

A GUIDE TO PERFORMING YOUR SALAAH

[HANAFI]

[The Salaah Series - Book One]

**Compiled through the Blessings of
Ghaus ul Waqt Huzoor Sayyidi Mufti e Azam Hind** ﷺ

**By a humble servant of Allah
Muhammad Afthab Cassim Qadiri Razvi Noori**

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Compiler's Note

All Praise is due to Allah, Durood and Salaams upon our Beloved Rasool ﷺ and upon his Noble family, and Illustrious Companions, and upon the Ulama e Haq Ahle Sunnat Wal Jama'at, and all those who will follow the path of righteousness until the last day.

By the Grace of Allah, The Mercy of Sayyiduna Rasoolullah ﷺ and blessings of the Awliyah and Masha'ikh, especially my Beloved Shaykh e Kaamil Huzoor Sayyidi Taajush Shariah ﷺ and my mentor Huzoor Sayyidi Muhad'dith e Kabeer, and the Duas of Qa'id e Millat Huzoor Asjad Raza Khan, and the blessings of my beloved parents, you have before you the booklet **'A Guide To Performing Your Salaah'**.

After releasing the Purification Series and Ghusl Series we intended to follow this with the Hajj Series and then the Salaah Series, but today Dear Brother Thahir Raza Al Qaadiri Razvi of Colombo, Sri Lanka reminded me of his brother Janaab Intakhab's request to prepare a short book on the method of Salaah, for the Esaal e Sawaab and Chaliswa of his beloved father, Haji Noor Mohammed Mohammed Haniffa (Allah exalt him in Jannat).

I have thus quickly put together a book in the last few hours in order to fulfil his request. This book is thus the First Book in the Salaah Series. Like the other booklets prepared by us of late, this too is extracted from Bahaar e Shariat and other authentic books.

My thanks to Brother Rukhsar Hussain Qaadiri Amjadi (Birmingham, UK), Brother Faheem Moosa (Lilongwe), and Janaab Ahmed Sabir Suliman for their input in reading through the document, and to Shahbaz Bhai (Delhi, India) for designing the beautiful title for this book.

Last but not least I must thank my wife and children for their support and patience, during the lengthy hours I spend working. It is my sincere Dua that Almighty Allah, through the Wasila of Nabi Kareem ﷺ blesses us all with firmness in Imaan and sincerity in A'maal. Aameen.

Sag e Mufti e Azam

-Muhammad Afthab Cassim Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre

This Book is Dedicated To

The Mujad'did of The 15th Century

GHAUS UL WAQT HUZoor

MUFTI E AZAM HIND

[Allah Shower Rains of Mercy upon His Holy Mazaar]

In The Love of Our Murshid e Kaamil

The Qutb ul Aqtaab of The Era

Sayyidi Taajush Shariah Hazrat Allama Mufti

MOHAMMED AKHTAR RAZA KHAN

QAADIRI AZHARI 

For The Esaal e Sawaab of

Haji NOOR MOHAMMED

MOHAMMED HANIFFA

[Sri Lanka]

& For The Esaal e Thawaab of My Beloved Mother

SAYYIDAH KHADIJA GOOLAM RASOOL

& All The Marhooms of The Ahle Sunnat

**Allah Exalt Them and all Marhooms of The Ahle
Sunnat with an Exalted Place in Holy Paradise.Aameen.**



As it is well known that after Imaan (belief) and refinement of one's beliefs as per the true tenets of the Ahle Sunnat Wal Jama'at, Namaaz is regarded as the most essential and exalted Fard (obligatory act) of all Fard actions.

The Holy Qur'an and the Ahadith of the Beloved Rasool ﷺ announces and presents the splendour and excellence of Namaaz (Salaah). The Qur'an and Ahadith regularly emphasise the importance and excellence of Namaaz, and strict caution and warning (of chastisement) is for those who omit it (Namaaz).

