

**In the name of
Allah, Most Gracious,
Most Merciful**

**SAY:
O PEOPLE OF SCRIPTURE!
COME TO AN AGREEMENT
BETWEEN US AND YOU:
THAT WE SHALL WORSHIP NONE
BUT ALLAH, AND
WE SHALL ASCRIBE NO PARTNER UNTO HIM.
(Aal-e-Imran:64)**



He (i.e., Allah) named you "Muslims"
before (in former scriptures) and in this (revelation)
that the Messenger may be a witness over you
and you may be witnesses over the people.

(Al-Hajj:78)

The curse of Allah be upon the liars.

(Aal-e-Imran:61)

Fate of lying

Shall I inform you upon whom the devils descend? They descend upon every sinful liar.

(Al-Shura': 221-222)

Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

(Al-Zumar: 3)

And do not say about what your tongues assert of untruth.

(Al-Nahal: 116)

Indeed, those who invent falsehood about Allah will not succeed.

(Al-Nahal:116)

The curse of Allah be upon him if he should be among the liars.

(Al-Noor: 7)

The curse of Allah upon the liars [among us].

(Al-Aal-e-Imran:61)

Unquestionably, the curse of Allah is upon the wrongdoers.

(Al-Hood: 18)

And [they are] those who do not testify to falsehood.

(Al-Furqan: 72)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

O my son! establish prayer,
enjoin what is right, forbid what is wrong,
and be patient over what befalls you,
indeed these are acts of great courage.

NAMAZE-MUSNOON

With English Translation

Arrangements

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And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

(Aal-e-Imran: 104)

You are the best nation raised up for the good of mankind. You enjoin what is right and forbid what is wrong.

(Aal-e-Imran: 110)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Pretext

إِنَّ الْحَبْدَ لِلَّهِ نَحْبَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَالضَّلَالَةُ فِي النَّارِ

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

(Al-Baqara: 30)

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ

And He it is Who has made you vicegerent in the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful. (Al-Anaam: 165)

Khalifa

Caliph means vicegerent. Literally a caliph or vicegerent is a person who has been given some authority by a ruler or officer above him. He has some authority to exercise those powers in the kingdom or territory under his rule. However, he has to exercise these powers according to the will of his superior ruler or officer. He cannot introduce any new system in this region or empire on his own, but he is obliged to run the system of government only in the light of the instructions received from the supreme ruler. If he neglects to perform the duties assigned to him, or he deviates from the instructions received, he will be questioned and he will be reprimanded. In the same way, Allah Almighty has sent man as His caliph and vicegerent in the world, and in many places in the Holy Qur'an, man has been declared the caliph. Allah, almighty says:

1- إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“Indeed, I will make upon the earth a vicegerent.”

(Al-Baqara: 30)

Man has been endowed with powers as a vicegerent he uses these powers in the light of the instructions of Allah Almighty. In this way, everyone is carrying out the duties of governing in one way or another while living in his own jurisdiction. If he is a father or a mother, then his offspring siblings are his subjects. If he is a husband, then his wife and his other family members are his subjects. And as a caliph, his responsibilities include trying to correct their actions, ordering them to do good deeds and preventing them from doing evil deeds. If every person continues to perform his responsibilities well and inculcates good deeds in his subjects, then surely every individual will become a useful citizen of the society and resultantly this world will become a place of peace. And if he fails to pay, then he is guilty and remains in deficit. For such people, Allah Almighty says in the Holy Qur'an:

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣

By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience. (Al-Assar: 1-3)

Thus, in order to be successful as caliph, it is

obligatory upon all of us to not only carry out our daily affairs in the light of the commands of Allah Almighty, but also to enjoin good and forbid others from doing evil. Allah (SWT) says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ (Aal-e-Imran: 110)

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong.

In another place, the Almighty says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

And let there be [arising] from you a nation (group) inviting to [all that is] good, enjoining what is right and forbidding what is wrong. (Aal-e-Imran: 104)

Evil, whether big or small, is disliked by Allah and His Messenger. The above verses of the Qur'an make us think about how far we have gone today from the Quranic teachings due to our ignorance. Quranic verses shake us that we still have to take accountability of ourselves, thousands of evils are going on in front of our eyes but most of us ignore them and never try to forbid anyone in the light of these verses. We have lost the moral courage, but all we can do is at least is to keep ourselves away

from these evils. If you see anything against the Qur'an among your friends and relatives, forbid them. Realize your responsibilities as a father, brother, son and husband in your family and do good deeds yourself and encourage others to do the same, so that we can truly be called the best Ummah. It is the Sunnah of the Prophet (peace and blessings of Allah be upon him) to refrain from evil and to forbid others from it, and this is what the Quran teaches us over and over again.

We have started this work in the light of the commandment in the above verses. Our aim is to convey the teachings of the Qur'an to the people in their own local languages and to highlight the importance of following it. Initially, in order to attract people to the prayers and to explain the meaning of the prayers to the worshipers and to follow it, this prayers booklet is being provided free of cost along with translation in local languages in various madarasas (Institutes of religious education), government and private schools. Prayer tests are conducted from time to time in order to instill in children a desire to perform prayers and to be aware of it. And cash prizes are distributed among successful students to encourage successful ones and to motivate others so that the taste of praying and its comprehension be developed among the children.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Proof of starting work with *Bismillah*

In Surah An-Naml of the Holy Qur'an, there is a mention of a letter written by Hazrat Sulaiman (AS) to Queen Saba "Bilqis" Hazrat Sulaiman started his letter with ***Bismillah-ur-Rehman-ur-Raheem***. The translation of the relevant verse is as follows:



(After reading letter) She said, "O eminent ones, indeed, to me has been delivered a noble letter. Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, and the Especially Merciful. **(Al-Namal: 29-30)**

In the above verse there is a reason that whenever a good deed, especially a letter or writing, is started, it should always be started in the name of Allah Almighty. Starting a work in the name of Allah Almighty involves the unseen help of Allah Almighty and makes the work easier.

But it is very unfortunate that today we have completely abandoned the practice of writing ***Bismillah-ur-Rehman-ur-Raheem*** in the start of any writing. Or some progressive people are urging the people to write 786 instead of ***Bismillah-ur-Rehman-ur-Raheem***.

According to them, mathematically the number of ***Bismillah-ur-Rehman-ur-Raheem*** comes 786. However, these numbers do not in any way indicate the meaning of starting a work in the name of Allah Almighty, even those who write the number 786 are not fully aware of it and do not know how the meaning of 786 is equivalent to Bismillah. The fact is that 786 or any other letter or number is neither similar nor substitute of ***Bismillah-ur-Rehman-ur-Raheem*** (in the name of Allah, the Most Gracious, the Most Merciful). Therefore, we should train our children and instill in them the habit of reciting ***Bismillah*** before the beginning of any work and writing ***Bismillah-ur-Rehman-ur-Raheem*** before the beginning of any writing.

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 ***Assalam-o-Alaikum (Peace be upon you)*** 

Sending peace (praying for peace) to the family when entering the house (i.e. saying *Assalam-o-Alaikum*) is not only a moral requirement but also an obligation. In Surah Al-Noor, the Almighty says:

When you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand. ***(Al-Noor: 61)***

The meanings of great comprehensive prayers are hidden in short words like *Assalam-o-Alaikum* that is, the person who says, "*Assalam-o-*

-Alaikum" is praying to Allah Almighty that peace be upon him, may this person stay in peace from all kinds of calamities and disaster and may his life, property and wealth be safe and secure. What could be a sweeter and more beautiful prayer than *Assalam-o-Alaikum* for anyone? The Qur'an also teaches and encourages us to pray for others. Allah Almighty says:

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant. **(Al-Nissa: 86)**

Today our friends believe that the prayer that is offered for someone is closer to acceptance. Therefore, every other person will ask you to "pray for me", "remember me in your prayers". However, the simplest and easiest way to pray for yourself in someone else's tongue is to pray for others yourself and greet everyone you know, strangers, young and old with "*Assalam-o-Alaikum*".

In this way, everyone will be praying for each other, and the person who will be greeted with *Assalam-o-Alaikum* will also pray for you in the form of an answer i.e. "*Wa-Alaikum-Assalam*".

The Holy Qur'an not only guides us in religious matters, but Allah Almighty, with His great compassion and kindness, has also arranged for the moral training of human beings in it. It has been taught to say *Assalam-o-Alaikum* and to seek

permission before entering one's house.

It has been said that permission should be sought three times before entering one's house and if permission is not granted or no reply is received, then it is ordered to return. Allah (SWT) says in the Qur'an:

O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is knowing of what you do. **(Al-Noor: 27-28)**

There is much wisdom hidden in the condition of permission that is imposed before entering one's house. If this is not done, entering someone's house or another person's room without permission can cause a lot of problems and there is a risk of exposure. Therefore, we should adopt the teachings of the Qur'an and make it a habit to seek permission before entering someone's home or room, and to train our family members to do the same.

In the same way, it is taught to give thanks when someone does a good deed or helps you, and it is included in our moral obligations so that the person who does virtue and good for others may also be encouraged to help and support more people. There is a saying of Holy Prophet (May peace and

blessing of Allah be upon him):

(He who does not remember the thanks of man does not give thanks to his Lord)

Islam also instructs to respect the teachers and they have been given the status of spiritual fathers. It is obligatory for students to respect their teachers, obey them, and follow what has been asked to them. Similarly, teachers should consider their students like their own children.

Just as a father wish and effort for his children to stay them away from all kinds of evil, similarly a teacher should not neglect the moral training of his students. They should treat students with compassion and give them moral training in every aspect. This can establish peace in our society and students can play a positive role in the building and development of the country and the nation.

The Adhan

The call to prayer five times a day and the call of Allah is called the Adhan.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

Allah Akbar demands that we consider Allah to be great and leave all worldly affairs and go to the mosque to offer prayer. Moazzan (the Caller) is broadcasting about Allah that Allah is great, Allah is great but we say that our business deal is great, the profit involved in this deal is great, or the officer

sitting in our office is great. And we continue to flatter and flatter this officer and do not value Allah and His call. Thus we are denying the greatness of Allah by our actions.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

While answering Adhan (call to prayer), we bear witness that none is worthy of worship except Allah. Though we testify that Allah is worthy of worship, but we do not like to worship Him and we do not go for offering prayer.

أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَّسُولُ اللَّهِ

We are acknowledging and testifying that Muhammad (PBUH) is the Messenger of Allah. It requires us to follow the path of Prophet (Peace and blessings of Allah be upon him), who has never given up prayer, but by not praying, we ourselves are invalidating this testimony.

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ

How gracious Allah is that He has not only commanded us to offer the prayers but has also arranged to remind us at the time of every prayer so that no one would say that I was too busy to remember the prayer time and to offer the prayer. Allah has arranged in all aspects that no one could argue but we still do not offer prayer.

حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ

Today, everyone is suffering from worries and wants to get rid of them somehow and achieve

success. Allah is calling us to success but we do not want to achieve success and we do not want to go to the mosque to pray.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ

In the end, the Moazzan (caller) announces the greatness of Allah again, but alas! We do not go to offer prayers at his invitation by accepting him (Allah) great.

Monotheism and Prophethood

It is important for the Messenger of Allah and all believers to believe in **Tawheed** (Monotheism, i.e God is one). Allah Almighty says:

أَمَّنَ الرَّسُولَ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers. (Al-Baqara: 285)

Believing in Allah requires that we consider Allah Almighty to be one and only with His essence and all His attributes. Worship Him and ask Him for help in solving our problems and needs.

Namaz (The Prayer)

After believe in oneness of Allah and that Muhammad (PBUH) is his Messenger or reciting

the Kalima Tayyaba, It has become obligatory upon us to offer prayers. Importance of prayer can be assessed from the fact that the Holy Qur'an commands the establishment of prayers at 700 places. Prayer has also been declared a pillar of the religion, i.e. the survival of the entire structure of Islam has been placed in the performance of prayers. If a man is praying, he is strengthening the structure of his religion. Almighty Allah says that the life of Prophet (PBUH) is the best example for you. Allah commanded to offer prayer. The Prophet (peace and blessings of Allah be upon him) himself followed it and ordered his Ummah to follow it, but unfortunately we are unable to follow this Sunnah. We also show negligence in prayers. We do not read the Qur'an with its translation so that we are aware of the Islamic injunctions. We remain busy with our worldly and business activities during the prayers time. We do not think that we are completely disobeying the command of Allah and His Messenger. Yet we expect that we will be forgiven and seek the blessings of heaven. Prayer is obedience to Allah and a means of expressing gratitude to Him. It is the name of submission to God's sovereignty. It is the name of submission to God, but perhaps we do not accept. The Moazzan (Caller) are calling out the *Adhan* five times a day, it is being told to bow down before Allah, but there is desolation in our mosques and very few peoples are found in the mosques.

Roza (Fasting)

Fasting is one of the most important pillars of Islam. It has been an obligation on other nations before Islam. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ
مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

(Al-Baqara: 183)

Fasting for one month in a year is obligatory and the purpose of fasting is stated in the above verse to make a person pious. But it is very unfortunate to say that most of us do not pay attention to the fact that whether they are dawning or breaking the fast with halal (legal) earnings? Most of us steal electricity and recite the Qur'an in the light of that electricity. With this electricity, they run a water pumps and perform ablutions and baths with that water. In spite of all these deeds, we are seeking piety. Should we expect any benefit from this type of fasting? Just think! The purpose of fasting was to make a person pious. That is, a man should put an end to the desire of his self and refrain himself from doing evils. He get rid of deception, lies and hypocrisy, but look, today everything is turning upside down. In the holy month of Ramadan, illegal profiteers start preparing to loot to

their Muslim brethren before Ramadan. Foodstuffs are either disappeared or their prices become so high that they get out of reach of the poor. Yet we expect God to hear our prayers, to help us to meet our needs, the Holy Qur'an says: "God hears your prayers as long as you are right."

Just ponder and consider the importance of one fast in the sight of Allah Almighty. If one fast is not intentionally observed, then it is obligatory to observe sixty consecutive fasts in return, but alas! That most of us does not fast on our own and do not respect the fasting people. Folks take pride in eating and drinking and smoking. However, it has been observed that some non-Muslims also respect the sanctity of Muslims during Ramadan. These are all evil deeds. We should read the Qur'an with translation and try to avoid these evil tactics.

Zakat (Alms)

Zakat is a financial act of worship. It is the duty of every sane and free Muslim who have property equal to the syllabus for one year. If a person has seven and a half tola of gold or fifty-two and a half tola of silver or the equivalent in cash, it is obligatory to pay two and a half percent (2.5%) or one fortieth (1/40) of it as Zakat. In the Holy Qur'an, along with the establishment of regular prayers, it has also been commanded to pay Zakat. In the form of Zakat, the right of the poor has been kept in the wealth of the rich people of the society. Allah says:

"And the poor and the needy have a right to your wealth"

On another place Allah Almighty Says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

Take, [O, Muhammad], from their wealth a charity by which you purify them.

(Al-Tauba: 103)

It is the duty of every Muslim who holds syllabus as a Muslim. As a Muslim, it is important that the property on which the Zakat is given should be clean and earned with halal means. No one's rights have been violated in this amount. Bribery, trade and stolen money should not be mixed in this amount. This is the true meaning of Zakat, which is important for every Muslim to understand. In the *hadith Qudsi*, the Almighty says: Allah is pure and loves pure things. This *hadith* shows how important it is to keep the wealth of Zakat pure and clean. If this is not observed then all charity and alms are useless. The Qur'an teaches us purity and sophistication. Reading the Qur'anic injunctions with translation is the only way to get to the real facts.

Hajj (Pilgrimage)

Hajj is a once-in-a-lifetime obligation on every wealthy Muslim. Allah Almighty says:

وَاللَّهُ عَلَى النَّاسِ حَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. (Aal-e-Imran: 97)

Hajj is a great act of worship involving hard work, running and traveling for which a Muslim leaves his home, his children, his parents, his property, his business and goes to visit the House of Allah. Before performing Hajj, we should be satisfied that the money we are going to spend has been earned in a halal way. If we do not spend halal money for Hajj, then there is no use of our hard work, running and traveling.

The importance of prayer

Prayer is an obligation that cannot be stopped in any case, even in the field of Jihad (War) prayer have been ordered to be established. The Qur'an commands to establish prayers. In my humble opinion, standing up for prayers means living one's practical life according to the words spoken by the tongue while performing the prayers. But it is a pity that first of all we do not offer prayers and even if we do offer prayer, we do not even know the meaning of its words, what we are offering in prayers? What it means? With the establishment of prayers, other obligatory duties of man are also performed automatically. For example, in the Holy Qur'an, man is commanded to offer Durood on Hazrat Muhammad (PBUH). While offering prayer five times, a person recites Durood Sharif at least

17 times a day. Today, everyone claims to love Rasool (PBUH) but does not offer prayers and thus is deprived of reciting Durood Sharif. However, the Holy Prophet has described prayer as a cooling of his eyes. A person who desires the forgiveness of his deceased parents but does not follow the best method taught for their forgiveness. By praying five times a day, a person prays for the forgiveness of himself and his parents at least (17) times a day. But today, instead of seeking forgiveness for ourselves and our parents by establishing prayers, we have resorted to rituals and customs. The Qur'an says:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ
 دُعَاءَنَا ۖ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
 الْحِسَابُ ۝

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my parents and the believers the Day the account is established.

(Surah Ibrahim: 40-41)

On another place it says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
 دَعَانِ ۚ فَلَيْسَتْ جَبِيبًا إِلَىٰ وَلِيِّمُؤْمِنًا لَعَلَّهُمْ يُرْشِدُونَ ۝

And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

(Al-Baqarah: 186)

It is clear from this blessed verse that Allah hears prayers and fulfills needs. So we should not despair of Allah. We must pray for the forgiveness of ourselves and our parents by ourselves. At the time of performing the prayers, the servant is confessing to worshiping his Lord and asking for help from Him. But because we are not familiar with the translation of prayers, so today we have invented many other things instead of turning to Allah for the solution of our problems. Through this endeavor, our aim is to motivate people to offer prayers and to teach them to adapt their practical life by getting acquainted with its Urdu translation. All the problems we face today are due to the unfamiliarity of the teachings of the Qur'an.

Allah Almighty says:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَّكِرٍ ﴿١٧﴾

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

(Al-Qamar: 17)

From this blessed verse it is known that Allah Almighty has made the Holy Qur'an easy. The Qur'an has been instructed to be read with understanding so that we can be guided by it in our lives. Do good deeds and avoid sins. This is possible only if we read it with its translation in our language, ponder and act upon it.

Today, we are divided into numerous groups due to our unfamiliarity with the meanings of the Holy Quran. Problems such as terrorism are arising today due to ignorance of the translation of the Quran. I can say with sure that if we had read the Holy Quran today with its translation, no one would have killed anyone. But killing is common in our society today, even though the Quran says:

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
الْإِنْسَانَ كَبِيرًا

Whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. (Al-Maeeda: 32)

Finally, we pray to God Almighty to accept our efforts in before Him, and grant us all the ability to pray and recite the translation of the Holy Qur'an and to live our practical lives according to it. (Amen).

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Our Lord, give us in this world [that which is] good and in the Hereafter [that which is]

good and protect us from the punishment of the Fire. (Al-Baqarah: 201)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٧﴾ وَسَلَامٌ عَلَى
الرُّسُلِينَ ﴿١٨٨﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٩﴾

Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him). And peace be unto those sent (to warn). And praise to Allah, Lord of the worlds. (Al- Saaffaat: 180 - 182)

Importance and Benefits of Prayer

Prayer is one of the most important pillars of Islam. For prayers, Islam has used the word “Assalah” which means Durood and supplications. But in the term of Islam, the way of worship that Allah Almighty taught us through Jibraeel (peace be upon him) and then through the Messenger of Allah (peace be upon him). Prayer has been included in the teachings of all the Prophets and has been obligatory in all ages and eras. Every prophet from Adam (peace be upon him) to the Holy Prophet (peace be upon him) emphasized the importance of prayer for his Ummah. Allah Almighty made the prayer obligatory on us and the Sunnah of the Prophet (peace and blessings of Allah be upon him) made it necessary for us in practice. In Islam, prayer is said to be a pillar of the religion. Therefore whole structure of religion is based on prayer.

Abandoning prayers is a grave sin and leads to hell. The Holy Qur'an commands to establish prayers in several places. This is a gift given to the Prophet at the time of ascension to the heavens. This is obligatory in all cases because it is a clear command of the Lord of Glory.

Prayer differentiates between a believer and a disbeliever. Whoever performs wudu (Ablution) carefully for prayers, performs prayers on time and performs Ruku (bow down) and Sujud (Prostration) with full humility and submission, Allah has made it obligatory upon him to forgive such a servant and his sins and Mistakes will be forgiven. And whoever adopts the opposite attitude, that is, he does not pay any attention to the prayers and neglects to perform them, then there is no guarantee from Allah that He will grant him forgiveness. This will be in accordance with the will of Allah Almighty. If He wishes, He will forgive, and if He wishes, He will punish such a person for his misdeeds. It is stated in the Qur'an that on the Day of Resurrection, the people of Paradise will ask the people of Hell, which of your deeds took you to the hell? So the people of Hell will respond with great sorrow and regret; We did not offer prayers (Al-Muddassir: 42-43).

