doha.

Similarly verse 14-15, chapter 87, Al-Aala, says that:
*"Indeed whosoever purifies himself shall achieve success."
"And glorifies the Name of His Lord, and prays."*

The scholars have deduced the meaning of the word 'purify' as to purifies one's wealth by paying sadaqah and Zakat, and also 'Sadaqah-al-Fitr', because Omer-bin-Abd-al-Aziz use to advise the people to pay Sadaqah-al-Fitr by reciting the above said verse 14.

30. Sadaqah Eid-al-Fitr

Although verse 14 of chapter 87 of Quran has been referred with regard to mandating Sadaqah-al-Fitr, but there are numerous verses of Quran which emphasize importance of Sadaqah, i.e. to give charity to the poor of each community of the believers. But there is a specific saying of the prophet of Allah with regard to paying Sadaqah-al-Fitr. In that Bukhari has recorded a narration of Ibn-e-Omer, that the prophet of Allah said that:

"The prophet of Allah has mandated upon all old and young believers, including the slaves, women, and children to pay one Saa (2.5 kg) of barley or dates to the poor of the community on the day of Eid."

Another saying of the prophet of Allah recorded by Abu Dawood and Sunan Ibn-e-Maja and Hakim, Ibn-e-Abbas narrated that the prophet of Allah said that:

"To purify those who fasted during the month of Ramadan from the irrelevant and unwanted talks, it has been mandated to pay Sadaqah-al-Fitr to the poor to enable them to support their livelihood."

It seems that the intention of obligating Sadaqah-al-Fitr is to enable the poor to have their share in the common

festivities, may be to have a good food at least on that day. Secondly it appears that the head of the family has also been made liable to pay Sadaqah on behalf of his family members including their servants who are unable to pay by themselves. Servants here means the servants who serve the family in their house hold, since they have now taken places of the slaves.

A very important aspect with regard to the standard scale of Fitra needs to be explained, since generally people are in the know of only one scale i.e. 2.5 kg of wheat which has been considered equal to 2.5 kg of barley. But that is not the absolute scale for paying Fitra; instead there are various commodities to be taken for computation for the value of Fitra to be paid by the different levels of the community members according to their financial status. Such financial level needs to be deduced by each individual according to his own level of income. Because there are different commodities set for calculation of the amount of Fitra. In that Sahih Muslim and Bukhari have recorded a narration of Abu Saied Khizri, according to which, during the period of the prophet of Allah 2.5 kg of meals or Barley, or cheese or dates or resins was given in Fitra. Now question arises that as to which commodity or its equaling amount is to be given by whom according to his financial status. But in the South Asia the Moulvis have set forth a tradition since centuries to pay Fitra equaling barley or wheat in lieu. But now a day's nobody use barley, instead people use wheat or rice which varies in price e.g. rice cost from Rs.80 to Rs.180 per kg, where as wheat cost Rs.45 per kg, dates cost Rs.300 (min) per kg, resins cost Rs.800 per kg, cheese cost Rs.1000 per kg. Therefore cost of two times meal and the value of 2.5 kg each of the above

commodities and the cost of different levels of meals come approximately as:

(i) Rs.112 (ii) Rs.200 (iii) Rs.450 (iv) Rs.750 (v) Rs.1000 (vi) Rs.1500 (vii) Rs.2000 and (viii) Rs. 2500 per person. Thus we may conclude that amount of Sadaqah-al-Fitra may be computed as per the current rates of the relative commodities which may vary from Rs.112 to Rs. 2500, per person. Now it depends upon each individual liable to pay Fitra to choose a scale of payment suites to their financial status or it may be calculated at their own wisdom in accordance with their financial position.

31. Sacrifice of Animal on the Day of Eid-al-Doha

To sacrifice an animal on the Day of Eid-al-Doha is Sunnah-al-Mowakedah, and the people having financial resources must do it. In fact it is revival of the Sunnah of the prophets Ibraheem and Ismail, which they complied in order to please Allah Subhanahoo Taala, Who also asked His prophet Muhammad to follow this tradition to thank His benevolences. In this context verse 2, chapter 108, Al-Kauther says:

"Therefore turn in prayer to your Lord and sacrifice (to Him only)."

