SALAAT (NAMAAZ)

Khateeb-e-A’zam of Pakistan
Hazrat Mualaana Muhammad Shafee Okarvi
(Rahmatul-Laahi ‘Alaieh)

www.jannatikaun.com
About this book:

Of the five pillars of Islaam, 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 Sun-nat give clear commands and guidelines regarding it. No Muslim can afford to be remiss in performing Namaaz.

It should be fully grasped that Almighty Al-Laah Subhaanahu 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 Al-Laah and to His pleasure, that is to say, reach the highest point in devotion. A bondsman in prostration (sajidah) is liked by Al-Laah all the more because while in this posture he describes the pleasing likeness of the blessed name of Muhammad written in Arabic (Sallal Laahu Alaihi Wa Sallam), the beloved of Almighty Al-Laah.

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

The holy Prophet (Sallal Laahu Alaihi Wa Sallam) has said: "Namaaz is the pinnacle of glory which a Muslim can attain to." He has also said: "In Namaaz lies the cool of my eyes". How excellent, indeed, are the foreheads that prostrate before Al-Laah! Watching Al-Laah's bondsmen prostrating, even Shaitaan curses himself for turning himself into an accused and rejected person by refusing to do this prostration even when Al-Laah 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 Al-Laah and the grace of the holy Prophet (Sallal Laahu Alaihi Wa Sallam).

My respected father, Mujad-did-i-Maslak-i-Ahle-Sunnat, Khateeb-i-A'zam-Pakistan, (the greatest orator of Pakistan), Hazrat Maulana Muhammad Shafiee Okarvi (Alaithir-Rahmah), wrote it some forty years ago, and, in Pakistan alone, nearly more than two 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 a Musalmaan who does 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 Al-Laah, 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

Kaukat Noorani Okarvi (Ghufira Lauh)
Chairman,
Maulana Okarvi Academy Al-A' lami.
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.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Roman</th>
<th>I'raab or Vowel Points</th>
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<tbody>
<tr>
<td>Alif</td>
<td>A, Aa, I, U</td>
<td>In Roman, they are A, I, U</td>
</tr>
<tr>
<td>Baa</td>
<td>B</td>
<td>In Arabic, they are Zabar, Zeer, Pesh</td>
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<tr>
<td>Taa</td>
<td>T</td>
<td>For hamza, the mark , has been used.</td>
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<tr>
<td>Saa</td>
<td>S</td>
<td>For 'aien, the mark (one inverted comma upside down) has been used before it. Wherever the letter 'aien occurs between any two words or after any one word then only a single inverted comma upside down has been used. And if the letter Waa'o (oo) or Yaa (ee) occurs after 'aien then for 'aien no other letter has been used but a single inverted comma upside down. If a word begins with the vowel point of zabar and after it the letter yaa occurs then for such i e has been used, as in 'aien.</td>
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<tr>
<td>Jeem</td>
<td>J</td>
<td>For Noon Ghunnah, the mark ^ has been used or the letter N has been written in small type.</td>
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<tr>
<td>Haay</td>
<td>H</td>
<td>For Tashdeed (doubling of alphabets) the mark — has been put between two words, as in Al-Laah.</td>
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<tr>
<td>Khaa</td>
<td>Kh</td>
<td>For a word ending in Yaa, ee has been used, as in 'Alee.</td>
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<tr>
<td>Daal</td>
<td>D</td>
<td>For a word beginning with, or ending in, Waa'o, oo has been used, As In Aamanoo.</td>
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<td>Yaa</td>
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Bismil-Laahir-Rahmaanir-Raheem
(Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful.)

IEEMAAN (FAITH)

Ieemaan-e-Mufas-sal ایمان مفصّل (Faith in detail):

آمنّتُ بِاللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَأَيْمَانِ الْيَوْمِ الْآخِرِ وَالْقَدْرِ
خَيْرَةٌ وَشَرِّهِ مِنْ اَللَّهِ عَلَىٰ وَالْبِعْثَةِ بَعْدُ الْبُوْتَةِ

Aamantu Bil-Laahi Wa Malaa’ikatih wa kutubih Wa Rusulih Wal Yaunil Aakhibi Wal Qadri Khaiherih Wa Shar-rihi Mi-nal Laahi Ta’Aalaa Wal Ba’si Ba’dal Maut.

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

Ieemaan-e-Mujmal ایمان مجمل (Faith in brief):

آمَنْتُ بِاللَّهِ وَكَنْسَاهُ وَأَسْبَابُه وَسَمَاَتِه وَقَلْبُ جَعْلَتْ هُمَا
آحَكَامُهُ إِلَى الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَيَتَّبِعُونَ الْكُلِّ اِلَّهُ

Aamantu Bil-Laahi Kamaa Huwa Bi’Asmaa’ihi Wa Sifaatihi Wa Qabilatu Jameea’aa Ahkaamihi Iqraarum Bil-Lisaani Wa Tasdeequm Bil Qalb

(I solemnly declare my belief in Al-Laah as He is with all His names and attributes, and have accepted (to obey) all His commands by pledging to do them with my tongue and confirming them with all my heart.)
The Six Articles of Faith (Shash Kalime)

(1) The First Kalimah, Ta'iy-ib (Sanctity):

لا إله إلا الله محمد رسول الله

("There is no deity but Al-Laah and Muhammad (Sallal Laahu 'Alaihe Wa Sallam) is the Messenger of Al-Laah.")

(2) The Second Kalimah, Sha-haadat (Evidence):

أشهد أن لا إله إلا الله وأن محمداً نبي الله

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

(3) The Third Kalimah, Tamjeed (The glory of Al-Laah):

سُبْحَانَ اللَّهِ وَحْدَهُ لا إِلَهَ إِلَّا هُوَ الْغَلَّاءُ

("Glory be to Al-Laah and all praise; there is no deity but Al-Laah; Al-Laah is the Greatest; there is no power which can save (us) from committing sins or enable (us) to do good, but it emanates from Al-Laah, the Most High, the Most Excellent.")
(4) The Fourth Kalimah, Tauheed (The Oneness of Al-Lahah):


("There is no deity and none worthy of worship but Al-Lahah; He is the One and there is no partner with Him; His is the kingdom of all the universes) and to Him is due all praise: He gives life and He takes life; He is the Everliving, and death will never come to Him; He is the Mighty, the Glorious; in His hands is all good; and He has power over everything.")

