

SALAAH (PRAYER)

Hadrat 'Abdullah bin Qurt (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said:

"The first of his deeds for which a man will be taken into account on the day of resurrection will be Salaah. If it is sound, all his other deeds will be taken in the same fashion but if it is unsound the rest of his actions will be taken as deficient.

[Tibarani In Ausat-hayatul Muslim]

Hadrat 'Ubada bin Samit (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: "Five times of Salaah have been ordained by ALLAAH. If any one performs the ablution for them, observes them at their proper times, and perfectly performs the bowing and showing of submissiveness during them, he has a covenant from ALLAAH to forgive him: but if any one does not do so, he has no covenant. If He will He may forgive him, but if He wills He may punish him,"

[Ma'rif -ul- Hadis, Musnad Ahmad, Abu Dawud]

TIMINGS OF THE FIVE OBLIGATORY SALAAH

Hadrat Buraidah (Radi Allaahu Ta'ala Anhu) narrated that a man asked the Messenger of Allah (Sallallahu Alaihi Wa Sallam) about the time of the Salaah, to which he replied: "Offer Salaah with us these two days (today and tomorrow)". Thereafter when the sun passed the meridian he gave command to Hadrat Bilal (Radi Allaahu Ta'ala Anhu) who uttered the call to Salaah (Aazan) then he recited the iqamah for the noon Salaah (and Zuhr Salaah was performed). Then (at the appropriate time) he commanded Hadrat Bilal and he (as usual first uttered the calls to Salaah and then) recited iqamah for the afternoon Salaah (and Asr Salaah was said). This Aazan and Salaah was performed at times when the sun was sufficiently high

white and clear (i.e. its light had not faded as it does when evening falls). Then as soon as the sun had set, the Prophet commanded Bilal to call the Azan and recite iqamah for the sunset Salaah (and maghrib Salaah was performed). Then when the twilight had ended, he commanded Bilal to call the Aazan and recite iqamah for the night Salaah (Salaah - Isha was perform). Then when the dawn appeared, he commanded Bilal to call the Azan and recite iqamah for the Morning Salaah (and Salaah Fajrs was perform).

Next day he commanded him to delay the noon Salaah till the extreme heat had passed and he did so, and he allowed it to be delayed till the extreme heat had passed. He observed the afternoon Salaah (Asr Salaah) when the sun was high delaying it beyond the time he had previously observed it he observed the Maghrib Salaah (Sunset Salaah) before the twilight had ended: he observed the Isha Salaah (Night Salaah) when a third of the night had passed; and he observed the (fajr Salaah) dawn Salaah when there was clear day light. Then asking where the man was who had enquired about the time of Salaah and receiving from him a reply that he was present, he said, "The time for your Salaah is within the limits of what you have seen." [Muslim-Ma'riful Hadis]

ZUHR SALAAH (NOON SALAAH)

Hadrat Abu Sa'id al Khudri (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said, "When the heat is severe say the Zuhr Salaah (Salaah noon) also when it is cooler." [BukhAri]

ISHA SALAAH (NIGHT SALAAH)

Hadrat Abdullah Ibn Umar (Radi Allaahu Ta'ala Anhu) narrated that once the Prophet (Sallallahu Alaihi Wa Sallam) came out (of his house) for Isha Salaah at a

time when a third of night had passed and said: "Were it not that it would impose a burden on my people, I would normally offer Salaah with them at this time which is always preferable." [Muslim, Ma'rif -ul- Hadis]

FAJAR SALAAH (MORNING SALAAH)

Hadrat Rafi bin Khadij (Radi Allaahu Ta'ala Anhu) narrated the Messenger of ALLAAH as saying "Observe morning Salaah at dawn, for it is the practice most productive of reward." [Abu Dawud, Tirmizi, Musnad Darimi, Ma'rif -ul- Hadis]

DELAY IN SALAAH FORBIDDEN

(Hadrat) Ali Murtaza (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) told him, "There are three things, Ali, which you must not postpone:

1. Performing Salaah when its time comes, 2. A funeral, and 3. The marriage of an unmarried woman when there is available one of a suitable class for her." [Tirmizi, Ma'rif -ul- Hadis]

IF A SALAAH IS MISSED OWING TO SLEEP OR FORGETFULNESS

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH said: "If anyone forgets a prescribed Salaah or oversleeps, expiation is made by observing it when he remembers it."