According to Sunan Tirmidhi and Ibn-e-Maja, the companions of the prophet of Allah asked the prophet that as to what is the purpose of these sacrifices? The prophet said, *"That is Sunnah of your father Ibraheem."* Then they asked that as to what they shall get (out of it)? The prophet said, *"One virtue in lieu of each hair (of the animal)."* They said, *"And in lieu of the wool too?"* He said, *"(Yes) In lieu of each hair of the wool of the lamb too."*

With regard to sacrifice of an animal, verse 36-37, chapter 22, Al-Hajj says that: *"And the Budn (Cows, Oxen, or Camels), We (Allah) have made for you as among the symbols of Allah, in which you have more virtues. So mention the Name of Allah over them when they are drawn up in the lines (for sacrifice). Then, when they are down on their sides (after slaughtering), eat thereof, and feed the poor who does not ask (for charity), and the beggars who ask (for charity). Thus have We made them subject to you that you may be grateful."*

"It is neither meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allah for His Guidance to you. And give Glad Tidings (O Muhammad) to the doers of good."

32. Salat-al-Traveeh.

According to Sahih Muslim and Bukhari, narrated Abu Hurairah that the prophet of Allah said that:

"Whosoever stood (in salat) during Ramadan (the month of Fasting) with his Eman and self accountability, then his previous sins will be excused (as reward of his Fasting)."

Here qayyam means offering the Salat of Traveeh, which in fact is Salat-al-Witr. It has been made known that in a month of Ramadan the prophet of Allah lead the prayer of Qayyam-al-Lail for three consecutive nights, in his Masjid. He also came for the fourth day, whereas his companions were also waiting for him to lead the prayer, as he lead for the past three days, but the prophet of Allah did not pray Salat-al-Lail in congregation. While enquired by the companions that as to why the prophet of Allah did not pray Salat-al-Lail in congregation, the prophet replied that,

"If I would have continued the Salat-al-lail in the same manner, I suspected that it may not be obligated upon you."

Thereafter a question arose that as to how many rakaat were performed by the prophet of Allah in congregation during those three nights of Ramadan. In this regard Sahih Bukhari has recorded a narration of Abu Salmah that: *"He asked the mother of the believers, Syedah Ayesha that, "As to how the prophet of Allah used to pray Salat (al-lail) during the month of Ramadan." Lady Ayesha told that, "He use to pray (Salat-al-Lail) eleven rakaat during the month of Ramadan or otherwise."*

After the prophet of Allah, the 'salat-al-lail' was named as 'Qayyam-al-Lail' and the people started practicing it during the whole month of Ramadan. But thereafter, its rakaat were extended from eight plus three to twenty plus three in congregation to enable the people to listen the whole Quran during the month of Ramadan; and was named as 'Salat of Traveeh'. Therefore it may be understood that the Salat of Traveeh is not a separate salat, instead it is the same 'salat-al-lail' or 'salt-al-Tahajjud' or 'salat-al-Witr' or 'Qayyam-al-Lail'.

It will not be out of point to mention that the prophet of Allah use to remain in the Masjid for the last ten days of Ramadan (in Etkaf) and use to recite Quran along with angel Gabriel; whereas during the last Ramadan of his life the prophet of Allah spent last twenty day in his Masjid and recited Quran twice with the angel Gabriel. This act of the prophet of Allah surely emphasizes importance of revising the Quran, especially during the month of Ramadan.

Hence 'Salt-al-Traveeh' is the 'Qayyam-al-Lail' performed during the month of Ramadan, where in the people in general have been enabled to listen Quran, at least every year in congregation after performing the Isha prayer. It is also a practice to recite the whole Quran by praying eight plus three rakaat in Traveeh, which should not be objected, since that is according to the Sunnah of the prophet of Allah. The main purpose of observing the salat of Traveeh is to listen and revise Quran in accordance with the practice of revising Quran by the prophet of Allah during the month of Ramadan.

