

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

Introduction to Namaaz (Salat)

Almighty Allah Subhanahu Wata'ala tells us in verses 34 and 35 of Surah Al-Ma'arij: **"And those who (strictly) guard their Salaat; such will be the honoured ones in the Garden of Bliss."**

Prophet Muhammad (SAW) said, "Offer your salat (prayers) the way you see me offering them." (Sahih Al-Bukhari)

"O my Allah! Make me one who establishes regular prayer, and also raise such from my offspring. "O Allah! And accept Thou my prayer."

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Chapter 1: ACTIONS FOR PERFORMING WUDU (ABLUTION)

Perform completely the wudu, imitating the method commanded by Allah (SWT) in the Qu'ran:

Allah (SWT) said, "O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..." (Al-Ma'idah 5:6)

The Prophet (SAW) said, "Allah does not accept prayer without purification ..." (Sahih - Muslim and others)

MAKING NIYYAH (INTENTION) FOR WUDU

Before starting the actions of wudu it is necessary to make niyyah. Make niyyah that the act of performing wudu is for the purpose of purity only. Niyyah should be made in the heart because it is an action of the heart and not of the tongue.

Niyyah by words is not approved by the Prophet (SAW). Prophet Muhammad (SAW) said, "Verily the actions are by intention and there is for everyone only what he intended..." (Sahih - Fath-ul-Baaree and Muslim)

AT-TASMIYYAH (MENTIONING ALLAH'S NAME) AFTER NIYYAH, START WUDU BY SAYING ALOUD OR SILENTLY:

"Bismillah"
(In the Name of Allah)

Prophet Muhammad (SAW) said, "There is no wudu for him who does not mention Allah's name upon it." (Sahih - Ibn Maajah, At-Tirmitheh, Abu Dawood, and others)

WASHING HANDS UP TO THE WRIST

Start by using the left hand to wash the right hand up to the wrist making sure that no part of the hand is left dry, especially between each finger. Repeat three times. Then use the right hand to wash the left hand up to the wrist making sure that no part of the hand is left dry, especially between each finger. Repeat three times.

Humran (RA) narrates that Uthman (RA) called for water to make wudu and washed his hands three times... then said, "I saw Rasoolullah (SAW) make wudu just as I have made wudu." (Sahih - Al-Bukhari and Muslim)

WASHING MOUTH

Take water into the right hand and wash the mouth by moving the water around inside the mouth making sure to reach the back of the throat. Repeat three times.

Prophet Muhammad (SAW) said, "When you make wudu then wash your mouth." (Sahih - Al-Baihaqee)

SMELLING WATER INTO THE NOSE AND THEN EJECTING IT

Put water into the right palm, sniff the water into the nose and breath it into its backmost part, then eject the water from the nose with the fingers on the left hand. Repeat three times. The Prophet (SAW) said, "When one of you makes wudu then let him enter water into his nose, then expel it." (Sahih - Al-Bukhari, Muslim, Abu Dawood)

Abd Khair (RA) said, "We were sitting looking towards Ali (RA) - as he made Wudu - and he entered into his mouth a handful of water with his right hand and washed his mouth and nose, then expelled it from his nose with his left hand - he did that three times, then said, 'Whoever

would like to see the way of purification of Rasoolullah (SAW) - then this is his purification."
(Sahih - Ad-Daarimee)

WASHING THE FACE

Wash the face, from ear to ear, and forehead to chin making sure that no part of the face is left dry. Repeat three times.

Allah (SWT) said, "O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..." (Al-Ma'idah 5:6)

Humran ibn Abaan (RA) narrates that Uthman (RA) called for water to make wudu and so mentioned the way in which the Prophet (SAW) made wudu. Humran (RA) said, "Then he washed his face three times." (Sahih - Al-Bukhari, Muslim)

RUNNING WATER THROUGH THE BEARD WITH THE FINGERS

Take a handful of water into the right hand and enter it below the chin and rub it through the beard making sure to get all the way down to the roots of the hair.

Anas (RA) narrates that the Prophet (SAW), when he made wudu, used to take a handful of water and enter it below his chin and rub it through his beard and said, "This is what my Lord - the Great and Exalted - has ordered me to do." (Sahih - Abu Dawood, Al-Baihaqee, Al-Haakim)

WASHING THE HANDS AND ARMS INCLUDING THE ELBOWS

Use the left hand to wash the right hand, forearm and elbow, up to and including the elbow making sure that no part of the hand, arm and elbow is left dry, especially between the fingers. Repeat three times. Then use the right hand to wash the left hand, forearm and elbow making sure that no part of the hand, arm and elbow is left dry, especially between the fingers. Repeat three times.

