

SALAT & ITS ETIQUETTES

A Guidebook for the Religious Training of an Ahmadi

MAJLIS ANSARULLAH CANADA

A Primer for the Religious Training of an Ahmadi

Salat
and
its
Etiquettes

Table of Contents

FOREWORD	1
PREFACE	2
THE COMMANDMENT OF SALAT	3
THE IMPORTANCE OF NAMAZ	4
EXCELLENCES OF PRAYER	5
ATTAINING THE BLESSINGS OF PRAYER	5
PRAY WITH DEVOTION	6
QURANIC INJUNCTION TO OBSERVE PRAYER	6
SAFEGUARDING THE PRAYERS	6
SALAT AS THE ROOT OF FAITH	7
NOT PRAYING RESULTS IN WORLDLY FAILURE	8
NOT INCULCATING PRAYER AMOUNTS TO MURDER	8
THE OBJECT OF OUR LIVES: WORSHIPPING GOD	9
LEARNING NAMAZ TRANSLATION	9
OFFERING PRAYERS IN CONGREGATION	9
CONDITIONS OF PRAYER	10
TIMING	10
<i>Forbidden Times of Prayers</i>	11
PURIFICATION.....	11
<i>Procedure for Performing Wudhu</i>	11
<i>Prayer After Wudhu</i>	12
<i>Factors that Break Wudhu</i>	13
<i>Bathing Following Relations</i>	13
<i>Tayammum</i>	14
<i>Method of Tayammum</i>	14
COVER AND CLOTHING	14
DIRECTION	14
NIYYAH	15
PROCEDURE FOR OFFERING SALAT	16
QIYAAM	16
RUKOO.....	17
QAUMA	17
SAJDAH	18
TASHAHUD.....	19
DUROOD SHARIF	19
OTHER PRAYERS.....	20
TYPES OF SALAT AND THE NUMBER OF RAK'ATS	22
FARDH SALAT:	22
WAJIB SALAT:.....	22
SUNNAH SALAT:.....	22
NAFL SALAT:	23
<i>Tahujjud</i>	23

<i>Vitr Namaz</i>	24
SALAT IN CONGREGATION	25
BLESSINGS OF CONGREGATION PRAYERS	25
STAGES OF SALAT	26
SAJDAH SAHAV	27
THE FRIDAY PRAYER	28
PROCEDURE FOR FRIDAY PRAYER SERVICE	28
WORDS OF KHUTBA THANIA.....	28
THE EID PRAYERS	29
SUPPLICATIONS AFTER SALAT	30
ADHAN	32
PROCEDURE FOR CALLING THE ADHAN	33
PRAYER AFTER ADHAN	33
IQAMAH	34
COMBINING PRAYERS	34
TARAWIH PRAYER	34
PROCEDURE FOR NAMAZ TARAWIH	35
FUNERAL PRAYER	35
FUNERAL PRAYER OF A BOY.....	36
FUNERAL PRAYER OF A GIRL	36
PRAYER TO INVOKE RAIN	36
ISTIKHAARA PRAYER	37
GUIDANCE OF THE PROMISED MESSIAH ^{AS}	38
PRAYER FOR SOLAR AND LUNAR ECLIPSE	38
SALATUL HAAJJAH	39
ISHRAAQ PRAYER	39
NAMAZ-E-TASBEEH	40
PROCEDURE FOR NAMAZ-E-TASBIH	40
MARRIAGE SERMON	40
OTHER IMPORTANCE PRAYERS	42
ETIQUETTES OF MOSQUE	43
PRAYERS UPON ENTERING AND EXISTING A MOSQUE	43
TASMIH, TAHMID, AND DUROOD SHARIF	43
ANOTHER PRAYER OFFERING IN SALAT	43
SAJDAH TILAWAT	44
SOME CHAPTERS OF THE HOLY QURAN	46
GUIDANCE OF PROMISED MESSIAH (AS)	48
REFERENCES	49

Foreword

It cannot be emphasized enough how crucial it is for every Ahmadi to grasp the significance of namaz and its etiquettes. This sacred practice lies at the heart of our spiritual journey, connecting us with our Creator and instilling a sense of discipline and devotion in our lives.

By the grace of Allah, Majlis Ansarullah Canada has translated the Urdu book entitled *Namaz aur uss kay Aadaab* for our English readership. This book is a translation of the aforementioned work, and it is important to note that its content is based entirely on the original book. We hope that this publication proves as a useful resource for learning the essentials of Salat. May Allah enable our members to benefit from this guidebook. Amin

Sadr Majlis Ansarullah Canada, Abdul Hameed Warraich, initiated the project and assigned Naib Sadr, Nasir Ahmad, to oversee it.

It was translated into English by Usman Shahid (Murabbi Silsila) and reviewed by Imtiaz Ahmed (Murabbi Silsila) and myself. I am also grateful to Qasim Ghumman (Murabbi Silsila) and Luqman Ahmad (Murabbi Silsila) for their contributions. May Allah bless them all for their efforts. Amin

Muhammad Musa (Murabbi Silsila)

Qaid Isha'at

Majlis Ansarullah Canada

Preface

Almost the entire contents of this book have been taken from Hazrat Musleh Maud's (ra) Commentary on Surah Al-Baqarah, Vol 1.

A few portions are based on the instructions of the Promised Messiah (as) and the sayings of Khulafa-e-Ahmadiyyat.

Furthermore, this work also referenced the [first] volume of *Fiqah Ahmadiyya* and "Namaz" compiled by Malik Saifur Rahman Sahib and Mufti Silsilah Ahmadiyya.

It is hoped that this compilation will benefit members of Ahmadiyya Muslim Jama'at.

Compiler

The Commandment of Salat

Namaz or Salat is a fundamental act of worship in Islam. As one of Islam's five pillars, Namaz is compulsory for every Muslim and never becomes annulled. The commandment to offer Prayer has been given to us through the Holy Quran and the sayings and practice of the Holy Prophet (sa).

The following are some Quranic commandments pertaining to Prayer:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

“And observe Prayer and give the Zakat and obey the Messenger, that you may be shown mercy.” (24:57)

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

“Verily, Prayer is enjoined on the believers *to be performed* at fixed hours.” (4:104)

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

“And observe Prayer for My remembrance.” (20:5)

Similarly, the following are some ahadith related to the blessings of Prayer.

الصَّلَاةُ عِمَادُ الدِّينِ

“Prayer is the pillar of faith.”

الصَّلَاةُ مِعْرَاجُ الْمُؤْمِنِ

“Prayer is the apex of the believer.”

قُرَّةُ عَيْنِي فِي الصَّلَاةِ

“Prayer is the delight of my eyes.”

The Importance of Namaz

“Namaz is the second pillar among the pillars of Islam. Every Muslim man and woman is obligated to offer prayer on time. The Holy Prophet (sa) has declared Namaz the foundational pillar of faith. Only through true Prayer can a person attain high levels of spirituality, elevated to the greatest heights of humanity. Salat means supplication, mercy, faith, religious law, *istighfar* [seeking the forgiveness of Allah], *ta'zeem* [expressing His greatness], blessings—and the reformatory worship of Muslims, which necessarily creates hatred for evil and disgust for indecency; furthermore, Prayer is the ladder and source for climbing spiritual heights, attaining exalted morals, and the fortress of protection against evil.

Namaz is a *Taweez* for a person that grants them an opportunity to offer supplications five times. One can expect at least some supplication to be accepted. Thus, one must offer Prayer elaborately and gracefully, which is endearing.”
(*Malfuzat* vol 1, p. 394)

“It is stated in the ahadith that a delegation of a community accepted Islam in the presence of Prophet Muhammad (peace be upon him), But they requested to be exempted from having to offer the Prayers because they are farmers; being around animals, the state of their clothes is always uncertain, to say nothing of their busy work schedule. The Prophet of Allah said religion without Prayer is no religion at all.” (*Malfuzat*, vol 3, p. 188)

“A person who does not regularly offer the five daily Prayers is not of my community.” (*Kashti Nuh*, p. 28)

"There is no greater 'wazeefa' than Namaz, for it includes: Praising God, Seeking His forgiveness, and invoking blessings upon His Prophet (sas). Indeed, Namaz is the compendium of all *Waz'ائف* and *Azkaar* that removes every kind of distress and apprehension and solves every difficult challenge ... Namaz must be offered exquisitely, with complete understanding, and after reciting the prescribed words of supplications, entreat God in your own tongue. It will give you peace of mind and, if God wills, remove all your difficulties. Because Namaz is a means of remembering God Almighty, it is said in the Holy Quran: **وَأَقِمِ الصَّلَاةَ لِذِكْرِي** (20:51) (*Malfuzat*, vol 3, pp. 310-311)

“If a person is to reach a certain destination, he needs to walk towards it. The further the destination, the faster and longer he must sustain his efforts to reach this goal. Similarly, God Almighty is also a destination; reaching Him is a long and distant [spiritual journey]. Prayer serves as a vehicle for a person who wants to meet Allah the Exalted and wishes to reach His court; a transport one can board and speedily reach God. Thus, how can a person who abandons Prayer hope to find Allah?” (*Malfuzat*, vol. 3, p. 189)

Excellences of Prayer

“Prayer is a right owed to God. Fulfil this right with the utmost diligence. Never adopt hypocrisy [to please] the enemy of God. Always be loyal and sincere. Do not abandon Prayer, even if it is at the expense of one’s home. Those who declare Prayer is ill-omened are disbelievers and hypocrites, saying they have suffered such and such since they began offering Prayers. Namaz is certainly not a means of divine wrath, and those who call it thus are themselves poisoned. Just as desert tastes bitter to sick people, such people cannot enjoy Prayer. Namaz amends our faith, morals and worldly life. The bliss of Namaz far outweighs all other worldly enjoyments. Physical pleasures cost thousands of dollars, ultimately resulting in disease and illnesses.

