



SALAAT

(NAMAAZ)



Khateeb-e-A'zam of Pakistan
Hazrat Mualaana Muhammad Shafee Okarvi

(Rahmatul-Lah! 'Alaiah)

Zia ul Qur'aan Publications



Salaat

(Namaaz)





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إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

(“Surely, salaata (*namaaz*) keeps one away from all lewd and forbidden acts”).

Salaat (*Namaaz*)

(Translated with explanations to some salient points
and with supplications exemplified by the holy Prophet
(*Sallal Laahu 'Alaiehi Wa Sallam*)).

Compiled By:
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(*Rahmatul Laahi 'Alaieh*)

Translated by:
M.A. Quadiri

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About this book:

Of the five pillars of *Islam*, *Namaaz* (prayer) is second only to *Ieemaan* (belief), the most important and the most essential form of adoration which is absolutely obligatory on every *Musalmaan*. The *Qur'aan* and the *Sunnat* give clear commands and guidelines regarding it. No Muslim can afford to be remiss in performing *Namaaz*.

It should be fully grasped that All Mighty Allaah *Subhaanahu Wa Ta'aalaa* is in no need of us or of our prostrations; they are of utmost benefit to men of faith only. By prostrating, they attain to the nearest with the Merciful Allaah Kareem and to His pleasure, that is to say, reach the highest point in devotion. A bondsman in prostration (*sajdah*) is liked by Allaah Kareem all the more because while in this posture he describes the pleasing likeness of the blessed name of *Muhammad* written in Arabic (*Sallal Laahu 'Alaiehi Wa Sallam*), the beloved of All Mighty Allaah.

Prostration is the physically demonstrated acknowledgement and expression before Allaah of the bondsman's own utmost humility and lowness and of His utmost greatness and exaltation.

The holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has said: "*Namaaz* is the pinnacle of glory which a Muslim can attain to." He has also said: "In *Namaaz* lies the coolness of my eyes". How excellent, indeed, are the foreheads that prostrate before Allaah! Watching Allaah's bondsmen prostrating, even *Shaitaan* curses himself for turning himself into an accursed and rejected person by refusing to do this prostration even when Allaah commanded him to do so. Many books on *Namaaz*, small and large, detailed and in brief, are available today the world over. But the popularity of the book before us is due entirely to the mercy of Allaah Kareem and the grace of the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

My respected father, *Mujaddid-e-Maslak-e-Ahle-Sunnat*, (reviver of the creed of *Ahle Sunnat*), *Khateeb-e-A'zam-Pakistan*, (the greatest orator of Pakistan), Hazrat Maulana Muhammad Shafee Okarvi (*'Alaiehir-Rahmah*), wrote it some forty years ago, and, in Pakistan alone, nearly more than five million copies have been printed so far, and it is prescribed reading in schools and *madaaris* (religious schools) in this country. It has been translated into several languages, including an English translation in South Africa, which was later found to be erroneous on many counts.

Moreover, there are many *Musalmaan* who do not have proficiency in reading Arabic. It was, therefore, considered absolutely necessary to bring out books for them with Arabic words in Roman transliteration. We have, however, given a key which could make it possible for readers to understand the Arabic words and to express them in correct tone and pronunciation. All the same, such people would do well to acquire proficiency in reading Arabic and not to remain content with reading it in Roman transliteration only.

This brief but comprehensive book on *Namaaz* has been translated by Pakistan's distinguished journalist and scholar of English, Mr. M.A. Quadiri. Readers are requested to kindly inform us of any errors they might find in the translation or in the book itself, so that they are rectified in future editions.

Maulana Okarvi Academy (Al-A ' lami) has, with the grace of Allaah Kareem, the distinction of publishing important religious books and also their translations. We will be looking forward to your cooperation in this task and to your *du'aa* (supplications).

1992,
Karachi

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After receiving feedback from readers this edition has been revised and corrected. (Kaukab. 2013).

Note: Wherever Qur’aanic verses are mentioned, please note for reference:- Chapter/Verse Number is written.

For those who cannot read Arabic or Urdu, Arabic words have been written in Roman English so that they too can easily read. But they must not forget that while reading Arabic in Roman English, words may not be pronounced perfectly and correctly. Therefore they are advised to learn to read Arabic so that they too can benefit.

Given below is the key to the methodology used for Roman transliteration in the present book. It is hoped that it will be of considerable help to the readers.

Arabic	Roman	I'raab or Vowel Points
1. <i>Alif</i>	A, Aa, I, U	In Roman, they are A, I, U
2. <i>Baa</i>	B	In Arabic, they are <i>Zabar, Zeer,</i>
3. <i>Taa</i>	T	<i>Pesh</i>
4. <i>Saa</i>	Ṣ	For <i>hamzah</i> , the mark ' has
5. <i>Jeem</i>	J	been used.
6. <i>Haa</i>	Ḥ	For ' <i>aien</i> , the mark
7. <i>Khaa</i>	Kh	(one inverted comma upside
8. <i>Daal</i>	D	down) has been used before
9. <i>Zaal</i>	Z	it. Wherever the letter ' <i>aien</i>
10. <i>Raa</i>	R	occurs between any two letters or
11. <i>Zaa</i>	Z	after any one letter then only
12. <i>Seen</i>	S	a single inverted comma upside
13. <i>Sheen</i>	Sh	down has been used. And if the
14. <i>Saad</i>	Ṣ	letter <i>Waa'o</i> (oo) or <i>Yaa</i> (ee)
15. <i>Daad</i>	Ḍ	occurs after ' <i>aien</i> then for
16. <i>Taa</i>	Ṭ	'aien no other letter has been
17. <i>Zaa</i>	Ẓ	used but a single inverted
18. ' <i>Aien</i>	'A, 'I, 'U	comma upside down. If a word
19. <i>Ghien</i>	Gh	begins with the vowel point
20. <i>Faa</i>	F	of <i>zabar</i> and after it the letter
21. <i>Qaaf</i>	Q	<i>yaa</i> occurs then for such <i>ie</i> has
22. <i>Kaaf</i>	K	been used, as in ' <i>aien</i> . For
23. <i>Laam</i>	L	<i>Noon Ghunnah</i> , the mark ^
24. <i>Meem</i>	M	has been used or the letter <i>N</i>
25. <i>Noon</i>	N	has been written in small type.
26. <i>Waa'o</i>	W, V	For <i>Tashdeed</i> (doubling of
27. <i>Haa</i>	H	alphabets) the mark - has been
28. <i>Yaa</i>	Y	put between two words, as in <i>Rab-bee</i> .
		For a word ending in <i>Yaa</i> , ee has been
		used, as in ' <i>Alee</i> .
		For a word beginning with, or ending
		in, <i>Waa'o</i> , oo has been used, as in
		<i>Aamanoo</i> .

(For explanation of Arabic and Urdu terms please see glossary at the end of the book.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismil-Laahir-Rahmaanir-Raheem

(Allaah, in whose name I begin, is the Most Compassionate,
the Most Merciful.)

IEEMAAN (FAITH) تجريد ايمان

Jeemaan-e-Mufas-sal ايمان مفصل (*Faith in detail*):

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرُهُ

وَشَرُّهُ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

*Aamantu Bil-Laahi Wa
Malaa'ikatihi wa kutubihi Wa
Rusulihi Wal Yaumil Aakhiri Wal
Qadri Khaierihi Wa Shar-rihi Minal
Laahi Ta'aalaa Wal Ba' Si Ba'dal
Maut.*

(“I believe in Allaah, His
Angels, His (revealed) Books, His
Messengers, the Day of Judgement;
that all good or bad destiny emanates
from Allaah; that there will be
resurrection after death.”)

Jeemaan-e-Mujmal ايمان مجمل (*Faith in brief*):

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ ط

*Aamantu Bil-Laahi Kamaa
Huwa Bi'Asmaa'ih Wa Sifaatihi
Wa Qabiltu Jamee'a Ahkaamihi
Iqraarum Bil-Lisaani Wa
Tasdeequm Bil Qalb.*

(“I solemnly declare my belief in
Allaah as He is with all His names
and attributes, and I have accepted
(to obey) all His commands by
pledging to do them with my tongue
and confirming with all my heart.”)

شش کلمے: The Six Articles of Faith (Shash Kalimay)

(1) *The First Kalimah, Taiey-yib (Sanctity):* طیب

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

Laa Ilaaha Il-lal Laahu Muhammadur-Rasoolul-Laah. (Sallal Laahu 'Alaiehi Wa Sallam)

("There is no deity worthy of worship but Allaah (and) Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Messenger of Allaah.")

(2) *The Second Kalimah, Shahaadat (Evidence):* شہادت

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

Ash-hadu Al-Laa Ilaaha Il-lal Laahu Wahdahu Laa Shareeka Lahu Wa Ash-hadu An-na Muhammadan 'Abduhu Wa Rasooluh. (Sallal Laahu 'Alaiehi Wa Sallam)

("I bear witness that there is no deity but Allaah, who is One and there is no partner with Him; and I bear witness that Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is His bondsman and Messenger.")

(3) *The Third Kalimah, Tamjeed (The glory of Allaah):* تمجید

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

Subhaanal-Laahi wal Hamdu Lil-Laahi Wa Laa Ilaaha Il-lal Laahu Wal-Laahu Akbaru Wa Laa Haula Wa Laa Quwwata Il-laa Bil Laahil 'Aleey-yil 'Azeem.

("Glory be to Allaah and all praise; there is no deity but Allaah; Allaah is the Greatest; there is no power which can save (us) from committing sins or enable (us) to do good, but it emanates from Allaah, the Most High, the Most Excellent.")

(4) The Fourth *Kalimah, Tauheed* توحيد (The Oneness of Allaah):

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا وَالْجَلَالُ وَالْإِكْرَامُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ

*Laa Ilaaha Il-lal Laahu
Wahdahu Laa Shareeka Lahu Lahul
Mulku Walahul Hamdu yuhyee Wa
yu-meetu Wa Huwa Haiey-yul-Laa
Yamootu Abadan Abada, Zul Jalaali
Wal Ikraam, Biyadihil Khaieru Wa
Huwa ‘Alaa kul-li Shaie’in Qadeer.*

(“There is no deity worthy of worship but Allaah; He is Alone and He has no partner; His is the Kingdom and to Him is due all praise; He gives life and He takes life; He is the Immortal, and death will never come to Him; He is All Mighty, the Glorious; in His hands is all good; and He has power over everything.”)

(5) The Fifth *Kalimah, Istighfaar* استغفار (Repentance):

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَدْبَتُهُ عَمْدًا أَوْ خَطَأً سِرًّا أَوْ عَلَانِيَةً
وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ
أَنْتَ عَلَّامُ الْغُيُوبِ وَسِتَّارُ الْعُيُوبِ وَعَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

*Astagh firul-Laaha Rab-bee
Min kul-li Zanmb-bin Aznabtuhu
‘Amadan Au khata’an Sir-ran Au
‘Alaaniyatan-Wa Atoobu Ilaiehi
Minaz-Zanmbil Lazee A‘lamu Wa
minaz-zanmbil Lazee Laa A‘lamu
In-naka Anta ‘Al-laamul Ghuyoobi
Wa Sat-taarul ‘Uyoobi Wa Ghaf-
faaruz-zunoobi Wa Laa Haula Wa
Laa Quw-wata Il-laa Bil Laahil
‘Aleey-yil ‘Azeem.*

(“I seek forgiveness from Allaah, my Cherisher, from all the sins and wrongdoings, done intentionally or un-intentionally, secretly or openly; and repent to Him for sins I know of and also sins that I am ignorant of; most certainly (O Allaah) You are the Knower of all the unseen, the Coverer of human failings and the Forgiver of sins; and I have no power to save (myself)

from sinning and no power to do good but with the help of Allaah, the Most High, the Most Elevated.”)

(6) The Sixth *Kalimah, Rad-d-i-Kufr* (The refutation of disbelief): رَدُّ كُفْرٍ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ
لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ
وَالْبِدْعَةِ وَالْمِثْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا وَأَسَلَمْتُ
وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Al-Laa hum-ma In-nee A'oozu
Bika Min An 'Ushrika Bika
Shaie'anw-Wa Anaa A'lamu Bihi
Wa Astaghfiruka Limaa Laa A'lamu
Bihi Tubtu 'Anhu Watabar-ra'tu
Minal Kufri Wash-Shirki Wal Kizbi
Wal Gheebati Wal Bid'ati Wan-
nameemati Wal Fawaahishi Wal
Buhtaani Wal Ma'aa see kul-lihaa
Wa Aslamtu Wa Aqoolu Laa Ilaaha
Il-lal Laahu Muhammadur-Rasoolul
Laah (Sallal Laahu 'Alaiehi Wa Sallam)*

(“O Allaah! I seek Your Refuge from knowingly associating anything as Your Partner. And I seek Your Forgiveness from committing that (*shirk*) which is not known to me, and I repent from it. And I am appalled by disbelief and polytheism and telling lies and backbiting and *Bid'at* (Innovation in religion) and by heresy and by slander and by shameful deeds and by false accusations and by all sins. I accept Islaam and I declare there is no Deity worthy of Worship beside Allaah, (and) Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Messenger of Allaah.”)

TAHAARAT (PURIFICATION) طَهَارَت

Of Wudu (Ablution): وَضُو

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

*Ya Aiey-yuhal Lazeeana
Aamanoo Izaa Quntum Ilaṣ-ṣalaati
Faghsiloo Wujoohakum Wa
Aiediyakum Ilal Maraafiqi
Wamsaḥoo Biru'oosikum Wa
Arjulakum Ilal Ka'baien. (5/6)*

("O, believers! When you get up for *namaaz*, you should wash your faces and your hands upto the elbows and do *masah* (passing wet fingers of the hands) of your heads and wash your feet upto the ankles.") (Without ablution *namaaz* becomes void. Ablution is essential for *namaaz*.)