[Bukhari, Muslim, Marif -ul- Hadis]

CARELESSNESS IN SALAAH'S

Hadrat Abu Zar Ghafari (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) asked him, "How will you act when you are under rulers who make Salaah a dead thing,

or delay it beyond its proper time. I asked what he commanded me to do so he replied, "Observe the Salaah at its proper time and if you can perform it along with them do so, for it will be a supererogatory Salaah for you. [Muslim, Ma'rif -ul- Hadis]

WAITING FOR THE NEXT SALAAH

Some people were once waiting for Isha Salaah after they had performed the sunset (Maghrib) Salaah. The Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) came there walking so fast that he was panting. He said, "O man! Rejoice, for your Lord opened a window of the heavens and presented you to His angels saying with pride My servants have performed one Salaah and are waiting for the next." [Ibn Majah]

JOINING TWO SALAAH

Hadrat 'Abdullah bin Mas'ud (Radi Allaahu Ta'ala Anhu) narrated that he never saw the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) observe a Salaah out of its proper time with the exception of two, the sunset (Maghrib Salaah) and the night Salaah (Isha Salaah), which he combined, and the dawn Salaah (Fajar Salaah) which he observed that day (i.e. at Muzdalifa) before its proper time.

[Bukhari, Muslim]

Hadrat 'Abdullah - bin 'Umar (Radi Allaahu Ta'ala Anhu) narrated to have said that the Prophet (Sallallahu Alaihi Wa Sallam) combined the sunset (Maghrib Salaah) and the night (Isha Salaah) Salaah.

[Bukhari]

The above two traditions relate to the rites of Hajj; the first was done at Muzadalifah and the second on return from Arfah.

The *joining* of Salaah means that the first Salaah

should be delayed to such an extent that it is said at the end of its prescribed time and the following Salaah is performed at the very beginning of its prescribed time. Some call it "apparent joining", as they are apparently joined together but in reality it is not. This is the manner in which the Hanafi school of thoughts permits joining of Salaah during travelling. [Madarijun Nubuwah]

In Jamiul Usul it is narrated on the authority of Abu Dawud that Nafil and 'Abdullah bin Waqidi (Radi Allaahu Ta'ala Anhu) related. Once during a journey the Mu'azzin told Ibn 'Umar "Salaah time" Ibn 'Umar said, "Continue the journey" Then he alighted before the evening twilight had disappeared and said the sunset Salaah (Maghrib Salaah) and waited until it had disappeared and said the night Salaah (Isha Salaah). He said "Whenever the Prophet (Sallallahu Alaihi Wa Sallam) would be in a hurry during a journey, he would do the same and enjoin what I have done." [Madarijun Nubuwah]

TIMES AT WHICH IT IS FORBIDDEN TO PERFORM SALAAH

Hadrat 'Uqbah bin 'Amir (Radi Allaahu Ta'ala Anhu) narrated that the Messenger of ALLAAH (Sallallahu Alaihi Wa Sallam) said: There were three times at which the Messenger of ALLAAH used to forbid us to perform Salaah or bury our dead.

1. When the sun begins to rise till it is fully up.
 2. When the sun is at its height at mid day till it passes the meridian.
 3. When the sun draws near to setting till it sets.
- [Muslim]

HOW THE PROPHET (Sallallahu Alaihi Wa Sallam) PERFORM SALAAH

It is narrated in the traditions that on standing up to

Salaah the Prophet (Sallallahu Alaihi Wa Sallam) would say Allahu Akbar (ALLAAH is most great), and saying this Takbir-I-Tahrimah, he would raise his hands upto his ears. He would then fold his hands, putting the right hand on the wrist of the left. Thereafter he would recite the SANA (HYMN).

سُبْحَانَكَ اللَّهُمَّ followed by TA'AWWUZ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Then he would recite TASMIYAH بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Then he would recite Surah FATIHAH at the end of which he would say Ameen.

