



**THE  
MUSLIM  
PRAYER BOOK**

**COMPILED BY  
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## ṢALĀT OR ISLAMIC PRAYER

ISLAM has given permanence to the institution of prayer by requiring its observance at stated times and in a particular manner. General directions have been given to secure regularity, method, and uniformity leaving ample scope for the individual to give vent to his own feelings before the Great Maker of the universe.

Prayer, in Islam, is the true means of purification of the heart and moral elevation. "Prayer keeps (one) away from indecency and evil" (29 : 45) hence its degeneration into a mere ritual and a lifeless and vapid ceremony performed with insincerity of heart, is denounced by the Holy Quran: "Woe to the praying ones who are unmindful of their prayers" (107 : 5).

Prayers must, therefore, be said with purity and sincerity of heart and every kind of indecency and evilness of thoughts and actions avoided.

### **Times of Regular Prayers**

THE saying of prayers at fixed times is obligatory upon every Muslim, male and female, who has attained to the age of discretion.

It is said five times a day on the following times:—

1. ṢALĀT-UL-FAJAR, or the morning prayer, is said after dawn and before sunrise.

2. ṢALĀT-UẒ-ZUHR, or the early afternoon prayer is said when the sun begins to decline, and its time extends till the next prayer, *i.e.*, for nearly three hours.

3. ṢALĀT-UL-'AṢAR, or the late afternoon prayer, is said after Zuhr prayer when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.

4. ṢALĀT-UL-MAGHRIB, or the sunset prayer, is said immediately after the sun sets and its time lasts for an hour.

5. ṢALĀT-UL-'ISHA, or the early night prayer, is said when the red glow in the west disappears, and its time extends to midnight. But it must be said before going to bed.

**Note.**—When a person is sick or on journey (or in case of rain, when the prayer is being said in congregation in a mosque) the early afternoon and the late afternoon prayers may be said together, and as also the sunset and the early night prayers. In

the case of thus joining the two prayers the Sunnats may be dropped.

### Preparation for Prayers

*Ablution (Wadzu وضو)*

BEFORE saying prayers it is necessary that the garments and every part of the body should be clean and pure, and those parts of the body which are generally exposed should be washed with pure water. The latter is called *Wadzu* or ablution, which is performed as below—

1. Allah's name is said at the commencement *Bismillāh-ir-Raḥmān-ir-Raḥeem, i.e.,*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

“in the name of Allāh, the Beneficent, the Merciful.”

2. The hands are cleansed, washing them thrice upto the wrists.

3. Then the mouth is cleansed by means of a tooth brush or simply with water (thrice).

4. Then nostrils are cleansed with water (thrice).

5. Then the face is washed, from one ear to the other and from forehead to the chin (thrice).

6. Then the right arm, and after that the left arm is washed upto the elbow (thrice).

7. The head is then wiped over with wet hands, the three fingers between the little finger and the thumb of both hands being joined together, and inner side of the ears wiped with fore-fingers, and its outer side with thumbs (once).

8. The feet are then washed up to the ankles, the right foot first and left after (thrice).

**Note 1.**—If there are socks or stockings on, and they have been put on after performing the ablution, it is not necessary to take them off, the wet hands may be passed over them. The same practice may be resorted to in case the boots and shoes are on, but it would be more decent to take off the dirty boots and shoes when going into a mosque. It is, however, necessary that the socks and stockings be taken off and the feet washed about once in every twenty-four hours, specially in the hot countries.

**Note 2.**—A fresh ablution is necessary only when a man has answered a call of nature or has been fast asleep.

**Note 3.**—In cases of sexual intercourse between husband and wife, a complete ablution or washing of the whole body is necessary.

**Note 4.**—When a person is sick, and when

access cannot be had to water, or it is likely to do harm, *Tayammum* تَيَمُّمٌ will do in place of *Wadzu* or total ablution, *i. e.* bath. *Tayammum* is performed by striking both hands on pure earth, or anything containing pure dust, and then passing the hands over the face and the backs of the hands (once).

**Note 5.**—The Holy Prophet would often brush his teeth and lay stress on this part of the toilet, “I would have enjoined cleaning teeth before every service, if I were not mindful of the inconvenience to my followers.”

**Note 6.**—Before bath our Holy Prophet used to perform ablution or *Wadzu* and then pour sufficient water over his head and then on the whole body.

Bath should be taken in a bath-room but if it is taken in an open place a cloth should be wrapped around the body from the navel to the knee. Women are strictly prohibited to take bath in an open place exposed to the sight of people.

**Note 7.**—After ablution and total ablution, the Holy Prophet used to say the following prayers:—

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمَطْمَئِنِّينَ

*Allāh hummaj 'alnee minat tawwābeena waj'alnee minal moṭa tahireen* "O Allah, make me of those who turn to Thee too often and make me of those who are purified."

**Note 8.**—Clean and pure water should be used for ablution and bath, small quantity of water becomes impure with even little impurity but quantity over one-quarter ( $13\frac{1}{2}$  seers) is considered impure when its taste and colour is changed and becomes stenchy. Stagnant water must not be polluted with any nuisance.