Conversely, this is a paradise offered for free to a person. Two gardens are mentioned in the Holy Quran. One is the paradise of this world, being the delight of Prayer.” (*Malfuzat* vol 3, pp. 591-592)

Attaining the Blessings of Prayer

“No doubt Namaz has blessings, but not everyone can acquire them. True Prayer can only be offered by one whom God Almighty enables. On his own, what a person offers is merely a shell that has no substance whatsoever. Similarly, true Kalima can only be recited by one enabled by God. Without receiving droplets from the Heavenly Spring, what benefit is there in reading Namaz or Kalima? The Prayer that bears sweetness and taste and a true relationship with the Creator, being a model of absolute devotion and humility, inspires an instant change. The person offering such a prayer instantly senses that he is no longer the person he was a few years ago.” (*Malfuzat*, vol 3, p. 597)

Pray with Devotion

“Do not pray like a hen pecking for grains. Instead, pray with a burning passion. Offer supplications abundantly as namaz is the key to solving all difficulties. Apart from reciting the prescribed prayers and words, supplicate a lot in your native language, which will spark a fire of devotion. Do not abandon the practice of supplicating until such passion is born within you, for it purifies oneself and draws all blessings.

Align your heart with all the physical postures of the Prayer. When you stand upright physically, let your heart be upright in obedience to God. If you bow down, let your heart bow down as well. If you prostrate, let your heart prostrate likewise—meaning, you will never abandon God. Under this state, sins will begin to fall away.

Ma‘arifat [spiritual knowledge] is yet another factor that prevents one from sin. Just as a person who knows a scorpion, a snake, or a lion is deadly would not go near one, similarly, one who has true *Ma‘arifat* will not go near sin. Thus, it is essential to enhance faith, which is elevated through supplications. But Prayer, itself, is a supplication. So, the more you adorn and beautify your Prayers, the more you will become free from the bondage of sin.” (*Malfuzat*, vol 3, pp. 589-590)

Quranic Injunction to Observe Prayer

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

“And observe Prayer. Surely, Prayer restrains one from indecency and manifest evil.” (29:46)

Safeguarding the Prayers

Hazrat Khalifatul-Masih IV (rh) said:

“Those who violate the rights of fellow human beings, engaging in injustice and transgression, are unaware of the true essence of Prayer. They have turned Prayer into a source of display, pride, and self-aggrandizement. That such people will be ruined is foretold in the Holy Quran, for they fail to discharge the rights owed to human beings though they offer Prayers. They oppress the less fortunate in petty matters or neglect their poor famished neighbours.”

Prayer becomes useless and futile without fulfilling the rights of fellow human beings. Therefore, the Ahmadiyya Muslim Community should take great care in safeguarding Prayers. In the context of safeguarding Prayers, the Holy Quran mentions a beautiful supplication of Hazrat Ismail (as). That is, he would admonish his family to offer Prayer and Zakat.

Without being regular in Prayers, we cannot reform the world. Thus, our auxiliary organizations must go door to door, drawing people's attention toward Prayer. They should knock on doors and urge people to come to the mosque to offer Prayers.” (Khutba Jum‘uah, 19 Nov. 1982)

Salat as the Root of Faith

“Just as clouds form alongside sunny skies, bringing a downpour, a person's supplications generate spiritual warmth, which leads to success. Prayer is a sacred state in which a person stands before God Almighty with fervency, entreaty, and reverence. If humans, despite being servants, are prone to neglect, [remember] God is Self-Sufficient and Independent. A community survives as long as it maintains its focus on Allah. The root of faith is Prayer. In their folly, some people ask, “Why does God need our Prayers?” O foolish people, God Almighty does not need them, but you certainly need His attention. It is through God's mercy that all problems are untangled. Prayers remove thousands of faults and errors, becoming a means of attaining the nearness of God.

Both Fasting and Prayer are forms of worship. While the fast powerfully affects the body, Prayer powerfully affects the soul. Salat generates a condition of burning and melting of the heart and is, therefore, a higher form of worship than fasting. The latter fosters the capacity for visions. Sometimes this kind of state is even achieved by the Yogis, but they do not attain the high spiritual state borne out of supplications.” (*Malfuzat*, vol 4, pp. 292-293)

Guidance of Hazrat Khalifatul-Masih I (ra)

Not Praying Results in Worldly Failure

“I advise you briefly. Some people slacken in Prayer, and this is done in several ways:

1. Not reaching on time
2. Not offering in a congregation
3. Carelessness in Sunnah or Wajib prayers

Listen carefully. The worldly works of a person who neglects Prayers remain imperfect.” (*Khutbat-e-Noor*, vol. 3, pp 97-98)

Guidance of Hazrat Khalifatul-Masih II (ra)

Not inculcating Prayer Amounts to Murder

“If a person with seniority does not offer Prayer, they are a hypocrite. Worse, people who fail to inculcate the habit of prayer in their children are murderers. If parents instill congregational prayers in their children, they will always have the possibility of being reformed . . . A person who beautifies his Prayers, offering them with all the prerequisites set forth by God Almighty, finds an instant change within. In a matter of days, they develop the capacity to discern evil. He is apprised of the minutest of evils and given knowledge of the subtlest sins not granted to others. On every occasion, Angels warn him to guard against such and such evil. He is granted power and capacity to fight against satan because a worshipper praises God and extols His Holiness, and God always returns a favour. He offers the best of rewards for our good deeds. When a person falls [in prayer] before God Almighty in perfect humility and anguish, using all the expressions of humility found in the world, Allah the Exalted elevates this person and instructs the Angels, “Such person has extolled My holiness, therefore, sanctify him! Such person has praised Me, therefore, spread his praises in the world; this person has expressed perfect humility before me; therefore, grant him honour and status.” (*Tafsir Kabeer*, vol. 10, pp. 653-656)

Guidance of Hazrat Khalifatul-Masih III (rh)

The Object of Our Lives: Worshipping God

“It is commanded that, unless there is a lawful reason, one must assemble in the mosque five times daily to offer Prayers before God Almighty and remember Him. According to

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

God Almighty has created us to become His *abd* [servant]. If that is the fundamental reason for creating us, we must become servants of God Almighty.” (Khutba Jum‘uah, December 1, 1978, *Al-Fazl*, January 14, 1979)

Guidance of Hazrat Khalifatul-Masih IV (rh)

Learning Namaz Translation

“It is not enough simply to read Namaz; one must read Namaz along with its translation. Every Ahmadi must know the translation of Prayers—whether the person is a child, youth, elder, man, or woman, everyone must know the translation fluently so that when they offer Namaz, they fully understand the words being recited.” (Khutba Jumu‘ah, November 24, 1989)

Guidance of Hazrat Khalifatul-Masih V (aa)

Offering Prayers in Congregation

“Your prosperity or success is bound with your relationship with God. Offering Prayers on time and in congregation is the best means for building this connection. If every one of you starts practicing virtues, shunning evils, and observing Prayers, then you have essentially succeeded.” Speaking about the desire of Hazrat Khalifatul-Masih IV (rh), Huzoor Anwar (aa) said: “O departed one, we will surely fulfill your desire and establish Prayers in every home. As per your desire, God

willing, every home will be full of worshippers, Insha'Allah!" (*Al-Faḥl*, August 30, 2003)

Conditions of Prayer

There are five prerequisites for Namaz, which are as follows:

1. Timing
2. Purification
3. Cover & Clothing
4. Direction
5. Intention

Timing

It is compulsory to offer the five daily Prayers within the prescribed times as follows:

- a. Fajr: from the break of dawn to just before sunrise. It comprises two obligatory *rak'ats*.
- b. Zuhr: begins once the sun passes [its meridian] and starts to decline; continues until the shade of an object has an equal size, lasting approximately 3 hours in total. The namaz comprises four obligatory *rak'ats*.
- c. 'Asr: starts when the shade of an object has doubled its size; lasts until just before sunset, running for about 2.5 hours. The namaz has four obligatory *rak'ats*.
- d. Maghrib: from the setting of the sun until fading of the twilight, with an overall span of 1.5 hours. The prayer has three obligatory *rak'ats*.
- e. 'Isha: after the twilight is set in (completely dark) and continues until just before the break of dawn. It is best to offer the prayer at the earliest and up to midnight. The prayer has four *rak'ats*. (*Fiqah Ahmadiyya*, p. 38)

Note: In some world locations, days exceed 24 hours, or the gap between day and night is so large that it is challenging to allocate timings in the light of the Holy Quran and Sunnah. In such situations, the timings should be designated proportionately to the prayers mentioned above, meaning the gap between each prayer should be approximately the same.

Forbidden Times of Prayers

Offering Prayers is forbidden during the following times:

1. From the start of sunrise, until the sun is slightly above the horizon (approximately 30 mins), no prayers are allowed (obligatory or optional).
2. At exactly noon time when the sun is directly above
3. At the time of sunset

Purification

It is mandatory to perform wudhu before offering namaz. Doing wudhu is a commandment, while *tayammum* acts as a substitute. God says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَٰكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۚ

O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your wet hands over your heads, and wash your feet to the ankles. And if you be unclean, purify yourselves by bathing. And if you are ill or you are on a journey while unclean, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allah desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful. (Surah Al-Maidah, 5:7)

Procedure for Performing Wudhu

Recite “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” [In the name of Allah, the Gracious the Merciful] as you begin to perform the Wudhu.

