

# **NAMAZ** **(ISLAMIC PRAYER)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismilla-hirrahma-nirraheem.*

*In the name of Allah, the most Merciful, the most Beneficent*

## Namaz and Its Importance

Allah has created us and the entire universe. It is He and no one else who has endowed all the necessities that we needed for our survival here in the world. Allah is the Lord of life and death. He is the Provider of our needs. He listens to our prayers when we supplicate to Him, and helps us when we are in trouble. No one besides Him has the power to harm or benefit us. Allah is the real Master and Ruler of everything that exists in the universe, which is so vast that humans have been unable to map, much less perceive it. He alone is running the system and has no partner in His entity, attributes and authority. He will resurrect us after we die, and He will hold us accountable for all that we did, and reward or punish us on the basis of how we conducted ourselves in this world.

The Almighty Allah sent His messengers for the guidance of human beings. The messengers guided us towards the way of life that is righteous in the eyes of Allah. In this long chain of messengers the last to be sent was Muhammad (pbuh). He was sent with complete guidance for us. This is the guidance which is called Islam.

Islam means total surrender and complete submission to Allah and to follow His commands in every action. Islam enjoins upon us that we should worship no one but Allah and regard Him alone as our Master. We should surrender only to Him and spend our whole life following the guidelines that He sent. To keep all these things in mind, to worship Him as is due, to reflect our gratitude and thankfulness to Him for His bounties,

to show our total submission before Him and acknowledge His greatness, Islam has an elaborate prayer system and Namaz is its integral part.<sup>1</sup> Its importance is mentioned at innumerable places in the Holy Qur'an and *Hadith*<sup>2</sup>.

It is obligatory for every Muslim—man and woman—to offer prayers five times a day. Avoiding the prayers is one of the greatest sins. Without offering these prayers, one is not even considered a true Muslim. Prophet Muhammad (*pbuh*) said:

“*Namaz* is the pillar of *deen*<sup>3</sup>. One, who establishes it,

establishes *deen* and one who demolishes it, demolishes *deen*.”

At another place, he Prophet said:

“The thing that separates a man from *‘iman*, *‘kufr* and *‘shirk*, is (to abandon) *Namaz*.”

If *namaz* is offered with knowledge and consciousness then not only does it nourish our spiritual lives and brings us close to Him, but also keeps us away from evils and makes us responsible human beings. In fact, it prepares a man to live his entire life with piety and according to the commands of the Almighty. This fact is the very essence of *namaz*.

In the Qur'an, Allah commands the followers of Islam in the following words:

“Indeed, prayer restrains from shameful and unjust deeds.” (*Qur'an*, 29:45)

Qur'an warns those people who offer *Namaz*, but are ignorant about its reality and obligations in following words:

“Woe to those who worship, but are neglectful of their *Namaz* and want to be seen (praying). But refuse to give even the smallest help to others.” (*Qur'an*, 107:4-7)

*Namaz*, it is an obligation for every Muslim. *Hadith* sayings of the Prophet Muhammad (*pbuh*) which have been authentically recorded and most reliably conveyed to mankind.

<sup>3</sup> *‘Deen*: Religion of Islam in the meaning of ‘complete code of life,’ as prescribed by, and acceptable to Allah.

The Prophet of Allah (*pbuh*) says.

“Whose prayer could not stop him from committing evils and impudence, it distanced him more from Allah.”  
(Ibn-e-Abi Hatim, Tabrani)

We should keep on checking our prayers in the light of these instructions. Our whole practical life should be in accordance with our prayers and it is possible only when we offer it with full understanding. We should keep in mind while offering prayers that we are standing in front of our Lord and talking to Him. We should also have complete understanding of the fact that our Lord is seeing and listening to us. We should also keep on examining our lives in the light of what we have promised Him during *namaz* and should do everything to keep our promises and refrain from contradicting ourselves by practicing falsehood and vices.

This book contains translation of *ayat* (verses of Qur'an) and *du'as* (supplications to Allah) that are generally recited in *namaz* so that its meanings too could be learnt by heart. This will also ensure that the one who is offering prayers understands what he or she is saying to his Lord.

A number of *du'as* and *tasbīh* (a form of *dhikr* that involves the repetitive utterances of short sentences glorifying God in Islam) are reported from the Prophet (*pbuh*)<sup>4</sup> related to *Ruku* (bowing), *Sujood* (prostration) and other actions in prayers. But we have given only one for each act so the people could easily remember the same.

Praise be to Allah, hundreds of thousands of copies of this book have been published in Urdu, Hindi and Marathi so far.

Suggestions are welcome and would be appreciated to make this book more useful for the readers.

**Nasim Ghazi Falahi**

N. Delhi,  
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<sup>4</sup> P<sub>b</sub>uh = may Peace and Blessings of Allah be upon him.

## Conditions and Obligations of *Namaz* (Prayer)

### Etiquettes of *Namaz*

- ❖ Before beginning *Namaz* we should ensure cleanliness of the place and clothes
- ❖ *Namaz* must be offered in adequate, clean and decent looking clothes
- ❖ *Namaz* must be offered on prescribed time
- ❖ It must be ensured that *Namaz* is offered in congregation
- ❖ Start preparation for *Namaz* immediately after adhaan.
- ❖ Bowing (rukūʿ) and prostration (sujud) must be done without haste. Through bowing and prostration you must show awareness about your own humility and insignificance before the might and grandeur of your Lord
- ❖ When you stand after bowing (rukūʿ), stand upright and then go for prostration. Sit upright during the two sujud and recite dua.
- ❖ *Namaz* should never be offered in haste. It must be offered with discipline and complete attention.
- ❖ Offer *Namaz* in a way that shows renewed affirmation of the supreme greatness of Allah.
- ❖ Don't let your attention shift to worldly matters or play with your clothes.
- ❖ Offer *Namaz* as if you are seeing Allah, or at least have complete faith that you are being watched by Allah.
- ❖ Never offer *Namaz* in haste as if to just get rid of an obligation.
- ❖ Try to keep your life reflective of *Namaz*.