**Note 9.**—Drops of urine and other impurities should not be allowed to remain on body and clothes. After one has gone for urine, etc., private parts should be thoroughly cleaned with water and if it is not procurable small pieces of pure earth or blotting paper may also be resorted to for drying the urine drops.

### Call of Prayer

(*Azān*—اذان)

EVERY congregational regular service must be preceded by an (*Azān* اذان) or call to prayer, said in a sufficiently loud voice, standing with face to the *Qiblah* (قبلة), i.e., towards Mecca, the centre of the



Muslim World, and in fact the spiritual centre of the whole world, with both hands raised to the ears. It consists of the following sentences :

1.  $\text{اَللّٰهُ اَكْبَرُ}$  (*Allāh-o-Akbar*) i.e., “Allah is the Greatest” (repeated four times).
2.  $\text{اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ}$  (*Ash hado-an lā Ilāha Illallāh*) i.e., “I bear witness that nothing deserves to be worshipped but Allah” (repeated twice).
3.  $\text{اَشْهَدُ اَنْ مُحَمَّدًا رَسُوْلُ اللّٰهِ}$  (*Ash hadoanna Mohammed-ar-Rasool Ullāh*) i.e., “I bear witness that Mohammed is the Apostle of Allah” (repeated twice).
4.  $\text{حِي عَلَى الصَّلٰوةِ}$  (*Hayya-'Alasṣalāt*) i.e., “come to prayer” (repeated twice).
5.  $\text{حِي عَلَى الْفَلَاحِ}$  (*Hayya-'Alalfalāh*) i.e., “come to success” (repeated twice).
6.  $\text{اَللّٰهُ اَكْبَرُ}$  (*Allāh-o-Akbar*) i.e., “Allah is the Greatest” (repeated twice).
7.  $\text{لَا اِلٰهَ اِلَّا اللّٰهُ}$  (*Lā ilāha illallāh*) i.e., “There is no God but Allah.”

The following sentence is added in the call of morning prayer after No. 5, *i.e.*, before the two final

sentences <sup>اَلصَّلَاةُ</sup> <sup>اَلْخَيْرُ</sup> <sup>مِنَ</sup> <sup>النَّوْمِ</sup> (*Assalāt-o-khairum mi-nan naum*) *i.e.*, “prayer is better than sleep” (repeated twice).

**Note 1.**—In the Friday service there are generally two calls, the second being given when the Imam (one who leads prayers) is about to deliver the sermon.

**Note 2.**—The hearers should pay special attention when the call for prayer is being said, and should leave all kinds of worldly talk. They should repeat the words of call slowly with the crier and after he has finished it, the following prayer is to be said by all Muslims hearing the call :

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اِنِّتَ مُحَمَّدٌ  
اِنِّ الْوَصِيْلَةَ وَالْفَضِيْلَةَ وَاَبْعَثْتَهُ مَقَامًا مَّحْمُوْدًا نِ الْتِي وَعَدْتَهُ

*Allāh-humma Rabba-Hāzihid-Da'-wa-Tittamati, Was-Salātil-qā-i-mati-āti Moḥammeda nil Waṣeelata-wal-Fadzeelata, Wab-'as-ho-maqāmam Maḥmooda nillatee-wa 'adtahoo*). “O Allah, the Lord of this perfect call and the ever-living prayer, grant to Moḥammed

nearness and excellence and raise him to the position of glory which thou hast promised him.”

### Standing up for Prayer

(*Iqāmat*. اقامت)

*Iqāmat* is said in the same words as اَذَانَ (*Azān*) or call for prayers, but with somewhat low voice and every sentence being said only once, with the addition of the following sentences repeated twice before the final sentence قَدْ قَامَتِ الصَّلَاةُ *Qad qāma-tiṣ-ṣalāt*, i.e. “The prayer has indeed begun.”

It requires those assembled for the congregational service to stand up in a straight line or in several lines if necessary.

The women and children should stand in the last line separate from the men.

The Muslim congregational service may be led by any Muslim, who knows the Holy Quran better among the congregation and excels the others in righteousness and performance of his duties towards Allah and His creatures.

Not the least distinction of caste, colour or rank or wealth is allowed in a Muslim congregation even

a King must stand shoulder to shoulder with the least of his subjects.

### Daily Regular Service and What it Contains

THIS service consists ordinarily of two parts, one part called the <sup>فَرَضٌ</sup> *Farāḍz*, to be said in congregation (minimum two members), preferably in a mosque, with an <sup>إِمَامٌ</sup> *Imām*, leading the service, the second part, called <sup>سُنَّةٌ</sup> *Sunnat*, to be said alone preferably in one's house. But when a man is, through unavoidable circumstances, unable to say his prayers in congregation, the *Farāḍz* may also be said like the *Sunnat* alone.

