

ALLAH'S NAME, THE MOST AFFECTIONATE,
THE MOST MERCIFUL

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE
MUSLIM SALAAT
(THE METHOD OF ISLAMIC PRAYER)

COMPILED BY :

DR. ABDUL MAJEED A. AUOLAKH)

M.A. (SOC); M.A. (PUB: ADMIN)

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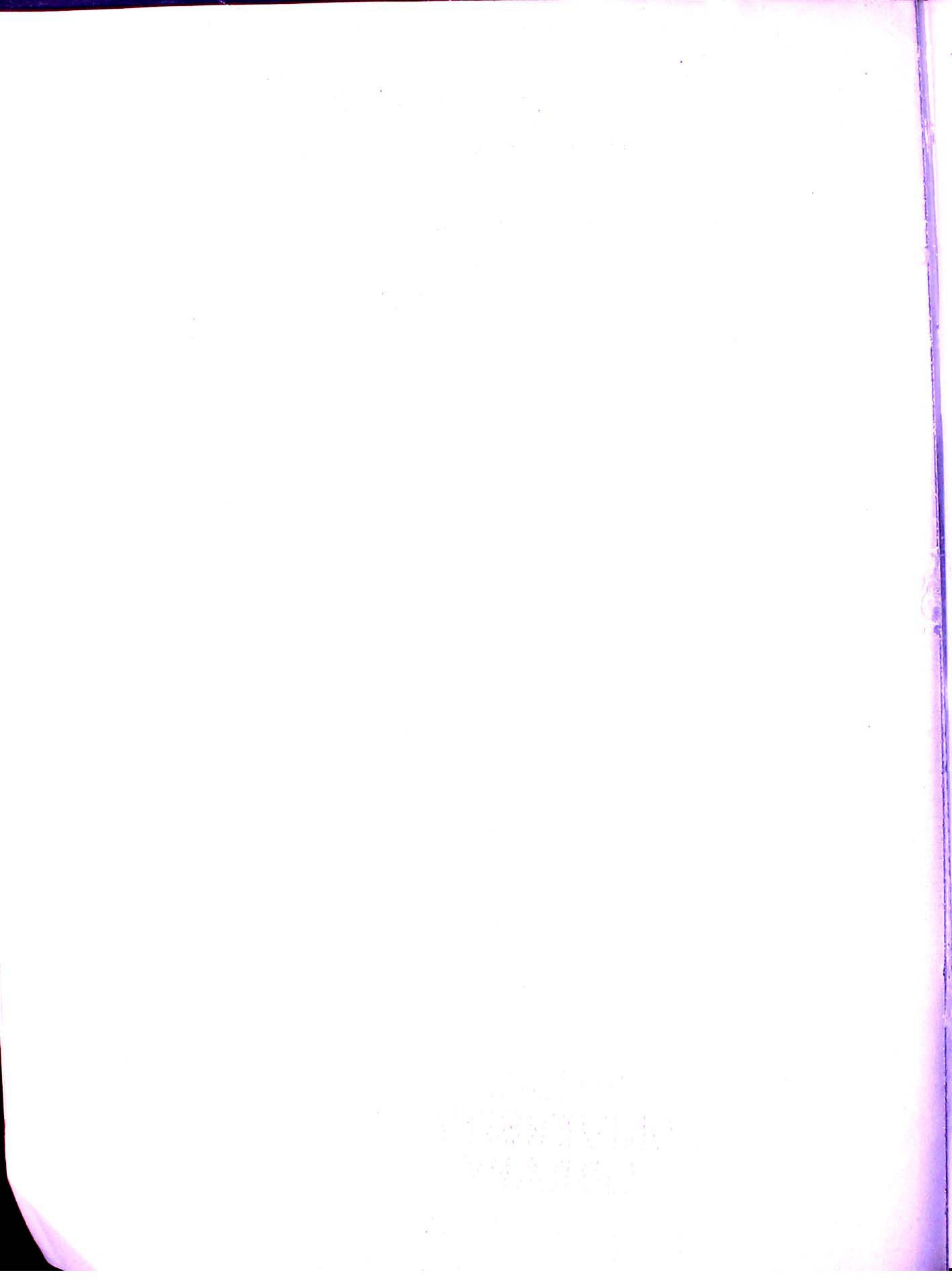
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THE SHAHADAH

(Confirming to be a Muslim)

I witness (profess) that	ASH-HADO	ANL-LAA-	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
surely there is none worth	ILAAHA	ILL-LALLAH- HOO	
worship except Allah, Who	WAHDA	HOO LAAA	لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
is One. He has none equal	SHAREE-KALAHOO	WA	عَبْدًا وَرَسُولُهُ ط
to Him (as assoicate). And	ASH-HADO	UNNA	
I witness (profess) that	MUHAMMADUN	'ABDO-	
surely Muhammad is His	HOO WA RASOOLAH.		
Devotee and (Last)			
Messenger.			

SOME QURAANIC INJUNCTIONS ON SALAAT (PRAYER)

1. And establish Prayer (compulsorily) and pay the Zakaat (compulsory dues to the have not Muslims) (Al-Quraan = II : 110)
 Wa aqee-muss-Salaata wa aataz-Zakaat (Al-Quraan = II : 110)
 وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
2. Surely Prayer is enjoined (made obligatory) upon the believers (to be observed) at appointed times. (Al-Quraan = IV : 103)
 Innas-'Salaata kaanut 'alal-Moo'-mineena kitaabam mauqoota. (Al-Quraan = IV : 103)
 إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝
3. And bow with those who bow-down (Al-Quraan = II : 43)
 Warr-ka-'oo ma-'ur-raaki-'een. (Al-Quraan = II : 43)
 وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝

FAMOUS AHADITH OF THE HOLY PROPHET

(Sallalloho Alyhe Wassallam)

1. Only Prayer identifies who is a Muslim.
2. Prayer is dearest to my heart.
3. Prayer exalts a faithful highest (with Allah).



1

TAKBEER:

The initial expression in the Prayer after each Niyyah, is the Takbeer by saying in low tone:

Allah Is Great Allah-Ho-Akbar



2

Transcription: Suubhana-Kallah-huumma wa bi-ham-dika, wa tabara-kasmoka wa-la-'aa-laa jaddooka, wa laa ilaha ghyrook.

Transcription: Aa-'oo-zoo Billahi minash-shyta-nir-rajeem.

Transcription: Bismillah-hir-Rahmaa-nir-Raheem.

Transcription: Alhamdo Lillahi Rubbil-'aalameen; ar-Rahmaa-nir-Raheem; Maaliki yaumid-deen, iyyaaka na'boodo wa iyyaaka nasla 'een. Ihti-nas siraa-tal-muustaqeem; siratalla-zeena un-umta illy-him; ghyrill-maghdhoo-be'alyhim waladh-dhaaa-aleen. Aameen!

Any Sura of Holy Qur'aan

Allah Is Great Allah-Ho-Akbar



3

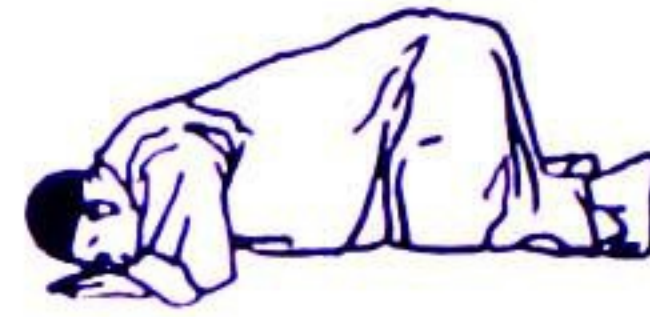
Transcription: Suubhana Rubbi yal 'Azeem.
(Recited in very low voice thrice).



4

Transcription: Sami' Allah-Ho limun Hami-da.
Transcription: Rubbanaa Lakal-hamd.

Allah is Great Allah-Ho-Akbar



5

Transcription: Suubhana Rubbi yal Aa'-laa.

Allah is Great Allah-Ho-Akbar



6

Transcription: Allahiyyato Lillahi wass-'salawato wall-tyyibato Assalamu 'alyka ayyo-hun-Nabiyyo wa rahma-Tullahi wa barakato-Ho, Assalamo 'alya wa 'alaa 'iba-Dillah-hiss-saliheen. Ashhadu unla ilaha ill-Lallaho wa ashhadu unna Muhammadun 'abdo-Ho wa Rasooluuh.

Transcription: Allah-huumma salli 'alaa Muhammadin wa 'alaa aale Muhammadin kamaa 'sal-lyta 'alaa Ibraaheema wa 'alaa-aale Ibraaheema innaka Hamee-duum-Majeed.

Allah-humma baarik 'alaa Muhammadin wa 'alaa aale Muhammadin kamaa baarakta 'alaa Ibraaheema wa 'alaa aale Ibraaheema innaka Hamee-duum-Majeed

If two Raka'ats

Transcription: Rubbi ja-'alnee mooqeem-mas 'Salaati wa min zuur-riyyati. Rubbana wa-taqabbal do-'aa, Rubba-naghtirli wali-walidy-ya wa lil-mo'mineena yauma yaqoom-mull-hisaab.



7

Transcription: Ass-salamu 'alykuum wa Rahma-Tullah.
(Words uttered face on right shoulder. Then repeated by turning face on the left shoulder).

I. THE BASIS OF WORSHIP IN ISLAAM IS THE MUSLIM PRAYER (SALAAT)

The only identity of a MUSLIM distinguishing him/her from a non-Muslim lies in the establishment of the Divinely prescribed compulsory Prayer as human devotion to Allah S.W.T. (Suubhanaho Wa Ta-'aala), 5 times daily. It must be established on the pattern of the Holy Prophet Muhammad Sallalloho Alyhe Wassallam (Blessings of Allah and salutations on him). This Prayer pattern of the Last Messenger of Allah is the best modality to achieve perfect human morality. The peaceful co-existence of humanity lies in achieving piety, sincerity and righteousness. ISLAAM is the final religion of Allah for all the mankind for all the times on the model of His Final Messenger. Salaat (Prayer) is the basic Divine obligation of a MUSLIM so dear to the Holy Prophet S.A.W.