Therefore, performing the five daily prayers with complete humility creates an agreement between the servant and his Lord (Allah). In prayer, man bows before Allah with all his being and whole heart. One acknowledges his devotion and His divinity. He humbly comes to him and confesses his

helplessness and His greatness. By repenting to God, he seeks forgiveness for his sins and seeks His forgiveness. In response, Allah promises to forgive and pardon him out of His bounty. From this one can guess what an extraordinary act of worship and what a great thing prayer is. It is a very important means of attending the court of the Lord of the Universe and receiving the warrant of salvation and freedom from Him.

People who try to downplay the importance of prayer, by calling it an outward ritual and incomprehensible exercise, they should know that in prayer, not the body and limbs of man, but actually his heart and soul bow before Allah and his whole being in practice acknowledges his purity and greatness. It makes the boundary between faith and disbelief, and entitles the person who adheres to it for forgiveness and blessing of Allah. In Quran, It has been ordered several times, to establish Prayer. Allah says:

And establish prayer and give Zakah and bow with those who bow [in worship and obedience]. (Al-Baqarah: 43)

On another place it has been ordered:

And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you. (Al-Nissa: 102)

It has also been ordered in another place:

O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed. (Al-Hajj: 77).

In another place Allah says:

And establish prayer and give Zakah and obey the Messenger - that you may receive mercy.

(Al-Noor: 56)

There are many physical, spiritual and medical benefits of prayer that we are completely unaware of. If a person knows the benefits of prayers, he would never give up prayers. As a Muslim, prayers are obligatory on us and on every adult man and woman. Therefore, we should observe prayers. In prayer, not only we give thanks to our Lord, but in the hereafter, prayer also increases our record of deeds. And surely he who observes the prayer will prosper in the hereafter. Where prayer brings spiritual peace, it also brings us physical benefits.

The freshness that a person gets from offering the *Fajar* (dawn) prayer keeps him active all day long. In this way, the *Zuhar* prayer becomes a light exercise for us after eating lunch and the *Asar* prayer relaxes our body. Praying the *Maghrib* (evening) and *Isha* (night) prayers gives us a good night's sleep.

The face heart of the one who prays becomes radiant. The body relaxes and is also a companion in the grave. The blessings of Allah Almighty descend on the worshiper and this is also the key to heaven. On the Day of Resurrection,

prayer will increase the weight of our good deeds and save us from the fire of Hell. Provided that we perform the prayers wholeheartedly, in accordance with etiquette and Sunnah, and do not act hastily, but perform it with calm. Prayer plays a vital role in maintaining our health.

The most important thing about prayers is that a person stays clean and pure, which saves him from many diseases. And by ablution for prayer the whole body is washed inside and out. It calms the human mind and heart. Brushing teeth keeps teeth clean; most of the diseases are born because of teeth. Washing hands three times during ablutions cleanses the hands of germs. Putting water in the nose protects against dust and germs. By washing our face thrice protect us from dust, sweat and skin grease. Washing and wiping the arms and elbows increases blood flow. Wiping the neck protects against diseases such as dizziness, cold, paralysis and lack of sleep. Washing the feet reduces various foot diseases and cleans the feet from impurities.

By performing ablution five times a day, diseases like Depression, and Blood Pressure are eliminated to most extent. Prayer saves us from being lazy and sluggish. It makes us punctual. It prevents us from committing immorality and evil deeds. Standing upright in prayer relaxes the spine.

Bowing down in prayer relieves back pain and improves the function of the abdominal muscles, stomach and intestines. In the state

of prostration, the blood reaches our brain. Prostration relaxes our eyes, ears and neck. Raising both hands up to the ears in prayer exercises the muscles of the arms, neck and shoulders. According to modern research, such an exercise has proved to be extremely useful for heart patients, which is done automatically while praying. This exercise also protects against the risk of paralysis under normal circumstances.

Standing in prayer lightens the load of the heart because the weight of the human body is the same on both hands. Keeping the eyes fixed on the place of prostration also straightens the heart and facilitates blood flow. It builds immunity in a person and energy in his nerves. Sitting between the two prostrations strengthens the knees and shins. Greetings at the end of the prayer strengthen the muscles of the neck, which makes a person energetic.

It is said that if a servant wants his Lord to talk with him, he should recite the Holy Qur'an and if he wants to talk to his Lord, he should offer prayers. Students should know that you have been reminded of the translation of prayers so that you can become a worshiper and while praying you should know what you are talking about with Allah so that you can find peace in your prayers and there will be a feeling of attachment to Allah. Of course, prayer protects us from evil and immorality.

First of all, the prayers should be performed in a dignified manner. Students should improve

themselves morally. Always learn to respect your elders and take care of the younger ones. Respect your elders and teachers. Give time to your parents and don't scold him even if he scolds you. Follow their advice. Parents and teachers will only talk about your benefits. Instead of making your own decisions, consult your parents. Consulting is a very good practice by which a person can make a good decision and the fear of loss is minimized. Learn to be punctual. Offering the five daily prayers on time will make you punctual automatically. Take care of your neighbor. Support them in their pain. Help the needy as much as you can. The Qur'an teaches us sincerity.

The life of the Holy Prophet (PBUH) is the best practical example of morality. If we really love you as much as we usually do, then we must follow in his footsteps. The things that you have commanded should be followed and the things that you have forbidden should be avoided in any way. Otherwise, we will be called hypocrites whose abode is Hell, whose fuel will be man and stone. As explained in detail in another chapter. Try to start your conversation with *Assalam-o-Alaikum* instead of hello or hi. This is a supplication that you ask Allah for others in response to which you also get a prayer. Allah Almighty has made us all a source of forgiveness for each other through Him (Peace be upon him). Similarly, in another chapter, there is a narrative about starting work with *Bismillah*. Starting work with *Bismillah* involves the pleasure

of Allah in this work and brightens the hope of His help. We often do not remember Allah at the beginning of any work, the result of which is bad. Then we say that this is what Allah wanted. It is also a great sin to blame Allah Almighty for one's own mistake. Allah forbids lying. In the Holy Qur'an, Allah says that the curse of Allah is on the liar. That is, Allah Almighty does not like to see the face of a liar. We have become so accustomed to lying that we have stopped speaking the truth at all. We get into the habit of telling tiny lies. Then there are times when people don't even believe the truth of a liar. Always speak the truth and support the truth. The Qur'an commands you to speak the truth even if it harms you or your loved ones. Parents, themselves, should avoid lying and encourage their children and students to avoid lying and to speak the truth.

Children are influenced by their parents and learn good and bad things from them. If they see their parents talking and avoiding lies, they will also avoid lying. It has often been observed that if someone comes to the house, the parents tell the children to go out and tell them that father is not at home, which is not only a bad habit in itself, but it also develops the habit of lying in the child. This should be avoided at all costs. The first reason for the moral degradation of the Muslim Ummah is that the parents and guardians of the children do not train their children morally. It is said that the mother's lap is the child's first school and parents

are role models for their children. Every parent wants their child to be free from all evils, but do they make a practical effort to do so? How close are they to the divine commandments? They tell a lie in the presence of their children at home but wish that their children would not lie to them. They keep using abusing language in front of girls and boys but they want to keep their children away from this. This will only be possible if we act upon it by ourselves.

Always try to remain in ablution, take care of your own hygiene and cleanliness, and take care of cleanliness of your own house, street and school as well. Lack of sanitation leads to piles of rubbish and cause to breed flies and mosquitoes. These flies and mosquitoes spread diseases. While people suffering from these diseases have to spend thousands, millions of rupees for treatment, they are also a nuisance to the sick or ill peoples. If you start taking care of hygiene, not only these diseases and ailments can be avoided, but the unnecessary expenses incurred on their treatment can also be avoided. If there is an object on the way that could harm someone, remove it away. When eating, let the adults take the initiative. Offer them seats first when you sit down.

Always eat halal (allowed in light of Islam) food, no matter how small. Avoid *Haram* (forbidden sustenance), even if it is a snack because one bite of *haram* will end all your worships. Try to help every poor and needy person. Don't hurt anyone feelings. Try to get everyone's prayers. Don't be

greedy. Avoid backbiting. Do not touch things (bag, copy, pencil, etc.) of others without their permission. This is called theft. If you have to use someone's thing, first get permission from him, no matter how despicable that thing may be. Get permission when you go to someone's house and ethically when you leave.

All these methods have been taught to us by our Holy Prophet (PBUH) through the Qur'an. If you accidentally make a mistake, admit it at once and apologize. If someone else makes a mistake, don't delay in forgiving. Always be patient. Allah is with ones who be patient. If someone gives you a gift or good advice, thank them so that they can continue to do such good deeds. Don't use any kind of dirty or obscene language. Don't abuse anyone. Don't call anyone's by wrong names. Calling the wrong name creates hatred in the hearts against each other, which leads to quarrels. All Muslims are brothers. The caste and tribes we have created are merely because of professions.

No human being is inferior or superior to another human being, but all human beings are descendants of one human being and are equal in rank and status. In fact, humanity does not need any religion, but in terms of rights, non-Muslim has the same rights that you have.

Girls should take special care of their veil. Parents, teachers and the one who teaches Quran should explain to the girls the purpose of the veil and tell them that the purpose of veil is not only to

cover the head, but also to cover the breast and neck. The purpose of the veil is to cover the whole body. It is a great sin not to cover oneself and show one's body. Don't just cover your body when going to the mosque or school and take it off at weddings and bazaars.

All the good things mentioned above are contained in the Qur'an. Allah has sent down the Qur'an to teach us these good words and manners and sent our Prophet (PBUH) as a practical example. But unfortunately, we have not been able to follow these words till today because we do not read the Urdu version of the Qur'an. The teacher is also called the builder of the nation and the spiritual father. That is, he educates children and makes them good people. And in this way he is building the society and the nation. He is paid from the tax money of the nation because in return of that remuneration he has to teach and train the students. But today it is told (with apologize) that the teachers have considered it limited to the source of their employment. In this way, teachers are also responsible for the moral degradation of the Muslim society. If they had paid full attention to it, the situation might have been totally different today. They even feel it heavier to teach the textbooks. Firstly, they do not pay attention to the teaching of the Quran, and secondly, even if they do, it is just limited to the Arabic transcription of the Holy Quran. As a result, the real purpose of

teaching the Qur'an is not achieved. And Islamic society today is in decline. Just as the teaching of textbooks is the duty of the teachers assigned by Government or Education Department, Similarly, teaching the Qur'an is a religious duty. Therefore, it is requested to the teachers that where they teach textbooks, they should also teach the children a lesson from Holy Quran in local language in the morning assembly with a little hard work and religious zeal so that the teachings of the Holy Qur'an can be imprinted on their hearts and they can grow up to be good people and good citizens.

