



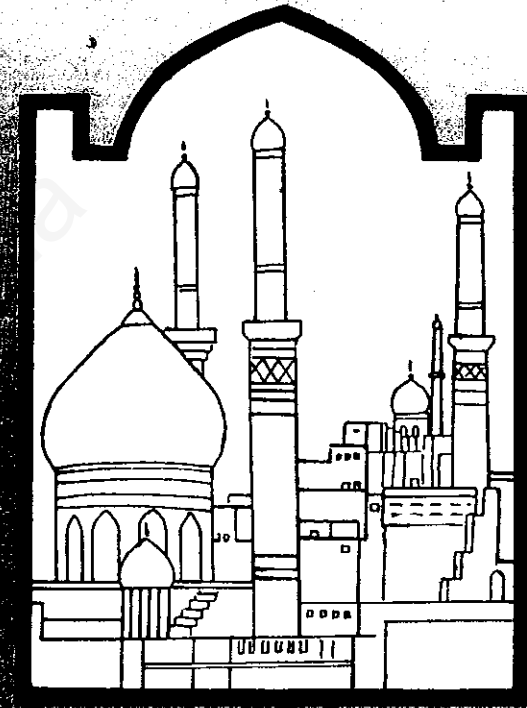
# NAMAZ

WITH ILLUSTRATION

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# NAMAAZ

WITH ILLUSTRATION



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BOMBAY, 400 009

*Prayers (Namaz)*

*and*

*Illustrations*

*The Five Wajib Daily Prayers*

*Tasbeeh (Rozary), Dua Hifzo Iman, Ziarat*

*Ziarat of 14 Masooms and of the*

*Martyrs of Kerbala*

*(Peace be on them)*

*Tasbeeh after every Namaz*

*Namaz-e-Ayat*

*Namaz-e-Shab*

*Namaz-e-Jamat*

*“Prayer is the heart of Religion and Faith, but how shall we pray? What words shall convey the yearnings of our miserable ignorant hearts to the Knower of all? The Inspired One taught us Prayer that sums up our faith, our hope, and our aspiration in things that matter. We think in devotion of God’s name and His Nature; we praise Him for His creation and His cherishing care; we call to mind the Realities, seen and unseen; we offer Him worship and ask for His guidance; and we know the straight from the crooked path by the light of His Grace that illumines the righteous.”*

**Rs. 10/-**

## Namaz with Illustrations

In Arabic, prayer is called "As-salaat", and in Urdu and Persian, "Namaz."

Prayers are the pillars of Faith, the means of attaining nearness to God, the expression of obedience to Him, the thanksgiving for His infinite Mercy, the emulation of the examples of the Holy Prophet and the Imams, the strong link with God, the constant means of seeking and receiving His Guidance and Assistance in avoiding errors and transgressions. Prayer is the only way in which faith that lives in the heart can be made manifest in our actions, and can ensure admission to the realm of everlasting happiness in life as well as after death.

Hence it is incumbent upon every man and woman of mature age and sane mind who believes in the One True God and His Messenger Muhammad, and obeys the twelve Immaculate Imams who are the divinely appointed guides for all mankind, to observe the Wajib (compulsory) prayers steadfastly and regularly, in health and sickness, at home and on journeys, until the summons of death comes and takes us towards the Seat of Judgment and on the Day of Resurrection.

### THE WAJIB (OBLIGATORY) PRAYERS

- |                            |                      |
|----------------------------|----------------------|
| 1. The five daily prayers. | 7. Namaz-e-Kasam.    |
| 2. Namaz-e-Ayat.           | 8. Namaz-e-Juma.     |
| 3. Namaz-e-Mayyat.         | 9. Namaz-e-Istejara. |
| 4. Namaz-e-Tawaf.          | 10. Namaz-e-Qaza.    |
| 5. Namaz-e-Ahad.           | 11. Namaz-e-Ehtiyat. |
| 6. Namaz-e-Nazar.          |                      |

The occasions for saying the Namaz numbered 2 to 11, are:

- Prayers which are to be said when acts of God, like earthquakes, eclipses and cyclones take place.
- Prayer to be offered for the dead at the time of burial.
- Prayer to be offered when going around the Kaaba during Hajj.
- Prayer which one has vowed to perform.
- Prayer undertaken to be offered on fulfilment of a certain desire.

- Prayers said when one has taken an oath.
- The Friday congregational prayer.
- Prayers which one has undertaken to offer on behalf of a deceased person which he or she has omitted in his or her lifetime.
- Prayers omitted by parents during their lifetime which are obligatory on the eldest son or daughter.
- Prayers which are to be performed when certain doubts occur during everyday prayers.

### The Five Wajib Daily Prayers

The Morning (Fajr) Prayer: (2 Rakats)

Fajr starts at Subhe Saadiq (i.e. about one hour and twenty minutes before sunrise) and ends at sunrise. At least one rakat should be over before sunrise otherwise the Namaz becomes Qaza.

The Midday (Zohar) Prayer: (4 Rakats)

Zohar starts at Zawaal (start of the sun's decline from the apparent noon) and ends before sunset, when just enough time is left for four rakats of Asr.

The Afternoon (Asr) Prayer: (4 Rakats)

Asr starts after Zohar is offered, and ends just before sunset.

The Sunset (Maghrib) Prayer: (3 Rakats)

Maghrib starts 8-15 minutes after sunset and ends before midnight when just enough time is left for four rakats for Isha.

The Evening (Isha) Prayers: (4 Rakats)

Isha commences as soon as Maghrib is offered and ends at midnight.

WAJIB means: The religious directives performance of which is rewarded and wilful neglect of which is a sin.

Sunnat means: Such recommendations, performance of which is rewardable and their omission not punishable.

All the above Wajib prayers add upto seventeen Rakats. This means that even the busiest man is expected to set aside about fifteen minutes of his precious time every twenty-four

hours, for no less an important duty than of communion with his Lord, Creator, Cherisher and Sustainer. Surely not an exacting demand by any standards.

#### NAWAAFIL PRAYERS

These prayers which are not obligatory—are highly recommended and are as follows:

Nawaafil Fajr : Prior to the Wajib Namaz of Fajr. 2 Rakats.  
Nawaafil Zohar : Prior to the Wajib Namaz of Zohar.

8 Rakats.

Nawaafil Asr : Prior to the Wajib Namaz of Asr. 8 Rakats.  
Nawaafil Maghrib : After the Wajib Namaz of Maghrib.

4 Rakats.

Nawaafil Isha : After the Wajib Namaz of Isha. This is entirely performed in a sitting posture.

2 Rakats.

#### QASAR PRAYERS

While travelling, or staying away from home for less than ten days, the Wajib prayers are shortened. The traveller is required to offer:

- 2 Rakats for the Fajr prayer.
- 2 Rakats for the Zohar prayer.
- 2 Rakats for the Asr prayer.
- 3 Rakats for the Maghrib prayer.
- 2 Rakats for the Isha prayer.