Each part of *Farāḍz* and *Sunnat* consists of a certain number of <sup>رُكُوعَاتٌ</sup> *Rak-'ats* which will be described later on.

**Note 1.**—The *Fajar* <sup>فَاجِرٌ</sup>, or Morning prayer, consists of two *Rak-'ats Sunnat* said alone followed by two *Rak-'ats Farāḍz*, said in congregation.

**Note 2.**—The <sup>ظَهْرٌ</sup> *Zuhr* or early afternoon prayer, is a longer service consisting of four *Rak-'ats Sunnat* said alone followed by four *Rak-'ats Farāḍz*

said in congregation, and followed again by two or four *Rak-'ats Sunnat*, said alone.

On Friday service held at the time of <sup>ظَهْر</sup> *Zuhr*, which takes the place of the Sabbath of some other religions, the four *Rak-'ats Faradz*, said in congregation are reduced to two but these two *Rak-'ats* are preceded by a sermon <sup>كُتُبَة</sup> *Khutbah* exhorting the Muslims to goodness and showing them the means of their moral elevation and dwelling upon their national and communal welfare.

**Note 3.**—The <sup>عَصْر</sup> *'Asr* or the late afternoon prayer, consists of four *Rak-'ats Sunnat* followed by four *Rak-'ats Faradz* said in congregation.

**Note 4.**—The <sup>مَغْرِب</sup> *Maghrib* or the sunset prayer, consists of three *Rak-'ats Faradz* said in congregation followed by two *Rak-'ats Sunnat*, said alone.

**Note 5.**—The <sup>عِشَاء</sup> *'Ishā* or early night prayer consists of four *Rak-'ats Faradz*, said in congregation followed by two or four *Rak-'ats Sunnat*, said alone, again followed by three *Rak-'ats Witr*, said alone, the last of three *Witr Rak-'ats* should contain the

well-known prayer *Qonoot* قنوت<sup>ا ٨٥٥</sup> said before bowing for *Rukoo* ركوع<sup>٨٨٥٥</sup>.

**Note 6.**—When a person is journeying, the *Sunnat* is dropped in every one of the prayers, except the morning prayer, and the four *Rak-'ats Faradz*, in each of the *Zuhr* ظه<sup>ا ٨٨٥</sup>, '*Asr* ع<sup>ا ٨٨٥</sup> and the '*Isha* ع<sup>ا ٨٨٥</sup> prayers are reduced to two, but when one is aware that his journey exceeds four days, full prayers should be said.

A journey, in the sense of this and other exceptions, is considered when a person leaves his home with the sole intention of going away from his home. A person going out for a walk of few miles will not be considered on journey whereas a person leaving his home with the intent purpose of journey will come under the exception even if he has travelled a few miles from his home.

**Note 7.**—When the legitimate work of a person obliges him to remain constantly on journey he should always perform full service.

**Note 8.**—When there are two or more persons, they may form a congregation, one of them acting as

*Imām*, or the leader.

**Note 9.**—When two persons are saying the prayers in congregation the *Imām*, or the leader, should take his stand on the left side of the second, but if a third person joins them afterwards he should pull the second person behind the *Imām*, or if there is no room behind, the *Imām* should move onward leaving sufficient room for prostration of the men behind.

**Note 10.**—A mosque is a building dedicated to Divine service, but a service whether alone or in congregation may be held anywhere, when necessary. The Holy Prophet is reported to have said that the whole of the earth had been made a mosque for him, indicating not only that no place stood in need of being consecrated, but also that the true servants of Allah would spread over the whole surface of the earth.

### Description of a Rak-'at

ONE *Rak-'at* is completed as below:—

1. Both hands are raised upto the ears in a standing position, with the face towards the

*Qiblah* <sup>قِبْلَةٌ</sup> i.e., Mecca, while words *Allāh-o-Akbar* <sup>الله أكبر</sup>, "Allah is the Greatest of all," are uttered, and

this is called the *Takbeer-i-Taḥreemah* تَكْبِيرٌ تَحْرِيمٌ

2. Then comes *Qiyām* قِيَامٌ. The right hand is placed upon the left on the breast or a little below, while the standing position is maintained, and the following prayer or a part of it, should be recited slowly :

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا  
وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي  
لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا  
مِنَ الْمُسْلِمِينَ ﴿١٩٠﴾

*Innee wajjahto waj hiya lillazee faṭarassa māwāti  
wal arḍa ḥaneefan wamā anā minal mushrikeen.  
Inna ṣalātee wa nosokee wa maḥyāya wa mamātee  
lillāhi rabbil 'ālameen lā shareeka laḥoo wabizālika  
omirto wa anā minal muslimeen.*

“Surely I have turned myself being upright to Him Who originated the heavens and the earth, and I am not of the polytheists. Surely my prayers and my sacrifice and my life and my death are all for Allah, the Lord of the worlds, no associate has



He, and this am I commanded, and I am of those who submit.”

