THE MUSLIM PRAYER BOOK

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

2. ȘALĂT-UZ-ŽUHR, 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. ȘALĂT-UL-‘AŞAR, or the late afternoon prayer, is said after Žuhr prayer when the sun is about midway on its course to setting, and its time extends to a little before it actually sets.

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

5. ȘALĂT-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 (Wasad)**

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 *Wasad* or ablution, which is performed as below—

1. Allah's name is said at the commencement *Bismillah-ir-Rahmân-ir-Rahîm*, i.e.,

   
   بِسْمِ الَّذِي اَلْهُ الرَّحْمَٰنِ الرَّحِيمِ

   “in the name of Allah, 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* 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:—

الله اجعلني من التوابين واجعلني من المطهرين
Allâh hummâj ‘alînî minat tawwâbeena waj‘alînî minâl mo‘ta 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 (13½ 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—ازان

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 (قبله), 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. **Allāh-o-Akbar** (i.e., “Allah is the Greatest”) (repeated four times).

2. **Ash hado-an lā Ilāha Illāllāh** (i.e., “I bear witness that nothing deserves to be worshipped but Allah”) (repeated twice).

3. **Ash hadoanna Mohammed-ar-Rasool Ullāh** (i.e., “I bear witness that Mohammed is the Apostle of Allah”) (repeated twice).

4. **Hayya-'Alassalāt** (i.e., “come to prayer”) (repeated twice).

5. **Hayya-'Alalfalāh** (i.e., “come to success”) (repeated twice).

6. **Allāh-o-Akbar** (i.e., “Allah is the Greatest”) (repeated twice).

7. **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 ﴿آَوَّلَ اَلْصُّلَوةِ كَحِيْرٍ مِّنَ النَّاَومِ﴾ (Assalāt-o-khairum minan 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:

اللّهُمَّ رَبَّ هَذِهِ الدُّعَوَّةِ النَّمَٰذِجُ ۗ وَالصُّلُواةُ الْقَائِمَةُ أَتَ مُحَمَّدَ

أنَّ الوُصِيَّةَ وَالْجَلَالُ وَأَبْعَثَ مَقَامًا مَّقَامَ مَتَّى مَسْكِمُ بِنَّاٰتِي وَعَدَتِي

Allāh-humma Rabba-Hāzihid-Da‘-wa-Tittamati, Waṣ-Ṣalātil-qā-i-mati-āti Ḍoḥammeda nil-Waṣeelata-wal Faḏzeelata, Waḥ-as-ho-maqa’mam Mahmooda nillatee-wa ‘adthahoo). “O Allah, the Lord of this perfect call and the ever-living prayer, grant to Ḍoḥammed
nearnness and excellence and raise him to the position of glory which thou hast promised him.”

**Standing up for Prayer**

(*Iqāmat*, إقامة)

*Iqāmat* is said in the same words as *ʿAzān* (*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 قَامَتْ الصُّلاَةَ* *Qad qāmatiṣ-salāt*, *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 فَرَدْز Faradz, to be said in congregation (minimum two members), preferably in a mosque, with an ُإِمَام Imām, leading the service, the second part, called سُنَن 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 Faradz may also be said like the Sunnat alone.

Each part of Faradz and Sunnat consists of a certain number of رَكْعَت Rak‘ats which will be described later on.

**Note 1.**—The Fajr, or Morning prayer, consists of two Rak‘ats Sunnat said alone followed by two Rak‘ats Faradz, said in congregation.

**Note 2.**—The Zuhr or early afternoon prayer, is a longer service consisting of four Rak‘ats Sunnat said alone followed by four Rak‘ats Faradz.
said in congregation, and followed again by two or four Rak-‘ats Sunnat, said alone.

On Friday service held at the time of \( ^{\hat{a}} \hat{f} \) Zuhr, which takes the place of the Sabbath of some other religions, the four Rak-‘ats Faradż, said in congregation are reduced to two but these two Rak-‘ats are preceded by a sermon \( ^{\hat{a}} \hat{f} \) 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 \( ^{\hat{a}} \hat{f} \) ‘Asr or the late afternoon prayer, consists of four Rak-‘ats Sunnat followed by four Rak-‘ats Faradż said in congregation.

**Note 4.**—The \( ^{\hat{a}} \hat{f} \) Maghrib or the sunset prayer, consists of three Rak-‘ats Faradż said in congregation followed by two Rak-‘ats Sunnat, said alone.

**Note 5.**—The \( ^{\hat{a}} \hat{f} \) ‘Ishā or early night prayer consists of four Rak-‘ats Faradż, 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 said before bowing for *Rukoo‘* ركوع.