This is a concession granted to travellers only when the return journey is over 44 Kilometers (27½ miles) and it is not permissible for them to exceed the limit of ten days.

It is preferable to say each of the prayers at the earliest time rather than to put them off until the last moment.

#### PURIFICATION FOR PRAYERS

Before addressing himself to prayer, the believer must make sure that his body and clothes and the place of prayer are all clean. Then he must make the necessary purification by one of the following three means, whichever form be applicable: Ghusl (bath), or Wazu (Ablution), or Tayammum (purification by means of sand if water be not available or if it be harmful).

#### GHUSL (BATH)

Ghusl becomes Wajib in the following circumstances:

1. Janabat, i.e. emission of semen or intercourse.
2. Haiz, i.e. the normal monthly period of menstruation—minimum 3 days, maximum 10 days. Any period beyond this would not be Haiz. During Haiz women are not permitted to observe the prayers (namaz).
3. Istehaza, i.e. discharge of menstrual blood for periods longer than ten days, or the normal period for the individual.

Istehaza may be:—

- (a) Kaleela (in small quantities).
- (b) Mutawassita (somewhat larger quantities)
- (c) Katheera (in large quantities).

The discharge of Istehaza is usually not so dark in colour and not so dense as the blood of Haiz. In case of Istehaza Kaleela, it does not wet the cotton-wool through and through. In this case, therefore, all that is necessary is to change the sanitary pad and it is not necessary to take Ghusl. In the case of Mutawassita, the discharge of blood is sufficient in quantity to soak the cotton-wool. In this case, Ghusl should be taken in the morning and the sanitary pad be changed and only the Wazu should be performed before each prayer. In the case of Istehaza Katheera, the discharge of blood is in such quantities as to soak through the sanitary pad completely. In this case, Ghusl must be taken before each prayer, without which the prayer would be invalid.

4. NIFAS: i.e. the discharge after childbirth. Ghusl is wajib after Nifas, in the same way as in the case of Haiz.
5. GHUSL-E-MAYYAT: i.e. the bathing of a dead body. It is Wajib-e-Kifaa for all Muslims. Men only may bathe male bodies, and women, female bodies; except in the case of husband and wife.
6. GHUSL-E-MASS-E-MAYYAT: This bath becomes Wajib on touching a corpse which has not been duly washed.

#### METHOD OF GHUSL

The method of performing Ghusl is, first to wash the whole body from head to foot so as to remove all oily substances and

other extraneous matter from the entire surface of the skin. Then wash the hands, mouth and nostrils. Then perform the niyat. This is the intention you make in your mind, "that I perform Ghusl (naming the particular kind of Ghusl) to cleanse myself, Wajib Qurbatan Ilallah—"seeking the nearness to God.") Then thoroughly wash the neck and head. Then wash the body from the right shoulder down to the toes so as to wash the entire surface of the skin on the right side. Finally, wash the entire body from the left shoulder down to the toes on the left side.

For the Ghusl-e-Haiz, Nifas, etc., perform the Wazu after the Ghusl. But no Wazu need be performed after the Ghusl-e-Janabat.

Ghusl can also be performed by forming the Niyat and taking a complete dip in a pool of water so as to let the water reach all parts of the body.

#### W A Z U (Ablutions)

Before saying each of the prayers it is necessary for the devotee to make sure that he has performed the Wazu and the Wazu has not been broken.

The Wazu consists of two parts, namely

(a) Sunnat and (b) Wajib.

The Sunnat part of the Wazu consists of (1) Washing both the hands from the wrists (Fig. 1a, 1b); (2) Washing the mouth (gargle), (3) Rinsing the nostrils.

*Washing of the Hands*

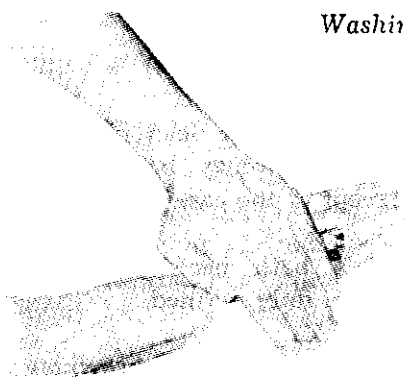


Fig. 1a

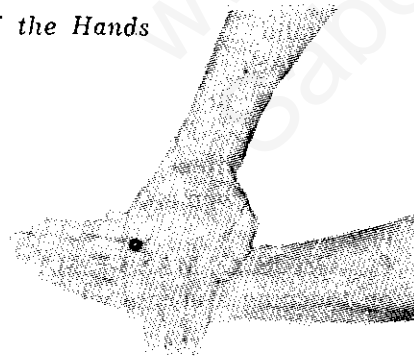


Fig. 1b

After these preliminaries, the Wajib Wazu begins :

1. The Niyat (intention) should be formed in ones mind as follows: "I perform the Wazu in order to cleanse myself from impurity and to make myself eligible for Namaz, Wajib Qurbatan Ilallah ("seeking the nearness to God.")
2. Washing the face once from the point where the hair of the head normally grows, down to the chin; and breadthwise as much of the face as comes between the outspread thumb and little finger of the hand. (Fig. 2a, b, c. & d.)



Fig. 2a



Fig. 2b



Fig. 2c

*Washing of the face*



Fig. 2d

3. Washing the right arm, from the elbow down to the finger tips once, spreading the water always from top to bottom. If the devotee is wearing a ring, etc., he must either move or remove it so as to enable the water to run over the entire surface of the skin. (Fig. 3a).
4. Washing the left arm from the elbow down to the finger tips, once, in the same way as below. Fig. 3b.

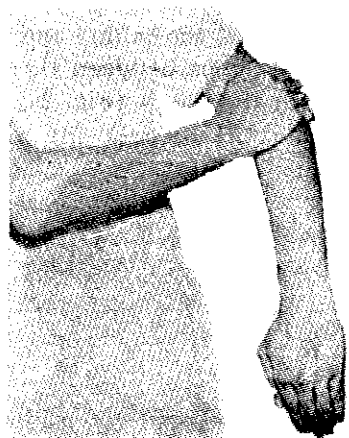


Fig. 3a *Washing of the arms*

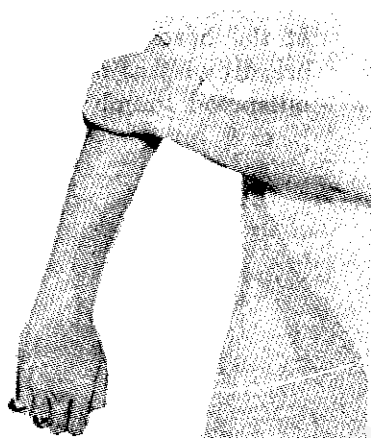


Fig. 3b

5. Masah: After washing the face and the hands, Masah of the head should be performed by drawing the wet fingers of the right hand from the middle of the head upto the edge of the hair. (Fig. 4a, b.)

