

PRAYER

COURSE



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Dedication

In the name of my esteemed and devout father, Pir-e-Tariqat
Hazrat Maulana Gul Raees Sahib Naqshbandi (DBA), who
is a harmless and beneficial person.

Muhammad Abdullah Naqshbandi



آزاد اورت
محبوب الیومین
حضرت مولانا
پیر گل راہی صاحب
نقشبندی
بانی و مہتمم جامعہ اہلحدیثی (مرکزی) بنوں

صبا و صوفی
حجز اوہتی
محمد عبداللہ صاحب
نقشبندی
مسؤل شعبہ حفظ و تبلیغ بنوں و فاقہ مدارس اترتہ پاکستان

Prayer

Prayer is the most important pillar of Islam after faith. Prayer stops sins and indecent acts. Allah says in His Holy Book, “Establish prayer; indeed, prayer restrains from indecency and evil.” Nowadays, with the rapid spread of indecency and immorality in the world, the solution is the establishment of prayer.

Allah has also promised His help to those who establish prayer. In Surah Al-Baqarah, He says, “O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.” According to a narration in Abu Dawood, Hazrat Hudhayfah (RA) says that whenever the Prophet Muhammad (PBUH) faced an important issue, he would immediately turn to prayer. Today, when we face difficulties, we do everything except turning to prayer, which is why our problems keep increasing instead of decreasing, even though the solution was provided by the Prophet (PBUH) fourteen hundred years ago.

Allah is with those who establish prayer. In Surah Al-Baqarah, He says, “I am with you if you establish prayer and give Zakat.” Whoever attains Allah's companionship, it is as if they have received all the blessings of this world and the Hereafter.

Prayer

Among the six qualities of successful believers mentioned in Allah's Holy Book, the first is to perform prayers with humility and submission. Allah then says, “These are the inheritors who will inherit Paradise. They will abide therein eternally.” So, success in this world lies in performing prayers, and its reward is Paradise.



Prayer

According to a narration in Tirmidhi, the Prophet (PBUH) says, “On the Day of Judgment, the first thing a person will be accounted for is their obligatory prayer. If it is found correct, the person will be successful and prosperous. If it is not found correct, the person will be unsuccessful and in loss.” This indicates that if we regularly perform our prayers in this world, we will pass the first test in the Hereafter; otherwise, failure will be our destiny, may Allah protect us.



Hazrat Abdullah bin Masud (RA) asked the Prophet Muhammad (PBUH), “Which deed is most beloved to Allah?” The Prophet (PBUH) replied, “Performing prayer on time.” If we want to become beloved to Allah, we should ensure that we do what Allah loves, including performing prayers on time, as explained by the Prophet (PBUH).

Prayer

Hazrat Muadh bin Jabal (RA) says that during a journey with the Prophet Muhammad (PBUH), he asked, “O Messenger of Allah (PBUH), tell me a deed that will lead me to Paradise and keep me away from Hell.” The Prophet (PBUH) replied, “You have asked about a great matter, but it is easy for those for whom Allah makes it easy. Worship Allah and do not associate anyone with Him, establish prayer, give Zakat, fast in Ramadan, and perform Hajj to the House of Allah.”

The Prophet (PBUH) then said, “Shall I not tell you the head of the matter, its pillar, and its peak?” I said, “Yes, do tell.” He said, “The head of the matter is Islam, its pillar is prayer, and its peak is Jihad in the way of Allah.”



Prayer: The Comfort of The Prophet's (PBUH) Eyes

The Prophet Muhammad (PBUH) declared that prayer is the comfort of his eyes. Whoever wants to become the comfort of the Prophet's (PBUH) eyes should regularly and devotedly perform their prayers, and their desire will be fulfilled.

In Muwatta Imam Malik, it is narrated that Hazrat Umar bin Khattab (RA) issued a directive to his governors: “The most important matter in your affairs is prayer. Whoever maintains and protects their prayers has protected their religion entirely, and whoever neglects prayer will neglect other aspects of religion even more.” This means that performing prayer is essential to fulfilling all religious duties, and fulfilling these duties leads to a successful and peaceful life.