3. The following brief prayer is slowly recited afterwards :

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ  
وَلَا إِلَهَ غَيْرُكَ ۝ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

*Sub ḥāna kallahumma wabiḥamdika watabāra kasmoka wata ‘alā jaddoka wa lā ilāha ghairoka a-‘oozo billāhi minashshaitā nirajeem.*

“Glory to Thee O Allah, and Thine is the praise, and blessed is Thy name and exalted is Thy majesty, and there is none to be served besides Thee. I betake me for refuge to Allah against the accursed devil.”

4. After this the *Fātiḥa* which runs below is recited in the same position.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَالِكِ

يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ

المستقيم ﴿١﴾ صراط السّدين انعمت عليهم غير المغضوب

عليهم ولا الضالين ﴿٢﴾

*Bismillā hirrahmā nirraḥeem*

*Alḥamdo lillāhi rabbil 'ālameen, arraḥmān, nirraḥeem, māliki yaumiddeen iyyāka na'bodo wa iyyāka nasta'een ihdi nassirāṭal mustaqeem. sirāṭallazeena an 'amta'alaihim, ghairil maghdzoobi 'alaihim wa ladzdzāleen.*

“In the name of Allah the Beneficent, the Merciful. All praise is due to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath is brought down, nor of those who go astray.”

At the close of the above is said *Āmeen* آمين *i.e.*, “be it so” and then any portion of the Quran which the devotee has learnt by heart is recited, generally one of the shorter chapters at the close of the Holy Book is repeated, and the chapter termed

*Al-Ikhlās* الْأَخْلَاصُ “The unity” is the one recommended for those who are unacquainted with the Quran. It is as follows:

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

*Qul ho wallāho aḥad, allā huṣṣamad, lam yalid walam yoolad, walam yakun lahoo kofowan aḥad.*  
“Say, He Allah, is One, Allah is He of Whom nothing is independent. He begets not, nor is He begotten, and none is like Him.”

5. Then saying *Allāh-o-Akbar* اللَّهُ أَكْبَرُ “Allah is the Greatest of all” the devotee lowers his head down, so that the palms of the hands reach the knees. In this position which is called *Rokoo*<sup>رُكُوعٌ</sup>, words expressive of the divine glory and majesty are repeated at least three times, they are the following:

سُبْحَانَ رَبِّيَ الْعَظِيمِ ۝

*Sub-ḥāna Rabbi-yal ‘aẓeem.* “Glory to my Lord the Great.”

6. After this, the standing position is re-assumed with the words:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ ﴿١٠﴾ رَبَّنَا وَلَكَ الْحَمْدُ ﴿١١﴾

(*Sami 'allāholiman ḥamidah, rabbanā wa lakal ḥamdo.*) "Allah accepts him who gives praise to Him, O our Lord, Thine is the praise."

Then the devotee prostrates himself, the toes of both feet, both knees, both hands and the forehead touching the ground, and the following words expressing divine greatness are uttered at least three times in this position which is called the *Sijdah* سَجْدَةٌ or prostration.

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ Subḥāna rabbiyal'ālā "Glory to

Lord the Most High." This is the first *Sijdah* سَجْدَةٌ or prostration.

8. Then the devotee sits down in a reverential posture on his left foot, leaving the right foot with toe on the floor and both hands on his knees.

9. This is followed by a second prostration or the second *Sijdah* سَجْدَةٌ as described above under 7, with the repetition of the words there given.

10. This finishes one *Rak-'at*, the devotee then rises and assumes a standing position for the second *Rak-'at*, which is finished in the same manner as the first, but instead of assuming a standing position after the second *Rak-'at* he kneels down in a reverential position (see 8), called the *Q'a-dah* قَعْدَةٌ and with the glorification of the Divine Being combines prayers for the Holy Prophet, for the faithful and for himself, called the *Tahiyya* تَحِيَّاتٌ which runs as follows:—

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

*Attahiyyāto lillāhi wassalawāto wattayyibāto asslāmo  
 'alaika ayyohan nabiiyo wa rah matullāhi wa baraka-  
 tohoo assalāmo 'alaina wa'alā 'ibādillā hissāliheen.  
 Ashhado an lā ilāha illallāho wa ashhado anna  
 Muhammadan 'abdohoo wa rasoolohoo.*

“All prayers and worship rendered through words, actions, and wealth are due to Allah. Peace

be on you, O Prophet, and the mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah and I bear witness that none deserves to be served but Allah and I bear witness that Moḥammad is His servant and His apostle."

11. If the devotee intends to say more than two *Rak'ats* he stands, but if he has to say only two *Rak'ats* he repeats also the following prayer of blessings for the Prophet (this prayer and the one that follows being always repeated before the final *Salām*):—

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا ظَلَيْتَ عَلَى

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى

آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ﴿١﴾

Allāhumma ṣalli 'alā Moḥammadin wa 'alā āli Moḥammadin kamā ṣallaita 'alā Ibrāheema wa 'alā āli Ibrāheema innaka ḥameedun majeed. Allāhumma bārik 'alā Moḥammadin wa 'alā āli Moḥammadin

*kamā bāraktā ‘alā Ibrāheema wa ‘alā ‘ālī Ibrāheema innaka ḥameedun majeed.*

“O Allah! make Moḥammed and the followers of Moḥammed successful as Thou didst make Abraham and the followers of Abraham successful, for surely Thou art praised and magnified. O Allah bless Moḥammed and the followers of Moḥammed, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art praised and magnified.”