Wash each hand three times.

Rinse the inner mouth three times.

Wash the nostrils three times by taking in a small amount of water.

Wash the face three times with a handful of water.

Wash each arm up to the elbow three times (including the elbows).

Wet hands and gently wipe the head with three fingers from each hand. Use the forefingers to wipe the inner ears and the thumb to clean the outer ears.

Wash both feet up to the ankles three times.

(*Bukhari*, Kitab Al-Wudhu)

Note: in washing hands, arms, and feet, one should first wash the right, followed by the left.

(*Nasai*, Kitab al-Wudhu)

Prayer After Wudhu

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فَتَحَتْ لَهُ ثَمَانِيَةَ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ" -

Umar bin Al-Khattab (ra) narrated that the Messenger of Allah (sa) said: 'Whoever performs Wudhu, making Wudhu well, then prays: "I bear witness that there is none worthy of worship except Allah, and I also bear witness that Muhammad (sa) is His servant and Messenger. O Allah! Make me among those who repent, and make me among those who purify themselves," eight gates of Paradise are opened for him. He will enter by whichever of them he wishes.' (*Tirmidhi*, Kitabut-Tahara)

Giving an explanation and wisdom of this prayer, Hazrat Khalifatul-Masih IV (rh) said:

"Now the question is, what do the eight doors refer to in this prayer, and what is their correlation with Wudhu? I started counting the steps of the Wudhu. First, we wash our hands. Second, we clean the mouth. Third, we rinse the nostrils. Fourth, we wash our face. Fifth, we wash our arms to the elbow. Six, we touch our heads with water. Seventh, we wipe the neck with the back of our hands [nose?]. Eighth, we wash our feet to the ankles. Now, if a person carries out each of these movements with sincere intentions to attain both physical and spiritual purity, it is stated [in this

hadith] that all eight doors of paradise are opened for him. Similarly, it mentions that he may enter through any door. People vary in their inclinations, giving particular attention to one of these movements during the Wudhu. The choice of which door to enter may reference this inclination, but what it means is unclear in the hadith. Regarding the concept of ‘gate,’ let me clarify that it does not imply that paradise has physical gates through which people would be entering. The description is only metaphorical. Remember, the Holy Prophet (sa) only described it in these terms to pique our interest. Paradise will not have physical gates as such. We build our paradise from this very world and gain access to these ‘gates.’ The kind of paradise we build is correlated with which deeds draw us toward remembering God Almighty most abundantly. This is the subject being discussed in this hadith.” (*Al-Faḥḥ*, p. 3, August 29, 2000)

Factors that Break Wudhu

The following factors invalidate the Wudhu:

1. Falling asleep
2. Vomiting
3. Nosebleed
4. Passing gas
5. Bowel movement or urination
6. Sexual relations

In all of the above situations, the Wudhu is broken and must be performed again.

Note: If a person has a condition with excessive gas, leaking urine, or, in the case of a woman, a bleeding disorder which prevents them from being in a state of Wudhu, they are excused. For such people, performing wudhu once before the Salat is sufficient.

Bathing Following Relations

Showering after intercourse is mandatory. Without it, Salat is invalid. The wisdom behind this command is that this coitus affects the entire body, stimulating arousal in every part of the body. To complete worship and turn one’s full attention toward God Almighty, it is imperative to calm the body and settle the thoughts. Showering removes physical fatigue and spiritual indolence, leaving one fresh, active, and cheerful. It proves helpful to one’s Salat.

Tayammum

As already mentioned, *tayammum* is a substitute for ablution and showering. It is necessary when:

1. Water is unavailable-
2. Though water is available, it is difficult to use (e.g. a person is sick and risks getting sicker by using water).
3. Though available, the water is unclean.

In the above circumstances, Islam mandated *tayammum* before standing up for Prayer. This injunction is mentioned in Surah Ma'idah, already quoted earlier.

Method of Tayammum

Find a piece of ground or a natural surface. Patting both hands on this surface, graze your face, hands, and arms [if they are bare]. A person is purified after doing *tayammum* and may observe the Salat afterward.

Cover and Clothing

One must Pray in a headcover and clean dress. For a man, it is necessary to conceal his body from the belly button down to the knees. A woman can only leave her face, hands [up to the wrist], and feet [up to the ankles] uncovered, whereas the rest of her body should be concealed. Her head must be covered with a scarf or veil. It is unacceptable for a man or a woman to wear see-through clothes or a dress so tight it makes praying hard. Such clothes should be avoided.

Direction

The Salat is offered in the direction of the Qibla. Regardless of their location on the planet, Muslims pray while facing the Ka'ba which is situated in Makkah. In this manner, Muslims worldwide are collectively drawn to a singular centre. However, this does not mean Islam has attributed divine qualities to the Ka'ba. As mentioned in the Holy Quran, it was inevitable to have some fixed direction to offer the congregation salat.

Had a direction not been fixed, people could not have observed the Prayer standing together. People would have faced various directions and undermined the collective Salat. Thus, God Almighty fixed a direction for the Muslims, enjoining:

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

“And wherever you be, turn your faces towards it. “(2:145)

Allah the Exalted fulfilled this prophecy through the Holy Prophet^{sa}, making this sacred place a centre for the physical assembly of the Muslims. That the entire populace of World Muslims faces the Ka’ba five times daily is a living depiction of the perfect Oneness of God, the cohesion of the world, unity of humanity, the equality of all people, and their love for the Holy Prophet^{sa}.

Note: In a given situation, if a person does not know the direction of the Ka’ba, they may offer prayer facing any direction. Similarly, while offering prayers during a journey, it is not mandatory to face the Ka’ba.

Niyyah

Niyya is another prerequisite for the validity of Salat. The general definition of niyyah is intention. Meaning, the prayers offered are counted based on which ones are intended. If the intention before a prayer is to offer the four fardh of Zuhr, it will be counted as such; if the intention is to offer four sunnah, it will be deemed as such. One’s intention has to do with the heart, bound with one’s sincerity. Thus, one must have clear and sincere intentions as to which prayer they are offering. To make this intention, the following words must be recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Innee wajjahtu wajhiya lillathee fatara assamawati wal-arda haneefan wama ana mina almushrikeen

“I have turned my full attention to Him who has created the Heavens and the Earth. Being every inclined, I am not of those who associate partners with Allah.”

Procedure for Offering Salat

When standing for prayer, face the Qibla. Make an intention in your heart and raise your hands to your ears as you recite *Allahu Akbar* {Allah is the Greatest}, called *Takbir Tabrima*, and place your arms below your chest with the right resting above the left.

Qiyaam

Standing in this manner is called *Qiyaam*. Next, recite the *thana* as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhanaka Allahumma wa bihamdika wa tabarakasmuka, wa ta'ala jadduka wa la ilaha ghairuk

“Holy are You, O Allah—all praise is Yours; blessed is Your name and exalted is Your Majesty. There is none worthy of worship except You.”

Following this, recite:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'udhu billahi minash-shaitanir-rajim

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

Next, recite Surah Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - الرَّحْمَنُ الرَّحِيمُ - مَالِكِ يَوْمِ الدِّينِ - إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ - صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ -

Bismillahir-Rahmanir-Rahim. Al-hamdulillahi Rabbil 'alamin. Ar-Rahmanir-Rahim. Maliki yaumiddin. Iy y aka na'budu waiyyaka nasta'in. Ihdinas-sirat al-mustaqim. Siratalladhina an'amta 'alaihim, ghairil maghdubi 'alaihim wa laddallin.

“In the name of Allah, the Gracious, the Merciful. All praise belongs to Allah, Lord of all the Worlds. The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path—The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.”

The followers silently repeat Surah Fatihah after the imam. After he recites the last verse, they say *Amin*, either out loud or silently.

Following Surah Fatihah, another chapter of the Holy Quran, or at least a portion with three verses, is recited. For example, recite Surah Al-Kauthar:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ - إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ -

“In the name of Allah, the Gracious, the Merciful. Surely, We have given thee abundance of good. So pray to thy Lord, and offer sacrifice. Surely, it is thy enemy who is without issue.”

Following this, recite *Allahu Akbar* and go into a *Rukoo*:

Rukoo

Rukoo is to bow down with your back horizontal, hands on your knees, face looking down, eyes fixed between the feet, and legs straight. One recites the following words in the *rukoo*:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhanna rabbeeyal adbeem

“Holy is Allah, the Most Great.”

The sentence above signifies that our Lord, the greatest in all His glory, is free of all imperfections. These words of glorification are recited three times, or more, keeping an odd number count. (*Sunan Tirmidhi*, Kitabus-Salat)

Qauma

Next, stand up again with your arms at the sides and recite:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Samee Allahu leeman hameeda

“Allah hears one who praises Him.”

رَبَّنَا وَلَكَ الْحَمْدُ - حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbanaa wa lakal hamd — hamdan katheeran tayyiban mubaarakan feeh

“Our Lord, Yours is the praise —praise that is abundant, pure and full of blessings.”

Sajdah

Next, recite *Allahu Akbar* and go into *Sajdah*. That is, prostrate on the ground with your forehead, nose, palms of both hands, knees and toes touching the ground. Hands and toes should be facing the Qibla. The elbows should be touching the ground. In this state, recite:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhanna rabbeeyal ‘alaa

“Holy is my Lord, the Most High.”