Devil tries to stop us from doing these good things by using some tricks. He only wants us to disobey Allah and go to Hell. Because he himself is hellish but he does not want to go to hell alone. Finally, parents and teachers are requested to take care of their children. It is your training that makes them a good person or a bad person. Parents and children can save their children from big and small evils at every step. In particular, a nation is being built by teachers.

They should try their best to make the character of children Islamic. Numerous evils including obscenity, nudity, dishonesty, lies and arrogance are common in the country today. These people, even after getting education from schools, colleges and universities are openly committing evils due to lack of good training from parents and teachers. Parents and teachers limit their children to degrees only. If we want to build a good nation,

to build a good human being, then we have to give them complete guidance and moral training. And this is possible only by teaching the Qur'an in the local language.

Apart from this, there are many other benefits and advantages of prayers.

1. Reminder of the purpose of life:

Man was needed to lead his whole life in worship to convince him that he was a servant of Allah. Therefore, it is obligatory to pray five times a day for the reminder that he should give up worldly pursuits and remember his vows and avoid evils. The one who prays fears his Allah and stays away from evil and immorality, because his mind is fixed on the remembrance of Allah, so he pays little attention to evil, and even if he thinks so. So he avoids acting with the feeling that he will face Allah. The greatest benefit of prayers is that prayer does not lead a person astray and prevent him from doing wrong. In Holy Quran Allah Almighty says:

Surely prayer prevents from indecency and wrongful conduct. **(Al-Ankaboot: 45)**

2. Dutifulness: If a person is not dutiful, then his own life will be ruined which will cause him trouble. Therefore, prayers instill in man the attribute of duty and when he becomes accustomed to prayers diligently, it helps him in achieving his goals.

3. Character Building: The third benefit of prayer is to build the Sira (character building) which is of great benefit to him in life and determines for him a

path by which he can be successful and purposeful in every part of life and this Sira (character) distinguishes him from others. Whether it is politics or the courts, trade or industry, peace or war, prayer makes its observer successful in all stages of life.

4.. Self-restraint: Desires and wishes don't allow him to stay in peace. So he is not at peace at anytime, but prayer teaches a man self-restraint. For instance, in winter, he gets up early in the morning, performs ablutions with cold water and offer prayer. In this way he learns self-control. He abstains from immorality and evil doing.

5. The solution to our problems: Prayer is also the solution to our problems. Whenever the Prophet (peace and blessings of Allah be upon him) had a problem or was saddened by something, he would start praying. There is a saying in Holy Quran:

And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]. **(Al-Baqara: 45)**

6. Shelter from Satan (Devil): Five times a day we seek refuge in Allah Almighty from the accursed Satan (Devil) through prayers.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ -

Seek refuge in Allah from Satan, the expelled.
(Al-Nahal: 98)

7. Confession of Oneness: In prayer, we confess

confess the oneness of Allah Almighty. We consider Him as one and only and without any partner. Acknowledge His oneness.

Say: "He, Allah, is One". Allah is Samed (the Self-Sufficient Master Whom all creatures need, and Who is not in need of them). He did not beget, nor was He begotten. And there is (can) none coequal or comparable to Him. **(Al-Ikhlās: 1-4)**

8. The Source of Praise and Glory of Allah: We praise Allah at the very beginning of the prayer; All Glory is due to You, O Allah! And all Praise is due to You, and Your Name is the Most Blessed, and Your Majesty is Highly Exalted and there is none worthy of Worship except You.

9. Testimony of Tawheed and Prophet-hood: We testify five times a day that there is no god but Allah and that Muhammad is the Messenger of Allah.

Tashhad: I bear witness that there is no God worthy of worship except Allah and I bear witness that Muhammad is His slave and Messenger.

10. The best medium of du'aa (prayer): *Du'aa'* follows the command of Allah Almighty. Allah says:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

And your Lord said: Pray to Me and I will answer.

And prayer is the best means of *Du'aa'* (supplication). In prayer we ask Allah five times in

following words:

My Lord, make me an establisher of prayer.
Forgive me and my parents and the
believers.

As it is our duty to pray for the parents whether they are alive or dead. In prayer we pray that "Guide us to the straight path. The way of those whom You have favored Not the way of those who have earned Your anger nor of those who have gone astray."

11. The best way to give thanks: Allah Almighty has blessed us with innumerable blessings. He is the One who created us in a beautiful way. Blessed us with hands, feet, eyes, ears, heart and mind. He created the world and everything in the world subservient to us. Made man superior to all creatures. Created air, water, animals, birds, trees all for man so that he can use them to meet his needs. It is Allah Almighty Who provides subsistence for man. He subjugated everything in the world for his comfort. Man enjoys everything that God has created. But when it comes to giving thanks for the blessings of this glorious Lord, we have become very ungrateful in this matter. We benefit from what He has created, but we forget to give thanks to Him. If the wind stopped for a minute, the man who was so proud of himself could not even breathe. We should be thankful for the blessings of God Almighty in all circumstances and everywhere and the best way to give thanks to God

Almighty is to offer prayer.

12. Prayer is an act of worship: While praying, the servant is declaring to worshiping his Lord and seeking help from Him. Allah Almighty has created man for His worship and prayer is a great worship. This is the difference between a disbeliever and a Muslim.

13. Source of Durood-o-Salam (Blessings and peace) on Holy Prophet (PBUH): In prayers, we ask Allah to confer his blessings and peace upon the Holy Prophet (PBUH).

14. The first question on the Day of Judgment: The first question on the Day of Judgment will be about prayers. One whose prayers will be found completed, he will be successful, and if it was not completed, he was disgraced and he suffered a great loss.

15. The good of this world and the hereafter: The all goods of this world and the hereafter are hidden in establishing prayer. We are so lost (busy) in the affairs of the world today that we have forgotten something as beautiful as prayer. We take time for all the affairs of the world, but when asked about prayers, the answer is, "We didn't have time". There is time to watch TV, there is time to sleep, there is time to eat, there is time to work, but if there is no time, only for prayers. Alas! Knowing that the all good of this world and the hereafter is only in establishing prayers we don't offer prayer. . He who is punctual and committed to prayer is successful in this world as well as in the Hereafter.

We can get the most out of all the benefits mentioned above only when we know the meanings of prayers. It has often been observed that sometimes prayers do not feel good. When we start praying, devil and our soul start to fight with full force. Due to which thousands of kinds of whispers and thoughts come and surround us, that destroys the attention of the heart and the peace of the soul. And sometimes we do not even remember how many *rak'ahs* we have completed. In such a situation, there is a fear of missing the prayers. The Qur'an says:

"Offer prayer when you know what you are saying." (***Al-Nissa: 43***)

One should strive for perfection and beauty of prayer, the best way of which is to get acquainted with the meaning and essence of prayer. By getting acquainted with translation we can get that state of peace of mind and satisfaction. By keeping in mind the meaning and demands of the prayers, one can avoid the evil whispers and have the privilege of communicating with Allah. Allah Almighty says:

Praise be to Allah the Lord of the Worlds. The Most Beneficent, the Most Merciful. Master of the Day of Judgment. You alone we worship and in You alone we seek help. Guide us to the straight path. The way of those whom You have favored Not the way of those who have earned Your anger Nor of those who have gone astray. (***Al-Fateha: 1-7***)

It is very important to memorize and understand the translation of *Surah Al-Fatihah* because these verses summarize the entire Qur'an. The verses show that we make two promises to our Lord:

First promise: **إِيَّاكَ نَعْبُدُ** (You alone we worship).

Word *Ibadah* (Worship) is derived from "Abd" which means a slave. A slave is obliged to do everything according to the orders of his master. Therefore, when we recite in prayer, "You alone we worship", we promise our Lord Almighty that we will do everything according to Your commands. What an important promise is that we make to Allah, but as we finish our prayer, most of us turn away from it, and sometimes we make the world, sometimes the community, and sometimes ourselves our rulers. Does such a man deserve to be called a slave of Allah? When a slave does not do his job properly, the master stops paying him. *Iblees* (the devil) had a lot of knowledge, he also worshiped Allah, he never lied, never indulged in polytheism, he did not break his promise, he did not use to backbiting, he did not steal, he never adulterated, he did not eat anyone's right. He disobeyed the only one command of Allah, which led him to be expelled from Paradise until the Day of Resurrection.

Just think about it! How disobedient we are today. The *Muazzan* (Caller) calls for prayers five times a day but we ignore it. We do not read the

Holy Quran, do not keep their promises, bribery is common, adulteration is taking place, lies are common. Steals are committing. Meaning thereby every evil exists. If Satan (devil) was repelled for a single disobedience, will we be forgiven?

2nd promise: **إِيَّاكَ نَسْتَعِينُ** (You alone we seek help). As we are slaves of Allah Almighty so whenever we face any sort of problem or difficulty we should call on our Lord (Allah) for help. If we do not do so, our Lord, who has power over all things, will be angry with us and will free us from His bondage, and we will become polytheists, the punishment of which Allah has decreed for Hell forever.

Description of *Wudu* (Ablution)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ ط

O you who believe! When you intend to offer *As-Salat* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.

(*Al-Ma'idah: 6*)

Note: Ablution is necessary for prayers. There is no prayer without ablution.

How to perform *Wudu* (Ablution)

Performing *wudu* is the first, essential step of *Salah* and is itself an act of worship, that's why it's important to make sure it's done correctly. Make sure not to waste water and know that your *wudu* washes away minor sins.

Whether you are doing *wudu* for the first time or just want to refresh your *wudu*, this step-by-step guide makes it easy.

1. First, make the *Niyyah* (intention) in your heart that this act of *Wudu* is for the purpose of preparing for *Salah*, and say: "*Bismillah*" (in the name of Allah).
2. Wash your hands up to the wrists thoroughly three times.
3. Rinse your mouth three times, swirling the water around and rinse your nose three times, blowing the water out using the left hand to remove the water from your nose. The secret of this *sunnah* is that it lets you check if the water is pure and clean enough to use for *wudu*.
4. Wash your face three times, from the hairline to the chin and from ear to ear, making sure the whole face, eyebrows, under the nose and lips are washed. A man should wash the hair of his beard. If his beard is thin, he should make sure water reaches the skin, and if it is thick he should wash the surface and run his wet fingers through it.

5. Wash your arms and hands from your fingertips up to your elbows three times. It is essential to remove anything that could prevent the water from reaching the skin i.e. dough, mud, paint etc.

6. Wipe your head starting with your hands at the front of your head, bringing them to the back of your head and then back to the front again. With regards to a woman's hair, she should wipe it from the front of her head to the roots of the hair at the nape of her neck. She does not have to wipe the entire length of her hair.

7. Wipe your ears by putting your index fingers in your ears and wiping the back with your thumbs. Its preferable to use fresh water for this.