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


(‘I seek forgiveness of Al-Lahah, my Rabb, of 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 Al-Lahah) 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 (my-
(6) The Sixth Kalimah, Rad-d-i- Kufir
(The refutation of disbelief):

اللهُمَّ اغْفِرْ ليُوَاضِعِي مِنْ أَنْ أَشْرَكَتِي شَنَكَكَ وَأَوْلَادُكَ وَاسْتَفْقَرُكَ
لَا أَعْلَمُ بِمَا تَبَتَّتُ عَنَّاهُ وَنَبَارَاتُ منْ الْكَفْرِ وَالشَّرْكِ وَالْكَذِبِ
الْعَيْبَةَ وَالْعَيْبَةَ وَالْمَيَامَةَ وَالْمَيَامَةَ وَالْمَهَانَةَ وَالْمُهَانَةَ وَالْمَعَادْيَتَ وَالْمَعَادْيَتَ
وَأَسْلَمَتْ وَأَقُولُ إِنَّ لَنَا اللَّهُ وَلَا كُفُورُ إِنَّ اللَّهَ هُدِيَّ الْكَافِرِينَ

Al-Laa hum-ma In-nee A’oozu Bika Min An ‘Ushrika Bika Shaie’an-Wa Anaa A’lamu Bihi Wa Astaghfiruka Limaa Laa A’lamu Bihi Tubtu ‘Anhu Wat-abar-ra’tu Minal Kufri Wash-Shirki Wal Kizbi Wal Gheebati Wal Bid’ati Wannameemati Wal Fawaahishi Wal Buhtaani Wal Ma’aa see kul-lihaa Wa Aslamtu Wa Aqoolu Laa Ilaa laa Il-Lahhu Muhammadur- Rasoolul Laah (Sallal Laahu ‘Alaihi Wa Sallam

("O Al-Laah! I seek refuge with You from knowingly associating any partner with You; and I beg Your forgiveness for (commit-ting that) (shirk ) of which I am not aware; I repent these and take my hands off disbelief and polytheism and telling lies and backbiting and (bid’at) heresy and slander and shameful deeds and false accusations and all sins; I have entered into the fold of Isaalam; and I hereby declare that there is no deity but Al-Laah (and) Muhammad (Sallal Laahu ‘Alaihi Wa Sallam) is the Messenger ofAl-Laah”)

TAHAARAT (PURIFICATION)

يا بَيِّنا الْقَطَافِ وَأَحْيَنِي إِلَى الْسَّلَوْةِ نَاغِيَتَكَ وَلَدْعُكَ وَمَا يَرَيْقُهُمْ إِلَى الْمُكْفِرِينَ
إِلَى الْمُسْرَاقِ فَأَصْحَابُ إِلَيْيَ فَوَسَّطُكَ إِلَى الْمُعْتِمِينَ
Of Wudu (Ablution):
Ya Aiye-yuhal Lazeena Aamanoor Izzaa Quntum Illas-salaati Faghsiloo Wujooahakum Wa Aiediyakum Ilal Maraafiqi Wamsahoo Biru’oosikum Wa Arjulakum Ilal Ka’baien.5/6

("O, those who have believed! When you rise 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:
First of all one should define the intention (neey-yat) to purify himself and to seek reward. Then he should recite Bismil-Laahir-Rahmaanir Raheem (Al-Laah, 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 the forelock upto under the chin and the lobes of the two ears, remains dry. If one keeps a beard, he should do khilaal (pass his 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 with passing his wet hand between the toes.

Of the procedure laid down above, some are (fard) obligatory for ablution, some are (sun-nat) (Prophetic traditions) and some are (mustahab) desirable. They are given below.

**Obligatory (fard) acts of ablution:**

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.
Sun-nat (Prophetic traditions) acts of ablution:

To define the intention; to begin by reciting Bismil-Laahir-Rahmaanir-Raheem (Al-Laah, in whose name I begin, is the Most Compassionate, the Most Merciful); to wash both hands up to the wrists; to wash the mouth; to do miswak; to sniff water into the nostrils; to do khilaal (pass 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 which has to be washed.

Things desirable (mustahab) for ablution:

To do masah of the nape of the neck; to face towards the Qiblah (Ka‘bah); 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; to drink a little of the left-over water in a standing position; to recite the Kalima-i-Shahaadat and to recite the following supplication:

\[
\text{Al-Laahum-maj‘alnee Min-taw-waabeena Waj‘alnee Minal Muta tah-hireena Waj‘alnee Min ‘Ibaadikas-Saaliheen}
\]

("O Al-Laah! 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 discharge flowing onto the body; a mouthful of the vomit; sleeping while lying or in a sitting position with the back leaning against something; loud laughter while saying namaaz); fainting for one reason or another; water flowing from infected eyes.

Some requisite rules:

If flatulence occurs during ablution or some such thing takes place by which ablution is nullified then it is essential to do ablution a fresh. Whatever had been washed before has now become unwashed. To touch
the Holy Qur’aan without ablution is prohibited. It is sun-nat for a person who has become polluted to do ablution before going to sleep or eating something. Ablution is not nullified if blood or puss comes out but does not flow. If blood or puss 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 as he has now become incapacitated. This ablution will last till the ultimate time for namaaz.

**OF BATH (ghusl):**

> **Wa In kuntum Junuban Fat-tah-haroo.**

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

The accepted mode of taking bath:

First, wash both hands up to the wrists; then, wash your private parts and a remove all filth wherever it may be; then, do ablution; and, after ablution, pour water thrice on the right shoulder and then on the left shoulder; then, pour water on the head and over the whole body and rub it thrice; and 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 end of the throat;
2. to put water into the nostrils so that all soft spots are washed:
3. to pour water over the whole body so that no spot is left out.

**Situations where bath is (fard) obligatory:**

1. Emission of seamen with lust;
2. nocturnal pollution;
3. sexual inter course between man and wife with or without emission of seamen;
4. (for women only) on completion of the monthly period (haieez), 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):**

Before Jum‘ah congregational namaaz and before standing for namaaz on the two ‘teeds 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 (Sallal Laahu Alaihi Wa Sallam); and on the Shab-i-Bara'at and the Shab-i-Qa'dr, etc.

Some requisite rules:

If pollution occurs on a night during Ramadaan, it is better to take a bath before dawn in order that every part of fasting is free of pollution. If bath is not taken, then also fasting is not vitiated. It is for bidden (haraam) for a polluted person to enter a mosque, to circumambulate, to touch or recite the Holy Qur’aan. There is no harm if a polluted person recites Durood Shareef or makes a supplication, but it is better for him to do ablution or wash his mouth before thus reciting. It is permitted for a polluted person to respond to the azaan. A person who is polluted 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 nonavailability of water, One should do dry ablation (tayum-mum).

OF TAYAM-MUM (DRY Ablution):

[Falam Tajidoo Maan Fa-tayam-mamoo Sa‘eedan Taiyyibyan Famsahoo Bi Wijoohikum Wa aiedeeukum Minhu.]

“When you do not find water, you should do tayam-mum with clean earth, and do masah of your face and your hands.”

If water is not available or there is an apprehension of one’s illness aggravating because of ablution or bath, than the command is to do tayam-mum instead of doing ablution or taking a bath. There is the same procedure for doing tayam-mum for ablution and for taking a bath. The only difference is in the intent, so that the tayam-mum for bath and the tayam-mum for ablution, as the case may be, is clearly spelt out.