Allah (SWT) said, "O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..." (Al-Ma'idah 5:6)

Nu'aim ibn Mijmar (RA) said, "I saw Abu Hurairah make wudu - he washed his face and completed the wudu, then washed his right hand until he reached the upper arm, then his left hand till he reached the upper arm" - then in the end of the Hadith he said: "This is how I saw Rasoolullah (SAW) make wudu." (Sahih - Muslim)

WIPING THE HEAD *

Wipe the head with the fingers of both hands, starting from the forehead, taking them to the nape of the neck, then bring them back to the forehead. Do this one time.

Allah (SWT) said, "O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles..." (Al-Ma'idah 5:6)

The Prophet (SAW) wiped his head with his two hands, moving them forwards and backwards - beginning with the front of the head and (wiping) with them up to his nape then he (SAW) returned them to the place from which he began. (Sahih Al-Bukhari, Muslim, At-Tirmitheh, and others)

***WIPING OVER THE TURBAN**

Men who wear a head piece that is difficult to remove (such as a turban) should wipe over the head covering. Do this one time.

Amr ibn Umayyah (RA) said, "I saw Rasoolullah (SAW) wipe over his turban and leather socks." (Sahih - Al-Bukhari and others)

***WIPING OVER THE TURBAN AND FORELOCK**

If part of the head is uncovered and it is normally so, then it is preferable to wipe over the part that is uncovered along with the turban. Do this one time.

Shu'bah (RA) said, "The Messenger of Allah (SAW) made wudu and wiped over the front portion of his scalp, his turban and his socks. (Sahih - Muslim)

***WOMAN'S HEAD COVER**

As for the woman's head cover, it is also permissible to wipe over it. This would be the case of a woman that has no private place for wudu (i.e. where non-Mahram men or non-Muslim women may see them). Do this one time.

Umm Salamah (RA) used to wipe over her head cover . (See'al-Mughnee' - Ibn Mundhir)

WIPING THE EARS

Wipe the ears by inserting the tips of the index fingers into the ears, twist them around the folds of the ears then pass the thumb behind the ears from the bottom, upwards. Wipe the ears with the water used for the head. Do this one time.

Prophet Muhammad (SAW) said, "*The two ears are a part of the head.*" (Sahih - At-Tirmithee, Abu Dawood, and Ibn Maajah)

From Abdullah ibn Amr (RA) - about the way of performing wudu - he (SAW) said, "Then he (SAW) wiped his head and entered his two forefingers into his ears and wiped the backs of his ears with his thumbs". (Sahih - Abu Dawood, An-Nasaa'ee, Ibn Maajah, Ibn Khuzaimah)

Ar-Rabee bint Mu'awwidh (RA) reported that the Prophet (SAW), "Wiped his head with water remaining in his hand". (Hasan - Abu Dawood and others)

WASHING THE FEET AND ANKLES*

Use the right hand to wash the right foot up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the right hand pinkie finger to wash between the toes starting on the right side of the foot. Repeat three times. Then use the left hand to wash the left foot up to and including the ankle making sure no part of the foot is left dry, especially between the toes. Use the left hand pinkie finger to wash between the toes starting on the right side of the foot. Repeat three times.

Allah (SWT) said, "*O you who believe! When you intend to offer prayer, wash your faces and your hands (fore-arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles...*" (Al-Ma'idah 5:6)

"Ibn Umar (RA) said, "Rasoolullah (SAW) fell behind us and then came upon us during a journey, then we found him and it was time for 'Asr - so we began to make Wudu and wipe over our feet, so he (SAW) called out at the top of his voice, 'Woe to the ankles from the Fire. (two or three times)'" (Sahih - Al-Bukhari and Muslim)

"Al-Mustaurad (RA) said, "When the Prophet (SAW) made wudu he would enter the water between his toes with his little finger." (Sahih - Abu Dawood, At-Tirmithee, and Ibn Maajah)

***WIPING OVER THE FOOT COVERING**

Wiping over the top of the foot covering with wet hands instead of washing the feet is allowed, provided that the foot covering has been put on after performing wudu that included washing the feet. Wipe the top of each foot one time, using the right hand for the right foot and the left

hand for the left foot. This is allowed for 24 hours from the time of wudu, if not traveling. After this time the feet must be washed. It is allowed for 3 days from the time of wudu, if traveling. After this time the feet must be washed.