**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* ظهر, *‘Asr* عصر and the *‘Isha* عشَا 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 up to the ears in a standing position, with the face towards the Qiblah ٍقِبْلَةٍ i.e., Mecca, while words Allāh-o-Akbar ٌأَلْلَّهُ أَكْبَرُ, "Allah is the Greatest of all," are uttered, and
this is called the Takbeer-i-Taḥreemah

2. Then comes Qiyām ٌقِيَامٍ. 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:

إنِّي وَجدُتُ وَجَسْيًا لِلَّذِينَ فَتَرَ السَّماوَاتِ وَالأَرْضَ حَنِيفًا
وَمَا أُنِمَّ مِنَ المُشَرِّكِينَ إِنَّ صَلُوتِي وَنُشُوَّكَ وَصَابِيَتِي وَمَا تَنْدَكَبُ
لَّهُ رَبُّ الْعَالَمِينَ لَا شَرِيْكَ لَهُ وَبَلَدَالْسَكَ أَمْرُتُ وَأَنَا
مِنَ النَّسَبِينَ

Innee wajjahanto waj hiya lillazee fatarassa mawāti
wal arḍza ḥaneefan wamā anā minal mushrikeen.
Inna salātee wa nosokee wa maḥyāya wa mamātee
lillāhi rabbil ‘ālameen lā shareekah lahoo 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:

سَبِّحَانَكَ اللَّهُ الْبَلَغُ وَ بَجَدْكَ وَ تَبَارَكَ اسمُكَ وَ نَعَالِي جَهَدُكَ وَ لَا إِلَهَ إِلَّا هُوَ أُعْلُو بِاللَّهِ مِنَ الشَّيَاتِ رَحْمَاً

Sub ḥāna kallahumma wabiḥamdiha watabāra kasmoka wataʿalā jaddoka wa la ilāha ghairoka aʿoozo billāhi minashshaitā nirajjeem.

"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 الرَّحْمَٰنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اِلِيَٰهُ الْمُجِيدُ رَبُّ الْخَيْرِاتِ وَ الْرَّحْمَٰنِ الرَّحِيمِ إِنَّكَ نَعِيدُ وَ إِنَّكَ نَسِيٌّ نَسِيعُ مَا لَكَ
يُؤْمِنُ الْدِّينِ وَ إِنَّكَ نَعِيدُ وَ إِنَّكَ نَسِيٌّ نَسِيعُ إِنَّكَ الْجَبَرُوتُ وَ إِنَّكَ إِلَّا الْحَقُّ مَا غَلِبَ عَلَيْكَ مِنْ عِلْمٍ
Bismillā ḥirrāḥmā nirraḥeem

Alhamdulillāhi rabbil 'ālameen, arrahmān, nirraḥeem, mālikī yaumidheen iyyāka na'bodo wa iyyāka nasta'een ihdī nassirātal mustaqeem. sirātallazeena an 'amta'alaihim, ghairil maghīzooobi 'alaihim wa lađdzāleen.

"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 اَمِين 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-Ikhlas "The unity" is the one recommended for those who are unacquainted with the Quran. It is as follows:

Qul ho wallāho aḥad, allā husṣamad, lam yalid walam yoolad, walam yakun lahīo 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 Allah-o-Akbar "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' ركوع, words expressive of the divine glory and majesty are repeated at least three times, they are the following:

Sub-hāna Rabbi-yal 'ażeem. "Glory to my Lord the Great."
6. After this, the standing position is re-assumed with the words:

\[ سُمِّعْ اللهُ لَمَّا يَجِدَهُ وَلَكَ الْمَسْجِدُ \]

(Sami 'allaholiman 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 or prostration.

\[ سُبْحَانَ رَبِّي الْأَكْبَرُ Subhāna rabbī yalʿalā “Glory to Lord the Most High.” \] This is the first Sijdah 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 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 قعدة** and with the glorification of the Divine Being combines prayers for the Holy Prophet, for the faithful and for himself, called the **Tahiyya تَحْيَيْة** which runs as follows:

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التحيات لله والصلاة والسلام عليك يا نبي الله

ورحمة الله وبركاته السلام علينا وعلى عباد الله الصالحين. اشهد

ان لا إله إلا الله و أشهد أن محمداً عبده ورسوله
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**Attahiyyāto lillāhi wassalawāto wattoyyibāto assalāmo 'alaika ayyoḥan nabiyyo wa rah matullāhi wa barakah-thoo assalāmo 'alainā wa'ala' ibādillā hissāliheen. Ashhado an lā ilāha illālāho wa ashhado anna Muḥammadan '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 Muhammad 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):

لا ي Heading right

اللهم صل على محمد وعلى آل محمد كما طلبت على إبراهيم وعلى آل إبراهيم إنك حميد ملكي

 وعلى محمد وعلى آل محمد كما باركت على إبراهيم وعلى

الإبراهيم إنك حميد ملكي

Allāhumma șalli ‘alā Moḥammadin wa ‘alā āli Moḥammadin kamā șallaita ‘alā Ibrāheema wa ‘alā āli Ibrāheema innaka ḥameedun majeed. Allāhumma bārik ‘alā Moḥammadin wa ‘alā āli Moḥammadin
kamā hārakta 'alā Ibrāheema wa 'alā āli 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:

Rabbij 'alnee Moqeemaṣṣalāti wa min żurriyyatee rabbanā wa taqabbal doʻā 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:

السلام عليكم ورحمة الله

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 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' (see 6) he says:

Sami 'Allāho liman ḥamidah rabbanā wa lakal hamdo. "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 hamidah," and the congregation say "Rabbanā wa lakal hamdo" (see 6).