12. The following prayer should also be added to this:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دَعَاءِ

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿١٢﴾

*Rabbij ‘alnee Moqeemaṣṣalāti wa min zurriyyatee rabbanā wa taqabbal do‘ā rabba naghfirlee waliwāli-dayya walil momineena yauma yaqoomul ḥisāb.*

“My Lord! Make me keep up prayer, and my off-springs too; our Lord! accept the prayer, our Lord! Grant Thy protection to me and to my parents and to the faithful on the day when the reckoning will be taken.”

13. This closes the service, which ends with the “*Salām*” or the “greeting,” being also the greeting

of the Muslims to each other. The devotee turns his head to the right, and then to the left, saying each time :

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Assalāmo 'alaikum wa rahmatullahi.* "Peace be with you and the mercy of Allah."

14. Thus the service finishes, if the devotee had to say only two *Rak-'ats*; but if he had intended three or four *Rak-'ats* then after repeating "*Tahiyyah*" (see 10), he takes the standing position, again saying <sup>الله أكبر</sup> *Allāh-o-Akbar* and finishes the remaining one or two *Rak-'ats* in the same manner (see 4 to 9), the last act being always kneeling in a reverential mood saying "*Tahiyyah*" and prayer of blessings for the Prophet, etc., and the concluding prayer to be followed by the *Salām*.

15. It is to be observed in first standing up for prayer and in changing from one position to another, the devotee says "*Allāh-o-Akbar*", or "Allah is the Greatest", and therefore it is only just, that man should in all positions and places be truly submissive to Him, sitting, standing, bowing, and prostrating himself when he is called upon to do so by One, Who is the greatest of all. Only when rising from



the *Rokoo*' رُكُوعٌ (see 6) he says:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ - رَبَّنَا وَلَكَ الْحَمْدُ ﴿١﴾

*Sami* 'Allāho liman ḥamidah rabbanā wa lakal ḥamdo. "Allah accepts him who gives praises to Him, O Lord! For Thee is the praise" instead of "Allāho-Akbar".

16. When the prayer is said in congregation, the congregation, or those who follow the "*Imām*" repeat all the prayers, etc., except that when the "*Imām*" rising from the bowing posture says, "*Sami* 'Allāho liman ḥamidah," and the congregation say "*Rabbanā wa lakal ḥamdo*" (see 6).

17. The prayer known as "*Qonoot*" is recited after rising from the *Rokoo*' رُكُوعٌ or immediately before assuming that position when standing, generally only in the last of the three last *Rak-ats* (*Witr*) of the '*Ishā* prayer.

The most well-known *Qonoot* is the following:

اللَّهُمَّ اِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ

وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَتَخَلَعُ وَنَتَرَكُ مِنْ

يُفَجِّرُكَ ۞ اللَّهُمَّ أَيَاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْتَجِدُ وَالْيَاكُفْرَ

نَسْعَى وَنَتَحَفِّدُ وَنَرْجُو رَحْمَتَكَ وَنَتَخَشَى عَذَابَكَ إِنَّ عَذَابَكَ

بِالْكَفْرِ مَلْحِقٌ ۞

*Allāhumma innā nasta'eenoka wa nastaghfiroka wa no'minobika wa natawakkalo 'alaika wa nusnee 'alaikal khaira wa nashkoroka walā nak foroka wa nakh la'o wa natroko man yafjoroka Allāhumma iyyāka na'bodo wa laka nosallee wa nasjodo wa ilaika nas'ā wa nahfido wa narjoo rahmataka wa nakhshā 'azābaka inna 'azābaka bil kuffāri mulḥiq.*

“O Allah! we beseech Thy help, and ask Thy protection and believe in Thee, and trust in Thee, and we laud Thee in the best manner, and we thank Thee and we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee. O Allah! Thee do we serve, and to Thee do we pray and make obeisance, and to Thee do we flee, and we are quick, and we hope for the mercy and we fear Thy chastisement for surely Thy chastisement overtakes the unbelievers.”

This finishes the five obligatory prayers.

## Other Prayers

BESIDES the five obligatory prayers there are some optional and ceremonial prayers, which are the following :

1. *Ṣalāt-ul-lail* prayer <sup>تَهَجُّدٌ</sup>. The “*Tahajjud*” or the late night prayer, which is said after midnight, after being refreshed with sleep, and before dawn, consists of eight *Rak-‘ats* (*Sunnat*) said in two’s. As this prayer is specially recommended in the Holy Quran, hence a Muslim should try to say this prayer for the purification of his heart, even if he can say only two *Rak-‘ats*. However, it is not obligatory and a Muslim might say it so long as it was easy for him and not a burden.