- ❖ Offer as many *nafl* prayers as possible besides obligatory prayers.

### Conditions:

There are some important conditions to be followed before offering prayers.

- ❖ Time: Every obligatory prayer has its prescribed timing, so the prayer must be offered on its time.
- ❖ Cleanliness of body, dress and place of *Namaz* are basic requirements.
- ❖ Ablution (*wudhu*) [its method is given on page No. 11]
- ❖ Covering the body: It is essential to cover certain parts of the body during prayers. Men should cover their body minimum from navel to knees and women should cover their whole body except face, palms and feet (below ankle).
- ❖ Facing towards the Holy Ka'ba while offering prayers.
- ❖ Intention (*niyat*): While offering prayers, one should intend and keep in mind as to which prayer he or she is offering; and how much '*rak'at*'<sup>5</sup> thereof.

### Obligations:

There are certain obligations that are must for completion of the prayer (*Namaz*). If even a single obligation is left, the prayer will not be perfect.

**Takbeer-e-Tahreema:** To begin *Namaz* by saying *Allahu Akbar*  
الله أكبر

**Qiyam:** To offer prayers in standing upright posture (it is allowed to offer *Nafl* prayers in sitting position too).

**Qira'at:** To recite some *ayat* (verses) of the Holy Qur'an.

**Ruku':** To bow by holding on the knees to the extent that the

<sup>5</sup> *Rak'at*— a complete unit of certain prescribed elements and actions during *Salah*.



back is in perfect horizontal posture.

**Qauma:** To stand upright after *Ruku'*.

Two prostrations (*Sujood*) in a *rak'at* and sitting in between two prostrations (*Jalsa*).

**Qa'da:** To sit in the second *rak'at* and also in the last *rak'at*, in case of more than two *rak'at* prayer and keep sitting till the recitation of *Attahiyyaat*.

**Salam:** To end the prayer by offering *Salam*, turning face right and left.

## Cleanliness for prayer

### Bath (*Ghusl*)

If it becomes essential to take *ghusl*<sup>6</sup>, start with an intent to clean the body, then recite (*Bismillah* بِسْمِ اللّٰهِ) and wash both hands up to wrists and clean the filth on any part of the body by left hand. Then do complete ablution and pour water over all parts of the body. Keep in mind that if any part of the body remains dry, the person will remain unclean.

**Ablution:** Take clean water and intend for ablution and begin it with (*Bismillah* بِسْمِ اللّٰهِ). Wash your hands thrice up to the wrists rubbing the spaces between the fingers (*khilaal*) and clean the teeth with *miswak* if available, otherwise clean with right hand's forefinger (*Shahadat* finger). Gargle three times, sniff water into the nostrils three times to clean them using left hand's small finger. Wash the face from the upper part of the forehead to the chin and from one ear to the other, three times. If one keeps beard, wash (*khilaal*)<sup>7</sup> it with fingers. Wash right hand first then left hand up to the elbow and then move the wet palms of both hands over the head starting from the top of the forehead to back of the neck. Rub the wet fingers into the grooves and holes of both ears and also pass the wet thumbs

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<sup>6</sup> After sexual intercourse or wet dream, bathing is obligatory in Islam.

<sup>7</sup> Cleaning method for beard.

behind the ears. This function is called “*Masah*”. Finally, wash both the feet up to ankles, first right and then left one. Wash (*khilaal*)<sup>8</sup> fingers of the feet individually. Use left hand for cleaning the feet.

### ***Tayammum***

If water is not available or one has a genuine excuse (for e.g. medical reasons) then one can get cleanliness through *tayammum*. For *tayammum*, one should intend (*niyat*) to do it. Then recite *Bismillah* (بِسْمِ اللّٰهِ) and rub both hands on clean dry soil or any other clean object which has some dust on it and rub it with both hands onto face and again rub the hands on the same object in a similar way and then on the hands up to elbows.

### **Etiquettes of mosque**

The best place on Earth is the mosque. To love the mosque is actually a sign of true love for Allah. Believers whose hearts pound for mosques and *Namaz* will be given a special place by Allah in His shade.

Ensure the cleanliness and beauty of the mosque and volunteer to keep it clean. With your continued presence during *Namaz* you should ensure that the mosque is brimming with believers and devotees.

You should ensure to enter the mosque after completing ablution and should never enter the mosque if you have to clean yourself from *Janabat*.

While entering the mosque, first put your right foot and recite this prayer:

اللَّهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ط

*Allahummaftah lee abwaaba rahmatika*

“O Allah! Open the gates of mercy upon me.”

While entering the mosque always say Assalamo Alaikum (peace be upon you) and sit quietly. Talking loudly inside the

<sup>8</sup> Cleaning ‘in between the fingers’, individually of both the feet.

mosque is against the decorum of the place. After entering the mosque you should feel as if you are in the presence of God Almighty.

If you are early and some time is still left in *Jama'at*, then use this time in prayers and dhikr. You can also recite Qur'an or any religious book. You can also spend this time reflecting on your past life, remember your sins and repent with promise to not repeat the same sins and mistakes again. Sitting in the mosque and awaiting the beginning of *Jama'at* is also of great importance and has high value in the eyes of Allah.

Discussing worldly things and talking of business is also against the decorum of the mosque.

You should not take very young kids to mosques who are not aware of the decorum and importance of maintaining cleanliness within the mosque.