According to Hanafi school of thought Ameen (آمین) is to be recited in a low pitch.

It is reported on the authority of Hadrat 'Umar (Allah be pleased with him) that the Imam (one who is leading the Salaah) should recite the SANA, TA'AWWUZ and BISMILLAAH including Ameen on a low pitch. After reciting Surah al-Fatihah the Prophet (Sallallahu Alaihi Wa Sallam) would recite some other surah (Chapter) from the Holy QURAAN. Having done this recitation, he would bow himself into RUKU saying Allaahu Akbar (ALLAAH is most great).

On rising himself up he would say.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

[SAMI ALLAAHU-LI-MAN HAMIDAH]

In performing the rukuh he would place his hands firmly on the knees separating the fingers a little. According to the Ulama during Salaah the fingers have three different postures: in 'ruku' they are kept separate from each other, in 'sajdah' they should be close together and in the rest of the Salaah he kept on their normal condition whether in Qiyam or in

tashahhud.' During ruku the Prophet (Sallallahu Alaihi Wa Sallam) would keep his elbows aloof from his side and his back straight and would neither lower his head below the level of the back nor raise it higher. In this posture he would say 'Glory be to my Lord, the Great, thrice (This is the minimum number. He would mostly say it many times more than this. To say it more but in odd numbers is considered excellent).

سُبْحَانَ رَبِّيَ الْعَظِيمِ

When he raised his head from 'ruku' he would not prostrate himself until he had stood perfectly upright. While prostrating himself he would first place the knees on the ground and then the hands: then he would place the nose and then forehead on the ground. During prostration he would keep the body so far from the thighs that a kid could pass through and would keep the head between the two palms and the toes pointing towards the Qiblah. In this position he would say:

سُبْحَانَ رَبِّيَ الْأَعْلَى

('Glory be to my Lord, the Highest) when he raised his head from prostration he would sit upright and then bow for the second 'Sajdah'.

Whenever the Qiyam was long, the 'ruku', sajdah and jalsah (sitting) would also be long and whenever the Qiyam was short, these postures would also be short.

[Madarijun Nubuwah]

He used to recite the 'tahiya' after every two 'rakats'.
[Sahih Muslim]

It is narrated in a tradition from Hadrat Wail bin HIJAR (Radi Allaahu Ta'ala Anhu) that while he raised himself up from 'sajdah' for 'Qiyam' (standing erect) he would take the support of thighs and knees. The sunnah is to place the hands on the knees for support in standing up. It has been related on the authority of Hadrat Ayeshah (Radi Allaahu Ta'ala Anhu)

However, depending on circumstances- fatigue advanced age and infirmity - it is permissible to place the hands on the ground for support.

[Madarij -un- Nubuwah]

Whenever the Prophet (Sallallahu Alaihi Wa Sallam) sat for (tahiya) 'Tashahhud' he would sit on his left foot bent under him and would keep the right foot standing. This also used to be his posture for 'tashahhud' for the last 'rak'ah'. In reciting the tashahhud he would place the hands on the thighs and would raise the first finger of the right hand. (The way to do this is to bend the little finger and the ring finger towards the palm, join the middle finger and the thumb to make a circle and raise the forefinger while saying 'la-ilaha' (there is no God) and lower it while saying 'illallah' (save ALLAAH).

[Madarij -un- nubuwah]

According to the traditions from Hadrat 'Abdullah bin Mas'ud and Hadrat 'Abdullah bin 'Abbas (Radi Allaahu Ta'ala Anhu) the Prophet (Sallallahu Alaihi Wa Sallam) enjoined that 'tahiya' should be recited in the following words:

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

[Muslim, Ma'rif -ul- Hadis]

Hadrat 'Abdur Rahman bin Abu Laila (Radi Allaahu Ta'ala Anhu) narrated that ka'b bin 'Ujra (Radi Allaahu Ta'ala Anhu) met him and asked him if he would like to present him with something he had heard from the Prophet (Sallallahu Alaihi Wa Sallam). He expressed his desire to hear that and he said: "We asked ALLAAH's messenger the question, "How is blessing to be invoked on those who belong to the prophet's

family? ALLAAH has taught us (only) to salute you"
He told us to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
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

O' ALLAAH! Exalt Muhammad (Sallallahu Alaihi Wa Sallam) and the true followers of Muhammad as Thou did exalt Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified. O' ALLAAH! Bless Muhammad and the True Followers of Muhammad as Thou did bless Ibrahim and the true followers of Ibrahim; Surely Thou art praised, magnified.