8. Wash your feet three times up to the ankles, making sure to wipe in between your toes with your little finger. Don't forget the back of your ankles.

9. Finish your *wudu* with the *dua*:

I bear witness that none has the right to be worshipped but Allah alone, Who has no partner; and I bear witness that Muhammad is His slave and His Messenger.

Obligatory (compulsory) actions of performing *Wudu*.

They are the actions without which Wudu is not valid. They are as follows:

1. To wash the face,
2. To wash the two arms [the hands are included in the arms],

3. To apply *masah* (wiping) on at least one-fourth of the head,

4. To wash the two feet.

Sunnah (as performed by Hazrat Muhammad (PBUH) actions of *Wudu*

Sunna'h actions in Ablution are:

1. Saying the intention (*Niyah*),
2. Reciting "Bismillah",
3. Washing the hands, three times, upto the wrists,
4. Brushing teeth with a tooth-stick (*Miswak*),
5. Rinsing the mouth, thrice,
6. Sniffing water into nostrils, thrice,
7. Combing (doing *khilal*) the beard with the fingers,
8. Passing fingers of both hands, against each other, and also passing them through the toes (*Khilal* of fingers and toes),
9. Washing, each limb, three times,
10. Performing the *Masa'h* (wiping with wet hands) once over the whole head,
11. Performing the *Masa'h* of two ears,
12. Performing *Wudu* (Ablution) in proper order, and
13. Washing each part, one after the other, without pause, to ensure that no part dries up before the next step.

Desirable (*Mustahabbat*) actions of Wudu

In addition to *Fard* and *Sunnah* there are some other desirable actions (*Mustahabbat*) in *Wudu*. These are:

1. To begin *Wudu* (Ablution) from the right side. Some scholars regard this among *Masnun* (Sunnah) acts.
2. Performing *Masa'h* of the nape.
3. Performing Ablution all by himself, without taking other's help.
4. Facing *Qiblah*,
5. Performing Ablution while sitting at a clean and elevated place.
6. After ablution, recite the *Kalima* (word) *Shahadah* and this *dua*: "O Allah! Make me among those who turn unto You in repentance, and among those who purify themselves and make me one of Your righteous servant."

What invalidates or Nullifies *Wudu*

1. Natural discharges: urine, stool, gas, vomiting, menstruation, blood, etc.
2. Falling asleep.
3. Unconsciousness of any kind.
4. Laughing with Laughter while praying. Some important issues pertaining to *Wudu* (Ablution)

In case while performing ablution, if there is a discharge of flatulence, or something that

invalidates ablution, then he should perform ablutions anew. The previously washed limbs became unwashed.

It is not permissible to touch the Qur'an without ablution. It is Sunnah for a *Janbi* (person being in the state of ceremonial impurity) to perform *wudu* 'before going to bed or eating something. If blood or pus does not flow out, it will not invalidate the ablution. If blood or pus flows from a wound all the time or there is always a drop of urine or flatulence, such a person shall perform ablution at the time of every prayer, his prayers will be completed because he is disabled. This ablution will last as long as time of that prayer lasts.

❧ Descriptions of *Ghusal* (Obligatory bath) ❧

The *ghusal* is a purificatory shower that can be obligatory (*fard*) or *sunnah* to perform. Taking a *ghusal* is obligatory in order to exit a state of major ritual impurity. Quran says:

If you are in a state of *Janaba* (ceremonial impurity i.e. had a sexual discharge), purify yourself (bathe your whole body).

(*Al-Ma'idah: 6*)

How to take a bath according to Sunnah

The Sunnah method of taking a bath is as follows:

1. Wash both hands up to the wrists thrice.
2. Thereafter wash off any impurity that may be on the body thrice.

3. Now make *Istinjaa* of both the front and hind private parts whether there is a need or not.

4. Thereafter, perform *Wudu* according to the Sunnah manner. If one is bathing in such a place where the water does not flow away but gathers at the feet, then wash the feet after moving away from that place. If the water does not gather but flows away, then wash the feet during the *Wudu*.

5. Now pour water over the right shoulder and then the left shoulder and then over the head, then. Use so much water that it flows down the body and reaches the feet. Rub the body with the hands. Repeat this entire procedure another two times. If one feels that a certain portion of the body has remained dry, pour water over that portion and rub it to ensure that it also has been washed.

Fard (obligatory acts) of Ghusal

There are three fard (obligatory) acts. If one of these acts is missed or omitted, it must be returned to and completed before the remaining acts.

(a) Gargle the mouth in such a way that water reaches everywhere.

(b) Wash the nose up to the soft bone.

(c) Pour water over the entire body. Things that make Ghusal Compulsory. The situations that necessitate taking the *ghusal* are:

(a) After engaging in marital relations, even if ejaculation did not occur;

(b) After ejaculating or climaxing through foreplay, wet dreams, or the like

(c) After menstruation (*hayd*) ends or the menstrual.

(d) After lochia (*nifas*) ends.

Sunnah Ghusal

Muslims are encouraged to perform ghusal before they gather for the Friday Prayer, *Eids*, before going to *Arafah*, before putting on *Ihraam*.

***Mustahabb* (desirable) Ghusal**

Occasions when Ghusal is Mustahab are:

1) for the morning stay at *Muzdalifa* upon the day of immolation

2) upon entering into *Makkah* for the *tawaf al-ziyara* (due to the occurrence of *tawaf al-ziyara*, *ramya al-jimar* and the stay at *Muzdalifa* all on one day, one bath with the intention of all three will suffice.)

3) for entering into Madina, the city of Hazrat Muhammad (may the peace and blessing of Allah be upon him);

4) for the night of immunity (*laylat al-bara*);

5) for the one who observes the night of decree (*laylat al-qadr*).

BATHING A DEAD BODY

It is recommended that at least four people be present to help bathe and carry the body (6 ladies in the case of a female death). Priorities of washing firstly lie with the next of kin i.e. Sons, Daughters, Brothers etc. Washing will normally take place at the undertaker's premises, or at the Mosque (*Masjid*) where facilities are available. The Imam of the *Masjid* or experienced person will usually be available to guide the washing and shrouding (*kafn*) of the deceased. Only women should wash female bodies and men should wash male bodies. A Woman may also wash the body of a minor boy. The dead body should be handled very gently, hard rubbing must be avoided. Everyone should be wearing disposable gloves. All those assisting should help to lift the body carefully and gently onto the washing table, at the same time someone should hold the head and the feet. One person should hold the head of the deceased firmly but gently from each side, for the rest of the process, to avoid the possibility of breaking the neck. (This job can be given to a relative who may not feel confident to assist in the washing). Then the washer should begin by covering the body from the neck to the ankles for (females) or at least from navel to knee for (males) with one of the thick sheets. Four people should hold the sheet slightly raised from the body, in order to allow the washer

washer and his/her assistants to work unhampered. Remove any nail polish with cotton wool and nail polish remover. Cut away any clothes. Make sure all the equipment is ready and that the water in the shower is warm, or if using a jug, mix the water to the correct temperature in a large bucket. The person washing should then press the stomach of the deceased firmly but gently and clean the excreta with wet cotton wool and wash away until fully clean.

If the person died recently, the head and shoulders can be slightly raised while the stomach is pressed to assist the evacuation of any waste materials. However extreme caution should be taken, especially in the cases of death during childbirth or during an operation, as this can cause excessive bleeding. The body should then be tilted to the left side, and the area of the back passage should be similarly cleaned with flowing water. Then the areas washed in *Wudu* (ablution) should be washed i.e. the hands and arms, three times starting with the right. Wash mouth and nose three times with wet cotton buds. Then wash the face 3 times, then wipe over the hair from the forehead backwards. Then finish by washing the right foot to the ankle and then the left foot to the ankle. At this point, it is a good idea to place thick pads of clean dry wool over the eyes, mouth, ears and nose. This is to prevent excess water running in during the main washing. Next, wash the hair with water and shampoo. According to the Sunnah, for females if

the hair is braided it should be undone, washed and then parted into half and brought forward to the front, If a headrest is available this should be used during the washing of the hair otherwise two people can support the shoulders. It is advisable to wash the neck at the same time. This is to limit the number of times the body is moved. The washer should soap and wash the front of the body. (Excess movement should be avoided throughout the process). This should be done quickly without staring at any exposed part of the body. Always ensure that the water is flowing away from the body and is not accumulating underneath it at any point. The body should be tilted to the left to soap and wash the right side of the back and then tilted to the right to soap and wash the left side of the back. While tilting the body, again check for any discharge of excretion, washing the area thoroughly with plenty of water if any is found. If there are any tube or wounds that have been covered with cotton wool, remove the soiled cotton wool, wash the area quickly and tape a fresh pad over the wound. The whole body should then be rinsed with clear, warm water leaving no trace of impurities or soap. The body should be rinsed an odd number of times, the preference being given to three, according to the Sunnah. There is no harm if members of the family wish to help with the rinsing. The last rinse should be done using (moth balls) and rose water, which may be dissolved in warm

water in a bucket. The body should then be dried. One towel should be draped around the head in order to dry the hair. The second towel should be used to dry the body on the front sides. At the same time the wet sheet should be removed and a clean, dry sheet should be placed over the body. All this should be done without exposing the private parts of the body. (e.g. two people should hold the wet sheet slightly raised from the body. The towel is then used to dry the body. As it is taken down the body, two more people follow with the rolled up dry sheet, gradually enfolding it as they go). The body is tilted to the left side and the towel is placed underneath and tucked as far under as possible. The body is then tilted to the right side and the towel drawn through. It is useful at this point for someone to quickly wipe the table with paper towels to take up the excess moisture. (This only applies when the table is not equipped with straps or rollers, which raise the body slightly from the surface). Finally, the body should be perfumed an odd number of times, preferably three according to the Sunnah. A non-alcoholic form of perfume should be used. Attar can also be put on the body. The body is then shrouded as described in the method for shrouding.

Preferable Practices in Shrouding

The shroud should be pleasant, clean and large enough to cover the entire body. Twenty-two yards of material will be needed for the shroud as some

wraps need to be double in width to make them wide enough for wrapping. A shroud should be white, as this was the practice of our beloved Prophet, (SAW). The shroud should be scented and perfumed. The shroud should be 3 wraps for a man and 5 wraps for a woman.

WOMAN'S SHROUD

Material 60" wide (5ft) Length Width

1. *Lifafah* Outer sheet 8 ft by 5 ft.
2. *Sina'band* (Chest wrap) 7 ft by 5 ft.
3. *Izar* / Loin Cloth 7 ft by 5 ft
4. *Qamis / Kurta* or shirt 5 ft by 4/5 ft (*Qamis*) fold in half and from the center make a T shaped cut for the neck front region without sleeves. (Usually done by the Imam)
5. *Orhni* / Scarf 4ft by 2 ft 3 stripes of cotton material for keeping the shroud in place (if required).