The above is silently recited thrice or more in odd numbers. Next, recite *Allahu Akbar* and sit up on your left foot with the right foot standing on the toes facing the Qibla. Recite the following prayer:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي وَارْزُقْنِي

Allahummaghfir li warhamni wahdini wa ‘afini warfa‘ni wajburni warzuqni.

“O Allah! Forgive me, have mercy on me, and guide me; grant me security, and raise me [in spiritual status], make good my shortcomings, provide for me.”

Some ahadith cite the word *Wajubrni*, while others cite *Wa Rafa‘ni*. Hazrat Ibn Abbas (ra) narrates a hadith found in Sunan Ibn Maja. It states that one night the Holy Prophet (sa) recited the following prayer in between the prostrations. “O my Lord, forgive me, have mercy on me, and guide me; and grant me security, make good my short comings, provide for me and raise me [in spiritual status].”

Following this, prostrate again as described above, reciting *Allahu Akbar* as you go into the *sajdah* and recite the same prayer. This completes what is known as a *rak‘at*.

Repeat the above procedure to complete the second *rak‘at*, with just one distinction. The second *rak‘at* begins with Surah Fatihah without reciting *thana*. Just as in the first *rak‘at*, recite another portion of the Holy Quran after reciting Surah Fatihah. For example, Surah Al-Ikhlās:

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

“In the name of Allah, the Gracious, the Merciful. Say, ‘He is Allah, the One.’ Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him.” (112:1-5)

After completing the second *rak‘at*, sit back as done between the two *rak‘at*. This posture is called the *Qa‘da*. The following prayer is then recited, named *Tashahud*.

Tashahud

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَ الطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ۔ اَلسَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللّٰهِ الصّٰلِحِيْنَ۔ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

Attahiyatu lillahi was-salawatu wat-tayyibatu assalamu ‘alaika ayyuhan-Nabbiyyu wa rahmatullahi wa barakatuhu. Assalamu ‘alaina wa ‘ala ‘ibadillahis- salihin. Ash-hadu alla ilaha illallahu wa ash-hadu anna Muhammadan ‘abduhu wa Rasuluh.

“All verbal worship is due to Allah—and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the mercy of Allah and His blessings. Peace be on us and the righteous servants of Allah. I bear that there is no god but Allah, and I also bear witness that Muhammad^{sa} is His servant and messenger.”

Durood Sharif

If the prayer being offered has two *rak‘ats* [i.e. Fajr prayer], this posture would be the last *qa‘da* or sitting posture, following which *Durood Sharif* is recited as follows:

اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَ عَلَىٰ اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ اِبْرَاهِيْمَ وَ عَلَىٰ اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ اللّٰهُمَّ بَارِكْ عَلَىٰ مُحَمَّدٍ وَ عَلَىٰ اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ اِبْرَاهِيْمَ وَ عَلَىٰ اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔

Allahumma salli ‘ala Muhammadin wa ‘ala ali Muhammadin, kama sallaita ‘ala ibrahima wa ‘ala ali Ibrahima innaka Hamidum-Majid.

Allahuma barik ‘ala Muhammadin wa ‘ala ali Muhammadin kama barakta ‘ala Ibrahima wa ‘ala ali Ibrahima innaka Hamidum-Majid.

“O Allah, bless Muhammad^{sa} and the followers of Muhammad^{sa}, as Thou did bless Abraham^{as} and the followers of Abraham^{as}. Indeed, Thou art the Praiseworthy, the Glorious.

O Allah, prosper Muhammad^{sa} and the followers of Muhammad^{sa}, as Thou did prosper Abraham^{as} and the followers of Abraham^{as}. Indeed, Thou art the Praiseworthy, the Glorious.”

Other Prayers

Following *tashahud* and *durood sharif*, the following supplications were also part of the sunnah of the Holy Prophet (sa):

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَبِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ أَنْتَ
الْغَفُورُ الرَّحِيمُ

*Allahumma inni zalamtu nafsi zulman kathiran wa la yaghfirudh-dhunuba illa anta faghfir limaghfiratan min 'indika warhamni innaka antal Ghafurur Rahim.*¹

“O Allah, I have been unjust to myself, and there is none who can forgive sins except You; therefore, forgive me with Your forgiveness and have mercy on me. Surely You are the Forgiver, the Merciful.”

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْغَمِّ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ
وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

*Allahumma inni a'udhu bika minal-hammi wal ghammi wa a'udhu bika minal-jubni wal-bukhli wa a'udhu bika minal-ijzi wal kasali wa a'udhu bika min ghalabatid-daini wa qabrir-rijal.*²

“O Allah I seek Your protection against problems and anxieties, and I seek Your protection against cowardice and miserliness, and I seek Your protection against helplessness and shiftlessness, and I seek Your protection against indebtedness, and I seek Your protection to keep my freedom and to protect me from the tyrannical rule of any individual.”

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَا رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابِ

*Rabbij'alni muqimas-salati wa min dhur-riyyati. Rabbana wa taqabbal du'a. Rabbanaghfir linalivalidayya wa lil-mu'minina yauma yaqumul hisab.*³

“My Lord, make me observe Prayer, and my children too. Our Lord! Accept my prayer. Our Lord, grant forgiveness to my parents and I and the believers on the day when the reckoning will take place.”

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

¹ Bukhari, p. 1100, 1999 Riyadh, hadith no. 6326 [Publishers]

² Abu Dawud, p. 228, 1999 Riyadh, hadith no. 1555 [Publishers]

³ Surah Ibrahim, 14:41-42 [Publishers]

*Rabbana atina fiddunya hasanatan wa fil akhirati hasanatan waqina adhabannar.*⁴

“Our Lord, bestow on us good in this world and good in the hereafter, and shield us from the torment of the fire.”

After reciting the above prayers, say *taslim* twice, first turning your face to the right, and then turning your face to the left. The words of *taslim* are as follows:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Assalamo alaikum wa Rahmatullah

“May the peace and mercy of God be upon you!”

If, however, this is a prayer with more than two *rak'ats*, stand up after reciting the *Tashabud* and only recite Surah Fatihah in the remaining *rak'at(s)*, completing each as stated earlier. That is, if it is a prayer with three *rak'ats*, one sits down after completing the third *rak'at*, and once again recites the *Tashabud*, *Durood Sharif* and other prayers followed by the *Taslim*. Likewise, if the prayer has four *rak'ats*, completing the third *rak'at* and its second sajdah, one stands again for the fourth *rak'at* offering it with the same procedure. After the second sajdah, one sits and repeats the procedure of the final *qa'da* as described above. That is, recite *Tashabud*, *Durood Sharif*, and other prayers followed by *Taslim*.

Note: During third or fourth *rak'ats*, one only recites Surah Fatihah and not any other Surah.

⁴ Surah Al-Baqarah, 2:202 [Publishers]

Types of Salat and the Number of Rak'ats

There are four types of salat:

Fardh Salat:

- a. Fajr with two *rak'ats*
- b. Zuhr with four *rak'ats*
- c. 'Asr with four *rak'ats*
- d. Maghrib with three *rak'ats*
- e. 'Isha with four *rak'ats*

If any Fardh prayer is missed, it is mandatory to offer it when one remembers. Abandoning this prayer intentionally is a great sin.

Wajib Salat:

These include the three *rak'ats* of Vitru, the two *rak'ats* of Eidul Fitr and Eidul Adha, and the two *rak'ats* during Tawaaf [circuit] of the Ka'ba.

If any of these are missed owing to extenuating circumstances, it is not mandatory to offer.

Sunnah Salat:

The namaz that the Holy Prophet (sa) typically offered, apart from the Fardh Salat, and which is also mentioned in the ahadith is called 'Sunnah'. Offering this type of salat, in following the practice of the Holy Prophet (sa), is a source of great blessings and abandoning them deprives one of spiritual progress. But it is not a 'sin' as such if one has missed them. Sunnah prayers are as follows:

- I. Two *rak'ats* offered before the Fajr prayers. In case one is not able to offer them before, they should offer them after.
- II. Four *rak'ats* before the Zuhr prayers, and two *rak'ats* after them.
- III. Two *rak'ats* after the Maghrib prayer.
- IV. Two *rak'ats* after the Isha' prayers.

Nafil Salat:

This is a volunteer prayer and a great source of spiritual enhancement and blessings. It enables one to protect one's Salat. The Holy Prophet (sa) said a person can attain the nearness of God Almighty through the Nawaafil. However, if a person cannot offer them owing to some reason, there is no sin in missing them. Nawaafil prayers are as follows:

1. Eight *rak'ats* of Tahujjud
2. Four *rak'ats* before 'Asr Namaz
3. Two *rak'ats* offered after the two sunnah of Zuhr prayer
4. Two *rak'ats* offered after the two sunnah of Maghrib prayer
5. Four *rak'ats* of *Ishraaq*
6. Two *rak'ats* of *Istikhara*

Note: Apart from the forbidden times of prayers, one may offer nawaafil prayers, being a great source of blessings. It is better to offer them at home.

Tahujjud

The most important of Nawaafil prayers is the Tahujjud, a prayer that enables one to make great strides towards attaining God's nearness. It is mentioned in the Holy Quran:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا -

“And wake up for it (the Quran) in *the latter part of the night* as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.” (17: 80)

The Holy Prophet (sa) was regular in offering this prayer, observing it in the latter part of the night. Typically, he would offer them in combination of two *rak'ats*, and end with three *rak'ats*.