Procedure of tayam-mum

One should define the intent that he is doing tayam-mum 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 tayam-mum:

(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) Acts of Tayam-mum:

(1) To say Bismil-Laahir Rahmaanir Raheem; (2) to strike the hands against the earth; (3) to keep the fingers wide open; (4) in case 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; (5) to do Khilaal (pass 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. A thing is of the genre of the earth if it does not burn to ashes, nor does it melt, nor does it soften, and to do tayam-mum with it is lawful even though there be no dust on it. Also lawful is to do tayam-mum over a dusty piece of clean cloth which may give out dust when it is struck by hand.

Things which nullify ablution or bath also vitiate tayam-mum. Tayam-mum also becomes void in the event of water becoming available.

**OF AZAAN (call to namaaz):**

![Image of text]

**OF AZAAN (call to namaaz):**

"And when you say azaan for Wa Izza Naadaietum Itsal-salah. salaat (namaaz)...."

Azaan is a Sunnat-e-Mu’ak-kadah (a tradition ordered by the holy Prophet, Sallal Laahu Alaihi Wa Sallam) 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 Tahreesee). Azaan by a person without ablution will do 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:
Al-Laahu Akbar Al-Laahu
Akbar
Al-Laahu Akbar Al-Laahu
Akbar

Ash-hadu Al-Laa Ilaaha Il-lal
Laah
Ash-hadu Al-Laa Ilaaha Il-lal
Laah

Ash-hadu An-na
Muhammadar-Rasoolul Laah
Ash-hadu An-na
Muhammadar-Rasoolul Laah

Haiey-ya 'Alas Salaah
Haiey-ya 'Alas Salaah

Haiey-ya 'Alal Falaah
Haiey-ya 'Alal Falaah

Al-Laahu Akbarul Laahu
Akbar

(Al-Laah is the Greatest)
(Al-Laah is the Greatest)
(Al-Laah is the Greatest)
(Al-Laah is the Greatest)
(I bear witness that there is none worthy of being worshipped except Al-Laah.)
(I bear witness that there is none worthy of being worshipped except Al-Laah.)
(I bear witness that Muhammad is the Messenger of Al-Laah.)
(I bear witness that Muhammad is the Messenger of Al-Laah.)
(Come to prayers.)
(Come to prayers.)
(Come to success.)
(Come to success.)
(Al-Laah is the Greatest.)
(Al-Laah is the Greatest.)
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 *As-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 both differ in certain things: (i) *Qad Qaaamatis-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.

**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 Sal-lam 'Alaieka Yaa Rasoolal Laah* and the second time, say *Qur-ratu 'Aienee Bika Yaa Rasoolal Laah* and *Al-Laa hum-ma Mat-ti 'nee Bis-Sam 'i Wal Basar*. Whosoever does so, the holy Prophet (*Sallal Laahu Alaihi 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.*; to *As-Salaatu Khaierum Minan Naum* in the *azaan* for dawn (*fajr*) prayers say *Sadaqta Wa Bararta* and in the *iqaamat* say *Aqaamahal Laahu Wa Adaamaha* in response to *Qad Qaa-matis-Salaah.*
Supplication after Azaan:

After azaan, the following supplication should be made after first reciting Durood Shareef by the mu’az-zin as well as all the listeners:


O Al-Laah, Sovereign of the perfect call and of this standing prayer! Grant to our leader, Hazrat Muhammad (Sallal Laahu Alaihi 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’az-zin (he who calls the azaan) to stand upright and to avoid all evils, and to 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)

Of the obligations imposed on Musalmaans by the Almighty Al-Laah, the greatest one is that of namaaz. Those who have perused 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:

1. Hudal Lil-Mut-taqeem, Al-Lazeena Yu’minoa Bil Ghaiubi Wa Yuqeemoonaa Salaata Wa Mim-ma Razagaanaa hum Yunfiqoon. (2/3)

   (“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.”)


   (“Guard all your namaaz, specially the middle one (‘Asr), and stand before Al-Laah in awe.”)

(3) (“The virtuous among humans are those who are not detracted from the remembrance of Al-Laah and from establishing namaaz and from giving zakaat because of their trading and because of their buying and selling; they fear the Day of Judgement, on which Day many a heart and many an eye will become topsyturvy.”)

(4) Fawaelul-Lil Musal-leenal Lazeena Hum ‘An Salaathiim Saahoon. (107/5)

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

(5) Fakhalafa Minm Ba‘di Khalshiim Khalifsun Adaa‘us-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 is a pit in the nether part of Hell where the puss of the inmates of Hell will be collected.
(6) Fee Jan-naatin-y Yatasaa'-aloona 'Anil Mujrimeena Ma Salakakum Fee Sagar, Qaaloo Lam Naku Minal Musal-leena Wal Lam Naku Nut'imul Miskeen. (74/43)

Du'aa-i-Khaleel (Supplication of Hazrat Ibraheem 'Alaiehis-Salaam)

(6) ("In Paradise, the inmates of that place will ask the guiltyasto 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) Rab-bij'alnee Muqeemas-Salaati Wa Min Zur-riey-yatee Rab-baanaa Wa-ta Qab-bal Du'aa. (14/40)

The first Wahy (Revelation) which came to Hazrat Moosa ('Alaiehis-Salaam):

(7) ("O my Rabbi! Make me and my progeny the establisher of namaaz. O our Rabbi! Accept my supplication.")

(8) In-na nee Anal Laahu Laa Ilaha Il-la Ana Fa‘bud nee Wa Aqimis-Salaata Lizikree. (20/14)

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

(8) ("I am, indeed, Al-Laah. There is no deity but I. So, worship Me and establish namaaz for My remembrance.")
(9) In-nee 'Abdul Laah, Aataaniyal Kitaaba Waja‘alanee Nabeeyyaa, Waja‘alanee Mubaarakan Aiena Maa Kuntu Wa Ausaanee Bis-Salaati Waz-Zakaati Maa Dumtu Haieeyyaa. (19/31)

Hazrat Luqmaan’s advice to his son:

(10) Yaa Bunaiey-ya Aqimis-Salaata Wa’mur Bil Ma’roofi Wan ha ‘Anil Munkar. (31/17)

The glories of the men of faith:


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

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

(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 Al-Laah and His Prophet. These are they on whom Al-Laah will show His mercy. Surely, Al-Laah is the All-Powerful, the All-Wise.”)
Five times of Namaaz:

(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.")

(13) Haafizoo ‘Alas-Salaawaati Was-Salaatil Wustaa. (2/238)

(13) ("Guard all namaaz, specially the middle one (‘Asr).")

(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 corporal adoration, 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:

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 by word of mouth. For example, he should say: “I intend to say four rak'at of obligatory (fard) or sun-nat namaaz of zuhr, for the sake of Almighty Al-Laah, 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 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 (Al-Laah is the Greatest) and should put them below his navel in such a way that the right palm is over the head of the left wrist and the middle three fingers over the back of the left wrist and the thumb and the smaller fingers on the sides of the wrist and his gaze is on the spot where he is to prostrate (sajdah) and say sanaa (glorification of Al-Laah Almighty).