How to do ablution: وضو کا طریقہ

First of all one should define the intention (*neeyyat*) to purify himself and to seek reward. Then he should recite *Bismil-Laahir-Raḥmaanir Raḥeem* (Allaah, in whose name I begin, is the Most Compassionate, the Most Merciful), and wash both his hands upto the wrists thrice. Then, he should wash his mouth thrice and also brush his teeth with a *miswaak* (a softened and shortened branch of a tree used for cleansing the teeth). Then, he should sniff water into the nostrils thrice and cleanse the nose with the left hand. Then he should wash his face thrice in such a manner that no spot, from your hairline at the top of your forehead to underneath your chin and the lobes of the two ears, remains dry. If one keeps a beard, he should do *khilaal* (comb with wet fingers) through it. Then, wash both his hands upto, and including, the elbows, first the right hand and then the left hand. Then, wetting his hands with fresh water, he should do the *masah* of his entire head once, in such a way that he passes three fingers of both his hands over the nape of the neck and then, after passing them over the nape of the neck, bring them back. Then, do the *masah* of the inside of his ears with the index finger and of the outside surface of the ears with the inside of the thumb and of the neck with the back of the fingers. Then, wash the two feet thrice, first the right foot upto the ankle with his left hand and run your wet finger through your toes. Of the procedure laid down above, some are (*fard*) obligatory for ablution, some are (*sunnat*) (Prophetic traditions) and some are (*mustahab*) desirable. They are given below.

Obligatory (*fard*) acts of ablution: فرض

Ablution is not performed without doing these things, and they are four: (1) washing the face; (2) washing both hands upto, and including, the elbows; (3) doing *masah* of a quarter of the head; (4) washing both feet, including the ankles.

Sunnat (Prophetic traditions) acts of ablution: سنت

First do the intention; to begin by reciting *Bismil-Laahir-Rahmaanir-Raheem* (Allaah, in whose name I begin, is the Most Compassionate, the Most Merciful); to wash both hands upto the wrists; to wash the mouth; to do *miswaak*; to sniff water into the nostrils; to do *khilaal* (comb wet fingers) of the beard; to do *masah* of the entire head; to do *masah* of the ears; to do ablution in such a manner that the other limbs do not, in the meanwhile, get dried; to keep up the sequence; to wash three times every limb/part which has to be washed.

Things desirable (mustahab) for ablution: مستحب

To do *masah* of the nape of the neck; to face towards the *Qiblah (Kab'ah)*; to sit at a clean and elevated place; to pass the hands over the limbs when pouring water over them; not to unnecessarily seek the help of others; not to indulge in worldly talks during it; to drink a little of the left-over water in a standing position; to recite the *Kalimah-e-Shahaadat* and to recite the following supplication after ablution.

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَاجْعَلْنِي
مِنْ عِبَادِكَ الصَّالِحِينَ

Al-Laahum-maj'alnee Minat-taw-wabeena Waj'alnee Minal Muta tah-hireena Waj'alnee Min 'Ibaadikaṣ-Ṣaaliheen.

(“O Allaah! Make me of those who have repented and make me of those who are purified and of those who are Your virtuous bondsmen.”)

Things which nullify ablution:

Anything oozing out from where stool or urine comes out; blood, pus and any purulent (serous fluid) discharge flowing out onto the body; a mouthful of vomit; sleeping while lying or in a sitting position with the back leaning against something; loud laughter while saying *namaaz*; fainting for any reason; water flowing from infected eyes.

Some requisite rules: چند ضروری مسائل

If flatulence occurs during ablution or some such thing takes place by which ablution is nullified then it is essential to do ablution from the beginning. Whatever had been washed before has now become unwashed.

To touch the Holy *Qur'aan* without ablution is prohibited. It is *sunnat* for a person who has become *Junbi* (polluted, for whom bath becomes obligatory) to do ablution before going to sleep or eating something. Ablution is not nullified if blood or pus comes out but does not flow. If blood or pus keeps flowing all the time from somebody's wound or drops of urine keep coming out or if flatulence occurs all the time, then one should do ablution before every *namaaz* and his *namaaz* will be deemed to be valid because he is incapacitated. This ablution will last till the ultimate time for *namaaz*.

OF BATH (*ghusl*): غُسل

وَأِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ط

Wa In kuntum Junuban Fat-tah-haroo.5/6

(“If you are in need of taking a bath, you should (take a bath and) clean yourself thoroughly.”)

The accepted mode of taking bath: غُسل كما سنون طريقة

First, wash both hands upto the wrists; then, wash your private parts and remove all filth wherever it may be; then, do ablution; and, after ablution, pour water thrice on the right shoulder and thrice on the left shoulder; then, pour water thrice on the head and over the whole body and rub it; and mean while should not talk to anybody.

There are three (*fard*) obligatory acts which go with a bath. These are:

- (1) to gargle in a manner that water flows down to the back of the mouth;
- (2) to put water into the nostrils so that all soft spots are washed; to pour water over the whole body so that no spot is left out.

Situations where bath is (*fard*) obligatory:

- (1) Emission of semen with lust; (2) emission during sleeping; (3) sexual intercourse between man and wife with or without emission of semen; (4) (for women only) on completion of the monthly period (*haiez*), and (5) on completion of the end of the flow of blood after childbirth (*nifaas*).

Baths that are *masnoon* (acts exemplified by the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)):

Before *Jum'ah* congregational *namaaz* and before standing for *namaaz* on the two 'Ieeds and while putting on the *Ihraam* (pilgrim's garb), and on the Day of *Arafaat* (9th *Zil Hijjah*).

Baths that are desirable (*mustahab*):

During the days of staying in *Arafaat* and in *Muzdalifah* (in Makkah); before presenting oneself at the Holy *Ka'bah* and the holy shrine of the

holy Prophet (*Ṣallāḥ Laahu ‘Alaiehi Wa Sallam*); and on the *Shab-e-Baraa’at* and the *Shab-e-Qadr*, etc.

Some requisite rules:

If pollution occurs on a night during *Ramadaan*, it is better to take a bath before dawn so that every part of fasting is free of pollution. If bath is not taken, then also fasting is not nullified. It is forbidden (*haraam*) for a *Junbi* (polluted, for whom bath becomes obligatory) to enter a mosque (*Masjid*), to do *tawaaf* (circle the *Ka’bah*), to touch or recite the Holy *Qur’aan*. There is no harm if a *Junbi* recites *Durood Shareef* or makes a supplication, but it is better for him to do ablution or wash his mouth before reciting. It is permitted for a *Junbi* to respond to the *azaan*. A person who is *Junbi* (polluted, for whom bath becomes obligatory) should not delay taking a bath, for the Angels of mercy do not enter the house of a person for whom it is necessary to take a bath. In case of non-availability of water, one should do dry ablution (*tayammum*).

OF *TAYAMMUM* (Dry Ablution): تَيْمُمٌ

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ

*Falam Tajidoo Maa’an
Fatayam-mamoo Sa’eedan Taiey-
yiban Famsahoo Bi Wujoohikum
Wa Aiedeekum Minhu. (5/6)*

(“When you do not find water you should do *tayammum* with clean earth, and do *masah* of your face and your hands with this Earth.”)

If water is not available or there is an apprehension of one's illness aggravating because of ablution or bath, then the command is to do *tayammum* instead of doing ablution or taking a bath. The procedure is the same for doing *tayammum* for ablution and for taking a bath. The only difference is in the intent, so consider the *tayammum* for bath in place of bath and the *tayammum* for ablution in place of ablution.

Procedure of *tayammum*:

One should define the intent that he is doing *tayammum* for purifying himself and for saying *namaaz*. Then, with out-stretched fingers of his hands he should strike a clod of pure earth or anything which is of the genre of the earth and then do *masah* once of the entire face without leaving out any spot. Then, strike again and do *masah* of his hands from the nails upto the elbows in such a manner that no spot is left out.

There are three (*fard*) obligatory acts of *tayammum*:

(1) To define the intent; (2) to wipe the entire face after striking the palm of both hands against a clod of earth; (3) to wipe both the hands, including the elbows, after striking them against a clod of earth.

The *sunnat* (acts exemplified by the holy Prophet (ﷺ) acts of *tayammum*:

(1) To say *Bismil-Laahir -Raḥmaanir -Raḥeem*; (2) to strike the hands against the earth; (3) to keep the fingers wide open; (4) in case of an excess of earth sticking to the hands, to shake it off from them by striking the end of one thumb of one hand against the end of the thumb of the other hand; (5) to do *khilaal* (comb with wet fingers) of the beard and of the fingers.

Essential considerations:

If one is wearing rings, bangles etc, then these should be either altogether removed or temporarily put aside, for it is obligatory to wipe with your hand the spot beneath them. Anything that does not burn to ashes, does not melt and does not soften is of the genre of the earth and to do *tayammum* with it is lawful even though there be no dust on it. Also it is lawful is to do *tayammum* over a dusty piece of clean cloth which may give out dust when it is struck by hand.

Things which nullify ablution or bath they also nullify *tayammum*. Besides this *Tayammum* also becomes void in the event of water becoming available.

OF AZAAN (call to *namaaz*): اذان

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ

Wa Izaa Naadaietum Ilaṣ-ṣalaah. (5/58)

“And when you say *azaan* for *salaat* (*namaaz*)...”

Azaan is a *Sunnat-e-Mu’akkadah* (a tradition ordered by the holy Prophet (ﷺ) which has to be performed before every five-time daily *namaaz* and before the Friday (*Jum’ah*) congregational prayers). *Azaan* should be said on time. If it is said before time, it should be repeated. Except for the obligatory (*fard*) *namaaz*, there is no *azaan* for any other *namaaz*. Saying *azaan* by women is an absolute taboo (*Makrooh Tahreemee*). *Azaan* by a person without ablution will take place but it will be odious, so it is better to say *azaan* after doing ablution. *Azaan* should be said standing at an elevated place with the face towards the *Qiblah* (*Ka’bah*) and the index fingers of both hands thrust into the ears. It should be said in the following manner:

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

Al-Laahu Akbar Al-Laahu Akbar

(Allaah is the Greatest)

Al-Laahu Akbar Al-Laahu Akbar

(Allaah is the Greatest)

Al-Laahu Akbar Al-Laahu Akbar

(Allaah is the Greatest)

Al-Laahu Akbar Al-Laahu Akbar

(Allaah is the Greatest)

Ash-hadu Al-Laa Ilaaha Il-lal Laah

(I bear witness that there is none worthy of being worshipped except Allaah.)

Ash-hadu Al-Laa Ilaaha Il-lal Laah

(I bear witness that there is none worthy of being worshipped except Allaah.)

Ash-hadu An-na

Muhammadar-Rasoolul Laah

(I bear witness that Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Messenger of Allaah.)

Ash-hadu An-na

Muhammadar-Rasoolul Laah

(I bear witness that Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Messenger of Allaah.)

Haiey-ya 'Alas-Salaah

(Come to prayers.)

Haiey-ya 'Alas-Salaah

(Come to prayers.)

Haiey-ya 'Alal Falaah

(Come to success.)

Haiey-ya 'Alal Falaah

(Come to success.)

Al-Laahu Akbarul Laahu Akbar (Allaah is the Greatest.)
 (Allaah is the Greatest.)
Laa Ilaaha Il-lal Laah (There is no deity worthy of worship but Allaah.)

While saying *Haiey-ya 'Alas-Salaah*, the face should be turned to the right and while saying *Haiey-ya 'Alal Falaah* it should be turned to the left. If it is for the dawn (*Fajr*) prayer, then saying

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aş-Salaatu Khaierum-Minan-Naum (*namaaz* is better than sleep) twice after *Haiey-ya 'Alal Falaah* is a *sunnat*.

***Iqaamat* (the announcement that the congregation has stood up):**
 The words of *takbeer* or *iqaamat* said at the time when the congregation stands up after *azaan* are like those of *azaan*. But differ in certain things:

قَدِّقَامَتِ الصَّلَاةُ قَدِّقَامَتِ الصَّلَاةُ

(i) *Qad Qaamatis-Salaah* (the congregation has stood up) should be said twice after *Haiey-ya 'Alal Falaah*; (ii) the voice should be kept low in comparison to *azaan*; (iii) and its wordings should be said at a faster pace than that of *azaan*; (iv) fingers should not be thrust into the ears.

اجابت اذان واقامت: Responding to both *azaan* and *iqaamat*:

To respond to *Azaan* and *Iqaamat* is a desirable practice. Responding means that, the listeners repeat the words which are being said. When saying *Ash-hadu-an-na-Muhammad-ar-Rasoolul Laah*, one should kiss his thumbs and put the nails of the thumbs to his eyes. The first time he hears it, he should say *Sallal Laahu Wa Sallam 'Alaieka Yaa Rasoolal Laah* and the second time, say *Qur-ratu 'Aienee Bika Yaa Rasoolal Laah* *قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ* and *Al-Laa hum-ma Mat-ti'nee Bis-Sam'i Wal Başar.* *اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ* Whosoever does so, the holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) will intercede on his behalf and he will never lose his eyesight. And in response to *Haiey-ya 'Alas-Salaah* and *Haiey-ya Alal Falaah*, he should say *Laa Haula Wa Laa Quw-wata Il-laa Bil-Laahil 'Aleey-yil 'Azeem.*; *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ* to *Aş-Salaatu Khaierum Minan Naum* in the *azaan* for dawn (*Fajr*) prayers say *Sadaqta Wa Bararta* *صَدَقْتَ وَبَرَرْتَ* and in the *iqaamat* say *Aqaamahal Laahu Wa Adaamaha* *اَقَامَهَا اللّٰهُ وَاَدَامَهَا* in response to *Qad Qaa-matis-Salaah*.

Supplication after *Azaan*: اذان کے بعد کی دعا

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلٰوةُ
الْقَائِمَةُ اِنَّ سَيِّدَنَا مُحَمَّدًا الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَالْدَّرَجَةَ الرَّفِيْعَةَ وَاَبْعَثْهُ
مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ وَاَرْزُقْنَا
شَفَاعَتَهُ يَوْمَ الْقِيَمَةِ ۝ اِنَّكَ لَا تُخْلِفُ
الْبِعَاثَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ۝

After *azaan*, the following supplication should be made after first reciting *Durood Shareef* by the *mu'azzin* as well as all the listeners:

Al-Laahum-ma Rab-ba Haazihid-Da'watit-taam-mati Was-salaatil Qaa'imati Aati Saiy-yidanaa Muḥammada nil Waseelata Wal Fadeelata Wad-dara jatar-Rafee'ata Wab'aṣ hu Maqaamam-Maḥmooda nil-Lazee Wa 'At-tahu Warzuqnaa Shafaa'atahu Yaumal Qiyaamah, In-naka Laa Tukhliful Mee'aad. Birahmatika Yaa Arḥamar-Raahimeen.

“O Allaah! Sovereign of the perfect call and of this standing prayer, Grant to our leader, Hazrat Muhammad (*Ṣallal Laahu 'Alaiehi Wa Sallam*), *waseelah* (special station in Paradise) and *fazeelat* (excellence) and the highest rank, and make him stand at the *Maqaam-e-Mahmood* (the praiseworthy position) which You have promised him and make him our intercessor on the Day of Judgement. Of course, You do not do anything against Your promise. Have mercy on us, for You are the Most Compassionate, the Most Merciful!”