CHAPTER - 6

33. Funeral Prayer

It may be mentioned that the 'Funeral Prayer' is a very important act of which almost 99% of the non-Arab community is unaware, which is indeed too unfortunate to know not as to how we should ask farewell to our loved ones on their departure from this world. Moreover it has been observed that most of the people seem to be afraid of their diseased loved ones, and they leave the dead bodies alone. Also they remain waiting for someone from outside the family to come and prepare the coffin. The next very important thing is that when any member of the family becomes seriously ill and in him/her symbols of death (Marz-al-Maout) appear, the family members, instead of reciting 'Kalama' or some verses of Quran, send the person to the hospital where he/she dies in their way or in the hospital. It has therefore been considered necessary that the procedure to deal with a dying person from Marz-al-Maout up till the grave, for paying their proper dues according to Quran and Sunnah may be made known to the people.

(i) ILLNESS AND SYMBOLS OF DEATH (Marz-al-Maout)

Illness is a common factor of the human life, but an illness which reflects the signs of death is called 'Marz-al-Maout'. The people of the Arabian Peninsula were very courageous in the matter of death and use to recognize the time of death very easily. And even today they do not exclaim on hearing or pronouncing news of death; because they were, and still they are so assure of occurrence of death to anybody at any time. And as a matter of fact every Muslim must pose like that. History reveal that once an old person recognized the time of his own death, so he called his

daughters, when they came, he asked them to start weeping since he is going to die; so they started weeping and weeping. Another instance reveals that an old person came under encirclement of his enemy, and a young man wanted to kill him, the old man asked him to wait and listen to a quick method of killing a person, since I doubt that you know it. And thereafter he advised him to strike on the back of his neck. History also reveals that when the second Deputy of the prophet of Allah Omer was stabbed, the State physicians asked him after inspecting his wound, that, "O the Caliph of the believers! You don't have much time, therefore pronounce your statement of will." So he did, and later on the third day he was expired.

Purpose of incorporating these stories is to advise my brothers and sisters to realize the fact of death, although it is a painful moment, but they should behave like a servant of Allah by submitting themselves before His will and authority. Therefore when someone falls sick, his loved one should take care of him by providing medical care to the best of their ability and resources. But on realizing the fact that the sick person is facing the period of 'Marz-al-Maout' then they should start reciting Allah's praises and Kalama that, "There is none worthy of worship, but Allah" in that the sick person will listen to it and would be able to revive his Eman, may be in his heart. The persons visiting the patient must utter good word in that they should take Allah's Name repeatedly and pray for him.

The prophet of Allah has said that:

"Whenever you visit a sick person, you should talk good and when you visit a diseased person you should pray for his forgiveness, because the angels say 'Amen' on your prayer." (Reported by Sahih Muslim)

Sahih Bukhari has also recorded a narration of Al-Berra bin Aazib that, *"The prophet of Allah has ordered us to visit the sick person and to go with the coffin."*

(ii) PREPARATIONS FOR THE COFFIN

After death of someone the elderly people related to the diseased should remain with the dead body, and remain asking Allah's praises and glory and thereby asking Allah's forgiveness for the diseased person. On the other hand some people should make arrangements for the grave; whereas the heirs of the diseased must take care for immediate payment of the debts of the diseased, if any. If immediate payment is not possible, they should take responsibility for early payments. Then the nearer relatives should clean the body with a proper bath and wear coffin to the diseased person. But the person who have been killed in the cause of Allah, he/she need not to be given bath or wear a coffin, instead such person shall be buried in the same condition as is found after death. Because according to Masnad Ahmad there is a statement of the prophet of Allah that:

"On the Day of Resurrection the wounds of the Shaheed persons shall bleed in the same manner as it were bleeding at time of his burial, and that will give perfume of 'Kasturi' (a kind of a precious perfume)."