Prayer

When the Prophet Muhammad (PBUH) was about to leave this world, his last words emphasized the importance of prayer. Hazrat Umm Salama (RA) narrates that the Prophet's (PBUH) final advice was, “Prayer, prayer, and fear Allah regarding your slaves and subordinates,” meaning to fulfill their rights. Even when the Prophet (PBUH) was speaking these final words, he could not utter them fully due to his condition. This highlights the significance of prayer. The Prophet's (PBUH) love for his Ummah was exemplary, and he always wanted their success and happiness in both worlds, hence his repeated emphasis on prayer.



Questions

- 1. Briefly explain the importance of prayer in Islam based on the Quran and Hadith.**
- 2. Which verse in Surah Al-Baqarah mentions seeking Allah's help through patience and prayer?**
- 3. Why did the Prophet Muhammad (PBUH) emphasize prayer? In light of this, what is the solution to our problems?**
- 4. According to Hazrat Abdullah bin Masud (RA), which deed is most beloved to Allah and why?**
- 5. What actions did the Prophet Muhammad (PBUH) mention in response to Hazrat Muadh bin Jabal's (RA) question about entering Paradise?**

Some Important Shariah Terms

Fard

Fard is something proven by definitive evidence, meaning there is no doubt about its obligation. Denying its obligation makes one a disbeliever, and neglecting it without a valid excuse makes one sinful and deserving of punishment.

Wajib

Wajib is something proven by presumptive evidence. Denying it does not make one a disbeliever, but neglecting it without a valid excuse makes one sinful and deserving of punishment.

Sunnah

Sunnah refers to actions that the Prophet Muhammad (PBUH) or his companions performed or commanded others to perform.

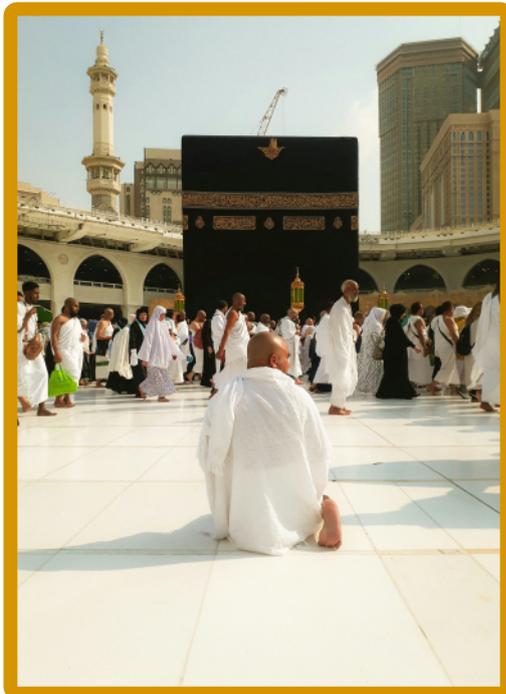
Nafl

Nafl refers to voluntary acts of worship that are meritorious according to Shariah. Performing them earns reward, but neglecting them does not incur sin. They are also known as Mustahabb, Mandub, and Tatawwu.

Prerequisites of Prayer (Shuroot al-Salat)

There are seven essential prerequisites for performing prayer without which the prayer is not valid. These are:

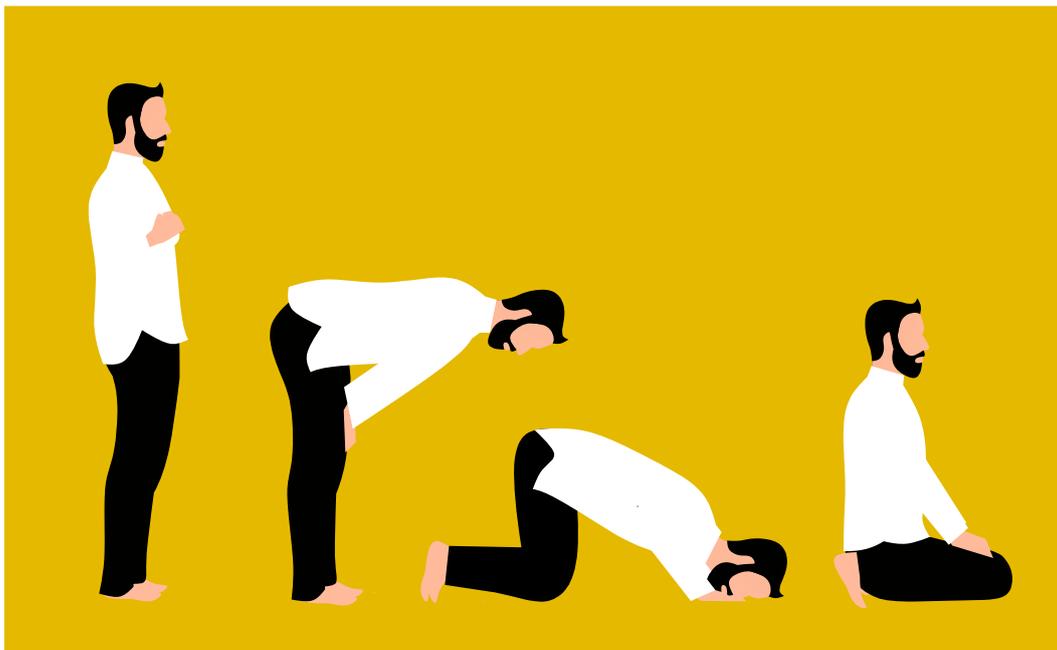
1. The body must be pure.
2. The clothes must be pure.
3. The place of prayer must be pure.
4. The private parts must be covered.
5. The prayer must be performed at its appointed time.
6. The person must face the Qiblah (direction of the Kaaba).
7. The person must have the intention to pray.



Essential Elements (Arkan) of Prayer

The essential elements (arkan) of prayer are those actions within the prayer that are obligatory. There are six essential elements of prayer:

1. Saying the Takbir (Allahu Akbar) to start the prayer.
2. Standing (Qiyam).
3. Recitation (Qira'at).
4. Bowing (Ruku).
5. Prostrating (Sujood) twice.
6. Sitting for the final Tashahhud (Qaadah Akheerah).



Obligatory Acts (Wajibat) of Prayer

There are fourteen obligatory acts in prayer:

- 1. Starting the prayer with the words “Allahu Akbar.”**
- 2. Reciting Surah Al-Fatihah in the first two units of obligatory prayers and in all units of non-obligatory prayers.**
- 3. Reciting a short Surah or three verses after Surah Al-Fatihah.**
- 4. Reciting Surah Al-Fatihah before other Surahs.**
- 5. Performing the pillars (arkan) in order.**
- 6. Standing straight after bowing (Qawmah).**
- 7. Sitting between the two prostrations (Jalsa).**
- 8. Performing the pillars with calmness and tranquility.**
- 9. Sitting for the duration of Tashahhud in the first Qaadah.**
- 10. Reciting the Tashahhud in both the first and final Qaadah.**
- 11. Reciting the Qunoot supplication in the third unit of Witr prayer.**
- 12. Ending the prayer with the words “As-Salamu Alaikum.”**
- 13. Saying the additional Takbirs (six each) in Eid prayers.**
- 14. The Imam reciting aloud in audible prayers and the Imam and individual reciting silently in Dhuhr and Asr prayers.**

Sunnah Acts of Prayer

There are twenty-one Sunnah acts in prayer:

- 1. Raising both hands to the ears before saying the Takbir to start the prayer.**
- 2. Keeping the fingers of both hands in their natural position and facing the Qiblah.**
- 3. Not lowering the head while saying the Takbir.**
- 4. The Imam saying the Takbir aloud when moving from one pillar to another.**
- 5. Placing the right hand over the left hand below the navel.**
- 6. Reciting the opening supplication (Thana).**
- 7. Reciting Ta'awwudh (A'udhu billahi min ash-shaytan ir-rajim).**
- 8. Reciting Bismillah.**
- 9. Reciting Surah Al-Fatihah in the third and fourth units of obligatory prayers.**
- 10. Saying "Ameen" after Surah Al-Fatihah.**
- 11. Reciting Thana, Ta'awwudh, and Ameen quietly.**
- 12. Reciting according to the Sunnah and reciting the appropriate amount of Quran in each prayer.**