[Bukhari, Muslim, Ma'rif -ul- Hadis]

Another companion of the Prophet (Sallallahu Alaihi Wa Sallam) Hadrat Abu Mas'ud Ansari (Radi Allaahu Ta'ala Anhu) has also narrated a tradition with similar wordings. [Madarijun Nubuwah]

Tabarani, Ibn Majah and Daraqutani report a tradition from Hadrat Suhail bin Sa'd (Radi Allaahu Ta'ala Anhu) that ALLAAH's messenger said, "The Salaah of one is void who does not invoke blessings on his Prophet." [Madarijun Nubuwah]

DU'A AFTER DURUD (BEFORE SALUTATION)

In his Mustadrak, Hakam has reported that (Hadrat) Abdullah-bin-Mas'ud (Radi Allaahu Ta'ala Anhu) suggested that the worshipper should recite the durud after tashahhud and then should recite the supplication. In another tradition reported by Hadrat Abdullah bin Mas'ud appearing in Sahih Muslim and Sahih Bukhari regarding the tashahhud, the last sentence is "Then he may choose any supplication, which pleases him and offer it."

Reciting a supplication (du'a) at the tashahhud after durud is confirmed both by the teaching and the practice of the Prophet (Sallallahu Alaihi Wa Sallam) Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) said: When one of you finishes the last tashahhud he should seek refuge in ALLAAH from four things. [Muslim]

According to a tradition narrated by Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) the following Salaah should be recited after durud:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ
 أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ
 وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

"O ALLAAH! I seek refuge in Thee from the punishment in Jahannum, I seek refuge in Thee from the punishment in grave, I seek refuge in Thee from the trial of the antichrist, and I seek refuge in Thee from the trial of life and death."

Hadrat Ibn Abbas (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to teach them this Salaah just as he used to teach them a Surah of the Holy QURAAN. [Muslim, BukhAri, Madarij -un- Nubuwah]

The Prophet (Sallallahu Alaihi Wa Sallam) used to turn right and left (at the end of the Salaah) for salutation. He kept his eyes open during Salaah and did not close them.

SAJDATUS SAHW (PROSTRATION FOR FORGETFULNESS)

1. If any one or more of the wajibat (essentials of Salaah) Salaah are left out owing to forgetfulness,

it is obligatory to perform Sajdatus Sahw which makes up the deficiency. If this is not done then the Salaah has got to be repeated. [Bahishti Zewar]

2. If any obligatory part of the Salaah (Salaah) is inadvertently left out, the Salaah will not be valid even if Sajdatus Sahw is offered. In such a case the Salaah shall have to be repeated. [Durrul Mukhtar]

3. The manner of offering Sajdatus Sahw is as follows: After recitation of Tahiyah one must turn to right for salutation and perform two prostration (Sajdahs) to be followed by tahiyah, durud and dua (supplication) in the normal way and then turn to right and left for salutation to end the Salaah.

[Fatawa -e- Hindiya, Sharh -al- Bidayah]

4. If out of forgetfulness, one performs Sajdatus Sahw just before salutation, the Sajdah is still valid and Salaah is in order.