Amr ibn Umayyah (RA) said, "I saw Rasoolullah (SAW) wipe over his turban and leather socks." (Sahih - Al-Bukhari and others)

DRYING THE BODY-PARTS AFTER WUDU

Drying the body-parts after wudu is a desirable action.

Aishah (RA) said, "Rasoolullah (SAW) had a cloth which he used to dry himself with after making wudu." (Sahih - An-Nasaa'ee)

HOW MANY TIMES FOR EACH ACTION IN WUDU

Each detail of wudu has been performed by Prophet Muhammad (SAW) once, twice or three times (except wiping of head and ears, these should only be done once). Washing each body-part once is obligatory - and the second and third washings are Sunnah - and it is better to wash three times so as to follow the Sunnah of the Prophet (SAW).

Ibn Abbas (RA) said, "Rasoolullah (SAW) made wudu (washing each part) once." (Sahih - Al-Bukhari)

Abdullah ibn Zaid (RA) narrates that the Prophet (SAW) made wudu (washing each part) twice. (Sahih - Al-Bukhari)

Uthman (RA) recorded that he (SAW) washed each of the parts three times. (Sahih - Al-Bukhari and Muslim)

BEGINNING WITH THE RIGHT

Always wash the right hand before the left hand. Always wash the right foot before the left foot. Always wash the right side before the left side.

Aisha (RA) said, "Rasoolullah (SAW) used to like to begin with the right in putting on shoes, combing his hair, in purification and in all of his affairs." (Sahih - Al-Bukhari, Muslim, and others)

READING DU'AS (SUPPLICATIONS) AFTER WUDU

After wudu, first say aloud or silently:

"Ash hadu an la ilaha illal lahu wah dahu la shareeka lahu wa ash hadu an-na muhammadan 'abduhu wa rasulhu"

(I testify that there is none worthy of worship except Allah, and I testify that Muhammad (SAW) is His slave and Messenger)

Then say aloud or silently:

"Allah hum maj 'alnee minat taw-wabeena, waj 'alnee minal muta tah-hireen."

(O Allah, make me one of those who constantly repents to You and of those who purify themselves)

Rasoolullah (SAW) said, "None of you makes wudu and completes the wudu then says: "Ash hadu an la ilaha illal lahu wah dahu la shareeka lahu wa ash hadu an-na muhammadan 'abduhu wa rasulhu" except that all eight Gates of Paradise are opened for him - so that he enters by whichever he pleases." (Sahih - Muslim, Abu Dawood, At-Tirmitheh, An-Nasaa'ee, Ibn Maajah)
"Allah hum maj 'alnee minat taw-wabeena, waj 'alnee minal muta tah-hireen." (Sahih - At-Tirmitheh)

ACTIONS THAT BREAK WUDU

Actions that break wudu are as follows: that which comes out from the two private parts (front and back) such as urine*, wind, excretion*, blood*, etc., sound sleep while lying down or reclining, touching the uncovered private parts,

Allah (SWT) said, *"...or any of you comes from answering the call of nature, or you have been in contact with women (sexual intercourse)..." (Al-Ma'idah 5:6)*

The Prophet (SAW) said, *"There is no wudu except from a sound or a smell." (Sahih - Ul-Jaarni)*
Rasoolullah (SAW) said, *"The eye is the drawstring for the anus, so he who sleeps then let him make wudu." (Sahih - Abu Dawood, Ibn Maajah, Ahmad)*

Rasoolullah (SAW) said, *"If one of you touches his penis and there is no veil between him and it nor any cover, then wudu has become obligatory for him." (Sahih - Al-Haakim and others)*

***THAT WHICH COMES OUT FROM THE PRIVATE PARTS**

Menstruating and post-partum bleeding women are not permitted to pray. Menstruating and post-partum bleeding women must complete their bleeding period and make ghusl (wudu plus bathing the entire body) before returning to their prayers. Anyone having a continuous flow of blood, urine or excretion from the privates parts must wash the privates and make wudu for every prayer, after the time has entered. Anyone having continuous impurities from the private parts fall under the rules of istihadah. For more information about itsihadah read Natural Blood of Women by Shayekh Muhammad bin Salih Al-Utheimeen or any other book containing laws from the Quran and authentic Sunnah regarding the natural blood of women.