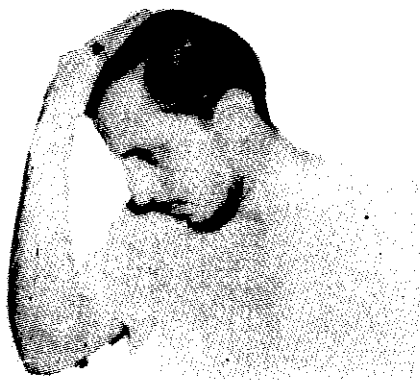


Fig. 4a



*Masah of the head*

Fig. 4b

6. Masah of the feet should be performed by drawing the wet fingers of the right hand over the upper part of the right foot from the tips of the toes to the ankle, and then similarly the left hand over the left foot. (Fig. 5 a, b.)



Fig. 5a

*Masah of the feet*



Fig. 5b

P.S.—All the above acts should be consecutive and the order of sequence strictly followed.

## TAYAMMUM

When a worshipper is sick and cannot use water without injury to his health or when water is not available, he is allowed a simpler way of purifying himself called Tayammum. Thus instead of Ghusl or Wazu as the case may be, he may perform Tayammum, i.e. purification by means of clean pure sand or clean dry dust, as follows:

Form the niyat. Strike with both palms a sufficient quantity of sand or clean dry dust (Fig. 6) and place both the hands on the forehead and pull them down, rubbing the forehead and the eyebrow (Figs. 7a, 7b.)

Rub your right hand with the left and the left with the right. (Fig. 8a, 8b)

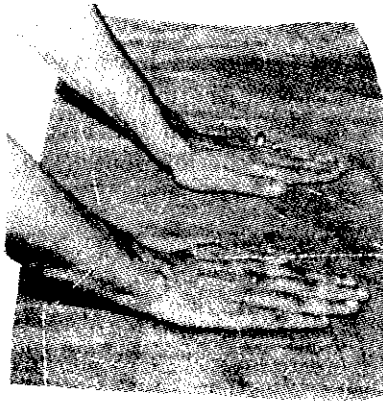


Fig. 6  
The Striking

A fresh Wazu becomes necessary only if the previous one has lapsed, which may happen under any of the following conditions:

1. By defecation
2. By urination.
3. By emission of a flatus Ex ano.
4. By sleeping or dozing.
5. By fainting.
6. By Janabat (intercourse), Haiz, Nifas, etc.

#### Shakkiyaat-e-Namaz

(Occurrence of doubt during prayers)

Although the Namaz may be offered with full care and attention yet an error is committed sometimes. At other times doubts may arise about the performance of a particular part of the prayer. If these remain unresolved, certain rules should be observed.

#### Shakkiyaat (Doubts) to be ignored

A Namaz does not become invalid in the event of the following Shakkiyaats:

1. After having finished the Namaz, a doubt as to whether one has gone through all the rituals or not.
2. Doubt after passing of the event, for example, while in Sajdah, a doubt about having missed a rukoo.
3. Doubt after the time has passed, for example, doubt at the time of Maghrib whether the Asr Namaz was offered or not.
4. Doubt either by an Imam (one who leads the Namaz) or Mamoom (one who follows the Imam in Namaz). In this case, the Imam may be sure of his performance but the Mamoom is doubtful, or vice versa. In such a case whoever is in doubt will follow the one who is sure.
5. Doubt during a Sunnat (non-obligatory) Namaz.

#### Mubtil Shakkiyaat

The following doubts if arising render the Namaz invalid. In this case the Namaz has to be offered again.



Fig 7a The beginning  
Masah of the face

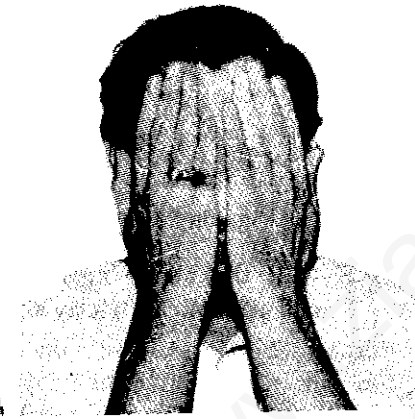


Fig 7b The end



Fig. 8a Right hand Masah of the Hands



Fig. 8b Left hand



1. Doubt about the number of the rakat being prayed in a two rakat Namaz, e.g. Fajr, or Qasr.
2. Doubt about the number of the rakat being prayed in a three rakat Namaz e.g. Maghrib.
3. Doubt during a four rakat Namaz whether it was the first, second or third rakat.
4. Doubt during a four rakat Namaz before the second Sajdah whether it was the second or the third rakat.
5. Doubt during a four rakat Namaz whether it was second, fifth or higher rakat.
6. Doubt during a four rakat Namaz whether it was third, sixth or higher rakat.
7. Doubt during a four rakat Namaz whether it was fourth, sixth or higher rakat.
8. Doubt during a four rakat Namaz as to the number of rakats offered and the balance to be offered.

#### Saheen Shakkiyat

Arising of the following doubts do not render Namaz invalid (batil), provided the remedial procedure as prescribed in each case is carried out:

1. Doubt during a four rakat Namaz after both the Sajdahs whether it was the second or the third rakat. In such a case it should be regarded as the third rakat and the Namaz be finished after offering the fourth rakat. Thereafter Namaz-e-Ehtiyat (precautionary prayer) of one rakat standing or two rakats sitting be offered.
2. Doubt after the two Sajdahs whether it was second, third or fourth rakat. In such a case, Namaz be finished by considering it as the fourth rakat and Namaz-e-Ehtiyat of two rakats standing, and then another two rakats sitting be offered.  
Doubt after two Sajdahs, whether it was second or fourth rakat, in such a case the Namaz should be finished by considering it as the fourth and Namaz-e-Ehtiyat of two rakats standing be offered.
4. Doubt whether it was third or fourth rakat. In such a case, the Namaz should be finished considering it as the

- fourth rakat, and Namaz-e-Ehtiyat one rakat standing, or two rakats sitting be offered.
5. Doubt whether it was third, fourth or fifth rakat. In such a case, if standing one should at once sit down and after finishing the Namaz offer two rakats Namaz-e-Ehtiyat standing and two rakats sitting.
6. Doubt before rukoo whether it was third or fifth rakat. In such a case if standing, one should at once sit down and after finishing offer two rakats Namaz-e-Ehtiyat, standing.
7. Doubt whether it was fourth or fifth rakat. In such a case the Namaz should be completed then and there and two Sajdahs of Sahv should be offered immediately.
8. Doubt while in Qayam (standing posture) whether it is fourth or fifth rakat. In such a case one should sit down at once and finish the Namaz. Thereafter Namaz-e-Ehtiyat one rakat standing or two rakats sitting should be offered. If this doubt arises after the two Sajdahs, then the Namaz should be finished and thereafter two Sajdahs of Sahv as Wajib should be performed.
9. Doubt whether it was fifth or sixth rakat. In such a case, the Namaz should be finished at once and two Sajdahs of Sahv be done.