According to another saying of the prophet of Allah, recorded by Sunan Tirmidhi, reveal that: *"Wear the white dress and also coffin your dead in white."*

Also the persons who die during Hajj or Umrah, while wearing Ihram they also do not require Coffin cloth, instead they are to be buried in their sheets of Ihram, but they shall be given bath. In that one sheet is to be tied on

the lower body, while the other one is to be spread on the body. Whereas their head will not be covered and perfume shall not be used on them; since they still remains in Ihram; because they shall get up in Ihram uttering the words of Talbeeh. (Bukhari)

(iii) PATIENCE INSTEAD OF MOANING AND WAILING ON A DEATH

Moaning wailing and crying heart out is prohibited on death of a dearer one, instead adopting patience is necessary. Expression of sorrow and grief of separation is not only the natural and instinctive nature of the human being but the lower animals also express their grief and sorrow on losing their offspring and the companions. Even coming out of the tears is not prohibited because that is also a natural outcome of a severe grief, which cannot be controlled by a person. But in such condition the grieved person should not forget to pray for forgiveness of the diseased person, because that is the best time where in the person comes in his meekest position, which is the best time for acceptance of a prayer.

According to Sahih Bukhari, Abu Hurairah has narrated that the prophet of Allah has said that:

"Allah Subhanahoo Taalaha said that: "I have no reward other than Jannah for a person of Mine, who remain in patience, and expecting reward from Me, when I take his loved one from this world."

There is a narration of Abu Musa Al-Ashri duly recorded by Tirmidhi and Riyadh-al-Saleheen, in that the prophet of Allah said that:

"When a child of someone dies, Allah Subhanahoo Asks His angels, "Have you taken the spirit of the child of my

servant?" To which they reply affirmatively; upon that Allah Azz-o-Jall says, "Have you taken the fruit of his heart? They again reply in affirmative; upon that He (Allah) asks them that, "As to what my servant said (at that time)? They (angels) reply that, "He glorified Your praises." Upon this Allah Subhanahoo Taala says that, "Make a house in Jannah for My servant, and name it as 'Bait-al-Hamd'."

Allah Subhanahoo Like's not weaning and wailing on anybody's death, because He Creates and He puts to death according to His Own program. Therefore complaining by way of weaning and wailing against the Will of Allah is not justified, hence that is not liked by Allah. Although it is true that loosing someone due to death is extremely sorrowful, and if at that time tears come out, then there is not sin in it, because of its being an instinctive emotional reaction, which cannot be controlled by a person having soft feelings. Even tears of the prophet of Allah came out on several such sad occasions.

(iv) SALAT-AL-JANAZA

According to Abu Dawood and Ibn-e-Maja, Abu Hurrairah has narrated that:

"I heard the prophet of Allah saying that, "When you pray salat on a diseased person, then you should ask for his forgiveness with your sincere prayers." The method of praying salat-al-Janaza as per Sunnah of the prophet of Allah is mentioned here under:

- There are four takbir in salat-al-Janaza.
- After pronouncement of first takbir Surah Fatiha along with taooz is recited.
- Then after the second takbir, pray Allah for His blessings and peace for His prophet (i.e. reciting of Darood-e-Ibraheem).

- Then after the third takbir, pray Allah for the forgiveness of the diseased person specifically and for the whole Ummah in general.
- Then after the fourth takbir, come out of the salat by saying salaam.

It may be remembered that the whole salat is performed in qayyam, and there is no rakoo or sajoon in this salat.

According to the books of Mishkawt Sharif, Abu Dawood, Tirmidhi, the prophet of Allah prayed for forgiveness for the entire Ummah in the funeral prayer in the following words.

بالغ مرد و عورت کی میت کے لئے دُعا
اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَ
 اے اللہ! بخش ہمارے زندہ اور مُردہ کو اور
شَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَ
 ہمارے حاضر اور غائب کو اور ہمارے چھوٹے اور
كَبِيرِنَا وَذَكَرِنَا وَأُنثَانَا اللَّهُمَّ
 بڑے کو اور ہمارے مرد اور عورت کو لے اللہ!
مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ
 جس کو تو ہم میں سے زندہ رکھے تو اے اسلام پر زندہ رکھ
وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى
 اور جس کو تو ہم میں سے وفيات سے تو اے
الْإِيمَانِ ۝ (مکھڑہ ۱۳۱)
 ایمان پر وفات دینا ۔

"O Allah! Forgive our living one's and the dead one's, our present and the absent one's, our youngsters and the old one's, our men and the women
 O Allah! To whom You keep alive amongst us, let them live on Islam, and to whom You let die, let them die on Eman."

