SALAAT MADE EASY

with

FORTY MASNOON DUAS

by

Molana Ashiq Ilahi Buland Shehri

Former Teacher at Darul Uloom Korangi Karachi.
آسان ناز
SALAAT MADE EASY
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Respected Ulema, dear students and readers, we would like to state that by the grace of Allah, we have made every effort in the correction of this edition. However, if you find any mistake, or you have any comments, we would be deeply obliged if you kindly inform us so that subsequent editions can be improved. May Allah reward you generously.

Address: 9-A/1 Fatima Jinnah Road, MAMCHS, Karachi. 75350, Pakistan

Year of Publication
1434 Hijri 2012 A.D

Book Name
SALAAT MADE EASY
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FORTY MASNOON DUAS

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Z-3, Overseas Bungalows Gulistan-e-Jouhar, Karachi- Pakistan

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Availability:
At all leading bookstores in Pakistan, South Africa, UK & USA.
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FOREWORD

BY GRAND MUFTI OF PAKISTAN
MUFTI MUHAMMAD SHAFI USMANI

PRESIDENT DARUL-ULOOM KARACHI

Since the inception of Quran makaatib under the supervision of Darul-uloom Karachi, it was felt that an authentic book should be compiled for children, in simple language, comprising the method of salaat and duas, along with the important rulings. In view of this need Maulana Ashiq Ilaahi Buland Shehri, teacher at Darul-uloom, Karachi, has compiled this book which contains important injunctions regarding ritual purification and salaat explained in easy language.

We hope that the administrators of madaaris will include it in their syllabus. This book has proved to be beneficial and is included in the syllabus of Quran makaatib in Darul-Uloom. May Allah reward the author. Ameen!

Muhammad Shafi
7 Rajab 1392 Hijrah
AUTHOR'S PREFACE

A few years ago I compiled a book by the name of "Made In His Name" in which the important rulings and virtues of salaat were mentioned in detail. Thereafter, it was felt that there should be a concise book for children to teach salaat and it should be simple in language so that it is suitable for the syllabus of madaaris and makaatib as well as primary schools. Hence, this booklet was prepared which is a concise version of "Made In His Name".

It includes the important wordings of salaat, important rulings, method of wudhu and ghusl, method of salaat, rak'aat, niyahs, sajdatus-sahw, sajdatu-tilawah, Salaat-ul-Jumu'ah, Salaat-ul-Janazah, Salaat-ul-Eid etc. explained in a manner easy for children to understand. The rulings have been taken from authentic books of Hanafi fiqh and the hadith from Mishkaat Sharif. Forty duas along with their translation have been given in the end, which have been taken from Hisn Haseen and Mishkaat.

We hope that the administrators of makaatib, madaaris and schools will include this booklet in their syllabus and merit the reward thereof.

Muhammad Ashiq Ilaahi Buland Shehri
Shawwal 1387 Hijrah
Our Prophet ﷺ said: “The foundation of Islam has been laid on five things.
First: to testify that there is no god besides Allah and that the Prophet ﷺ is Allah's Messenger.
Second: to perform salaat.
Third: to give zakaat.
Fourth: to perform Haj.
Fifth: to fast in Ramadhan.
Allah is One and He alone is worthy of worship, no one deserves to be worshiped other than Him, the Prophet Muhammad ﷺ is Allah's last true Messenger. Testifying to both these truths and affirming them by the tongue and in one's heart is called Imaan. This is what we testify to and affirm in Kalimah Tayyibah and Kalimah Shahadah.

**KALIMAH TAYYIBAH**

لا إله إلا الله محمد رسول الله

There is no god besides Allah and Muhammad ﷺ is Allah's messenger.

**KALIMAH SHAHADAH**

أشهد أن لا إله إلا الله وحده لا شريك له
وأشهد أن محمداً عبده ورسله
I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad - ﷺ - is His slave and messenger.

Whatever the Prophet Muhammad - ﷺ - said and told us is all true. Whatever he - ﷺ - told us of the Unseen like the Day of the Judgement, life after death, Heaven or Hell, reward or punishment in the grave, ascension of the Prophet - ﷺ - to the Heavens i.e. Mai'raj etc. is all true. It is also obligatory to believe in Allah's Books, His Angels and all the Prophets. All this has been mentioned in Imaan Mujmal and Imaan Mufassal.

IMAAN MUJMAL

أَمَنَّى بِاللهِ وَمَلَائِكَتِهِ وَكُنْيَاتِهِ وَقِيَّمَتِ يَا عَصِيمَ أَحْكَامِهِ.

I believe in Allah as He is with all His names and qualities and I have accepted all His Commands.

IMAAN MUFASSAL

أَمَنَّى بِاللهِ وَمَلَائِكَتِهِ وَكُنْيَاتِهِ وَرَسُولِ اللَّهِ ﷺ وَالَّذِينَ أَخْرَجَاهُمْ إِلَى الْقُرْآَنِ ﷺ.

I believe in Allah, His Angels, His Books, His Prophets, the Day of Judgement and that destiny, good or bad, is from Allah and (I also believe in) resurrection (life after death).

Those who don't believe in Allah or don't accept the Prophet Muhammad - ﷺ - as His messenger, and those who believe in any other prophet after him, or don't believe in the Day of
Judgement or disbelieve in the basic articles of faith and Islamic obligations or ridicule Islam are Kafirs (disbelievers).

Those who worship anyone other than Allah like the Hindus who worship idols or those who believe that Allah has offspring, like the Christians who believe that the Prophet 'Isa is Allah's son, all such people are Mushriks (polytheists).

Those who are not Muslims by heart, i.e. they merely claim to be Muslims, such people are Munafiqs (hypocrites). Kafirs, Mushriks and Munafiqs shall never be forgiven and they shall abide in Hell forever. (May Allah save us)

**TAHARAH**

*Taharah* or cleanliness has an important place in Islam. The Holy Quran says

> إنّ النَّاسَ يُحِبُّونَ اثْنَانَى وَيُحِبُّونَ الْمُتَطَّفِيْنَ \(\text{سورة: }2:225\)

“Verily Allah loves those who repent and those who purify themselves.”

Salaat shall only be acceptable if one's body, clothes and place of offering *salaat* are all pure and one has performed *wudhu* (ablution).

**HADITH:** The Holy Prophet -\(\text{ صلى الله عليه وسلم}\) said: “No *salaat* is acceptable without purification and no *sadaqah* (charity) is acceptable from wealth earned by unfair means.”
There are four *fardh* acts in *wudhu*:

1. To wash the entire face from hairline till under the chin and from one earlobe to the other.
2. To wash both hands upto and including the elbows.
3. To do the *masah* of one quarter of the head i.e. to pass wet fingers over at least one quarter of the head.
4. To wash both feet upto and including the ankles.

---

**SUNNAH ACTS OF WUDHU**

1. To make *niyah* (intention).
2. To recite *Bismillah* when starting.
3. To wash both hands till the wrists thrice.
4. To rinse the mouth thrice.
5. To use *miswaak*.
6. To rinse the nose thrice.
7. To wash the face thrice.
8. To make *masah* of the entire head and ears.
9. To make *khilaal* of the beard (by passing the fingers of the right hand through the beard), of the fingers (by entwining the fingers of both hands after washing them), and *khilaal* of the toes (by passing the small finger of the left hand between the toes).
10. To wash continuously so that each organ is washed before the previous one dries.
11. To wash the organs of *wudhu* in the prescribed sequence, first the face then the hands including the elbows, then *masah* of the head and then the feet.

If a *sunnah* act is dropped out the *wudhu* is complete but the reward decreases.
**MUSTAHAB (DESIRABLE) ACTS OF WUDHU:**

1. To face the qiblah when sitting.
2. To rub each part during wudhu.
3. To drink the leftover water while standing.
4. To perform wudhu without assistance.

If a mustahab act is left out the wudhu is complete but it will not entail the additional reward of a mustahab act. A mustahab act is lower in degree to a sunnah act.