The Prophet (SAW) said to Fatimah bint Hubaish (RA), *"Give up the prayer when your menses begins, and after it finishes, wash the blood off your body (by having a full shower/bath), and start praying." (Sahih - Al-Bukhari)*

The Prophet (SAW) told Fatimah bint Hubaish (RA), *"Refrain from Salat during the days of your normal menses then wash and make ablution for every Salat and then pray even if blood drops onto the mat!" (Sahih - Al-Bukhari)*

The rulings concerning the continuous flow of impurities are addressed by Shayekh ibn Baz (rahmatullahi alay) and Shayekh ibn Utheimeen (rahmatullahi alay) in Islamic Fatawa Regarding Women Compiled by Muhammad bin Abdul-Aziz Al-Musnad Translated by Jamaal Al-Din Zarabozo.

Chapter 2: Dress Requirements for Salah/ Locating and Facing the Qiblah (Prayer Direction)

For prayer to be valid the private areas must be covered with a loose garment so as not to show the privates. Therefore, a man should be covered loosely from the shoulders to the knees. It is prohibited for the lower garment to hang past the ankles, even when not praying. A woman should loosely cover herself completely from head to toe except her face. It is better that she covers her hands with gloves or clothe. The top of her feet must be covered either with a long dress, socks or whatever. She must cover the top of her feet otherwise her prayer will not be accepted. If there are non-mahram men around, the face must also be covered.

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment...: (An-Nur 24:31)

Aisha (RA) used to say: "When the Verse: "They should cover (draw their veils over) their bodies, faces, necks, and bosoms etc." (An-Nur 24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth." (Sahih - Al-Bukhari)

"O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes of one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed..." (Al-Ahzab 33:59)

The Prophet (SAW) said, "None of you should offer Salat in a single garment that does not cover one's shoulders." (Sahih - Al-Bukhari)

The Prophet (SAW) said, "The part of an Izar (lower-half body cover) which hangs below the ankles is in the Fire." (Sahih - Al-Bukhari)

The Prophet (SAW) said, "The Salat of a woman, who has reached puberty, is not accepted unless she is wearing a Khimar." (Sahih - Al-Khamsa except An-Nasaa'ee)

A Khimar is a piece of cloth with which a woman covers her head and neck area. It means that the whole body of a woman should be loosely covered including head hair. - Bulugh Al-Maram

Narrated Umm Salama (RA): She asked the Prophet (SAW), "Can a woman pray in a long dress and a veil without wearing a lower garment?" He (SAW) replied, "If the long dress is ample and covers the surface of her feet." (Mawquf - Abu Dawud)

As for the face, it is Sunnah for her to uncover it during the prayer if there are no non-related men around her. As for the feet, it is obligatory upon her to cover them according to the majority of the scholars. Some scholars allow the feet to be uncovered but the majority say it is prohibited to uncover them and she must cover them. Abu Dawud recorded that Umm Salama (RA) was asked about a woman praying in a headcovering and long gown and she said, "There

is no harm in that as long as the gown covers the top of her feet." So covering the feet is better and safest under all circumstances. As for the hands, their situation is simpler. If she uncovers them, there is no harm. If she covers them, there is no harm. Some scholars say it is better to cover them. And from Allah comes guidance to the correct path. - Shaikh ibn Baz (rahmatullahi alay)

The prayer is not valid unless the "private area" is covered, which for the prayer of the adult, free woman implies everything but her face. She is not required to cover her face during the prayer unless there are non-related (i.e. non-mahram) men around her. She must then cover her face except to her husband and her male relatives [within the prohibited degrees of marriage, see An-Nur 24:31] i.e., mahram. - Shaikh ibn Uthaimin

LOCATING AND FACING THE QIBLAH (PRAYER DIRECTION)

Wherever a person is in the world, they should face towards the Ka'bah when they are going to pray. The Ka'bah is the sacred mosque in Makkah, Saudi Arabia. Facing towards the Qiblah is a very important condition in the performance of prayer. However, if the person is in a place such as a desert, jungle, unknown strange city or a place where he/she does not know the direction of the Qiblah, they should try their best to find out the direction of the Qiblah from others. However, if it is not possible then they should use their best judgment and face in a direction which they think is that of the Qiblah and Allah (SWT) will accept his prayer, Insha-Allah.

It is important to start the prayer facing the direction of the Qiblah and it does not matter if his direction changes while he is praying (i.e. in a ship, a train, or an airplane, etc.).

NOTE: Today, a compass is available which gives the direction of the Qiblah. In strange places and airplanes it is a useful instrument to have.