Sanaa (Glorification) (standing position) Qiyaam:


("All glory be to You, O Al-Laah! Praise be to You; Blessed is Your name and exalted is Your majesty; and there is none worthy of worship excepting 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.

Ta‘aw-waz (to seek protection):

أعوذ بالله من الشيطان الرجيم
A’oozu Bil-Laahi Minash-Shaitaanir-Rajeem.  
(I seek refuge with Al-Laah from Shaitaan, the accursed.)

Tasmiyah (to utter the name of Al-Laah):  

Bismil-Laahir-Rahmaan nir-Raheem.  
(Al-Laah, in whose name I begin, is the Most Compussinate, the Most Merciful).

Soorah Faatihah (the Opening chapter):  

(All praise is due to Al-Laah, the Nourisher of the universes, the Most Compassionate, the Most Merciful, the Owner of the Day of Judgement. (O Al-Laah) 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)

Chapter Ikhlaas: (Purity)
Qul Huwal-Laahu Ahad. Al-Laahus Samad. Lam Yalid, Wa Lam Yoolad. Wa Lam Yakul-Lahu Kufu wan Ahad. ("Say, He is Al-Laah, the One. Al-Laah 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 (Al-Laah 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, and recite the following at least thrice.

Tasbeeh-I-Rukoo’ (glorifying Al-Laah while bowing down)

Subhaana Rab-biyal ‘Azeem. How ("Glorified 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):

Sami’ Al-Laahu Liman Hamidah. (Al-Laah has listened to him who has praised Him)

Qaumah (standing erect after bowing down):

Then let your hands remain on the sides and resume the standing position, and the muqtadi should recite tahmeed (praise of Al-Laah).
Tahmeed (praise): تحميد

Rab-banaa Lakal Hamd. ("O our Rabb! All praise is due to You alone.")

A person saying namaaz by himself should recite both tasmeen 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, his nose and his forehead and, then, put his face between both his hands. In so doing, 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 inside of the toes of both the feet should be set firmly on the ground facing the qiblah; then, recite, at least thrice, the following tasbeeh:

Tasbeeh-i-Sajdah: (glorifying Al-Laah while in prostration):

Subhaana Rab-bi‘yal A‘laa. ("Glorified is my Rabb, the Most High").

Jalsah (sitting on knees between two prostrations):

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 are raised 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: دوسر سجده

One should perform the second prostration, and, then, stand up saying Al-Laahu Akbar.
Qiyaam:  قِيَامٌ

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

Qa’dah (sitting on knees after two rak’at):  قَعْدَة

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.

Tashah-hud (Testification):  تَشْهَد

At-tahiy-yaaatu Lil-Laaahi Was-Sala waatu Wat-taiey-yibaat, As-Salaamu ‘Alaieka Aiey-yuhan Nabeey-yu Wa Rahmatul-Laaahi Wa Barakaatuh, As-Salaamu ‘Alaieyna Wa ‘Alaa ‘Ibaadil-Laaahis-Saaliiheen, Ash-hadu Al-laa ilaaha Il-lal Laahu Wa Ash-hadu An-nna Muhammadan ‘Abduhu Wa Rasooluh. (“All reverence, all worship and all glory is due to Al-Laaah alone. Peace be on you, O Prophet, and the Mercy of Al-Laaah and His Blessings. Peace be upon us and on those who are the righteous bondsmen of Al-Laaah. I testify that none is deserving of being worshipped excepting Al-Laaah, and I testify that Muhammad (Sallal Laahu Alaihi Wa Sallam) is his bondman and his messenger.”)

When he arrives at the word ‘laa’ in the tashah-hud, he should make a circle with the middle finger of his right hand and the thumb and join the little finger as well as the finger adjacent to it with the palm and raise his index finger and drop it after the word ‘Il-Laa’ has been said and all the fingers put straight. 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 tashah-hud, 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 sun-nat 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 tasmiah and Faatihah, but stand silent. Then he should sit down after completing four rak‘aat and, after reciting tashah-hud, Durood Shareef and the invocation, he should say salaam.

Durood Shareef (salutations to the holy Prophet):


O Al-Laah! Shower Your blessings on Muhammad (Sallal Laahu Alaihi Wa Sallam) and the progeny of Muhammad (Sallal Laahu Alaihi Wa Sallam) even as You showered Your blessings on Ibraheem and the progeny of Ibraheem. Indeed, You alone are worthy of all praise and are the Glorious.

O Al-Laah! Bless Muhammad (Sallal Laahu Alaihi Wa Sallam) and the progeny of Muhammad (Sallal Laahu Alaihi Wa Sallam) even as You blessed Ibraheem and the progeny of Ibraheem. Indeed, You alone are worthy of praise and are the Glorious.
Invocation (Du’aa):

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

Or, he should make this invocation:

(O Al-Laah! 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):

सलाम १लिकूं और १हुलंग दुहौ
As-Salaamu ‘Alaeikum Wa Rahmatul Laah

("Peace on you and the mercy of Al-Laah!")

As-Salaamu ‘Alaeikum Wa Rahmatul Laah

("Peace on you and the mercy of Al-Laah!")

During the salaam to the right, he should make the intention of saying salaam to the Angels to the right and to those saying namaaz to the right, and during the salaam to the left he should make the intention of saying salaam to the Angels to the left and those saying namaaz to 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 respects. A woman should raise her hands upto the shoulders while saying Takbeer-i-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 bend her Knees and place her hands on the knees but should not hold them. She should also not open up her fingers. She should do rukoo' and sujoood in a shrivelled-up position. 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 do so on her haunches, jutting out her feet either to the right or to the 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 rememberences after Namaaz:

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

("And remember Al-Laah when you are free from Namaaz").

First do Istighfaar (ask Al-Laah for His forgiveness) after every namaaz thrice.
Istighfaar:

Astaghfirul-Laahaa Rab-bee
Min kul-li Zanmb-bin-Wa Atoobu Ilaieh.

("I seek forgiveness of Al-Laah, 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:

Al-Laahe A'in the-lassen 'oomi WaMinkas-salaamu Wa IlaiekaYarji 'us-Salaam, Haiy-yinaa Rab-banaa Bis-Salaami Wa AdkhilnaaDaaras-Salaami Tabbarakta Rab-banaa Wa Ta'Aa laieta Yaa ZalJalaali Wal Ikraam.

("O Al-Laah! 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:

Rab-banaa Aatinaa Fid-dunyaaHasanatan-Wa Fil Aa khiratiHasanatan-Wa Qinaa 'Azaaban-Naar.

("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 (rememberances) and wazaaf 'if (routine acts of worship), and, of course, recite them after every obligatory fard namaaz after which there is no sunnat.