[Sharh -al- Bidayah, Tehtani, Bihisti Zewar]

PROPHET'S ROUTINE AFTER SALAAH (SALAT)

It was customary with the Prophet (Sallallahu Alaihi Wa Sallam) that after salutation, he use to say:

أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ ، أَسْتَغْفِرُ اللَّهَ

I seek the forgiveness of ALLAAH) thrice and then,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

'O ALLAAH, Thou art peace, and peace comes from Thee. Blessed are Thou, O possessor of Glory and Honour.' [Muslim]

He would remain sitting facing Qiblah so long as he recited the above dua and then used to turn towards

the worshippers on the right or left. Ibn Masud (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet turning to left many a time while Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that he saw the Prophet turning to right very often. [Zadul Ma'ad] Hadrat Mughira bin Shu'ba (Radi Allaahu Ta'ala Anhu) narrated that the Prophet (Sallallahu Alaihi Wa Sallam) used to say after every prescribed Salaah.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْعِزَّةُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ
لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ (بخاری مسلم مشکوٰۃ)

There is no God but ALLAAH alone, who has no partner. To Him belongs the kingdom, to Him praise is due, and he is omnipotent. O ALLAAH, no one can withhold that what Thou gives, or give what Thou withholds, and riches cannot avail a wealthy person with Thee.' [Bukhari, Muslim, Mishkat]

Imam Nawai (Mercy of ALLAAH be on him) has suggested that the ISTIGHFAR should be given preference to every kind of Zikr. After this one should recite and then recite the above-mentioned supplication. [Madarijun Nubuawah]

ALLAAH's messenger (Sallallahu Alaihi Wa Sallam) often used to add the following either at the beginning or at the end of a supplication.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Our Lord! Give us good in this world and also in the next guard us from the punishment of hell. [11/201]

Hadrat Sauban (Radi Allaahu Ta'ala Anhu) narrated that when ALLAAH's messenger used to end his Salaah, he used to ask forgiveness three times and

then the supplication mentioned above. [Muslim]

Hadrat Anas (Radi Allaahu Ta'ala Anhu) narrated that when the prophet (Sallallahu Alaihi Wa Sallam) finished his Salaah, he used to run his right hand on his head and then recite the following supplication:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
اللَّهُمَّ أذْهِبْ عَنِّي الْهَمَّ وَالْحُزْنَ ۝

“in the name of ALLAAH, Most Gracious, Most Merciful. O’ ALLAAH keep anxiety and grief away from me.”

It has been reported that ALLAAH’s Messenger (Sallallahu Alaihi Wa Sallam) used to recite the Mu’awwizatan (surahs cx iii - cx IV) after completing the Salaah. This is highly reliable. It has also been reported that ALLAAH’s messenger (Sallallahu Alaihi Wa Sallam) used to recite Surah Ikhlas (cx ii) after every Salaah. [Madarijun Nubuwah]

Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH’s messenger (Sallallahu Alaihi Wa Sallam) used to recite the following after every Salaah.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

‘O ALLAAH! I seek refuge in Thee, from kufr (disbelief), poverty and punishment of the grave. [Tirmizi]

Hadrat Abdullah-bin Umar (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH’s messenger (Sallallahu Alaihi Wa Sallam) invariably used to recite the following:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا
وَالْآخِرَةِ وَفِي أَهْلِي وَمَالِي

‘O ALLAAH! I seek Thy forgiveness and solace in my faith, worldly affairs and family and belongings.

[Ma’rif -ul- Hadis]

FEATURES OF THE SALAAH OF ALLAAH'S MESSENGER (Sallallahu Alaihi Wa Sallam)

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated that the Prophet used to stand (offering voluntary Salaah) till his feet/legs were swollen. Someone mentioned to him that when he had already received tidings about all his sins, past and present, having been forgiven, why he subjected himself to such exertion. He replied: "(As ALLAAH has been so kind to me) should I not be a grateful servant?"

[Shamail -e- Tirmizi]

The Prophet (Sallallahu Alaihi Wa Sallam) is reported to have stated: "Salaah is the delight of my eyes."

[Khasail -e- Nabawi]

Hadrat Auf bin Malik (Radi Allaahu Ta'ala Anhu) narrated, One night I happened to be with the Prophet. He woke up from his sleep, cleaned his teeth and mouth with miswak (tooth-stick), performed Wudu and stood up for Salaah. I also stood up with him. He began to recite Surah al-Baqrah (ii) and that no verse announcing the grace and mercy of ALLAAH passed without the Prophet stopping and seeking His Grace and Mercy and no verse relating to punishment passed without his stopping and beseeching the protection of ALLAAH from punishment.