#### NAMAZ-E-EHTIYAT

Soon after finishing a Namaz that requires the remedial procedure for its validation without looking away from the Qibla, the worshipper should rise (or keep sitting if it has been offered sitting) and form the following Niyat (intent):

"I offer one two rakats Namaz-e-Ehtiyat Wajib Qurbatan Ilallah, and recite Allahu Akbar."

Then after reciting only Sura-al-Hamd the worshipper goes into the Rukoo and Sajdah and then recites the Tashahhud and Salaam as is done in a usual Namaz.

#### SAJDAH OF SAHV

The Sajdah of Sahv is Wajib if any one has spoken by mistake during the Namaz, or has omitted one Sajdah or has forgotten to recite Tashahhud or has recited Salaam at the wrong place.

For the Sajdah of Sahv, immediately after finishing the Namaz, the following Niyat should be formed:

"I do Sajdah of Sahv in lieu of (Tashahhud, Salaam or Sajdah as the case may be) Wajib Qurbatan Ilallah."

After the Niyat, "Allaho Akbar" is said and the Sajdah is performed, when the following is recited once:

"Bismillaha wa billahe Allahumma salle'ala Muhammadin wa Aale Muhammad." Then the head is raised and after sitting, "Allaho-Akbar" is said. Thereafter "Astaghfirullah rabbi wa atoobo ilaihi" is said and again the Sajdah is done and the above mentioned phrase repeated. Thereafter, while sitting, Tashahhud as under is recited:

Ashhado an la ilaha illallah wa Ashhado anna Muhammadar Rasoolullah. Allahuma salle 'ala Muhammadin wa aale Muhammad: asallamu 'alaikum wa Rahmatullahi wa barakatuh.

### SOME ESSENTIALS

While offering Namaz some of the actions and performances, though apparently of little significance, need special care. The Shariat has laid great emphasis on these, so much so that their irregularity or improper performance may render the Namaz batil (invalid). These are as follows.

1. If any of the Wajib rukn (below) are missed deliberately or even due to a lapse then the Namaz is batil.

The Wajib Rukn are five:

1. Niyat
2. Takbeeratul Ehram
3. Qayam Muttasil ba rukoo
4. Rukoo
5. Sajdatain

"Qayam muttasil ba rukoo" means that having finished the recitation of al-Hamd and Qul ho Wallah one must remain in a standing posture and say Allaho Akbar. And after a pause one should perform the rukoo. In case this pause is missed the Namaz is rendered batil.

During Namaz the performance of such acts, which if seen by some one else may lead him to conclude that the person was not offering Namaz, must be avoided.

Whatever is recited during Namaz, is to be recited very patiently, e.g. Allaho Akbar before rukoo. "Samey Allaho Layman Hamaydah" after rukoo, "Astaghfiroollaha Rabbee wa atoobo ilaih" and "Allaho Akbar" in between the two Sajdahs and "Allaho Akbar" after the 2nd Sajdah. All these must be recited while one is not moving.

Reciting during a movement is only permitted when one is getting up from a sitting posture after the second Sajdah (page 196 — 10), — and during this getting up process one has to recite: "Bay-haulillahay wa Qoowateyhee aqoomo Wa-aqood".

### The Qibla

Qibla means Kaaba, which is a cubical in Masjidul Haraam at Mecca in Saudi Arabia. Around this cubical is the Qibla in every direction.

It is obligatory that every Salaat (Namaz) must be offered while facing Qibla. At places distant from the Kaaba we have different ways of finding out the direction of Qibla. The easiest way is by using the magnetic compass. The direction of Mecca will approximately give the direction of Qibla.

### Sajdagah

In the Sajdah which is the position of prostration (fig. 12), the forehead must not rest on any mineral, cloth, jewel or the skin or fur of any animal. Sajdah is valid on grass, straw, clean dry rock, earth, or leaves which are not eaten by human beings. Highest preference is given to Kerbala earth readymade tablets which are available and called "Sajdagah."

### Azan and Eqamat

These are the Calls to Prayer and the Declaration of Belief which are proclaimed aloud at the time of each Namaz calling the Faithful to prayer.

The Azan consists of:

1. "Allaho Akbar" — 4 times ("God is Great")
2. "Ash-hado-an la ilaha illallah" — twice ("I bear witness that there is no God except Allah.")
3. "Ash-hado anna Muhammadan Rasool-Allah" — twice ("I bear witness that Muhammad is the Messenger of Allah.")
4. "Ash-hado anna Aliyan Wali-Allah" — twice ("I bear witness that Ali is the friend of God.")
5. Hayya alas-salah" — twice ("Hasten towards prayer.")

6. "Hayya alal-falah" twice ("Hasten towards prosperity.")
7. "Hayya ala Khairil-amal" -- twice ("Hasten towards the best of actions.")
8. "Allaho Akbar" -- twice ("God is great.")
9. "La ilaha illallah" -- twice ("There is no God except Allah.")

The Eqamat or Declaration of Belief follows the Azan and consists of :

1. "Allaho Akbar" -- twice.
2. Same as in Azan.
3. Same as in Azan.
4. Same as in Azan but recite only once.
5. Same as in Azan.
6. Same as in Azan.
7. Same as in Azan.
8. "Qad qamatis-salaat" -- twice ("Lo, prayer has been established.")
9. "Allaho Akbar" -- twice.
10. "La ilaha illallah" -- once.

#### THE NAMAZ

The Namaz consists of the following parts :

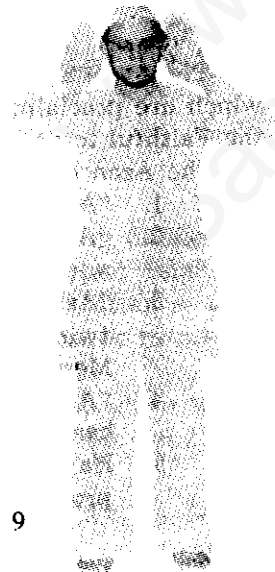
##### The First Rakat

The Niyat: The devotee should stand erect facing the Kaaba, (the feet of a male person should be 4 to 8 inches apart, and those of a woman joined together) and form the following intention consciously in his mind: "I offer, the prayer (here name the particular prayer), of rakats, Wajib Qurbatan Illallah, (seeking nearness to God, in obedience to Him.)"

2. THE TAKBIRAT-UL-EHRAM : Lift both hands up to the ears and say, "Allaho Akbar" (God is Great) (Fig. 9)

Then stand erect. (Fig. 10).

After the Takbirat-ul-Ehram all excessive movement, looking about, turning, speech, laughter, etc., are forbidden until the end of the Namaz.