This prayer is regularly said during the whole month of *Ramaḍzān* or fasting, with three “*Witr*”. But the Muslim is at liberty to say its 8 or 20 *Rak-‘ats* after “*Ṣalāt-ul-‘Ishā*” during that month.

2. “*Ṣalāt-ul-ḍuḥā*” <sup>صَلَاةُ الضُّحَى</sup> or the before-noon prayer, it may be said at about breakfast time and it may consist of two *Rak-‘ats* or four *Rak-‘ats*.

## Ceremonial Prayers

1. “*Eed-ul-Fitr*,” or after-fast prayer, is said

on the first of the lunar month of "*Shiwwāl*" and at about breakfast time. It consists of two *Rak'ats* (*Sunnat*) said in congregation, being followed by a sermon or "*Khuṭbah*" (without any sitting in the middle). Both *Azān* or calls for prayer and "*Iqāmat*" are dispensed with in the case of 'Eed prayers. Instead of these "*Allāh-o-Akbar*" is repeated seven times in the first *Rak'at* and five times in the second after the *Takbeer-i-tahreemah*.

2. 'Eed-ul-ḍzuhū or sacrifice prayer, is said on the 10th of lunar month of "*Zavil Haj*" at about breakfast time, just like "'Eed-ul-Fitr" prayer.

**Note 1.**—On the occasion of both 'Eed prayers Muslims are enjoined to take a bath and toilet and wear neat, clean and if possible new clothes.

**Note 2.**—As far as possible Muslims from all surrounding towns should join these prayers at a central open place.

**Note 3.**—Our Holy Prophet used to observe the following acts on these occasions :

(a) To take separate roads when going for 'Eed prayers and when returning.

(b) To say sermon or "*Khuṭbah*" with a rod in the hand.

(c) To say “*Takbeer*” or “*Allāh-o-Akbar*” when going for prayers and when returning.

Light refreshment should be taken before going for “*Eed-ul-Fitr*” prayer but fast is better to be observed on “*Eed-ul-ḍzuḥā*” day until after the prayer.

Orphans, widows, wayfarers, poor and needy specially the neighbours should be fed on these occasions.

Before going for “*Eed-ul-Fitr*” prayer every Muslim, male, female and child is enjoined to pay the poor rate at 3 Ḥs wheat or its price per head for poor people of the society.

On “*Eed-ul ḍzuḥā*” day every Muslim in well-to-do circumstances is enjoined to sacrifice an animal, its flesh is not to be wasted but should serve as food for the poor and the needy.

3. “*Istisqā*” or Prayer for rainfall. This is said when the rain does not fall in time of need, and is said in open place outside the city without “*Azān*” or “*Iqāmat*” two *Rak-‘ats* are said with loud *Qir‘at* or reading, and after its completion, the congregation should say the following prayers very humbly :

اللَّهُمَّ اسْقِنَا مَغِيثًا مَغِيثًا مَرِيعًا نَافِعًا غَيْرُضَارٍّ عَاجِلًا غَيْرِ

اَجِّلِ اللّٰهُمَّ اسْقِ عِبَادَكَ وَبِهَاتِمِكَ وَاَنْشُرْ رَحْمَتَكَ وَاَحْيِ

بَلَدَكَ الْمَيِّتَ اللّٰهُمَّ اسْقِنَا اللّٰهُمَّ اسْقِنَا اللّٰهُمَّ اسْقِنَا

*Allāhumma asqinā ghaisan mogheesan maree'an nāfia'n ghaira dzārin 'ājilan ghaira ājilin Allāhumma asqi 'ibādaka wa bahā imika wanshur rahmataka wa ahyee baldakal mayyita. Allāhumma asqinā, Allāhumma asqinā, Allāhumma asqinā.*

“Lord bless us with rain which may satisfy our needs, which may be useful and not harmful to us; which may come soon and be not delayed. Lord send water to quench the thirst of Thy humble men and animals and spread Thy mercy and bring to life Thy dead city. Lord give us water for drinking; Lord give us water for drinking; Lord give us water for drinking.”

**Note.**—On this occasion the poor should be fed all-round and all should ask pardon for their sins and try to lead a pious life.

4. “*Ṣalāt-u-kosoof*” and “*Khosoof*” or sun and moon eclipse prayers are said in congregation and consist of two *Rak-'ats* with loud reading. Each *Rak-'at*, consists of “*Rokoo'*” with two readings of “*Qir'at*”. After the prayer, the *Imām* should give

a sermon (“*Khuṭbah*”) enjoining the Muslims to feed the poor and repent for their sins.