Allah (SWT) said, "...Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction..." (Al-Baqarah 2:144)

Prophet Muhammad (SAW) said, "When you stand for prayer, perform wudu perfectly, then face the Qiblah and say takbir." (Sahih - Al-Bukhari, Muslim, and Siraaj)

PLACES TO OFFER PRAYER (ON THE GROUND, AND ON MATS)

If the ground is not too hot, dirty or hard, there is no need for a mat when praying. Prostrating on the bare ground is the best prostration.

"His (SAW) Companions (RU) would pray with him in the intense heat, so when one of them could not press his forehead against the ground, he would spread his robe and prostrate on that." (Sahih - Muslim and Abu Awaanah)

Establishing the Sutrah (A Tall Object Just Beyond the Place of Prostration, Within Which Nothing Should Pass) Place tall anything just beyond the place of prostration. Things that can be used are: a wall, bed, tall pillow, tall diaper bag, tall purse, tall stick, tree, etc. Anything that breaks the path between the person praying and someone who "may" need to pass in front. It's best to pray facing a wall, bed, or any other type of tall object, so that there will be no need for someone to pass directly in front. Do not mind anyone who passes beyond the sutrah.

The Prophet (SAW) said, "Do not pray except towards a sutrah, and do not let anyone pass in front of you, but if someone continues (to try to pass) then fight him, for he has a companion (i.e. a Shaitan) with him." (Sahih - Al-Bukhari and Ahmad)

"When he (SAW) prayed (in an open space where there was nothing to use as a sutrah) he would plant a spear in the ground in front of him and pray towards it with the people behind him." (Sahih - Al-Bukhari and Muslim)

The Prophet (SAW) said, "When one of you places in front of him something such as the stick on the end of a saddle, he should pray and not mind anyone who passes beyond it." (Sahih - Muslim and Abu Dawood)

MAKING NIYYAH FOR SALAH

After facing the Qiblah the person should make niyyah. Niyyah is made within the heart and mind. The person should think about the particular fard (obligatory) or Sunnah (supererogatory) prayer they intend to perform. They should NOT utter the words of niyyah aloud, as this is not an authentic practice or approved by the Prophet (SAW).

Prophet Muhammad (SAW) used to say: *"All actions are by intentions, and every man shall have what he intended."* (Sahih - Al-Bukhari, Muslim and others)

Chapter 3: THE MODE OF SAYING NAMAAZ

Before saying namaaz, it is essential that the body, as well as the clothes, of the person intending to say namaaz is pure and clean, and the place where it is to be said is also pure, and the time for namaaz has arrived. then, after doing ablution, one should stand facing towards the qiblah with his feet four or five toes apart, and make in his heart the intention of saying whichever namaaz he wishes to say. it is desirable to declare the intention by word of mouth. for example, he should say: i intend to say four rakat of obligatory (fard or sunnat namaaz of zuhr, for the sake of almighty al laah and i am facing the kabah shareef. if he is behind an imaam. he should then lift his hands to his ears in such a manner that his palms are towards the qiblah and the fingers are neither seperated nor joined up but are in thier natural position. he should then bring down his palms are towards the qiblah and the fingers are neither seperated nor joined up but are in thier natural position. he should then bring down his hands while saying al laahu akbar (allaah is the greatest) and should put them below his naval in such a way that the right palm is over the head of the left wrist and the middle three fingers over the back of the left wrist and the thumb and the smaller fingers on the sides of the wrist and the thumb and the smaller fingers on the sides of the wrist and his gaze is on the spot where he is to prostrate (sajdah) and say sanaa (glorification of Allaah almighty).

SANAA (GLORIFICATION)(STANDING POSITION) QIYAAM:

SUBHAAANA KAL LAAHUM MA WA BIHAMDIKA WA TABAARA KAS MUKA WA TA AALAA JAD DUKA WA LAA ILAAHA GHAIIRUK.

(ALL GLORY BE TO YOU, O ALLAAH! PRAISE BE TO YOU BLESSED IS YOUR NAME AND EXALTED IS YOUR MAJESTY AND THERE IS NONE WORTHY OF WORSHIP EXCEPTING YOU.)

if he begins his namaaz in a congregation behind an imaam then he should stand silent after reciting sanaa and listen to the recitation from the quraan by the imaam, and if he is alone he should recite, after sanaa, taaw wuz tasmiyah, chapter faatihah and any one of the other chapters of the holy quran or part of it.