On the other hand, ensure that you take older kids along while going to offer prayers in mosques. This will ensure that they develop a habit of offering prayers on time and with Jamaah. Behave kindly not just with your kids, but with other children as well who come to mosques. Don't scold them. Instead, if they commit any mistake, talk to them with love and affection.

While coming out of the mosque do so with your left foot first and recite the following prayer:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ط

*Allahumma innee as'aluka min fadhlika*

“O Allah! I seek Your bounties and blessings.”

You should also say Assalamo 'Alaikum when coming out of the mosque.

**Tahiyatul Masjid: offering two rakat nafl prayer after entering the mosque is of great importance. It is called Tahiyatul Masjid or the *Namaz* for the respect of the mosque.**

## ADHAAN<sup>9</sup>

*Adhaan* is made at the time of each *Namaz* to announce the prayer time and to call people to pray. When *Namaz* time approaches, *adhaan* is recited before offering prayer. The person who calls *adhaan* stands towards *Qibla*<sup>10</sup>, puts his fore fingers in both the ears so that he could call people loudly and in impressive voice. The wordings of *adhaan* and translation are as under:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

*Allahu Akbar*: (four times in two pairs)

“Allah is the Greatest,”

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

*Ash-hadu alla ilaha*<sup>11</sup> *Illallah*: (two times)

“I testify that there is no god but Allah.”

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*Ash-hadu anna Muhammadar Rasoolullah*: (two times)

“I testify that Muhammad (pbuh) is the messenger of Allah.”

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

*Hayya 'alassalah*<sup>12</sup>: (two times)

“Come towards *Namaz*.”

<sup>9</sup> *Adhaan* is an Arabic word that signals that the time of *Namaz* has arrived. It literally means “to call”, for prayer and the person who performs *Adhaan* is called “*Mu-'azzin*”.

<sup>10</sup> *Qibla* - Direction of the Holy *Ka'bah*

<sup>11</sup> *Ilah*: deity, God, supreme being

<sup>12</sup> Then, facing to the right.

حَيَّ عَلَى الْفَلَاحِ ۞ حَيَّ عَلَى الْفَلَاحِ ۞

*Hayya 'alalfalah*<sup>13</sup>: (two times)

“Come towards success.”

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ۞

*Allahu Akbar*<sup>14</sup>: (two times in one pair)

“Allah is the Greatest,”

لَا إِلَهَ إِلَّا اللَّهُ ۞

*La-ilaha Illallah*:

“There is no god but Allah.”

### ***Adhaan of Fajr***<sup>15</sup>

During *Fajr Adhaan*, two more sentences are added after *Hayya- 'alalfalah*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ۞ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ ۞

*Assalatu Khairum minan naum* : (two times)

“*Namaz* is better than sleep.”

### **Supplication after *Adhaan***

Following *Du 'a* should be recited after listening to the *Adhaan*:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا  
بِالْوَسِيلَةِ وَالْفَضِيلَةِ وَابْعَثْهُ مَقَامًا مَحْمُودًا ۝ الْيَوْمَ وَعَدَّتْهُ ۞

*Allahumma rabba haazihid-da'watit-taammati*

<sup>13</sup> Then, facing to the left,

<sup>14</sup> Then, facing towards the Qibla.

<sup>15</sup> Fajr: Dawn Prayer.

*wassalaatil qaa-ımati aati Muhammada nil waseelata wal fadheelata wab 'as-hu maqamam-mahmoodanil-lazi wa 'attah.* (Hadith : Bukhari)

“O Almighty Allah! The Regulator of this whole call and Lord of the prayer that is to be established. Please grant Your proximity and excellence to Muhammad (Pbuh). And send him to the desired place that you have promised.”

### ***Iqamat***

Obligatory (*fardh*) prayers should be offered in congregation. When prayer begins in congregation *Iqamat* is called by one of the devotees offering prayers. The words of *Iqamat* are same as of *Adhaan*, but following sentences are added after *حَيَّ عَلَى الْفَلَاحِ* *Hayya-‘alalfalah*: *قَدْ قَامَتِ الصَّلَاةُ Qad qamatis.salah*: (two times) meaning: the Prayer has begun.

**Note:** the Prophet (pbuh) has directed the listeners of *Adhaan* and *Iqamat* to repeat these words in low voice. But when the caller (Mu‘azzin) says, *حَيَّ عَلَى الصَّلَاةِ Hayya ‘alassalah* and *حَيَّ عَلَى الْفَلَاحِ Hayya-‘alalfalah*, the listeners should say: *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ La haula wala quwata illa billah.*

(There is no strength nor power except Allah.)

When he calls *قَدْ قَامَتِ الصَّلَاةُ Qad qaamatissalaah*, the listeners should say: *أَقَامَهَا اللَّهُ وَأَكَامَهَا Aqamahallahu wa Adamaha*: May Allah continue it forever.

## METHOD OF NAMAZ

**Intention (niyat):** You have to stand facing towards *ka'bah* while starting *Namaz* and intend (*niyat*) to offer the same. It is sufficient only to keep in mind that you are offering the *Namaz* of a particular time and the number of *rak'at* as well.

### Method

After intending to offer *Namaz*, say *Allahu Akbar* اللهُ أَكْبَرُ and raise both your hands up to the lower part of the ears, bring them back and fold them placing the right hand above the left. Then recite *Sana*:

#### *Sana*

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

*Sub-hanakallahumma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaha ghairuk.*

“O Allah! Glory and praise are for You and blessed is Your name and exalted is Your Majesty; there is no god but You.”

Then recite *Ta-'awwuz* and *Tasmiyah*:

#### *Ta-'awwuz*

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

*A-'uzu billahi Minash-shaitanirrajeem.*

“I seek refuge in Allah from the cursed Satan.”

#### *Tasmiyah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillahir-rahmanir-raheem.*

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

Then recite *Surah Al-Fatiha*.