MEN'S SHROUD

(sizes same as above)

It has a

1. *Lifafah* outer sheet
2. *Qamis* / Shirt
3. *Izar* / loin cloth

HOW TO LAY THE DEAD IN THE KAFN (SHROUD)

The method of shrouding:

1. Place three thin strips of cotton material for tying the shroud tape them outside the coffin to keep

them in position (if required). The stripes must be placed - one near the head, one in the middle and one near the feet.

2. Spread the *Lifafah* outer sheet in the coffin.

3. Spread the *Sina'band* / chest piece from the shoulder position.

4. Spread *Izar* from the feet and upwards.

5. Spread the back of the *Qamis* / shirt & roll up the front and keep it near head end. (From neck down to feet)

6. Leave the *Orhni* / scarf on one side which will be put on last.

HOW THE KAFN SHOULD BE PUT ON

1. Lower the body gently on to the *Kafn* / shroud. Cover the top part of the body upto the calves with the folded portion of *Qamis*.

2. Remove the sheet used for covering the body.

3. Rub *Attar* on places of *Sajdah* Forehead, nose, both palms, knees and forefeet.

4. The hair should be divided into 2 parts, and put onto the right and left shoulder over *Qamis*.

5. Cover the head and hair with *Orhni*/scarf. Do not fasten, but tuck in properly.

6. Fold the *Izar* the left flap first and then the right over the *Qamis* and scarf.

7. Now close the *Sina'band* (chest cover) in the same manner as above.

8. Close the *Lifafah*, the left flap first then right.

9. Lastly fasten the ends of the *Lifafah* at the head-side, then the feet and then around the middle with the strips of cloth (if required), to keep the complete *kafn* in place.

Note: In some emergencies, if all these items are not available or if the condition of the deceased is such that *ghusal* cannot be performed, then *tayammum* can be performed. In certain circumstances, if a cloth is available as a shroud, it can be shrouded, and a single man may give can give a bath.

Iman-e-Mufasssal

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ
وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرَ خَيْرَهُ وَشَرَّهُ
مِنَ اللَّهِ تَعَالَى وَالْبَعْثَ بَعْدَ الْمَوْتِ ط

Meaning: I believe in Allah, His Angels, His Books, His Messengers, the Last Day, and in the *Taqdir*, that all good and bad is from Allah the Most High and I believe in the resurrection after death.

—

Iman-e-Mujmal

أَمَنْتُ بِاللهِ كَمَا هُوَ بِاسْمَائِهِ
وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ إِقْرَارًا
بِاللِّسَانِ وَتَصَدِيقًا بِالْقَلْبِ ط

Meaning: I solemnly declare my belief in Allah as He is with all His names attributes, and I have accepted (to obey) all His commands by pledging with my tongue and testifying them with my heart.

Six Kalimat (Articles of Faith)

First Kalimah (Sanctity)

لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُولُ اللهِ ط

There is none worthy of worship except Allah, and Muhammad is the Prophet of Allah.

Second Kalimah (Evidence)

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I testify that there is none worthy of worship except Allah, He is alone and He has no partner and I testify that Muhammad is His Servant and His Prophet.

Third Kalimah (Glory of Allah)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ
إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Glory be to Allah and all praise be to Allah and there is none worthy of worship except Allah, and Allah is Great and there is no power to keep away from sins and no ability to do good but from Allah who is the greatest.

Fourth Kalimah (Oneness of Allah)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيُّ لَا يَمُوتُ أَبَدًا أَبَدًا أَذْوَ الْجَلَالِ وَ
الْإِكْرَامِ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is none worthy of worship but Allah He is alone. He has no partners. All Kingdoms is for Him and all praise is for Him. He gives life and He gives death. He is alive: death will never come to him. The great and the glorified One. In His hand is goodness and He has power over everything.

Fifth Kalimah (Repentance)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ
ذَنْبٍ أَدْنَبْتُهُ عَمَدًا أَوْ خَطًّا سِرًّا أَوْ عَلَانِيَةً
وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ

الدُّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ
وَسَتَّارُ الْعُيُوبِ وَعَفَّارُ الدُّنُوبِ وَوَلَّاحُولَ وَ
لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

O my *Rab* (Sustainer) I seek forgiveness from you for all the sins I have committed knowingly or unknowingly, openly or secretly and I repent of the sins that I am aware of and the sins that I am unaware of, for you are the knower of all the *Ghuyub* (unseen) and *Sattar* of all the faults and forgiver of all sins, and there is no strength and power except that of Allah, the Almighty and the Greatest.

Sixth *Kalimah* (Refutation of Disbelief)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ
أَشْرَكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ وَأَسْتَغْفِرُكَ لِمَا
لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَّرَاتُ مِنَ الْكُفْرِ
وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّمِيمَةِ

وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا
وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

O Allah I seek Your refuge from associating anything with you knowingly, and I seek forgiveness from You for (shirk) that I do not know. I have repented from it and I have detested disbelief, idolatry, telling lie, backbiting, bad innovations, tale-telling, indecency, accusations and all the sins. I embrace Islam and say there is none worthy of worship but Allah, and Muhammad is the Prophet of Allah.

—

Description of *Salah* (Prayer)

Prayer is one of the most important duties imposed on Muslims by God Almighty. Those who recite the Qur'an and Hadith know how important and necessary prayer is and how severe and horrible the consequences of its omission are.

Some commands of Allah Almighty are as under:

1. A guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them.

2. Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah , devoutly obedient.

3. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of *zakah*. They fear a Day in which the hearts and eyes will - [fearfully] turn about.

4. So woe to those who pray. [But] who are heedless of their prayer.

5. But there came after them successors who neglected prayer and pursued desires; so they are going to meet "Ghaee".

6. [Who will be] in gardens, questioning each other, About the criminals, [And asking them], "What put you

١- هُدًى لِّلْمُتَّقِينَ ۗ الَّذِينَ يَدْعُونَ
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ۝

٢- حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقُومُوا لِلَّهِ قَانِتِينَ

٣- رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن
ذِكْرِ اللَّهِ وَاِقَامِ الصَّلَاةِ وَاِيتَاءِ
الزَّكَاةِ يُخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

٤- قَوْلٌ لِلْمُصَلِّينَ ۗ الَّذِينَ هُمْ
عَن صَلَاتِهِمْ سَاهُونَ ۝

٥- فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ
فَسَوْفَ يَلْقَوْنَ عَذَابًا ۝

٦- فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ
مَا سَلَكَكُمْ فِي سَقَرِكُمْ ۖ لَوْ لَمْ
نَكُ مِنَ الْمُصَلِّينَ وَلَمْ نَكُ

into *Saqar* (Hell)?" They will say, "We were not of those who prayed, Nor did we used to feed the poor.

نُطْعَمُ السَّكِينِ

7. Supplication of *Khalil* (Ibrahim): My Lord, make me an establisher of prayer, and [m a n y] f r o m m y descendants. Our Lord, and accept my supplication.

٤- رَبِّ اجْعَلْنِي مُقِيمَ
الصَّلَاةِ وَ مِنْ ذُرِّيَّتِي رَبَّنَا وَ
تَقَبَّلْ دُعَاءِ

8. The first revelation to Moses (Musa): Indeed, I am Allah There is no deity except Me, so worship Me and establish prayer for My remembrance.

٨- إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

9. The words of Jesus (Isa) in the mother's arms: [Jesus] said, "Indeed, I am the servant of Allah He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and *zakah* as long as I remain alive.

٩- إِنِّي عَبْدُ اللَّهِ طِيبْتِ أُنشِئَ الْكِتَابَ وَ جَعَلَنِي
نَبِيًّا وَ جَعَلَنِي مُبَارَكًا رَحِيمًا إِنَّمَا كُنْتُ وَ
أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا دُمْتُ حَيًّا

10. *Luqman's* advice: O my son, establish prayer, enjoin what is right, forbid what is wrong. (31:17)

١٠- يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ
وَ أَنْهَ عَنِ الْمُنْكَرِ

11. The glory of the believers: The believing men and

١١- وَ الْمُؤْمِنُونَ وَ
الْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ

believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give *zakah* and obey Allah and His Messenger. Those Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ-

12. Prayers of five times: And establish prayer at the two ends of the day and at the approach of the night.

١٢- وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ
وَرُفُؤًا مِنَ اللَّيْلِ-

13. Maintain with care the [obligatory] prayers and [in particular] the middle prayer.

١٣- حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوَسْطَى

14. Establish prayer at the decline of the sun [from its meridian]. (i.e. *Zohar*)

١٤- أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ

Verse No. 12 above refers to *Fajr*, *Maghrib* and *Isha* prayers, verse No. 13 refers to *Assar* prayer and verse No. 14 refers to *Zohar* prayer. In short It is obligatory on every sane adult Muslim man and woman to pray five times a day. Denying its obligation is *Kufr* and abandoning it without any *Sharia* allowed excuse is a grave sin. This is pure bodily worship, in which no representation can be issued, that is, one cannot perform it for another, nor can any wealth (in life) be given as ransom in return. This is the pillar of religion. To maintain it is to maintain religion. This is not forgiven under any circumstances.

Namaz (Prayer) with translation

Sanaa (Praise, eulogy)

Qiyam (Standing upright facing the Qiblah)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

Glory is due to You, O Allah! And all Praise is due to You, and Your Name is the Most Blessed, and Your Majesty is Highly Exalted and there is none worthy of Worship except You.

Ta'avvuz (to seek refuge)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

I seek refuge with Allah from Satan the accursed.

Tasmiya (pronouncing the name of Allah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

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

Surah Al-Fatiha (The Opening)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

Praise be to Allah the Lord of the Worlds.

الرَّحْمَنِ الرَّحِيمِ ۝ مُلِكِ يَوْمِ الدِّينِ ۝
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا
 الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ
 أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
 وَلَا الضَّالِّينَ ۝ (أَمِينَ)

The Most Beneficent, the Most Merciful. Master of the Day of Judgement. You alone we worship and in You alone we seek help. Guide us to the straight path. The way of those whom You have favored Not the way of those who have earned Your anger Nor of those who have gone astray.

(O Allah, answer our prayers!)

Surah Al-Ikhlās (The Purity)

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
 لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ
 كُفُوًا أَحَدٌ ۝

Say: "He, Allah, is One". Allah is *Samed* (the Self-Sufficient Master Whom all creatures need, and Who is not in need of them). He did not beget, nor was He begotten. And there is (can) none coequal or comparable to Him.

Now perform *Ruku* (Bowing/Bending forward) saying *Allahu Akbar* (Allah is the greatest). Place your hands on your knees and in this inclined position (*Ruku*) recite these words thrice:

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

(Glory be to my Lord the Supreme.)