### 5. *Ṣalāt-ul-Janāzah* or the funeral prayer.

When a Muslim man, woman or child dies his body is washed and wrapped in clean cloth and a prayer in congregation is said for the comfort and blessings of his soul. “*Janāzah*” or the dead body may be placed in front of the congregation if it is present. No “*Rokoo’*” or “*Sijdah*” (prostration) is performed in this prayer, only four “*Takbeers*” or <sup>اَللّٰهُ اَكْبَرُ</sup> are said. After the first “*Takbeer*”, “*Ṣanā*” (See 3, p. 16), “*Ta’awuz*” (See 3, p. 16) and “*Fātiha*” (See 4, p. 16) is said, and after the second, prayer for the Prophet or “*Darood*” (See 11, p. 12) is said. After the third, the following prayer is said and after the 4th the funeral prayer, closes with “*Salāms*” to the right, and left.

اللَّهُمَّ اغْفِرْ لِحَيَّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا  
وَذَكْرِنَا وَأُنثَانَا اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَاحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ  
تَوَفَيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَكُنْ مِنَّا أَجْرَهُ وَلَا تَقْتُلْنَا

*Allāhum maghfir li ḥayyitinā wa mayyitinā wa shāhidinā wa ghāibinā wa ṣagheerinā wa kabeerinā wa azakarīnā wa unsānā. Allāhumma man aḥyaitahoo minnā fa aḥyihee 'alal Islāmi wa man tawaffaitahoo minnā fa tawaffahoo 'alal eemāni, Allāhumma lā tahrīmanā ajrahoo wa lā taftina b'adahoo.*

“ O Allah forgive our living and our dead and those of us who are present and those who are absent and our little ones and our full grown ones and our men and women, O Allah whom Thou keepest alive from amongst us keep him alive in Islam and whom Thou causest to die from amongst us make him die in faith (in Thee). O Allah do not keep us away from his reward and do not put us in trial after him.”

### For Children

اللّٰهُمَّ اجْعَلْ لَنَا سَلَفًا وَفِرَاطًا وَذَخْرًا وَاجْرًا

*Allāhum maj'alho lanā salafan wa foroṭan wa zukhran wa ajran.*

“ O Allah make him cause of reward for us and recompense in the world to come and make him a treasure for us on the day of resurrection and compensation.”

**Note 1.**—After prayer the dead boby is placed



in grave. No special ceremony is needed except the prayer.

**Note 2.**—When a Muslim visits the graves of his Muslim brethren, he should ask Allah's peace for them in the following words of the Holy Prophet :

السلام عليكم اهل الديار من المومنين والمسلمين وانا ان

شاء الله بكم لاحقون نسئل الله لنا ولكم العافية ﴿١﴾

*Assalām o 'alaikum ahladdiyāri minal mo'mineena wal muslimena wa innā in shā allāho bikum lāḥiqoon nas'alullāha lanā wa lakomul 'āfiyata.*

“Peace be upon you O dwellers of this place from amongst the believers and Muslims and if Allah pleases we are (about to meet you, we ask Allah's peace for ourselves and for you.”

### Miscellaneous Instructions

1. Do not pass in front of a man who is saying his prayer.

2. If the prayer is being said in congregation the late-comer should immediately join the congregation in whatever position it might be, and then finish his deficiency after the last *salām*.

3. *Fatiha* فَاتِحَةٌ and Quranic portions are recited loudly by the *Imām* in the first two *Rak'ats* of morning, evening and late evening prayers.

4. Should the *Imām* forget any portion of the recitation or recites it wrong he may be reminded by the men behind and in case he makes any other visible irregularity in the performance of prayers he should be interjected with the word سُبْحَانَ اللَّهِ *Subhānallāh* "Glorified is Allah", which means that only Allah is free from all kinds of errors and men are liable to err, and this serves as a hint for the *Imām* to rectify his error.

5. Should the devotee forget anything in his prayers, he should, in case he becomes doubtful, perform two prostrations سَجْدَات immediately before or after the last *salām*, these are called "*Sijdah Sahw*" سَجْدَةٌ سَهْوٌ or "error prostrations."

6. Quranic prayers should not be said in "*Rokoo*" and "*Sijdahs*" as this is against the dignity of the Holy Script. King's commands are always proclaimed in respectful, reverential standing position.

## Marriage

ISLAM looks upon the married state as the normal state, and hence it enjoins that so far as possible those who are single should be married.

Keeping of concubines or married slave girls is clearly inconsistent with the teachings of Islam. As a religion Islam is against celibacy, and considers parenthood to be the duty of every human being.

The false excuse of insufficiency of means to support a family is disposed of in the simple words, "*if they are needy, Allah will make them free from want out of His grace.*"

Marriage with idolators is forbidden, "and do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolators, until they believe, and certainly a believing servant is better than an idolator, even though he should please you; these invite to the fire and Allah invites to the garden" (2: 221). Fire in this verse stands for destruction in this life, as the garden stands for success.

And those people who disregarded this commandment have seen the result of this practice. Pages of history bear witness to the downfall of great families and demoralization and corruption of powerful nations due to this.

In certain cases when Muslim women can not be had, intermarriage with chaste women of "the people who have been given the Book" is allowed, but preference should always be given to Muslim women.