### *Surah Al-Fatiha*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ  
الْذِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ إِهْدِنَا الصِّرَاطَ  
الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْبَغْضَوِّ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

*Al-hamdu Lillahi Rabbil 'Aalameen. Arrahma nirraheem. Maliki Yaumiddeen. Iyyaka na'budu Wa iyyaka nasta'een. Ihdi nassiraatal mustaqeem. Siraatal-lazeena an-'amta 'alaihim ghairil maghdhoobi 'alaihim waladh-dhaalleen.*

“All the praises and thanks are to Allah, the Lord of the universe, the Most Gracious, the Most Merciful, Master of the day of judgment, You (alone) we worship and You (alone) we ask for help (for everything).

Guide us along the straight way, the path of those on whom You have bestowed Your favour, not the way of those who earned Your anger, nor of those who went astray.”

Then say: *امين! Aameen. “O Allah! So be it.”*

Then recite a few *ayat*\* of the Qur'an or any *Surah*\*. Four small *Surahs* are given here:

\* A complete sentence of the Qur'an is called *Ayat*.

\* A complete chapter of the Qur'an is called *surah*. There are 114 *surahs* in the Qur'an.



(1) *Surah Al-'Asr*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الطَّيِّبَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

*Bismillahir-rahmanir-raheem.*

*Wal 'asr. Innal insaana lafi khusr. Illal lazeena  
aamanu wa 'amilussaalihaati watawaasau-bil haqqi  
watawaasau-bis-sabr.*

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

“By (the token of) Time (through the Ages). Verily, man is in loss except for those who have Faith, and do righteous deeds, and counsel each other to hold on to truth and counsel each other to be steadfast.”

(2) *Surah Al-Ikhlās*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

*Bismillahir-rahmanir raheem.*

*Qul huwallahu ahad. Allahus-samad. Lam Yalid wa  
lam yulad wa lam yakul-lahu kufuwan ahad.*

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

“Say: He is Allah, the One and Only. Allah, the Eternal and Absolute (lives forever and is above all needs). He begets not, nor is He begotten. And there is none like Him.”

### (3) Surah Al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ  
إِذَا وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ  
إِذَا حَسَدَ ⑤

*Bismillahir-rahmanir-raheem.*

*Qul a-'uzu birabbil falaq, min sharri ma khalaq, wa min sharri ghaasiqin iza waqab, wa min sharrin-naffaathaati fil 'uqad, wa min sharri haasidin iza hasad.*

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

“Say: I seek refuge with the Lord of the Dawn, From the mischief of created things; From the mischief of darkness as it overspreads; From the mischief of those who practise secret arts; And from the mischief of the jealous one as he practises jealousy.”

### (4) Surah An-Naas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③ وَمِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤ مِنَ  
الْجِنَّةِ وَالنَّاسِ ⑥

*Bismillahir-rahmanir-raheem.*

*Qul a-'uzu birabbil-naas, malikin-naas, ilahin-naas, min sharril waswasil khannaas, allazi yuwaswisu fi sudurin-naas; minal jinnati wan-naas.*

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

“Say: I seek refuge with the Lord (and Cherisher) of mankind, the King of mankind, the God of mankind, from the mischief of the whisperer (of Evil), who withdraws (after his whisper), who whispers into the hearts of Mankind, among Jinns and among Men.”

Then reciting **الله أكبر** *Allahu-Akbar* bow down (*ruku*). Keep both of your palms and fingers on your knees and recite three times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*Sub-hana Rabbiyal 'Azeem*

“Glory to my Lord, the Sacred, the Great”

Then while standing upright say:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

*Sami 'allahu liman Hamidah*

“Allah heard those who praised and thanked Him.”

Now say in the same standing position:

رَبَّنَا لَكَ الْحَمْدُ

*Rabbana Lakal Hamd.*

“O our Lord! Thank and praise be only to You.”

Now while saying **الله أكبر** *Allahu-Akbar*, go for prostration (*sajda*). Put your knees, palms, nose and forehead with humility on the ground and in the same posture say at least three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Sub-hana Rabbiyal A'la.*

“Glory to my Lord, the Gracious, the Highest.”

Now saying **الله أكبر** *Allahu-Akbar*, raise your head from the ground, put your left foot flat and sit upright with your knees bent and palms placed on them and fingers aimed towards

*Ka'bah*. Now say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي.

*Allahummaghfir li warhamni wahdini wa-afini warzuqni.*

“O Allah! Forgive me, have mercy upon me, guide me, grant me wellness and subsistence.”

Thereafter saying *Allahu-Akbar*, go for the second prostration and again say at least thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

*Sub-hana Rabbiyal A'la.*

After second prostration get up from this position saying *Allahu-Akbar* and again fold your hands. With second prostration, you have completed one *rak'at*. Now in the second *rak'at*, you have to recite in the same way except *sana* and *ta'awwuz*.

After completing your second *rak'at*, sit upright and recite quietly:

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ 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.

*Attahiyyaatu lillahi was-sala-watu wat-taiyibatu Assalamu 'alaika aiyuhan-nabiyyu wa rahmatullahi wa barakatuhu Assalamu 'alaina wa 'ala 'ibadillahis-swaliheen. Ash-hadu alla-ilaha illallaahu wa ash-hadu anna Muhammadan 'abduhu wa rasuluh.*

“Salutations to God and prayers and good deeds. Peace be upon you, O Prophet, and the mercy of God and his blessings. Peace be on us and on the righteous servants of God. I bear witness

that there is no god but Allah, and I bear witness that Muhammad is His servant and His messenger.”