First Remembrance:

لا إله إلا الله وحده لا شريك له ولله الحمد
وهو علٍّ كُل شَيء قبلي بِعَجَل

After every namaaz recite these: Subhaan al Laah (Glory be to Al-Laah) 33 times; Al Hamdu Lil Laah (Praise be to Al-Laah) 33 times; Al Laahu Akbar (Al-Laah is the Greatest) 34 times. Then after, recite once the following:

Laa Ilaaha Il-lat Laahu Wahdahu Laa Shareeka Lahu Lahul Mulku Wa Lahul Hamdu Wa Huwa ‘Alaa kul-li Shaie ‘in Qadeer. ("There is no deity but Al-Laah; He is One and Unique; 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:

(“There is no deity but Al-Laah; He is One and Unique; there is no partner with Him; and He has authority over everything. O Al-Laah! 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 (Aayatal Kursee or Verses of the Throne):

الله اعظم


“Al-Laah! 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 leave? He knows all that is before them and all that (which will be) after them and they encompass nothing of His knowledge save that much which He will. 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 Al-Laah but will remain suspended as if in mid-air.

**Timings of Namaaz:**

إِنَّ الْصُّلْوَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كَلِبَةَ مُوَّدَّةٌ

"Surely, namaaz at appointed times is obligatory (fard) on Mu'mins." (4/103)

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 (qazaa).

**Fajr (dawn prayer):**

قَفَر

The time for Namaaz-e-Fajr begins at dawn and ends at the time when the sun's rays are resplendent. Dawn of day is the light which spreads over the sky (in the east) and then there is light.

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

ظَهْر

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

**Asr (late afternoon prayer):**

عِصْر

The time for Namaaz-i- 'Asr begins when the time for zuhr ends and lasts till sunset. It is better to say it before the sunlight becomes bright yellow because the time becomes odious when sunlight gets to be yellow, although namaaz would have been performed.
Maghrib (post-sundown prayer): مغرب

The time for Namaaz-i-Maghrib begins at sundown 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-i-'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: مكروه اوقات

1. At sunrise; 2. at sundown; 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-i-'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'AAAT

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3 (essential witr) (2 before witr and 2 after it)

Conditions of Namaaz— obligatory, desirable, sunnat,

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 permissibles. A person saying namaaz should memorise each one of them separately.
Conditions (Sharaa’it):

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, in fact, 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 breast towards the qiblah; (5) saying namaaz on time; (6) defining the intent. Making a firm resolve in the breast 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):

There are seven obligatory acts of namaaz: (1) Saying Takbeer-i-Tahreemah or Al-Laanu Akbar (Al-Laah is the Greatest); (2) Qiyaam, saying namaaz while standing erect, it is obligatory to stand erect during the fard, wiir and sun-nat of faar and namaaz of the ’Iteeds, 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 wiir 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-yat for the last time (Qa‘dah) at the completion of namaaz; (7) Khurooj bisun‘ihi, 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 Sajda-i-Sahve (prostration for making mistakes during namaaz) is said.

The essentials (waajibaat) of namaaz:

To recite once the complete Faatihaah 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 (farz) namaaz; (4) and (5) to recite in every rak‘at of the wiir namaaz and sunnat and 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 falsah (sitting erect) 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’an 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’an) during the namaaz of fajr, maghrib, ‘isha, taraweeh 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 (wajibaat) of namaaz is left out by mistake, then doing sajda-i-sahve would make the namaaz valid. In the event of the sajda-i-sahve not being deliberately done, namaaz must be said afresh.

### The sunnat acts of namaaz: 

To raise both hands up to the ears while saying the takbeer-i-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 iasmiyah softly; to say ameen after Faatihaa softly; to say takbeer (Al-Laahu Akbar) while going from one aspect of namaaz to the other; to recite softly Bismillahir Rahmaanir-Raheem at the beginning of every rak‘at; to recite only Faatihaa in the third and the fourth rak‘at of fard; to recite tasbeeh (praise of Al-Laah) thrice during rukoo‘ (bowing down) and sujood (prostrations); while in rukoo‘ to keep the legs straight and to hold the knees by the hand 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 facing the qiblah. And joined; to keep the right foot in erect 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 anna La Illaha Illa! 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 sun-nat acts is left out unintentionally or intentionally the namaaz does not become void nor sajda-i-sahve becomes due, although he who leaves it out deliberately is a sinner.

**Desirable acts (mustahab-baat) of namaaz:**

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 or the prostrations; to fix the gaze at the place where the forehead is to be placed, at the back of both feet while bowing down, at the tip of the nose while prostrating, at the lap during qa‘dah (sitting on knees), 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 vitiate (mufsidaat) namaaz:**

To talk to somebody or to reply to somebody’s salutation with intent or without intent; to salute somebody 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 Al-Laah’s glory) on hearing Al-Laah’s name and to recite Durood Shareef by way of response to hearing the name of the holy Prophet (Sallal Laahu ‘Alaihi 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 sajda-i-sahve is done after Completing namaaz; to read (as opposed to reciting from memory) the Qura’an while saying namaaz; to say something on hearing any good or bad news; to make serious mistakes while reciting the Qura’an 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; to withdraw the breast 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:**

To wrap up the clothes: for example, to wrap 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 flow: for example, to place them over the head or over the shoulder in such a way that their edges are flowing 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 look hither and thither; 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 with nothing coming 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. In case any of the above odiousness occurs, namaaz will become defective. Care should, therefore, be taken to refrain from doing any of these

**Excuses for breaking off namaaz:**

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 Sajda-i-sahve (prostration for forgetfulness):

It is a must to do Sajda-i-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 tashah-hud). The muqtadi (follower) must offer the sajda-i-sahve if the Imaam does so. But it is not necessary for the muqtadi to do the sajda-i-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 Al-Laah) 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 sajdaa-i-sahve with the Imaam at the end of namaaz.

Mode of doing Sajda-i-sahve:

After reciting tashah-hud and 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 tashah-hud, durood and supplication and then say salaam on both sides.

Namaaz-i-Witr (Waajib)

Namaaz-i-Witr is an essential act and its qazaa 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 tahaj-jud 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‘at. Qa‘dah (sitting down) should be done after two rak‘at have been said and the standing position taken after reciting tashah-hud. 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-Laahу Akbar and then recite Du’aa-i-Qunoot (Invocation of Qunoot) softly, as doing so is essential.
Du‘aa-i-Qunoot:

Al-Lahuhum ma In-aa
Nasta’eenuka Wa Nastiagh firuka
Wa Nu’miynu Bika Wa Natawak-
kalu ‘Alaieka Wa Nusnee ‘Alaiekal
Khaier, Wa Nash kuruka Wa Laa
Nakfuruka wa Nakh La’u Wa
Natruku Maien-Yafjuruk, Al-
Laahum-ma Iiy–yaaka Na’budu Wa
Laka Nusal–lee Wa Nasjudu Wa
Ilaiieka Nas’aa Wa Nahfidu Wa
Narjoo Rahmataaka Wa Nakh shaa
‘Azaabaka In-na ‘Azaabaka Bil
Kuf-faari Mulhiiq.

"O Al-Laah! 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 for sake one who disobeys You.
O Al-Laah! You alone we worship
and to You we pray and make
obeisance and to You do we run and
we present ourselves for serving
you and we hope for Your mercy
and fear Your chastiement. Surely,
Your chastisement overtakes the
unbelievers.")