It must be noted that:

- **Namaaz is Fard-e-Ain (i.e. an individual obligation) upon every Mukal'af (responsible and accountable) person.**
- **Namaaz is Fard on every person who is Aaqil (sensible/of sane mind) and Baaligh (i.e. one who has reached the age of puberty).**
- **One who rejects Namaaz to be Fard (obligatory) is a kaafir (infidel).**
- **One who intentionally omits it even once, is a Faasiq (transgressor).**

Regarding Namaaz Almighty Allah says in the Holy Qur'an:

هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾

Therein is Guidance for those who fear (Allah). Those who believe without seeing, and who keep Namaaz well-established, and (who) spend in Our way from the sustenance which We have given them. [Surah Al-Baqarah (2), Verses 2-3]

Almighty Allah says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

And keep Namaaz (obligatory Prayer) well-established, and pay Zakaat (obligatory charity), and bow down (make Ruku) with those who bow down. [Surah Al-Baqarah (2), Verse 43]

Regarding those who leave their Salaah Almighty Allah says:

فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾

'So, affliction unto those worshippers, who are neglectful of their Namaaz.' [Surah 107, Verses 4-5]

‘Wail’ is an abyss in the depths of Hell, which Hell itself dreads and from the intensity of which, Hell itself asks deliverance from. Those who intentionally delay their Namaaz causing the time to expire (i.e. become Qaza), will be deserving of it.

The importance and virtues of Namaaz have also been mentioned in the Hadith Shareef. For the sake of blessings only a few Ahadith are being presented here.

It is reported from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘The foundation of Islam is established on 5 Pillars:

- 1. To bear testimony that there is none truly worthy of worship besides Allah and Muhammad ﷺ is the chosen servant and Prophet of Allah.**
- 2. To establish Namaaz**
- 3. To give Zakaat**
- 4. To perform Hajj**
- 5. To Fast in the month of Ramadan. [Sahih Bukhari, Muslim, Mishkaat]**

Hazrat Mu’az رضى الله تعالى عنه says, ‘I asked the Beloved Rasool ﷺ to inform me regarding that practice which will take me into Jannat and save me from Hell. He ﷺ said, ‘Worship Allah and do not associate any partner with Him, and establish Namaaz and give Zakaat, and Fast in the month of Ramadan, and make Hajj of Baitullah (Kaa’ba).’ [Imam Ahmed, Tirmizi, Ibn Majah]

It is narrated from Hazrat Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Namaaz is the Key to Paradise, and Tahaarat (purification) is the Key to Namaaz.' [Sahih Muslim]

It is reported from Hazrat Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said, 'One who intentionally leaves out his Namaaz, has his name written on the door of hell.' [Abu Nu'aim]

Hazrat Ali رضي الله عنه reported that Nabi Kareem ﷺ said, 'When a Momin passes away, then the place on which he performed Namaaz weeps over him and the place through which his deeds ascended into the sky weeps over him. He then recited this verse فَمَا يَكُتُ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ.' [Sharhus Sudoor]

Hazrat Thaubaan رضي الله عنه reported that Rasoolullah ﷺ said, 'When a Momin passes away, his Namaaz appears at his head-side, his Sadaqa appears on his right and his fast (Saum) appears towards his chest.' [Sharhus Sudoor]

IMPORTANT NOTE

Nowadays, many people take Namaaz lightly and do not pay attention to whom they perform their Salaah behind. Namaaz should only be performed behind Sunni Sahihul Aqida.

We should not perform Namaaz behind any deviant sects, i.e. budmazhabs such as wahabi etc. as they are not real Muslims and Namaaz will not be fulfilled behind them.

We must keep away from deviants as our pious predecessors commanded us to do so, based on the connotations of the Hadith Shareef.

We have also seen of late that these are the same deviants involved in acts of terrorism and extremism.

It has been mentioned in the Hadith that we should stay away from these deviants, as the Hadith clearly mentions that their company is destructive to us. It is for this reason that our Akaabireen have warned us against them.

Sayyidi Aala Hazrat Imam Ahmed Raza Khan رحمۃ اللہ علیہ was asked about the association with budmazhabs (deviants). He was asked, 'Some people knowingly sit and associate with the misled. What is the ruling concerning them?'