The Promised Messiah (as) says regarding Tahujjud:

“One who makes an earnest supplication, having regard for Divine laws and commandments and reforming himself from the fear of God's majesty, will surely partake of the grace of God. Thus, our Jama'at should make Tahujjud salat binding. One who cannot offer as much can offer at least two *rak'ats*. For it will, nonetheless, give them an opportunity to offer supplications. Prayers offered at that time are especially potent because they are uttered with true sincerity and fervour.” (*Malfuzat*, vol. 2, p. 182)

Vitr Namaz

As already mentioned, the Vitr is *wajib*. The term vitr means odd. Observe three *rak'at* of the Vitr, following Isha' prayer as follows:

Recite Surah Fatihah followed by another surah in each of the three *rak'ats*. The Vitr may be offered in two ways:

1. After two *rak'ats*, recite *Tashahud*, *Durood Sharif* and *Taslim* and then offer the third *rak'at* separately.
2. After two *rak'ats*, recite *Tashahud*, and, then stand up for the third *rak'at*.

Whether the first or second way is adopted, recite *Dua-e-Qunoot* while standing, after the *rukoo* of the third *rak'at*. Words of this prayer are as follows:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَا يَفْجُرُكَ- اللَّهُمَّ إِنَّا لَكَ نَعْبُدُ وَ لَكَ نَصَلِّي وَ نَسْجُدُ وَ إِنَّا لَكَ نَسْعِي وَ نَخْفِدُ وَ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Allah humma inna nasta-eenoka wa nastaghfiruka wa nu'minu bika wa natawakkalu alaika wa nusni alaikal khair, wa nashkuruka wala nakfuruka wa nakhla-oo wa natruku mai yafjuruka, Allah humma iyyaka na'budu wa laka nusalli wa nasjud; wa ilaika nas aaa wa nahfizu wa narju rahma taka wa nakhshaa azaabaka; inna azaabaka bil kuffari mulhik.

“O Allah, we beseech Thy help and request Thy protection and believe in Thee and trust in Thee and we laud Thee in the best manner and we thank Thee and we are not ungrateful to Thee. And we cast off and forsake him who disobeys Thee. O Allah, Thee alone do we serve and to Thee alone do we pray and make obeisance and to Thee we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement, for surely Thy chastisement overtakes the unbelievers.”

Salat in Congregation

The way to offer Salat in congregation is as follows. A pious religious scholar becomes the imam. He stands in front of the jama'at with the followers standing in straight rows behind him and following him. A minimum of two people are required for congregational prayers. In the case of two people, the imam and the second person stand next to each other, the imam being on the left. Still, when there are more than two followers, they are to stand in a separate row behind the imam. The rows must be straight and spaced in such a way that the worshippers in each row can easily perform the prostration. Likewise, the shoulders of adjacent worshippers should be touching each other with no gap. The Holy Prophet (sa) has given strict instructions to keep straight rows. The followers should keep this instruction in mind.

When the Fajr prayer is offered in congregation, the imam recites Surah Fatihah and any other chapter out loud. The followers silently repeat Surah Fatihah behind the imam, but when he recites other portions of the Holy Quran, the followers only listen without repeating the words. The imam offers the rest of the prayer in silence, apart from saying *Tasmi'*, *Takebir*, and *Taslim* out loud.

In Zuhr and 'Asr, the imam leads the salat and the followers also recite Surah Fatihah silently.

In Maghrib, the imam recites Surah Fatihah and another chapter out loud during the first two *rak'ats*. Like in Fajr, the followers repeat Surah Fatihah silently and only listen when he recites the other portions of the Holy Quran. In the third *rak'at*, the imam and the followers only recite Surah Fatihah in silence.

In 'Isha' namaz, the same procedure is followed as described for Maghrib, with the imam reciting out loud and the followers silently repeating Surah Fatihah and only listening to the other recitations. In the next two *rak'ats*, the imam and the followers silently recite Surah Fatihah.

As described above, the imam still says the *Takebir*, *Tasmi'* and *Taslim* out loud.

Blessings of Congregation Prayers

God Almighty has placed individualistic and communal blessings in congregational worship. Wherever the Holy Quran has commanded to offer Salat, its injunction is to offer them in a congregation, not just individually. In doing so, it gives a lesson of unity in the world, equality among human beings, and obedience to the imam. It

offers a glimpse into the formidable brotherhood and grandness of Muslims. Allah the Exalted has mandated congregation namaz to take the weak and the strong to those superior stations, enabling those of weak faith to have occasions for cleansing their hearts by absorbing the hidden effects emanating from those of strong faith.

Note:

1. If people join after the prayer has already started, they must follow the imam's movements upon joining. Once the imam has said the *Taslim*, the followers say *Allahu Akbar* and stand up to complete the missed *rak'ats*. If one joins the prayer up to the point of imam performing the *rukoo*, before he has said *Tasmi'* to stand up again, one is deemed to have completed that particular *rak'at*.
2. Once the congregation prayer has started, one cannot offer any other Namaz or Nafal. They must join the assembly. The sunnah or nafal is to be completed only after the congregation namaz.
3. If an imam forgets any aspect of the Namaz, the followers, in the case of men, can draw his attention by saying *SubhanAllah* [Holy is Allah] or, in the case of women, clap their hands.

Stages of Salat

Hazrat Khalifatul-Masih II (ra) has said:

“It must be remembered that Namaz is practiced on a number of levels:

1. The first level or stage that is the lowest is to be regular in offering the five daily prayers. A Muslims who offers the daily salat and never misses them acquires the lowest level of faith.
2. The second level is to offer all five prayers on time. When a person offers the daily salat on time, they climb to the second step of faith.
3. The third step is to offer the Namaz in congregation. By offering the prayer in congregation a person has reached the third step or level.
4. The fourth step is to observe prayer while understanding it. A person unfamiliar with the translation should learn it and offer namaz, and one who knows the translation should observe prayer in such a slow and calm manner that they are satisfied with having fulfilled the rights of the prayer.
5. The fifth level is to offer the salat in an immersive manner. One should dive into the prayer akin to a diver who submerges himself in the ocean. In doing so, they should be able to reach one of two stages: observing God with the faith that he is seeing God or that God is seeing him.

6. The sixth level of the salat is to offer nawafil. One who offers voluntary salat is essentially expressing to God that while one has fulfilled the mandatory worship, he is yet dissatisfied and wants to spend still more time at the threshold of God.
7. The seventh stage of faith is that not only does a person observe the five daily prayers and the nawaafil, but offers the Tahujjud prayers.

These are the seven stages through which the salat attains completion. The hadith mentions regarding people who attain these seven stages that God Almighty descends from His throne at night and the angels proclaim that He has come to meet his servants. (*Tafsir Kabir*, Vol 6, p. 135)

Sajdah Sahav

An error during Namaz that changes the order of any pillar of Namaz or any waajib postures, such as forgetting the middle *Qa'da*, or there is a mix-up in the number of *rak'at* or some doubt in it—to mitigate such errors it is mandatory to offer two additional prostrations. Thus two sajdah are performed in the last *Qa'da*. After the *Tashahud*, *Durood Sharif* and other prayers have been offered, say *Allahu Akbar* and offer two prostrations, glorifying Allah and then say *Taslim* to conclude the prayer after sitting back up. The prostrations acknowledge that only God Almighty is free of errors and imperfections, while humans are weak and prone to err; they are a means of asking God for forgiveness and protection from any evil consequences of these mistakes.

Note: A missed *rak'at* still has to be completed if a sajdah sahav is applicable.

The Friday Prayer

Apart from the above Salat, there is the Friday Prayer. This salat is offered at the time of Zuhr on Fridays, with no Zuhr being offered on the day. Having a congregation is a prerequisite for offering this Prayer. The prayer is mandatory upon all those Muslims who have reached adulthood and are healthy. The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ -

“O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is better for you, if you only knew.” (62:10)

It is not mandatory for women to offer the Friday Prayer. If they are able to join, it is a source of blessing, but otherwise, they must still offer Zuhr Salat.

Procedure for Friday Prayer Service

The Muazzin calls the first Adhan after the sun begins to decline. Listening to it, worshippers start heading to the mosque. When the imam comes for the sermon, the second adhan is called [with permission of the imam]. The imam then stands up, recites *Tashahud*, Surah Fatihah and reads the sermon, which includes guidance for the Muslims according to the relevant needs of the time. Once the sermon finishes, he takes a few seconds pause by sitting down and then stands up again and recites the *Khutba Thania* [the second sermon]. Everyone must listen attentively to the sermon.

Words of Khutba Thania

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِنَا وَ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - عِبَادَ اللَّهِ رَحِمَكُمُ اللَّهُ - إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَىٰ وَيُنْهَىٰ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ أذْكُرُوا اللَّهَ يَذْكُرْكُمْ وَادْعُوهُ يُسْتَجِبْكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ

Alhamdu lillahi nahmaduhu wa nasta'inuhu wa nastaghfiruhu wa nu'minu bihi wa natawakkalu 'alaib. Wa na'udhu Billahi min shururi anfusina wamin sayyi'ati a'malina. Man-yahdihillahu fala mudilla lahu wa man-yudlilhu fala hadiya lah. Wa nash-hadu alla ilaha illallahu wahdahu

la sharika labu wa nash-badu anna Muhmmadan ‘abdubu wa Rasuluh. ‘Ibadallahi rahimakumullah. Innallaha ya’muru bil ‘adli wal-ibnsani wa itai’ dbil-qurba, wa yanha ‘anil fahshai’ wal-munkari wal-baghyi, Ya’izukum la’allakum tadhakkarun. Udhkurullah yadh-kur-kum wad’uhu yastajib lakum. Wala Dhikerullahi Akbar.