This was the prayer for the men and the women, but there is no dua for the forgiveness of children, since they are innocent and free from the sins, but those diseased children are made a source of forgiveness and intercession on the Day of resurrection for their parents. Therefore in salat of janaza for the children dua is mentioned in the following words.

نابالغ لڑکی کی میت کے لئے دُعا

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا

لے اللہ! بنا اس کو سماے لئے پیش رو اور بنا اس کو

لَنَا اجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا

ہمارے لئے اجر اور ذخیرہ اور بنا اس کو ہمارے لئے

شَافِعَةً وَمُشَفَّعَةً ط

سفاش کرنے والی اور سفاش قبول کی گئی

نابالغ لڑکے کی میت کے لئے دُعا

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ

اے اللہ! بنا اس کو ہمارے لئے پیش رو اور بنا اس کو ہمارے

لَنَا اجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا

لئے اجر اور ذخیرہ اور بنا اس کو ہمارے لئے سفاش

شَافِعًا وَمُشَفَّعًا ط

کرنے والا اور سفاش قبول کیا گیا۔

“O Allah! Make him/her for us a forerunner and vanguard and a treasure of the Hereafter and a reward,”

With regard to Salat-al-Janaza, following are some more important things, in accordance with the sayings of the prophet of Allah, which need to be understood.

(i) The prophet of Allah did not pray the salat of Janaza calmly, instead he prayed in loud voice, and that was the reason that the companions of the prophet listened to it and mentioned ahead.

(ii) Some people do not pray surah Al-Fatiha in this salat, which is incorrect and against the Sunnah of the prophet; because the prophet of Allah prayed it. In this context few sayings of the prophet of Allah are mentioned hereunder:

- Recorded in Sahih Bukhari a narration of Talha-bin-Abd-Allah-bin-Aouf, in that he said that, *"I prayed a salat-al-Janaza behind Ibn-e-Abbas, and he recited Surah Fatiha, and said that, "You should know that recitation of Surah Fatiha is the Sunnah of the prophet of Allah."*
- A narration of Obadiah bin Samit has been recorded by Bukhari that the prophet of Allah has said that: *"Whosoever do not recite surah-al-Fatiha in his Salat, his Salat is not concluded accurately."*
- Since most of the people do not know the prayer to be recited in Salat-al-Janaza, so they avoid taking part in it or they remain quite in the Salat; for such people the whole exercise is narrated hereunder in a very easy way so that they may remember this important ritual without making much efforts.
- (1) First of all to line up in the congregation for salat-al-janaza, by making odd lines with a minimum of three (if possible).
- (2) After first takbir: Start reciting Surah Fatiha after reciting 'Tauoze'.

- (3) After second takbir: Say salat for the prophet of Allah i.e. to recite 'Darood Ibrahim'.
- (4) After third takbir: Pray dua for the forgiveness of the diseased person, in the following least words, which can be remembered easily. *اللَّهُمَّ مَغْفِرًا لِرَجْمَةِ نَائِكَ*
أَدَاكَ الْمَغْفُورُ الرَّحِيمِ
- (5) After fourth takbir: Come out of salat after saying 'Salam'.

(v) TO BURRY THE COFFIN AT THE EARLIEST

According to Bukhari and Muslim, Abu Hurairah said that: *"I heard the prophet of Allah saying" that: "Hurry up for the (burial) of coffin. If he is a pious one, you should take him to the goodness hurriedly; on the contrary you will be having his Burdon over your neck."*

In this saying of the prophet of Allah there seem wisdoms other than those explained above; in that it will help lowering the degree of sorrow in the members of the family and the relatives of the diseased person. And the dead body may also be saved from the extreme weather affects.

(vi) ASKING DUA AFTER BURIAL OF THE COFFIN

It has been observed that after laying down the body of the diseased in the grave, the loved ones and the friends of the diseased drop three handful of dust on the grave. And they think that they may have performed a good deed, but they do not know that as to what was the purpose of that act of theirs. It is indeed very unfortunate on our part that we perform some act, thinking it a

religious one but do not know and also do not try to know as to what was the purpose of that act. It should be born in mind that offering some ritual without its understanding is absolutely meaningless. They should at least know that as to what they shall gain out of it or it will be of some benefit for the diseased person?