He answered,

'It is Haraam and dangerous. There is an enormous risk of becoming misled. To keep friendship with the misled is even more dangerous and destructive. Sayyiduna Rasoolullah ﷺ said, 'Stay away from them (i.e. the deviants) and keep them far away from you, so that they may not cause you to be misguided or plunged into corruption.' [Al-Malfooz]

It must be noted that the same applies when the Imam is a deviant, as this is the worst form of association with deviants. Sayyidi Aala Hazrat عليه السلام says regarding association with the deviants,

'Keeping their company is akin to a venomous cobra, and both of these, we absolutely resent.' [Fatawa Razviyah]

The Correct Way To Perform Namaaz

When commencing Namaaz one must:

Stand upright with a space of (about) four fingers between both feet. Raise both hands up to the ears, allowing the thumbs to touch the earlobes. The fingers should neither be completely joined together and nor should they be widely spread out, but should remain in its normal way, and the palms of the hand should face the Qibla.

One should then make the Niyyat (i.e. intention for the particular Salaah such as by saying, I have intended for two Raka'at Fard or Sunnat etc. of Fajr Namaaz etc., For Allah, Facing the direction of the Holy Kaa'ba) and proclaim the Takbeer e Tahreema by saying,

اللهُ أَكْبَرُ

Allahu Akbar

Allah is the Greatest (i.e. The Most Supreme)

One should then bring the hands down and tie the hands below the naval in a manner whereby the stomach (palm) of the right hand is on the main section of the wrist of the left hand, and the middle three fingers should be on the back (i.e. upper section) of the wrist (hand) and the thumb and little finger should be on either sides (i.e. grasping).

Thereafter recite the Thana,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ إِلَّا كَغَيْرِكَ

**Subnaak-Allah Hum-ma wa Bi Hamdika Wa Tabaarakasmuka
Wa Ta 'Aala Jad-duka wa Laa ilaaha Ghayruka**

All Divine Magnificence be to Allah, and All Praise is for Allah; Your Name is the Most Sanctified, Your Majesty is Most Exalted, and there is none worthy of worship except You.

Then recite the Ta'awuz,

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oodhu Bil-laahi minash shaitaanir rajeem

I seek refuge in Allah, from shaitaan the accursed

Thereafter recite the Tasmiyah,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir Rahmaan-nir Raheem

Allah, in Whose Name (we) begin, The Compassionate, Most Merciful

Then recite the Alhamdu Surah (Surah Faateha) and at the end of it say 'Aameen' softly.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ
يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

Thereafter recite any Surah or three Ayats (verses) or one verse that is equal to three verses (in length).

Now saying,

الله أكبر

Allahu Akbar

Allah is the Greatest (i.e. The Most Supreme)

Proceed to Ruku (bowing position) and grasp the knees with the hands, in a manner whereby the palms are placed on the knees with the fingers well spread out. It should not be in a manner where all the fingers are placed on one side; or that four fingers are placed on one side and only the thumb is placed on the other side. The back should be flat and the head should be in line with the back and not high or low.

Now, while in this position one should say at least thrice,

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyal Azeem

Glory be to Our Sustainer, The Most High

Then while saying,

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu Li-man Hamidah

Allah listens to the one who praises Him

One should stand up straight and if he is a Munfarid (one reading Namaaz individually, i.e. by himself), he should say:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

Allahum-ma Rab-bana wa Lakal Hamd

O' Allah, our Sustainer! All praise is for You alone

Thereafter, say **Allahu Akbar** and go into Sajdah (prostration), in a manner whereby you first place your knees onto the ground followed by the hands.

You should then place the head (on the ground) between both hands. It should not be done in a manner whereby only the forehead and the tip of the nose touch the ground, but you should firmly plant the forehead and the bone of the nose on the ground.

The hands should be kept away from the sides. The stomach should be kept away from the thighs and the thighs should be kept away from the shin (in other words, there should be a gap between each of these limbs and they should not be against one another), and the stomach of all the toes of both feet should be firmly on the ground facing the Qibla direction.

The palms should be flat on the ground, the fingers should face the Qibla and in this position, one should say at least thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rab-biyal Aala

Glory be to Allah, The Most Exalted

One should then raise the head (from Sajdah) and then the hands. One should sit in the manner whereby the right foot is upright, in such a manner that the toes are facing the Qibla, and in doing so, place the left foot flat on the ground, and sit upright on it, and place the palms on the lap (thighs) near the knees, so that the fingers of both hands are facing the Qibla.

Then say **Allahu Akbar** and (once again) go into Sajdah and perform the Sajdah in the same manner.

