

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فجر

ظهر

عصر

WHY I PRAY

مغرب

عشاء

ABDUS SUBHAN DALVI

HUMA PRESS

© Copyright: 1441/2020, Huma Press

ISBN: 978-1-906949-67-9

Published by: Turath Publishing
79 Mitcham Road +4402 8767 3666
London SW17 9PD www.turath.co.uk

All rights reserved. No part of this publication may be reproduced, stored in any retrieval system, or transmitted in any form or by any means, electronic or otherwise without written permission of the publishers.

Author: (Mufti) Abdus Subhan ibn Amanulla Dalvi

General Editor: Yahya Batha

British Library Cataloguing in Publication Data

Dalvi, Abdus Subhan

Why I Pray

Huma Press is an imprint of Turath Publishing

Cover Design & Typesetting: Ahmed ibn Mohammed

Printed by: Megaprinters, Istanbul, Turkey

Distributors for UK & Europe:

Azhar Academy Ltd.
54-56 Little Ilford Lane +4420 8911 9797
Manor Park sales@azharacademy.com
London E12 5QA www.azharacademy.com

Distributors for South Africa:

Darul-Ihsan Research and Education Centre
www.darulihsan.com/shop +27 31 577 7868
bookshop@darulihsan.com

“ O Disciple, advice is easy – what is difficult is accepting it,
for it is bitter in taste to those who pursue vain pleasure,
since forbidden things are dear to their hearts.”

- Imām Ghazālī رحمته الله

TRANSLITERATION KEY

ء (أ) ' (A distinctive glottal stop made at the bottom of the throat. At times, it is also used to indicate the running of two words into one, e.g. *Abu'l Hassan*.)

ا a (ā to indicate towards a dipthong, a long 'a' sound like in the word *mad*.)

ب b

ت t

ث th (Pronounced as the *th* in *think*.)

ج j

ح ḥ (Harsh *h* sound made at the middle of the throat.)

خ k (Pronounced as the *ch* in Scottish *loch*.)

د d

ذ dh (Pronounced like the *th* in *this*.)

ر r (Pronounced as the *r* in *arrival*.)

ز z

س s

ش sh

ص ṣ (A strong, emphatic *s*.)

ض ḍ (An emphatic *d*-like sound made by pressing the entire tongue against the palate.)

ط ṭ (An emphatic *t* sound produced behind the front teeth.)

ظ ṣ (An emphatic *th* sound, like the *th* in *this*, made behind the front teeth.)

ع ʿ (A distinctive Semitic sound made in the middle of the throat and sounding to a Western ear more like a vowel than a consonant.)

غ gh (A guttural sound made at the top of the throat resembling the untrilled German and French *r*.)

ف f

ق q (A hard *k* sound produced at the back of the palate.)

ك k

ل l

م m

ن n

ه h (This sound is like the English *h* but has more body. It is made at the very bottom of the throat and produced at the beginning, middle, and end of words.)

و w

ي y

SHORT VOWELS

ا a [faḥah]

و u [ḍammah]

ي i [kasrah]

LONG VOWELS

ا ā

و ū

ي ī

I CONTENTS

PUBLISHER'S PREFACE	08
FOREWORD	10
PREFACE	12
PRAYER	14
A QUICK HISTORY LESSON	14
THE EARLY MUSLIMS & PRAYER	16
WHY DON'T I PRAY?	18
WHY I MISS FAJR	18
I GET TIRED!	18
I WANT TO PRAY BUT NOBODY WAKES ME UP!	19
ZUHR	20
I BROKE MY WUḌŪ'!	20
I DON'T HAVE TIME!	21
I'M AT WORK!	22
'AṢR & MAGHRIB	22
BUT, I WANT TO GO HOME!	22
BUT, I WANT TO SOCIALISE!	23
TIREDNESS & HUNGER	23
'ISHĀ'	24
ONE LAST EPISODE!	24
WHATSAPP BANTER	24
HOW CAN I CHANGE THIS?	25
DETERMINATION	25
FRIENDSHIP CIRCLES	27
ROUTINE!	28
VIRTUES OF PRAYER	30
REFERENCES	40
40 HADITH REFERENCES	42
	06

■ PUBLISHER'S PREFACE

IN THE NAME OF ALLĀH, the Beneficent, the most Merciful. I bear witness that there is no God but Allāh ﷻ, the Absolute, the One, to whom belongs all praise; and that Muḥammad ﷺ is the Seal of His messengers. May the peace and blessings of Allāh ﷻ descend forever on his family and companions. Allāh ﷻ says, *"Surely, the prayer restrains outrageous and unacceptable behaviour."*¹

The importance of prayer has been mentioned in the Qur'ān numerous; sometimes, a noun is used and at other times words connected to it are used to emphasise its importance. It is, accordingly, logical that prayer will be the first thing to be accounted for on the Day of Judgement.

The Prophet ﷺ has said that there is a morsel of flesh in the body which, if it is pure, the whole body is pure. Thereafter, he ﷺ explained that it is the heart. This can be explained in the following manner: thoughts settle in the heart and then, they transition into the mind where they reside. Consequently, the brain commands the body to perform that action. Hence, the state of our prayer is critical. If we guard our prayer, it can be a shield against any bad thoughts that may come into our hearts and consequently transpire into bad actions.