Important requirements:

It is better for the *mu'azzin* (he who calls the *azaan*) to be righteous and pious and would call the *azaan* with the intent to earn a reward. An *azaan* called by a person who is an eunuch or who is a transgressor, or who takes intoxicants, or is insane, or is an innocent child is odious and should be called again. No response is due on women in their monthly periods or when blood has not ceased flowing after childbirth; on those

who are listening to the (*khutbah*) sermon; on those who are in the privy, or are engaged in sex. While *azaan* is in progress, one should stop doing all work, including even reciting the Holy *Qur'aan*; should stop walking if he is doing so and stand still and listen to the *azaan* and respond to it. If he hears several voices, then he is obliged to respond to only the first *azaan* he hears, but it is better to respond to all of them, if he can.

OF *NAMAAZ* (*Salaat*) نماز

Of the obligations imposed on *Muslims* by the Almighty Allaah, the greatest one is that of *namaaz*. Those who have read the *Qur'aan* and the *Hadeeth* know how important and essential *namaaz* is and how severe and horrible the end of those who give it up:

Some Divine Commands in this respect:

هُدًى لِّلْمُتَّقِينَ ۚ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

(1) *Hudal Lil Mut-taqeen, Al-Lazeena Yu'minoona Bil Ghaiebi Wa Yuqeemoonaṣ-Salaata Wa Mim-ma Razaqnaa Hum Yunfiqoon. (2/2,3)*

(1) (“It (the *Qur'aan*) is an admonition for those good doers who testify to the unseen and who establish *namaaz* and who spend from the provision given to them by Us.”)

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَنِتِينَ

(2) *Haafiz oo 'Alas-Ṣalawaati Waṣ-Ṣalaatil Wustaa, Wa Qoomoo Lil-Laahi Qaaniteen (2/238)*

(2) (“Guard all your *namaaz*, specially the middle one (*‘Asr*), and stand before Allaah in awe.”)

رَجَالٌ لَا تُلِهِمُ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ

وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

(3) *Rijaalul-Laa Tulheehim Tijaaratun-Wa Laa Baie'un 'An Zikril-Laahi Wa Iqaamiṣ-Salaati Wa Ieetaa'iz-Zakaati Yakhaafoona Yauman Tataqal-labuFeehil Quloobu Wal Absaar.* (24/37)

(3) (The virtuous among humans are those who are not distracted from the remembrance of Allaah and from establishing *namaaz* and from giving *zakaat* because of their buying and selling; they fear the Day of Judgement, on which Day many hearts and many eyes will become overturned.”)

فَوَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

(4) *Fawaielul-Lil Muṣal-leenal Lazeena Hum 'An Salaatihim Saahoon.* (107/4, 5)

(4) (“Woe to those who say *namaaz* but are unaware of the importance of *namaaz*, that is, they say it at wrong times or say it some times or do not say it sometimes.”)

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

فَسَوْفَ يَلْقَوْنَ غَيًّا

(5) *Fakhalafa Minm Ba'di him Khalfun Aḍaa'uṣ-Salaata Wat-taba'ush-shaha waati Fasaufa Yalqauna Ghaiey-yaa.*(19/59)

(5) (“After them came some wicked people who wasted their *namaaz* and followed their own low desires. So they will soon encounter *Ghaiey*.”) “*Ghaiey*”. It is a well in the nether part of Hell where the pus of inmates of Hell will be collected.

فِي جَنَّتٍ يُتَسَاءَلُونَ ۖ عَنِ الْمُجْرِمِينَ ۖ مَا سَأَلُكُمْ فِي سَقَرٍ ۖ

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ۖ وَلَمْ نَكُ نَطْعِمُ الْمُسْكِينِ

(6) *Fee Jan-naatin-y-Yatasaa' alooona 'Anil Mujrimeena Ma Salakakum Fee Saqar, Qaaloo Lam Naku Minal Muṣal-leena Wal Lam Naku Nuṭ'imul Miskeen. (74/43)*

Du'aa-e-Khaleel (Supplication of Hazrat Ibraaheem ('Alaiehis-Salaam):

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ

(7) *Rab-bij'alnee Muqeemaṣ-Ṣalaati Wa Min Zur-riey-yatee Rab-banaa Wa-ta Qab-bal Du'aa. (14/40)*

(6) (“In Paradise, the people of paradise will ask the guilty as to what were the sins that had sent them to Hell? And they will say, it was so because we did not say *namaaz* and did not feed the destitute.”)

(7) (“O my *Rabb!* Make me and my progeny the establisher of *namaaz*. O our *Rabb!* Accept my supplication.”)

The first *Wahee* (Revelation) which came to Hazrat Moosaa ('Alaiehis-Salaam):

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

(8) *In-na nee Anal Laahu Laa Ilaaha Il-la Ana Fa'bud nee Wa Aqimiṣ-Ṣalaata Lizikree. (20/14)*

(8) (“I am, indeed, Allaah. There is no deity but I. So, worship Me and establish *namaaz* for My remembrance.”)

Hazrat 'Ieesaa's words (while still in his mother's lap):

إِنِّي عَبْدُ اللَّهِ ۖ إِنِّي كُتِبَ عَلَيَّ النَّبِيُّ ۖ وَجَعَلَنِي نَبِيًّا ۖ وَجَعَلَنِي مُبَرَّكًا

أَيْنَ مَا كُنْتُ ۖ وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

(9) *In-nee ‘Abdul Laah, Aataa niyal Kitaaba Waja‘alanee Nabeey-yaa, Waja‘alanee Mubaarakan Aiena Maa Kuntu Wa Auṣaane Biṣ-Ṣalaati Waz-Zakaati Maa Dumtu Haiey-yaa. (19/31)*

(9) (“I am Allaah's bondsman and it is He who has given me the Book and made me a Prophet, and blessed me wherever I be, and has admonished me to say *namaaz* and to give *zakaat* so long as I live.”)

Hazrat Luqmaan's advice to his son:

يَبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْعُرْفِ وَأَنْهَ عَنِ الْمُنْكَرِ

(10) *Yaa Bunaiey-ya Aqimiṣ-Ṣalaata Wa'mur Bil Ma'roofi Wan ha 'Anil Munkar. (31/17)*

(10) (“O my son! Keep up *namaaz* and order(people) to do good and forbid (them) from doing wrong.”)

The glories of the men of faith:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(11) *Wal Mu'minoona Wal Mu'minaatu Ba'duhum Auliyyaa'u Ba'd, Yaa'muroona Bil Ma'roofi Wa Yanhauna 'Anil Munkari Wa Yuqeemoonaṣ-Ṣalaata Wa yoo'toonaz-Zakaata Wa yuṭee'oonal Laaha Wa Rasoolahu 'Ulaa'ika Sayarhamu humul Laah, In-nal-Laaha 'Azeezun Hakeem. (9/71)*

(11) (“*Mu'min* male and *Mu'min* female are helpful to each other, order good and forbid evil and establish *namaaz* and pay *zakaat* and are obedient to Allaah and His Prophet (Ṣallal Laahu 'Alaiehi Wa Sallam). These are those on whom Allaah will show His mercy. Surely, Allaah is the All Powerful, and All Wise.”)

Five times of *Namaaz*:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ

(12) *Wa Aqimis-Salaata Tarafayin-Nahaari Wa Zulafam Minal Laiel. (11/114)*

(12) ("And establish *namaaz* at both edges of the day dawn (*Fajr*) and evening (*Maghrib*) and the hours of the night which are near (the day), (*'Ishaa, Witr* and *Tahaj-jud.*")

حِفْظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ

(13) *Haafizoo 'Aas-Salaawaati Was-Salaatil Wusṭaa. (2/238)*

(13) ("Guard all *namaaz* specially the middle one (*'Asr*).")

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

(14) *Aqimis-Salaata Lidulookish-Shams. (17/78)*

(14) ("Establish *namaaz* at the time when the sun is past the meridian (*Zuhr*).")

Proof of the dawn (*Fajr*) and the evening (*Maghrib*) and the night (*'Ishaa*) *namaaz* is found in the verse listed above at number 12, of the middle *namaaz* (*'Asr*) in the verse listed at number 13 and of the post-meridian (*Zuhr*) *namaaz* in the verse listed at number 14.

In short, every sane and adult *Musalmaan* male and *Musalmaan* female is absolutely obliged to say *namaaz* five times daily. To deny that it is obligatory is infidelity, and missing it without any *Shar'ee* excuse is a cardinal sin. It is a wholly physical act of worship, and no representation can be allowed in it, that is, nobody else can say it on behalf of somebody else, nor can it be compensated by payment of money. It is a pillar of *Islaam*, and keeping it up is keeping up *Deen* itself. It is not forgiven even while travelling or being engaged otherwise. So much so, that if one cannot say it while standing he should say it sitting and if one cannot say it while sitting he should say it lying down. Performing it in a congregation (*jamaa'at*) is 27 times more virtuous than doing it all by oneself.

The mode of saying *namaaz*: نماز پڑھنے کا طریقہ

Before saying *namaaz*, it is essential that the body as well as the clothes of the person intending to say *namaaz* is pure and clean, and the place where it is to be said is also pure, and the time for *namaaz* has arrived. Then, after doing ablution, one should stand facing towards the *qiblah* with his feet four or five toes apart, and make in his heart the intention of saying whichever *namaaz* he wishes to say. It is desirable to declare the intention outloud. For example, he should say: “I intend to say four *rak'aat* of obligatory (*fard*) or *sunnat namaaz* of *Zuhr*, for the sake of All Mighty Allaah, and I am facing the *Ka'bah Shareef*.” If he is behind an *Imaam* (leader of the *namaaz*), he should say, 'I do so behind this *Imaam*.' He should then lift both his hands to his ears in such a manner that his palms are towards the *qiblah* and the fingers are neither separated nor joined up but are in their natural position. He should then bring down his hands while saying *Al-Laahu Akbar* (Allaah is the Greatest) and should put them below his navel in such a way that the right palm is on back of the left hand such that the thumb and smallest finger go around the wrist and the middle three fingers lie back on the forearm and his gaze is on the spot where he is to prostrate (*sajdah*) and say *sanaa* (glorification of Allaah All Mighty).

قیام (standing position): *Qiyaam*

ثناء (Glorification): *Sanaa*

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

Subhaana kal-Laahum-ma Wa Bihamdika Wa Tabaara kas muka Wa Ta'aalaa Jad-duka Wa Laa Ilaaha Ghaieruk.

(“All glory be to You, O Allaah! Praise be to You; Blessed is Your name and exalted is Your majesty; and there is none worthy of worship except You.”)

If he begins his *namaaz* in a congregation behind an *Imaam* then he should stand silent after reciting *sanaa* and listen to the recitation from the *Qur'aan* by the *Imaam*, and if he is alone he should recite, after *Sanaa*, *Ta'aw-wuz*, *Tasmiyah*, Chapter *Faatihah* and any one of the other chapters of the Holy *Qur'aan* or part of it.

تعویذ (to seek protection): *Ta'aw-wuz*

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

A'oozu Bil-Laahi Minash-Shaietaa nir-Rajeem.

("I seek refuge with Allaah from *Shaietaan*, the accursed.")

Tasmiyah (to utter the name of Allaah) تسمية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismil-Laahir-Rahmaa nir-Raheem.

("Allaah, in whose name I begin, is the Most Compassionate, the Most Merciful.")

Soorah (chapter) Faatihah (the Opening) سورة فاتحه

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

(أَمِينَ)

Al-Hamdu Lil-Laahi Rab-bil 'Aalameen, Ar-Rahmaa nir Raheem, Maa liki Yaumid-deen, Iiy-yaaka Na'budu Wa Iiy-yaaka Nasta'een, Ihdinaş-Siraatal Mustaqeema Siraatal-Lazeeana An'amta 'Alaiehim, Ghaieril Maghdoobi 'Alaiehim Wa Lad-daal-Leen. (Aameen).

("All praise is due to Allaah, the Nourisher of the universes, the Most Compassionate, the Most Merciful, the Owner of the Day of Judgement. (O Allaah) You alone we worship and of You alone we seek help. Guide us into the straight path, the path of those whom you have favoured, not of those who earn (Your) wrath, nor of those who go astray.")

(Aameen: [So be it])

Chapter Ikhlāas: (Purity) سورة اخلاص

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Qul Huwal-Laahu Ahad. Al-Laahuṣ Ṣamad. Lam Yalid, Wa Lam Yoolad. Wa Lam Yakul-Lahu Kufu wan Ahad.

(“Say, He is Allaah, the One. Allaah is above and beyond All dependence. He does not beget, nor is He begotten. And there is none to whom He can be likened.”)

And then he should bow down, saying *Al-Laahu Akbar* (Allaah is the Greatest) and hold fast to his knees with his fingers, bowing down (*rukoo‘*) to the extent that the head and the back are at level with each other, (meaning spine is straight) and recite the following at least thrice.

Tasbeeh-e-Rukoo‘ (glorifying Allaah while bowing down): تسبیح رکوع

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subḥaana Rab-biyal ‘Azeem.

(“How glorious is my *Rabb*, the Greatest!”)

If *namaaz* is being said in a congregation, only the *Imaam* should say *tasmee‘* while rising up from the bowing down position.

Tasmee‘ (listening): تسمیع

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

Sami‘ Al-Laahu Liman Hamidah.

(“Allaah has listened to him who has praised Him.”)

Qaumah (standing straight after bowing down): قومه

Then release your hands and bring them to the sides and resume the standing position, and the *muqtadi* should recite *tahmeed* (praise of Allaah).

Tahmeed (praise): تحمید

رَبَّنَا لَكَ الْحَمْدُ ط

Rab-banaa Lakal Hamd.

(“O our *Rabb*! All praise is due to You alone.”)

A person saying *namaaz* by himself should recite both *tasmee‘* and *tahmeed*. Then, saying *Al-Laahu Akbar*, he should prostrate himself in the following manner: first put his knees firmly on the ground and then both his hands, then firmly set down his nose, then his forehead keeping his face between both his hands. In doing so, the male should keep his arms apart from the sides, the belly from the thighs and the thighs from the shins; the elbows should be raised from the ground and the bottom of the toes of both the feet should be set firmly on the ground facing the *qiblah*; then, recite, atleast thrice, the following *tasbeeh*:

***Tasbeeh-e-Sajdah*: (glorifying Allaah while in prostration):** تسبیح سجدہ

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

Subhaana Rab-biyal A‘laa.

(“Glorified is my *Rabb*, the Most High.”)