Saying *Ash-hadu Alla-ilāha* اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللهُ *illallah*. raise your right hand's fore finger and put it down saying

If you have intended for only two *rak'at*, then recite *Durood* and *Du'a* (which are given below) after *Attahiyyaat* and end your *Namaz* with *salam*. But if you intend to offer three or four *rak'at* then don't recite *Durood* and *Du'a* rather stand upright again saying: اللهُ اَكْبَرُ *Allahu-Akbar*, and complete your third and fourth *rak'at* like the earlier ones.

If you are offering obligatory (*fardh*) *Namaz* then don't recite any *surah* after reciting *Surah Al-Fatiha* in the third and fourth *rak'at*, and bow down (*ruku'*) after *Fatiha*. And if you are offering *Sunnah* or *nafl* prayer then recite any *surah* after *surah Fatiha* as you did in first two *rak'at*. In the last *rak'at* recite *Attahiyyaat*, then *Durood* and *du'a* in the sitting position and end your *Namaz* with *Salam*.

### **Durood**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى  
 إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى  
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ  
 إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

*Allahumma salli 'ala Muhammadin wa 'ala aali Muhammadin, kama sallaita 'ala Ibraheema wa 'ala aali Ibraheema innaka hameedum-majeed. Allahumma barik 'ala Muhammadin wa 'ala aali Muhammadin, kama barakta 'ala Ibraheema wa 'ala aali Ibraheema innaka hameedum majeed.*

“O Allah! Let Your mercy come on Muhammad and

the family<sup>16</sup> of Muhammad as You blessed Ibraheem and the family of Ibraheem. Truly You are the Praiseworthy and Glorious.”

“O Allah! Bless Muhammad and the family of Muhammad as You blessed Ibraheem and the family of Ibrahim. Truly You are the Praiseworthy and Glorious.”

After this, recite any *du'a* which is confirmed by Qur'an or Hādith. One such *du'a* is given below:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*Rabbana aatina fid-duniya hasanatanw-wa fil aakhirati hasanatanw-wa qina azaaban-naar.*

Our Lord! Grant us good in this world and good in the hereafter, and save us from the chastisement of the Hellfire.

After reciting this prayer, turn your face to right and then left while saying :

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Assalaamu 'Alaikum Wa Rahmatullah*

“May the peace and mercy of Allah be with you”.

With these words your Namaz is complete.

### **Namaz-e-Witr (Witr Prayer)**

After four obligatory *rak'at* of *Isha* prayer and *Sunnah*, it is essential to offer *Witr* prayer. Out of three *rak'at* of *Witr*, you have to offer first two *rak'at* as you do in other prayers, but in the second *rak'at* after reading *Attahiyyaat* you have to stand, fold your hands, and in the third *rak'at*, recite *Surah Al-Fatiha* and then any other *Surah* but before bowing down for *Ruku'*,

<sup>16</sup> Those who are following the religion that the Prophet brought and striving for it irrespective of the fact they belong to his family or any other believer.

raise your hands up to the ears saying: *Allahu-Akbar* and after folding your hands again, recite *Du'a-e-Qunoot* given as under:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ  
 عَلَيْكَ وَنُثْنِي عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَ  
 نَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا لَنَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُ  
 وَإِلَيْكَ نَسْلِي وَنَحْفِدُ وَنَرْجُوا رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ  
 عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

*Allahumma Inna nasta 'eenuka wa nastaghfiruka wa nu'minu bika wa natawakkalu 'alaika wa nuthnee 'alaikal-khair, wa nashkuruka wa la nakfuruka-wa nakhla-'u wa natruku ma'ny-yafjuruk. Allahumma iyyaka na 'budu wa laka nusallee wa nasjudu wa ilaika nas'aa wa nahfidu wa narju rahmataka. wa nakhsha 'azabaka inna 'azabaka bil kuffari mulhiq.*

“O Allah! We seek Your help and ask Your forgiveness and we believe in You and trust in You and praise You virtuously and pay our gratitude to You, and we are not ungrateful and we cast off and forsake him who disobeys You. O Allah! You alone we worship and to You we pray and before You we prostrate, we move fast towards You and do pay our duty to You and hope for Your mercy and we fear of Your torment. Undoubtedly unbelievers and the disobedient will have to face Your punishment.”

After the *Du'a*, perform *Ruku'* (bowing) and *Sajda* (prostration) and recite *Attahiyyaat*, *Durood* and *Du'a* and then complete the prayer with *Salam*.

## PRAYERS IN CONGREGATION

Men should offer obligatory prayers in congregation in a mosque. Even if two people get together, they are required to offer the *Namaz* together with one of them leading the prayer.

After *Iqamat*, the Imam will fold his hands saying *Allahu-Akbar*. The followers (*muqtadi*) will also fold their hands and recite *Sana* in low voice. In *Jehri* prayers in which Imam recites *surah Al-Fatiha* and any other part of the Qur'an in audible voice, the followers will listen to it carefully and quietly. According to some scholars, in *Sirri* prayers, in which Imam recites *surah Al-Fatiha* and any other part of the Qur'an in inaudible voice, the followers should also recite *surah Al-Fatiha* in low voice. The followers too will recite all other *Du'as* and supplications. But when Imam says *Sami-'allahu liman Hamidah*, the followers have to say *Rabbana lakal Hamd*.

If a follower joins the congregation when Imam has offered one or more *rak'at*, the follower will have to follow Imam, but in the last *rak'at*, he would stop after *Attahiyyaat*. When Imam completes the prayer, he should stand without offering Salam and complete the left out *rak'at* by himself and recite *Surah Fatiha* along with any other part of the Qur'an and all other usual supplications.

If the follower joins the congregation of Maghrib after missing two *rak'at*, then he should complete one of the missed *rak'at* and then sit and recite *Attahiyyaat* and stand upright and complete the other missed *rak'at*.