16 Fig 9

##### QAYAM :

Whilst reciting the Sura-al-Hamd, and any other Sura, one should stand erect and motionless with the eyes fixed on Sajdagah. (Fig. 10).



Fig. 10

3. RECITATION OF SURA-AL-FAATAYHA (The opening).

This is also known as Sura AL-HAMD :

Bism-illah-ir-Rahman-ir-Raheem

(In the Name of God, the most Compassionate, the Merciful)

Al-hamdo Lillahay Rabbil Aalemeen; Ar Rahma nir Raheem; Maalikay yau-middeen; Eeyaka na bodo wa Eeyaka nastaeen; Ehdaynas Siratal Mustaqeem, Siratal lazeena an amta alaihim ghairil maghzoobay alaihim walaz zaal-leen.

All praise belongs to Allah, the Cherisher, Sustainer, Developer and Perfector of the worlds; the most Compassionate, the Merciful, Master of the Day of Judgment.

Thee only do we worship and Thee alone do we ask for help.

Guide us along the straight path—the path of those whom Thou has blessed, not of those with whom Thou art angry, nor of those who go astray.

4. After this recite any other appropriate Sura (e.g., SURA AL-KAUSAR. CVIII. (The abundance of good)

Bism-illah-ir-Rahman-ir-Raheem.

(In the name of God, the Most Compassionate, the Merciful.)

Innaa aatainaa kal Kausar. To thee have We granted the Fount (of abundance). Therefore pray to your Lord and make a sacrifice. Surely your enemy is the one cut off (from good).

5. RUKOO : Bend from the waist, resting both hands on the knees with eyes fixed at a point midway between the toes and say: "Subhana Rabbee-Al-Azeemay wa bay Hamdeh" ("Free from all defects is my Lord, and with His praise I bow") Or "Subhan Allah" 3 times ("Glory to God.") (Women should rest their hands on their thighs and men on their knees as in Fig. 11.)

Note :— Immediately after Rukoo and Sajdah one must recite Salawat.

6. QAYAAM BAAD RUKOO : Resume erect posture, saying "Samey-Allaho Layman hamedah" (God listens to one who praises Him.)
7. FIRST SAJDAH : It is performed by prostrating on the ground (Fig. 12) with the forehead resting on Sajdagah, the palm of the hands, the knees and the toes touching the ground and saying :

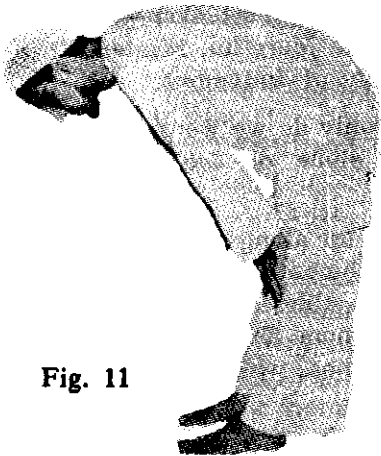


Fig. 11

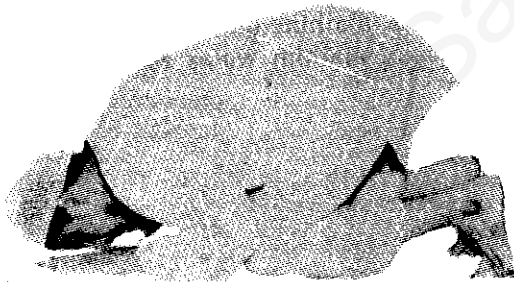


Fig. 12

"Subhana Rabbee-al-aa-laa Wa Bey Hamdeh."

or

3 times Subhan Allah

NOTE : When going into Sajdah men should first rest their hands on the ground, but women need not. During Sajdah, women should rest their elbows on the ground but men should not.

8. SITTING BETWEEN THE TWO SAJDAHs : Sit up in a kneeling position with the ankle of the right foot in the sole of the left, hands resting on thighs, and say :

"Astaghfir-oollaha Rabbee wa Atoobo Ilaih"

I ask God, my Lord, to cover up my sins and unto Him I turn repentant.

9. SECOND SAJDAH : The adoration described in (7) above is repeated.

NOTE : Before and after the Rukoo and after each Sajdah it is preferable to say without moving, "Allaho Akbar."

10. Sit up for a moment and then rise (a man must support himself with his hands on the ground for rising and a woman should support herself with her hands on her legs and rise) to begin the second rakat and reciting in the process :

"Bay Hawlillahay wa Qoowa-tayhee Aqoomo wa Aqud."

Due to the vigour given by Allah and because of the vitality from Him I rise and stand.

### The Second Rakat

1. Recite Sura-al-Hamd as in the first Rakat.
2. Recite Sura Tauheed (The Unity) CXII :  
Bism-illah-ir-Rahman-ir-Raheem.

(In the name of God, the Most Compassionate, the Merciful.)

"Qul-ho-Wallaho Ahad; Allah-hus-Samad;  
Lam yalid wa lam youlad, Wa lam yakunl laho kofowan ahad."

Say : He is God, the One, the Unique, God the Changeless the Independent. He begets not, nor is He begotten. And equal to Him there is no one.

### QUNOOT:

3. Raise the hands in a posture of begging (see Fig. 13) — this is known as "Qunoot" — and say either of the two Dua's given below or any other preferred:



Fig 13

"Rabbana Aatayna Fiddoonya Hasanatawn wa fil Aakheratey Hasanatawn wa Qena Azaban Nar."

O our Lord! Bestow upon us good in this world and good in the Hereafter, and protect us from the torment of the fire.

or

"Rabbanaghfirli wa ley Walaydaiyya wa lil momeneena yauma yaqoomool hisab."

O Lord! Forgive me and my parents and the faithful on the day of Judgment.

4. The Rukoo as described in para 5 of the first Rakat.
5. The Qayaam as described in para 6 of the first Rakat.
6. First Sajdah, as described in para 7 of the first Rakat.
7. Sitting, as described in para 8 of the First Rakat.
8. Second Sajdah as described in para 9 of the First Rakat.



Fig. 14

9. The kneeling posture as described in para 8 of the first Rakat is resumed (see Fig. 14) — this is known as the "Tashahhud" — and say:

"Ash-hado-an la ilaha illallha wahdahu la sharika lah, wa ash-hado anna Muhammadan Abdu hoo wa Rasooluh"

I bear witness that there is no God except Allah, He is the One, without any partner; and I bear witness that Muhammad is His slave and Messenger.

10. After this, whilst remaining in the same position, say ALLAHOOMMA SALLAY ALA MUHAMMADIN WA AALEY MUHAMMAD.

(O our God, bless Muhammad and the Progeny of Muhammad).—This is known as the "Salawat".

10A. Now, in the case of the morning prayer which consists of only two rakats, recite the salaam as below, while still kneeling and terminate the Namaz by reciting "Allaho Akbar" three times whilst touching the ears as in para 2 of the first Rakat, each time:

"As-salaamo alaika aiyuhan-nabiyo wa rahmat-ullahey wa barakaatoh."