In fact this ritual of putting three handful of dust on the grave after burying the diseased is a revival of Eman by the person who is performing this ritual. In that on the first drop of dust he should utter the word that, *"O Allah! You have created us from this dust."* After dropping the second drop the person should again utter the words that, *"O Allah! You will return us back in to this dust."* And after dropping the third drop the person finally utter the words that, *"O Allah! You will again bring us back in to life from this dust."*

Out of these three proclamations every person does have experience of the first two, sine he witnesses the births and deaths of the human being, hence he pronounces his belief that creation and death is in the hand of Allah only. Where as in the third proclamation he witnesses the Eman-bil-Ghaib, wherein he affirms his belief on Allah and on the Day of Resurrection, that Allah will bring every soul in existence on the Day of Qayamah and shall deal with each individual according to his account of deeds of his entire life. This proclamation of the individuals is very important since it enables the people to think about their deeds and to start preparation for the hereafter.

After this ritual the grave is prepared accordingly, After burial everyone must remain present there for quite some time and remain asking Allah Subhanahoo Taala for the

forgiveness of the diseased. In this regard Abu Dawood has recorded a narration of Othman bin Affan that:
"The prophet of Allah used to stand on the grave (for some time) and use to say that, "Supplicate your request before Allah Subhanahoo Taala for the forgiveness of your brother (Diseased) and pray for his steadiness, since he is being questioned in the grave regarding his deeds."

It is therefore requested to the Muslim brothers and sisters to take care of this saying of the prophet of Allah, and must pray for forgiveness of the diseased, his parents and for the entire Ummah, those who are alive and those who are not with them in this world.

(vii) DEBTS OF THE DISEASED AND DISTRIBUTION OF INHERITANCE

The inheritors of the diseased person are obligated after burial to find out if there is any debt on the diseased person? In case of debts they must arrange immediate payments out of the diseased property. In this regard Tirmidhi has recorded a saying of the prophet of Allah, narrated by Abu Hurairah that the prophet of Allah said that:

"The spirit of the diseased remains suspended to go at its place, until his debts remain unpaid."

These were the instruction about the debts which were due to be paid by the diseased, but what about the debts which the diseased had to collect from others? And what about the property which lies with one or two heirs of the diseased, to which the other heirs are looking for? And what about those properties (in cash or kind) which are lying in the custodianship of some heirs?

These are some very important questions which mostly occur after death of someone having property. Of the heirs of the deceased having possession of his property usually keeps mum with regard to distribution of the inherited property. Whereas the women like sisters and daughter usually remain silent on this subject. The relatives including the rest of the heirs usually do assemble at the place of the elders who mostly have possession of the moveable and immovable property. They show their more concern and more grief for the death of the deceased, but do not talk with regard to the inherited property lying with them. Finally they give a big meal on the third day of the death of the deceased, and thereafter the friends and the family members start moving back their homes without hearing anything about distribution of the inheritance. In this way the inherited property remains in possession of the possessor for decades without paying any consideration to the other heirs. There are many more ways of corruption for taking property in illegal ways, which cannot be discussed here being out of the subject of the Book. This mention was only to let realize the grabbers of the inherited property.

Therefore the inheritors having illegal custodianship of the deceased property are severely warned for the consequences of their act, by the prophet of Allah, of which they pay no heed. In that Sahih Bukhari and Muslim have recorded a narration of the mother of the Muminun Syedah Ayesha, that the prophet of Allah has said that: *"Whosoever takes illegal possession of any land (property), may it be of a hands length, for (punishment of) that his neck will be rounded by an Iron Collar seven times more than the measure of that property, on the Day of Resurrection."*

There is another saying of the prophet of Allah, narrated by Abu Hurairah and recorded by Bukhari, in that it is said that:

"He who has ever done any evil deed, by which any of his brother (son of Adam) has affected regarding his respect or in any other way, than he should compensate him and apologize from him with immediate effect, and before that Day (the Day of Qayamah) on which he will not have any Dinar or Dirham. On that Day if he would have some good deeds, of those deeds the compensation shall be deducted, on the contrary he shall have the Burdon of the sins of the effected person."