The MUSLIM Salaat (Prayer of a MUSLIM) has 5 times unique body actions in devotion. Muslim Prayer is profoundly distinct from the religious services of any other people of any other religion. The MUSLIM Prayer cannot be established without clean body, clean clothes, clean Prayer base and without properly facing the Holy Ka'aba in the Holy city of Makkah in Arabia.

The cleansing of body is by prescribed bath taking, if needed. If body is clean then the prescribed Woo-doo (ablution) with pure water is compulsory before entering the Prayer. If water is not available then oral cleansing of body (if need be) and oral purification of specified body limbs with pure soil/sand is compulsory which is called Tayam-muum.

A. QURAANIC REVELATIONS ON 'SALAAT (PRAYER) AND TAHARAH CLEANING:

The Divine injunctions on all the obligatory pre-requisites and the five times compulsory MUSLIM Prayers have been revealed by Allah S.W.T. to the Holy Prophet S.A.W. in the Holy Quraan. Some Verses are subject-wise referred in the following brief Index:

1. *Quraanic References for Obligatory Cleanliness (Taharah)/Aazaan/Masjid):*
 - (i) Obligatory bath/clean clothes = 2:222/ 4:43/ 5:6/ 9:108/ 51:56/74:4, 5
 - (ii) Ablution (Woo-doo) = 5:6.
 - (iii) Oral cleansing (Tayam-muum) = 4:43/ 5:6.
 - (iv) Call for Prayer - (Aazaan) = 5:58/ 62:9.
 - (v) Masjid/Mosque = 2:114/ 9:18, 107, 108/22:40/ 72:18.
 - (vi) The Salaat recital = 1:1 to 7, plus whole the Quraan or at least any three Verses.
 - (vii) Salaat must include Darood-blessing for the Holy Prophet (S.A.W.) = 33:56.
 - (viii) Salaat supplications = 14:40, 41.
2. *The Quraanic Injunctions on 'Salaat (Compulsory Muslim Prayer):*
 - (i) Muslim Prayer achieves piety, unity and human welfare = 2:3, 42, 110, 238/ 4:43, 77, 101 to 103/5:6, 58/ 6:72/ 7:170/ 8:3/ 9:5, 11, 18, 54, 71/ 11:114/ 14:40/ 17:78/ 19:55/ 20:14, 132/ 21:73/ 22:41, 77/ 23:1, 2, 9/ 24:27/ 27:3/ 29:45/ /30:31/ 31:17/ 42:38/ 51:56/ 62:9/ 70:34/ 87:14, 15/ 98:5/ 107:4.
 - (ii) Muslim Prayer is compulsory = 2:3, 43, 45, 83, 110, 153, 177, 238, 277/ /4:103/ 11:114/ 13:22/ 14:31, 37/ 17:78/ 19:31, 55/ 20:14, 132/ 21:73/ 22:35, 41, 77, 78/ 23:9/ 24:37, 56/27:3/ 30:31/ 29:45/ 31:4, 17/ 33:33/ 35:18, 29/ 42:38/ 58:13/ 63:9/ 70:34/ 73:20/ 98:5.
 - (iii) Congregational Prayer on the fixed times with full preparation facing only the Ka'aba in

- Makkah is obligatory = 2:43, 142 to 150/ 3:4:101 to 104/ /4:1 to 3/ 7:31, 29/ 10:87/ 29:45.
- (iv) Never commit any of the don't's in offering Prayers = 4:43, 143/ 7:205/ 9:54/ 17:110/ 23:2/ 107:4 to 6.
- (v) Each Prayer be offered during the prescribed times = 4:103/ 33:33.
3. *Times fixed for daily five compulsory and one optional MUSLIM Prayers as well as weekly obligatory Juum-'ah (Friday) Prayer ———.*
- (a) Fajr (early morning Prayer before sunrise) = 11:114/ 19:11/ 20:130/ 24:36, 58/ 30:17/ 33:42/ 48:9/ 50:39/ 52:48/ 76:25.
- (b) Zuhr (after mid-day Prayer) = 17:78/ 30:18.
- (c) 'Asr (after noon pre-sunset Prayer) = 2:238/ 11:114/ 17:78/ 20:130/ 24:36/ 30:18/ 38:32/ 50:39/ 76:25.
- (d) Maghrib (sunset Prayer) = 11:114/ 19:11/ 20:130/ 30:17, 18/ 33:42/ 48:9/ 50:40/ 52:49/ 76:25.
- (e) 'Ishaa'-(before mid-night Prayer) = 11:114/ 17:78/ 20:13/ 24:58, 85/ 50:40/ 52:49/ 53:49/ 76:26.
- (f) Tahajjud (optional early dawn Prayer) = 2:130/ 3:113/ 17:79/ 39:9/ 52:49/ 73:2 to 8:20/ 76:26.
- (g) Juum'ah (compulsory weekly after mid-day Prayer) = 62:9, 10, 11
- (h) Qasr - shortening of the obligatory Prayer = 4:101 to 103.

Allah repeatedly directs each Muslim to establish Prayer. Surely Prayer prevents human beings from all misdeeds and forbidden acts. And the remembrance of Allah is the most distinct virtue.

B. OBJECTIVES OF SALAAT:

Islaamic Salaat (Muslim Prayer) is a unique spiritual experience of a believer in Islaam as a self physical motion for inner devotion to Allah. It is an intellectual meditation for moral elevation of man as the best khalq (crown creature) in the estimation of Rubb (Sustainer) as the Khaaliq—Creator).

Salaat (Muslim Prayer) is a spiritual communion of a Muslim with the Most Merciful Allah, five times a day. Islaam has laid greater emphasis on it than all other religious obligations. It is such pillar of Islaam which provides identification to a person being Muslim. Whoso abandons it demolishes the edifice of religion. It aims at the purification of body and soul. It deepens in the human heart the roots of consciousness of Allah. It is an indication of humbleness and submission. Therefore, it is a means of spiritual exaltation. It is a concrete manifesting of faith and an outer expression of an inner condition. If it is offered with a sincere heart it generates love for piety and truth. When a person kneels down before Allah, humbly touches the ground with his/her forehead and makes earnest supplications to Him, he/she becomes worthy of His affection. His/her sins are forgiven. His/her heart attains enlightenment and his/her life is sublimed. Salaat in congregation eradicates social barriers, promotes the feelings of human unity, eradicates social conflicts and promotes the feelings of brotherhood as well as equality under the Sovereignty of Allah Almighty. It is a mighty force for the unification of the human race. It is helpful to establish a unique discipline in all walks of human life. This special act of Divine worship should be performed only according to the Suunna of the Holy Prophet (Blessings of Allah and salutations on him).

II. FARDH SALAAT (OBLIGATORY PRAYER):

A. TIMES & RAK'UT IN FARDH 5 TIMES PRAYERS:

The Fardh (obligatory by Divine Authority) five times Muslim Prayers are described as follows as made compulsory by the Holy Prophet S.A.W. for every Muslim to remain a Muslim:

1. The Fajr :

The Fajr or before sun-set early morning Prayer consists of two essential Rak-'ut Suunna (practice of the Holy Prophet S.A.W.) established alone; and two Rak-'ut Fardh (obligatory) offered in congregation or alone being single. (Al-Quraan = XI: 114; XXIV:36; XXX: 17)

2. The Zuhr :

The Zuhr or early afternoon Prayer consists of four essential Rak-'ut Suunna offered alone, followed by four Rak-'ut Fardh, established in congregation or being single be offered alone. Then two Rak-'ut Suunna essential as well as two Nafl (optional) are offered alone. (XVII:78; XXX:18)

3. The 'Asr:

The 'Asr or the late afternoon Prayer before sun-set consists of non-essential four Rak-'ut Suunna, followed by four Rak-'ut Fardh, offered in congregation or single (II: 238; XI:114)

4. The Maghrib:

The Maghrib or the sunset Prayer consists of three Rak-'ut Fardh, offered in congregation or alone, followed by two Rak-'ut Suunna essential, offered alone, again followed by two optional Nafl. (XVII:78)

5. The 'Ishaa':

The 'Ishaa' or early night Prayer consists of four Rak-'ut Suunna, non-essential, established alone, four Rak-'at Fardh, offered in congregation or alone, followed by two Rak-'ut Suunna, essential, offered alone, again followed by two optional Nafl. Three Rak-'ut Witr be offered just after the 'Ishaa' Prayer or at some other time during the night. In the third Rak-'ut of Witr Do'aa-e-Qunoot is recited once before bowing for Roku'. (XI: 114; XXX: 17, 18)

The five times Fardh (obligatory) Prayers should be offered in Masjid in congregation, for good credit from Allah. But every Muslim can establish them single, which will fetch lesser credits.

B. THE OBLIGATORY FRIDAY PRAYER ('Salaat-tull Juum-'ah):

The Muslim Ommah provides for the compulsory unity of faith in Allah bringing all the faithfuls in a community based brotherhood. The five daily congregation Prayers in adjacent Masajid are offered by Muslims in unison though it can be established individually. A good Muslim unity is achieved by a weekly Islaamic convention of compulsory congregational Friday Prayer. It is offered at start of Friday afternoon. A larger congregational get together of all adult Muslim men and women get intellectual lecture on current topics in Quraanic context. The Friday Prayer is actually the replacement of Zuhr Prayer. It is always in perfect and all embracing sincere congregation. This compulsory devotional get-together is obligatory upon every adult male Muslim but it is optional for female Muslims. A Muslim who is required to observe the other prayers and has no reasonable excuse to abstain must offer Juum-'ah Prayer. (Al-Quraan LXII: 9 to 11)

There are two Aazaan, one before the lecture and the other before Khuutbaat. It has two

compulsory Khuut-baat (Arabic sermons) delivered by higher calibre Imaam followed by Iqaamah and the two compulsory Rak-'ut in Jamaa-'ut followed by the Suunnah Prayer. These two Khuut-baat are available in a separate booklet form for guidance of the Imaam. Its importance can be measured by its Quraanic injunction in a full length Sura with the title Sura-tull-Juum-'ah (LXII).