Peace be unto thee, O Apostle and the mercy of God and His bounties;

"As-salaamo alaina wa ala ibad-illah-his-Saleyheen."

Peace be unto us and unto the virtuous servants of God.

"As-salaamu alaikum wa rahmat-ullahey wa barakaatoh."

Peace be unto ye all, and the mercy of God and His bounties.

11. Then if the prayer is of more than two rakats. stand to begin the third rakat.

#### The Third Rakat

1. Recite the Sura-al-Hamd; or "Tesbeehaate Arbaa" which is:

Subhaan Allahey Wal-Hamdo lillahey wala Ilaha Illallahc Wallahoo Akbar

Glory to God, all praise belongs to God, and there is no God but Allah and God is Great.

2. Rukoo as described in para 5 of the first Rakat.
3. Qayam as described in para 6 of the first Rakat.
4. First Sajdah as described in para 7 of the first Rakat.
5. Sitting up as described in para 8 of the first Rakat.
6. Second Sajdah as described in para 9 of the first Rakat.

7. Sitting up as in para 10 of the first Rakat.

Now, in case of the Maghrib prayer which consists of only three rakats; recite the Salaam as in 10A of 2nd Rakat and end the prayer. But in case of the Zohr, Asr and Isha prayers, stand up for the Fourth Rakat.

#### The Fourth Rakat

1. Recite the Sura-al-Hamd or Tasbeehaate Arbaa as in 3rd Rakat.
2. Rukoo as in para 5 of the first Rakat.
3. Qayam as in para 6 of the first Rakat.
4. First Sajdah, sitting up and second Sajdah as in paras 7, 8 and 9 respectively of the first Rakat.
5. Tashahhud and Salawat as in paras 9 and 10 of the second Rakat.
6. Salaam as in para 10A of the second Rakat.

The Namaz may be followed by the Tasbeeh (rosary) and two Dua's given below, or any supplication the devotee may wish to make, then the Sajdah-i Shukr (the adoration of thanksgiving) and finally the Ziarat.

#### Tasbeeh

A Tasbeeh is a rosary having 100 beads.

The following Tasbeeh is to be recited after every Namaz and is known as Tasbeeh-e-Zahra.

34 times Allaho Akbar (God is Great)

33 times Alhamdo Lillah (All praise be for God)

33 times Subhan-Allah (Glory to God)

After the above Tasbeeh one should recite the following Dua: 3 times. Bism-illah-ir-Rahman-ir-Raheem. ("In the name of God. The Merciful, The most Compassionate.")

"Astaghferullah Hul Lezee, La Ilaha Illah Howal Haiyul Qayum Ar-Raman Nir-Rahim, Zul Jalaley Wul Ikrame, Wa Atoo Bo Ilai." which means:

I seek pardon from God. There is no God but Allah, The merciful, The compassionate. Lord of bounty, majesty and power, and unto Him I turn repentant.

After this the following Dua, known as Dua Hifzo Iman is recommended.

#### Dua Hifzo Iman

Bism-illah ir-Rahman-ir-Raheem

(in the Name of Allah, The Merciful, The Most Compassionate)

Razeeto billahey rabbun, wa bey Muhammadin sallallaho 'alaihey wa aalehi wa sallam nabian, wa bil Islamey deenan, wa bil Quraney kitabun, wabbil Kaabatey Qiblatun, wa bey Ali-yin waliyan wa imama, wabil Hasan wal Husain, wa Ali-ibnil Husain, wa Muhammad ibne Ali, wa Jafar ibne Muhammad, wa Moosa ibne Jafar, wa Ali ibne Moosa, wa Muhammad ibne Ali, wa Ali ibne Muhammad, wa Hasan ibne Ali, wal Hujjat ibnil Hasan, salawatullahey 'alaihim a-immatan. Allahoomma innee razeeto beyhim a immatun fa-arzeni lahoom innaka' ala kulley shai-in Qadeer.

"I willingly believe in the light of reason that Allah is my Rab (Lord), Muhammad (blessing of Allah upon him and his Progeny) is my Nabee (Prophet), Islam is my Deen (Religion), Quran is my Kitab (Book), Kaaba is my Qibla. Ali is my Walee (Master) and Imam (Guide); and I further willingly submit in the light of reason that Hasan and Husain, Ali Ibne\* Husain, Muhammad Ibne Ali, Jafar Ibne Muhammad, Moosa Ibne Jafar, Ali Ibne Moosa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat Ibne Hassan, blessing of Allah be upon them all, are my Imams O Allah! I have willingly submitted in the light of reason to the belief that they are my Imams so Thou make them pleased with me. Verily! Thou has power over all things."

\*Ibne means son of.

#### SAJDAH-I-SHUKR

The worshipper prostrates himself in a Sajdah and utters any words of thanksgiving and repentance which need not be in Arabic.

Finally, the following Ziarat ought to be recited:

#### Ziarat

1. Facing slightly right of the Qibla.  
"As Salaamo Alaika Yaa Aabaa Abdilla.  
As Salaamo Alaika Yub-ne Rasoolullah

As Salaamo Alaika Yub-ne Amir-il-Momeneen  
 As Salaamo Alaika Yub-ne Fatemetuz-Zahra Syedetay  
 Neesaa-il-Aalemeen.  
 As Salaamo alaika wa rahmat-ullahey wa barakaatoh."

2. *Facing a little further towards the right than above.*

"As Salaamo Alaika yaa Garib-ul-Gurba,  
 As Salaamo Alaika yaa Sultan ya Ali Yibne Moosur-Reza  
 Wa Rahmatullahi wa Barakaatuh."

3. *Facing straight towards Qibla.*

"As Salaamo Alaika Yaa Saheb-uz-Zaman  
 As Salaamo Alaika Yaa Khaleefetar Rahman  
 As Salaamo Alaika Yaa Imamul Inse Wul Jaan  
 As Salaamo Alaika Yaa Muzharal Imam  
 As Salaamo Alaika Yaa Shareekul Quran  
 As Salaamo alaika wa rahmat-ullahey wa barakaatoh."

#### *Meanings of Ziarat*

1

"Peace be upon thee, O Aabaa Abdilla (pet name for  
 Imam Husain).

Peace be upon thee, O son of the Holy Prophet, (The  
 Holy Prophet always called his grandson Imam Husain  
 his son).

Peace be upon thee, O son of Hazrat Ali, the Commander  
 of the faithful.

Peace be upon thee, O son of Janab-e-Fatima Zahra, Chief  
 of the women of the world.

Peace be upon thee and the mercy of God and his  
 bounties."

2

"Peace be upon thee, O one who lies far away from his  
 domain.

Peace be upon thee, O Ruler, O Ali son of Moosur-Reza.  
 And the mercy of God and His bounties."

3

"Peace be upon thee, O king of the times.  
 Peace be upon thee, O merciful leader.