It is permissible to make such supplications in supererogatory Salaah but the language must be Arabic. It is, however, not correct to do so in fard (obligatory) Salaah. Then he bowed for ruku and paused about as long as he did for Qiyam and continued to recite "Glory to the Possessor of greatness, the kingdom, grandeur and majesty." Then rising upright from the ruku, paused for Qiyam for as much time and continued to say the same words. He then offered Sajdah and said the same words during it. In other rakahs he recited Surah al-Imran

(iii) and al-Nisa (iv) and al-Maidah (v)

[Shamail -e- Tirmizi]

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated: One night the Prophet (Sallallahu Alaihi Wa Sallam) kept repeating the same verse in the whole of the tahajjud Salaah. The verse was:

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ
أَنْتَ الْعَزِيزُ الْحَكِيمُ (المائدة - ١١٨) (خصائل نبوی)

"If Thou punish them, they are Thy servants, and if Thou forgive them Thou are mighty and wise." [V-118]

PARTICULAR SALAAH OF THE PROPHET (Sallallahu Alaihi Wa Sallam)

Tradition: It has been narrated by Hadrat Ata that once he asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) to tell him some very very curious thing about the Prophet (Sallallahu Alaihi Wa Sallam). She said: "There was nothing about the Prophet that was not extremely curious." Then she added: "One night when he came to sleep in my apartment and lay down wrapped up in my quilt - But soon after he got up saying that he wanted to perform Salaah. Then he performed wudu and performed Salaah. But he soon began to weep and wept so much that tears ran down to his chest. Then he bowed for rukû and continued weeping. On getting up from Sajdah he kept on weeping and did so till the morning, when Bilal came to call him for Salaah. I asked him: O ALLAAH's Messenger! Why did you weep so much for ALLAAH (Magnified be his Glory) has forgiven all your sins (past and present) ? He replied, "Should I not be a thankful servant of ALLAAH? Then he added why should I not have done so when the following verses have been revealed to me today. He then recited:

إِنَّ فِي خَلْقِ السَّمَوَاتِ سَاءَ لَاتُخْلِفُ الْمِيعَادَ

[Khasail -e- Nabavi, Madarij -un- Nubuwah]

Tahajjud Salaah (midnight Salaah) and Witar Salaah

Hadrat Aswad (Radi Allaahu Ta'ala Anhu) narrated: I asked Hadrat Aishah (Radi Allaahu Ta'ala Anha) about the night Salaah (Tahajjud and Witar) of the Prophet as to what was the normal practice of the Prophet. She replied, "The Prophet used to repose himself in the early part of the night. Thereafter he used to say Tahajjud Salaah till it was late in the night and then he would say Witr Salaah. After that he would go to his bed and if he felt inclined he would go to his wife. Then soon after the Azaan (call for Salaah) for Fajr Salaah (morning Salaah) he would get up and would take bath if necessary otherwise would perform wudu and go to the mosque for performing Salaah. [Shamail -e- Tirmiz]

15th Night of Sha'ban **[8th month of Islamic Calender]**

Hadrat Aishah (Radi Allaahu Ta'ala Anha) narrated that the Prophet said: Jibrail came to me just now and told me that it was the fifteenth night of Sha'bân. In this night ALLAAH (exalted be He) frees people, from Hell. People equal in number to the hairs of the goats of Bani KAIB (a tribe). However those who associate a partner with ALLAAH, those who harbour ill will in their hearts, those who discontinue kindness towards their kinsmen, those who trail their garments below their ankles, and those who are habitual drinkers will not be spared. Then he said, 'Will you allow me to perform Salaah tonight? (Asking for permission was necessitated by the fact that it was unusual for him to pray the whole night. He rather used to devote a part of night with his wives for comforting them and this could not be done that night). I replied, "Yes certainly. My father and mother be a ransom for you." So he stood up and began his Salaah. Then he lay in sajdah (prostration) for so long as I became afraid lest his soul should have left his body. So I got up

and began to feel his soles with my fingers. This made him stir and I was relieved. I heard in sajdah him reciting.