The main objectives of Salaatull Juum-'ah are:

1. It is the weekly spiritual get-together and a sublimity occasion earmarked by Allah for the Muslims for community liaison to develop superior brotherhood and united solution to collective problems. Muslims express their collective devotion to Allah in broad day light as a great Ommah in great unison under one Imaam as their leader. Juum-'ah Prayer never can be established individually. It must be offered in congregation. Otherwise only Zuhr be offered.
2. It is the review of the individual spiritual accounts and solution to the collective problems during the week gone-by for better attitude in the following week keeping the right path fast. Business of the day on Friday is stopped only on the Aazaan (loud call) for Juum-'ah for 1 to 2 hours and then the routine work goes on.
3. Salaat-tull Juum-'ah is a good convention of the Muslims to reassure their unity, confirm their religious bonds and maintain their social solidarity on moral and spiritual foundations. Masjid has the greatest importance in an Islaamic society. Juum-'ah is offered in a Masjid of big gathering. A big park for a bigger congregation can be used to make the collective will of Muslims a greater reality.

C. THE TABLE OF OBLIGATORY PRAYERS:

The five time daily and the Friday compulsory prayers are described in a table form as follows:

TABLE OF SALAAT:

The table showing the details of timings and Rak'ut in each Salaat (Muslim Prayer).

Name of Prayer	Timing Periods	Suunna (Practices of the Holy Prophet S.A.W.)	Fardh (Obligatory)	Fardh Rak'-ut (aloud or No voice)	Suunna (Practices of the Holy Prophet S A W)	Nafl (Optional)	Witr (Compulsory)	Nafl (Optional)	Total
Fajr (Morning Prayer)	Between Dawn but before Sunrise	2 (Essential)	2	Aloud by Imaam if in congregation but Low Voice if alone	-	-	-	-	4
Zuhr (Noon Prayer)	From the start of afternoon to Mid afternoon.	4	4 (Essential)	No Voice	2	2	-	-	12
'Asr (Afternoon Prayer)	Between Mid afternoon before sunset.	4	4 (Optional)	No Voice	-	-	-	-	8
Maghrib (Sunset Prayer)	Just after sunset	-	3	Aloud by Imaam (if in congregation but low voice if alone)	2	2	-	-	7
'Ishaa' (Night Prayer)	Between early night to late mid night.	4 (Optional)	4	Aloud by Imaam (if in congregation but low voice if alone.	2	2	3 (Compulsory)	2	17
Juum-'ah (After Noon Prayer)	At the start of after noon.	4 (Essential)	2	Aloud by Imaam to be by congregation	4 + 2 (6)	2	-	-	14

4. It shows how the Muslims give preference to the call of Allah over and above any other concern. On this day the scholars of Islaam deliver well prepared sermons based on the Quraanic do's and dont's and discuss state affairs to follow the will of Allah.

III. THE PRAYER PRE-REQUISITES:

A. ESSENTIAL PRE-REQUISITES FOR SALAAT ARE:

1. Clothes and body of the faithful Muslims must be made free from all sorts of impurities either by prescribed obligatory bath or specified Woo-doo, before entering Salaat;
2. The obligatory bath must be performed as Islaamic Ghushl in the prescribed manners only. It is compulsory if a Muslim is in a state of grave bodily impurity on account of intercourse or discharge etc.
3. Performing Woo-doo (i.e. compulsory ablution) is essential by cleansing of body limbs in prescribed manners by body order upside down.
4. The Prayer times and rules prescribed for the respective Prayer must be followed. A particular Prayer should be offered at the time fixed for it.
5. The worshipper must keep face towards Ka'aaba while saying Prayer.
6. The place where the Prayer is to be offered, should be pure, neat and clean.
7. A male worshipper must cover the body from the navel to the knees. A female worshipper must hide all parts of her body except her face, hands and feet.
8. The worshipper must form the Niyya (intention of offering Prayer) in his/her mind that he/she is to offer such particular Prayer being Fardh (obligatory) or Suunna or Nafl (optional) etc.

B. WOO-DOO (ABLUTION)

Establish Woo-doo: For Prayer a Muslim must clean the generally exposed body parts from dirt, dust or smog, if not done early and kept intact. This performance is called ablution (Woo-doo). It must be preferably carried out each time. If there is a need of bath it must be done before Woo-doo and such bath can replace Woo-doo.

The method of Woo-doo is:

- (i) Declare the intention that the act of Woo-doo is only for Allah for the purpose of His worship;
- (ii) Wash both the hands up to both the wrists, three times;
- (iii) Rinse out the mouth and teeth with water, three times, preferably using miswaak brush of a cut-out tree branch or a nylon brush, whenever it is possible;
- (iv) Cleanse the nostrils of the nose by sniffing water into both, three times;
- (v) Wash the whole face three times alongwith total beard fully wet with both hands, from the top of the forehead to the bottom of the chin up to the artery and from ear to ear;
- (vi) Wash the right arm first for three times including the far end of the elbow, and then do the same three times for the left arm including elbow. Then the ten fingers of both the hands be wiped upside down to their roots as khalaal;
- (vii) Wipe the whole head hair or any part of it with a wet hand, once;

- (viii) Wipe the inner sides of both the ears with wet near thumb forefingers of both the hands. Their outer-sides be cleansed with the wet thumbs of both hands from down to the upsides;
- (xi) Wipe around the neck right side with back of right hand fingers and the left side with back side of left hand findgers, simultaneously; and
- (x) Wash profusely the two feet up to the ankles, three times, beginning with the right foot.

No part of both the feet to ankles should remain dry to a digit totally wiping every foot finger to roots.

When the ablution is completed the person who has performed it is ready to start his/her Prayer. The person may utter the Shahadah after Woo-doo with face upwards to sky and right hand fourth finger pointer upwards to get added blessings of Allah S.W.T. When the ablution is valid a person may keep it as long as he/she can, and may use it for as many Prayers he/she can keep it intact. But it is preferable to renew it as often as possible. It is also preferable to do it in the said order, although it will be accepted in any form. Those who fail to keep this order they must learn it properly. Ablution in the said way is sufficient for the current Prayers, unless it is nullified by any reason.

C. NULLIFICATION OF THE ABLUTION:

The ablution becomes nullified by any of the following:-

- (i) Natural discharges, i.e., urine, stool, gas, etc.;
- (ii) The flow of blood or pus and the like from any part of the body;
- (iii) Vomiting;
- (iv) Falling asleep by lying on back ; and
- (v) Losing one's senses and reasoning by being administered curative drugs or any intoxicating stuff. (Any intoxicant is totally prohibited in Islaam and the user with free will is severely punishable by Islaamic courts).

After the occurrence of any of these things the ablution must be renewed for next Prayer. In case of stool or urine, such body parts be completely washed before re-freshment of nullified Woo-doo. The blood or pus of the body must be plugged out before refreshing Woo-doo. For the intercourse or the natural discharges water should be applied to clean body by complete bath. If enough water is not available then sand/soil rubbing of the affected body parts or the spot, is a must, before performing Woo-doo/Tayam-muum.

IV. THE METHOD OF MUSLIM PRAYER :

After the body cleansing by compulsory bath/ablution and wearing clean clothes, the prescribed Aazaan (Prayer call) be given on the fixed 5 daily Prayer times. Then the five times Prayer must be established in the following order:

A. NIYYAH:

Every Muslim has to sincerely and internally get determined every time expressing in low voice to offer certain Prayer of fixed 5 periods daily. In establishing each part of each Prayer, whether Fardh (obligatory) or Suunna (practice of the Holy Prophet S.A.W.) or optional Nafil, a Muslim has to make mental intention, uttered verbally in low voice. It is a Prayer formula to be offered by all attentive will power to enter in Divine communion with sincere devotion to Allah S.W.T., as prescribed by the Holy Prophet S.A.W. If it is Fardh Prayer in congregation then the Niyyah also includes the words "I offer this prayer behind this Imaam". After this most purposeful Niyyah of each Prayer the following methods are to be adopted:

B. TAKBEER:

The initial expression in the Prayer after each Niyah, is the Takbeer by saying in low tone:

Allah is Great

Allah-Ho-Akbar

اللَّهُ أَكْبَرُ

C. THE 'SANAA':

The 'Sanaa' is to be offered in low tone in Arabic as follows:

Translation: Glory be to You O Allah! and You are praiseworthy, and blessed is Your Name, and exalted is Your position, and there is none worth worship except You.

Transcription: Suubhana-Kallah-huumma wa bi-ham-dika, wa-tabara-kasmoka wa-ta-'aa-laa jaddooka, wa laa ilaha ghyrook.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

The Imaam, in leading congregation Prayer will utter the Takbeer in loud voice.

D. TA-AUWOZ :

Ta-'auwoz be offered in Arabic as follows:

Translation: I seek the refuge of Allah from the evil of Satan, the accursed.

Transcription: Aa-'oo-zoo Billahi minash-shyta-nir-rajeem.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

E. TASS-MIYYAH:

Then the Tass-miyyah be offered in Arabic as follows, if alone and by Imaam:

Translation: Allah's Name, the most Affectionate, the most Merciful.

Transcription: Bismillah-hir-Rahmaa-nir-Raheem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

F. QIRA'UT—AL-FATIHA:

Then the Qira-'ut of Sura al-Fatiha joined by another Sura or at least three Verses of the Holy Quraan in Arabic, be offered in first two fardh Rak-'uts and all the Rak-uts of other parts of prayer if alone. But in case of congregation Fardh the Muslims are to listen or follow the Imaam, without self recital of Tasmiyyah and Sura Fatiha joined by other Sura.

Translation: All praise is only to Allah, the Rubb (Sustainer) of the worlds, the most Affectionate, the most Merciful. He is the Owner of the Day of Judgement. We worship You only and seek only Your help. Guide us to the straight path. The path of those on whom You have bestowed favors, not of those who have earned your displeasure.