If one has missed three *rak'at* in a prayer of four *rak'at*, he should stand for second *rak'at* and sit and then after *Attahiyyaat* stand upright and complete the remaining two *rak'at* as usual.

If a follower misses any *rak'at* and by mistake turned his face with Imam for *Salām*, and he realizes his mistake instantly, he should stand up quickly without talking and complete the remaining *rak'at*. If he realizes with some delay but without



uttering any word, then too he should stand and complete the missed *rak'at*. But he is required to offer a compensatory prostration (*Sajda-e-Sahw*). But if he has spoken after offering Salam with imam, then he will have to offer it again.

If Imam is in the position of *Ruku'* and a follower joins congregation in this position then he will not miss that *rak'at*. But it is prohibited to make haste and run for joining the *rak'at*. One should say *Allahu-Akbar* الله أكبر, fold his hands with calm, then again say *Allahu-Akbar* الله أكبر, and go for *Ruku'*. If one could not say *Takbeer-e-Tahreema* due to haste then his prayer will not be valid.

### ***Jumu'ah* Prayer**

It is obligatory for every male Muslim to offer *Jumu'ah* prayer. It is not obligatory for women, sick and travellers. But it will be valid if they perform the same.

This prayer is offered on Friday in place of *Zohr*. But only two *rak'at* are offered instead of four in Friday prayer.

If one could not offer *Jumu'ah* prayer on a genuine ground then he will have to offer *Zohr* prayers.

Friday prayer can only be offered in congregation in the mosque; never individually.

Before Friday prayer, Imam sits on podium and *Mu-azzin* calls *Adhaan* and then Imam delivers two sermons (*Khutba*) in standing position. When the sermon is delivered, people should listen to it calmly and quietly. It is prohibited even to correct someone on his error during *Khutba*.

### ***Namaz-e-Taraaweeh* (Taraaweeh Prayer)**

Taraaweeh prayer is offered during the holy month of Ramadhaan, twenty *rak'at* after 'Ishā prayer. According to some scholars, one can also pray 8 or 16 *rak'at*. It is a Sunnah prayer and should be offered daily both by men and women. In

Taraaweeh prayer, effort is made to recite as much of the Holy Qur'an as possible.

After every four *rak'at* at the following *Du'a* should be recited in the sitting position:

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْهَيْبَةِ  
 وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَتَأَمَّرُ وَ  
 لَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ اللَّهُمَّ اجْرِنَا  
 مِنَ النَّارِ يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

*Sub-hana zilmulki walmalakooti Sub-hana zil 'izzati wal 'azamati wal haibati wal qudrati wal kibriya-i wal jabarooti Sub-hanal malikil haiyil-lazi la yanamu walā yamootu Subboohun quddoosun rabbunā wa rabbul mala-ikati warrooh. Allahumma ajirnā minan-nar ya mujeeru ya mujeeru ya mujeer.*

“Glorified is the Owner of the Kingdom of the earth and the heavens; Glorified is the Possessor of Honour and Magnificence and Awe, and Power and Greatness and Omnipotence. Glorified is the Sovereign, the Living, Who does neither sleep nor die. O all Glorious, All Holy one, Our Lord and the Lord of the Angels, and the Soul. O Allah, save us from the hellfire, O Protector! O Protector! O Protector!”

*Witr* prayer should be offered after Taraweeh prayer; if Taraweeh is offered in congregation the *Witr* too should be offered in congregation.

### **Namaz-e-‘Eidul-Fitr and ‘Eidul-Ad’ha (Eid Prayers)**

It is necessary (*Wajib*) to offer two *rak'at* each in both the Eid prayers. These prayers are offered in congregation and if missed cannot be prayed separately. Time of these *Namaz* is after sunrise till early midday.

While on the way for the prayers and returning from there the following words (*Takbeer*) should be recited:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَبِاللَّهِ الْحَمْدُ

*Allahu-Akbar Allahu-Akbar La ilaha Illallahu  
Wallahu-Akbar Allahu-Akbar Walillahil Ham'd.*

“Allah is the Greatest, Allah is the Greatest. There is no god but Allah. Allah is the Greatest. Allah is the Greatest and praise and thanks are only for Him.”

It is better to take two different routes while going to the Eid prayers and returning from there. Takbeer should be recited in low voice on *Eidul Fitr* and loudly on *Eidul-Ad'ha*.

## Method

In the Eid prayers there are six additional *Takbeers* اللَّهُ أَكْبَرُ (*Allahu-Akbar*) than other prayers.

First of all you have to intend (*niyat*) before starting Eid prayer that you are offering two *rak'at* of Eid with six more takbeers in the congregation. The Imam raises his hands up to his ears saying اللَّهُ أَكْبَرُ *Allahu-Akbar* loudly and folds his hands. The followers should also do the same behind him saying اللَّهُ أَكْبَرُ *Allahu-Akbar* slowly. Now Imam and followers recite *Sanā* (see page 17) then Imam raises his hands up to his ears saying اللَّهُ أَكْبَرُ *Allahu-Akbar* and lets them fall (unfold). The followers follow him. The Imam again raises his hands upto ears and says اللَّهُ أَكْبَرُ *Allahu-Akbar* and then lets his hands fall (unfold). The followers do the same again. It is repeated for the third time and the hands are folded. Now Imam recites *ta'awwuz*, *tasmeeya*, *Surah Al-Fatiha* and any other part of the Qur'an, then performs *ruku'* and prostrations. The followers follow him in the same way. Thus one *rak'at* is completed.

In the second *rak'at*, Imam recites *Surah Fatiha* and any other part of the Qur'an; then before *Ruku'*, he raises his hands up to the ears saying loudly اللَّهُ أَكْبَرُ *Allahu-Akbar* and lets them fall.