Sunnah Acts of Prayer

- 13. Saying the Tasbeeh (Subhana Rabbiyal Adheem) at least three times in Ruku and Sujood.**
- 14. Keeping the head and back in a straight line during Ruku and grasping the knees with the fingers spread apart.**
- 15. In Qawmah, the Imam saying “Sami’ Allahu liman hamidah,” the follower saying “Rabbana lakal hamd,” and the individual praying alone saying both.**
- 16. During Sujood, first placing the knees, then the hands, and then the forehead on the ground.**
- 17. In Jalsa and Qaadah, sitting on the left foot and keeping the right foot upright with its toes facing the Qiblah and placing the hands on the thighs.**
- 18. Pointing with the index finger when saying “Ashhadu alla ilaha illallah” in Tashahhud.**
- 19. Reciting the Salat on the Prophet (Durood) after the Tashahhud in the final Qaadah.**
- 20. Reciting a supplication after the Durood.**
- 21. Turning the head to the right and then to the left while saying the Salam to end the prayer.**

Acts That Invalidate Prayer (Mufsidat al-Salah)

These are the actions that invalidate or break the prayer:

1. Intentionally missing any of the obligatory acts (Fard) or conditions of prayer without a valid reason.



2. Eating or drinking.

3. Speaking intentionally, mistakenly, or forgetfully.

4. Laughing loudly enough for someone nearby to hear.

5. Excessive movement.

6. Turning the face and chest away from the Qiblah.

7. Exposing the private parts.

8. Breaking the state of wudu (ablution).

9. Clearing the throat without a valid reason.

10. Crying out of pain or distress.

11. Finding impurities on the body or clothes.

12. Losing sanity or consciousness.

13. Saying the salam (greeting) or responding to it, or responding to a sneeze.

14. Uttering words of pain or sorrow like “Ah” or “Oh.”

15. Reciting the Quran while looking at it.

16. Walking the distance of two rows.

17. Prostrating on filth or impurity.

18. A follower moving ahead of the Imam.

Questions

- 1. What is the difference between Fard, Wajib, Sunnah, and Nafil? Explain briefly.**
- 2. What are the obligatory acts (Faraid) of prayer, and how many types are there?**
- 3. Explain the essential elements (Arkan) of prayer and their number.**
- 4. How many obligatory acts (Wajibat) are there in prayer? Describe four of them.**
- 5. How many Sunnah acts are there in prayer? Explain five of them.**
- 6. What are the acts that invalidate the prayer (Mufsidat), and how many are there?**
- 7. What happens if one misses any of the obligatory acts (Faraid) of prayer?**
- 8. What type of speech is prohibited during prayer?**
- 9. What should one do if their wudu breaks during prayer?**
- 10. What is the ruling on crying out of pain or distress during prayer?**

Prayer Times

Fajr:

The time for Fajr prayer starts from the true dawn (Subh Sadiq) until sunrise. It is preferable for women to pray Fajr after true dawn when it is still dark. True dawn is the horizontal light spreading across the horizon during the last part of the night.

Dhuhr:

The time for Dhuhr prayer begins when the sun starts to decline from its zenith until the shadow of an object becomes twice its original length. It is recommended to pray early during winter and delay it until it cools down during summer.

Asr:

The time for Asr prayer starts after the time of Dhuhr ends until sunset. It is recommended to delay the Asr prayer but not until the sun turns yellow.



Prayer Times

Maghrib:

The time for Maghrib prayer starts from sunset until the red twilight disappears. If someone cannot perform the prayer during this time, they can pray until the white twilight remains in the sky. It is recommended to pray Maghrib as soon as the time starts, generally within the first hour.

Isha:

The time for Isha prayer starts when the white twilight disappears and continues until the true dawn (Subh Sadiq). It is recommended to pray Isha after the first two hours have passed.