Transcription: Alhamdo Lillahi Rubbil-'aalameen; ar-Rahmaa-nir-Raheem; Maaliki yaumid-deen, iyyaaka na'boodo wa iyyaaka nasta 'een. Ihdinas siraa-tal-muustaqeem; siratalla-zeena un-umta ily-him; ghyrill-maghdhoo-be'alyhim waladh-dhaaa-aleen. Aameen! (Quraan = I: 1 to 7)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

G. JOIN A SURA:

Join any Sura or at least any three consecutive Verses of the Holy Quraan in Arabic after Sura Fatiha in two Fardh Rak-'uts and all the Rak-'uts of other parts of each prayer; if alone. But for Fardh prayer after Imaam no self recital is made. Three Verses of the smallest Suras of the Holy Quraan, as best Divine eulogy to the Holy Prophet S.A.W., can be recited as follows joining Sura Fatiha:

**CIII
SURA AL-'ASR
(THE TIME)**

(Revealed at Makkah)

Allah's Name Who is the most Affectional, the most Merciful.

1. Time is the testimony.
2. (That) surely mankind is in loss;
3. Except those who believe and do good deeds and enjoin each other to be truthful and enjoin each other to be steadfast.

**CIII
SURA AL-'ASR**

Verses 3, Section 1

(Revealed at Makkah)

Bismillah - hir - Rahmaa- nir
- Raheem.

1. Wal 'Asr.
2. Innal-Insana lafee Khuusr;
3. Ill-lalla-zeena Aamanoo wa'amiluus-'sali-haati wa tawa-'sau bill-Haqqi, wa tawa-'sau biss-'sabr.

سُورَةُ الْعَصْرِ مَكِّيَّةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَ الْعَصْرِ
إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

(Otherwise any of the following smaller Suras of Part 30 of the Holy Quraan can be remembered for such self recital. Each Sura here be recited by the Imaam in congregational Prayer or by a Muslim in individual Prayer after Sura Fatiha in the prescribed Ruk'ut only without Bismillah. This sequence of the Suras be maintained from the first to the next Rak-'uts:

AL-KAU-'SAR

(SURA CVIII-AL-MAKKI)

Allah's Name Who is the most Affectional, the most Merciful.

1. (Beloved Muhammad S.A.W.) surely, I (Allah) have given you in abundance.
2. So offer 'Salaat (Muslim Prayer) to your Rubb (Sustainer) and offer sacrifice.
3. Surely, your enemy is deprived of every good.

AL-KAU-'SAR

(SURA CVIII-AL-MAKKI)

Bismillah - hir - Rahmaa- nir
- Raheem.

1. Innaaa aa-'-ty-Naa-kal-kau-'sar.
2. Fa-'salli-li-Rubbe-ka wunhar.
3. Inna shaani-'aka ho-wal-ubtar.

سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَانْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

S. CIX
SURA KAAFIROON
(THE DISBELIEVERS)

(Revealed at Makkah)

(6 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. (O beloved Muhammad S.A.W.) please declare, "O disbelievers";
2. "I do not worship that which you worship";
3. "nor you worship whom I worship".
4. And I shall never worship what you worship;
5. and nor you will worship that which I worship.
6. To you is your religion, and to me is my religion.

S. CX
SURA NASR
(THE HELP)

(Revealed at Makkah)

(3 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. When there comes the help of Allah and victory;
2. you see people entering the religion of Allah in troops;
3. then celebrate the Praise of your Rubb (Sustainer) and seek His forgiveness. Surely, He is All-Relenting.

S. CIX
SURA KAAFIROON

(Revealed at Makkah)

Verses 6, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Qull yaaa-ay-yo-hal kaafiroona;
2. laaa aa'-bodo ma ta'-bo-doon;
3. wa laaa un-tuum 'aabi-doona maaa aa'-buud.
4. Wa laaa ana- 'aabi-duum-maaa 'abud-tuum;
5. wa laaa un-tuum 'aabi-doona maaa aa' buud.
6. Lakuum deeno-kuum wa-li-ya-Deen.

S. CX
SURA NASR

(Revealed at Makkah)

Verses 3, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Iza jaaa-'aa nas'-Rullah-he wal-fut-ho;
2. wa ara-aytun-nasa yad-kho-loona fee Dee-Nillah-he ufwa-ja;
3. fa-sub-bih bi-hamdi Rubbe-ka wasstagh-fir-Ho. Inaa-Ho kana Tauwaaba.

سُورَةُ الْكَافِرُونَ مَكِّيَّةٌ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ
لَا أَعْبُدُ مَا تَعْبُدُونَ
وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ
وَلَا أَنْتُمْ عِبَادُونَ مَا أَعْبُدُ
لَكُمْ دِينُكُمْ وَلِيَ دِينِ

سُورَةُ النَّصْرِ مَكِّيَّةٌ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
إِذَا جَاءَ نَصْرُ اللّٰهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللّٰهِ أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ
إِنَّهُ كَانَ تَوَّابًا

S. CXI
SURA LAHUB
(THE FLAME)

(Revealed at Makkah)

(5 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. The two hands of Abu Lahub (the father of flame) have perished and he also perished.
2. His wealth and what he earned did not profit him.
3. Soon shall he enter into a blazing fire-
4. and his wife is carrying a load of wood.
5. Round her neck shall be a chocking twisted palm fibre.

S. CXII
SURA IKHLASS
(THE UNITY)

(Revealed at Makkah)

(4 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. Please declare, "Allah is One and the Only.";
2. Allah is independent from every need.
3. He has begotten none; nor was He begotten (from anyone);
4. And there is none equal to Him.

S. CXI
SURA LAHUB
(Revealed at Makkah)
Verses 5, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Tabbut yadaaa Abee
Laha-binw-wa tubb.
2. Maaa aghnaa 'unho
malo-hoo wa ma kasub.
3. Sa-yas'-laa naarun
zata Laha-binw-
4. wam-ra-'atoh.
Hammala-tal-ha'tub:
5. Fee jeediha hub-luum-
mim-masud.

سُورَةُ الْاٰلِهٖ مَكِّيَّةٌ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
تَبَّتْ يَدَا اَبِيْ لَهَبٍ وَتَبَّ
مَا اَغْنٰی عَنْهُ مَالُهُ وَمَا كَسَبَ
سَيَصْلٰی نَارًا ذَاتَ لَهَبٍ
وَاَمْرَاتُهٗ حَمٰلَةَ الْحَطَبِ
فِيْ جُجْدِهَا حٰبِلٌ مِّنْ مَّسَدٍ

S. CXII
SURA IKHLASS

(Revealed at Makkah)

Verses 4, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Qull Ho-Wallah-Ho
Ahud.
2. Allah-huus-Samud.
3. Lam yalid, wa lam yo-
lud;
4. wa-lam ya-kull-la-Ho
ko-foo-wun Aahud.

سُورَةُ الْاِخْلَاصِ مَكِّيَّةٌ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
قُلْ هُوَ اللّٰهُ اَحَدٌ
اللّٰهُ الصَّمَدُ
لَمْ يَلِدْ وَلَمْ يُوْلَدْ
وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ

S. CXIII
SURA FALAQ
(THE DAWN)

(Revealed at Makkah)
(5 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. Please declare, "I (Muhammad) seek refuge with the Rubb (Sustainer) of the dawn;"
2. from the mischief of what He has created;
3. and from the mischief of the darkness when it overspreads;
4. and from the mischief of those women who practise evil art on the knots (to damage others);
5. and from the mischief of the envious when he (she) envies.

S. CXIV
SURA UN-NASS
(THE MANKIND)

(Revealed at Makkah)
(6 Verses, 1 Section)

Allah's Name Who is the most
Affectionate, the most
Merciful.

1. Please declare, "I (Muhammad) seek refuge with the Rubb (Sustainer) of the mankind;
2. the (Supreme) Ruler of the mankind;
3. the One worshipped by the mankind;
4. from the mischief of the whisperer having evil designs (to make hearts dreadful).
5. who whispers into the hearts of mankind;
6. whether from jinn or from the mankind.

S. CXIII
SURA FALAQ
(Revealed at Makkah)
Verses 5, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Qull aa-'oozo be-Rubbil falaq;
2. min-sharri ma khalaq;
3. wa-min-sharree ghase-qin izaa waqab;
4. Wa min-shar-rin-naffaa-saati fil-'oo-qad;
5. wa min-sharri haase-din izaa hasud.

سُورَةُ الْفَلَقِ مَدَنِيَّةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
مِنْ شَرِّ مَا خَلَقَ ۝
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

S. CXIV
SURA UN-NASS
(Revealed at Makkah)
Verses 6, Section 1

Bismilla-hir-Rahmaa-nir-
Raheem.

1. Qull aa-'oozo bi Rubb-bin-nass;
2. mali-kin-nass;
3. Ilaa-hin-nass;
4. min-shar-ril-wass-waa-sil-khun-nass-
5. alla-zee yo-wass-weso fee 'so-doo-rin-nass;
6. minal-jinna-te wan-nass.

سُورَةُ النَّاسِ مَدَنِيَّةٌ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝
مَلِكِ النَّاسِ ۝
إِلَهِ النَّاسِ ۝
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝
الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝
مِنَ الْجِنَّةِ وَالنَّاسِ ۝

H. ROKU':

Tasbih of Roku': Roku' is obligatory by saying Allah-Ho Akbar (Allah is the Greatest). It is to be repeated thrice in the compulsory kneeling position (bowing down on knees with sight on prostration place). If it is congregation Prayer then the Imaam will say it aloud. But if it is a single person prayer then offer in self low voice.

Translation: Glory be to my Rubb (Sustainer), the Magnificent (said three times).

Transcription: Suubhana Rubbi yal 'Azeem. (Recited in very low voice thrice).

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

I. STAND UP:

Standing up from bowing in kneeling of Roku' by once saying aloud by Imaam:

Translation: Allah has listened to him who glorifies Him (said once).