The object of marriage in Islam is that men may find quiet of mind in them (wives), and may enjoy the bliss of love and compassion which Allah has implanted in their hearts. The bringing up of children which is the means of building up one's character, is also one of the objects of marriage. The marriage is not meant for the satisfaction of carnal desires only.

Marriage is unlawful with mother, daughter, sister, paternal aunt, maternal aunt, brother's daughter, sister's daughter, mother that has suckled, foster-sister, wife's mother, step-daughter, son's wife, two sisters at a time, *Married women* (4 : 23).

Prostitution is strictly forbidden in Islam (24 : 83).

Islam sanctions polygamy under certain circumstances; it does not enjoin it nor does it permit it unconditionally, *i.e.*, polygamy in Islam is both in theory and practice an exception to the rule, and as an exception it is a remedy for many evils prevalent in European society.

It is necessary that a "dowry" according to the position and status of man be given to every woman taken in marriage which becomes the property of the woman.

Marriage should be publicly solemnized anywhere at house or mosque with the consent of both parties in presence of witnesses with the amount of dowry payable on the demand of wife. Marriages performed privately are unlawful according to Islam.

Any Muslim can conduct the marriage ceremony by publicly proclaiming the names of parties and the amount of dowry and exhorting the happy couple to observe their respective duties towards each other.

### Marriage Sermon

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ

مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ

لَهُ وَمَنْ يَضِلُّهُ فَلَا هَادِيَ لَهُ وَاشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَاشْهَدُ

أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَالُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ

رَقِيبًا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ

مُسْلِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ

فَقَدْ فَازَ فَوْزًا عَظِيمًا

*Al hamdo lillāhi naḥmadohoo wa nasta'eenohoo wa  
nastaghfirohoo wa na'oozo billāhi min shoorori an-  
fosina wa min sayyi'āti a'mālinā man yahdi hillāho  
falā modzilla lahoo wa man yudzlilho falā hādiya  
lahoo wa ashhado an lā ilāha illallāho wa ashhado  
anna Moḥammadan 'abdohoo wa rasoolehoo. Ya*

*ayyo hannā suttaqoo rabba komullazee khalaqakum min nafsīn wāḥidatin wa khalaqa minhā zaujahā wa baṣṣa minhoma rijālan kaṣeeran wa nisāa watta qullā hallazee tasā'aloona bihee wal arḥāmi inallāha kana 'alaikum raqeeba. Yā ayyo hallazeena āma nuttaqullāha ḥaqqa toqātihee wa lā tamootunna illā wa antum muslimoon. Yā ayyo hallazeena āma nuttaqullāha wa qooloo qaulan sadeedan yuṣliḥ lakum a'mālakum wa yaghfir lakum zonoobakum wa man yoḥi 'illāha wa rasoolahoo faqad fāza fauzan azeeman.*

“ All praises to Allah, we seek help from Him and we seek His forgiveness. We seek Allah's protection from the evils of ourselves, and from our bad actions.

“ One who is guided on the right path by Allah cannot be misled by any other, and one who is deviated from the right path according to Allah's decree, cannot be guided by any one.

“ And I bear witness that there is no God but Allah and I bear witness that Muḥammad is His servant and Apostle.

“ O people ! be careful of (your duty to) your Lord Who created you from a single being and

created its mate of the same (kind) and spread from these too many men and women, and be careful of (your duty to) Allah by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you (4 : 1). O you who believe! be careful of (your duty) to Allah with the care which is due to Him, and do not die unless you are Muslims" (3 : 101).

"O you who believe! be careful of (your duty) to Allah and speak the right words. He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Apostle, he indeed achieves a mighty success" (33 : 70-71).

### **Divorce**

OF all the things which have been permitted to men, divorce is the most hated by Allah (saying of the Holy Prophet).

(1) It should be exercised under exceptional circumstances.

(2) Wife can claim a divorce from her husband.

(3) May be revoked twice (2 : 229).

(4) Dowry must be paid in full.



(5) Judges should be appointed as preliminary to divorce, to try to compromise the parties.

(6) Divorced women should be treated kindly (6 : 1, 2, 5, 7).

(7) Divorce cannot be pronounced in menstruation.

(8) Divorced women should keep themselves in waiting for three Courses (2 : 221).

(9) During waiting period the conjugal relations may be re-established (2 : 228).

(10) Revocable divorce can be pronounced only twice, once after each menstruation.

(11) After the pronouncement of irrevocable divorce the husband cannot remarry the divorced wife until she has been married elsewhere and divorced according to law.

(12) Temporary marriage (*Halālah*) with the object of legalising the divorced wife for the first husband is prohibited in Islam, the Holy Prophet cursed this custom.

(13) There must be a genuine marriage and a genuine divorce.

(14) The third pronouncement of divorce must, therefore, be very cautiously done.

(15) Irrevocable divorce should not be pronounced until a temporary separation has taken place twice and the experience of both have shown that the marriage relationship cannot be continued.

(16) The irrevocable divorce cannot be pronounced all at once.

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