There is another saying of the prophet of Allah, recorded by Bukhari and narrated by Khaula bint Samir, in that she said that she heard from the prophet of Allah saying that: *"Many people embezzle the property of Allah (their brothers' property); such people shall be put in the Hell on the Day of Qayamah."*

(viii) SADAQAH AND CHARITY ON BEHALF OF THE DISEASED

To pay sadaqah or charity on behalf of a diseased person is a very good deed. According to Sahih Muslim, Abu Hurairah has narrated that a person asked, *"O the prophet of Allah! My father has died and inherited wealth; and has not left any will, if I give charity on his behalf, would it compensate his sins? The prophet of Allah said, "Yes! Another Hadith recorded by Masnad Ahmad and Sunan Nisai, it is said that upon death of the mother of Saad bin Obadah, he said, "O the prophet of Allah! My mother has died; can I give charity on her behalf? The prophet of Allah said, "Yes! He asked as to what kind of charity shall be better? The prophet of Allah said, "To provide water for drinking."*

According to a narration of Bukhari and Muslim, Lady Ayesha said that, *“a person asked the prophet of Allah that his mother has died a sudden death; I believe that if she had a chance to talk then she should have given something in sadaqah. Therefore if I give sadaqah on her behalf, will she get its consideration? The prophet of Allah said, “Yes!”* Sahih Muslim has recorded a narration of Abu Hurairah in that he said that the prophet of Allah said that: *“When any person dies his conducts come to an end, except the three. The foremost is that the ‘Sadaqah’ which remains effective even after his death, the second is the knowledge left by him for the benefit of the people, and the third is his virtuous son (his offspring), who remain praying for him.”*

This saying of the prophet is very important to be understood, since it emphasizes in it that a person should do such deeds in his life which may remain fruitful even after his life, e.g. to establish an institute or to take part in it, which may remain beneficial to the public even after him. Secondly he should remain trying to spread such knowledge which may be beneficial to the people in general including his family members. If anybody will act to perform a good deed upon his advice, he will also have his share in its reward. The third thing is that the parents must provide such knowledge to their children that they may be induced to do good deeds and avoid the bad one. In that the parents shall also have reward for the good deeds performed by their children; whereas on the contrary they will be charged for their bad deeds.

(ix) SALAT-AL-JANAZA IN ABSENTIA

In the South Asian Countries it is usually a tradition that the people who miss Salat-al-Janaza due to their living

outside the city or country, they ask prayer for forgiveness at the grave of their diseased relation, when they happen to come over there. Some time it happens that they inform from the Air Port or the Railway Station that they have reached in the City so the funeral may be delay for some time, so that they may reach there. Therefore people with the coffin do wait for them till they reach. When they come, the coffin is opened and face of the diseased is shown to them, then having a grieved look at the face of the diseased the coffin is buried.

Purpose of mentioning this story is that the people do not behave or perform the rituals according to the Sunnah of the prophet, because when anybody reaches at the graveyard while the coffin is not buried they should perform Salat-al-Janaza as per Sunnah of the prophet. And even if the relatives or friends of the diseased come after the burial, they should pray Salat-al-Janaza at the grave of the diseased, as per Sunnah of the prophet. Another point is that the relatives or friend who could not take part in the funeral of the diseased, they should also pray Salat-al-Janaza in absentia at their places of residence, as per Sunnah of the prophet of Allah.

According to Sahih Bukhari a woman, who used to clean the Masjid of the prophet of Allah, was not seen by the prophet in the Masjid since few days, the prophet of Allah enquired about her; and learnt that she was died some days back. The prophet of Allah asked his companions that as to why he was not informed about her death. The companions replied that since she died during a night so they did not inform the prophet, because they wanted not to disturb him during the night. The prophet of Allah did not like that and asked the companions to take him to

her grave; where he offered Salat-al-Janaza. Another example of praying Salat-al-Janaza in absentia is that when the King of Ethiopia Negus (Nijashi) was died, the prophet of Allah asked his companions that, *"Your brother Nijashi has died, so let us pray Salat-al-Janaza for him"*.