After raising the head from *Ruku*, (i.e., in the *Qauma* position), say:

(*Tasmee*) ط سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

(Allah listens to the one who praises him.)

Qaumah (standing position after *Ruku'* before going into *Sajdah*). Now in *Qauma* position recite:

(*Tehmeed*) ط رَبَّنَا لَكَ الْحَمْدُ ط

(Our Lord, and to You belongs all the praise.)

Now perform **Sajdah** (Prostration) saying *Allahu Akbar* (Allah is the greatest). During prostration (*sajdah*), seven parts of your body must touch the ground: 1) Your forehead along with the tip of the nose, 2) Both hands, 3) Both knees, 4) the bottom of your toes (both feet), all pointing in the direction of the *Qiblah*.

Then while in prostration (*Sajdah*) recite these words thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

(Glory be to my Lord Most High.)

Jalsa (Subsequent sitting after prostration)

In between two prostrations (*Sajdah*), sit on your left foot with your right foot vertical to the ground and your toes pointing in the direction of the *Qiblah*.

Second Sajdah (Prostration)

While going down to *Sajdah* (second), say *Allahu Akbar* (Allah is the greatest) and repeat the words as in first *Sajdah* (prostration).

Qiyam (Standing upright)

After Second *Sajdah* stand up again saying *Allahu Akbar* (Allah is the greatest).

Now recite *Tasmeea* (*Bismillah*), *Surah Fateha* and any other *Surah*, and perform *Ruku* and *Sajood* again as described above.

Qaidah (to sit after two *Rakats*)

After completing the two prostrations of the second *rak'ah*, sit in the same way as was sitting between the two prostrations.

The Tashahhud (testimony of faith)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ

أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ ط

(All compliments, prayers and pure words are due to Allah. Peace be upon you Oh Prophet And the mercy of Allah and His blessings. Peace be upon us and on the righteous slaves of Allah. I bear witness that there is no God worthy of worship except Allah And I bear witness that Muhammad is His slave and Messenger.)

If it is a prayer of two *rak'ats*, then after this *tashahhud*, recite Durood Sharif and Dua and perform Salaam (the salutation). And if it is a prayer of three or four *rak'ats*, then after the *tashahhud* stand up saying Allahu Akbar and complete the remaining *rak'ats* according to the method mentioned above. However, one should not add any other surah after Surah Al-Fatiha. Then complete the remaining *rak'ats* and sit down and recite Tashahhud, Durood Sharif and Dua and end the prayer with Salaam (the salutation).

Durood Sharif

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى
آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝ اللَّهُمَّ

بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
 بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
 حَيِّدٌ مَجِيدٌ ○

(O Allah! Send Your Salat (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You send Your Salat (Graces, Honours and Mercy) on Ibrahim and on the family (or the followers) of Ibrahim, for You are the Most Praiseworthy, the Most Glorious.

O Allah! Send Your Blessings on Muhammad and on the family (or the followers) of Muhammad, as You send Your Blessing on Ibrahim and on the family (or the followers) of Ibrahim, for You are the Most Praiseworthy, the Most Glorious.)

Dua (Supplication)

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ
 ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۗ رَبَّنَا اغْفِرْ لِي
 ○ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ○

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication. Our Lord, forgive me and my

my parents and the believers the Day the account is established.

Salaam (Salutation)

Now end the prayer turning your head to the right and then to the left saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ ط

(Peace and blessings of Allah be upon you.)

Ayat-ul-Kursi

Following verse is called *Ayat-ul-Kursi* (2:255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ يُعَلِّمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ
حِفْظُهُمْ إِنَّهُ الْعَلِيُّ الْعَظِيمُ ○

Allah! La ilaha illa Huwa (none has the right to be worshiped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.

Dua-e-Qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُشْنِي عَلَيْكَ
الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ
مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّي
وَنَسْجُدُ وَإِلَيْكَ نَسْعِي وَنَحْفِيدُ وَنَرْجُوا
رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ
بِالْكَفَّارِ مُلْحِقٌ ط

Dua-e-Qunoot (humility, obedience and devotion. a special du'a which is recited during the Vitar prayer)

O Allah! We beg help from You alone; ask forgiveness from You alone, and turn towards You and praise You for all the good things and are grateful to You and are not ungrateful to You and we part and break off with all those who are disobedient to you. O Allah! You alone do we worship and pray exclusively to You and bow before You alone and we hasten eagerly towards You and we fear Your severe punishment and hope for Your Mercy as your severe punishment is surely to be meted out to the unbelievers.

Namaz-e-Janaza (Funeral Prayer)

Method

1. Facing *Qiblah*, make Intention (*Niyah*) for *Janazah* (Funeral Prayer) upon the deceased male or female. Both Imam and followers will then raise their hands up to earlobes and saying first *takbeer*, *Allah-o-Akbar* "Allah is the Great", fold the arms, right hand over left. Now recite following Duas (Supplications):

"Glory be to You, o Allah, all Praises are due unto You, and blessed is Your name and high is Your majesty and Your praises are elevated and none is worthy of worship but You."

2. Then, without raising hands, say second *Takbeer: Allah-o-Akbar* (Allah is the greatest). Then recite *Durood-e-Ibrahim* (Salutations on The Prophet (PBUH)) as recited in daily prayers.

3. Then, without raising hands, say third *Takbeer: Allah-o-Akbar* (Allah is the greatest) and recite any of the following supplications:

Supplication for Adults

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَ
مَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأَنْتُنَا ط اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا
فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

"O Allah, forgive our people who are still alive and those who have passed away, forgive those who are present here and those who are absent, forgive our young and elderly, forgive our males and females. O Allah, the one whom You wish to keep alive from among us make him live according to Islam, and anyone whom You wish to die from among us, let him die in the state of *Iman* (Belief)"

Supplication for Minor Boy

اللَّهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَاجْعَلْهُ لَنَا أَجْرًا وَ
ذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا

O Allah, make him a means for our salvation, and make him a reward and treasure for us in the Hereafter, and him an intercessor for us, one whose intercession is accepted by you.

Supplication for Minor Girl

اللَّهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَاجْعَلْهَا
لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَفَّعَةً ط

O Allah, make her a means for our salvation, and make her a reward and treasure for us in the Hereafter, and her an intercessor for us, one whose intercession is accepted by you.

2. The Imam should say the fourth *Takbeer* and thereafter recite the *Salaam* aloud twice, while turning his face first towards the right shoulder and then once again while turning his face towards the left. The *Muqtadis* (followers) should follow by saying the *Takbeer* and *Salaam* softly.

Musnoon Duas (Supplications)

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ۔

And your Lord says, "Call upon Me; I will respond to you."

Supplication while leaving home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ ط

(In the name of Allah, I have placed my trust in Allah.)

Supplication to enter Mosque

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(O Allah open before me the doors of Your mercy.)

Supplication when leaving Mosque

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

(O Allah, I ask for Your favour and Your mercy.)

Supplication upon awakening

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا
بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ط

(All praise to Allah, who gave us life after having given us death and to him is our final return.)

Supplication before entering Lavatory

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخُبَائِثِ ط

(O Allah, I seek refuge with You from evil and from the male and female devils.)

Supplication when exiting Lavatory

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي ط

(All praises are due to Allah who has taken away from me the discomfort and granted me comfort.)

Supplication after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ ط

(All praise belongs to Allah, who fed us and quenched our thirst and made us Muslims.)

Supplication when dining at someone's house

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

(O Allah, feeds those who have fed me and satiate those who have satiated me.)

Supplication for putting on clothing

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي
مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ فِي حَيَاتِي

All praises are due to Allah, who clothed me with which I cover my body and with which I adorn myself in my life.

Supplication for boarding a vehicle

الْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا
لَهُ مُقَرَّبِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ط

(Glory be to Him who has brought this under our control whereas we were unable to control it. Surely we are to return to Him.)

Supplication of night of immunity (*laylat al-bara*) and night of decree (*laylat al-qadr*)

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي يَا عَفُوفٌ

(Oh Allah, indeed You are most forgiving, You love to forgive, so forgive me.)

Supplication while entering graveyard

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ وَأَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثَرِ

(O dwellers of the graves peace be upon you. May Allah forgive us and you. You reached before us and we will follow behind you.)

Supplication when looking in the mirror:

اللَّهُمَّ حَسَنَتَ خَلْقِي وَحَسَنَ خُلُقِي ط

(All praises are due to Allah, O Allah as you have given me a good physical form, so also favour me with good morals and manners.)

Supplication upon sight of Moon

اللَّهُمَّ أَهْلَهُ عَلَيْنَا بِالْيُسْرِ
وَالْإِيْمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ
لِمَا تُحِبُّ وَتَرْضَى رَبِّي وَرَبُّكَ اللَّهُ ط

Allah is the Most Great. O Allah, bring us the new moon with security and faith, with peace and in Islam, and in harmony with what He loves and what pleases Him, My Lord and your Lord is Allah.

Supplication when facing trouble or difficulties

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط
اللَّهُمَّ عِنْدَكَ أَحْتَسِبُ مُصِيبَتِي
فَأَجْرُنِي فِيهَا وَأَبْدِ لِي مِنْهَا خَيْرًا ط

To Allah we belong and unto Him is our return. O Allah, I hope for a reward from You in my trouble so recompense me for this and replace it for me with something better.

Supplication for Anxiety and Loan

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ
وَأَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ط

**Why did Allah Almighty reveal the Holy Qur'an?
What Allah Almighty says about this?**

Let us know!!

الذِّكْرُ: (Advice, Reminder)

[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded. (**Suaad:29**)

الْفُرْقَان: (The one who distinguishes between truth and falsehood.)

Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner.

(Al-Furqan:1)

الهُدَى: (Complete guidance)

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter We have prepared for them a painful punishment. (**Bani-Israeel: 9-10**)

الْأَمْثَال: (Describe Allegorically (with instances) so that people can think.)

If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah And these examples We present to the people that perhaps they will give thought.

(Al-Hashar: 21)

زَادَتْهُمْ إِيمَانًا (Increasing faith)

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). **(Al-Anfaal:2)**

أَحْسَنُ الْحَدِيثِ (The best words or conversations)

Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah.

(Al-Zumur:23)

يَسْأَلُونَكَ (They ask you about)

And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought." **(Al-Baqara:219)**

ذِكْرُكُمْ (It mentions man, the subject of the Qur'an is man.)

We have certainly sent down to you a Book in which is your mention. You still not use your intelligence?

(Al-Anbiya:10)

يَسِّرْنَا الْقُرْآنَ لِلذِّكْرِ (The Quran is very easy to get advice.)

And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)?