17. The prayer known as "Qonoot" is recited after rising from the Rokoo' 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:

الله إنا نستعينك ونستغفرك ونؤمن بنك ونتوكل عليك
ونعوذ بالله من الكاذبين ونستغفرك وننذكرك ونتخلع ونترك من
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 no‘salle 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. Şalāt-ul-lail prayer. 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 Ramadzān or fasting, with three "Witr". But the Muslim is at liberty to say its 8 or 20 Rak-’ats after "Şalāt-ul-‘Ishā" during that month.

2. "Şalāt-ul-‘azzuha" 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 "Shiwwal" and at about breakfast time. It consists of two Rak-‘ats (Sunnat) said in congregation, being followed by a sermon or "Khutbah" (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-‘āzhurā 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 "Khutbah" 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-ḍuḥā" 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 lbs wheat or its price per head for poor people of the society.

On "Eed-ul-ḍuḥā" 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:

اللهم اسقنا غيننا مغيننا مريعا نافعا للامان عجلا غير

“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-kosooof” and “Khosooof” 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 ("Khulbah") enjoining the Muslims to feed the poor and repent for their sins.

5. Salāt-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 Allah Akbar 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.

اللّهُمَّ أَغْفِرْ لِيُحَيَّيْنَا وَمَمَاتُنَا وَشَاهِدَنَا وَغَافِلَنَا وَصَغِّيرَنَا وَكِبْرَنَا
وَذَكَرْنَا এবং নাশনাবর্তন রুপে আহ্মিতায় মম মিন হিজরত মেনাফ হাছামে মন মুসলমান মন 
تَوْفِيقِنَا مَنَا فَتَوِّقَ لَعَلَّالামِنَ اللّهُمَّ اللّهُمَّ لَا تَنْتَمَمَنَا أَجْرًا وَلا نَفْتَنَا

بَعْدَهُ
Allāhum magfsir li ḥayyitina wa mayyitinā wa shāhidinā wa ghāibinā wa ṣagheerinā wa kabeerinā waẓakarinā wa unsānā. Allāhumma man aḥyaitahoo minnā fa aḥyihee ‘alal Islāmi wa man tawaffaitahoo minnā fa tawaffahoo ‘alal eeṃāni, Allāhumma lā tahrimanā 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

Allāhum maj‘alho lānā salafan wa foro‘lan 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 body 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:

`Assalām o ʿalaikum ahladdiyāri minal moʾmineena wa muslimeena wa innā in shā allāho bikum lāḥiqoon nasʿalullāha lanā wa lakomul ʿāfiyyata.

"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* 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 preformance of prayers he should be interjected with the word *Subḥānallāh* “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 *ṣajdāt* immediately before or after the last *salām*, these are called “*Sijdah Sahw*” 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 idolaters 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 perseverance 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**

الحمد لله ذو المحمة ونستعينه ونستغفره ونعود إليه من شرور أنفسنا ومن سَيِّئات أعمالنا من يهده الله فلا مضلل
لا، ومن يضللله فلا هادي عليه، وشهدت أن لا إله إلا اللّه، وأشهد أن محمدًا رسول اللّه، يا إبّان الناس انقروا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها، وبث منها رجالاً كثيراً ونساء، وانتقوه، الّذي تسألون بيه والإرجمان، إن اللّه كان عليهم رجباً، يا إبّان الذين، أمنوا انتقوه، لله حق ثقاته ولائتمانه إلا وانتمت مسلمون، يا إبّان الذين أمنوا انتقوه، وقالوا قولاً سديداً، يصلح لكم أهما لكم، ويغفر لكم ذ نوبكم، ومن يطع الله ورسوله فقد فاز فوزًا عظيمًا.

Al ʻamdo lillāhi nahmadohoo wa nasta‘eenohoo wa nastaghfirohoo wa na‘oozo billāhi min shoroorī anfosina wa min sayyi‘ūti a’mālinā man yahdi hillāho falā modzilla lahoo wa man yudzilho falā hādiya lahoo wa ashhado an lā ilāha illallāho wa ashhado anna Moḥammadan ‘abdohoo wa rasoolohoo. Ya
"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 Muhammad 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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