The followers follow him similarly. He does the same two more times. On the fourth takbeer, the Imam performs *ruku'* saying **الله أكبر** *Allahu-Akbar* without raising his hands. The followers do the same and complete the prayer as usual. After conclusion of *Namaz* the Imam goes to the podium and delivers two sermons. *Du'a* is offered at the end of khutba (sermon).

### **Prayer of the Sick**

One must not quit his/her *Namaz* even if one is ill. If one can't manage to offer *Namaz* in standing position, he can offer it in sitting position and if he is not able to do it too, he can offer it in lying position and perform *ruku'* and prostrations by just signs.

### **Prayer of the Traveller**

During journey, obligatory *Namaz* is offered as *Qasr* prayer. *Qasr* signifies, that traveler offers only two *rak'at* in *Zohr*, *'Asr* and *'Isha* instead of four *rak'at*. Offering *Sunnah* depends on one's will. But *Sunnah* in *Fajr* and *witr* after obligatory prayer of *'Isha* should be offered even during travel.

If a traveler offers *Namaz* behind a person (Imam) who is not a traveller, then he will have to follow Imam. This implies that he will not perform *Qasr* prayer if the imam is not a traveller.

### **Qaza Namaz (Lapsed Prayer)**

In case of any eventuality (one slept or forgot) the time of *Namaz* lapsed and one could not offer it during the prescribed time then this prayer will have to be offered at a later time. It is called *qaza*. It is imperative to intend for the *Namaz* the one is offering. *Qaza* will be offered for *fardh* (obligatory) and *Wajib*<sup>17</sup> *Namaz* only.

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<sup>17</sup> *Wajib* – *Namaz*, made compulsory by the Prophet (as *Fardh namaz* made compulsory by Allāh Himself.)

## NAFL PRAYERS

(Supererogatory Prayers)

### **Tahajjud (After Midnight Prayer)**

*Tahajjud* is not an obligatory prayer, but very highly recommended by the Holy Qur'an and Hadith. Its time begins after the midnight and remains till appearance of the dawn (*sub'h-e-sadiq*). There are no fixed numbers of *rak'at* of *Tahajjud*. The Prophet (pbuh) used to offer eight to ten *rak'at* in pairs of two *rak'at* each. It depends on one's capacity, and when one feels sleepy or tired he/she should go to bed.

A person who consistently offers *Tahajjud* should offer *witr* prayer after it.

### **Ishraaq Prayer**

Two *rak'at* *Ishraaq* prayer is offered when the sun has risen considerably. It is *nafl* prayer.

### **Salātudh-dhuha (Chaasht Prayer)**

This prayer is also *sunnah*. Its time starts a little after the time of *Ishraaq* and remains till early midday. It is better to make delay to offer this prayer. Minimum two *rak'at* of this prayer should be offered.

### **Khusoof and Kusoof Prayer (Eclipse Prayer)**

This prayer is offered on the occasion of solar or lunar eclipse. It is offered in congregation without *Adhaan* or *Iqamah*. It can also be offered alone. This prayer consists of two *rak'at* which should be prolonged till the end of the eclipse. It is *mustahab* (desirable) to deliver a sermon after this prayer.

### **Istikhaara Prayer**

If a person faces indecision in opting for a lawful work having more than one alternative, he should seek Allah's guidance by offering two *rak'at nafl* and then after reciting *Du'a* and

*Durood* seek guidance from Allah (SWT) through the following supplication. It is better to sleep after this and then act on whichever option his heart seems to be inclined towards.

### Du‘ā for *Istikhara* Prayer

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 فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي عَنِ الْخَيْرِ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

*Allahumma inni astakheeruka bi 'ilmika wa astaqdiruka biqudratika wa as aluka min fadhlikal- 'azeem. Fa- innaka taqdiru walā aqdiru wa ta'lamu wala a'lamu wa anta 'allaamul ghuyoob. Allahumma in kunta ta'lamu annā haazal amra (then mention the thing to be decided) khairullee fee deenee wa ma'aashee wa 'aaqibati amree faqdurhu li wa yassirhu li summa barik li feehi wa in kunta ta'lamu anna haazal amra sharrulli fee deenee wa ma'aashee wa aaqibati amree fasrifhu 'annee wasrifnee 'an-hu waqdur liyal-khaira haisu kaana summa ardhinee bihi. (Hadith : Bukhāri)*

“O Allah, I seek Your guidance [in making a choice] by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allah, if in Your knowledge, this matter (then it should be mentioned by name) is good for me both in this

world and in the Hereafter (or, in my religion, my livelihood and my affairs), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or, for me both in this world and the next), then turn me away from it, [and turn it away from me], and ordain for me the good wherever it may be and make me pleased with it.”

### **Forbidden times for offering prayer**

There are certain forbidden times when it is not allowed to offer prayer as directed by the Prophet (pbuh).

Its details are given below:

1. At the time of sunrise. Prayer is allowed after it has risen considerably, 15-20 minutes after full sunrise.
2. When the sun is at its full height or zenith.
3. At the time of sunset until it is fully set (If one has not offered *‘Asr* prayer it is allowed to offer the same).
4. No *Nafl* prayer should be offered after *Fajr* prayer till full sunrise.

However according to some scholars, if *Sunnat* has been missed in *Fajr* prayer, it can be offered after the *Fardh* of the *Fajr* prayer.

5. No *Nafl* prayer should be offered after *‘Asr* prayer till the sunset.

### ***Sajda-e-Sahw* (Compensatory Prostration)**

If one forgets any of the *wajibat* (essentials) of prayer then, this prostration becomes essential, otherwise prayer will not be valid. In the last *rak‘at* one has to turn his face to his right side after *Attahiyyaat* and say *Assalamu-‘Alaikum Wa-rahmatullah*,

and then prostrate twice. Then after coming to sitting posture, recite *Attahiyyat*, *Durood* and *Du'a* then complete the *Namaz* with offering salaam by turning the face to the right and left.