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

Rab-banaa Aatinaa fid-
dunya‘a Hasunatan-Wa Fil
Aakhirati Hasunatan-Wa Qinaa
‘Azaaban-Naar.

(“O our Rabb! We seek of You
good in this world and good in the
Here after and safety from the
tortment of Hell.”)

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

**Of Jamaa'at (congregation) and leadership:**

![Quote](Image)

*War Ka'oo Ma‘ar-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-i-kifaayah,* i.e., if it is performed by some in the locality 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 reward.

The *Imaam* should be of the *Ahl-e-Sunnat-wa-Jamaat* with correct beliefs, abstain from sins, strictly follows *shari‘at* (Islamic revealed law), recites the Qur'aan correctly, and is in greater know of the requisites of *namaaz* and of cleanliness. A *namaaz* becomes odious 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 a taboo. 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:**

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

**Excuses for abandoning congregation:**

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

Namaaz-i-Jum'ah (Friday prayer):

Yaa Aiye-yuhal Lazeena
A'manoo Izzaa Nooriya Lis-Salaati
Min-y Yaumil Jumu'ati Fas'au Ilaa
Zikril-Laahi Wa Zarul Baie'a
Zaalikum Khairul-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 Al-Laah, and leave all commerce. This is better for you, if you knew.")

Namaaz-i-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 jumah namaaz will not be held; and (5) there is general permission 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; an invalid; 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 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 *khatib* (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 *khatib* 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:**

*Wa Litukmihul ‘Id-data Wa* (Complete the count of the fasts and glorify Al-Laah, that is, Say takbeer.)

He has also commanded: *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 prerequisite but in the two ‘Ieeds it is *sun-nat*. 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-Azhaa. There is no *Azzaan* and *Iqaamat* before these *namaaz*. The mode of saying *namaaz* on these two occasions is the same.

**Mode of Namaaz:**

First, define the intention (*ney-yat*) to say two rak‘aat of *waqib* (essential) *namaaz* for ‘Ieed-ul-Fitr, or ‘Ieed-ul-Adhaa, with six additional takbeer (Al-Laahu Akhbar). Then, after saying takbeer-i-tahreamah fold the hands and recite *sanaa* (praise of Al-Laah). Then, the (Imaam) leader of the *namaaz* in a loud voice and the 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 *Faatiyah* and one other chapter and then go for *rukoo‘* and *sujood* (prostrations). In the second rak‘at, after reciting *Faatiyah* 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 up to the ears but should go for the rukoo' and complete namaaz according to the rules.

Things deemed to be desirable (mustahabaat) on 'Ied 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 'Ied gaah (place where 'Ied namaaz is held); to say takbeer of 'Ied while on the way to where the namaaz is to be held and to return by a different route; to give Sadq'a-1-Fiir before 'Ied-ul-Fiir 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 'Ied:

الله أكبر اللٰه أكبر نَباذ إِلَٰهُ إِلَٰهَ مُضِلَّاتٖ مَّ كَبِيرٖ وَلَهُ الْحَمْدُ


("Al-Laah is the Greatest, Al-Laah is the Greatest. There is no deity but Al-Laah and Al-Laah is the Greatest and all praise is for Al-Laah alone").

This takbeer should be recited immediately after fajr namaaz on the 9th Zil Hijah and continued up to the 'asr namaaz on the 13th of Zil Hijah. To recite it once is waajib (essential) but reciting it thrice is more rewarding. It is called Takbeer-i-Tashreq.

Namaaz-i-Janaazah (Funeral Prayer):

ولَا تُصَلِّ عَلَيّ أَحَدِيمَ مِنْ هَمْمٍ مَّ أَيَّدًا

Wa Laa Tusal-il 'Alaa Ahadinm minhu Maata Abadaa.(9/84)

"And never stand for namaaz over their dead bodies (of the infidels and the hypocrites)". But stand for namaaz over the dead body of the faithful (Musalmaan).
Namaaz-i-Janaazah is a fard-i-kifaayah, which means that even if it is said by some only, all are absolved; otherwise all will be held to be sinners for not attending it even when they had come to know of it.

A congregation (jamaat at) is not necessary for this (namaaz). Even if one person says it the obligation (fard) would have been 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 Al-Laah; to recite Duurood on the holy Prophet (Sallal Laahu ‘Alaihi 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 say the funeral prayer for them separately.

Mode of namaaz:

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’alaalaa Jad-duka (exalted is Your name) say 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 Duurood 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:
Al-Laahum-magh fir Li haiey-yinna Wa Maiey-yitina Wa Shaa hidinna Wa Ghaa'ibinna Wa Sagheerinna Wa Kabeerinna Wa Zakarinna Wa 'Unsaanaa, Al-Laahum-ma Man Ahyaietahu Min-naa Fa Ahyihi 'Alal Islaami Wa Man Tarwaf-faietahu Min-naa Fata Waf-sahu 'Alal Ieemaan.

("O Al-Laah! Forgive and pardon our living and our dead, our present and our absent, our young and our old, and our male and our female. O Al-Laah! Grant to those of us who are living the ability to live while observing Islaam and bless those of us who meet with death in a state of faith and Imaan.")

Supplication for a minor boy:

Al-Laahum-maj 'alhu Laana Faratan-Waj'alhu Lanaa Ajran-Wa Zukhran-Waj'alhu Lanaa Shaafi'an-Wa Mushaf-f'a'ad.

("O Al-Laah! Make him our fore-runner, and make him for us a reward and a treasure and a store of merit, and make him for us an advocate and an intercessor, and accept his advocacy.")

Supplication for a minor girl:

Al-Laahum-maj 'alhu Lanaa Faratan-Waj'alhu Lanaa Ajran-Wa Zukhran-Waj'alhu Lanaa Shaafi'an-Wa Mushaf-f'a'ah.

("O Al-Laah! Make him our fore-runner, and make him for us a reward and a treasure and a store of merit, and make him for us an advocate and an intercessor, and accept his advocacy.")
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 ranks.

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-i-Musaafer):

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 4-rak‘aat obligatory namaaz. If, by mistake or by intention, he were to say four rak‘aat 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 repeat 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 Faatiha in these two rak‘aat but would stand silent for the duration the Faatiha 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 more than fifteen days, he should say the full namaaz. Qasr is only in the 4-rak‘aat obligatory namaaz, and it does not apply to sun-nat and witr. Sunnat will be said in full while travelling.

Namaaz-i-Ishraaq:

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 rememberances of Al-Laah, and, then, say this namaaz when the sun rises to a considerable height.

Namaaz-i-Chaasht:

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 and at best twelve rak‘aat, preferably twelve. The time for saying it is post-meridian till the decline of the sun.