“All praise is due to Allah. We laud Him, we beseech help from Him and ask His protection; we confide in Him, we trust Him alone and we seek protection against the evils and mischief of our souls and from the bad results of our deeds. Whomsoever He guides on the right path, none can misguide him; and whosoever He declares misled, none can guide him onto the right path. And we bear witness that none deserves to be worshipped except Allah. He is alone and has no partner. We bear witness that Muhammad is His servant and Messenger. O servants of Allah! May Allah be Merciful to you. Verily, Allah commands you to act with justice, to confer benefits upon each other and to do good to others as one does to one’s kindred and forbids evil which pertain to your own selves and evils which affect others and prohibits revolts against a lawful authority. He warns you against being unmindful. You remember Allah; He too will remember you; call Him and He will make a response to your call. And verily divine remembrance is the highest virtue.”

Following the second sermon, the *Iqamah* is called by the Muazzin and Imam leads the Friday prayer, observing two *rak‘ats* in the congregation. The namaz includes a recitation of Surah Fatihah and other chapters by the imam who read the sermon. Four sunnah are offered individually before and after the Friday prayer. There is also the option of offering two sunnah after the Friday prayer. A person who reaches late to the mosque and the sermon has started must read two short *rak‘ats* upon entering the mosque.

Note: There is no Qadha (belated) prayer for the Jum‘uah prayer.

The Eid Prayers

Eidul Fitr and Eidul Adha are Waajib prayers. Eidul Fitr is offered after Ramadhan on the first of Shawal, while Eidul Adha is offered on the tenth of Zhul Hijja. Both prayers are offered with two *rak‘ats* in an open space or Eid Gah before noon. As per need, the Eid prayer may also be offered in a Jami‘ Mosque. Both are congregational prayers, not individual prayers.

In the first *rak‘at*, following the first takbir, reciting *thana* and *ta‘awwuz*, the imam then proclaims the *takbir* another seven times, each time bringing the hands up to the ears. Meanwhile, the followers say the *takbirat* in silently. Following this, the

imam would then recite *ta'ammuz*, Surah Al-Fatihah, and another portion of the Holy Quran out loud.

After completion of the first *rak'at*, the congregation stands up again for the second *rak'at*, when the imam says *Allahu Akbar*. Immediately upon standing, the imam proclaims *Allahu Akbar* another five times and then makes a recitation in the same manner as the first *rak'at*.

After completion of the second *rak'at*, the *tashahud*, durood sharif and other prayers are offered silently and finally the imam says the Salam to end the prayer. Following this, the Imam delivers the sermon, which comprises two sermons as in the Jumu'ah prayer.

If Eidul Fitr, for some reason, is not offered before noon time owing to some extenuating circumstances, it may be offered the following day.

Similarly, if owing to an emergency, the Eidul Adha could not be offered on the first day [10th Zhul Hijja], it can be offered on the 11th or 12th Zhul Hijja, prior to noon time. (*Fiqah Ahmadiyya*, vol. 2, p. 179)

The prayers of both Eid are identical. The only difference is that after offering Eidul Adha, the imam and the followers recite the following *Takbirat* at least three times:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ

Allahu Akbar, Allahu Akbar, la illaha illaha illalaho, wa Allahu Akbar, Allahu Akbar wa lillahil Hamd.

“Allah is the Greatest, Allah is the Greatest; there is no God but Allah, and Allah is the Greatest; Allah is the Greatest and all praise belongs to Allah.”

Similarly, the above *Takbirat* is mandatory to recite out loud immediately after each salat, starting from the Fajr prayer of 9th Zhul Hijjah to the ‘Asr prayer of 13th Zhul Hijjah.

It is also a sunnah of the Holy Prophet (sa) to recite the above *Takbirat* while going to and returning from Eid.

Supplications After Salat

The ahadith show that the Holy Prophet (sa) would recite supplications following the *Taslim* of each namaz. Some of them are as follows:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allahumma antas-salaamu wa minkas-salaamu tabaarakta yaa Dhal-jalaali-wal-ikraam

“O Allah! You are the Peace, and from You is peace; Blessed are You, O Lord of Majesty and Bounty.” (Muslim)

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

laa ilaaha ill-Allahu wahdahoo laa shareeka lahoo lahulmulku wa lahul-hamdu wa huwa 'alaa kulli shai'in Qadeer

“There is no God but Allah, the Unique, with no Partner; His is the Kingdom and His is all Praise; and He possesses power over all things.” (Bukhari)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allahumma a'innee 'ala dhikrika wa shukrika wa husni'ibadatika.

“O my Lord, help me so that I can properly perform Your remembrance and Your thanksgiving, and that I may worship You in the best possible manner.” (Tirmidhi)

سُبْحَانَ اللَّهِ

SubhanAllah (33 times)

“Holy is Allah.”

الْحَمْدُ لِلَّهِ

AlHamdolillah (33 times)

“All Praise belongs to Allah.”

اللَّهُ أَكْبَرُ

Allahu Akbar (34 times)

“Allah is the Greatest.”

Note: A person who is disabled or sick and cannot offer prayer standing up can pray while sitting; if they cannot offer it sitting, they may offer it while lying down. In that case, they will do the *Rukoo* and *Sajdah* with slight gesture. However, as long as a

Muslim is alive and maintains a sense, they are obliged to continue offering the Salat and abandoning the prayer is a sin.

Adhan

The literal meaning of Adhan is “Open Announcement.” Adhan is the name of the words proclaimed out loud for the preparation of congregation prayer, for drawing people towards it and to assemble them in the mosque.

The Adhan began in the 1st year of Hijra in Madinah. The Adhan was called before the five daily prayers with the following words:

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

Allahu Akbar (four times). *Ash-hadu allaa ilaaha ill-Allah* (twice). *Ash-hadu anna Muhammadar-Rasoolullah* (twice). *Hayya ‘alas-Salaah* (twice). *Hayya ‘alal-Falaah* (twice). *Allahu Akbar* (twice). *Laa ilaaha illAllah*.

“Allah is the greatest (four times), I bear witness that there is none worthy of worship except Allah (twice), I bear witness that Muhammad^{sa} is the Messenger of Allah (twice), come to prayer (twice), come to success (twice), Allah is the greatest (twice), There is none worthy of worship except Allah.”

The Adhan for Fajr contains the following added words after *Hayya ‘al-al-Falaah*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

As-salaatu khairum-minan-naum (twice)

“Prayer is better than sleep.” (twice)

Procedure for Calling the Adhan

Adhan is called in the state of Wudhu, and it is mandatory to call it before congregational Namaz. However, the Namaz is still valid if the Adhan could not be called for some reason. When it is time for the Adhan, the Muezzin stands at a high/prominent place facing the Qibla, places the index fingers in the ears, and recites the above words in a loud voice.

He says *Hayya Alas-salah*, two times. Each time he says it, he is to turn his head to the right and bring it back to face the Qibla. Similarly, he says *Hayya Alal-falah* two times, and each time, he turns his head to the left and brings it back to the Qibla.

The Muezzin should be a person who has a good and loud voice and is familiar with religious matters. The listeners silently repeat the words of the Muezzin as he recites.

However, at the point when he recites *Hayya Ala-Salah* and *Hayya Alal-Falah*, the listeners say:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

La Haula wa La Quwwata Ilah Billah.

“There is no power to be safe from sin or do good, except with the help of Allah.”

Prayer After Adhan

After the Adhan, the Muezzin and the listeners are to recite the following prayers:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الرَّفِيْعَةَ
وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ

Allabumma Rabba hadhibidda'watit-tammati wassalatil qa'imati, ati Muhammada-nil-wasilata wal-fadilata waddarajatar-rafi'ata, wab'ath-hu maqamam-mahmuda-nilladhi wa'attahu. Innaka la tukhliful mi'ad. (Bukhari, Kitabul-Adhan)

“O Allah, Lord of this Perfect Call, and of the Congregational Prayer to be offered; make Muhammad a means [of our access to You], and bless him with excellence and the lofty office, and grant him the most exalted station Thou hast promised him. Verily, Thou guest not back on Thy promise.”

Iqamah

The Muazzin calls the Iqamah to inform worshippers that the prayer in congregation is about to begin, and the followers have lined up behind the imam for the prayer. The words are as follows:

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - حَتَّى عَلَى الصَّلَاةِ -
حَتَّى عَلَى الْفَلَاحِ - قَدْ قَامَتِ الصَّلَاةُ - قَدْ قَامَتِ الصَّلَاةُ - اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ - لَا إِلَهَ إِلَّا اللَّهُ

Allahu Akbar (twice). *Ash-badu allaa ilaaha ill-Allah. Ash-badu anna Muhammadar-Rasoolullah. Hayya 'alas-Salaah. Hayya `alal-Falaah. Qad qaamatis-Salat* (twice). *Allahu Akbar* (twice). *Laa ilaaha illallah.*

“Allah is the greatest (twice). I bear witness that there is none worthy of worship except Allah (once). I bear witness that Muhammad^{sa} is the Messenger of Allah (once), come to prayer (once), come to success (once), Stand up for prayer (twice), Allah is the greatest (twice). There is none worthy of worship except Allah.”

Combining Prayers

In the case of sickness, travel, storms, muddy roads, extreme darkness or other reasons that make it difficult to repeatedly come to the mosque; similarly, in the case of religious gatherings and work, Zuhr-Asr and Maghib-'Isha can be combined, both in the case of individual prayer and congregational prayers. If the prayers are to be combined, the Adhan is only called once, though the *Iqamah* will still be called before each prayer.