**MAKROOH (UNDESIRABLE) ACTS OF WUDHU**

1. To make wudhu in an impure place.
2. To rinse the nose with the right hand.
3. To engage in worldly talk during wudhu.
4. To make the wudhu against the sunnah.
5. To splash water with great force.

**FACTORS THAT BREAK THE WUDHU**

The following factors break the wudhu

1. Passing stool.
2. Passing urine.
3. Passing wind.
4. If blood comes out and flows.
5. If pus comes out and flows.
6. To vomit a mouthful.
7. Sleeping while lying down or leaning against something.
8. Becoming unconscious or intoxicated.
9. Laughing loudly in a salaat comprising ruku' and sajdah.

**METHOD OF WUDHU**

Sit facing qiblah with pure water in a clean container, it is better to sit on an elevated place so that the water does not
Splash. Roll up your sleeves till above the elbows.

First recite *BismillahiRahmaniRaheem* and wash both the hands till the wrists, then rinse the mouth thrice and use *miswaak*, if *miswaak* is not available, rub the teeth with the forefinger of the right hand. Rinse the nose three times with the right hand and clean it with the small finger of the left hand. Rinsing the nose means to take in water till the soft bone. After that wash your face thrice. Don't splash water but wash gently from the hairline till below the chin, and from one earlobe to the other. Now wash your hands upto and including the elbows, first the right hand thrice then the left hand thrice. Wet your hands and make *masah* of the head, then of the ears and the neck. *Masah* should be done once only. Then wash the right foot upto and including the ankle, then the left, both feet thrice.

While making *masah* of the head, wet both hands, place them horizontally on the hairline joining the fingertips of both hands, move them backwards then bring them back passing the palms adjacent to the ears. Make *masah* of the ears by inserting the forefingers into the ears, and of the back of the ears with both the thumbs. Make *masah* of the neck with the back of the fingers. Recite this *dua* after making *wudhu*:

أَشْهَدَ أَنَّ لَآ أَلْلَهَ إِلَّا اللّهُ وَحْدَهْ لَا شَرِيكَ لَهُ وَأَشْهَدَ أَنَّ مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ ﷺ أَجْعَلَنِي مِنَ الْمُتَّقِينَ
وَأَجْعَلْنِي مِنَ الْمُتَّفِقِينَ (تَرْزِي: دِ)  

I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad ﷺ is His slave and messenger. O Allah! Make me of those who repent and those who purify themselves.
METHOD OF GHUSL (TAKING BATH)

If one intends to take a bath, first he should wash the private parts, then wash any impurity found on the body. He makes wudhu like the wudhu for salaat. If he is sitting on a stool or a stone, then he should wash the feet, but if he is bathing in a place where water accumulates he should wash the feet in the end after completing the bath. While rinsing the mouth he should gargle thoroughly so that the water reaches the gullet. If he is fasting he should rinse the mouth as in wudhu. He should take water in the nose up to the soft bone.

He should rub the entire body during ghusl. Then pour water on the head thrice, then over the right and then the left shoulder, three times in such a way that water reaches the entire body. Ghusl is not complete if any area is left dry even if it is equal to a hairbreadth.

If after taking ghusl, one comes to know that a particular part was left dry, then it is not necessary to repeat the entire ghusl. Instead, only that part should be washed.

FARDH ACTS OF GHUSL

There are three fardh acts of ghusl.

1. To gargle thoroughly so that the entire mouth is rinsed up to the gullet.
2. To take the water in the nose till the soft bone.
3. To pour water once over the entire body.

SUNNAH ACTS OF GHUSL

1. To make intention of doing ghusl.
2. To remove any visible impurity and to wash the private parts.
**MAKROOH ACTS OF GHUSL**

1. To use excess water.
2. To take little water which is inadequate.
3. Talking to anyone or facing the qiblah when taking the bath naked.

It is prohibited to expose one's private parts, thighs or knees in front of anyone.

**TAYAMMMUM**

It is permissible for a person to make *tayammum* instead of *wudhu* or *ghusl* if he does not have water or has it but he fears illness or that his disease will worsen, or does not have any rope or bucket or any other means to take out water from the well, or he fears an enemy or if he is a traveller and the water is one mile away.

**METHOD OF MAKING TAYAMMMUM**

Making *niyah* is *fardh* in *tayammum*, that is one should intend to make *tayammum* to remove impurity or to perform *salaat*. After that both palms should be placed on clean earth, and then dusted and the entire face must be wiped with them, just like it is washed in *wudhu*. Then again the palms should be placed on clean earth and both the hands should be wiped upto and including the elbows, making *khilaal* of the fingers. There is no difference in *tayammum* of *wudhu* and *ghusl*. One gets purified by *tayammum* just as one gets purified by doing *wudhu* and *ghusl*. One can make *tayammum* even if one does not get water for twenty years.

**THINGS THAT BREAK TAYAMMMUM**

Those acts which break *wudhu* break *tayammum*, as well. Getting water and being able to use it also breaks it.
RULING: If one has to have a bath, one should make only one *tayammum* for both *wudhu* and *ghusl*. It is not necessary to make *tayammum* twice for each one of them.

**SALAAT**

Allah is our Lord and Creator i.e. He has created us. He has ordained five *salaats* upon his slaves everyday. These are:

1. *Salaat-ul-Fajr*, which is performed before sunrise.
2. *Salaat-uz-Zuhr*, which is performed after the sun declines.
3. *Salaat-ul-Asr*, which is performed one and a half or two hours before sunset.
4. *Salaat-ul-Maghrib*, which is performed once the sun sets.
5. *Salaat-ul-Isha*, which is performed one and a half or two hours after sunset.

**HADITH:** Our Prophet Muhammad -ṣṣ- said: “The one who does not pray has no *deen*.”

The stature of *salaat* in Islam is like that of the head in one's body i.e. just like a person cannot stay alive without the head, he cannot be a true Muslim without performing *salaat*.

**HADITH:** Our Prophet Muhammad -ṣṣ- said:

“The loss of a person who misses one *salaat* is like that of the one who loses all his family and wealth.”

Just think how important is *salaat*! Never leave it!

**RAK’AAT OF THE FIVE SALAATS**

1. *Salaat-ul-Fajr*: four rak'aat - two sunnah and two *fardh*.
2. *Salaat-uz-Zuhr*: twelve rak'aat - four sunnah, four *fardh*, two sunnah and two *nafal*.
3. *Salaat-ul-Asr*: eight rak'aat - four sunnah and four *fardh*.
5. Salaat-ul-Isha: seventeen rak'aat - four sunnah, four fardh, two sunnah, two nafal, three witr and two nafal.

**SALAAT-UL-JUMU 'AH**

On Friday at the time Zuhr prayers, Jumu'ah prayer is performed instead of Zuhr prayers. It has fourteen rak'aats four sunnah, four fardh with Imam, four sunnah, two sunnah and two nafal.

**RULING:** Salaat-ul- Jumu'ah is not prescribed upon women, they should perform Salaat-uz-Zuhr instead.

**RULING:** A congregation is necessary for Salaat-ul-Jumu'ah, it is not performed without it. If a person is not able to offer it with the imam, he should offer Salaat-uz-Zuhr.

**HADITH:** Our Prophet Muhammad - صل الله عليه وسلم - said:

“A person who misses Salaat-ul- Jumu'ah without any excuse, he shall be written as a munafiq in the Book, in which what is written cannot be erased nor changed.

**RULING:** There is great reward in offering nafal salaat, although there is no sin in missing it but such a person will be deprived of the reward. The same is the ruling for sunnah ghair-muakkadah. All the sunnah rak'aat mentioned before are muakkadah except the four rak'aat before ‘Asr and ‘Isha, which are ghair-muakkadah. Great stress has been laid on offering sunnah muakkadah. It should be offered promptly but if a person is severely sick or is in a hurry during a journey and he is afraid that he will miss the train, bus or flight, then he can leave it.

**RULING:** It is not permissible to miss fardh and witr salaat. This entails great sin. Witr is wajib and close in degree to the fardh.
NIYAH OF SALAAT

No salaat commences without making niyah. It is obligatory to make niyah for the salaat one wants to offer. *Niyah* is the intention of the heart i.e. one decides in the heart that one is offering four *rak'at fardh* or four *rak'at sunnah* for such and such salaat.