Namaaz-i-Tasbeeh:

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-i-tahreemah. Then after sanaa recite this kalimah 15 times:

Subhaanall Laahi Wal Hamdu Lil Laahi Wa Laa Ilaaha  Il-lal
Laahu Wal Laahu Akbar (Glory be to Al-Laah and all praise be to Al-Laah. There is no deity but Al-Laah. Al-Laah is the Greatest). Then recite taw‘a-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 fifteen 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-i-Haajat for fulfillment of needs:

لاِإلهَيَّ إِلَإِ الَّهُ الْحَكِيمُ الْقَرِيمُ سَبِيحُ اللَّهُ رَبُّ الْعَرْشِ العَظِيمِ
والَحَمِيدُ إِلَإِ الَّهُ رَبُّ الْعَلَمِينَ أَسْتَنْدِلْ مَوِجَاتُ رَحْمَتِكَ وَعِزَائِمَ
مَغَفِّرَاتُكَ وَالْعَفْيَةُ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةُ مِنْ كُلِّ إِثْمٍ لَا تَدْعِي لِذَٰلِكَ
Someone in need of something should first do the ablution thoroughly, then say two rak'at of namaaz, then recite hamd and sonaa (praise and glory) of Al-Laah and send Durood to the holy Prophet (Sallal Laahu Alaihi Wa Sallam), and then make one of the following two supplications:


("There is no deity but Al-Laah, the Most Clement, the Most Merciful. Glory be to Al-Laah, Rabb of the lofty throne and all praise is due to the Rabb of the worlds. O Al-Laah! 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 Al-Laah!) 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.")

(2) Al-Laahum-ma 'In-nee 'As'aluka Wa Ata Waj-jahu 'Ilaieka Bi Nabeeey-yika Muhammedin-Nabeeey-yir Rahmah (Sallal Laahu)

("O Al-Laah! I beg You and turn to You through Your Prophet, Hazrat Muhammad (Sallal Laahu Alaihi Wa Sallam) who is a merciful Prophet. O Prophet of Al-
Namaaz-i-Istikhaarah:

Doing istikaarah simply means seeking good from Al-Laah. One should do it whenever he intends to embark upon an important task and supplicate to Him Who knows best about all the unseen and unknown things to indicate to him whether doing a particular thing is good for him or not.

Mode of doing Istikhaarah:

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 Ahad is recited, and then, after the salaam, the following invocation is made:

اللهُمَّ إِنِّي أَسْتَخْبِرُّكَ بِعَلِيمِكَ وَقَدْرَتِكَ وَأَسْتَشْكِرُكَ بِشُفَوَاتِكَ وَأَشْكُرُكَ بِمَنْ فَضْلُكَ الْعَظِيمِ وَإِنَّكَ تَقْلِيدُ ولاْ أُقْلِدُ وَتَعْلَمُ وَلَوْ أَعْلَمُ وَأَنتَ عَلِيمُ الْغِيبِ وَلَنْ تَعْلَمَ أَنْ هَذَا الْأَمْرُ مَرْحَبُ لَيْنِي فِي دِينِي وَمَعَاشِي وَعَائِشَةٌ أَمْرًا وَعَاجِلَ أَمْرًا فَأَقْدِرْ لِيْنِي وَيُبِّرَ لِيْ ثُمَّ بَارَكْ لِيْنِي فِيهِ اللَّهُمَّ إِنَّكَ تَعْلَمَ أَنْ هَذَا الْآمَرُ لَيْنِي فِي دِينِي وَمَعَاشِي وَعَائِشَةٌ أَمْرًا وَعَاجِلَ أَمْرًا فَأَقْدِرْ لِيْنِي وَيُبِّرَ لِيْ ثُمَّ بَارَكْ لِيْنِي فِيهِ اللَّهُمَّ إِنَّكَ تَعْلَمَ أَنْ هَذَا الْآمَرُ لَيْنِي فِي دِينِي وَمَعَاشِي وَعَائِشَةٌ أَمْرًا وَعَاجِلَ أَمْرًا فَأَقْدِرْ لِيْنِي وَيُبِّرَ لِيْ ثُمَّ بَارَكْ لِيْ

عَيْنِي وَأَصْرُفْنِي عَنْهَا وَأَقْدِرْنِي الْخَيْرِ الَّتِيْنِ

كَانَ ثُمَّ أَرَضَنِي بِهَا

("O Al-Laah! I beseech You for the good with Your knowledge, and I request to have power through Your power, and I ask you for Your bounty, because You have 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 Al-Laah! If You know this thing (which I intend doing) is good for my faith, for my livelihood and for the ultimate consequences, here and hereafter, of my affairs, then ordain it for me and make it easy and make it a blessing for me. O Al-Laah! If You know that this thing is bad for my faith, for my livelihood, and for the ultimate consequences, here and hereafter, of my affairs, then turn it away from me and turn me away 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 istakhaarah to do it seven times, and having made the supplication go to sleep in a state of cleanliness facing the Qiblah. He should recite 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-i-Taraaweeh: نماز تراويح

Namaaz said after 'ishaa and before witr during the month of Ramadaan is called taraaweeh. It is a Sun-nat-i-Mu'ak-kadah (a thing doing of which has been ordered by the Prophet) for both the male as well as the female. It comprises 20 rak'aat (in two's) with ten salaam. It is desirable to rest awhile after every four rak'aat and to recite tasbeeh, which is:

("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 Al-Laah! Protect us from Hell-Fire. O Protector, O Protector, O Protector! Peace be upon Muhammed.")

Relevant rules:

The namaaz-i-taraaweeh 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 learnt the Qur’aan by heart) on hire for the purpose of conducting taraaweeh; it is, however, permitted for something to be given to him in recognition of his services. He who has not said his obligatory namaaz in congregation should not say witr in congregation but say it by himself.
Namaaz-i-Tahaj-jud (late night prayer):

Tahaj-jud is the namaaz which is said after the namaaz of ‘ishaa after getting up from sleep, and it brings great rewards. It comprises at least two and at the most twelve rak‘aat.

Salaat-ul-Laiil (or night namaaz): The namaaz which is said after ‘ishaa before going to bed is called salaat-ul-laiil:

It is the most rewarding namaaz after the obligatory ones.

Namaaz-e-Safar (namaaz for travel):

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) and is highly blessed.

Qaza Namaaz (the missed namaaz):

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 sun-nat (exemplified by the holy Prophet) sun-nat: for example, the sun-nat 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 sun-nat of zuhr and jum‘ah before the fard are missed, these should be said after the obligatory (fard) namaaz; and if the sun-nat of fajr is missed it should better be said after sunrise but before zuhr namaaz.

Masnoon (exemplified by the holy Prophet) supplications:

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:  
(“Al-Laah is He in whose name I begin (and), I put my trust in Al-Laah.”)

When entering a mosque:  
(Bismil-Laahi Was-salaatu was-salaamu ‘Alaa Rasoolil-Laah) Al-Laahum-maf tah Lee Abwaaba Rahmatika.  
(“O Al-Laah! Open for me the gates of Your mercy.”)

When stepping out of a mosque:  
(Bismil-Laahi was-salaatu was-salaamu ‘Alaa Rasoolil-Laah) Al-Laahum-ma In-ni As’aluka Min Fadililaka wa Rahmatika.  
(“O Al-Laah! I seek from You Your grace and Your mercy.”)