***Jalsah* (sitting on knees between two prostrations):** جلسہ

Then, saying *Al-Laahu Akbar*, he should rise from the prostration in such a way that first the forehead, then the nose, then the hands come up and then he should sit on his left foot which should be touching the ground, keep his right foot upright while its toes face the *qiblah* and his hands be placed near the knees in a manner that the fingers face the *qiblah*, then saying *Al-Laahu Akbar* he should perform the second prostration.

Second prostration: دوسرا سجدہ

One should perform the second prostration the same way, and then, stand up saying *Al-Laahu Akbar*.

قيام: Qiyaam:

One should perform the bowing down and the prostration after reciting *tasmiyah*, *Faatihah* and any other chapter. But if he is behind an *Imaam*, the follower (*muqtadi*) should not recite *Bismil Laahir Rahmaanir Raheem*, *Faatihah* or any other chapter. He should stand silent.

قعدة: (sitting on knees after two rak'at): Qa'dah

After completing both the prostrations of the second *rak'at* he should sit in the same position as he had done between the two prostrations.

تشهد: (Testification): Tashah-hud

الشَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ 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 ط

*At-tahiy-yaatu Lil-Laahi Waṣ-
Sala waatu Waṭ-ṭaiey-yibaat, As-
Salaamun 'Alaieka Aiey-yuhan
Nabeey-yu Wa Rahmatul-Laahi Wa
Barakaatuh, As-Salaamu 'Alaiena
Wa 'Alaa 'Ibaadil-Laahis-Ṣaaliheen,
Ash-hadu Al-laa Ilaaha Il-lal Laahu
Wa Ash-hadu An-na Muḥammadan
'Abduhu Wa Rasooluh.*

(“All verbal worship, and all worship with action, and all worship with wealth is only for Allaah. Peace be on you, O Prophet, and the Mercy of Allaah and His Blessings. Peace be upon us and on those who are the righteous bondsmen of Allaah. I testify that none is deserving of being worshipped except Allaah, and I testify that Muhammad (*Sallal Laahu Alaiehi Wa Sallam*) is His bondsman and His Messenger”).

When he arrives at the word “*laa*” in the *tashahhud*, he should make a circle with the middle finger and the thumb of the right hand, raise the index finger and curl the remaining fingers into the palm. Then drop the index finger after the word “*Il-Laa*” has been said. Then immediately straighten all fingers.

If it is a two *rak'aat namaaz* then he should recite *durood* and *du'aa* and say *salaam*. If it is a four *rak'aat namaaz* then after reciting *tashahhud*, he should stand up saying *Al-Laahu Akbar*, and during the rest of the two *rak'aat*, if they are obligatory (*fard*), he should recite only *Bismil-Laahir Rahmaanir-Raheem* and the chapter *Faatihah* and then, as is the rule, bow down and go into *rukoo'* and *sajdah* (prostration). If they are *sunnat* or *nafl*, then he should recite *Bismil-Laahir Rahmaanir-Raheem*, the chapter *Faatihah* and, any other chapter from the *Qur'aan*. But the *muqtadi* behind the *Imaam* would not recite *tasmiyah* and *Faatihah*, but stand silent. Then he should sit down after completing four *rak'aat* and, after reciting *tashahhud*, *Durood Shareef* and the invocation, he should say *salaam*.

Durood Shareef (salutations to the holy Prophet (ﷺ)): درود شریف

اَللّٰهُمَّ صَلِّ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ وَعَلٰى اٰلِ (سَيِّدِنَا) مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلٰى (سَيِّدِنَا) اِبْرٰهِيْمَ وَعَلٰى اٰلِ (سَيِّدِنَا) اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝
اَللّٰهُمَّ بَارِكْ عَلٰى (سَيِّدِنَا) مُحَمَّدٍ وَعَلٰى اٰلِ (سَيِّدِنَا) مُحَمَّدٍ كَمَا بَارَكْتَ
عَلٰى (سَيِّدِنَا) اِبْرٰهِيْمَ وَعَلٰى اٰلِ (سَيِّدِنَا) اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ۝

Al-Laahum-ma Sal-li 'Alaa (Saiy-yidinaa) Muhammadinw-Wa 'Alaa Aali (Saiy-yidinaa) Muhammadin Kamaa Sal-laieta 'Alaa (Saiy-yidinaa) Ibraaheema Wa 'Alaa Aali (Saiy-yidinaa) Ibraaheema In-naka Hameedum Majeed

Al-Laahum-ma Baarik 'Alaa (Saiy-yidinaa) Muhammadinw-Wa 'Alaa Aali (Saiy-yidinaa) Muhammadin Kamaa Baarakta 'Alaa (Saiy-yidinaa) Ibraaheema Wa 'Alaa Aali (Saiy-yidinaa) Ibraaheema In-naka Hameedum Majeed.

("O Allaah! Shower Your blessings on Muhammad (ﷺ) and the progeny of Muhammad (ﷺ) even as You showered Your blessings on Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of all praise and are the Glorious.

O Allaah! Bless Muhammad (ﷺ) and the progeny of Muhammad (ﷺ) even as You blessed Ibraaheem and the progeny of Ibraaheem. Indeed, You alone are worthy of praise and are the Glorious.")

Invocation (Du'aa): دعا

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

(Al Laahum-ma) Rab-bi'jalnee Muqeemas-salaati Wa min Zureey-yatee, Rab-banaa wata Qabbal Du'aa, Rab-banaghfir Lee Wa li Waali daiey-ya Wa Lil Mu'mineena Yauma Yaqoomul Hisaab. (14/40)

(O Allaah) (My *Rabb!* Make me regular in *namaaz* and my progeny also. O our *Rabb!* Grant my invocation. O our *Rabb!* Forgive me, my parents and all other *Muslims* on the Day when (actions) will be adjudged.”)

Or, he should make this invocation:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا
يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِّنْ
عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ۝

Al Laahum-ma In-nee Zalamtu Nafsee Zulman Kaṣṣeeranw-Wa Laa yaghfiruz-Zunooba Il-laa Anta Faghfir Lee Maghfirtanm-Min 'Indika War Hamnee In-naka Antal Ghafoorur-Raḥeem.

(“O Allaah! I have been extremely unjust to myself and none grants forgiveness of sins but You; therefore, You forgive me with the forgiveness that comes from You, and have mercy on me. Surely, You are the Forgiving, the Merciful.”)

Salaam (saying peace at the end): سلام

Then to end the *namaaz* once on the right and once on the left side say this *salaam*.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ۝

*As-Salaamu ‘Alaikum Wa
Rahmatul Laah*

(“Peace on you and the mercy
of Allaah!”)

During the *salaam* to the right, he should make the intention of saying *salaam* to the Angels on the right and to those saying *namaaz* on the right, and during the *salaam* to the left he should make the intention of saying *salaam* to the Angels on the left and those saying *namaaz* on the left, and when saying *salaam* in the direction of the *Imaam* he should also make the intention of saying it to the *Imaam*, and when he is alone he should make the intention of saying it to the Angels on each side.

The above mode of saying *namaaz* is for men.

For women it is different in certain aspects. A woman should raise her hands upto the shoulders while saying *Takbeer-e-Tahreemah (Al-Laahu Akbar)* and should not take them out of her overall or the sheet of cloth in which she is wrapped up. In the *qiyaam*, she should fold her hands over her breast and place her palms one upon the back of the other. While in *rukoo‘* she should bow down to a lesser extent (than man) and slightly bend her knees and place her hands on her knees but should not hold them. She should also not open up her fingers. She should do *rukoo‘* and *sujoor* in a condensed position. Such that during *sajdah* (prostration), she should join her belly with her thighs and her thighs with her shin, and should spread out her hands on the ground. When sitting to say *At-Tahyee-yaat*, she should sit with both her feet jutting out to either the right or left, and keeping her fingers joined up. In all other things, the rule for the male is the same as for the female.

Supplications and remembrances after *Namaaz*: نماز کے بعد کی دعائیں

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ

*Fa’iza Qadaietumus-Salaata
Fazkurul-Laah. (4/103)*

(“And remember Allaah when
you are free from *Namaaz*.”)

First do *Istighfaar* (ask Allaah for His forgiveness) after every *namaaz* thrice.

Istighfaar: استغفار

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ط

*Astaghfirul-Laaha Rab-bee
Min kul-li Zanmb-binw-Wa Atoobu
Ilaieh.*

(“I seek forgiveness of Allaah, who is my *Rabb*, for every sin I might have committed and I repent before Him.”)

After this, he should make any *du‘aa* or any of the following supplications:

First supplication: دعائے اول

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ
السَّلَامُ حَيِّنَا رَبَّنَا بِالسَّلَامِ وَأَدْخِلْنَا دَارَ السَّلَامِ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ○

*Al-Laahum-ma Antas-Salaamu
Wa Minkas-salaamu Wa Ilaieka
Yarji‘us-Salaam, Haiey-yinaa Rab-
banaa Bis-Salaamu Wa Adkhilnaa
Daaras-Salaami Tabaarakta Rab-
banaa Wa Ta‘ Aalaieta Yaa Zal
Jalaali Wal Ikraam.*

(“O Allaah! You are the bestower of peace, and peace is from You and peace returns to You. O our *Rabb*! Keep us alive in peace and enter us into the House of Peace. You are the Most Blessed and the Most Mighty and the Most Sublime.”)

Second supplication: دعائے دوم

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا
عَذَابَ النَّارِ ○

*Rab-banaa Aatinaa Fid-
dunyaa Hasanatanw-Wa Fil Aa
khirati Hasanatanw-Wa Qinaa
‘Azaaban-Naar. (2/201)*

(“O our *Rabb*! Grant us good in this world and in the hereafter and save us from the torment of Hell.”)

Make short supplications like the two mentioned above after those obligatory (*fard*) *namaaz* after which *sunnat* have to be said, and then say the *sunnat* soon after, for any delay in doing so will diminish the reward, and after *sunnat* recite other *azkaar* (remembrances) and *wazaa'if* (routine acts of worship), and, of course, recite them after every obligatory (*fard*) *namaaz* after which there is no *sunnat*.

First remembrance: پہلا ذکر

After every *namaaz* recite these: *Subhaanal Laah* (Glory be to Allaah) 33 times; *Al Hamdu Lil Laah* (Praise be to Allaah) 33 times; *Al Laahu Akbar* (Allaah is the Greatest) 34 times. After this recite the following once:

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

*Laa Ilaaha Il-lal Laahu Wahdahu
Laa Shareeka Lahu Lahul Mulku
Wa Lahul Hamdu Wa Huwa 'Alaa
kul-li Shaie'in Qadeer.*

(“There is no deity but Allaah; He is Alone; He has no partner; His is the Kingdom and for Him is all praise; and He has authority over everything.”)

Reciting this brings forgiveness of all sins.

Second remembrance: دوسرا ذکر

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ۝ اللَّهُ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطَى لِمَا مَنَعْتَ
وَلَا رَادَّ لِمَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ط

*Laa Ilaaha Il-lal Laahu
Wahdahu Laa Shareeka Lahu Wa
Huwa ‘Alaa kul-li Shaie’in Qadeer.
Al-Laahum-ma Laa Maani‘a Limaa
A’taieta Wa Laa Mu’tiya Limaa
Mana’ta Wa Laa Raad-da Limaa
Qadaieta Wa Laa Yanfa’u Zal Jad-
di Minkal Jadd.*

(“There is no deity but Allaah; He is Alone; there is no partner with Him; and He has authority over everything. O Allaah! There is none to prevent what You would bestow and there is none to give what You would withhold and there is none to turn back what You will; and no man will be benefitted by his wealth against Your will.”)

Third remembrance تيسرا ذكر (Aayat al Kursee or Verses of the Throne): آية الكرسي

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ
عِنْدَهُ إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا يَبْتَغِي مَنْ يَدْعُوهُ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ○

*Al Laahu Laa Ilaaha Il-Laa
Huwal Haiey-yul Qaiey-yoom, La
Ta’ Khuzuhu Sinatunw-Wa Laa
Naum, Lahu Maa Fis-samaawaati
Wa Maa Fil Ard, Man Zal Lazee
Yashfa’u ‘Indahu Il-laa Bi’iznih,
Ya’lamu Maa Baiena Aiedeehim Wa
Maa Khalfahum, Wa Laa
Yuheetoona Bishaie’inm Min
‘Ilmihi Il-Laa Bimaa Shaa, Wa Si’a
Kurseey-yuhus-Samaa waati
Wal Ard, Wa Laa Ya’ooduhu
Hifzuhumaa, Wa Huwal ‘Aleey-yul
‘Azeem. (2/255)*

“Allaah! There is no deity but He, the Living, the Sustainer. Neither slumber overtakes Him, nor does sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is there to recommend (any one) to Him without His permission in His presence? He knows all that is before the end all that (which will be) after them and they encompass nothing of His knowledge but that much which He wills. His Throne encompasses the heavens and the earth, and the guarding (of the two) does not weary Him. He is the Most High, the Most Great.”

It is a must to recite *Durood Shareef* before and after every supplication, otherwise the supplication will not be presented before Allaah but will remain suspended as if in mid-air.

Timings of *Namaaz*: اوقات نماز

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

In-naṣ-Ṣalaata kaanat ‘Alal Mu’mineena kitaaban-m-Mauqootaa. (4/103)

(“Surely, *namaaz* at appointed times is obligatory (*fard*) on *Mu’mineen*” (believers).)

Every *namaaz* should be said at the time appointed for it. A *namaaz* said before time will be deemed not to have been said, and the one said after time will also not be deemed to have been performed but one deemed to have been performed after due time (*qadaa*).

***Fajr* (dawn prayer):** فجر

The time for *Namaaz-e-Fajr* begins at dawn and ends before the first rays of the sun shines. Dawn is the moment when the reflected and refracted rays from the sun begin to reach the Earth. Dawn happens much in advanced of the actual sunrise.

***Zuhr* (post-meridian prayer):** ظہر

The time for *Namaaz-e-Zuhr* begins at post-meridian and lasts till the size of the real shadow of everything doubles. The real shadow is that which occurs before the sun reaches the meridian.

***‘Asr* (late afternoon prayer):** عصر

The time for *Namaaz-e-‘Asr* begins when the time for *Zuhr* ends and lasts till sunset. It is better to say it before the sunlight becomes yellow because the time becomes odious when sunlight becomes yellow, although *namaaz* will be performed.

Maghrib (post-sundown prayer): مغرب

The time for *Namaaz-e-Maghrib* begins at sunset and ends at the setting of the evening twilight. Evening twilight is that whiteness which remains spread from south to north after the red glow has ended.