Transcription: Sami' Allah-Ho limun Hami-da.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

(If a single Muslim offers the Prayer then it is announced in low voice by him/herself.).

Then in such stand-up Tahmid of Roku' is recited silently by slow utterance of these words in Arabic:

Translation: Our Rubb (Sustainer) ! All praise is for you.

Transcription: Rubbanaa Lakal-hamd.

رَبَّنَا لَكَ الْحَمْدُ ط

J. SAJDAH:

Then a Muslim engaged in Salaat will go to Sajdah by saying in a low tone (Allah-Ho Akbar)—Allah is the greatest). If it is congregation Prayer then Takbeer Allah-Ho Akbar will be recited aloud by the Imaam. This twice prostration is by putting forehead nose touching first on ground. Both hand wrists will be on the ground with fingers straight toward Ka'aabah on the Prayer rug.

Then this Tasbih of Sajdah be uttered in low tone by everyone thrice:

Translation: Glory be to my Rubb (Sustainer), the Highest One (said three times).

Transcription: Suubhana Rubbi yal Aa'-laa.

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

After the two Sajdah of first Rak-'ut second stand-up in Qiyaam will be completed with Fatiha joined by a Sura. Then Roku' and Tahmid with two Sajdah will be completed.

K. QA'-DAH (Sitting):

It is the *Ta-shahuud* or *Atta-hiyyat* for submission to Allah and salutation to the Holy Prophet (S.A.W). It is recited after each two Rak-'ut or at the last Rak-'ut.

After the second, or last *rak-'ut*, one sits in the reverential posture single or with Imaam. It is called *Qa'-da-tull-Oolaa* (first sitting) or *Qa'-da-tull-Aakhira* (last sitting of each part of Prayer). At that time this *Atta-hiyyat* is recited:

Translation: All reverence, worship and sanctity is due to Allah. Salutations to you O Holy Prophet ! and bestowments of Allah and His blessings (on you). Peace be on us and on the righteous devotees of Allah. I bear witness that there is none worth worship except Allah and I bear witness that Muhammad is His chosen devotee and His Messenger.

Transcription:

Attahiyyato Lillahi wass-
'salawato watt-tyyibato.
Assalamu 'alyka ayyo-hun-
Nabiyyo wa rahma-Tullahi
wa barakato-Ho, Assalamo
'alyna wa 'alaa 'iba-Dillah-
hiss-saliheen. Ashhadu unla
ilaha ill-Lallaho wa ashhadu
unna Muhammadun 'abdo-
Ho wa Rasooluh.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ

L. LAST QA'-DAH:

If this was Qa'-da-tull Oolaa (first reverential sitting) then the person establishing Prayer will stand-up for third Rak-'ut by saying Allah-Ho Akbar (Allah is the greatest) in low voice if single. But if Imaam is leading will say it aloud. Then the rest of the Rak-'uts will be offered with Sura Fatiha only, in case of Fardh (obligatory), and Fatiha joined by a Sura in other forms of Prayer parts. Then the Qa'-da-tull-Aakhira (last reverential sitting) will be offered. Again the above Atta-hiyyat (reverance in sitting) joined by the following Darood Shareef (blessings for the Holy Prophet S.A W) and Do-'aa (submission prescribed in the Holy Quraan) will be offered by each Muslim to complete particular prayer:

M. DAROOD:

After the Atta-hiyyat following Darood should be offered by every one for Blessings of Allah for the Holy Prophet (S.A.W.) as follows :

Translation: O Allah ! Send Your Blessings on Muhammad and on the progeny of Muhammad, as You blessed Ibraheem and the progeny of Ibraheem. Surely, You are the Praised, the Magnified.

O Allah ! Send Your bestowments on Muhammad and on the progeny of Muhammad as You bestowed Ibraheem and the progeny of Ibraheem. Surely, You are the Praised, the Magnified.

Transcription:

Allah-
humma salli 'alaa
Muhammadin wa 'alaa aale
Muhammadin kamaa 'sal-
lyta 'alaa Ibraaheema wa
'alaa-aale Ibraaheema
innaka Hamee-duum-
Majeed.

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

Allah-humma baarik 'alaa
Muhammadin wa 'alaa aale
Muhammadin kamaa
baarakta 'alaa Ibraaheema
wa 'alaa aale Ibraaheema
innaka Hamee-duum-
Majeed. (Quraan XXXIII :
56)

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ۝

N. DO-'AA:

(Joined after Darood to be offered by everyone):

Translation: O Rubb ! make me and my children regular in the establishment of Prayer. O our Rubb (Sustainer) ! accept this supplication ; and forgive me and my parents, and all the believers on the Day of Accounts.

Transcription: Rubbi ja-'alnee mooqem-mas 'Salaati wa min zuur-riyyati. Rubbana wa-taqabbal do-'aa; Rubba-naghfirli wali-walidy-ya wa lil-mo'mineena yauma yaqoom-mull-hisaab.
(Quraan XIV : 40, 41)

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

O. TASLEEM (Salaam):

The person establishing the Prayer will come out of reverence in sitting position turning face first to the right and then to the left uttering the following words on both the sides whether single or following the Imaam:

Translation: Peace be upon you and the mercy of Allah (said once over each shoulder).

Transcription: Ass-salammu 'alykum wa Rahma-Tullah
(Words uttered face on right shoulder. Then repeated by turning face on the left shoulder).

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

After the completion of Fardh (obligatory) Prayer the Aaya tull-Kuursi (Verse of Divine Authority) should be recited for exaltation with Allah as practice of the Holy Prophet (S.A.W).

(It is most beneficial to recite it after Prayers. It is the longest single Verse of the Holy Quraan full of Blessings of Allah describing His profoundest Glory and Authority:

THE VERSE OF DIVINE AUTHORITY

(AAYA-TULL-KUURSI)

Translation: There is none worth worship except Allah, Who is Everlasting and Immortal. Neither drowsiness nor sleep can touch Him. He is the sole Possessor and Ruler of everything in heaven and earth. No one dares to recommend anybody to Him (while doing Justice) without His permission. He knows well whatever is happening to the living people and whatever will happen after their death. None can know anything of His knowledge, except whatever He wishes them to know. His Authority is so vast that it encompasses the heavens and the earth and He is never tired to control and protect both of them. He is the Sublime and the Greatest. (Al-Quraan II : 255)

Transcription: Allah-Ho laaa ilaaha illaa Ho-wal-Hy-yull-Qayyoom; Laa ta'-khozoo-Ho sinatuunw-wala naum. La-Ho ,maa fissaamaawaati wa ma fil-ardh. Mun-zalla-zee yashfa-'oo 'inda-Ho illaa bi-iznih. Ya'-lamu maa byna aydihim wa maa khalfahuum wala yohitoona bishy-'im-min 'ilmi-Hee illaa bimasha'aa wasi'aa kuursiyyu-hussamaawaati wal ardh. Walaa-ya 'oo-do-Ho hifzuhoma wa Ho-wal 'Alyyull-'Azeem. (Al-Quraan II : 255)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ

Q. THE REMEMBRANCES:

To get the best bonus of Prayer a Muslim must remember Allah by His glorious attributes. The Holy Prophet (S.A.W.) has prescribed after each Prayer the remembrance of Suubhaa-Nallah 33 times, Al-hamdo Lillah 33 times and Allah-Ho Akbar 34 times.

R. THE SUBMISSION:

The personal supplications after the obligatory Prayer to get bestowments of Allah be offered this way as offered by the Holy Prophet (S.A.W.) daily after every congregation:

Translation: O Allah ! you are the Maker of peace and from only You comes peace; blessed are You; and You are Exalted, O Rubb of Sublimity and Honour.

Transcription: Allah-huuma Un-tass-salamo wa min-kass-salam. Tabaraks-Ta Rubbanaa wa ta-'aa-lyta ya Zul-jalali wal-Ikraam.

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ

Translation: O our Rubb (Sustainer) ! give us goodness in this world and in the world Hereafter, and save us from the torment of hell-fire. (Al-Quraan II : 201)

Transcription: Rubbanaa aatina fid-duunya hasanataunw-wa fil-aakhirati hasanataunw-waqinaa 'azaabun-naar. (Al-Quraan II : 201)

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ



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S. THE ADDED PERSONAL SUBMISSIONS:

On the completion of the Salaat following added supplications should be made after offering Darood on the Holy Prophet (S.A.W.):

- | | | |
|--|--|--|
| <p>Translations: O Allah show us the right Way. The way of those on whom You have bestowed Your bounties. (Quraan I : 6,7)</p> | <p>Transcription: Allah-huuma ihdi-nass Siraa-tal-Muusttaqeem. Siraa-talla-zeena un-umta 'aly-him (Al-Quraan I : 6,7)</p> | <p>اللَّهُمَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ</p> |
| <p>Translations: O our Rubb (Sustainer)! donot reject us if we forget or fall into error. Blot out our sins and grant us forgiveness and have mercy on us. (Al Quraan II : 286)</p> | <p>Transcription: Rubba-naa laa to-'aa-khiz-naaa inna-seenaaa auw akh-ta'-naa ----- wa'-fo unna wagh-firla-naa warr-hamnaa- (Al-Quraan II : 286)</p> | <p>رَبَّنَا لَا تُوَاخِذْنَا إِنْ نَسِينَا أَوْ
أَخْطَأْنَا
وَاعْفُ عَنَّا وَارْحَمْنَا ..</p> |
| <p>Translation: O Allah ! I committed grave wrongs to myself. And none except You can forgive such sins. So grant me forgiveness from Yourself. And take pity upon me. You are the most Forgiving, the most Merciful. (Al-Quraan XXVIII : 28 - Partially)</p> | <p>Transcription: Allah-humma inni zalamto nafsi zullmun ka-'seeraunw-wala yaghfi-ruuz-'zoonoob illaaa Unta faghfirlil maghfiratun min 'indika warhamni, Inna-Ka Untal Ghafoo-Ruur-Raheem. (Al-Quraan XXVIII: 28 - Partially)</p> | <p>اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفُرْ لِي
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ</p> |
| <p>Translation: O our Rubb (Sustainer)! we have done wrong to ourselves. If you do not forgive us and have no mercy on us, surely we are to face big loss! (Al-Quraan VII : 23)</p> | <p>Transcription: Rubbanaa zalamnaa unfosana wa In-lam taghfir- lana wa tarhamnaa lana-koo-nannaa minal-khasireen. (Al-Quraan VII : 23)</p> | <p>رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ</p> |

Translation: O our Rubb (Sustainer)! take us not to account if we forget or fall into error. our Rubb (Sustainer) ! donot place on us a responsibility as you did lay upon those before us. Our Rubb (Sustainer) ! donot impose on us that which we have not the strength to bear. And cleanse our sins. Grant us forgiveness and have mercy on us. You are our Protector. Help us (give us victory) against the disbelievers. (Al-Quraan II : 286).