Thereafter, raise the head (as this will complete the first Raka'at). Then, by placing the hands on the knees, stand up by rising using the tip of the feet, for the second Raka'at.

Now (once standing) recite **Bismillahir Rahmaan-nir Raheem**, and **Surah Faateha** followed by Qira'at, i.e. a Surah, or (minimum) three verses, or one long verse which is equal to three verses. Then perform Ruku and Sujood in the same manner as mentioned earlier.

Now sit with the right foot upright and the left foot placed flat on the ground (i.e. by sitting on it) and recite,

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَ
بَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللّٰهِ الصَّالِحِينَ اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
وَأَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

At Tahiy-yaatu Lil-Laahi Was-Salawaatu Wat-Tay-yibaatu As-salaamu Alaika Ay-yuhan Nabi-yu Wa Rahmatul-laahi wa Barakaatuhu. As-salaamu Alaina Wa 'Alaa 'Ibaadil-laahis Saaliheen. Ash-hadu Al-Laa ilaaha il'l-Allahu Wa Ash-hadu An-na Muhammadan Abduhu Wa Rasooluhu

All veneration, worship and Glory is for Allah. Peace be upon you O' (Beloved) Nabi ﷺ! And the Mercy of Allah, and His Divine Grace. Peace be upon us and upon all the virtuous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that (Hazrat) Muhammad ﷺ is His (most) Chosen Servant and His (Most Beloved) Rasool.

When reciting the At-tahiyaat, do not add or subtract any words to it. This is also known as the **Tashahud**. When you are close to saying '**Laa**' in the Kalima, make a circular form with the middle finger and the thumb of the right hand and join the little finger and the fingers close to it, and bring them to the palm (like a clinched fist) and on the word '**Laa**' raise the Shahaadat finger (i.e. the index finger), but do not

shake it (or move it around), and drop the finger at the word 'il'la' and immediately straighten all the fingers. If one intends to perform more than two Raka'ats, then stand up and follow the same manner (as explained for a 2 Raka'at Namaaz). However, it is not necessary to join a Surah in the second two Raka'ats of a (four Raka'at) Fard Namaaz.

Now, in the final Qa'da (i.e. sitting) wherein you are going to complete your Namaaz, you should recite Durood e Ibraheem Shareef after the **Tashahud**:

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى سَيِّدِنَا
اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَيِّدٌ مَّجِيْدٌ

Allahum-ma Sal-le 'Alaa Sayyidina Muhammadiw Wa 'Alaa Aali Sayyidina Muhammadin Kama Sal-layta 'Alaa Sayyidina Ibraheema Wa 'Alaa Aali Sayyidina Ibraheema In-naka Hameedum-Majeed

O' Allah! (You) send Durood upon our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Durood upon our Master (Hazrat) Ibrahim عليه السلام and the (blessed) Descendants of (Hazrat) Ibrahim عليه السلام. Indeed, You are the Most Praised, Most Glorified.

اَللّٰهُمَّ بَارِكْ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
سَيِّدِنَا اِبْرَاهِيْمَ وَعَلٰى اٰلِ سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَبِيْدٌ مَّجِيْدٌ

**Allahum-ma Baarik 'Alaa Sayyidina Muhammadiw Wa 'Alaa Aali
Sayyidina Muhammadin Kama Baarakta 'Alaa Sayyidina
Ibraheema Wa 'Alaa Aali Sayyidina Ibraheema In-naka
Hameedum-Majeed**

O' Allah! (You) send Blessings upon our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Blessings upon our Master (Hazrat) Ibrahim علي السلام and the Descendants of (Hazrat) Ibrahim علي السلام. Indeed, You are the Most Praised, Most Glorified.

Then recite this Dua:

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِبَنٍ تَوَالَدَ وَلِجَمِيْعِ الْبُؤْمِنِيْنَ وَالْبُؤْمَنَاتِ
وَالْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ اِنَّكَ مُجِيْبُ الدَّعَوَاتِ
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّحْمٰنِ

**Allahum-magh Firli Wa li Waaliday-ya wa li Man Tawalada Wa Li
Jamee'il Mu-mineena Wal Mu-minaati Wal Muslimeena Wal
Muslimaatil Ahya-i Minhum Wal Amwaati, In-naka Mujeebud
Da'awati Bi Rahmatika Ya Arhamar Raahimeen.**

O' Allah, Forgive me and my parents, and those born to them, and all the Believing men and Believing women, and Muslim men and Muslim women, and the living amongst them, and the deceased. Verily You are The Divine Acceptor of Duas. (Accept our Duas) by Your Mercy, O The Most Merciful of the Merciful.