If one is offering salaat behind an imam, one should make niyah of being a *muqtadi* as well. It is not obligatory to make niyah with the tongue but doing so is permissible. It is also not obligatory to make niyah in Arabic. It can also be made in one's mother tongue. Two examples of making niyah are mentioned below. One can follow the pattern for other salaats.

NIYAH OF FOUR RAK'AT SUNNAH OF ZUHR

I make the niyah of offering four *rak'at sunnah*, for Allah's sake, at the time Zuhr, while facing the qiblah, *AllahuAkbar!*

NIYAH OF FOUR RAK'ATS FARDH OF ZUHR

I make the *niyah* of offering four *rak'at fardh* of Zuhr, for Allah's sake, behind the imam, facing the qiblah, *AllahuAkbar!*

RULING: From among the five daily salaat only *fardh* are offered with congregation. During *Ramadhan witr salaat* is also offered in congregation.

AZAAN (THE CALL TO SALAAT)

It is *sunnah* to call out *azaan* for the *fardh salaat*. The wordings of *azaan* are:

- Allah is the Greatest.
- *آلِهَةُ أَكْبَرُ، آلِهَةُ أَكْبَرُ، آلِهَةُ أَكْبَرُ، آلِهَةُ أَكْبَرُ.*

Allah is the Greatest.
I testify that there is no god besides Allah. I testify that there is no god besides Allah. I testify that the Prophet Muhammad -ṣ鋆- is Allah's messenger. I testify that the Prophet Muhammad -ṣ鋆- is Allah's messenger. Come to the salaat. Come to the salaat. Come to success. Come to success. Allah is the Greatest. Allah is the Greatest. There is no god besides Allah.

Azaan is called out with the fore fingers in the ears, facing the qiblah while standing, in a loud clear voice. The muazzin turns towards his right while saying َٰٓط ئآلآنلٖ لآ إٓنلٖ للٓحذٕت and towards his left while saying َٰٓط ئآلآنلٖ لآ إٓنلٖ للٓحذٕت (بٓودٖرٓ: ٥٠) (بٓودٖرٓ: ٥٠)

During fajr salaat after َٰٓط ئآلآنلٖ لآ إٓنلٖ للٓحذٕت (Salaat is better than sleep) is said twice.

**TAKBEER OR IQAMAH**

When the fardh commences (in congregation) a person calls out the same words as that of azaan, this is called Takbeer or Iqamah. In takbeer after َٰٓط ئآلآنلٖ لآ إٓنلٖ للٓحذٕت آنسجٖلٖلٖ َٰٓط ئآلآنلٖ لآ إٓنلٖ للٓحذٕت is added twice. These words are not included in salaat.

A person who calls out azaan is called muazzin and the one who says the takbeer is called mukabbir.
WORDINGS OF **SALAAT**

After making *niyah*, *Allahu Akbar* is said, after that *sana*, then *ta'awuz*, *tasmiyah* and after that *Surah Fatihah* is recited. Then a *surah* of the *Quran* and a few *ayaat* are recited, *ruku*' and *sajdah* are done thereafter. There is no *salaat* that contains less than two *rak'at*.

*Tashahud*, *durood* and *dua* are recited in the last *rak'at* while sitting. Then in the end one turns one's face towards the right, then to the left saying, *Assalamu-alaikum wa rahmatullah*.

The wordings of *salaat* are as follows:

**TAKBEER**

اَللَّهُ اَكْبَرَ (تَرْمِيْز: ۳)

*Allah is the Greatest*

**SANA**

شَبَحُنَاكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَقَالَ اِلَهِ عَلَيْكَ وَلَا اِلَهَ اِلَّهُ اَكْبَرَ (تَرْمِيْز: ۳۳۳)

*O Allah! Perfect are You in Your glory. All Praise is for You. Blessed is Your Name and Elevated is Your Majesty. There is no god besides You.*

**TA'AWUZ**

أُعْفُوُنَ اللَّهُ وَمِنَ الشَّيَارَةِ الرَّجِيمِ

*I seek refuge with Allah from Shaitan, the accursed.*

**TASMIYAH**

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*I begin with the name of Allah the Most Beneficent, the Most Merciful.*
All praise and thanks be to Allah, the Nourisher and the Sustainer of the Worlds. The Most Merciful, the Most Beneficent. The Lord Of the Day of Judgement. You alone we worship and You alone we ask for help. Guide us to the straight path, the path of those on whom You have bestowed Your grace, not of those who earned Your wrath, nor of those who went astray.

SURAH AL-KA'UTHAR

I begin with the name of Allah, the Most Beneficent, the Most Merciful.
We have indeed blessed you with great good. So, worship your Lord and sacrifice. Your enemy is he who will be cut off!

SURAH AL-IKHLAAS

I begin with the name of Allah, the Most Beneficent, the Most Merciful.
Say; “He, Allah (Whom we worship) is One. He is the Ever-Lasting Refuge (on Whom all depend). He has no Offspring, nor is He begotten. Nor is there anyone who is His equal.
**SURAH AL-FALAQ**

I begin with the name of Allah, the Most Beneficent, the Most Merciful.

Say: I seek refuge in the Rabb of daybreak from the evil of all that He has created. And from the evil of the darkness of the night when it spreads all over; and from the evil of those women who blow on knots. And from the evil of the envious one when he envies.

**SURAH AN-NAAS**

I begin with the name of Allah, the Most Beneficent, the Most Merciful.

Say: I seek refuge in the Rabb of mankind, the King of mankind, the God of mankind, from the evil of the retreating whisperer who whispers into the hearts of men, whether he is from the jinns or from the mankind.

**WORDS RECITED IN RUKU’**

Glorified is my Lord, the Most Great

**TASMEE’ OF QAUMA**

(WORDS RECITED WHILE RISING FROM THE RUKU’ TO THE STANDING POSITION)

Allah has heard the one who has praised Him.
**TAHMEED OF QAUMA**

O Our Lord! You are Praised.

**WORDS RECITED IN SAJDH**

Glorified is my Lord, the Most High.

**TASHAHUD**

All honoured greetings, good deeds and good words are due to Allah. Peace, Allah's Mercy and Blessings be upon you O Prophet! Peace be upon us and on the pious servants of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His servant and Messenger.

**DURROOD**

O Allah! Send Your special mercy on Muhammad and on The family of Muhammad just as you sent Your special mercy on Ibrahim and the family of Ibrahim. Indeed you are Praise-worthy and Majestic. O Allah! Send blessings on Muhammad and on the family of Muhammad just as you sent blessings on Ibrahim and the family of Ibrahim. Indeed you are Praise-worthy and Majestic.
DUA AFTER DUROOD

اَللهُمَّ اَتِيَّلَمُتْ نَفْسِيُّ طَلَّمًا كَثِيرًا وَلَيْفِرْنَا الْذَّنُوبُ اَلَا اَنِتْ فَاعْفَرْلِي

مَغَفِّرَةً مِّنْ عِينٍكَ وَارْحَمْنِي اَلَا اَنَّكَ اَنتُ الْعَفُورُ الْرَّحِيمُ (بَعْرَاءٍ ۱۸۳)

O My Lord! I have done grievous wrong to my soul. No one forgives sins but you. So forgive me with forgiveness from yourself and have mercy on me. Indeed, you are the Oft-Forgiving, the Merciful.

SALAAM

آَسَلَلَّمُ عَلِيْكُمْ وَرَحْمَتُ اللَّهِ (بِبَعْرَاءٍ ۹۹۴)

Peace be upon you and the mercy of Allah

DUA AFTER SALAAT

اَللهُمَّ آَنِتْ السَّلَامُ وَمَنَاكِ السَّلَامُ تَبَارَكْتُ يَا دَجَالِ الْجَالِلِ وَالْكَرَّامِ (بَعْرَاءٍ ۳۸)

O Allah! You are Peace and from You is all peace. Exalted are You O Most Majestic and Most Honourable!