Prohibited Times for Prayer

There are three prohibited times during which all types of prayers, whether obligatory or voluntary, performed on time or as make-up (Qada), are forbidden. Prayers performed during these times are considered highly disliked (Karahah Tahreemi) for voluntary prayers and must be repeated for obligatory or necessary (Wajib) prayers (except for the day's Asr prayer if it was started before sunset but continued until after sunset). The three prohibited times are:

- 1. From the exact time of sunrise until the sun has risen to the height of a spear above the horizon.**
- 2. At the exact time of midday (when the sun is at its zenith) until it starts to decline. Although this time is very short, it is recommended to avoid praying for about five minutes before and after this time for precaution.**
- 3. After the Asr prayer from when the sun turns yellow until it has set. (Except for the day's Asr prayer).**

Questions

- 1. What are the prohibited times for prayer? Explain in detail.**
- 2. Why is prayer prohibited during these three times?**
- 3. What are the times for Fajr, Dhuhr, Asr, Maghrib, and Isha prayers?**
- 4. What is the ruling on voluntary prayers performed during prohibited times?**



How to Perform Prayer

When a person starts praying, they should first make the intention for the prayer, raise both hands to the earlobes, and say the Takbeer (الله أكبر), meaning “Allah is the Greatest”). Then, they should fold their hands below the navel and recite the opening supplication (Thana).

Thana (Opening Supplication)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ

“O Allah, You are pure, and I praise You. Blessed is Your name, and exalted is Your majesty. There is no deity other than You.”

Next, recite the Ta'awudh and Tasmiyah.

Ta'awudh (Seeking Refuge)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“I seek refuge with Allah from the accursed Satan.”

Tasmiyah (In the Name of Allah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, the Most Gracious, the Most Merciful.”

How to Perform Prayer

After this, recite Surah Al-Fatihah and any other Surah.

Surah Al-Fatihah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ. آمِينَ

“All praise is due to Allah, the Lord of all the worlds. The Most Gracious, the Most Merciful. Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us on the Straight Path, the path of those who have received Your grace; not the path of those who have brought down wrath upon themselves, nor of those who have gone astray. Amen.”

Surah Al-Ikhlās

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

“Say, 'He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'“

After this, say Takbeer (الله أكبر, “Allah is the Greatest”) and go into Ruku (bowing). In Ruku, recite three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ (“Glory is to my Lord, the Most Great”).

How to Perform Prayer

In the state of Ruku, keep the fingers of the hands open and hold the knees, keeping the arms away from the body. Then, stand up straight saying:

Tasmiyah

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

“Allah listens to those who praise Him.”

Then say:

Tahmeed

رَبَّنَا لَكَ الْحَمْدُ

“Our Lord, to You belongs all praise.”

After this, say Takbeer (الله أكبر, “Allah is the Greatest”) and go into Sujood (prostration). Place the knees on the ground first, then the hands with the fingers together, and place the nose and forehead on the ground between the hands. Ensure the fingers and toes are pointing towards the Qibla, the stomach is away from the thighs, and the arms are away from the sides. In Sujood, recite at least three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى (“Glory is to my Lord, the Most High”).

How to Perform Prayer

After saying Takbeer (الله أكبر, “Allah is the Greatest”), sit down calmly, then say Takbeer (الله أكبر, “Allah is the Greatest”) and perform the second prostration in the same manner.

Recite at least three times: سُبْحَانَ رَبِّيَ الْأَعْلَى (“Glory is to my Lord, the Most High”). Then, say Takbeer (الله أكبر, “Allah is the Greatest”) and stand up for the second Rak'ah (unit of prayer).

Perform the second Rak'ah just like the first one, but do not recite Thana and Ta'awwudh. After completing the second prostration, sit on your left foot with the right foot upright and the toes pointing towards the Qibla. Place your hands on your knees.

Then, say Takbeer (الله أكبر, “Allah is the Greatest”) and recite the Tashahhud:

Tashahhud

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

“All verbal, physical, and monetary worship is for Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah.

How to Perform Prayer

Peace be upon us and the righteous servants of Allah. I bear witness that there is no deity but Allah, and I bear witness that Muhammad is His servant and Messenger.”

Form a circle with the thumb and middle finger of the right hand, keeping the little finger and ring finger closed. Raise the index finger when saying “لا إله” (there is no god) and lower it when saying “إلا الله” (except Allah), and keep all fingers in this position until the end of the prayer.

If performing a four Rak'ah prayer, recite only the Tashahud, then say Takbeer (الله أكبر, “Allah is the Greatest”) and stand up for two more Rak'ahs. In the last two Rak'ahs of an obligatory prayer, do not add another Surah to Surah Al-Fatihah.