One may either read the Dua just mentioned, or read any other Dua-e-Maathura. Below are some examples of other Duas which you may read:

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

**Allahum-ma In-ni Zalamtu Nafsi Zulman katheeraw Wa In-nahu
Laa Yaghfiruz Zunooba il-la Anta; Fagh Firli Maghfiratam-min
Indaka War Hamni In-naka Antal Ghafoorur Raheem**

O' Allah! I have done huge injustice to my soul and undoubtedly, there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُبِكَ مِنَ
الشَّرِّ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ

**Allahum-ma In-ni As-aluka Minal Khairi Kul-lihi Maa Alimtu minhu
Wa maa Lam A'lam, Wa A'oodhubika Minash Shar-ri Kul-lihi Maa
Alimtu minhu Wa Ma Lam A'lam**

O' Allah I seek from You, everything good and virtuous, of which I know and of which I know not; and I seek refuge in You from everything evil, of which I know, and of which I know not.

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ وَاَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْبَاسِ وَمِنْ
الْبُعْثِ وَاَعُوْذُبِكَ مِنْ غُلْبَةِ الدَّيْنِ وَقَهْرِ الرَّجَالِ

**Allahum-ma In-ni A'oodhubika min Azaabil Qabri wa A'oodhubika
min Fitnatil Maseehid Daj-jaali, Wa A'oodhubika min Fitnatil
Mahya wa Fitnatil Mamaati. Allahum-ma In-ni A'oodhubika minal
Maathami wa Minal Maghrami Wa A'oodhubika min Ghalbatid
Dayni Wa Qahrir Rijaal.**

O' Allah! I seek refuge in You from the torment of the grave, and from the turmoil of Daj-jaal, and I seek Your Protection from the afflictions of life and death. (O' Allah) I seek Your Protection from sins and

damages, and I seek Your Protection from being overwhelmed by debt, and from the fury of men.

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allahum-ma Rab-bana Aatina Fid-Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina Azaaban Naar

O' Allah! Our Sustainer, grant us good in this world and good in the hereafter, and protect us from the torment of hell.

These Duas should not be recited without the word **اللَّهُمَّ 'Allahum-ma'**.

One should then make salaam to the right by turning the face towards the right shoulder, and in doing this one should say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As Salaamu Alaikum Wa Rahmatul-laah

Then turn salaam to the left in the same manner, and say the same turning the face towards the left shoulder.

This method of Namaaz which has been explained above is applicable for an Imam or Munfarid (i.e. one who performs Salaah on his own) who is male.

There are certain things in this regard which are impermissible for the Muqtadi (i.e. the one following Imam in congregational prayer), such as the reading of Surah Faateha or any other Surah when following the Imam. There are some differences for females, in regards to tying the hands, Sajdah and sitting in Qa'da.

These differences are as follows:

- **When making the Takbeer e Tahreema, i.e. saying Allahu Akbar to commence Namaaz, it is Sunnat for a female to raise her hands upto the shoulders (and not upto the ears).**
- **When raising the hands for Takbeer e Tahreema, it is better, i.e. preferred that they keep their hands inside (the Burqah etc.).**
- **When tying the hands after Takbeer e Tahreema, they should keep the left palm on the chest, below the breasts, placing the palm of the right hand on the back of the palm of the left hand.**
- **They should only bend (i.e. bow) a little in Ruku. In other words, enough for her to just touch her knees with her hands. She should not straighten her back, and she should not press on the knees, but she should simply keep the hands on the knees. She should not properly straighten up as the men do.**

- **A female should gather herself when performing Sajdah (i.e. not spread out the body). She should join her arms to her sides, and her stomach close to her thighs, and her thighs to her shin and her shin should be close to the ground.**
- **In Qa'da females should sit with both the legs to the right side.**

From the discussions on Namaaz that have been mentioned, there are certain things which are Fard, and without them the Namaaz will not be done.