NOTE: There is great reward in reciting the following after fardh salaat:

Subhanallah thirty-three times, Alhamdulillah thirty-three times, AllahuAkbar thirty-four times. (Bukhari: 596)

METHOD OF OFFERING SALAAT

Wear clean clothes, after performing wudhu stand in a clean place, facing the qiblah. After making the niyah for salaat, say AllahuAkbar raising both hands upto the ears. Thereafter, clasp the hands below the navel, the right hand over the left hand in such a way that the thumb and the little finger of the right hand encircles the left wrist while the remaining three fingers are extended along the left arm. Stand with respect; don't look here and there. Pray with
great concentration. Keeping your thoughts on Allah. Recite *sana* till the end, *ta'awuz, tasmiyah* and *Surah Al-Fatihah*. Say *Ameen* on completing *Surah Al-Fatihah*. Recite a *surah* or some ayaat, say the *takbeer* and go down into the *ruku*. Grasp your knees with the fingers outspread, say the *tasbeeh* of *ruku* three or five times. Then rise again to the standing position saying the *tasmee*' of *ruku*, stand erect and recite the *tahmeed* of *ruku*. Then saying the *takbeer* go into *sajdah* so that the knees touch the ground first followed by the hands. After that the nose should touch the ground, finally the forehead, positioned between both hands. Recite the *tasbeeh* of *sajdah* three or five times. Saying the *takbeer* raise your head and sit upright. Repeating the *takbeer* go down to the second *sajdah*, perform the *sajdah* as mentioned above. Say the *takbeer* again and return to the standing position. Do not support yourself on your hands while standing up. The first *rak'ah* ends with the two *sajdahs*. Now the second *rak'ah* has started. Don't recite *ta'awuz*, only recite *tasmiyah* and *Al-Fatihah*. Then recite any small *surah* or a few ayaat. Do the *ruku* and the *qauma*, and after performing the *sajdahs* sit upright and recite *tashahaud, durood* and *dua*. Recite the *salaam* once turning your head to the right and then a second time, turning your head to the left, with your eyes on your shoulders each time. Two *rak'aaat* are now complete. If you want to say three or four *rak'aaat*, complete the second *rak'ah* uptill the *tashahud*. Saying the *takbeer* rise again to the standing position, recite *tasmiyah, Al-Fatihah, surah* and do the *ruku* and *sajdahs*. If you want to recite three *rak'aaat* sit after the second *sajdah*, recite *tashahud, tahmeed, dua* and say *salaam*. And if you want to say four *rak'aaats*, don't sit after the third *rak'ah*, rather stand up straight after the second *sajdah*, say the fourth *rak'ah* reciting
The *tasmiyah*, *Al-Fatihah*, *surah* and do the *ruku'* and the *
sajdahs*, then sit down. Now recite the *tashahud*, *durood* and *
dua* and say the *salaam*.

**RULING:** Don't recite any *surah* or *ayah* in the third and *
fourth* *rak'aat* of the *fardh* *salaat*. Go into the *ruku'* after *
reciting* *Al-Fatihah*. It is *wajib* to recite *surah* or a few *ayaat* *
after* *Al-Fatihah* in other *salaat* besides *fardh*.

**RULING:** If in congregation don't recite anything besides *
sana* after *takbeer* *tahreemah*. Only the *imam* will recite *ta'awuz*, *
tasmiyah*, *Al-Fatihah* and *surah*. Likewise stand in silence after the *
imam* in the second, third and fourth *rak'aat*. Recite the *tasbeeh* of *
ruku'* and *sajdah*, *tashahud*, *durood* and the *dua* after it.

**RULING:** *Ruku'* is done such that the back and the head are in *
line* i.e. the head is neither tilted backwards nor lowered, elbows are *
away* from the sides and the knees are grasped with the fingers.

**RULING:** While in *sajdah* make sure that the fingers of the *
hands* are open and joined together and are facing the *qiblah*. The *
arms* along with the elbows and wrists should be raised from the ground. The *
stomach* should not be touching the thighs. Similarly, the arms should not be *
touching* the sides. The toes should be upright, facing the *qiblah*.

**RULING:** While rising from *ruku'* only the *imam* says the *
tasmee'* of *qauma*. People offering the *salaat* behind him say the *
tahmeed* of *qauuma*. While saying the *salaat* alone both are recited.

**RULING:** Between both the *sajdahs* and while reciting *
tashahud* and *durood*, put your weight on the left leg with the *
right* foot in standing position, toes facing *qiblah*. 
The knees should also be facing the qiblah. Place both the hands on the thighs such that the fingers are straight.

**RULING:** While reciting Ash-hadu allailaha in tashahud circle the thumb and middle finger of the right hand, tuck the third and last finger into the palm. Raise your index finger while saying la-ilaaha and lower it while saying Illallah. The position of the right hand with the circle and the two fingers tucked away remains the same till the end of the salaat. Open up the circle after saying salaam.

**RULING:** It is wajib for the imam to recite Al-Fatihah and surah in a loud voice in the first two rak'aat of Maghrib and Isha and both rak'aat of Fajr prayers.

**DIFFERENCE IN SALAT OF MEN AND WOMEN**

The women say their salaat according to the method mentioned above. However, there are minor differences in the salaat of men and women, which are mentioned below:

1. **During takbeer tahreemah** men take out their hands from under their shawls etc. and raise them upto the ears while women should keep their hands inside and raise them upto the shoulders.

2. **After takbeer tahreemah,** men clasp their hands below the navel while women have to clasp their hands on their chests.

3. **When clapping their hands,** men have to place their right hand over the left hand in such a way that the thumb and the little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place the right palm over the back of her left palm and she should not form a circle with the right hand, nor should she clasp her left hand.
4. In *ruku'* men have to bow down quite low, to the extent that their heads and backs are in line. Women should only bow down to the extent that their hands touch their knees.

5. In *ruku'* men grasp their knees with their fingers outspread while women keep their fingers together, merely placing them on their knees.

6. In *ruku'* men should keep their elbows away from their sides while women should keep them close to their sides.

7. In *sajdah*, men keep their abdomen away from their thighs and their arms away from their sides while women have to keep all these parts together.

8. In *sajdah*, men should raise their elbows above the ground while women should place them on it.

9. In *sajdah*, men should keep their toes upright while women take out their feet to the right side.

10. In the sitting posture, men should sit on their left leg and the toes of the right leg should be upright. Women take out their feet towards the right side while sitting.

11. Women should not recite in a loud voice under any circumstances. For men, it is *wajib* to do recitation in some conditions and permissible in some.

### METHOD OF WITR *SALAAT*

The method of offering *witr salaat* is that after offering two rak'at, one should sit down, read the *tashahud* and stand up for the third rak'ah. After reciting, *Al-Fatihah* and *surah*, one should raise the hands up to the ears, saying the *takbeer*, then clasp the hands again and recite *Dua-ul-Qunoot*. Thereafter, one should go into the *ruku'* and complete the rest of the *salaat*. 
DUA-UL-QUNOOT

اللهُ أَنَّيْ أَتَّمْتُ عَبْدَكَ وَأَتَّمْتُ عَلَيْكَ (وَبُيُوتُ مِنْ إِيَّاكَ وَتَسَوَّلُ عَلَيْكَ)
وَنُطْنِي عَلَيْكَ الحِيْرَةَ وَنَشْكُرُكَ وَلَا نُكْرُكَ وَتَخْلُقُ وَنَعْتَزُرُكَ مِنْ
يَفْجُرُكَ اللَّهُ عَلَيْكَ تَعْبُدُوا لَكَ تَحْسِبُو وَشَادُوا وَلَا يَلِيْكَ نُمَّيُ وَتَحْيَدُ
وَنَرْجُو بِمَنَاكِبٍ وَفَحْشَا عَلَيْكَ أنَّ عَدَدَ أَبَكَ يَلِيْكَ وَرَحْقُ

(1)

O Allah! We ask for help from You, we beg forgiveness from You. We believe in You and depend upon You. We praise You with the best possible praise. We thank You and are not ungrateful to you. We abandon and disown the one who disobeys You. O Allah! You are the One we worship and for You we say salaat and prostrate. We race towards you and are eager to please you. We hope for Your Mercy and are afraid of Your Punishment. Verily, the unbelievers will surely face Your Punishment.