‘Ishaa’ (prayer in the first watch of the night): عشاء

The time for *Namaaz-e-Ishaa* begins when the evening twilight sets and lasts till the dawn of *Fajr*, but is odious after midnight. Experience has proved that during long nights the time for *‘Ishaa namaaz* begins nearly one-and-a-half hours after *Maghrib* and one-and-a-quarter hours during short nights.

Odious (*makrooh*) timings: مکروه اوقات

(1) At sunrise; (2) at sunset: (3) no *namaaz* should be said when the sun is at the zenith; (4) no *namaaz* should be said between dawn and sunrise, except two *rak‘aat* of *sunnat* at *Fajr*, and no *nafl* should be said after the *Namaaz-e-‘Asr* and sundown; (5) no (*nafl*) *namaaz* should be said between the time the *Imaam* (leader of *namaaz*) stands for the Friday sermon (*Khutbah*) and the Friday obligatory (*fard*) *namaaz*.

NUMBER OF RAK‘AAT تعداد رکعات

Name of <i>Namaaz</i>	Non-emphasised <i>sunnat</i> before the obligatory <i>namaaz</i>	Emphasised <i>sunnat</i> before the obligatory <i>namaaz</i>	Obligatory (<i>fard</i>) <i>namaaz</i>	Emphasised <i>sunnat</i> after obligatory <i>namaaz</i>	Voluntary <i>namaaz</i> (<i>nafl</i>)	Total <i>rak‘aat</i>
<i>Fajr</i>	-	2	2	-	-	4
<i>Zuhr</i>	-	4	4	2	2 + 2	14
<i>‘Asr</i>	4	-	4	-	-	8
<i>Maghrib</i>	-	-	3	2	2	7
<i>‘Ishaa’</i>	4	-	4	2	4	17
				3 (essential <i>witr</i>)	(2 before <i>witr</i> and 2 after it)	— 50

Conditions of *Namaaz*; Obligatories (*fard*); Essentials (*waajib*); *Sunnat* etc:

Amongst the mode of saying entire *namaaz* described earlier some are conditions for *namaaz*, some are obligations, some are desirables, some are *sunnat* and some are permissible. A person saying *namaaz* should memorise each one of them separately.

Conditions (*Sharaa'it*): شرائط

There are six conditions for *namaaz*: (1) Purification, that is, the body and the clothes of the person saying *namaaz* is purified; (2) the place where *namaaz* is to be said is purified; (3) the *satr-e-'Aurat*, that is to say, that part of the body to conceal which is compulsory is, infact, concealed. Nakedness in man consists of part of the body from the navel to the knees, and in woman it consists of the whole body, excepting face, hands and feet; (4) *istiqbaal-e-qiblah*, keeping the face and the chest towards the *qiblah*; (5) saying *namaaz* on time; (6) defining the intent. Making a firm resolve in the heart is called intention (saying it by mouth is desirable).

Fulfilling these conditions before starting *namaaz* is necessary, otherwise *namaaz* will not be deemed to have been said.

Obligatory acts (*Faraa'id*): فرائض

There are seven obligatory acts of *namaaz*: (1) Saying *Takbeer-e-Tahreemah* or *Al-Laahu Akbar* (Allaah is the Greatest); (2) *Qiyaam*, saying *namaaz* while standing tall, (it is obligatory to stand tall during the *fard*, *witr* and *sunnat* of *Fajr* and *namaaz* of the '*Ieeds*, and they will be nullified if said in a sitting position without a valid excuse. The standing position is not obligatory during voluntary (*nafl*) *namaaz*; (3) recitations from the *Qur'aan*. It is obligatory to recite one complete verse in two *rak'aat* of obligatory (*fard*) *namaaz*, and in every *rak'at* of *witr* and voluntary (*nafl*) *namaaz*. Such recital is not at all permissible for the *muqtadi* (the follower); (4) (*Rukoo'*) bowing down; (5) (*Sajdah*) prostrating; (6) adopt sitting position on knees to recite *At-taheey-yaat* for the last time (*Qa'dah*) at the completion of *namaaz*; (7) *Khurooj bisun'ih*, that is, to say *salaam* (peace) on both sides. If even one of the obligatory acts is left out *namaaz* would be nullified, even if *sajdah-e-sahve* (prostration for making mistakes during *namaaz*) is said.

The essentials (*waajibaat*) of *namaaz*: واجبات

To recite once the complete *Faatihah* in (1) the first two *rak'aat* of the obligatory (*fard*) *namaaz*; and (2) in every *rak'at* of the rest of *namaaz*; (3) after this, to recite in the first two *rak'aat* of the obligatory (*fard*) *namaaz*; (4) and to recite in every *rak'at* of the *witr namaaz* and *sunnat* and (5) in *nafl* (voluntary) one small chapter or three small verses or one verse equal

in length to three verses of *Qur'aan*; (6) to do *qaumah* (to stand erect after bowing down); (7) to do *jalsah* (sitting tall) between two (*sajdah*) prostrations; (8) to do *Qa'dah-e-'oolaa* (sit after two *rak'aat* of the *namaaz* which consists of three or four *rak'aat*); (9) to recite *tashah-hud* in both the *qa'dah* (sitting down on knees); (10) not to recite anything after *tashah-hud* while doing the first *qa'dah*; (11) the follower to remain silent while the *Imaam* (the prayer-leader) is reciting in a loud voice or softly; (12) to follow the *Imaam* in all the essentials excepting when the *Qur'aan* is being recited; (13) to maintain discipline; (14) to perform all the aspects in peace and calm; (15) for the *Imaam* to recite loudly (*Qur'aan*) during the *namaaz* of *Fajr*, *Maghrib*, *'Ishaa*, *Taraaweeh* and *witr* during the month of *Ramadaan*; and (16) to do so softly during *Zuhr* and *'Asr namaaz*, and (17) to call out six additional *takbeer* (*Al-Laahu Akbar*) during the *namaaz* of the two *'Ieeds*.

If any of the essentials (*waajibaat*) of *namaaz* is left out by mistake, then doing *sajdah-e-sahve* would make the *namaaz* valid. In the event of the *sajdah-e-sahve* not being deliberately done, *namaaz* must be said from the beginning.

The *sunnat* acts of *namaaz*: سنن

To raise both hands upto the ears while saying the *takbeer-e-tahreemah* (*Al-Laahu Akbar*); to keep the palms facing the *qiblah*; for the *Imaam* to say all the *takbeer* of the *namaaz* in a loud voice; to fold the hands below the navel; to recite *sanaa*, *taw'aw-wuz* and *tasmiyah* softly; to say *aameen* after *Faatihah* softly; to say *takbeer* (*Al-Laahu Akbar*) while going from one aspect of *namaaz* to the other; to recite softly *Bismil-Laahir Rahmaanir-Raheem* at the beginning of every *rak'at*; to recite only *Faatihah* in the third and the fourth *rak'at* of *farḍ*; to recite *tasbeeh* (praise of Allaah) thrice during *rukoo'* (bowing down) and *sujood* (prostrations); while in *rukoo'* to keep the legs straight and to hold the knees by the hands in such a manner that the fingers are stretched out and the head and the back are at a level; for the *Imaam* to say *Sami'al Laahu Liman Hamidah* and for the led to say *Rab-banaa Lakal Hamd* while rising up from the bowing down position (a person saying *namaaz* by himself should say both); to place on the ground first the knees, then the hands, then the nose, then the forehead while going down for the *sajdah* (prostration) and to do the opposite of this while rising up from the *sajdah* (prostration); to keep the arms apart from the sides and the belly from the thighs (but when in the ranks he should not keep his arms apart from the sides); to keep the wrists above the ground, the fingers

acing the *qiblah* and joined; to keep the right foot in a straight position and the left foot flat and then sit on it between the two prostrations; to keep the hands on the thighs; to keep both the feet touching the ground and facing the *qiblah*; when reciting *tashah-hud*, that is, *Ash-hadu Anl-Laa Ilaaha Illal Laah*, to point out with the index finger in such a way that the finger is raised at the word *laa* and put down at the word *illa* and all other fingers are stretched facing the *qiblah* (*Ka'bah*); to recite *Durood Shareef* and any *masnun* supplication after *tashah-hud*; to say *salaam* twice, first to the right and then to the left; for the *Imaam* to say *salaam* in a loud voice but the second time it is said it should be done in a relatively soft voice. If any of these *sunnat* acts are left out unintentionally or intentionally the *namaaz* does not become void nor *sajdah-e-sahve* becomes due, although he who leaves it out deliberately is a sinner.

The desirables (*mustahabbaat*) of *namaaz*: مستحبات نماز

To leave a gap of about 4 toes between the two feet; to recite *tasbeeh* more than three times, five or seven times during the bowing down (*rukoo'*) and in the prostration (*sajdah*); to fix the gaze at the place where the forehead is to be placed while standing (*qiyaam*), at the back of both feet while bowing down in *rukoo'*; at the tip of the nose while prostrating (*sajdah*); at your own lap during *qa'dah* and at the shoulders while saying *salaam*; to keep the mouth closed when yawning and to cover it with the back of one hand if it remains open.

Acts which spoil (*mufsideeat*) of *namaaz*: مفادات نماز

To talk to somebody intentionally or unintentionally or to reply to somebody's salutation with intent or without intent; to greet or reply someone's greeting with intent or by mistake; to reply to somebody's sneeze; to say 'sit down' or 'oh, no' when the *Imaam* forgets something; to say *Jal-la Jalaa-Luhu* (eminent is Allaah's glory) on hearing *Allaah's* name and to recite *Durood Shareef* by way of response to hearing the name of the holy Prophet (*Sallal Laahu 'Alaehi Wa Sallam*), but there is no harm if it is not said by way of reply; to remind any one else but his own *Imaam* (*namaaz*-leader) of words left out by him or of any other remissness; to exclaim '*aah*' or 'oh' etc, when in pain or in trouble, but it is forgiven if it comes out of his mouth involuntarily; to intentionally end *namaaz* by saying *salaam* before it is completed, but there is no harm if it is done by mistake and *sajdah-e-sahve* is done after completing *namaaz*; to read (as opposed to

reciting from memory) the *Qur'aan* from the holy book while saying *namaaz*; to say something on hearing any good or bad news; to make serious mistakes while reciting the *Qur'aan* or any other recitation during *namaaz*; to eat or drink something, but it is not vitiated when something which had remained stuck up between the teeth is swallowed up: if it is equal to a gram *namaaz* is vitiated and if it is less than a gram *namaaz* is not vitiated but becomes only odious; without an excuse to turn the chest away from the *qiblah*; to let the child suck at the woman's breast so that milk begins to flow from it; kissing by a man of his woman or touching her body with lust while the female is engaged in saying *namaaz*. *Namaaz* is nullified by any of the vitiating acts described above. Watch should, therefore, be kept against all of them.

Acts considered odious (*makroohaat*) during *namaaz*: مکروہات

To adjusting the clothes: for example, to pick them up from front or from behind while going down for the prostration, though this might have been done only to avoid dust; to let the clothes hang: for example, to place them over the head or over the shoulder in such a way that their edges are hanging over; to roll up the sleeves above half the elbows; to say *namaaz* while one is intensely feeling the need to ease himself of stool, urine or flatulence; to crack the fingers; to intertwine the fingers, that is to say, to lock the fingers of one hand into the fingers of another; to turn your face and look here and there; to lift the gaze towards the sky; to say *namaaz* in front of somebody's face; to say *namaaz* in clothes with animal objects on them; to say *namaaz* while a picture is hung over his right or his left or his head; to recite the *Qur'aan* from the wrong end; to go into *sajdah*, *rukoo'* before the *Imaam* (the *namaaz*-leader) does so; to have a grave in front in such a way that nothing comes in between: it will not be considered odious if something is put in-between, even though it be a small screen, and if the grave is situated to the right or to the left then there is no dislike. In case any of the above odiousness occurs, *namaaz* will become defective. Therefore, refrain from doing any of these.

Excuses for breaking of *namaaz*: نماز توڑنے کے اعذار

To kill a snake, etc, when it is apprehended that it would cause hurt; to catch a run-away (domesticated) animal; being apprehensive of coming to harm: for example, milk would boil over, or meat, vegetable, bread would get burnt up; a thief would get away with something; the train would leave without him; a woman who is a stranger to him has touched him; there is intense need to ease himself; a man in distress is crying out for help, or

somebody is drowning or burning in fire or a blind wayfarer, etc, is about to fall in a well. In all such situations, it is permitted to abandon *namaaz*. In latter situations, it is even essential to do so if one is capable of helping.

Of *Sajdah-e-Sahve* (prostration for forgetfulness): سجده سهو

It is a must to do *sajdah-e-sahve* if an essential (*waajib*) of *namaaz* is left out unintentionally or an obligatory act (*fard*) is repeated (for example, *rukoo* is performed twice), or an excess is committed in the obligatory acts or the essentials of *namaaz* (for example, in the first *Qa'dah* (sitting down after two *rak'at*) *Durood Shareef* is said after *tashahhud*). The *muqtadi* (follower) must offer the *sajdah-e-sahve* if the *Imaam* does so. But it is not necessary for the *muqtadi* to do the *sajdah-e-sahve* if the mistake has been committed by himself since he is under the discipline of the *Imaam*. The *muqtadi* should draw the *Imaam's* attention by calling out *subhaanal Laah* (all praise is due to Allaah) if he is committing a mistake. It is best for the *Imaam* to turn back from committing the mistake, otherwise the *muqtadi* should follow the *Imaam*, and should do the *sajdah-e-sahve* with the *Imaam* at the end of *namaaz*.

Mode of doing *Sajdah-e-Sahve*: سجده سهو کا طریقہ

After reciting *tashahhud* and *durood* or after *tashahhud* before *durood* in the last *qa'dah* and after saying *salaam* on the right side (only), one should do two prostrations, and after this he should again recite *tashahhud*, *durood* and supplication and then say *salaam* on both sides.