(Al-Qamar: 17, 22, 32, 40)

أَحْسَنَ تَفْسِيرًا (A book that speaks in best way. Best interpretation)

And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly. And they do not come to you with an argument except that We bring you the truth and the best explanation.

(*Al-Furqan: 31-33*)

أَتْلُ مَا أُوْحِيَ إِلَيْكَ (Read over what has been revealed to you.)

And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

(*Al-Kaahaf: 27*)

Say, "It is great news. From which you turn away.

(*Al-Suaad:67-68*)

Allah is angry with those who do not ponder upon the Quran.

Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."

(*Al-Mulk:23*)

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

(*Mohammed: 24*)

(Those who conceal the verses of Allah will have the worst end.)

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture those cursed are by Allah and cursed by those who curse, Except for those who repent and correct themselves and make evident [what they concealed]. Those I will accept their repentance, and I am the Accepting of repentance, the Merciful. **(Al-Baqara 159-160)**

(You will be questioned about an invaluable blessing like the Quran.)

And verily, this (the Quran) is indeed a Reminder for you (O Muhammad SAW) and your people (your followers), and you will be questioned (about it). **(Al-Zukhruf:44)**

(Settle the differences or you will be punished by Allah.)

And hold firmly to the rope of Allah all together and do not become divided.

And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

(Aal-e-Imran:103, 105)

And the Messenger (Muhammad SAW) will say: "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned." **(Al-Furqan:30)**

May Allah bless us all to understand the Qur'anic teachings, follow them and pass them on to others.
Aameen

Points in the light of Surah Hajj verse number 78

And strive hard in Allah's Cause as you ought to strive. He has chosen you and has not laid upon you any hardship in the Religion which is the religion of your father Abraham. He named you Muslims (submitters to Allah) before and in this (the Qur'ân), that the Messenger may be a witness to you, and you may be bearers of witnesses to people. Therefore keep up the Prayer and pay alms, hold fast to Allah (disappear in Allah). He is your Friend. How excellent Friend, how excellent Helper.

Similarly, Allah (SWT) said: There is no difficulty in religion, Islam is very easy and not difficult. Whether religion easy and easy to follow even in this age? Ask your scholars? This nation is the Abrahamic nation and this religion is the Abrahamic religion? Be sure to find out the explanation, about this, from your scholars.

Allah Almighty has named us "Muslim" with the blessings of Abrahamic prayers which is very pleasing to Allah Almighty. Allah Almighty has always chosen the name "Muslim" for His followers. Abraham (peace be upon him) said: "I am the first of the Muslims", similarly Hazrat Mohammed (Peace be upon him) also said: "I am the first of the Muslims". Even all the prophets chose for themselves the preferred name given to them by Allah Almighty, "Muslim" but instead of being called and becoming Muslims, we promote different sects and groups. Don't we like this name (Muslim)? Ask your scholars.

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying, are for Allah Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.

(Al-Anaam: 162-163).

**Invitation to Guidance from the life of
Hazrat Mohammed (PBUH)
in the light of Surah Al-Ahzab Verse No. 21.**

You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

There is the best example for us in the biography of the Prophet (PBUH). That is, we should do what you (PBUH) did and we should follow your Sunnah instead of following someone else path. To succeed in this, we need to have a detailed knowledge of all aspects of your life. For example:

How was his(PBUH) daily life? How was his (PBUH) business dealings? How many marriages did he (PBUH) perform? What did he (PBUH) order about *Walima* (in Muslim community post-marital feast given by the bridegroom)? Did he (PBUH) order to take *Nendra* (cash gifts) offered by attendees of *Walima* (post-marital feast) as is in our custom? How much *Mahr* (the amount to be paid by the groom to the bride at the time of marriage) did he (PBUH) pay to his wives? How much *Haq Mahr* did Hazrat Usman Ghani (R.A) pay to Hazrat Kulsoom (R.A) and Hazrat Ruqayyah (R.A)? And how much dowry did Holy Prophet (PBUH) give to his daughters? Similarly, how much dowry was given to Hazrat Ayesha (R.A) and Hazrat Hafsa (R.A) and how much dowry did Hazrat Abu Bakkr Siddique (R.A) and Hazrat Umar Farooq (R.A) give to their daughters?

As we have the rituals and customs of marriage today, did it were the customs in the time of Prophet Muhammad (PBUH) or in the era of his Companions? And if it was not, and surely it was not, where are we heading towards?

How was the life of his (PBUH) wives after his death? How did his wives spend their days of *Iddah* (a period a widow or a divorcee has to pass through before re-marrying)? How many *Umrahs* did he (PBUH) perform? How was his (PBUH) worship? Etc. etc. In order to spend your life according to the beautiful biography of Hazrat Mohammed (PBUH), ask your scholars for detailed answers to all these questions mentioned above.

Remember! Do not go beyond Allah and His Messenger (Do not place your opinions above that of Allah and His Messenger) **(Al-Hujraat:1)**

They were honored at the time by becoming a true Muslim and today you were disgraced by abandoning the Qur'an. *(Allama Iqbal)*

(The End)

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

**SURAH MARYAM (HOLY MARY)
(AL-QURAN)**



**English Translation
(By Marmaduke Pickthall)**

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

1. Kaf. Ha. Ya. Ain. Sad.
2. A mention of the mercy of thy Lord unto His servant Zachariah.
3. When he cried unto his Lord a cry in secret,
4. Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.
5. Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor.
6. Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).
7. (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; We have given the same name to none before (him).
8. He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
9. He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.
10. He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.
11. Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

12. (And it was said unto his son): O John! Hold the Scripture. And We gave him wisdom when a child.
13. And compassion from Our presence, and purity; and he was devout,
14. And dutiful toward his parents. And he was not arrogant, rebellious.
15. Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
17. And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man.
18. She said: Lo! I seek refuge in the Beneficent One from thee, if thou art God fearing.
19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste!
21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.
22. And she conceived him, and she withdrew with him to a place.
23. And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24. Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

25. And shake the trunk of the palm tree toward thee, thou wilt cause ripe dates to fall upon thee.

26. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

28. Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

29. Then she pointed to him. They said How can we talk to one who is in the cradle, a young boy?

30. He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,

32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

34. Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.

35. It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.

36. And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.

37. The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.

38. See and hear them on the Day they come unto Us! Yet the evil-doers are today in error manifest.

39. And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

40. Lo! We inherit the earth and all who are thereon, and unto Us they are returned.

41. And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a Prophet.

42. When he said unto his father: O my father! Why worshippeth thou that which heareth not nor seeth, nor can in aught avail thee?

43. O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.

44. O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.

45. O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.

46. He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!

47. He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

48. I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

49. So, when he had withdrawn from them and that which they were worshipping beside Allah. We gave him Isaac and Jacob. Each of them We made a Prophet.

50. And We gave them of Our mercy, and assigned to them a high and true renown.

51. And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a Prophet.

52. We called him from the right slope of the Mount, and brought him nigh in communion.

53. And We bestowed upon him of Our mercy his brother Aaron, a Prophet (likewise).

54. And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah) a Prophet.

55. He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

56. And make mention in the Scripture of Idris. Lo! he was a saint, a Prophet;

57. And We raised him to high station.

58. These are they unto whom Allah showed favor from among the Prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

59. Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception.

60. Save him who shall repent and believe and do right. Such will enter the Garden and they will not be wronged in aught.

61. Gardens of Eden, which the Beneficent hath promised to His slaves in the Unseen. Lo! His promise is ever sure of fulfillment—

62. They hear therein no idle talk, but only Peace! and therein they have food for morn and evening.

63. Such is the Garden which We cause the devout among Our bondmen to inherit.

64. We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful.

65. Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?

66. Man says: "What! when I am dead shall I then be raised up alive?"

67. Doth not man remember that We created him before, when he was naught?

68. And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

69. Then We shall pluck out from every sect whichever of them was most stern in rebellion to the Beneficent.

70. And surely We are best aware of those most worthy to be burned therein.

71. There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.

72. Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.

73. And when Our clear revelations are recited unto them those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?

74. How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

75. Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or Hour (of Doom), they will know who is worse in position and who is weaker as an army.

76. Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.

77. Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children!

78. Hath he perused the Unseen, or hath he made a pact with the Beneficent?

79. Nay, but We shall record that which he saith and prolong for him a span of torment.

80. And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).

81. And they have chosen (other) gods beside Allah that they may be a power for them.

82. Nay, but they will deny their worship of them, and become opponents unto them.

83. Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

84. So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

85. On the Day when We shall gather the righteous unto the Beneficent, a goodly company.

86. And drive the guilty unto Hell, a weary herd,

87. They will have no power of intercession, save him who hath made a covenant with his Lord.

88. And they say: The Beneficent hath taken unto Himself a son.

89. Assuredly ye utter a disastrous thing,

90. Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,

91. That ye ascribe unto the Beneficent a son,

92. When it is not meet for (the Majesty of) the Beneficent that He should choose a son.

93. There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

94. Verily He knoweth them and numbereth them with (right) numbering.

95. And each one of them will come unto Him on the Day of Resurrection, alone.

96. Lo! those who believe and do good works, the Beneficent will appoint for them love.

97. And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.

98. And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?

—

Indeed, the Qur'an is a reminder for the people of understanding

And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.

(Al-Younas: 100)

And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

(Al-Ibraheem: 4)

Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

(Bani Israeel: 9-10)

We have certainly sent down to you a Book in which is your mention. Then will you not reason?

(Al-Anbiya: 10)

[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

(Al-Suud: 29)

Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

(Al-Zumur: 23)

**READ THE QUR'AN AND NAMAZ WITH ENGLISH TRANSLATION
AND ALSO ENCOURAGE YOUR CHILDREN TO DO THE SAME.**

Namaz (Prayer) is one of the basic rights of Allah Almighty, the worship of which is obligatory on every sane, mature man and woman. This booklet is being offered free of cost for the accuracy and familiarity of the *Namaz* (prayers) so that every person can improve his prayers by studying it. While reading the translation of the prayer, one should also memorize it so that he may know what he said five times a day in conversation with Allah and what supplications he has prayed to Allah for his forgiveness

This book of prayers is being provided to every person free of cost. Along with the translation of prayers, some articles have also been incorporated in this booklet. Along with the translation of *Namaz*, you should also read these articles and in addition to benefiting from the translation of the Holy Quran itself, encourage your children to read the Holy Quran with English translation. Our beloved Prophet Muhammad Khatam-un-Nabiyyin (PBUH) spent more or less 23 years of his life in disseminating the teachings of the Holy Qur'an and presented its practical example. To understand the religion, it is very important to read the translation of the Holy Quran in local languages.

Let's prove our love for *Namaz* (prayer) and the Qur'an. Read the *Namaz* and the Qur'an with understanding so that you can get acquainted with the religion. This *Namaz* booklet can easily be obtained by contacting the following number.

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