My niece's first impressions of the book sums up why this book should appeal to all: 'The author, may Allāh ﷻ bless him and keep him safe, is so gentle - he's not reproachful but completely honest and understanding of why people don't pray, and articulates well how much there is to gain from praying. His

insights are really funny and conversational, and make you realise how silly our excuses are. There's a lovely surprise collection of 40 Ḥadīth at the end as well, which is very motivating!

Along with other translated work, this is the author's sixth publication. May Allāh ﷻ accept his work and grant us the ability to be examples of His statement, *"Believers, bow down, prostrate yourselves, worship your Lord, and do good so that you may succeed."* ⁱⁱ *Āmīn.*

Yahya Batha

Huma Press

2nd Rajab 1441 | 27th February 2020

ⁱ Qur'ān 29:45

ⁱⁱ Qur'ān 22:77

I FOREWORD

"Islam is founded on five pillars: testifying that there is no God except Allah and Muhammed is His Servant and Messenger, establishment of Ṣalāh, payment of Zakāh, performance of Ḥajj and fasting in Ramaḍān."

(Bukhārī, Muslim)

IN THE NAME OF ALLĀH, the Most Beneficent, the Most Merciful. Indeed all praise belongs to Allāh, Lord of the realms, and may peace and blessings be invoked upon Muḥammad ﷺ, His Final Messenger, and upon his pure family and noble companions.

The prescribed prayers are obligatory upon every sane Muslim upon reaching the age of maturity. It is a divine obligation, which brings the creation closer to the Creator, requiring steadfastness, punctual performance, and adherence to all required conditions. The prescribed prayer is a foundational pillar of faith, and the first action one will be accountable for on the Day of Resurrection. When the performance of prayer is sound and safeguarded, one has undoubtedly safeguarded their Deen. When the performance of prayer is complete and in order, one will enjoy eternal success. When the performance of the prescribed prayer is one of devotion, dedication and punctuality, it evidences the hallmark and characteristic of a true believer.

The prescribed prayers are five. The timings are stipulated. The obligation commenced with the inception of Islam and its completion occurred during Miʿrāj (Ascension). How fortunate

is the believer, who directly communicates with the Creator (at minimum) five times daily! How fortunate is the believer, who completes his duty and obligation on time and with true devotion! How fortunate is the believer, who acknowledges the priorities amongst their daily schedule and shapes their life around the commandments of the Almighty!

The prescribed prayers remain an obligation from maturity until one's demise. Just as a child requires education, encouragement and training to mould habits and behaviour for when they come of age; an adult also requires to condition their practice, revisit their intentions, and ensure adherence to the Divine injunctions.

The author, Mufti Abdus-Subhan, has put forward a concise collection of chapters on this pertinent subject. The style is engaging, informal and benevolent, akin to his prior publications, the successful series 'When Desire Take Over' & the more recent 'Scenes We Find Ourselves In.' He presents a brief overview and history of prayer, followed by common excuses and situations a believer finds themselves in throughout the day, concluding with advices for rectification and improvement towards steadfastness.

A collection of 40 Ḥadīth on the 'Virtues of Prayer' appends the publication, presenting prophetic traditions on Prayer - the virtues, merits and ritual obligations. It is hoped that the sayings of the Noble Messenger ﷺ alongside the publication will be a means of benefit for the reader, author, and all those who assisted with the compilation. May Allāh bless each and everyone with the aforementioned merits and virtues, and allow them to colour their lives in His obedience. *Āmīn.*

Ahmed ibn Moulana Mohammed Patel

Dhul-Qa'dah 1441AH | June 2020

I PREFACE

IN THE NAME OF ALLĀH, the Most Merciful, the Very Merciful. Prayer is an essential component of our faith; it has been described by the Messenger of Allāh ﷺ as a pillar of the religion. If that pillar were to collapse, we would lose stability in our faith. With that in mind, many of us are neglectful of our prayer whilst others are highly punctual. This isn't something which is set in stone but can change depending upon life's blessings or upheavals. After a number of years working with students and adults of all ages, the topic of praying punctually has always seemed to present itself. Young students have said, 'I wasn't ever taught why I need to pray!' and I have heard the very same sentiment echoed by adults twice their age.

Thus, I was approached by my dear ones to write a treatise for the 'normal' person as to why we pray. I began to think of my experiences as a youngster, teenager, student, adult, father and imam and have caged my thoughts in the forthcoming pages. As such, the publication in your possession seeks to inspire the perplexed and reinvigorate the cultured.

I thank my esteemed colleague, Shahina Ahmad, for encouraging me to write this publication and commend her continued worry for the Umma. As always, I am indebted to my wife and children who allow me the time and space to spend a few evenings in my 'mind-palace'. Finally, I thank all those who have kindly offered their help and services in proofreading and editing this work.

I pray that Allāh ﷻ accepts this small offering and makes it a means of salvation for me and my family in the Hereafter. *Āmīn*.

“I cannot succeed without Allāh’s help:
I trust in Him, and always turn to Him.” ⁱⁱⁱ

Abdus-Subhan ibn Amanulla Dalvi

Lecturer of Ḥadīth, Azhar Academy

1st Jumādā al-Ākhirah 1441 | 27th January 2020

ⁱⁱⁱ Qur’ān 11:18