Therefore praying Salat-al-Janaza in absentia is the Sunnah of the prophet of Allah, which should be followed accordingly.

(x) VISITING THE GRAVES

Going to graveyards and praying for the forgiveness of the diseased buried there is a good deed and beneficial for the diseased persons. That also benefits the visiting persons in that they remember their last destination; and may like to prepare them for the hereafter.

According to Sahih Muslim the prophet of Allah has said that *"I forbade you from visiting the graveyards, but now you should visit the graves, because it will enable you to remember your hereafter,"*

According to Sahih Muslim the prophet of Allah use to pronounce the following words, while visiting the graveyard:

"O the Muslims and the Muminun of the graveyard! Peace be upon you, indeed we are also going to meet you. You had gone before, and we shall come after you. We ask Allah for grant of peace for ourselves and for you. O Allah! Forgive them and have pity on them." (Amen)

Usually people don't like and don't allow the women to visit the graveyards; but it has been narrated in Mastadrak Hakim and Sunan Behqi that:

“Once Mother Ayesha had gone to her brother Abd-Ar-Rehman’s grave; when she was questioned about visiting the graves by the women, upon which she answered that, “Yes! Visiting the graves was prohibited aforetime, but later on it was allowed.”

Therefore women may visit the graveyards, but they should remain conscientious that wailing and weeping is not allowed, so whenever they visit they ought to pray for Allah’s forgiveness for the person whose grave they are visiting, and also for those buried in the graveyard.

*Al-Hamd-o-lil-Allah, Wa-Salat-o-Salam ala Rasool Allah
It is supplicated in a meanest and meekest fashion in the honor of Allah Subhanahoo Taala to kindly accept this work; and my earnest thanks to Him for His kindnesses and to enable this slave of Him to write few words for the benefit of His people. (Author)*



A Slave's Supplication.

In the Name of Allah the Most Gracious the Most Merciful.
O, ALLAH! Only You are the Holiest, the Noblest & that no
one else is worthy for praise & has the right to be worshipped.

O, Allah! Indeed You are One & the Only & have no partner
or equal. Who soever thought of it or claimed so, he with all
of his misfortunes was disgraced & dishonored & put in distress &
torment for ever, like Pharaoh & Nimrod.

O, Allah! You are the most Sacred, this is beyond Your
dignity & Grandeur that You would become a father or that
You would have a Lady, Contrarily You have been created by
Your own Self. He is indeed an astray & deserves a severe
torment, who pronounces You to be a father of some one.

O, Allah! You are the All Mighty, the Creator of all that
Exist. It is not possible to conceive Your Blessed & Majestic
Self & even we can not envisage Your Creation.

O, Allah! You are the Ever Existent, when there was
nothing Your Grandeur Existence was there & then every thing
existed by Your Will, Wisdom & Authority.

O, Allah! You are the All Knowing & All Wise, we only
know that You made known to us & thus raised our status by

bestowing us knowledge.

O, ALLAH! All that exist pray & prostrate before You, but when we pray & mention Your Glory, You also mention by Your Loving Self & Grant us an elevated position.

O, ALLAH! You provide us sustenance & bless with Your Unlimited bounties with out any consideration because of Your Generosity & Affection.

O, ALLAH! Our delight & Contentment lies in Faith, modesty & obedience, otherwise all material, botanical substances & the animals do pray & prostrate before You & thereby leave behind those who deviate from Your Commandments.

O, ALLAH! Indeed the children of Adam ought to remain Submitters to You, since You have guided us thoroughly & has given finality to Your guidance through Your Last & Final prophet Muhammad, peace be upon him.

O, ALLAH! the Most Gracious, the Most Beneficent, kindly excuse our wrongs & Grant us favours & keep us steadfast on the righteous path & closer to Your Loving Self. (ameen)

Mohsin Feb. 5, 2004
Lubbock Tx.