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## The Proper Way to Perform Prayer

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

صَلَّى اللّٰهُ تَعَالَى عَلٰى حَبِيْبِهِ مُحَمَّدٍ وَّآلِهِ وَسَلَّمَ

three times, followed by reciting *Astaghfar*

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

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

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

سُبْحَانَكَ اللّٰهُمَّ

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

### Scientific Interpretation of Prayer - A Fundamental Pillar

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

#### Making Intention (Niyat)

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

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

سُبْحَانَكَ اللَّهُمَّ

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

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِمَّنْ  
خَشِيَ اللَّهَ

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

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

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

### Binding Hands at the Chest

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

### Bowing Down (Rukuh)

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

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

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَا مِثْلُ نُورِهِ كَمِثْلِهَا فِيهَا مِصْبَاحٌ  
الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ  
شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ  
تَمْسَسْهُ نَارٌ مَّا نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ  
مَنْ يَشَاءُ مَّا يُضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

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

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

سُبْحَانَ رَبِّيَ الْعَظِيمِ

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

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

### **Prostration (Sajdah) and Telepathy**

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

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

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

سُبْحَانَ رَبِّيَ الْأَعْلَى

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

### **Sitting in Prayer (Jalsah)**

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

سُبْحَانَ رَبِّيَ الْأَعْلَى

can be recited at least three times).

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

### **Salutation (Salām)**

The words

## السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

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

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

### Method of Supplication (Du'ā)

Allah, the Creator of the universe states:

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

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

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

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

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

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

### The Number of Rakats in Prayer

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

\* Sunnat-e-Mu'akkadah

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

# The Significance and Wisdom of the Appointed Prayer Times

## Fajr (Morning Prayer)

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

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

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

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

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

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

## Zuhr (Early Afternoon Prayer)

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

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

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

### **Asr (Late Afternoon Prayer)**

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

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

### **Maghrib (Sunset Prayer)**

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

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

### **Ishā (Night Prayer)**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **The Forecast of Future in Dreams**

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

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

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

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

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

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

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

The second woman says:

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

The third woman says:

'Unjust, unintelligent, sinner, inexperienced ruler'.

The fourth woman says:

'Deceiving, immoral and proud kingship'.

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

### **Tahajjud (Optional Prayer Between Isha and Fajr)**

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

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

الصَّلَاةُ مَعْرَاجُ الْمُؤْمِنِينَ

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

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

### **Jummah (Friday) Prayer**

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

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

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

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

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



## Prayer and Physical Health

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

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

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

### Cure for High Blood Pressure

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

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

### **Cure for Rheumatism**

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

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

### **Diseases of the Liver**

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

If the glorification of Allah

سُبْحَانَ رَبِّيَ الْعَظِيمِ

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

### **Flattening the Belly**

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

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

## **Cure for Ulcers**

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

## **Cure for Various Mental Ailments**

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

## **Facial Wrinkles**

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

## **Sexual Diseases**

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

## **Chest Ailments**

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

## Six Kalimahs (Statements of Belief)

### The First Kalimah – Tayyibah

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

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

### The Second Kalimah – Shahādat

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

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

### The Third Kalimah – Tamjeed

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

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

### The Fourth Kalimah – Tauheed

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

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

### The Fifth Kalimah - Astaghfār

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

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

### The Sixth Kalimah - Radi Kafr

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

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

### Imān-I-Mufasssal

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

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

### Imān-I-Mujmal

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

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

## Adhān (Call to Prayer)

اللَّهُ أَكْبَرُ ۖ اللَّهُ أَكْبَرُ ۖ اللَّهُ أَكْبَرُ ۖ اللَّهُ أَكْبَرُ ۖ اللَّهُ أَكْبَرُ ۖ لَا إِلَهَ إِلَّا  
اللَّهُ ۖ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ۖ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ۖ  
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ۖ حَيَّ عَلَى الصَّلَاةِ ۖ حَيَّ عَلَى  
الصَّلَاةِ ۖ حَيَّ عَلَى الْفَلَاحِ ۖ حَيَّ عَلَى الْفَلَاحِ ۖ اللَّهُ أَكْبَرُ ۖ  
اللَّهُ أَكْبَرُ ۖ لَا إِلَهَ إِلَّا اللَّهُ ۖ

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

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

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ۖ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

‘Prayer is better than sleep. Prayer is better than sleep’

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

:- حَيَّ عَلَى الْفَلَاحِ ۖ

قَدِّقَامَتِ الصَّلَاةِ ۖ قَدِّقَامَتِ الصَّلَاةِ ۖ

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

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

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

in response to

حَيَّ عَلَى الْفَلَاحِ and حَيَّ عَلَى الصَّلَاةِ

And,

قَدِّقَامَتِ الصَّلَاةِ in response to أَقَامَهَا اللَّهُ وَأَدَامَهَا

And,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ in response to صَدَقْتَ وَتَبَّرْتَ

### Supplication (D’uā) after the Adhān

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ التَّامَّةُ ابْنِ مُحَمَّدٍ  
ابْنِ أَبِي سَلَمَةَ وَالْفَضِيلَةَ وَبِعَثْتُهُ مَقَامًا مُحَمَّدًا الَّذِي وَعَدْتُهُ  
إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

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



## On the Subject of Ablution (Wuzu)

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

(Surah Ma'idah, 6)

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

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

There are thirteen *Sunnats* regarding ablution:-

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

There are four desirable actions regarding ablution:-

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

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

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

Actions that invalidate ablution are:-

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

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



## On the Subject of Dry Ablution (Tayammum)

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا  
فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ

(Surah Ma'idah, 6)

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

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

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

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

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

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

Actions that invalidate abluion also invalidate dry abluion.

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

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

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

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

## Having a Bath (Ghusl)

وَلَا تَكُونُوا مِنَ الْمُجْرِمِينَ

(Surah Ma'idah, 6)

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

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

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

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

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

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

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

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

### Women's Bath

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

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

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