In the case of combining prayers, the sunnah of the respective salat are dropped. (*Fiqah Ahmadiya*, p. 187, worships)

Tarawih Prayer

Namaz *Tarawih* is actually *Tabujjud*. Permission has been granted to offer it in first part of night, i.e. after 'Isha, during the blessed month of Ramadan for the benefit of all as a form of convenience. This permission was given by Hazrat 'Umar (ra) so that a maximum number of people could benefit from this worship. Still, offering this prayer in the last part of the night is superior.

Procedure for Namaz Tarawih

The Tarawih has eight *rak'ats* and is offered in sets of two's. During these prayers, the Holy Quran is recited out loud. Following the *Tarawih* prayer, the *Vitr* prayers are offered.

Funeral Prayer

The funeral, or *Janaza*, prayer is called *Fardh al-Kifayah* meaning that, upon the passing of a believer, if some Muslims gather to offer the funeral prayer, it is deemed sufficient for all Muslims. If no Muslim offers the funeral prayer, everyone is deemed to have sinned.

This prayer has four parts. The followers stand in rows behind the imam, these rows are made with odd numbers. The imam stands in the middle in front of the first row. The deceased (male/female) is placed in front of the Imam. The imam faces the Qibla and loudly proclaims the *Takbir Tabrima* [Allahu Akbar]. The followers silently repeat the words. First, the *thana* and Surah Fatihah is recited silently. Next, without raised hands, the imam proclaims Allahu Akbar, while the followers repeat it silently. Durood Shareef is then recited. The third *Takbir* is said, followed by supplications related to the funeral as follows:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأُنْثَنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّهُ بَعْدَهُ

Allahummagh-fir li-hayyinaa wa mayyitinaa wa shaahidinaa wa ghaa'ibinaa wa sagheerinaa wa kabeerinaa wa dhakarinaa wa unthaanaa.

Allahumma man ahyaitahoo minnaa fa-ahyibee 'alal-islami wa man tawaffaitahoo minnaa fa-tawaffahoo 'alal-emaan.

Allahumma laa tabrimnaa ajrahoo wa laa tafinnaa ba'dah.

“O Allah, forgive our living ones and our deceased ones, and those of us who are present and those of us who are absent, and our young ones and old ones, and our males and our females.”

“O Allah, those of us whom You grant life, keep them firm on Islam, and those of us You cause to die, cause them to die in the faith.

O Allah, deprive us not of the benefits relating to the deceased and subject us not to trial after him.”

If the deceased is a child, prayers should also be offered for the parents; for being patient and being granted a better substitute for this loss, and also that Allah the Exalted make the deceased a source of mercy and forgiveness for the bereaved family members in the hereafter.

Funeral Prayer of a Boy

اللَّهُمَّ اجْعَلْهُ لَنَا سَلْفًا وَفُرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفِّعًا

Allahummaj'alhu lana salafan wa furutan, waj'alhu lana ajran wa dhukhran, waj'alhu lana shafi'an wa mushaffa'a.

“O Allah, make him our forerunner, and make him, for us, a reward and a treasure, and make him for us a pleader and accept his pleading.”

Funeral Prayer of a Girl

اللَّهُمَّ اجْعَلْهَا لَنَا سَلْفًا وَفُرْطًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفِّعَةً

Allahumaj'alha lana salafan wa furutan wa dhukhran wa ajran wa shafi'atan wa mushaffa'ah.

“O Allah, make her our forerunner, and make her, for us, a reward and a treasure, and make her for us a pleader and accept her pleading.”

Following the applicable supplication, the imam recites the fourth Takbir out loud and then says the *taslim*.

Note: all parts of the *Janaza* are offered while standing up, with no *rukoo* or prostration.

Prayer to Invoke Rain

When there is a drought and a shortage of rainfall, people can gather in an open field to absorb the mercy and grace of Allah and entreat Him with the utmost humility in the form of congregational prayer. The imam wraps himself in a cloak. During this *Istiqa* [i.e. entreaty for water] prayer, the recitation is done out loud by the imam.

Upon completion of the Prayer, the imam raises his hands high and recites the following supplications in a manner of urgency and humility.

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا، مَرِيئًا مَرِيئًا، نَافِعًا غَيْرَ ضَارٍّ، عَاجِلًا غَيْرَ آجِلٍ- اللَّهُمَّ اسْقِ عِبَادَكَ
وَبَهَائِمَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَخِي بَلَدَكَ الْمَيِّتَ- اللَّهُمَّ اسْقِنَا- اللَّهُمَّ اسْقِنَا

Allahummasqina ghraitham-mughitham-muri'an- nafi'an ghaira dharin, 'ajilan ghaira ajil. Allahummasqi 'ibadaka wa baha'imaka wanshur rahmataka wa ahyi baladakaal-mayyita. Allahummasqina, Allahummasqina. (Sunan Abi Dawud, Kitabus-Salat; Sunan Nasa'i)

“O Allah, give us rain, abundant, widespread, producing herbage, benefiting without doing injury, soon, without delay. O Lord send water for Thy servants, and Thy animals, and extend Thy Mercy and revive the land that lies dead. O Lord send us water! O Lord send us water.”

After reciting the *Durood Sharif, Istighfar* [seeking forgiveness of Allah] and offering supplications, the imam flips over his cloak.

This act is a symbolic gesture entreating God Almighty to turn away the drought and bring about affluence, just as the imam has turned over this cloak.

Istikhaara Prayer

Offer two *nafl* before sleeping at night. After Surah Fatihah, recite Surah Kafiroon in the first *rak'at* and Surah Ikhlas in the second *rak'at*. During the *qa'da* (sitting posture), recite the following supplications in absolute humility, following the Tashahud, Durood Shareef, and other prayers:

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 وَاصْرِفْنِي عَنْهُ وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ-

Allahumma inni astakbiruka bi'ilmika wa astaqdiruka biqudratika wa as'aluka min fadlikal 'azim. Fa innaka taqdiru wala aqdiru, wa ta'lamu wala a'lamu wa anta 'allamul ghuayub.

Allahumma in kunta ta'lamu anna hadhal amra khairun li fi dini wa ma'ashi wa 'aqibati amri faqdirhu li wa yassirhu li thumma barik li fih. Wa in kunta ta'lamu anna hadhal amra sharrulli fi dini wa ma'ashi wa 'aqibati amri farsifhu 'anni wasrifni 'anhu, waqdir liyal- khaira haithu kana thumma ardini bih.

“O Allah, I seek good from Thee out of Thy knowledge and seek power from Thee out of Thy power and I beg of Thee out of Thy boundless Grace, for Thou hast power and I have no power, and Thou hast knowledge and I have no knowledge, and Thy knowledge encompasses the unseen.

O Allah! If it be within Thy knowledge that this task is for my good, both materially and spiritually, and in respect of my ultimate end, then make it possible for me and bless me therein, but if it be within Thy knowledge that it is harmful for me in my spiritual and material life and in respect of my ultimate end, then turn me away therefrom, and enable me to attain good wherever it may be and cause me to be blessed therewith.” (*Bukhari, Kitabud-Da‘wat; Tirmidhi; Sharah As-Sunnah* vol. 4, p.153)

Guidance of the Promised Messiah^{as}

“In today’s age, a majority of Muslims have abandoned the sunnah of offering the *Istikhara* prayer. The Holy Prophet^{sa} would offer this prayer in pressing matters. The same was the case of later righteous Muslims. With the winds of atheism having spread, people undertake tasks based on pride in their knowledge and superiority and thereafter suffer loss through certain means that are deeply hidden and unknown to them. In reality, this prayer was made customary to mitigate the evil rituals practiced by idolaters when they would begin to a new task. However, Muslims have now forgotten this prayer. The *Istikhara* prayer grants one logic and reasoning, using which one attains success.” (*Al-Badr*, June 13, 1907)

Prayer for Solar and Lunar Eclipse

The solar eclipse is called Kusuf and the lunar eclipse is called Khusuf. This visual change in the heavenly bodies reminds the faithful that just as the sun and the moon appear to have lost their light to a considerable extent during the eclipses, so can various kinds of spiritual ills result in a reduction of the spiritual light that illuminates the believer’s heart. Only God’s mercy can protect one from such a spiritual eclipse. Hence a two *rak‘at* Prayer is prescribed on the occasion of solar or lunar eclipses as a reminder to believers that they should seek God’s blessings and God’s mercy if they want to scale spiritual heights.

The inhabitants of a town or city offer two *rak‘ats* in congregation, either in a mosque or outside in the open. Surah Al-Fatihah and long passages from the Holy Quran should be recited aloud in this Prayer. In every *rak‘at*, two *Rukoo* are performed. After the recitation of some passages of the Holy Quran, a *Rukoo* should be

performed, then the imam should go back in Qiyam position and recite some other passages from the Quran and then go into *Rukoo* for the second time. Some Traditions even tell us that the Holy Prophet (sa) performed three *Rukoo* in one *rak'at*. Then the imam should go into Sajdah position. Lengthy supplications should be made in *Rukoo* as well as in Sajdah of this Prayer. At the end of the Prayer, the imam should deliver a sermon, in which he should draw the attention of people to the subject of asking forgiveness from God Almighty and he should discuss ways and means of reforming society.