Namaaz-e-Witr (*Waajib*): نماز وتر (واجب)

Namaaz-e-Witr is an essential act and its *qadaa* should be said if it had not been said earlier when it was due. The time for it is after the obligatory (*fard*) *namaaz* of '*Ishaa*' upto dawn, but it is better to say it along with *tahajjud* late in the night. But if one is afraid that he might not get up after going to bed, he should say it along with '*Ishaa*' before going to bed. It consists of three *rak'aat*. *Qa'dah* (sitting down) should be done after two *rak'aat* have been said and a person should stand again after *tashahhud*. In the third *rak'at*, one should first recite chapter *Faatihah* and another chapter and then raise both hands upto the ears, and then fold his hands after saying *Al-Laahu Akbar* and then recite *Du'aa-e-Qunoot* (Invocation of *Obedience*) softly, as doing so is essential.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ

عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ

وَنَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُ وَلَكَ نَصْلِي

وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو أَرْحَمَتَكَ

وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Al-Laahum-ma In-naa Nasta'eenuka Wa Nastagh firuka Wa Nu'minu Bika Wa Natawak-kalu 'Alaieka Wa Nusnee 'Alaiekal Khaier, Wa Nash kuruka Wa Laa Nakfuruka wa Nakh La'u Wa Natruku Maien-Yafjurus, Al-Laahum-ma Iiy-yaaka Na'budu Wa Laka Nusal-lee Wa Nasjudu Wa Ilaieka Nas'aa Wa Nahfidu Wa Narjoo Rahmataka Wa Nakh shaa 'Azaabaka In-na 'Azaabaka Bil Kuf-faari Mulhiq.

("O Allaah! We beseech You for Your help and ask You for Your forgiveness, and believe in You and put our trust in You and we praise You in the best manner and we thank You and we are not ungrateful to You and we cast off and forsake one who disobeys You. O Allaah! You alone we worship and only for You we pray and make prostration and to You we run and we present ourselves for serving You and we hope for Your mercy and fear Your wrath. Surely, Your wrath will be recieved by the non-believers.")

Those who are unable to recite *du'aa-e-qunoot* should recite the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rab-banaa Aatinaa fid-dunyaa Hasanatanw-Wa Fil Aakhirati Hasanatan-Wa Qinaa 'Azaaban-Naar. (2/201)

("O our *Rabb!* We seek of You good in this world and good in the Hereafter and safety from the torment of Hell.")

If he forgets to recite *du'aa-e-qunoot* and goes in *rukoo'*, he should not return to it but should do *sajdah-e-sahve*.

Of *Jamaa'at* (congregation) and leadership: جماعت و امامت

وَأَرْكَعُوا مَعَ الرَّكْعَيْنِ

War Ka'oo Mavar-Raaki'een (2/43) (“And bow down in *rukoo'* with those who bow down.”)

To say *namaaz* in congregation is essential. One is a sinner if he fails to do so even once without a valid excuse; and one abandoning it habitually is a great sinner and is liable to be punished. Congregation is a condition for saying Friday (*Jum'ah*) *namaaz* and the *namaaz* of the two '*Ieeds*, and in *taraaweeh* it is a *sunnat-e-kifaayah*, i.e., if it is performed by some in the neighbourhood then it is deemed to have been offered by everybody else, and if it is not performed by any one in the locality then all would be deemed to have done something evil. To say *namaaz* in (*jamaa'at*) congregation brings 27 times more rewards.

The *Imaam* should be of the *Ahl-e-Sunnat-wa-Jamaa'at* with correct beliefs, abstain from sin s, strictly follows *sharee'at* (Islaamic revealed law), recites the *Qur'aan* correctly, and is in greater knowledge of the requisites of *namaaz* and of cleanliness. A *namaaz* becomes (*Makrooh Tahreemi*) absolute taboo and has to be said again if it is led by a person having wrong beliefs and is openly impious, like a drinker, a fornicator, an usurer, a backbiter, or one not keeping beard or keeping it not as prescribed. The leadership (*Imaamat*) of a woman is odious. The leadership of a bastard, a leper, and a man who is paralysed is also odious when one better than such is available. The leadership (*Imaamat*) of a blind person is allowed without any unjustifiability attaching to it if that person is mindful of cleanliness, etc.

Those on whom congregation is not due: جن پر امامت واجب نہیں

The women; the sick; the invalids; the lame; the crippled; very old persons; and the blind.

Excuses for abandoning congregation: ترک جماعت کے اعذار

It is permissible to forgo the congregation if it is intensely cold; if it is intensely dark; there is an apprehension of intense rain; there is wind and mud on the way; apprehension of theft; fear of a tyrant or an oppressor; intense need to ease oneself; food being served while he is hungry; while

attending to the sick person. In all such situations, even healthy people are permitted to miss the congregation.

***Namaaz-e-Jum'ah* (Friday prayer): نماز جمعہ**

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ^٩

*Yaa Aiey-yuhal Lazeeana A'manoo
Izaa Noodiya Lis-Salaati Min-y
Yaumil Jumu'ati Fas'au Ilaa Zikril-
Laahi Wa Zarul Baie'a Zaalikum
Khaierul-Lakum In Kuntum
Ta'lamoon. (62/9)*

(“O those who believe! When you are called to *namaaz* on Friday (*Jum'ah*), then run for the remembrance of Allaah, and leave all commerce. This is better for you, if you knew.”)

Namaaz-e-Jum'ah is absolutely obligatory. Its obligatory nature has been more emphasised than that of *Zuhr* and anybody denying this is an infidel. The *Jum'ah namaaz* stands in lieu of *Zuhr* and the time for it is the same as for *Zuhr*.

Conditions for holding of *Jum'ah namaaz*:

There are certain requisites for the *Jum'ah namaaz* which are necessary to be met. If even one of the conditions is not met, *Jum'ah namaaz* will not be held. Wherever any of the conditions is not fulfilled, *namaaz* for *Zuhr* will be said. The conditions are: (1) a town exists, or, in place of a town, there is a village which has a central status in the area; (2) the time is that for *Zuhr namaaz*; (3) a sermon is delivered before *namaaz*; (4) a congregation has to be there for without a congregation *Jum'ah namaaz* will not be held; and (5) there is permission for public to participate in it.

Those on whom *Jum'ah namaaz* is obligatory (*fard*):

Jum'ah namaaz is a must for every male *Musalmaan* who is free, sane, healthy and resident.

Those on whom *Jum'ah namaaz* is not obligatory (*fard*):

Jum'ah namaaz is not obligatory on a woman; a slave; a prisoner; a minor; one who has lost his senses; a sick person; one who is handicapped; one who tends the sick; a wayfarer; one who is afraid of somebody; one who rightly apprehends harm coming to him. But if the wayfarer, the sick and the women participate in the *namaaz* then their *namaaz* would be deemed to be valid and they would be deemed to have been absolved of the duty of saying *Zuhr namaaz*. To bathe on a *Jum'ah* is a *sunnat*, and to put on good clothes and perfumes, to do *miswaak* (brush the teeth), and to sit in the front row of the mosque (*Masjid*) are desirable acts (*mustahab*).

Essential Problems:

Things which are unlawful during *namaaz* are also unlawful during the *khutbah* (sermon): for example, eating, drinking, saluting and talking etc, even doing virtuous deeds. It is obligatory on all present to listen to the *khutbah* and to maintain silence. The *khateeb* (the person delivering the sermon), can however, order virtuous deeds. It is prohibited for the listeners in general to raise their hands or to say '*Aameen*' when the *khateeb* utters a benedictory sentence. It is permissible to make a supplication between two sermons for something good without raising the hands, and in silence.

Namaaz on the 'Ieeds: نماز عیدین

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

Wa Litukmilul Id-data Wa Litukab-birul Laah. (2185) (“Complete the count of the fasts and glorify Allaah, that is, say *takbeer*.”)

He has also commanded: فَصَلِّ لِرَبِّكَ وَأَنْحَرْ *Fasal-li Lirab-bika Wanhar.* (“Say *namaaz* for the sake of your *Rabb*, and make a sacrifice (*qurbaanee*).”)

Namaaz on the '*Ieeds* is essential. Not for everybody but only for those on whom the *Jum'ah namaaz* is obligatory. And the conditions for offering these are the same as those for the *Jum'ah namaaz*, the only difference being that the *khutbah* (sermon) in the *Jum'ah namaaz* is a pre-requisite but in the two '*Ieeds* it is *sunnat*. The time for the '*Ieed namaaz* is from when the sun rises to a height of one spear till after the sun has declined (*zawaal*). But it is desirable (*mustahab*) to somewhat delay it for '*Ieed-ul-Fitr* and to hurry it for '*Ieed-ul-Adhaa*. There is no *Azaan* and *Iqaamat* before these *namaaz*. The mode of saying *namaaz* on these two occasions is the same.

Mode of 'Ieed Namaaz: عید کی نماز کا طریقہ

First, define the intention (*neyyat*) to say two *rak'aat* of *wajib* (essential) *namaaz* for '*Ieed-ul-Fitr*, or '*Ieed-ul-Adhaa*, with six additional *takbeer* (*Al-Laahu Akhbar*). Then, after saying *takbeer-e-tahreemah* fold the hands and recite *sanaa* (praise of Allaah). Then, the (*Imaam*) leader of the *namaaz* in a loud voice and led in a soft voice say *takbeer* thrice, letting go of their hands after saying *takbeer* twice and folding them after the third one. Then, the *Imaam* (prayer leader) should recite aloud chapter *Faatihah* and one other chapter and then go for *rukoo'* and *sujood* (prostrations). In the second *rak'at*, after reciting *Faatihah* and one other chapter, and before

going for the *rukoo*, the *Imaam* as well as the led should raise their hands to the ears and say *takbeer* (*Al-Laahu Akbar*) thrice and then let go of their hands. While saying the fourth *takbeer* they should not raise their hands upto the ears but should go for the *rukoo* and complete *namaaz* according to the rules.

Things deemed to be desirable (*mustahabaat*) on *'Ieed* days:

To have a hair-cut; to cut the nails; to do the *miswaak* (brush the teeth) and to bathe; to wear good clothes; to put on perfume; to go on foot to the *'Ieed gaah* (place where *'Ieed namaaz* is held); to say *takbeer* of *'Ieed* while on the way to where the *namaaz* is to be held and to return by a different route; to give *Sadqah-e-Fitr* before *'Ieed-ul-Fitr namaaz* and to eat some sweet things (it is better to take odd number of dates, three, five or seven); to greet each other and to shake hands and to embrace and congratulate each other.

The words of *Takbeer* of *'Ieed*: کلمات تکبیر

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ

Al-Laahu Akbarul-Laahu Akbar, Laa Ilaaha il-lal-Laahu Wal Laahu Akbarul-Laahu Akbaru Wa Lil Laahil Hamd.

(“Allaah is the Greatest, Allaah is the Greatest. There is no deity but Allaah and Allaah is the Greatest and all praise is for Allaah alone”).

This *takbeer* should be recited immediately after *Fajr namaaz* on the 9th *Zil Hijjah* and continued upto the *'Asr namaaz* on the 13th of *Zil Hijjah*. To recite it once is *waajib* (essential) but reciting it thrice is more rewarding. It is called *Takbeer-e-Tashreeq*.

Namaaz-e-Janaazah (Funeral Prayer): نماز جنازه

وَلَا تَصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا

Wa Laa Tuṣal-li 'Alaa Aḥadinm minhu Maata Abadaa.
(9/84)

(“And never stand for *namaaz* over their dead bodies (of the infidels and the hypocrites.”) But read *namaaz* of the faithful (*Musalmaan*).

Namaaz-e-Janaazah is a *fard-e-kifaayah*, which means that even if it is said by some only, all will be exempted from the responsibility; otherwise all will be held sinners for not attending it even when they had come to know of it.

A congregation (*jamaa'at*) is not necessary for this (*namaaz*). Even if one person says it the obligation (*fard*) will be met. It has two pillars: to say *takbeer* four times and in a standing position. There are three *sunnats* to it: to recite the glory and praise of Allaah; to recite *durood* on the holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*); and to make a supplication for the dead. Dead means a person born alive and dying later. There is no funeral prayer for a person born dead. Also, it is essential for the dead body to be present; there is no funeral prayer for an absentee dead. If several dead bodies are present, then one funeral prayer for all of them will do. It is better that one should define the intent for all, and read the funeral prayer for them separately.

Mode of Funeral *Namaaz*: نماز جنازہ کا طریقہ

After defining the intent, both the *Imaam* and those behind him should raise their hands to their ears and then fold them below the navel while saying *Al-Laahu Akbar*; then recite *sanaa* and after saying *wata'aalaa Jad-duka* (exalted is Your name) say *وَجَلَّ شَأْؤُكَ وَلَكَ إِلَهٌ عَزَبُكَ Wa Jal-la sanaa 'uka Wa Laa illaaha Ghaieruka* (Exalted is Your majesty and none is worthy of worship except You); then, say *takbeer* without raising the hands and then recite the *Durood Shareef* which is recited during *namaaz*; then say *takbeer* without raising the hands and then make the supplication. Those following the *Imaam* should say *takbeer* softly and the *Imaam* should say it aloud.

Supplication for an adult male or female: بالغ مرد و عورت کی دعا

<p>اللَّهُمَّ اغْفِرْ لِحَيِّتِنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَابِدِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكِّرِنَا وَأُنْثِنَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط</p>
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Al-Laahum-magh fir Li haiey-yinaa Wa Maiey-yitina Wa Shaa hidinaa Wa Ghaa'ibinaa Wa Sagheerinaa Wa Kabeerinaa Wa Zakarinaa Wa 'Unsaanaa, Al-Laahum-ma Man Ahyaiaetahu Min-naa Fa Ahyihi 'Alal Islaami Wa Man Tawaf-faiaetahu Min-na Fata Waf-fahu 'Alal Ieemaan.

(“O Allaah! Forgive and pardon our every living and our every dead, our present and our absent, our young and our old, and our male and our female.

O Allaah! Grant to those of us who are living the ability to live while observing *Islaam* and bless those of us to whom you give death in a state of *Ieemaan* (faith).) ”

Supplication for a minor boy: نابالغ بچے کی دعا

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّاجْعَلْهُ لَنَا اَجْرًا وَّذَخْرًا وَّاجْعَلْهُ

لَنَا شَافِعًا وَّمُشَفَّعًا ط

Al-Laahum-maj 'alhu Lanaa Faratanw-Waj'alhu Lanaa Ajranw-Wa Zukhranw-Waj'alhu Lanaa Shaafi'anw-Wa Mushaf-fa'aa.

(“O Allaah! Make him (this child) who precedes us become our means of salvation and make him a source of rewards for us. And make him the one who helps at the time of need and make him our intercessor the one whose intercession is accepted.”)

Supplication for a minor girl: نابالغ بچی کی دعا

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَّاجْعَلْهَا لَنَا اَجْرًا وَّذَخْرًا

وَّاجْعَلْهَا لَنَا شَافِعَةً وَّمُشَفَّعَةً ط

Al-Laahum-maj 'alhaa Lanaa Faratanw-Waj'alhaa Lanaa Ajranw-Wa Zukhranw-Waj'alhaa Lanaa Shaafi'atanw-Wa Mushaf-fa'ah.