HADITH: The Prophet Muhammad -صلى الله عليه وسلم- said: “The one who abandons wirh salaat is not from amongst us.” He -صلى الله عليه وسلم- said so thrice, so never miss it. (At-Targheeb : 210)

FARDH, WAJIB, SUNNAH AND MAKROOH

ACTS OF SALAAT FARDH ACTS OF SALAAT

There are fourteen acts of salaat. From among these are some which should be done before commencing salaat, they are also called sharait (prerequisites) of salaat. While there are others which are included in the salaat.

The sharait are as follows:

1. Cleanliness of body.
2. Cleanliness of clothes and prayer mat.

(1) The words in bracket have been mentioned in a narration of Musannaf Ibn Abi Shaibah (213/2)
3. Men should cover their body from the navel till under the knees while women should cover their entire bodies except the face, hands and feet.

4. Cleanliness of the place where salaat is offered.

5. The time of salaat should have commenced.

6. To face the qiblah.

7. To make the niyah of offering salaat.

The **fardh** acts of salaat are as follows:

1. To say **takbeer tahreemah**

2. To stand up.

3. To recite one long verse or three short verses or one short **surah** from the Quran.

4. To make **ruku'**.

5. To make two **sajdahs** per **rak'ah**.

6. To sit down at the end of salaat.

7. To finish salaat of one's own will.

If any of the above acts is left out intentionally or unintentionally salaat is not valid, it should be offered again.

**ACTS THAT NULLIFY SALAAT**

The acts mentioned below nullify the salaat whether done intentionally or unintentionally

1. To speak little or more, intentionally or unintentionally.

2. To say salaam or reply to someone's salaam.

3. To say yarhamukallah to someone who has sneezed.

4. To begin saying or complete saying innalillah on hearing sad news or to say alhamdulillah on hearing good news or to say subhanallah on hearing strange news.

5. To utter aah, ooh, oof etc. because of pain or grief etc.

6. To prompt, when reciting the Quran during salaat, someone other than one's own imam.

7. To recite Quran from a copy of it.
8. To make a mistake in recitation which nullifies the salaat.
9. Excessive action i.e. doing an action which makes the onlooker think that one is not in salaat e.g. doing an action using both hands.
10. To eat or drink whether intentionally or unintentionally.
11. To turn the chest away from the qiblah.
12. To cry or groan due to pain or grief etc. so that meaningful words are formed.
13. To laugh in salaat to the extent that one hears one's own laughter.
14. To step ahead of the imam.

Here only a few acts that nullify the salaat are mentioned. There are other acts too, mentioned in other books.

**SUNNAH ACTS OF SALAAT**

Following are sunnah acts of salaat:

1. To raise the hands upto the ears while saying takbeer tahreemah for men and for women upto the shoulders.
2. To clasp hands under the navel for men and for women on the chest.
3. To recite sana till the end.
4. To recite the complete ta'avuz.
5. To recite the complete bismillah.
6. To say takbeer while moving from one position to the other.
7. To say tasmee while rising from the ruku' and tahmeed after it.
8. To say tasbeeh of ruku' at least thrice.
9. To say tasbeeh of sajdah at least thrice.
10. In the sitting position between both sajdahs and during tashahud men sit on the left leg with the right
leg upright and the women take out their feet towards the right side sitting on the hips.
11. To recite the durood.
12. To recite dua after durood.
13. To turn the face towards the right and left during the salaam.
14. To make niyah of the angels, the muqtadis and the pious jinns present during salaam. And if he is a muqtadi, to do niyah of the imam during both salaams and if he is on the left or right of the imam then to do niyah of the imam while facing him.

**MUSTAHAB ACTS OF SALAAT**

1. To take out the hands from the shawl etc. at the time of takbeer tahreemah while taking them up to the ear.
2. To avoid coughing as much as possible.
3. To keep the mouth closed while yawning.
4. To keep the eyes on the place of sajdah while standing, on feet during ruku', on the nose during sajdah, on the lap while sitting and on the shoulders during the salaam.

**MAKROOH ACTS OF SALAAT**
The following acts are makrooh in salaat.

1. To keep the hands on the hips.
2. To keep the hands out of the sleeves.
3. To gather one’s clothes.
4. To fidget with one's body or clothes.
5. To crack or snap fingers.
6. To turn the neck left or right.
7. For men to tie the hair upon the head.
8. To stretch oneself.
9. To sit like a dog (with the legs raised).
10. For men to rest the hands on the ground.
11. For men to let the abdomen touch the thighs.
12. To cross the legs without any reason.
13. For imam to stand in the mehrab.
14. To stand alone while in congregation.
15. To pray in a place where there is a picture (of a living being) in front or over one's head.
16. To wear clothes with pictures of living beings on them.
17. To place a scarf or any clothing over the shoulders.
18. To pray while in need of going to the toilet or when one is very hungry.
19. To offer salaat bare-headed. This is for men, if a woman uncovers her head, her salaat shall not be valid.
20. To pray with the eyes closed.

**SAJDA-TUS-SAHW**

It is obligatory to offer sajda-tus-sahw if a wajib act is missed or if a wajib or fardh act is offered before or after its turn or if a fardh act is repeated. By making sajda-tus-sahw the mistake is rectified and salaat becomes acceptable. But if the above actions are done intentionally, the salaat must be repeated, sajda-tus-sahw will not be enough. Likewise, if a fardh is missed the salaat is null and void and it has to be repeated.

**METHOD OF OFFERING SAJDA-TUS-SAHW**

Turn the face to the right for salaam after tashahud, then offer two sajdahs, saying takbeer for both sajdahs. Sit after the sajdahs, recite tashahud again, durood, dua and then turn the face right and left for salaam.
Salaat Made Easy 33 Salaat-ul-Qasr

**SALAAAT-UL-QASR**

(WHILE ON JOURNEY)

If a person travels out of his city or town to a place located forty-eight miles or eighty-nine kilometers from his city, he shall have to offer two *rak'aat fardh* in Zuhr, 'Asr and 'Isha. But if he intends to stay for fifteen days or more in a particular place, he will have to complete four *rak'aat*. This is the ruling is for anyone who covers forty-eight miles or more to his destination, whether on foot, or by train or aeroplane or any other means.

**NIYAH OF SALAAT-UL-QASR**

I make *niyah* of two *rak'aat qasr salaat* at the time of Zuhr or 'Asr or 'Isha for the sake of Allah, facing the *qiblah*, *AllahuAkbar*!

**RULING:** *Qasr* is done only in *fardh* of Zuhr, 'Asr and 'Isha, not in *Maghrib* and *Fajr* nor in any other *salaat* besides *fardh*.

**RULING:** If a traveller offers *salaat* behind an *imam* who is offering complete *salaat*, he will also have to offer four *rak'aat*.

**THE TWO EIDS**

**INJUNCTIONS RELATED TO THE TWO EIDS**

1. To take a bath before *Eid salaat*.
2. To do *miswaak*.
3. To wear the best of one's clothes, but men should not wear pure silk.
4. To apply perfume.
5. To offer *salaat* in *eidgah*.
6. To go to *eidgah* on foot.
7. To go to the *eidgah* by one route and to return from it by another route.

8. Not to offer any *nafl salaat* at home or in *eidgah* before *Eid salaat*, nor in *eidgah* after it. It can be offered at home after it.

9. To eat something sweet or dates before the *salaat* of *Eid-ul-Fitr*.

10. To give *sadaqat-ul-fitr* (if obligatory) before *eid salaat*.

11. To return at the earliest for *qurbani* in *Eid-ul-Azha* and it is recommended to have the meat of *qurbani* for breakfast.