Salatul Haajjah

There is a prayer for supplicating when one is in need of something. According to ahadith, one performs wudhu and offers two *rak'ats* salat. Upon completion, one recites the *thana*, *durood sharif* and then the following supplications:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، لَا تَدْعُ لِي ذَنْبًا
إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا حَاجَةً بِي لَكَ رِضَى إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ الرَّاحِمِينَ-

La ilaha illallahul Halimul Karim, subhanallahi Rabbil 'arshil 'azim. Alhamdu lillahi Rabbil 'alamin. As'aluka mujibati rahmatika wa 'aza'ima maghfiratika, wal ghanimata min kulli birrin was- salamata min kulli ithm. La tada' li dhamban illa ghafartahu wa la hamman illa farrajtabu wa la hajatan hiya laka ridan illa qadaitaba ya Arhamar- Rahimin.

“There is none worthy of worship except Allah. He is the Compassionate, the Kind. Allah is free of all blemishes and holds the great Heavenly Throne. All praise belongs to Allah alone, Lord of the worlds. Lord! I seek from Thee the instruments of Thy Mercy and the ways and means of Thy forgiveness. I implore Thee to grant me abundantly from Thy virtue and I beg Thee to keep me away from every sin. O Most Merciful God! Eliminate all my sins by forgiving them, and all my grief by dispelling it, and fulfil all my needs which Thou art pleased with.”

Ishraaq Prayer

Isbraaq namaz is the prayer offered *after* the sun has risen in the morning and one offers two *rak'ats*. *Ad-Duha* namaz is the prayer offered when the sun is fully out and it gets considerably warm outside. Eight or four *rak'ats* are offered.

The blessings of offering the above [*Nawawfi*] prayers are illustrated in the ahadith.

Namaz-e-Tasbeeh

Tirmidhi and other books of Ahadith mention the excellence of *Salatut-Tasbeeh*. This is a voluntary prayer and can be offered at one's convenience—daily, weekly, monthly, yearly, or once in a lifetime. It can be observed at any time except the forbidden times of prayers. Four *rak'ats* are offered for this prayer.

Procedure for Namaz-e-Tasbih

After reciting Surah Fatihah and another surah in each *rak'at*, recite the following prayer fifteen times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subhaan Allahi Wal Hamdulillahi Wa Laa ilaha illal Laahu Wallahu Akbar

Holy is Allah. All praise belongs to Allah. There is no god but Allah. Allah is the Greatest.

Repeat the above glorification ten times after each of the following:

After *tasbeeh* of the *rukoo*, after the *tasmih* and *tahmid* [in the standing posture after *rukoo*], after the *tasbeeh* in each sajdah, after the prayer in the sitting position between the two sajdah, and after sitting up following the second sajdah of each *rak'at*. In this way, one recites the above prayer 75 times in each *rak'at* with a total of 300 times across the four *rak'ats*.

Note: It must be remembered that the *nawafil* are secondary in importance to one's obligations. Once a person offers the *nawafil*, having fulfilled the obligations owed to Allah and His creation, only then do they become a source of spiritual enhancement. Such *nawafil* protect a person's obligatory acts and worship.

Marriage Sermon

While making an announcement of a Nikah, it is mandatory to recite the following [Arabic] words of the sermon which used to be delivered by the Holy Prophet (sa).

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِنَا وَ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ نَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ۔

“All praise is due to God! We laud Him, we beseech help from Him and ask His forgiveness. We confide in Him; we trust in Him alone; and we seek protection with Allah against the evils and mischief of ourselves and from the vices of our deeds.

Whomsoever God guideth to the right path none can misguide him; and whomsoever He declares misled none can guide him unto the right path; and we bear witness that none is worthy of worship but God. He is alone and has no partner and we bear witness that Muhammad is His Servant and Apostle.”

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allah watches over you.” (4:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَقُولُوا قَوْلًا سَدِيدًا - يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا۔

“O ye who believe! fear Allah, and say the right word. He will bless your works for you and forgive you your sins. And whoso obeys Allah and His Messenger, shall surely attain a mighty success.” (33:71-72)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ۔

“O ye who believe! fear Allah; and let *every* soul look to what it sends forth for the morrow. And fear Allah; verily Allah is Well-Aware of what you do.” (59:19)

The ceremony is then completed by the public declaration of consent to marriage by the groom and guardian of the bride.

Other Importance Prayers

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

“Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.” (2:202)

رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

“Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.” (7:24)

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا

“My Lord, have mercy on them even as they nourished me in *my* childhood.” (17:25)

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

“My Lord, leave me not childless, and Thou art the Best of inheritors.” (21:90)

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ

“My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.” (23:119)

رَبَّنَا بِنَا لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous.” (25:74)

Etiquettes of Mosque

As it is already said, mosques are built to establish congregational prayers. Mosques are the house of God, built with the purpose of remembering God and offering the Salat.

Prayers Upon Entering and Existing a Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

“In the name of Allah (I enter). All blessings and peace be upon the Prophet of Allah. O Allah! forgive me for my sins and open the doors of Your mercy upon me.”

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ فَضْلِكَ

Note: The prayer for exiting the mosque has the following difference: the word “*Rahmatika*” is replaced with “*Fazlika*” while the rest is identical with the prayer for entering the mosque.

Tasmih, Tahmid, and Durood Sharif

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

“Holy is Allah and worthy of all praise, Holy is Allah, the Great. O Allah, bless Muhammad (sa) and the people of Muhammad (sa).”

Another Prayer Offering in Salat

Hazrat Abu Bakr (ra) asked the Holy Prophet (sa): What prayer should I recite during the Salat? Upon this, he replied: “This prayer:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ - فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

“O Allah! I have greatly wronged my soul, and there is none who can forgive sins except You. So grant me forgiveness Yourself, and have mercy on me. Surely, You are the Forgiving and the Merciful.”

Sajdah Tilawat

When a person recites particular verses in the Holy Quran, they must offer a sajdah. Performing the prostration during the tilawat of these verses is called “Sajdah Tilawat.” This sajdah must be done as soon as possible and the following prayers are to be offered during the sajdah:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ

Sajada wajhiya lila'zi khalaqahu wa shaqqa sam'ahu wa basarahu bi haulihi wa quwwatibi

“My face is in prostration to the Being who created it and, with His special Divine power and strength, bestowed upon me the faculty of hearing and seeing.”

اللَّهُمَّ سَجَدَ لَكَ سَوَادِي وَأَمَنَ بِكَ فُؤَادِي

Allahuma sajada-laka sawaadi wa aamana bika fu-aadi

“O Allah, my forehead is in prostration for you and my heart believes in you.”

If the imam recites any of the verses [listed below] upon which the sajdah is necessary during namaz or elsewhere, the followers must also prostrate along with him.

Sajdah is to be offered after reciting the following verses of the Holy Quran:

1	Surah Al-A'raf: 207	إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ
2	Surah R'ad: 16	وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُمُ بِالْغُدُوِّ وَالْأَصَالِ
3	Surah Nahl: 51	يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ
4	Surah Bani Israel: 110	وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا
5	Surah Maryam: 59	إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا
6	Surah Al-Hajj: 19	إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ
7	Surah Al-Furqan: 61	وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَّنْ سَجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا
8	Surah Naml: 27	اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ
9	Surah As-Sajdah: 16	إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

10	Surah Saad: 25	وَطَنِّ دَاوُدَ إِذْ أَنَّمَا فَتَنَّهٗ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ
11	Surah Ha Mim Sajdah: 39	فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ
12	Surah Najm: 63	فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا
13	Surah Inshiqaq: 22	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ
14	Surah 'Alaq: 20	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ
15	Surah Al-Hajj: 78**	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

**Note: According to some, Surah Al-Hajj has two prostrations. The second sajdah they say comes in verse 78.

Some Chapters of the Holy Quran

Various Chapters of the Holy Quran are recited during the Salat. For the benefit of the readers, a few of them are being listed below so they can be memorized:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ -
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ -
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ -
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ -
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
لَا يَلْفُ قَرِيشٍ -
الْفِهُمُ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ -
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ -
الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّن خَوْفٍ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالرِّدِّينِ -
فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ -
وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ -
فَوَيْلٌ لِلْمُصَلِّينَ -
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ -
الَّذِينَ هُمْ يُرَاءُونَ -
وَيَمْنَعُونَ الْمَاعُونَ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ -
وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا -
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ -
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ -
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ -
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ -
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ -
مِن شَرِّ مَا خَلَقَ -
وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ -
وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ -
وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -
قُلْ أَعُوذُ بِرَبِّ النَّاسِ -
مَلِكِ النَّاسِ - إِلَهِ النَّاسِ -
مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ -
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ -
مِنَ الْجِنَّةِ وَالنَّاسِ -

Guidance of Promised Messiah (as)

1. Offer Namaz in your own language as one can do so with true fervour and emotion in one's own tongue. Do du'a at every occasion in the salat, after the *tasbeehat* in the *rukoo* and *sujood*.
2. Salat is actually a supplication. Remaining detached from the namaz leads to destruction because one who does not supplicate essentially brings oneself near destruction.
3. Once I reflected over what is the difference between Salat and Namaz as mentioned in the hadith "*As-Salatu biyad-Du'a*" meaning Salat is supplication. Thus, salat is the essence of worship.
4. A Salat devoid of attentiveness is not Salat . . . in every difficulty and affliction, one must offer du'a during the Salat.
5. Pray for your worldly and religious matters during the Salat.
6. A person who remains weeping before the threshold of God during the Salat remains at peace.

References

Tafsir Kabir

Tafsir Sagheer

Sahih Bukhari

Sahih Muslim

Mishkat Sharif

Malfuzat

Fiqah Ahmadiyya