Transcription: Rubbanaa laa to-'aa-khiz-naa inna seenaaa auw akhta'naa. Rubbanaa wa laa tahmil 'alynaa iss'-run kama hamalta-Ho 'allalla-zeena min qablinaa. Rubbanaa wa laa toham-milnaa maa laa taa-qata lanaa bih. Waa'-fo-'unna, Waghfirlanaa. Warr-hamnaa. Unta Maulanaa funsuurnaa'alal qaumil-kafireen. (Al-Quraan II : 286).

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا
حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا
وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ، وَ
اعْفُ عَنَّا وَارْحَمْنَا وَ أَنْتَ
مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝

T. DO-'AA-E-QONOOT:

*After each 'Ishaa' Prayer the urgent three witr must be offered as the essential Prayer for the night according to the practice of the Holy Prophet (S.A.W.)
In the third Rak-'ut of witr Do-'aa-e-Qonoot is to be offered as follows after reciting the Fatiha joined by a small Sura:*

Translation: O Allah we seek Your help and Your forgiveness. We strongly believe in You and solely depend on You. We praise You and are thankful to You and we are not ungrateful to You. And we also reject and abandon every one who has been disobedient to You. O Allah we worship You only, and we establish Prayer and submit only for Your pleasure. To You we turn in haste. We urge for Your mercy and fear your punishment.

Surely your punishment overtakes the infidels.

Transcription: Allah-huuma inna nusta-eeno-Ka wa nus-taghfiro-Ka wa noo'-mi-no-bi-Ka wa na-tawakalo'aly-Ka wa nuusne'aly-Kal khyra wa nash-koro-Ka wa laa nak-foro-Ka wa nakh-la-'oo wa nut-roko myn-yafjo-rook. Allah-huuma iyya-Ka na'-Bodo wa la-Ka noo-'salli' wa nas-jodo wa ily-Ka nus-'aa' wa na'-fidoo' wa narjoo Rahmata-Ka wa nakh-shaw-'azaba-ka. Inna 'azaa-ba Ka bill-kuufari mull-hiq.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ
وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي
عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ
وَنُحَلِّعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ۝ اللَّهُمَّ
إِيَّاكَ نَعْبُدُ وَلكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ
نَسْئِي وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنُخْشِي عَذَابَكَ إِنَّ عَذَابَكَ
بِالْكَفَّارِ مُلْحِقٌ ۝

V. THE OTHER ESSENTIALS OF PRAYER

(A) SAJDAH-E-SAHWA :

If a Muslim worshipper omits any of the essentials of any of his Prayer or he/she is doubtful about some extra or left over parts of Prayer he/she should perform pre-mature Salaam (salutation by face to right) after reciting Ta-shah-huud (reverence of last sitting) and offer two extra Sajdahs. Then this person should again recite Ta-shah-huud, 'Salawaat (Darood) and Do-

'aa. Then he/she will complete the Prayer with the usual two Salaams to right and to left.

B. SHORTENING OF THE PRAYER:

When a person is travelling with the intention of proceeding forty-eight miles or over from his/her home, he/she should shorten the Fardh or obligatory prayers of four units to only two. The curtailment is applicable to the Noon (Zuhr) Prayer, the mid-afternoon ('Asr) Prayer, and the late evening ('Ishaa') Prayer. The two Fardh of early morning (Fajr) and the three Fardh of sunset (Maghrib) Prayers remain unchanged.

This advantage remains effective even after the Muslim traveller arrives at the destination, if he/she does not intend to prolong the stay there beyond fifteen days. If the person is to stay on for more than 15 days then he/she shall offer the reducible Prayers in their original and complete number of units.

While travelling under these circumstances, a Muslim is exempt from all supererogatory Prayers (Suunna or Nafl) except the two Suunna units of the early morning (Fajr) and the three Witr which follow the late evening ('Ishaa') Prayer. Anyhow a Muslim traveller can opt to offer all the units of Suunna/Nafl Prayers at discretion to get credits from Allāh S.W.T.

C. TIMES WHEN PRAYER IS FORBIDDEN:

A Muslim is forbidden to offer obligatory or supererogatory Prayers at.

1. The few minutes time when the sun is rising;
2. The few minutes time when the sun is at its zenith;
3. The few minutes time when the sun is setting;
4. The period of menstruation or confinement of a female due to childbirth and nursing;
5. The time of impurity, partial or complete till washed by bath or rubbed by sand.

D. CONGREGATION PRAYER JOINED BY A LATE COMER:

A late comer can join the congregation Prayer behind the Imaam during any position. The person will first utter the Niyyah (intention) and raising hands to ears fold them on navel and join at any moment the Imaam. When the Imaam offers his first Tasleem (Salaam) on right side the lately joining Muslim will stand-up to continue Prayer to the rest of it. Late comer will complete all the left-out parts of the Prayer, as usual all alone starting from first Rak-'ut reciting 'Sanaa' and so on.

(E) MAKING UP FOR DELAYED PRAYERS:

As a rule, every Muslim, male or female, should offer the Prayer at its due time. Failing to do so is a serious lapse, unless there is a reasonable excuse for delay.

With the exception of women in confinement or menstruation and any one who remains insane or unconscious for some time, every eligible male/female Muslim must offer his or her delayed obligatory Prayers on the first available time but before offering that time regular Prayer. One cannot offer next Prayer without offering the delayed Prayer.

When making up for the delayed Prayers one must offer them in their original form, e.g., if the left-out or delayed Prayers were due shortened they should be offered so and vice-versa.

Order between the delayed prayers and the present ones should be maintained, i.e. if the first in dueness is delayed one then that must be offered first, unless the missed prayers are too many to remember their exact dates, or the time available is not sufficient for both missed and regular Prayer. In this case, the regular Prayer comes first and the missed ones may be offered later. A Muslim must make certain that his/her record on Prayers with Allah is clear to the best of his/her knowledge. One should be sure that there are no missed Prayers that the Divine Accountsmen on our shoulders do not discredit us in exaltation with Allah S.W.T.

F. INVALIDATION OF PRAYERS:

Any Prayer becomes invalid and nullified by any of the following acts:

1. To go ahead of the Imaam who is leading the congregation, in any act or movement of Prayer;
2. To eat or drink during the Prayer;
3. To talk or say something out of the prescribed course of Prayer;
4. To shift the position of face in Prayer from the direction of Ka'aaba (Makkah);
5. To do any noticeable act which is extra or move outside the prescribed acts, place and movements of Prayer like give or take something to anyone;
6. To do anything that nullifies the ablution, e.g., discharge of urine, stool, gas, pus, blood, etc.
7. To fail in observing any of the essential acts of Prayer, like standing, reciting the Quraan, Roku', Sajdah, etc;
8. To uncover the body between the navel and the knees during the Prayer in the case of males, or any part of the body, except the hands, face and feet, in the case of females.

G. REPETITION :

Any Prayer which becomes invalidated must be repeated properly.

VI. THE EXTRAORDINARY CONGREGATIONAL PRAYERS**A. THE FUNERAL PRAYER/(SALAATULL JANAZAH):**

The Prayer to Allah for the deceased Muslim is a common collective duty (Fardh-e-Kifayah). This means that some Muslims should offer this Prayer as representatives of the community. When it is offered by some of the Muslims assembled in congregation at the funeral it is sufficient, and the other Muslims become exempt from this important common responsibility.

When a Muslim dies, the whole body of the deceased be cleaned at urine/stool points and then given body ablution (Woo-do) and then it must be completely washed, as in body Ghusal, a few times with soap or some other detergent or disinfectant. The dead body must be cleansed of all visible impurities. When the body is thoroughly clean it must be wrapped up in one or more white cotton purified sheets covering all the parts of the body. Scent and camphor can be rubbed on sheet.

The dead body is then placed on a bier or in a coffin and carried to the place of coffin Prayer, a Mosque or any other clean premises. The body is put in a position head to north and legs to south with the face towards the direction of the Ka'aaba in Makkah.

All participants in the Prayer must perform an ablution, unless they are keeping an earlier one. The Imaam stands beside the body facing the Qiblah in Makkah with the followers behind him standing-up in Qiyaam position in lines - three, five, or seven (odd numbers) to establish funeral Prayer in congregation.

The Imaam raises his hands to the ears declaring the intention in a low voice to pray to Allah for that particular deceased male, female, he child or she child saying Allah-Ho Akbar (Allah is the Greatest). The worshippers follow the Imaam's lead by uttering their individual intention for this funeral Prayer and by raising both hands to ears saying Allah-Ho Akbar. All of them behind the Imaam will place their right hands over the left ones under the navel as in other Prayers.

Then every one with the Imaam will recite with no voice what is usually recited in other Prayers, i.e. the 'Sanaa' with little addition. Then the Fatiha will be uttered in low voice.

At this stage the Imaam will say Allah-Ho Akbar without raising his hands and everyone

will recite the Darood as second part of the Tashahuud (from "Allah-huuma 'salli 'ala Sy-yidina Muhammad", with some variation or the same to the end.