### **Sajda-e-Tilawat**

There are fourteen verses in Qur'an that require prostration or sajda after reciting or listening to these verses. Whenever one recites any of the fourteen verses or listens to them, he or she should immediately offer prostration after saying *Allahu Akbar* (الله أكبر). One should recite *Subhāna Rabbi'l A'la* (thrice).

If you happen to recite one of these verses during *namaz*, you should go for prostration after saying *Allahu Akbar* and then complete the rest of the *namaz*. If the *namaz* is being led by an imam, then all the people attending the congregation will go for prostration along with him.

If it is not possible to prostrate immediately, one should ensure that this is done as soon as you get the opportunity.

### **Funeral Prayer (Namaz-e-Janaza)**

If a Muslim dies, it is obligatory to offer funeral prayer before burial of the dead body. Funeral prayer is offered as a supplication for forgiveness and salvation of the deceased and for oneself as well. Funeral prayer is offered in the standing position and no *Ruku'* or prostration is performed in it. The body of the deceased is bathed according to the Shari'ah and then dressed accordingly in white shroud (*kafan*). Then it is kept in front of the congregation during funeral prayer. The imam takes his place and the followers stand behind him in a row (in odd numbers) facing the Qibla. The Imam seeks permission from the *Wali* (guardian) of the deceased and starts the prayer.

First of all, the Imam intends (*niyat*) to offer this prayer and raises his hands up to his ears saying *Allahu Akbar* loudly and folds his hands. The followers do the same; but they recite *Allahu Akbar* slowly. Now Imam and followers recite *Saha*



(page-17): Imam then says *Allahu-Akbar* loudly with folded hands and followers follow him. Imam and followers recite Durood that we recite in other *Namaz* (page-23) and Imam again says *Allahu-Akbar* with folded hands and followers follow him and then the Imam and followers recite the following *Du'a* (if the deceased is an adult).

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا،  
وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ  
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

*Allahummaghfir lihayyina wa mayyitina wa shaahidiina wa gha-ibina wa sagheerina wa kabeerina wa zakarina wa unthaana. Allahumma man ahyaitahu minnaa fa-ahyihee 'alal Islami wa man tawaffaitahu minnaa fa-tawaffahu 'alal eemaan.*

“O Allah! Forgive those of us who are still alive and those who have passed away, those present and those absent, and our young and elders, our males and our females. O Allah! He whom You wish to keep alive from among us, make him live according to Islam, and he whom You wish to die from among us, let him die in the state of faith.”

If the deceased is a male child then the following *Du'a* will be recited:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا  
شَافِعًا وَمُشَفَّعًا ط

*Allahummaj 'alhu lana faratan-waj 'alhu lana ajran-wa zukhran-waj 'alhu lana shaafi-'an-wa mushaffa'a.*

“O Allah! Make this (male child) our forerunner and make this for us a reward and a treasure; make this

## Prayer of Women

It is obligatory for women to offer prayer, though they have been told not to offer prayer during menstruation and for forty days post childbirth. They are not required to offer for the same. Women should perform prayer in the same manner as men; but there are a few differences which they have to take care of while offering prayer:

1. Before beginning the prayer they have to cover their body completely except face, palms and feet.
2. While saying *Takbeer (Allahu Akbar)* on beginning of prayer they have to keep their hands covered inside their scarves and should raise them only up to their shoulders.
3. During *ruku'* they have to bend only as much that their hands reach their knees. They should keep the elbows close to ribs and keep both the knees close to each other.
4. They should say prayer in inaudible sound.
5. Women should offer prayer individually in their homes. Women may offer prayer with congregation in mosques, but it is better and suitable for them to offer prayer at home.

### Schedule of five obligatory daily prayers

1. *Fajr*— Before sunrise
2. *Zohr*— Early afternoon
3. *'Asr*— Late afternoon before sunset
4. *Maghrib*— Just after the sunset until the redness stays in the sky.
5. *'Isha*— At night till the rise of dawn

## Prayer of Women

**CHART SHOWING RAK'AT**

<b>Namaz</b>	<b>Rak'at (Units)</b>				
	<b>Sunnat</b>	<b>Farz</b>	<b>Sunnat</b>	<b>Nafl</b>	<b>Wajib</b>
<b>Fajr</b>	2	2	—	—	—
<b>Zohr</b>	4	4	2	2	—
<b>'Asr</b>	4*	4	—	—	—
<b>Maghrib</b>	—	3	2	2	—
<b>'Isha</b>	4	4	2	2	3 Witr
<b>Jum'at</b>	4	2	4	—	—
<b>'Eid-ul-Fitr</b>	—	—	—	—	2
<b>'Eid-ul-'Ad'hā</b>	—	—	—	—	2

hands reach their knees. They should keep the elbows close to ribs and keep both the knees close to each other.

**Note: 'Nafl' Namaz (Supererogatory Prayers) are performed as per one's own will and convenience. Nafl prayers are not compulsory.**

Women should offer prayer individually in their homes. Women may offer prayer with congregation in mosques, but it is better and suitable for them to offer prayer at home.

### Schedule of five obligatory daily prayers

1. Fajr— Before sunrise
2. Zohr— Early afternoon
3. 'Asr— Late afternoon before sunset
4. Maghrib— Just after the sunset until the stars appear

\* Sunnat-e-ghair-Mu'akkada : those sunnat prayers that the Prophet (PBUH) sometimes offered and sometimes didn't i.e., offering this sunnat prayer will be rewarded, but not offering will not be punished.