**METHOD OF SALAAT-UL-EID**

**NIYAH**

I make *niyah* of to *rak'aat* _wajib salaat_ of *Eid-ul-Fitr* (or *Eid-ul-Azha*) with six _wajib_ *takbeers* following the _imam_, facing the *qiblah*.

After *niyah* the _imam_ and _muqtadis_ raise their hands upto the ears and say *AllahuAkbar*. This is *takbeer* _tahreemah_. Then recite the *sana* till the end. After that the _imam_ says three more *takbeers* and the _muqtadis_ along with him. At each *takbeer* hands are raised upto the ears and there is a pause between the *takbeers* equal to saying *Subhanallah* thrice. Hands are clasped after the third *takbeer* and the _imam_ recites *ta'awuz*, *tasmiyah*, *Al-Fatihah* and a *surah* after it, the _muqtadis_ remain silent. After the *ruku'* and *sajdahs* _imam_ rises up for the second *rak'ah*, recites *Al-Fatihah*, *surah* and says the three *takbeers* and the _muqtadis_ along with him. Hands are dropped after each *takbeer*. Saying the fourth *takbeer* without raising the hands, *ruku'* is performed and the rest of the *salaat* is completed like the regular daily *salaat*. 
**RULING:** Salaat of Eid-ul-Fitr and Eid-ul-Azha is wajib on men. Leaving it is a great sin. However, if one is on a journey like the one mentioned in Salaat-ul-Qasr, then these salaats can be dropped.

**RULING:** Many people miss the khutbah of both eids or keep talking during the khutbah. Doing so is against shariah.

**TAKBEER-UT-TASHREEQ**

While going to salaat for Eid-ul-Fitr, recite takbeer-ut-tashreeq in a low voice and recite it loudly while going to salaat of Eid-ul-Azha. Takbeer-ut-tashreeq is as follows:

\[
\begin{align*}
\text{Allah } & \text{ is the Greatest, Allah is the Greatest. There is no god besides Allah. And Allah is the Greatest, Allah is the Greatest. All praise is for Him.}
\end{align*}
\]

**RULING:** It is wajib to say takbeer-ut-tashreeq once after Fajr of 9\(^{th}\) Zilhaj till 'Asr of 13\(^{th}\) Zilhaj, after every fardh salaat. If the imam forgets it, the muqtadis have to start saying it, not waiting for the imam.

**RULING:** Women say this takbeer in a low voice.

**SAJDAT-UT-TILAWAH**

There are fourteen places in the Quran, reciting or hearing which obligates a sajdah, called sajdat-ut-tilawah. These places are marked in the Holy Quran with the word as-sajdah written on them. At the end of the 17\(^{th}\) part there is as-sajdah written but here sajdah is not wajib according to the Hanafi mazhab. This place is other than the fourteen places.

**RULING:** Sajdah should be done once the ayah of sajdah is recited. If, for any reason it is not done immediately, it
should be done later. It is *wajib* both on the reader and the one who hears it.

**RULING:** The method of doing *sajdat-ut-tilawah* is that one should say *takbeer* while standing, then go down to do *sajdah*, and then stand up again saying the *takbeer*. But if one does so while sitting, then also the *sajdah* has been done. *Tilawah* obligates only one *sajdah*, not two like the *salaat*.

**RULING:** Reciting or hearing an ayah of *sajdah* twice or more obligates only one *sajdah*, provided one does not change own's position.

**RULING:** For doing *sajdah* it is necessary that the body, clothes and place of doing *sajdah* are clean. *Satar* is covered and that one is facing the *qiblah*, makes the *niyah* of doing *sajdah* and has performed *wudhu*.

**RULING:** While reading the Quran, it is *makrooh* to leave the ayah of *sajdah*.

**RULING:** It is desirable that the one reading the *Quran*, reads the ayah of *sajdah* in a low voice such that those present do not hear it. But during *taraweeh* the *imam* should recite it loudly and the *muqtadis* should do the *sajdah* along with him.

**SALAAT-UT-TARAWEEH**

**RULING:** It is *sunnah muakkadah* for men and women to pray twenty *rak'aat* *taraweeh* after *Isha*.

**HADITH:** The Prophet Muhammad -۶۰۰۰- said:

“The one who does *qiyaam* (in the nights) of Ramadhan, his past sins shall be forgiven.” (Mishkat: 1296)

**RULING:** It is *sunnah bil kifayah* for men to offer *taraweeh* in congregation. If all the residents of a locality offer it alone in their homes, all shall be sinful. But if it is
being offered in congregation and a certain person leaves it, he shall not be sinful but will be deprived of its reward.

**RULING:** Twenty rak'aat of taraweeh are offered with ten salaams and it is desirable to take a little rest after every four rak'aat.

**RULING:** It is sunnah to complete reciting the Quran at least once in taraweeh during Ramadhan.

**RULING:** Many people leave offering taraweeh, once they have completed Quran in fifteen or twenty days. Doing so is incorrect, because reading Quran and offering taraweeh during the entire month of Ramadhan are two different sunnahs.

**NIYAH OF TARAWEEH**

I make niyah of two rak'aat sunnah of taraweeh, for Allah's sake, facing the qiblah behind the imam.

**SALAAT-UL-JANAZAH**

Salaat-ul-janazah is fardh bil kifayah i.e. if some people (or even one man or one woman) offer it, it is enough. But it is better for the deceased that many people offer it, for no one knows that whose dua is accepted in his favour and he is forgiven.

**HADITH:** The Prophet Muhammad -ṣallallaahu 'alayhi wa sallam- said:

"Whoever Muslim dies, then forty men stand for offering his Salaat-ul-Janazah, assigning no partners to Allah, verily Allah will accept their intercession in his favour."

**RULING:** Only four takbeers and qiyam are fardh in Salaat-ul-Janazah.

**METHOD OF OFFERING SALAAT-UL-JANAZAH**

The deceased is placed in front, the imam stands opposite
his chest and makes *niyah* of Salaat-ul-Janazah saying: "I make *niyah* to offer *salaat* of this deceased. All praise is for Allah and *dua* for this deceased, behind the *imam*, facing the *qiblah*.

After making *niyah*, raise the hands till the ears like *takbeer* *tahreemah* saying *AllahuAkbar*. Clasp the hands like in other *salaats*, recite *sana*, say *AllahuAkbar* again without raising hands and recite the *durood*. It is better to recite the *durood* recited in the salaat. Say *AllahuAkbar* again without raising hands. And make *dua* for the deceased. If it is a mature man or woman, recite this *dua*:

\[
\text{Allahu Akbar, Allahumma fawadhiyakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum}
\]

O Allah! Forgive the alive amongst us and dead amongst us, the ones present, those absent, the young, the old, the male and the female. O Allah! The one amongst us whom you keep him alive keep him on Islam and the one whom you cause to die, make him die on Imaan.

**IF THE DECEASED IS AN IMMATURE BOY SAY THIS DUAA**

\[
\text{Allahu Akbar, Allahumma fawadhiyakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum wa faisalakum}
\]

O Allah! Make him the one who paves the way for us (in the Hereafter) and make him a means of bountiful reward for us and make him an intercessor whose intercession is accepted in our favour.
IF THE DECEASED IS AN IMMATURE GIRL SAY THIS DUA

O Allah! Make her the one who paves the way for us (in the Hereafter) and make her a means of bountiful reward for us and make her an intercessor whose intercession is accepted in our favour.

Say takbeer the fourth time without raising hands, then say salaam.

RULING: Raising face towards the sky while saying takbeer has no authenticity and is therefore incorrect.

RULING: It is incorrect to offer Salaat-ul-Janazah wearing unclean shoes or standing on them. Many people ignore this.

RULING: It is desirable to make three rows of muqtadis in Salaat-ul-Janazah.

Now forty duas will be mentioned. Learn these as well and recite them from time to time. These have been narrated from the Prophet Muhammad - ﷺ.
FORTY MASNOON DUAS

Recite the following in the morning:

اللهمَّ إِنِّي أَسْبَحْنَا وَإِنَّا أَمِسَّيْنَا وَإِنَّا نَحْيَا
وَإِنَّكَ تَمْوَهُ وَإِنَّ الْيَكْبَ بَلْ مِنْكِ (4:129)

O Allah! With Your Power we enter in the morning and in the evening and with Your Power we stay alive and die and unto You is the Gathering.