Then the Imaam will utter the third Takbeer saying Allah-Ho Akbar without raising the hands and everyone will offer for adult deceased supplication (Do'aa) in any suitable words known, preferable the following Do-'aa:

TRANSLATION	TRANSLITERATION	ARABIC TEXT
O Allah! You kindly forgive our living ones and our dead ones, and our witnessing ones and our those who are not present and our youngsters ones and our elder ones and our male ones and our female ones. O Allah if You keep any of us alive then keep all such ones alive on Islaam. And if you make anyone dead then put such one to death on belief.	Allah-huuma maghfirli-ly-yina wa my-yiti-na wa shaa-hidinaa, wa ghaaa-ibi-naa' wa sagheeri- na, wa kabeeri-na, wa zakari-na, wa oon-'saa na-Allah-huuma mun ahyay-ta-ho minnaa fa-ah-ye-hee' 'alal Islaam. Wa mun tawaf-fy-ta- ho minna fata waffaho 'alal Eemaan.	اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأَنْتَ نَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ۝

(Note: If the deceased is an innocent child then the following Do-'aa be offered: (Allah-huumaj-'ul-ho lana fara-taunw-waj-'ul ho lana ajraunw wa zuukraunw waj-'ul ho lana shafi-aunw wa muush-fa'aa. (In case of female child the words "ho" be recited as "ha").

Then the fourth Takbeer of funeral (saying Allah-Ho Akbar), without raising the hands, is offered aloud by the Imaam followed by the congregation. Then the concluding Salaam or peace submissions to the right and left shoulders, as in other Prayers, are offered in standing (Qiyaan) position. The faithfuls behind in lines follow the lead of the Imaam step by step all the time in standing position. All recite individually the same in a low voice as is done by the Imaam in low voice. It is optional to offer any supplication for the dead just after that congregation anytime.

On completing this funeral Prayer, the body is lowered in the northsouth prepared grave for burial with the face of the deceased resting in the direction of Qibla in Makkah. When lowering the body down, any Verses of the Holy Quraan and any more supplications to Allah can be offered.

On completion of such rites any supplications may be offered with the kith and kins of the deceased as optional sympathy to them for this demise within a reasonable time.

B. THE EID PRAYERS:

All the religions have many annual jublations of get together for wayward enjoyments but there are two rejoicing annual occasions for the Muslims in bigger congregations with pious sincerity as two important religious festivals of worship. One is the Eid-ull-Fitr on the successful completion of Fasts in Ramdhan-ull-Mubarik. It is celebrated as thanks-giving to Allah Who conferred best His bestowments in abundance to each Muslim in this Holy Month. It is offered on first of lunar month Shau-wall. The other is Eid-ull-Adhaa which is to commemorate the acceptance of the greatest sacrifice of the great Prophet Issma-'eel A.S. by his sincere father Arch Prophet Ibraheem A.S. It is celebrated each year on the 10th of Zil-Hajj, next day to the Day of Hajj in the valley of Minaa' away from Byt-Ullah in Makkah. Both these Eids in congregational Prayers express a deep sense of gratitude to Allah and offer a submission to him in two Rak-'ut

on occasions by each Muslim. There is neither Aazaan (loud call) nor the Iqamah (stand-up call) for these Eid prayers but there are six additional Takbeers. The Imaam stands up for Prayer in front of the congregation followed by all the Muslims in ablution and clean clothes facing the Ka-'aaba direction. He makes the intention of offering particular two Rak-'ut Eid Prayer as Suunna obligation. Then the Imaam says aloud "Allah-Ho-Akbar" and the entire congregation follows him.

This is done thrice in first Rak-'ut before Fatiha and thrice in the second Rak-'ut after the Fatiha plus a Sura recital by the Imaam.

Then after the completion of two Rak-'ut the Imaam stands up to recite aloud two Eid Khuut-baat followed by collective supplications. These two Khuut-baat can be remembered by the Imaam from Khuut-baat booklet.

For Eid-ull-Adhaa the Zakaat paying Muslims must sacrifice healthy male sheep or mature age healthy goats, cows or camels in commemoration of Suunna of Prophet Ibraheem A.S. Goats or sheep are sacrificed alone. Cow sacrifice can be shared by seven and camel sacrifice can be shared by twenty one adult Muslims paying Zakaat.

As such the Muslim annual rejoicings and celebrations also become worship occasions in thanks-giving to Allah with no possibility of any diddle dance or vulgarity of free sexuality with wild drinking parties and promiscuity etc.

C. THE OTHER PERSONAL PRAYERS:

The following types of other daily Prayers as optional/additional remembrance occasions to Allah by each pious Muslim can be adopted as routine:

- (a) The daily Tahajjuud Prayer, after the mid night and before the Fajr Aazaan;
- (b) The daily Ashraaq Prayer, a few minutes after the sun-rise;
- (c) The daily Chaasht Prayer, much before the mid-day; and
- (d) The daily Auw-wa-been Prayer, between the Maghrib and the 'Ishaa' Prayers.

D. EMERGENCY/CONTINGENCY PRAYERS :

The other types of emergency Prayers for particular problems can be the Prayers of Kasoof/Khasoof and Hajaat/Shookrs which are:

- (a) Prayer for early rain in case of draught-hit or serious dry spell areas. It is offered in congregation on the outskirts of city/village under the open in the sun before or after the noon.
- (b) Khasoof Prayer is offered in submission to Allah to remove some epidemics, earthquake, flood, fire, excessive rains, turmoil, commotion, riots, natural disaster, locusts, storms etc.;
- (c) Hajaat Prayer by particular individual for solution of self or family problems; and
- (d) Shookr Prayer, for thanksgiving on individual/family relief occasions or in the matters of rejoice as personal jublations.

THE HOLY QURAAAN



WITH
NON-SECTARIAN
MODERN AND SIMPLE TRANSLATION
INCLUDING
PRECISE TRANSLITERATION
AND
AUTHENTIC EXPLANATIONS

By : Dr. A. Majeed A. Auolakh

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Stock available

PART-1

S : 1

SURA FAATIHAH
(THE OPENING)

Revealed at Makkah

(7 Verses, 1 Section)

*Allah's Name, Who is the most Affectionate, the most Merciful.

1. All praises to Allah, the most Merciful;

2. the most Affectionate, the most Merciful;

3. the owner of the Day of Judgement.

4. We only worship You and seek Your Help.

5. Guide us to the straight path;

6. the path of those whom You Blessed;

7. not of those who face displeasure and are misled.

* Personal Name of the Supreme Being Allah Subhانا Ho Wa Ta'ala (S.W.T.) has been translated as "God" by Muslim Scholars on the initiative of orientalists by a mistake. Allah means the Being worth worship. There is none equal to Him and He is the One and the Only. Non-Muslims have gods and goddesses. The Christians have Jesus god and the Hindus have Karishna god. They worship them as personified gods for their idol worship. Similarly Buddhists and Parsis have their own idol gods. There are "god fathers" and "god mothers". The criminal underworld also has their "mafia gods" and drug lords are also "drug gods". Is the Muslim Allah a similar God? Not at all. It is a great blunder to translate Allah into God. All Muslims must desist from translating the personal name of Allah into God and keep it ALLAH as Ism-e-Azam (the Greatest Name). The greatest remembrance and highest Muslim worship lies in repetition of ALLAH, ALLAH being His Personal Name (Subhانا Ho Wa Ta'ala) used more than 2828 in the Holy Qur'aan, as an article of faith to each Muslim.

** Rubb is the most brilliant characteristic of Allah as His Sifat (gracious) Name out of His 99 Glorious Names. It never should be translated as Lord, as there are hundreds of lords everywhere. Jesus, Buddha and Karisna are also lords but Rubb of Muslims sustains all creatures. So we should not translate this glory of Allah as Lord but it should be maintained as Rubb as repeated in the Holy Qur'aan more than 3030 times.

سورة الفاتحة مكية وروى عن ابي ابي

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمٰنُ الرَّحِیْمُ

مَلِکِ یَوْمِ الدِّیْنِ

اِیَّاکَ نَعْبُدُ وَاِیَّاکَ

سْتَعِیْنُ

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ

عَلَیْهِمْ

غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ

وَالضَّالِّیْنَ

وَالضَّالِّیْنَ

وَالضَّالِّیْنَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

PART-1

S . 1

SURA FATIHA

(THE OPENING)

Revealed at Makkah

(7 Verses, 1 Section)

*In Allah's Name, Who is the most Affectionate, the most Merciful.

1. All praises to Allah, the most Merciful;

2. the most Affectionate, the most Merciful;

3. the Supreme owner of the Day of Judgement.

4. We only worship You and we only seek Your Help.

5. Guide us to the straight path;

6. the path of those whom You Blessed;

7. not of those who are under (Allah's) Wrath and are astray.

* Personal Name of the Supreme Being Allah Subhانا Ho Wa Ta'ala (S.W.T.) has been translated as "God" by Muslim Scholars on the initiative of orientalists by a mistake. Allah means the Being worth worship. There is none equal to Him and He is the One and the Only. Non-Muslims have gods and goddesses. The Christians have Jesus god and the Hindus have Karishna god. They worship them as personified gods for their idol worship. Similarly Buddhists and Parsis have their own idol gods. There are "god fathers" and "god mothers". The criminal underworld also has their "mafia gods" and drug lords are also "drug gods". Is the Muslim Allah a similar God? Not at all. It is a great blunder to translate Allah into God. All Muslims must desist from translating the personal name of Allah into God and keep it ALLAH as Ism-e-Azam (the Greatest Name). The greatest remembrance and highest Muslim worship lies in repetition of ALLAH, ALLAH being His Personal Name (Subhانا Ho Wa Ta'ala) used at 2828 places in the Holy Qur'aan, as an article of faith to each Muslim.

** Rubb is the most brilliant characteristic of Allah as His Sifat (gracious) Name out of His 99 Glorious Names. It never should be translated as Lord, as there are hundreds of lords everywhere. Jesus, Buddha and Karisna are also lords but Rubb of Muslims sustains all creatures. So we should not translate this glory of Allah as Lord but it should be maintained as Rubb as repeated in the Holy Qur'aan 2660 times. Ar-Rahmaan and Ar-Rahim occur at 174 and 228 places respectively both divisible by 19.