How to Perform Prayer

When you sit in the fourth Rak'ah, then recite:

Durood Sharif (Salutations upon the Prophet)

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 Allah, send Your mercy upon Muhammad and the family of Muhammad, as You sent Your mercy upon Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, as You blessed Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious.”

After reciting the Durood, recite the following supplication or any other supplication:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“O Allah! Grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire.”

Conclude the prayer by turning the head to the right and saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

“Peace and mercy of Allah be upon you.”

Then, turn the head to the left and repeat the same.

Questions

- 1. How is the intention for prayer and the opening Takbeer performed?**
- 2. Which Surah can be recited after Surah Al-Fatihah?**
- 3. What is the correct way to perform Ruku, Qawmah, and Sujood?**
- 4. What supplications are recited in Tashahhud?**
- 5. Explain Durood Sharif and the final supplication.**

Women's Method of Prayer

1. Face the Qibla:

Stand facing the Qibla. Ensure that the eyes are focused on the place of prostration. Lowering the chin to the chest is disliked, and standing with the chest bent is incorrect. Stand straight with the gaze on the place of prostration.

2. Feet Position:

Keep the toes pointing towards the Qibla. Avoid placing the feet at an angle. Maintain a suitable distance between the feet, about the width of four fingers.

3. Covering:

Cover the entire body with a thick and large garment, including the head, chest, arms, calves, shoulders, and neck. Exposing the face, hands, and feet up to the ankles is permissible, but it is better to cover them too.

Women's Method of Prayer

4. Material:

Avoid thin clothing that reveals the head, neck, throat, or any other body part. Ensure the entire body is covered with a thick scarf or shawl.

5. Movement:

Avoid unnecessary movements. Stand calmly, and if there is a need to scratch, use only one hand and minimize movement.

6. Weight Distribution:

Do not lean on one foot with the other bent. Either distribute weight evenly or, if necessary, lean on one foot without bending the other.

7. Yawning:

Try to suppress yawning. If necessary, press the lower lip with the teeth to suppress it.

Women's Method of Prayer

8. Focus:

Keep your eyes focused on the place of prostration and avoid looking around.

Note:

If a quarter of any body part other than the face, hands, and feet is exposed for the duration in which “سبحان الله” can be said three times, the prayer becomes invalid. If exposed for a shorter duration, the prayer is valid but sinful.



Women's Method of Prayer

- 1. What should women specifically take care of during prayer?**
- 2. How should women manage their clothing during prayer?**
- 3. What is the correct way for women to perform Ruku and Sujood?**
- 4. To what extent should women limit body movement during prayer?**

About the Author

Mufti Muhammad Abdullah Naqshbandi is a distinguished figure from a religious and spiritual family in the famous historical city of Bannu, in the Khyber Pakhtunkhwa province. He completed his Dars-e-Nizami in 2017 from Darul Uloom Haqqania, Akora Khattak. He pursued a specialization in Ifta from Jamia Mahad al-Faqeer al-Islami, Jhang. Additionally, he earned a Master's degree in Islamic Studies from the University of Science and Technology, Bannu.

He is responsible for teaching and managing the affairs of Jamia Darul Huda (central), an institution established by his esteemed father, Hazrat Maulana Pir Gul Raees Naqshbandi. In 2014, he founded a public library named after Qasim Nanotvi in Bannu city, where he serves as Director. He is also the Director of Al-Raees Education System in Bannu and the Principal of Al Nafi Online Academy. Additionally, he is the Vice Principal of Darul Huda Islamic Education System in Bannu and serves as Mas'ul of the Department of Hifz for District Bannu by Wifaq Ul Madaris Al Arabia Pakistan.

Furthermore, Mufti Muhammad Abdullah Naqshbandi holds the position of Khateeb at Al Qasim Masjid and is the Co-Chairman of the Al Raees Foundation. In 2012, he authored his first book and has since written and published a total of 22 books. In 2019, his book "Why is Islam My Favorite Religion?" received an award at the book fair of NUML University, Islamabad. Another book, "Make Worship your Habit" has had over a hundred editions published. He has been a columnist for the daily newspaper Aeen and regularly contributes articles on ethics, jurisprudential issues, and current affairs in various monthly publications, including Wifaq-ul-Madaris, Bayyinah, Al-Qasim, and Al-Haq.



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