اللَّهُمَّ إِنِّي أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِكَ بِرِضَاكَ مِنْ
سَخَطِكَ وَأَعُوذُ بِكَ مِنْكَ جَلَّ وَجْهَكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ
أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ ط

I seek refuge in Thy Forgiveness from Thy punishment, and in Thy Grace from Thy wrath, and from Thee I seek Thy refuge. Glory to Thee. I am not competent to praise Thee. Thou art the same as Thou has praised Thyself. Hadrat Aishah narrated that next morning when she mentioned this to the Prophet, he said, O Aisha you learn these words and teach others as well: Jibrail, (Alaihi Salam) has taught me these words and has desired that I should recite them repeatedly in sajdah. [Mishkat]

Masnun Aurad (Zikar) in the morning and evening

Hadrat Muslim bin Haris (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's messenger has exhorted him specially to recite the following seven times soon after the Maghrib Salaah (sunset Salaah) before talking to any one.

اللَّهُمَّ اجْرِني مِنَ النَّارِ

[O ALLAAH ! save me from Jahannum]

In case you recite this supplication after Maghrib Salaah and it so happens that you die that night, you will be saved from the Fire.

Similarly, if you make this supplication seven times after Fajr Salaah (morning Salaah) before speaking to any body.

اللَّهُمَّ اجْرِني مِنَ النَّارِ

[O ALLAAH ! save me from Jahannum]

And if it so happens that you die that day, you will be saved from the Fire by the Command of ALLAAH.
[Sunan Ibn Majah, Zad -ul- Ma'ad]

Hadrat Uthman (Radi Allaahu Ta'ala Anhu) narrated: I have heard the Prophet (Sallallahu Alaihi Wa Sallam) say that any one who says thrice the following dua daily in the morning and evening, he will remain safe and protected from every mishap,

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّمَعَ اسْمِهِ شَيْءٌ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

When we embark upon the morning (and evening) with the name of ALLAAH, with whose name nothing on the earth or in the firmament can do us any harm. He is All-hearing and All-knowing. (He should also repeat the following dua thrice)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the Absolute words of ALLAAH from the mischief of all His created beings.

[Adabul Mufrid, Ibn Hibban, Hakim]

Masnoon Aurad (supplications).
after Fajr Salaah and during night.

1. Surah al - Fatihah - once: From surah al - Baqarh, ayah, 225/11,- [Ayatul - Kursi, Throne verse] once:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ
قَابِئًا بِالْقَسْطِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

2. 18. ALLAAH Himself is witness that there is no one but ALLAAH save Him, and the angels and the men of learning (too are witness). Maintaining his creation in justice. There is no one but ALLAAH save Him, the Almighty, the Wise.

19. Lo! Religion with ALLAAH (is) to surrender (to His WILLS and guidance). Those who formerly received the scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelation of ALLAAH (will find that) Lo! ALLAAH is swift at reckoning. [111/18-19]

Whoever recites surah Al-Fatihah and Ayatul - Kursi (225/11) and the following five Ayats after each of the daily five Salaah, then his abode will be Paradise and ALLAAH will manifest his Grace to him seventy times and will fulfill seventy of his wishes. In brief, he will be forgiven. [Ibn -as- Sunni]

3. Three times:

رَضِيْتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ
(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) نَبِيًّا وَرَسُولًا ط

I am pleased with ALLAAH as my lord, with ISLAM as my faith and with Mohammad as my Prophet. The merit of saying the above is that on the Day of Resurrection ALLAAH will bestow upon the affluent so much Grace that he would be pleased and satisfied. [Hisn -e- Haseen]

4. Hadrat Abdullah -bin- Khubaib (Radi Allaahu Ta'ala Anhu) narrated that the Prophet said: Recite every morning and evening (i.e at the opening and the close of the day) each of surahs - Suratul - Ikhlas, suratul-Falaq and suratun-Naas thrice. These will serve you for every purpose.

[Sunan Abu Dawud, Ma'rif -ul- Hadis]

فَسُحِرَ اللَّهُ عَيْنَ تُمْسُونَ وَعَيْنَ تُصْبِحُونَ وَلَهُ
الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ
(از صحاح ستہ)

17. So Glory be to ALLAAH when ye enter the night and when ye enter the morning - 18. Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday. 19. He bringeth forth the living from the dead, and he bringeth forth the dead from the living, and he reviveth the earth after her death. And even so will ye be brought forth.