Recite the following when the sun rises:

الْحَمْدُ لِلَّهِ الَّذِي أَقَالَ لِلَّدِينَاءِ هَذَا أَوْلَمْ يَهِلكَنَا إِذْ نُؤْمِنُ (الـسَّمَطَرَةَ 19:11)

All praise is for Allah who has spared us today and has not destroyed us because of our sins.

Recite the following in the evening:

اللهمَّ إِنِّي أَسْبَحْنَا وَإِنَّا أَمِسَّيْنَا وَإِنَّا نَحْيَا
وَإِنَّكَ تَمْوَهُ وَإِنَّ الْيَكْبَ بَلْ مِنْكِ (33:91)

O Allah! With Your Power we enter in the evening and in the morning and with Your Power We stay alive and die and unto You is the Gathering.

A special dua recited in the morning and in the evening:

Hazrat Usman - رضي الله عنه - says that the Prophet Muhammad -صلى الله عليه وسلم- said:

“Whosoever recites these words in the morning and in the evening, nothing shall harm him.”

According to another narration:

“he will not be struck by any unforeseen calamity.”

These are:
With the blessings of the name of Allah, whose Name wards off all harm on the earth and in the heavens. And He is the All-Hearing, the All-Knowing.

**Duas recited when sleeping:**
When one decides to sleep one should make *wudhu* and dust ones bedding, one should lie on ones right side, placing ones right hand under the head and recite the following *dua* thrice:

 Аллэху ин-кабак ибдит убад-бак (إيداع: 560)

O Allah! Save me from Your punishment on the day when You shall gather Your servants.

**Or recite the following:**

 Аллэху ин-асмак амоут ва акхьяа (بخاري: 6336)

O Allah! With Your name I die and I stay alive

Also recite *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times and *Allahu Akbar* thirty-four times. (Bukhari: 6318)

**Recite the following when rising up:**

 Аллэху ин-эйха ва асмак мин ахбат ва ахбат (بخاري: 6333)

All Praise is for Allah who has given us life after death and to Him is the Gathering (on the Day of Judgement)

When going to the toilet say *Bismillah* before entering and then recite the following *dua*:

 Аллэху ин-эйха акуджика мин ахбат ва ахбат (بخاري: 6332)
O Allah! I seek your refuge from the jinns, male and female.

Recite the following *dua* when coming out from the toilet:

الحمد لله الذي أذهب عني الآذى وعاقبني

All Praise is for Allah Who has removed from me that which harms and has given me comfort.

Recite the following when starting *wudhu*:

بسم الله الرحمن الرحيم

In the name of Allah, the Most Beneficent, the Most Merciful.

After completing *wudhu* recite the following:

أشهد أن لا إله إلا الله وحده لا شريك له
وأشهد أن محمداً عبد الله ورسول الله

I testify that there is no god besides Allah alone, He has no partners and I testify that Muhammad - ﷺ - is His servant and messenger. O Allah! Let me be one of those people who repent with inner repentance and remain in a state of purity and cleanliness.

When entering the mosque recite the following:

الله أفتح باب رحمتك

O Allah! Open the doors of Your Mercy for me.

While sitting in the mosque recite the following:

سبحان الله والحمد لله ولا إله إلا الله وحده أكبر

All praise is due to Allah and His praises are greater than anything else.
Glory be to Allah All Praise is for Allah, there is no god besides Allah and Allah is the Greatest.

When coming out from the mosque recite the following:

اللهُمَّ اغْفِرْ لِيْنِمَّ مِنْ فُضُّلِكَ (١:٤٣)

O Allah! I ask You for Your Grace

When one hears the Azaan:

Say whatever the muazzin says and when he says, حَلَّوْنِ وَلَا كَفَّرْنَآ إِلَيْهِ اللَّهُ (Bukhari: 611, 613)

When the azaan ends, recite the durood and then the following:

اللَّهُمَّ رَبُّ هَذِهِ الدِّعَوَةِ النَّافِعَةِ وَالصَّلَوَاتِ الْقاَبِلَةَاتِ مُحْمَدًا إِلَيْهِ الْوَسَیۡلَةَ وَالْقَضِیَّةَ وَابْعِتْهُ مَقَامًا مَّحْمُودًا (١)

O Allah! The Lord of this perfect call and the salaat which is about to be performed, grant Muhammad wasilah (the highest station in Paradise) and dignity and exalt him to the Maqaam Mahmood, which You have promised him. Indeed You do not break Your Promise.

After completing the fardh salaat place the right hand on the head and recite:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمنُ الرَّحِيمُ اللَّهُمَّ (٢)

In the name of Allah, the one there is no god besides Him, the Most Beneficent, the Most Merciful. O Allah! Remove from me worries and grief.

(1) (2) These are the words narrated in the Sunnah. Other words recited along with them are later additions
And recite three times and then the following:

آَلْهَمَّ أَمَّلِي الْسَّلَامُ وَمَنَاكِ السَّلَامُ تُبَارَكُتُ

يَا دَا الْجَالِلِ وَالْكَرَامُ - (نَاسِرٌ ۱۴۸)

O Allah! You are Peace and peace emanates from You Alone. You are blessed O Majestic and Benevolent One!

After offering *witr* salaat recite the following thrice:

Ｓَبِحَانَ الْمُلُكَ الْقُدُسُوسُ - (يَوْمَا الْيَوْمِ ۱۳۶)

Glory be to the Sovereign, the Holy.

Say aloud the third time and stretch the *daal* of *Quddus*

After Fajr and Maghrib salaat:

The Prophet - ﷺ - said: If you recite:

آَلْهَمَّ أَخْرَجِي مِنَ النَّارِ - (يَوْمَا الْيَوْمِ ۱۳۶)

“O Allah! Protect me from the Hellfire”

(after *Fajr* and *Maghrib*) salaat seven times and you die on that day or night you shall surely be saved from Hellfire.”

When going out from the house recite the following *dua*:

بِسْمِ اللَّهِ تَوْكَّلُتْ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ - (تَرَكْنِي ۱۳۶)

With Allah's name I go out. I place my complete trust on Him, I have neither the strength to do good nor the power to avoid evil unless I have the help of Allah.

Recite the following *dua* when entering the house:

آَلْهَمَّ لَيْكَ أُسْتَلَكُ خَيْرَ الْمَوْلِيَّ وَخَيْرَ المُخْرِجِ يَسِمُّ اللَّهِ وَلَجِنَا

وَيَسِمُّ اللَّهِ خَرَّحَكَا وَعَلَى اللَّهِ رَفِيْقٌ تَوْكَّلْنا - (يَوْمَا الْيَوْمِ ۱۳۶)
O Allah! I ask of You a good entrance and a good exit, with Allah's name we enter and with Allah's name we leave and in Allah, our Lord, we place our trust.

Then say salaam to the people in the house.

Recite the following dua when going to the market:

بسم الله الرحمن الرحيم
أسلمك خير هذه الشوق وخير ما فيها
وأعوذ بك من شرها وشرما فيها
أسلمك خير هذه الشوق وخير ما فيها

In the name of Allah, O Allah! I ask of You, the good of this market and the good of what is in it, and I seek Your refuge from its evil and the evil of what is in it. O Allah! I seek Your protection that I should take a false oath here or that I should strike a bad bargain.

Recite the following when starting to eat:

بسم الله وبركة الله

With the name of Allah and with His blessing.

If one forgets to take Allah's name in the beginning one should recite the following during eating:

بسم الله وأحتره

With the name of Allah, in the beginning and in the end.

A hadith states that if Allah's name is not taken while eating, shaitaan gets a share in the meal.

After eating recite the following:

الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين

All Praise is for Allah Who has given us food and drink and made us from among the Muslims.
After drinking milk recite the following:

\[ 
\begin{align*}
\text{اللهُمَّ بَارَكِ لَنَا فِي هَذَا الْمَامَةِ} \\
\text{(بسم الله الرحمن الرحيم) (تهذ: ٥٣٥)}
\end{align*}
\]

O Allah! Bless it for us and give us more of it.