Peace be upon thee, O Imam of the jinns and men.  
 Peace be upon thee, O companion of the Quran.  
 Peace be upon thee and the mercy of God and His  
 bounties."

#### *Ziarat of 14 Masooms and of the Martyrs of Kerbala*

The following is a Ziarat which may be recited and is  
 highly recommended.

Bismilla Hir Rahman Nir Rahim. (In the name of Allah,  
 the Merciful, the Compassionate.)

As Salaamo Alaika Ayyo han Nabiyo wa Rahmatullahi  
 wa Barakaatuh

As Salaamo Ala Aliyin Amiril Momeneen

As Salaamo Ala Fatemetuz--Zahra Syedetay Neesaa  
 Aalemeen

As Salaamo Alal Hasan wul Husain Syeday Shababey  
 Ahlil Jannat

As Salaamo ala Ali Ibnil Husain Zain-ul-Abedin

As Salaamo ala Muhammad-Ibne Ali Baqir-Ilmin  
 Nabiyeen

As Salaamo Ala Jafar-ibne Muhammadus Saadeeq.

As Salaamo Ala Musa-ibne Jafar-ill Kazeem

As Salaamo Ala Ali Ibne Moosur-Reza

As Salaamo Ala Muhammad-Ibne Ali-yil Jawad

As Salaamo Ala Ali Ibne Muhammad Haadi

As Salaamo Ala Hasan-Ibne Ali-iz-Zaki Askeri

As Salaamo Alul Hujjut-tib-nil Hasan-il-Faa-e-mil Mahdi

As Salaamo Alaikoom Shohedaa-e-Kerbala Jameeaun wa  
 rahmat-ullahey wa barakaatoh."

#### *Meaning:*

Peace be upon thee, O Apostle and the mercy of God and  
 His bounties.

Peace be upon thee, O Hazrat Ali, Commander of the  
 faithful.

Peace be upon thee, O Janab-e-Fatima, Chief of the women  
 of the world.

Peace be upon thee, O Imam Hasan and Imam Husain,  
Chiefs of the youths of paradise.

Peace be upon thee, O Imam Ali, son of Imam Husain, the  
Ornament of worshippers.

Peace be upon thee, O Imam Muhammad, son of Imam  
Ali, the Exponent of sciences.

Peace be upon thee, O Imam Jafar, son of Imam Muham-  
mad, The True.

Peace be upon thee, O Imam Moosa, son of Imam Jafar,  
The Patient.

Peace be upon thee O Imam Ali, son of Imam Moosa, The  
Agreeable.

Peace be upon thee, O Imam Muhammad, son of Imam Ali,  
The Munificent.

Peace be upon thee, O Imam Hasan, son of Imam Ali, The  
Guide.

Peace be upon thee, O Imam Muhammad, son of Imam  
Hasan, The One whom we await.

Peace be upon all the Martyrs of Kerbala and the Mercy  
of God and His bounties.

This Ziarat may be followed by two rakats Sunnat Namaz.

### *Tasbeeh after every Namaz*

It is highly recommended to recite the following Tasbeehs  
after each namaz along with the Tasbeeh-e-Zahra.

*After Morning Prayers:* La Ilaaha Illallah al Malekul  
Haqqul Mubeen. (There is no God except Allah, Who is the  
Sovereign Lord and Truth Manifest.)

*After Zohar Prayers:* Allahoomma Sallay Ala Muhammadin wa  
Aaley Muhammad (O God, send Thy blessings on Muhammad and his  
Progeny.)

*After Asr Prayers:* Astaghferullaha wa atoobo ilaih.  
(I seek pardon from God and unto Him I turn repentant.)

*After Maghrib Prayers:* La Ilaaha Illallah Muhammadun  
Rasoolallah. (There is no God but Allah, and our Prophet  
Muhammad Mustafa is the Messenger of God.)

*After Isha Prayers:* Subhaan Allahey Wal-Hamdo lillahey wa-  
la ilaha illallah wallaho Akbar, Wa la havla wa la quovata illa

billa hill Ali-yil Azeem. (Glory to God and all praise for Him,  
there is no God but Allah. Allah is Great. and there is neither  
might nor power but in Him.)

### **Namaz-e-Ayat**

This prayer is Wajib at the time of the manifestation of  
any of the "signs of God", which show his Power and Glory,  
such as earthquakes, total (or nearly total) eclipses of the sun  
and the moon, severe tornadoes, hurricanes, and similar Acts  
of God.

The prayer consists of ten rukoos, five qunoots and four  
Sajdahs, as follows :

- (1) Perform Niyyat, and recite Takbirat-ul-Ehram.
- (2) Recite Sura al-Hamd, followed by any other Sura, e.g.,

the Sura-az-Zalzala :

Bism-Allah-ir-Rahman-ir-Raheem

(In the name of God, the Most compassionate the Merciful)  
SURA AZ-ZALZALA (The Convulsion) XCIX.

Izaa zulzay-latil arzo zilzaa-  
laha; Wa akhrajatil arzo  
asqaalaha; wa qaalal insaano  
maalaha; Yaumaayzin tohad-  
day so akhbaraha; Bay anna  
rabbaka awhaa laha; Yauma-  
ay zeen yesdoron-naaso ash-  
taa-ta; Lay yorau aamaala-  
hoom; Fa main yaamal mis-  
qala zarratin khairain-yarah;  
Wa mainyaamal misqala zar-  
ratin sharrain yarah.

When the Earth shall tremble  
with a mighty shaking, Her  
burdens from within out-  
breaking, And man will ask,  
"Wherefore is she aching?"  
She. on that Day, her state-  
ments making, Inspired there-  
to by thy Heavenly King. On  
that Day shall men issue forth  
(from their graves) sepa-  
rately, to witness their doings.  
Then whoever hath done an  
iota of good shall see it; And  
whoever hath done an iota of  
wrong shall see it.

- (3) First rukoo.
- (4) Straighten up and again recite Sura-al-Hamd and Sura  
Tawhid, followed by
- (5) Qunoot.
- (6) Second Rukoo.



- (7) Straighten up again and recite Sura-al-Hamd and any other Sura.
- (8) Third rukoo.
- (9) Straighten up again and recite Sura-al-Hamd and Sura Tawhid.
- (10) Second Qunoot.
- (11) Fourth rukoo.
- (12) Straighten up again and recite Sura-al-Hamd and any other Sura.
- (13) Fifth rukoo.
- (14) Straighten up and say "Same-Allaho Liman Hamidah" and go into first Sajdah.
- (15) Sit up and ask for the Lord's pardon. (As in No. 8 of First Rakat, page 196).
- (16) Second Sajdah.
- (17) Stand up and recite Sura-al-Hamd and Sura Tawhid
- (18) Third Qunoot.
- (19) Sixth rukoo.
- (20) Straighten up and recite Sura-al-Hamd and any other Sura.
- (21) Seventh rukoo.
- (22) Straighten up and recite Sura-al-Hamd and Sura Tawhid.
- (23) Fourth Qunoot.
- (24) Eighth rukoo.
- (25) Straighten up and recite Sura-al-Hamd and any other Sura.
- (26) Ninth rukoo.
- (27) Straighten up and recite Sura-al-Hamd and Sura Tawhid.
- (28) Fifth Qunoot.
- (29) Tenth rukoo.
- (30) Straighten up as in 14 above and go into Sajdah (Third Sajdah).
- (31) Sit up and ask for the Lord's pardon.
- (32) Fourth Sajdah.
- (33) Tashahhud, Salawat and Salam.