[xxx-17 to 19]

The merit of reciting it at night or in the morning is that all the deficiencies of having missed azkar and aurad during the day and night are made up. [Sihah Sitta]

Hadrat Abdullah bin Ghannam (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) said. "If any one says in the morning,

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ
فَعِنكَ وَحَدِّكَ لَا شَرِيكَ لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

"O ALLAAH, whatever favour has come to me or to any of Thy creatures in the morning, it comes from Thee alone who hast no partner, to whom be praise and thanks giving."

He will have expressed full thanks and praise of ALLAH for the day; and if any one says the same in the evening he will have expressed full thanks-giving for the night.

[Mishkat, Ma'arif -ul- Hadis]

Hadrat Abu Hurairah (Radi Allaahu Ta'ala Anhu) narrated how Hadrat Abu Bakar (Radi Allaahu Ta'ala Anhu) narrated he had asked ALLAAH's Messenger (Sallallahu Alaihi Wa Sallam) to command him some thing to say in the morning and evening and he had told him to say:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ
وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَ مَلِيكَهُ أَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ شَرِّ الشَّيْطَانِ وَ شَرِّكَهٖ

“O ALLAAH, who knowest the unseen and the seen, Creator of the heavens and the earth, Lord and Possessor of every thing, I testify that there is no god but Thee: I seek refuge in Thee from the evil within myself from the evil of the devil and his (incitement to) attributing partners (to ALLAAH).” He instructed him to say it morning and evening, and when he went to bed.

[Tirmiz, Abu - Dawud, Ma'rif -ul- Hadis]

Hadrat Muaz bin Jabal (Radi Allaahu Ta'ala Anhu) narrated that ALLAAH's Messenger took him by the hand and said, “I love you, Mu'az, to which he replied, “And I love you, Messenger of ALLAAH. He then told him not to omit to say at the end of every prayer.

رَبِّ اَعِيْنِي عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

My Lord, help me to remember Thee, thank Thee, and worship Thee acceptably. [Mishkat]

Hadrat Abu Bakar Siddiq narrated that he asked ALLAAH's Messenger to teach him a supplication for recitation in his Salaah, and he told him to say.

اَللّٰهُمَّ اِنِّىْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ
اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَاَرْحَمْنِيْ
اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ (بخارى ومسلم، مدارج النبوة)

“O ALLAAH, I have greatly wronged myself, and Thou alone can forgive sins. So grant me forgiveness from Thee and show mercy to me. Thou art the forgiving and the merciful One.” [Bukari, Muslim]

Tasbihaat (rememberance) for the morning and evening Tasbih - Fatima

In the Musnad of Ahmed, there is a tradition from

Umm Salama (Radi Allaahu Ta'ala Anha) that ALLAAH's Messsenger (Sallallahu Alaihi Wa Sallam) taught the following phrases to his daughter Hadrat Fatimah (Radi Allaahu Ta'ala Anha) when she came to ask him for a servant. He said, When you go to bed, say the following phrases.

سُبْحَانَ اللَّهِ

Subhan ALLAAH (Glory be to ALLAAH) - 33 times

الْحَمْدُ لِلَّهِ

Alhamdu Lillah (Praise be to ALLAAH) - 33 times

اللَّهُ أَكْبَرُ

Allaahu Akbar (ALLAAH is most great) - 34 times

And say once:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except ALLAAH, the One who has no partner. To him belongs Absolute Sovereignty and Praise. He has power over all things. [Muslim, BukAri, Tirmizi]

It is commendable for the individual to say the above supplication once after every prescribed Salaah to complete the number hundred. [Zad -ul- Ma'ad]

Whoever recites the following ten times after Fajr Salaah and Maghrib Salaah while sitting at his place without moving and without speaking to any body; for him it is very effective for sustaining good deeds, removing evil and elevating spritual ranks.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god except ALLAAH, the One, Who has no partner, To Him belongs the