There are other actions which are Waajib, and to omit them intentionally is a sin and it becomes 'Waajib ul I'aada' in other words, if they are omitted it is Waajib to repeat that Namaaz, and if it is left out by error, then Sajdah-e-Sahw is sufficient for it. Some things are Sunnat-e-Mu'akkadah.

To habitually leave out this is sinful, while other things in Namaaz are Mustahab, which if done gives reward and if not done, does not give any sin. Detail in this regard can be seen in Bahaar e Shariat Volume Three.

Note One: When performing the three Raka'at Salaah of Maghrib, one will make Qa'da in the second and third Raka'ats, and no Surah is read after Surah Faateha in the third Raka'at.

Note Two: In the three Raka'at Witr Namaaz in Esha, Surah i.e. Qira'at will be recited after the Surah Faateha in the third Raka'at. After the Surah and before Ruku in the third Raka'at, one will say **Allahu Akbar**, by raising the hands up to the ears like in Takbeer e Tahreema, and then tie the hands as normal and then recite the Dua e Qunoot.

After the Dua e Qunoot go into Ruku and complete the Namaaz as mentioned earlier.

The Dua e Qunoot

اَللّٰهُمَّ اِنَّا نَسْتَغِيْنُكَ وَ نَسْتَغْفِرُكَ وَ نُوْمِنُ بِكَ وَ تَتَوَكَّلُ عَلَيْنَا وَ تَشْنِيْ عَلَيْنَا
الْخَيْرَ وَ نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَّفْجُرُكَ ۝ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ
لَكَ نَصَلِّي وَ نَسْجُدُ وَ اِلَيْكَ نَسْأَلُ وَ نَخْشَى وَ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ اِنَّ
عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ

Allahum-ma in-naa Nasta'eenuka wa Nastagh-firuka wa nu'minu bika wa Natawak-kalu 'Alaika wa nuthni 'Alaikal khair, wa Nash-kuruka wa Laa Nak-furuka, wa Nakh-la'u wa Natruku May Yaf-Juruka.

Allahum-ma Iy-yaaka Na'buduwa Laka Nusal-li wa Nasjudu wa ilaika Nas'aa wa Nahfidu, wa Narju Rahmatata wa Nakhsha 'Adhaabaka In-na 'Adhaabaka Bil kuf-faari Mulhiq

O Allah, we seek assistance from You, and seek Forgiveness, and we bring faith in You, and have (complete) faith (and trust) in You, and we glorify You with every goodness; and we are grateful to You and are not ungrateful; and we distance (ourselves) from and leave every such person who sins against You. O Allah, we worship You, and for You Alone do we perform Namaaz, and perform Sajdah; And towards You alone do we come swiftly making complete effort, and we are hopeful of Your Divine Mercy; and we fear Your punishment. Undoubtedly, Your punishment will befall the unbelievers.

One who is unable to recite the Dua-e-Qunoot should read this:

رَبَّنَا اِتِّنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allahum-ma Rab-bana Aatina Fid-Dunya Hasanataw Wa Fil Aakhirati Hasanataw Wa Qina Azaaban Naar

Dua After Namaaz

For years there has been debate as to whether we should make Dua after Namaaz or not. It is indeed blessed and beneficial to make Dua, especially after Salaah, in order to supplicate in the Court of Almighty Allah that our Namaaz which we performed should be accepted. This mannerism of Dua after Namaaz has been taught by the Holy Qur'an.

Almighty Allah says,

فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۚ

'So, When you have completed your Namaaz, then make an effort in Dua (supplication); and turn your attention towards your Rab'
[Surah Al Inshirah (94), Verses 7-8]

Hazrat Ibn Ab'bas رضى الله تعالى عنهما Qatadah, Dah'hak, Maqaatil and Kalbi hae mentioned that, once you have completed your Fard Namaaz, make a sincere effort in making Dua to your Rab. [Tafseer Ibn Jareer, Tafseer Kabeer, Tafseer Mazhari]

It is this Tafseer which Aala Hazrat Imam Ahmed Raza Bareilvi used in his translation. Since the verse has mentioned absolutely, that when you have completed your Namaaz, then make an effort in Dua.