(“O Allaah! Make her (this child) who precedes us become our means of salvation and make her a source of rewards for us. And make her the one who helps at the time of need and make her our intercessor the one whose intercession is accepted.”)

After the invocation (*du'aa*), say the fourth *takbeer*, unfold both the hands and say *salaam* on both sides, and make the supplication after leaving the *sufuof* (rows).

Note:

To shoulder a dead body is an adoration and brings great and good reward. It is an absolutely wrong impression among the generality of the people that a husband should not shoulder his wife's dead body, nor should he lower her in the grave, nor see her face. The only thing forbidden is to bathe her and to touch her unscreened. A woman can bathe her husband.

Namaaz of the traveller (Namaaz-e-Musaafir): نماز مسافر

A traveller is he who has gone at least 57 miles (about 80 kilometres) away from his normal place of residence. It is obligatory on him to curtail only his obligatory *namaaz*, that is to say, his *namaaz* will be complete if he were to say only two of the four *rak'aat* obligatory *namaaz*. If, by mistake or by intention, he were to say four *rakvaat* and do *qa'dah* (sitting on knees after two *rak'aat*) he would have accomplished his obligatory *namaaz* and the later two *rak'aat* would be treated as *nafl*. But he who says four *rak'aat* intentionally will have to bear a great load of sins, and he must repent for this. If the traveller says his *namaaz* behind a resident *Imaam*, he would, of course, say four *rak'aat*; and if a resident of the place says his *namaaz* behind an *Imaam* who is a traveller, then, after the *Imaam* has offered *salaam*, he should go on and complete his remaining two *rak'aat* but would not recite the chapter *Faatihah* in these two *rak'aat* but would stand silent for the duration the *Faatihah* is being recited and would do the rest in the usual manner. The traveller remains a traveller so long as he does not return to his normal place of residence. If he goes to some other city or village and intends to stay there for less than fifteen days, he should say *Qasr* (shortened) *namaaz*; if he intends to stay there for fifteen or more than fifteen days, he should say the full *namaaz*. *Qasr* is only in the four *rak'aat* obligatory *namaaz*, and it does not apply to *sunnat* and *witr*. *Sunnat* will be said in full while travelling.

Namaaz-e-Ishraq: نماز اشراق

This *namaaz* has great rewards. He who says it receives as much reward as for the entire *Hajj* and *'Umrah*. It consists of only two *rak'aat*. After saying *Fajr namaaz* in congregation, the worshipper should continue

to sit (in the mosque) engaged in the remembrances of Allaah, and, then, say this *namaaz* when the sun rises to a considerable height.

***Namaaz-e-Chaasht:* نماز چاشت**

Great virtue attaches to this *namaaz*. To a person saying it always, all his sins, even if they be equivalent to the scum of the sea, are forgiven and he will have a palace made of gold in Paradise. In this *namaaz*, there are at least two or at the most twelve *rak'aat*, of which twelve is *afzal* (most benefiting). The time for saying it is post-meridian till the decline of the sun.

***Namaaz-e-Tasbeeh:* نماز تسبیح**

This *namaaz* has rewards beyond measure and there are four *rak'aat* in it. It may be said at any time except the times which are odious, preferably before *Zuhr*. Following is the mode of saying it. Recite *sanaa* after *takbeer-e-tahreemah*. Then after *sanaa* recite this *kalimah* 15 times: *Subhaanal Laahi Wal Hamdu Lil Laahi Wa Laa Ilaaha Il-lal Laahu Wal Laahu Akbar* (Glory be to Allaah and all praise be to Allaah. There is no deity but Allaah. Allaah is the Greatest). Then recite *ta'aw-wuz* and *tasmiyah* and the chapter *Faatihah* and another chapter, and, then, recite this very *kalimah* ten times; then, go in *rukoo'* and after the *tasbeeh* of *rukoo'* recite this very *kalimah* ten times; then go for prostration (*sajdah*) and after reciting *tasbeeh* of prostration again recite this very *kalimah* ten times; then, rising from the prostration and while sitting (*jalsah*), recite this very *kalimah* ten times; then, in the second prostration, after *tasbeeh*, recite it ten times; then, in the second *rak'aat*, before reciting *Faatihah*, recite it 15 times; and in this order complete it in four *rak'aat*, 75 times in each *rak'at* and 300 times in all four *rak'aat*.

***Namaaz for fulfillment of need (haajat):* نماز حاجت**

Someone in need of something should first do the ablution thoroughly, then say two *rak'aat* of *namaaz*, then recite *hamd* and *sanaa* (praise and glory) of Allaah and send *durood* to the holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*), and then make one of the following two supplications:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ
وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ
كُلِّ إِثْمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا
حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ ط

(1) *Laa Ilaaha Il-lal Laahul Haleemul Kareem, Subhaanal Laahi Rab-bil 'Arshil 'Azeem, Wal Hamdu Lil Laahi Rab-bil 'Aalameen. As'aluka Moojibaata Rahmatika Wa 'Azaa'ima Maghfiratika Wal Ghaneemata Min Kul-li Bir-rinw-Was-Salaamata Min Kul-li 'Ismin Laa Tada' Zanmban Il-laa Ghafartahu Walaa Hamman Il-laa Far-rajtahu Walaa Haajatan Hiya Laka Ridan Il-laa Qadaietahaa Yaa Arhamar-Raahimeen.*

("There is no deity but Allaah, the Most Clement, the Most Merciful. Glory be to Allaah, *Rabb* of the lofty throne and all praise is due to the *Rabb* of the worlds. O Allaah! I seek from You the means of Your blessing and seek from You the means to Your forgiveness and the achievement of every good and protection from every sin. (O Allaah!) Do not leave any of my sins without forgiving it and any of my woes without removing it and any of the needs which has Your approval without fulfilling it. O Most Merciful of all those who are merciful.")

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ وَاتُوَجَّهْ اِلَیْكَ بِنَبِیِّكَ مُحَمَّدٍ نَّبِیِّ
الرَّحْمَةِ ط يَا رَسُوْلَ اللّٰهِ اِنِّیْ قَدْ تَوَجَّهْتُ بِكَ اِلَى رَبِّیْ فِی
حَاجَتِیْ هَذِهِ لِتَقْضِیْ لِیْ-اَللّٰهُمَّ فَشَفِّعْهُ فِیَّ ط

(2) *Al-Laahum-ma 'In-nee 'As'aluka Wa Ata Waj-jahu 'Ilaieka Bi Nabeey-yika Muḥammadin-Nabeey-yir*

("O Allaah! I beg You and turn to You through Your Prophet, *Hazrat Muhammad* (Ṣallal Laahu Alaiehi Wa Sallam) who is a merciful

Rahmah (Sallal Laahu ‘Alaiehi Wa Sallam). Yaa Rasoolal Laahi (Sallal Laahu ‘Alaiehi Wa Sallam). ‘In-nee Qad Tawaj-jahtu Bika ‘Ilaa Rab-bee Fee Haajatee Haazihi Lituqdaa Lee, Al-Laahum-ma Fashaf-fi‘hu Feey-ya.

Prophet. O Prophet of Allaah (Sallal Laahu ‘Alaieka Wa Sallim)! I have turned my attention to my *Rabb* through you for this need so that it may be fulfilled. O Allaah! Accept his intercession on my behalf.”)

Namaaz-e-Istikhaarah: نماز استخاره

Doing *istikhaarah* simply means seeking good from Allaah Kareem. One should do it whenever he intends to embark upon an important task. A person who does *istikhaarah* begs to Allaah Kareem that “O the Great Knower of the Unseen, indicate to me that whether doing this particular thing is good for me or not?”

Mode of doing Istikhaarah: استخاره کا طریقہ

First offer two *rak‘aat* in such a way that in the first *rak‘at* chapter *Faatihah* is recited and, then, the chapter *Qul Ya Aiy-yuhal Kaafiroon* is recited and in the second *rak‘aat*, after *Faatihah*, the chapter *Qul Huwal Laahu Aḥad* is recited, and then, after the *salaam*, the following invocation is made:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ
مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ
وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي
فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِ أَمْرِي وَآجِلِهِ
فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ
أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي وَعَاجِلِ
أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ
حَيْثُ كَانَ ثُمَّ ارْضِنِي بِهِ ط

*Al-Laahum-ma In-nee
Astakheeruka Bi'ilmika Wa
Astaqdiruka Bi Qudratika Wa
As'aluka Min Fadlikal 'Azeem.
Fa'in-naka Taqdiru Wa Laa Aqdiru
Wa Ta'lamu Wa Laa A'lamu Wa
Anta 'Al-laamul Ghuyoob. Al-
Laahum-ma In Kunta Ta'lamu An-
na Haazal 'Amra Khaierul Lee Fee
Deenee Wa Ma'aa Shee Wa
'Aaqibati Amree Wa 'Aajili Amree
Wa 'Aajilihi Faqdurhu Lee Wa Yas-
sirhu Lee Sum-ma Baarik Lee Feehi.
Al-Laahum-ma In Kunta Ta'lamu
An-na Haazal Amra Shar-ul Lee
Fee Deenee Wa Ma'aa Shee Wa
'Aaqibati Amree Wa 'Aajili Amree
Wa 'Aajilihi Faşrifhu 'An-nee
Waşrifnee 'Anhu Waqdur Liyal
Khaiera Haiesu Kaana Sum-ma
Ardine Bihi.*

(“O Allaah! I beseech You for the good with Your knowledge, and I request to have power through Your power, and I ask you for Your great bounty, because You have great power and I do not have it and You are All-Knowing while I do not have any, and You know best the invisible. O Allaah! If in Your knowledge this matter (which I intend to do) is better for me in my faith and religion and my life, and in the ultimate result here and in the hereafter, then ordain it for me and make it easy and in it put blessing for me. O Allaah! If in Your knowledge this matter is bad for me in my faith and religion, and my life and in the ultimate result here and in the hereafter then divert it from me and me from it. And ordain for me the good wherever it may be and, then, make me pleased with it.”)

It is better for a person doing *istikhaarah* to do it seven times, and having made the supplication go to sleep in a state of cleanliness facing the *Qiblah*. He should recite *Faatihah* and *Durood Shareef* before and after the supplication. If in a subsequent dream he sees something white or green he should think that what he intends to do is good for him; if he sees something red or black he should think that what he intends to do is bad for him and, therefore, he should desist from it.

***Namaaz-e-Taraaweeh:* نماز تراویح**

Namaaz said after *'Ishaa* and before *witr* during the month of *Ramadaan* is called *taraaweeh*. It is a *Sunnat-e-Mu'ak-kadah* (a thing doing of which has been ordered by the Prophet (*Şallal Laahu 'Alaiehi Wa Sallam*)) for both the male as well as the female. It comprises of 20 *rak'aat* (in twos) with ten *salaam*. It is desirable to rest awhile after every four *rak'aat* and to recite *tasbeeh*, which is *mustahab*.

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ طسُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ
وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبَرُوتِ طسُبْحَانَ الْمَلِكِ
الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ طسُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ
الْمَلَائِكَةِ وَالرُّوحِ طاللَّهُمَّ اجْرِنَا مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ
يَا مُجِيرُ الصَّلَاةِ بِرُ مُحَمَّدٍ ط

*Subhaana Zil Mulki Wal
Malakoot, Subhaana Zil ‘Iz-zati Wal
‘Azamati Wal Haiehati Wal Qudrati
Wal kibriyaa’i Wal Jabaroot,
Subhaanal Malikil Haiey-yil-Lazee
Laa Yanaamu Walaa Yamoot, Sub-
boohun Qud-doosun Rab-bunaa Wa
Rab-bul Malaa’ikati War-Rooh, Al-
Laahum-ma Ajirnaa Minan-Naari
Yaa Mujeeru Yaa Mujeeru Yaa
Mujeeru, As-Salaatu ‘Alaa
Muhammad, (Salaatanw-Wa
Salaaman ‘Alaieka Yaa Rasoolal
Laah)*

(“Glory be to Him to Whom
belongs the Kingdom and the
sovereignty. Glory be to Him to
Whom belongs all honour and all
munificence and all awe and all
greatness and all power, and all
grandeur and all authority. Glory
be to Him Who is the King
Everlasting, Whom neither slumber
overtakes nor death. He is the
Absolutely Pure, the All Holy. He
is our *Rabb* as well as of the Angels,
and of the *rooh* (Spirit). O Allaah!
Protect us from Hell Fire. O
Protector, O Protector, O Protector!
Send salutations on the Holy Prophet
(*Ṣallal Laahu Alaiehi Wa Sallam*).”))

Relevant rules:

The *namaaz-e-taraaweesh* for the adults will not be deemed to have been said if it is led by a minor. It is also not permitted to have a *haafiz* (a person who has memorized the *Qur’aan* by heart) on hire for the purpose of conducting *taraaweesh*; it is, however, permitted for something to be given to him in recognition of his services. He who has not said his *fard* (obligatory) *Ishaa namaaz* in congregation, he can say his *witr* in congregation. But if some of his *taraaweesh* is still left then it is better that he should first complete his *taraaweesh* then say *witr* by himself.

Namaaz-e-Tahajjud (late night prayer): نماز تہجد

Tahajjud is the *namaaz* which is said after the *namaaz* of ‘*Ishaa*’ after getting up from sleep, and it has great rewards. It comprises of at least two and at the most twelve *rak‘aat*.

Salaat-ul-Lail (or night namaaz): صلاة الليل

The *namaaz* which is said after ‘*Ishaa*’ before going to bed is called *Salaat-ul-Lail*: It is the most rewarding *namaaz* after the obligatory ones.

Namaaz-e-Safar (namaaz for travel): نماز سفر

To say two *rak‘aat* of *namaaz* at home while embarking on a journey, and on return to say two *rak‘aat* in the mosque (*Masjid*) before returning home is *masnoon* (exemplified by the holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*)) and is highly blessed.

Qadaa Namaaz (the missed namaaz): قضا نماز

The *namaaz* said after the prescribed time is called *qazaa* (missed), and to miss it without any cogent and valid (according to Islaamic laws) reason is a great sin. It is obligatory on him who misses it to offer *qazaa* for it and repent for it from the core of his heart. Obligatory *qazaa* for an obligatory *namaaz*; for a *waajib* (essential) one an essential one; and for some *sunnat* (exemplified by the holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*)) *sunnat*: for example, the *sunnat* of the dawn *namaaz* when the obligatory (*fard*) also has been missed, and the first four *sunnat* of *Zuhr* as well, when the time for it is still there. There is no time-limit for saying *qazaa namaaz*. He will acquit himself of his responsibility in this regard whenever he says it; of course, it should not be said at sunrise and at sunset, or at a time when the sun begins to decline. It should be said as early as possible and not delayed. If the *sunnat* of *Zuhr* and *Jum‘ah* before the *fard* are missed, these should be said after the obligatory (*fard*) *namaaz*; and if the *sunnat* of *Fajr* is missed it should better be said after sunrise but before *Zuhr namaaz*.