(Under Publication)

سورة الفاتحة مكية وروى عن ابي ابي

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمٰنُ الرَّحِیْمُ

مَلِکِ یَوْمِ الدِّیْنِ

اِیَّاکَ نَعْبُدُ وَاِیَّاکَ

سْتَعِیْنُ

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ

صِرَاطَ الَّذِیْنَ اَنْعَمْتَ

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غَیْرِ الْمَغْضُوْبِ عَلَیْهِمْ

وَالضَّالِّیْنَ

وَالضَّالِّیْنَ

وَالضَّالِّیْنَ

THE HOLY QURAAAN



WITH
NON-SECTARIAN MODERN AND SIMPLE TRANSLATION
INCLUDING
PRECISE TRANSLITERATION & AUTHENTIC EXPLANATIONS
BASE — KANZULL IMAAN
BY : DR. A. MAJEED A. AUOLAKH
WITH URDU TRANSLATION OF IMAM-E-AHL-E-SUNNAT
Maulana Muhammad Ahmad Raza Khan Brelvi-Qadri

کنز الایمان

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S : I

SURA FATIHA
(THE OPENING)Revealed at Makkah
(7 Verses, 1 Section)*In Allah's Name, Who is
the most Affectionate, the
most Merciful.

1. All praises to Allah, the
**Rubb (Sustainer) of the
entire universe;
2. the most Affectionate, the
most Merciful;
3. the Supreme owner of the
Day of Judgement.
4. We only worship You and
we only seek Your Help.
5. Guide us to the straight
path;
6. the path of those whom
You Blessed;
7. not of those who are
under (Allah's) Wrath and
are astray.

سورہ فاتحہ کی ہے اور (اس میں) سات

(7) آیتیں ہیں

اللہ کے نام سے شروع جو بہت مہربان
رحمت والاسب خوبیاں اللہ کو جو مالک سارے جہان
والوں کا (1)

بہت مہربان رحمت والا (2)

روز جزا کا مالک (3)

ہم بھی کو پوجیں اور بھی سے مدد چاہیں

(4)

ہم کو سیدھا راستہ چلا (5)

راستہ ان کا جن پر تو نے احسان کیا (6)

نہ ان کا جن پر غضب ہوا اور نہ بے
ہوؤں کا (7)

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ وَهِيَ سَبْعُ آيَاتٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ

الْعَالَمِينَ ۝

الرَّحْمَنِ الرَّحِيمِ ۝

مَلِكِ يَوْمِ الدِّينِ ۝

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ ۝

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ

عَلَيْهِمْ ۝

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

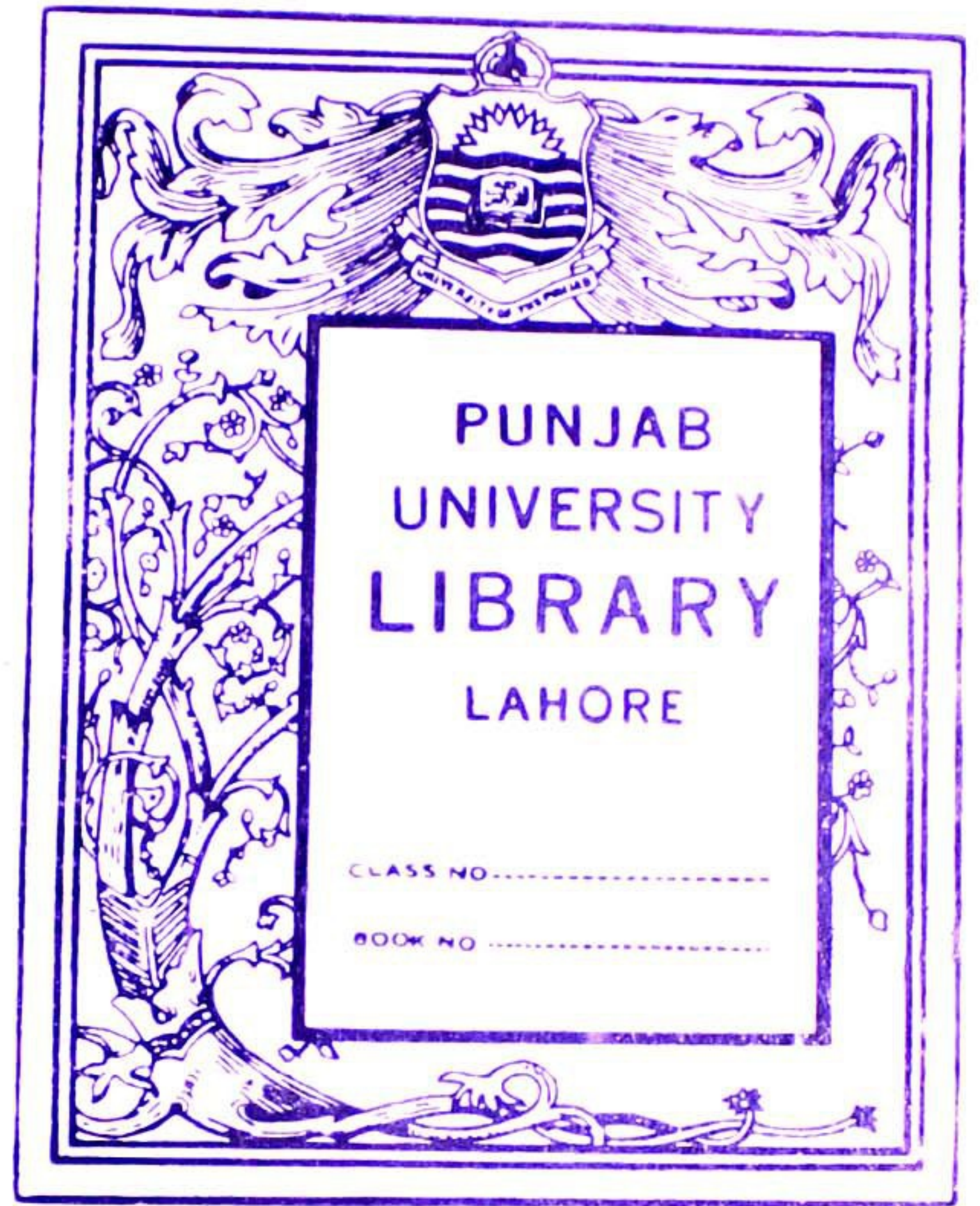
وَالضَّالِّينَ ۝

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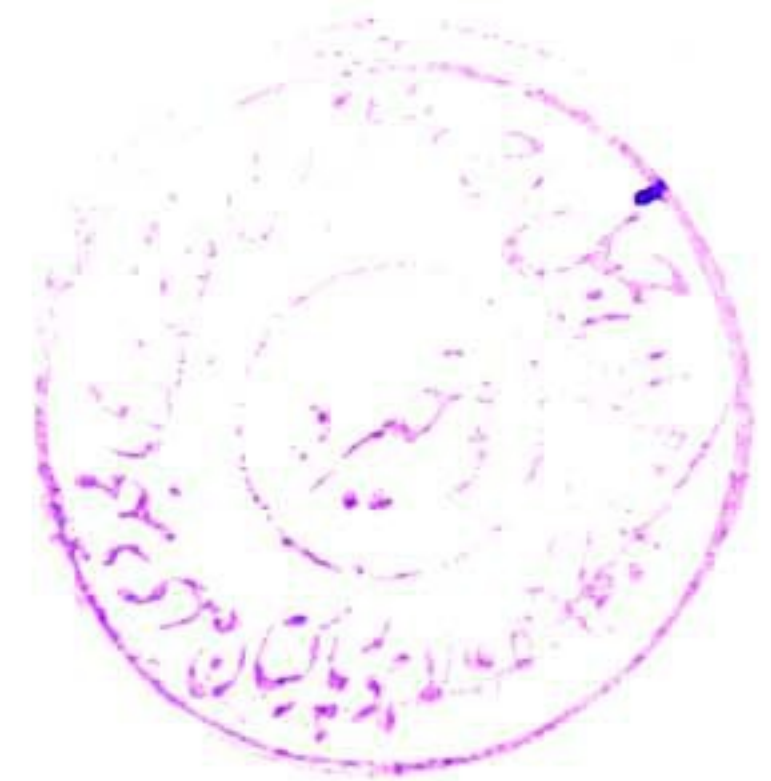
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حاضر شاہ حوالہ نمبر 115-55 گرام آفیسٹ حوالہ نمبر 116-68 گرام آفیسٹ

حوالہ نمبر 116A-68 گرام گولڈ ڈبہ حوالہ نمبر 117-85 گرام آرٹ پیپر گولڈ ڈبہ حوالہ نمبر 118-85 گرام آرٹ پیپر



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OF THE HOLY QURAN
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The brothers in Islaam should rejoice that Dr. Abdul Majeed Ahmad Auolakh as a highly qualified academician has evolved a simple modern English translation of the Holy Quraan. It is a profound five years pains-taking work. It is compendium of 9 Urdu, 9 English and one Persian translations of the 20th century by the famous world-wide Muslim scholars of the Holy Quraan. This new English translation includes a unique and insightful introduction to each sura based on 8 to 12 sub-headings. It will enable every reader to quench spiritual thirst to better understand the Holy Quraan in real perspectives.

This translation will definitely fulfil the needs of the Muslim brothers abroad and the youngster of the English medium institutions at home. It has a unique addition to present some facts of the life of the Holy Prophet Muhammad Sallalloho Alyhe Wassallam (S.A.W.) in a brief way. His (S.A.W.) life patterns have been described with reference to the Holy Quraan as practiced by him S.A.W. in letter and spirit as final modality of Allah Almighty.

This translation also includes an extensive modern Index of the Holy Quraan divided into three parts. Part-I includes all the Islaamic subjects under four main topics. Index-II relates to the modern sciences, including social, general, pure, applied, physical, medical, agricultural and allied sciences. Index-III provides alphabetical citations of the Holy Quraan on each topic.

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