When one has a meal at someone's place he should recite the following:

\[ 
\begin{align*}
\text{اللهُمَّ أَطْعِمُ مِنْ أَطَعْمَتِي وَاسْقِي مِنْ سَقاَيِ} \\
\text{(سُرَ: ٢٧٦)}
\end{align*}
\]

O Allah! Feed the one who has fed me and quench the thirst of the one who has quenched my thirst.

Recite the following when leaving the house of the host:

\[ 
\begin{align*}
\text{اللهُمَّ بَارَكِ لَهُمْ فِيمَا رَزَقْتُهُمْ وَأَغْفِرْلَهُمْ وَارْحَمْهُمْ} \\
\text{(بروا: ٢٩٢)}
\end{align*}
\]

O Allah! Send down your blessings on the sustenance you have given them and forgive them and have mercy on them.

Recite the following when breaking the fast:

\[ 
\begin{align*}
\text{اللهُمَّ لَكْ صَمْتُ وَعَلَيْ رَزْقِكَ أَفْتَرَحْتُ} \\
\text{(بروا: ٢٨٨)}
\end{align*}
\]

O Allah! For You I fasted, in You I believe, in You I place my trust and with your rizq I break my fast.

Recite the following after breaking the fast:

\[ 
\begin{align*}
\text{ذَهَبَ الْيَلِيمَ أَوْ بِتَلَتَّ الْعُروْفُ وَنَبْتَ الأَجْرُ إِن شَاءَ اللَّهُ} \\
\text{(بروا: ٤٥٣)}
\end{align*}
\]

Thirst has been quenched, the body feels refreshed and if Allah wills, reward has been attained.

If one takes iftaar at someone's place one recites the following dua:

\[ 
\begin{align*}
\text{أَفْتَرَتْ عَن دَكَرِ الصَّائِمِ أَوْ كَلِّ طَعَامَكُم} \\
\text{الأَمَامَكُ وَصَلَّتْ عَلَيْكُمُ المَلِكَةُ} \\
\text{(بروا: ٣٨٥)}
\end{align*}
\]
Fasting people have broken their fast with you and the pious have shared your food. May the angels send down blessings on you.

When wearing clothes recite the following:

الحمد لله الذي كسباني هذا الثوب ورزقنيه من غير حوالى منني ولا فوَّة (إبوبكر: ٤٥).

All praise is for Allah Who has made me wear these clothes and given them to me without any effort or ability of mine.

When wearing new clothes recite the following:

اللهِ لاَكِ الْحَمْدُ لَكِ الْكَسَّارِي أَسْلَكَ كَحِيْرَ وَخَيْرَ مَضَيعَ لهِ وَآَوْذُبُبَكَ مِنَ شَرٍّ وَسَرَّ مَضَيعَ اللهِ (زُيَّت: ١٤).

O Allah! Praise is for You as you have clothed me with it. I ask the good of it and the good of what it is made for, and I ask You protection from its evil and the evil of what it is made for.

While looking at one's face in the mirror recite the following:

الحمد لله، للهَّمَّ كما حُسِيتَ خَلْقُكَ فَحَسِينَ خَلْقٌ (عِلَي الْأَيُور وَالْمِلَاءِل لَاتِي أَحْسِنَ (٢٣٦).

All praise is for Allah. O Allah! You have blessed me with a good appearance, so grant me good morals (and good manners as well).

Congratulate the groom saying:

بَارَكَ اللهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكَما فَخْيَرْيَ (تَرَمِّي: ١٠).

May Allah bless you and Shower his blessing on you both and make you mutually compatible.
Dua of Lailatul-Qadr

O Allah! You are the Most Forgiving One, You love forgiveness, so please forgive Me.

While sighting the new moon recite the following:

O Allah! Let it shine upon us with blessings, Imaan, peace and Islam. My and your Lord is Allah.

Make dua when seeing a Muslim laughing saying:

Make Allah keep you laughing happily all your life.

While visiting a sick Muslim console him saying:

Don't worry! This illness shall purify you if Allah wills.

While mounting recite the following:

Glory is to Allah Who has subjugated it for us. We lack the ability to control it. Surely to our Lord we shall return.

Recite the following when reaching a destination (or railway station or bus-stop):

O Ahmad! Take these duas with you...
I seek the refuge with the perfect words of Allah from the evil of all things created by Him.

Recite the following when going to the graveyard:

أَسْلَامُ عَلَيْكُمْ يَا أَهْلَ الْقَبْرِ بِغُفْرَانِ اللَّهِ عَلَيْكُمْ
وَلَكُمْ أُنْتُونَ سَلَمُنَا وَخَنْقَ بِالْآَثْرِ (زَيْنِبٍ 3:80)

O people of the graveyard! Peace be upon you, may Allah forgive us and you. You have gone before us and we shall join you.
THE SIX KALIMAHs

FIRST KALIMAH TAYYIBAH

لا إله إلا الله محمد رسول الله

There is no god besides Allah and Muhammad -ṣallīAllāhūʿaṣrāhu- is Allah's messenger.

SECOND KALIMAH SHAHADAH

أشهد أن لا إله إلا الله وحده لا شريك له

وأشهد أن محمد عبده ورسوله

I testify that there is no god besides Allah, He is Alone, He has no partners and I affirm that Muhammad -ṣallīAllāhūʿaṣrāhu- is His slave and messenger.

THIRD KALIMAH TAMJEED

سبحان الله و الحمد لله ولا إله إلا الله

و لله أضفر ولا حول ولا قوة إلا بالله العلي العظيم

Glory be to Allah and all praise is for Allah. There is no god besides Allah and Allah is the Greatest. There is no strength to do good nor the power to avoid evil without the help of Allah, the Exalted, the All-Mighty.
FOURTH KALIMAH TAMJEED

لاَ إِلَهَ إِلَّا اللَّهُ وَحَدًّا لَا شَرِيعَةَ إِلَّا شُرْعَةَ اللَّهُ وَلَهُ الْحَمْدُ وَهُوَ الْحَقُّ وَهُوَ الْمُحْقِقُ ﷺ

There is no god besides Allah, He is Alone, He has no partners. The kingdom is His Alone and all Praise is for Him. He gives life and causes death. He is the Ever-Living and will never die. He is Majestic and Benevolent. All good is in His Hands and He has power over everything.

FIFTH KALIMAH ISTIGHFAAR

استغفر الله ربي ومن كل ذنب أذنبت عمدًا أخطأ سأأول من عذابي وآئذني من الذنب الذي أعلم ومن الذنب الذي لا أعلم واتأت عذابي وسأقرأ الذنب وعفوا الذنب وولحول ولا قوة إلا بالله العلي العظيم

I seek forgiveness from Allah, my Lord, for all the sins I have committed intentionally or unintentionally, secretly or openly, and I repent before Him from the sins that I know and those I don't know. Verily, You only are the Knower of the unseen, the One who covers faults and the One who forgives sins. And I have no strength to do good nor the power to avoid evil unless I have the help of Allah, the Exalted, the Greatest.
O Allah! I seek Your protection from ascribing any partners to You knowingly, and I beg Your forgiveness for (the sins) which I have no knowledge of. I repent of these sins. And I renounce disbelief, shirk, lies, backbiting, bid'ah, tale bearing, slander, obscenity and all the sins. I surrender to you and I declare that there is no god besides Allah and Muhammad -peace be upon him- is His messenger.

**DUA OF AQIQA**

Doing *aqiqa* keeps evil away from the child and gives him protection. Two goats are slaughtered for a boy and one goat for a girl. The following *dua* is recited while slaughtering the goat/goats.  

(Name the child here)

And if it is a girl then say:

(بِذَٰلِكَ) (بِجَلْدِهَا) (بُلْجَمِّهَا) (بِعَفَاها) (بِشَعْرِهَا)

After reciting the *dua* say

And perform the slaughter.