On getting up from sleep:  
Al-Hamdu Lil-Laahil-Lazee Ahyaanaa Ba’da Maa Amaa tanaa Wa’illaiehin-Nushoor.  
(“All praise is due to Al-Laah who has given me life (raised me up) after putting me to death (sleep), and I have to return to Him.”)

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On entering the lavatory:
Al-Laahum-ma 'In-nee A'oozu Bika Minal Khubusi Wal Khubaab'is. (“O Al-Laah! I seek refuge with You from all wicked male and female jinn.”)

On coming out of the lavatory:
Al Hamdu Lil Laahil Lazee Azhab 'An-nil 'Azaa Wa 'Aasaaneen. (“All praise is due to Al-Laah alone, who has removed the distress from me and given me comfort.”)

After finishing the meal:
Al Hamdu Lil Laahil Lazee At'amanaa wa Saqaanaa Wa Ja'alanaa Minal Muslimeen. (“All praise is due to Al-Laah, who has fed me and given me drink and made me of the Musalmaans.”)

One should also say this after eating at someone's home:
Al-Laahum-mat'im Man At'amaneewa Wasqi Man Saqaaneen. (“O Al-Laah! Feed him who has fed me, and give him drink who has given me drink.”)
On putting on a new dress:
Al Hamdu Lil-Laahil-Lazee Kasaanee Maa 'uwaariya Bihi 'Auratee Wa Atajam-malu Bihi Fee Hayaatee.

("All praise is due to Al-Laah, 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:

("Thanks be to Al-Laah. 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-i-Qadr and Shab-i-Bara‘at:

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

On visiting a graveyard:
As-Salaamu ‘Alaiekum Yaa Ahlal Quboori Yaghfirul-Laahu Lanaa Walakum Wa Antum Salafunnaa Wa Nahnu Bil Asar.

("Peace be on you, O inmates of the graves. May Al-Laah forgive us and you. You have gone before us, and we are to follow you.")
On looking into the mirror:
Al-Laahum-ma Has-santa Khalqee
Fa Has-sin Khuluqee.  
("O Al-Laah! You have given me good looks; also make my nature good.")

On sighting the new moon:
Al-Laahum-ma Ahil-Lahu
‘Alaienna Bil Yumni Wal Ieemaani
Was-Salaamati Wal Islaami Wai-
taufeeqi Limaa Tuhib-hu wa
Tardaa, Rab-bee Wa Rab-bukal
Laah.  
("O Al-Laah! 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!) Al-Laah is your Rabb as well as ours.")

When struck by adversity:
In-naa Lil-Laahi Wa In-naa ‘Itaiehi
Raaji’oon, Al-Laahum-ma ‘Indaka
Ahtasib Museebatee Fa Ajirnee
Feehaa Wa Abdilnee Minhaa
Khaieraa.  
("Surely, we belong to Al-Laah and to Him we are to return. O Al-Laah, I hope for a reward in this adversity. So recompense me in this and requite me with something better.")
When faced with debts an anxiety:  (“I seek refuge with You from anxiety and depression, and I seek refuge with You from overwhelming debt and from encroachments by people.”)


Muhammad Shafee Al-Khateeb Al Okarvi
(Ghufira Lahu)
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.

**Rabb**  
Creator, Nourisher, Sustainer,

**Sunnat-i-Mu‘akkada**  
A Prophetic tradition which has been strongly recommended to be emulated.

**Sunnat-i-Ghair**  
A Prophetic tradition which has not been strongly recommended to be emulated.

**Mu‘akkada**  
Obligatory.

**Fard**  
Essential.

**Waajib**  
Optional; Voluntary; Extra.

**Nafl**  
An obligation which will be fulfilled even if performed by only some people in an area.

**Fard-e-Kifaayah**  
Desirable.

**Mustahab**  
Part of the prayer, which includes standing, bowing down and two prostrations.

**Rak‘at(Pl.Rak‘aat)**  
Prayer.

**Namaaz**  
Supplication.

**Du‘aa**  
Ablution.

**Wuzw**  
Bath.

**Ghusl**  
Dry ablution or bath.

**Tayam-mum**  
Salutations and blessings of Al-Laah upon the holy Prophet (Sallal Laahu ‘Alaihe Wa Sallam).

**Durood Shareef**  
According to Divine guidelines.

**Shar‘ee**  
Divine guidelines.

**Sharee‘at**  
A staunch believer in Islaam.

**Mu‘min**  
Congregation.

**Jamaa‘at**  
One who gives the call to prayer.

**Mu’az-zin**  
The prayer-leader.

**Imaam**  
A preacher.

**Khateeb**  
A sermon.

**Khutbah**  
Glorification of Al-Laah.

**Tasbeeh**  
Routine adoration.

**Wazeefah**  
(Pl.Wazaa‘if)
Qiyaam
Standing position
Praise of Al-Laah.
(Al-Laah, in whose name I begin,
is the Most Compassionate, the
Most Merciful.

Tasmiyah
(Al-Laah, in whose name I begin,
is the Most Compassionate, the
Most Merciful.

Ta’aw-wuz
(To Al-Laah I betake myself for
refuge form the accursed
(Shaitaan) Satan.
(Al-Laahu Akbar) Al-Laah is the
Greatest.

Takbeer
The call to prayer before the start
of namaaz.

Takbeer-e-Tahreemah
Peace (salutation on both sides
indicating end of namaaz).

Salaam
Sitting upright on knees
reverentially after rising from the
second sajdah at the end of the
second rak‘at,

Qa‘dah (Pl. Qu’ood)
Sitting on knees between two
prostrations.
Standing upright after bowing
down (rukoo’).

Jalsah
Strictly odious an absolute taboo.
Forbidden; Unlawful.

Qauma
Bowing down.

Makrooh
Prostration

(Makroohaat)
Prostration for making a chance-

Makrooh (tahreemi)
mistake during namaaz.

Haraam
The Holy Ka’bah any object of

Rukoo’
veneration and reverence.

Sajdah (Pl. Sujood)
Friday.

Sajdah-i-Sahv
Ahle Sun-nat Wa Jamaa'at

The group of Muslims whose beliefs and acts conform to the way of the holy Prophet (Sallallahu Alaihi Wa Sallam) and of his companions (Radiyal Laahu 'Anhum).

Tasme' (Al-Laah has listened to him who has praised Him).

Tahmeed (O our Rabb! All praise is due to You alone).

Janaazah Funeral.

Faatihah Opening chapter of the Holy Qur'aan.

Islaam Total submission to Al-Laah's Commands.

Deen Religion.

Istikhaarah Seeking Al-Laah's approval before undertaking something.

Musalmaan A person who believes in Islaam.

Shart (Pl. Sharaa'iit) Condition.

At-Tahiy-yaat Sitting in each Qa'dah and reciting praises of Al-Laah, and sending Salaam on the holy Prophet and all virtuous bondsmen of Al-Laah.