It will be noticed that the Namaz-e-Ayat consists of two rakats; each rakat having five rukoos and the qunoot being

recited before each alternate rukoo; i.e. before the 2nd and 4th rukoo in the first rakat and before the 6th, 8th and 10th rukoo in the second rakat.

With a little concentration, it will not be found too difficult to remember the method of this prayer.

This prayer helps to keep the mind alert and active in spite of distress and anxiety.

### *Namaz-e-Shab*

This Namaz is not Wajib, but it is highly recommended. It can be prayed after midnight till true dawn which is known as Subhe Saadiq (i.e. one hour and twenty minutes before sunrise).

The Ayats of the Holy Quran referring to the Namaz-e-Shab say:

Truly the rising by night is most potent for governing (the soul) and most suitable for (forming) the word (of prayer and praise). (73 : 6)

Their limbs do forsake their beds of sleep while they call on their Lord in fear and hope. And they spend (in charity) out of the sustenance which we have bestowed on them.

(32 : 16)

And pray in the small hours of the morning an additional prayer (of spiritual profit) for thee. Soon will thy Lord raise thee to a station of praise and glory. (17 : 79)

The Namaz consists of 3 parts and a total of 11 Rakats to be prayed as follows:

- a) *Niyat*: Namaz-e-Shab—8 Rakats. (4 Namazs' of 2 Rakats each, to be prayed like the morning Namaz.
- b) *Niyat*: Namaz-e-Shafa-2 Rakats. (like the morning Namaz).
- c) *Niyat*: Namaz-e-Witr—One Rakat. (as follows)
  1. Recite Sura-Al Hamd—Once
  2. Recite Sura Tauhid—Thrice
  3. Recite Sura Falak—Once
  4. Recite Sura Nas—Once
  5. Qunoot—as in any 2nd Rakat. Keep hands in same position for Dua (supplication), and after Dua repeat whilst in the position of Qunoot.

- 1) 100 times:  
Astaghfir-Ullaha Rabbi wa Atoobo Ilaih (if necessary one can keep a Rosary (Tasbeeh) in hand, to help keep count.
- 2) Recite 40 names of male momeens, each to be preceded by Allah-hoom mughfirliil. If it is difficult to recall the names of 40 momeens, then recite "Allah-hoom mughfirliil momeener wul momeenat."
- 3) Then repeat 300 times "Al-afv (please forgive), and complete the namaz by Rukoo, Sajdah and Salaam.

### *Namaz-e-Jamat*

(Congregational Prayer)

There is much more reward attached to prayers offered in a congregation than when offered alone. Reward increases in proportion to the number of persons offering prayers in a congregation.

For the five daily prayers, there must be at least two persons to form a congregation. One an Imam, and the other a Mamoom. An Imam is one who leads the prayers, and a Mamoom is one who follows the Imam. In the case of Friday prayers however, there must be at least five persons—one leader and four followers.

In congregational prayers, Mamooms have to follow the Imam in all actions. The Niyat should be performed by Mamooms immediately after the Imam has done so. It must be borne in mind, that the Mamooms directly behind the Imam should perform the Niyat very quickly, as then the people next to them and behind them can pick up without delay. Rukoo, sajdah, etc., should all be performed after the Imam. In fact, a Mamoom has to follow the Imam in all respects.

The most important things to be remembered are:

1. The Takbirat-ul-Ehram should under no circumstances be said before the Imam has done so. (The phrase Allaho Akbar is called Takbeer. And Allaho Akbar recited just after determining the Niyat is called Takbirat-ul-Ehram.)

2. Whilst in the position of Qayam, no sura is to be recited in the first two rakats by the Mamoom who has merely to stand to attention behind the Imam.

In the Fajr, Maghrib and Isha prayers, the Imam recites the Suras during Qayam for the first two rakats with his voice raised. Here if the Mamoom is unable to hear the recitation he may if he so wishes utter "Zikr", which consists of repeating "Subhan-Allah" or "Alhamdo—Lillah" or other appropriate words. In the first two rakats when the Imam completes reciting Sura Al-Hamd, the word "Ameen" should never be said by the Mamoom, but he may say "Alhamdo-Lillah" if he so wishes.

3. In the third and the fourth rakats the Mamoom should recite Tasbeehaate Arbaa thrice or Sura-al-Hamd once.

4. Salaam should never be recited by the Mamoom before the Imam.

A Mamoom, in case he is late, can join the congregation only in the state of Qayam, or in the Rukoo before the Imam has raised his head from the Rukoo.

A Mamoom can offer any of his prayers, Ada or Qaza in any prayer of the congregation. For example, a Mamoom can offer his Zohar or any other prayer whilst the Asr or any other prayer is being said by the congregation. Great care must be taken to perform "Niyat" for the prayer he may be offering.

Congregational prayers can be held in one's home or anywhere else. But the greatest reward is attached to the congregational prayers in the mosque.

In a congregation each row of devotees should be formed after the one in front is completed.

### Qaza Namaz.

It is obligatory for every Muslim to offer his prayers during the times fixed. If however for some reason this has not been possible and the time has passed, there is a compensation. The Namaz may be offered as Qaza. A Qaza Namaz is similar in all respects to the regular Namaz, except that in the Niyat, the word Qaza is to be used before "Wajib Qurbatan Ilallah"

## FOR THOSE UNABLE TO PERFORM THE REGULAR NAMAZ

1. If a man cannot stand without support, he should (or may) stand with support.
2. If he cannot stand, even with support, he should sit without support.
3. If he cannot sit without support, he must sit with support. He may even sit on a chair, using a table for Sajdah.
4. If this is not possible, then he must lie on his right side, facing Qibla.
5. If this is not possible, then he must lie on his left side, facing Qibla.
6. If this is not possible, then he should lie on his back, his feet towards Qibla.

In the last three alternatives, he should bow down for Rukoo and Sajdah; the bowing down for Sajdah should be more than that for the Rukoo. If he cannot bow down, he should perform Rukoo and Sajdah with his eyelids.

Travellers have the option of praying either Qasr (reduced) or Tamam (full) prayers at the following places:

1. Within the Masjid-e-Haram at Mecca.
2. In the Masjid-e-Nabavi at Medina.
3. In the Masjid-e-Kufa at Iraq.
4. Around the grave of Imam Husain (A.S.) just below the dome.