Masnoon (exemplified by the holy Prophet *Sallal Laahu ‘Alaiehi Wa Sallam*) supplications: مسنون دعائیں

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ط

Wa Qaala Rab-bukumud-‘oonee Astajib Lakum. (40/60)

(“And your *Rabb* orders, supplicate to Me and I will accept it.”)

When stepping out of one's home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ۖ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismil-Laahi Tawak-kaltu 'Alal (Laa Haula Wa Laa Quw-wata il-Laah Bil-laah).

("Allaah in whose name I begin (and), I put my trust in Allaah. No strength nor power to do good but with the help of Allaah.")

When entering a mosque: (Masjid)

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(Bismil-Laahi Was-salaatu was-salaamu 'Alaa Rasoolil-Laah) Al-Laahum-maf tah Lee Abwaaba Rahmatika.

("Allaah in whose name I begin and peace and salutations on the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) O Allaah! Open for me the gates of Your mercy.")

When stepping out of a mosque (Masjid):

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

(Bismil-Laahi was-salaatu was-salaamu 'Alaa Rasoolil-Laah) Al-Lahum-ma In-ni As'aluka Min Fadlilaka wa Rahmatika.

("Allaah in whose name I begin and peace and salutations on the holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) O Allaah! I seek from You Your grace and Your mercy.")

On getting up from sleep:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ط

Al-Hamdu Lil-Laahil-Lazee Ahyaanaa Ba'da Maa Amaa tanaa Wa 'Ilaiehin-Nushoor.

("All praise is due to Allaah who has given me life (raised me up) after putting me to death (sleep), and I have to return to Him.")

On entering the lavatory:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ ط

*Al-Laahum-ma 'In-nee 'Aoozu Bika
Minal Khubuṣi Wal Khabaa'is.*

(“O Allaah! I seek refuge with
You from all wicked male and
female *jinn*.”)

On coming out of the lavatory:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي ط

*Al Hamdu Lil Laahil Lazee Az haba
'An-nil 'Azaa Wa 'Afaanee.*

(“All praise is due to Allaah
alone, who has removed the distress
from me and given me comfort.”)

After finishing the meal:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ط

*Al Hamdu Lil-Laahil-Lazee
At'amanaa wa Sqaanaa Wa
Ja'alanaa Minal Muslimeen.*

(“All praise is due to Allaah,
who has fed me and given me drink
and made me of the *Muslims*.”)

One should also say this after eating at someone's home:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي ط

*Al-Laahum-ma At'im Man
At'amanee Wasqi Man Sqaanee.*

(“O Allaah! Feed him who has fed
me, and give him drink who has
given me drink.”)

On putting on a new dress:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي
وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

*Al Hamdu Lil-Laahil-Lazee
Kasaanee Maa 'uwaariya Bihi
'Auratee Wa Ata jam-malu Bihi Fee
Hayaatee.*

("All praise is due to Allaah, who has clothed me so that I may hide my nakedness and so that I may adorn myself while I am alive.")

When seated on a mount:

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ
مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ط

*Al Hamdu Lil-Laah, Sabhaanal-
Laahil-Lazee Sakh-Khara Lanaa
Haaza Wa Maa Kun-naa Lahu
Muqrineena Wa In-naa Ilaa Rab-
binaa Lamun qaliboon.*

("Thanks be to Allaah. Glory be to Him who has made it (the mount) subservient to us although it was beyond us to make it subservient, and we are to return to our *Rabb*.")

To be recited on Shab-e-Qadr and Shab-e-Baraa'at:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا عَفُوْرُ ط

*Al-Laahum-ma In-naka 'Afoow-wun
Tuhib-bul 'Afwa Fa'fu 'An-nee Yaa
Ghafoor.*

("O Allaah! Surely, You are the One who forgives and likes forgiveness, so, forgive me, O You who forgives.")

On visiting a graveyard:

اَسْلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ يَغْفِرُ اللهُ لَنَا وَلَكُمْ وَاَنْتُمْ
سَلَفُنَا وَنَحْنُ بِالْاَسْرِ ط

*As-Salaamu 'Alaiekum Yaa Ahlal
Quboori Yaghfirul-Laahu Lanaa
Walakum Wa Antum Salafunaa Wa
Nahnu Bil Aşar.*

("Peace be on you, O inmates of the graves. May Allaah forgive us and you. You have gone before us, and we are to follow you.")

On looking into the mirror:

اللَّهُمَّ حَسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي ط

*Al-Laahum-ma Has-santa Khalqee
Fa Has-sin Khuluqee.*

(“O Allaah! You have given me good looks; also make my nature good.”)

On sighting the new moon:

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْيَمِينِ وَالْإِيمَانِ وَالسَّلَامَةِ
وَالْإِسْلَامِ وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ ط

*Al-Laahum-ma Ahil-Lahu ‘Alaienaa
Bil Yumni Wal Ieemaani Was-
Salaamati Wal Islaami Wat-taufeeqi
Limaa Tuhib-bu wa Tarḍaa, Rab-
bee Wa Rab-bukal Laah.*

(“O Allaah! Raise this moon on us with blessing, faith, peace and security, and give us the ability to do the things which You like and which please You. (And) (O moon!) Allaah is your *Rabb* as well as mine.”)

When struck by adversity:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط اللَّهُمَّ عِنْدَكَ
أَحْتَسِبُ مُصِيبَتِي فَأَجِرْنِي فِيهَا وَأَبْدِلْنِي مِنْهَا خَيْرًا ط

*In-naa Lil-Laahi Wa In-naa ‘Ilaiehi
Raaji‘oon, Al-Laahum-ma ‘Indaka
Ahtasib Muṣeebatee Fa’ Jurnee
Feehaa Wa Abdilnee Minhaa
Khaieraa.*

(“Surely, we belong to Allaah and to Him we are to return. O Allaah, I hope for a reward in this adversity. So recompense me in this and requite me with something better.”)

When faced with debts and anxiety:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ
مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ط

*Al-Laahum-ma In-nee A'oozu Bika
Minal Ham-mi Wal Huzni wa
A'oozu Bika Min Ghalabatid Daieni
Wa Qahrir Rijaal.*

("I seek Your Refuge from anxiety and depression, and I seek refuge with You from overwhelming debt and from encroachments by people.")

Always read before eating and drinking:

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ
مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ
الْعَلِيمُ

*Bismil-Laahi Wa 'Alaa Barakatil-
Laah. Bismil-Laahil- Lazee Laa
Yaḍur-ru Ma'asmihi Shaie'un Fil
Arḍi Wa Laa Fis-samma'i Wa
Huwas-samee'ul 'Aleem.*

("Allaah in whose name I begin, and with His blessings. Allaah in whose name I begin, due to whose blessing nothing of the earth and the sky can cause harm, He is the Listener (and) the Knower.")

When seeing an afflicted:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي
عَلَى كَثِيرٍ مِّمَّنْ خَلَقَ تَفْضِيلًا

*Al Hamdu lil-Laahil-Lazee
'Aafaanee Mim-mab talaaka bihi
Wa Fad-ḍalanee 'Alaa Kaṣeerim-
mim-man Khlaqa tafḍeela.*

("All praise to Allaah Kareem who granted me relief from this affliction which you (the afflicted) are involved in and have granted me greatness over many of the creations.").

Saiyyidul Istighfaar, must read every morning and evening:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا
عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّمَا

صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَأَغْفِرْ لِي

فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

*Al-laahum-ma Anta Rab-bee, Laa
Illaaha Il-laa Anta Khlaqtanee, Wa
Anaa ‘Abduka Wa Anaa ‘Alaa
‘Ahdika Wa Wa’dika Masta ta’tu,
A’oozu bika min Shar-ri Maa
sana’tu, Aboo’u Laka Bi ni‘matika
‘Alaiey-ya wa Aboo’u Laka Bi
zanmbee Faghfir lee Fa’in-nahu
yaghfiruz-zunooba Il-laa Anta.*

(“O Allaah! You are my Rabb. No one has the right to be worshipped except You. You have created me and I am Your worshipper. And I remain steadfast with all my strength on Your Covenant and Promise (to honour it). I seek Your Refuge from what evil I committed. I avow the blessing bestowed by You upon me and I acknowledge my sins so forgive me, for verily no one can forgive sins except You.”)

For relief in every difficulty:

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا

وَتَجْعَلُ الْحُزْنَ إِذَا شِئْتَ سَهْلًا ط

*Al-Laahum-ma Laa Sahla il-laa
Maa Ja‘altahu Sahlanw-Wa Taj‘alul
Huzna iẓaa Shi’ta Sahlaa.*

(“O Allaah Kareem! There is no ease other than what You make easy. When You please You relieve sorrow.”)

*Rab-banaa Taqab-bal Min-naa In-naka Antas-Samee‘ul ‘Aleem, Biḥurmati
Saiey-yidil Mursaleen, Ṣal-lal Laahu ‘Alaiehi Wa Aalihi Wa As haabi-hi
Wa Sal-lama Ajma’een*

Taalib e du’aa (Requirer of prayer)

Muhammad Shafee Al-Khateeb

Al Okarvi (*Ghfira Lahu*)

Karachi

1957

In the present book, we have used some Arabic and Persian words in Roman transliteration. Below are given the English translation of such words and other expressions for the information of our readers.

<i>Rabb</i>	Creator, Nourisher, Sustainer
<i>Sunnat-e-Mu'akkada</i>	A Prophetic tradition which has been strongly recommended to be emulated.
<i>Sunnat-e-Ghaier Mu'akkada</i>	A Prophetic tradition which has not been strongly recommended to be emulated.
<i>Fard</i>	Obligatory
<i>Waajib</i>	Essential
<i>Nafl</i>	Optional; Voluntary; Extra
<i>Fard-e-Kifaayah</i>	An obligation which will be fulfilled even if performed by some people in an area.
<i>Mustahab</i>	Desirable
<i>Rak'at (Pl: Rak'aat)</i>	Part of the prayer, which includes standing, bowing down and two prostrations.
<i>Namaaz</i>	Prayer
<i>Du'aa</i>	Supplication
<i>Wuzuww</i>	Ablution
<i>Ghusl</i>	Bath
<i>Tayammum</i>	Dry ablution or bath
<i>Durood Shareef</i>	Salutations and blessings of Allaah upon the holy Prophet (<i>Ṣallal Laahu 'Alaiehi Wa Sallam</i>)
<i>Shar'ee</i>	According to Divine guidelines
<i>Sharee'at</i>	Divine guidelines
<i>Mu'min</i>	A staunch believer in <i>Islaam</i>
<i>Jamaa'at</i>	Congregation
<i>Mu'azzin</i>	One who gives the call to prayer
<i>Imaam</i>	A prayer-leader
<i>Khateeb</i>	A preacher, orator
<i>Khutbah</i>	A sermon
<i>Tasbeeh</i>	Glorification of Allaah
<i>Wazeefah (Pl: Wazaa'if)</i>	Routine Adoration
<i>Qiyaam</i>	Standing position
<i>Sanaa</i>	Praise of Allaah
<i>Tasmiyah</i>	Allaah in whose Name I begin, is the Most Compassionate, the Most Merciful

<i>Ta'awwuz</i>	To Allaah I betake myself for refuge from the accursed (<i>Shaietaan</i>) Satan
<i>Takbeer</i>	<i>Al-Laahu Akbar</i> - Allaah is the Greatest
<i>Takbeer-e-Tehreemah</i>	The call to prayer before the start of <i>Namaaz</i>
<i>Salaam</i>	Peace (salutation on both sides indicating end of <i>Namaaz</i>)
<i>Qa'dah (Pl: Qu'ood)</i>	Sitting upright of knees reverentially after rising from the second <i>sajdah</i> at the end of the second <i>rak'at</i> .
<i>Jalsah</i>	Sitting on knees between two prostrations
<i>Qaumah</i>	Standing upright after bowing down (<i>rukoo'</i>)
<i>Makrooh (Pl: Makroohaat)</i>	Odious; Undesirable; disliked
<i>Makrooh (tahreemi)</i>	Strictly odious an absolute taboo, odious to the point of being forbidden.
<i>Haraam</i>	Forbidden; Unlawful
<i>Rukoo'</i>	Bowing down
<i>Sajdah (Pl: Sujood)</i>	Prostration
<i>Sajdah-e-Sahve</i>	Prostration for making a mistake by chance during <i>namaaz</i>
<i>Qiblah</i>	The holy <i>Ka'bah</i> any object of veneration and reverence
<i>Jum'ah</i>	Friday
<i>Ahle Sunnat Wa Jamaa'at</i>	The group of Muslims whose beliefs and acts conform to the way of the holy Prophet (<i>Shallal Laahu 'Alaiehi Wa Sallam</i>) and of his companions (<i>Radiyal Laahu 'Anhum</i>)
<i>Tasmee'</i>	Allaah has listened to him who has praised HIM
<i>Tahmeed</i>	O our <i>Rabb!</i> All praise is due to You alone
<i>Janaazah</i>	Funeral
<i>Faatihah</i>	Opening chapter of the holy <i>Qur'aan</i>
<i>Islaam</i>	Total submission to Allaah's commands
<i>Deen</i>	Religion
<i>Istikhaarah</i>	Seeking Allaah's approval before undertaking something
<i>Musalmaan</i>	A person who believes in <i>Islaam</i>
<i>Shart (Pl: Sharaa'it)</i>	Condition
<i>At-tahiy-yaat</i>	Sitting in each <i>Qa'dah</i> and reciting praises of Allaah, and sending <i>Salaam</i> on the holy Prophet (<i>Shallal Laahu 'Alaiehi Wa Sallam</i>) and all virtuous bondsmen of Allaah (<i>Radiyal Laahu 'Anhum</i>)
<i>Junbi</i>	(Polluted) a person who is obliged to take a bath for the following (1) wet dream; emission of semen during sleep (2) lust or sexual intercourse between husband and wife with or without emission of sperm (3) <i>Haiez</i> (Mentruation and post delivery bleeding)

THE BEST ISLAMIC BOOKS