TA AW WUZ (TO SEEK PROTECTION)

AOOZU BIL LAAHI MINASH SHAIETAA NIR RAJEEM.

(i seek refuge with al laah from shaitaan, the accursed.)

TASMIYAH (TO UTTER THE NAME OF AL LAAH)

BISMILA LAAHIR RAHMAA NIR RAHEEM.

(al laah, in whose name i begin, is the most compassionate , the most Merciful).

SOORAH FATIHAH (THE OPENING CHAPTER)

AL HAMDU LIL LAAHI RAB BIL AALAMEEN AR RAMAA NIR RAHEEM, MAA LIKI YAUMID DEEN, IYAAKA NAA BUDU WA IYAA YAACA NASTAEEN, IHDINAS SIRAATAL MUSTAQEMA SIRATAL LAZEENA AN AMTA ALAIEHIM GHAIIRAL MAGHDOOBI ALAIEHIM WA LA DAAL LEEN (AAMEEN)

(All praise is due to allaah the nourisher of the universes, the most compassionate, the most Merciful, the owner of the day of judgement. (o al laah) you alone we worship and of you alone we seek help. guide us into the straight path, the path of those whom you have favoured, not of those who earn (your)wrath, nor of those who go astray. (ameen)

CHAPTER IKHLAAS: (PURITY)

QUL HUWAL LAAHU AHAD AL LAAHUS SAMAD. LAM YALID WA LAM YOOLUD. WA LAM YAKUL LAHU KUFU WAN AHAD.

(Say , he is al laah , the one. al laah is above and beyond all dependence. he does not beget, nor is he begotten. and there is none to whom he can be likened.) and then he should bow down, saying al laahu akbar (allaah is the greatest) and hold fast to his knees with his fingers,

bowing down (rukoo) to the extent that the head and the back are at level with each other, and recite the following at the least thrice.

TASBEEH I RUKOO (GLORIFYING Allah WHILE BOWING DOWN)

SUBHAANA RAB BIYAL AZEEM.

(HOW GLORIOUS IS MY RABB THE GREATEST!)

if namaaz is being said in a congregation, only the imaam should say tasmee while rising up from the the bowing position.

TASMEE (LISTENING)

SAMI AL LAAHU LIMAN HAMIDAH.

(Allaah has listened to him who has praised him).

QUAMAH (STANDING ERECT BOWING DOWN)

then let your hands remain on the sides and resume the standing position, and the muqtadi should tahmeed (praise of al laah).

TAHMEED

RAB BANAA LAKUL HAMD.

(O OUR RABB ! ALL PRAISE IS DUE TO YOU ALONE.)

A person saying namaaz by himself should recite both tasmee and tahmeed. then, saying al laahu akbar, he should prostrate himself in the following manner first put his knees firmly on the ground and then both his hands his nose and his forehead and , then , put his face between both his hands. in so doing, the male should keep his arms apart from the sides, the belly from the thighs and the thighs from the shins the elbows should be raised from the ground and the inside of the toes of both the feet should be set firmly on the ground facing the qiblah then recite, at least thrice, the following tasbeeh.

TASBEEH I SAJDAH(GLORYFING AL LAAHWHILE IN PROSTRATION)

SUBHAANA RAB BIYAL A LAA.

(GLORIFIED IS MY RABB THE MOST HIGH).

JALSAH (SITTING ON KNEES BETWEEN TWO PROSTRATION)

Then, saying al laahu akbar, he should rise from the prostration in such a way that first the forehead, then the nose, then the hands are raised and then he should sit on his left foot which should be touching the ground, keep his right foot upright while its toes face the qiblah and his hands be placed near the knees in a manner that the fingers face the qiblah, then saying al laahu akbar he should perform the second prostration.

SECOND PROSTRATION

one should perform the second prostration, and stand up saying al laahu akbar.

QIYAAM

one should perform the bowing down and the prostration after reciting tasmiyah, faatihah and any other chapter, but if he is behind an imaam, the follower (muqtadi) should not recite bismil laahir rahmaanir raheem, faatihah or any other chapter. he should stand silent.

QADAH (sitting on knees after two rakats)

After completing both the prostration of the second rak at he should sit in the same position as he had done between the two prostration

TASHAH HUD (testification)

AT TAHIY YAAYU LIL LAAHI WAS SALA WAATU WAT TAIEY YIBAAT , AS SALAAMU ALAIEKA AIEY YUHAN MABEY YU WA RAHMATUL LAAHI WA BARAKAATUH, AS SALAAMU ALAIENA WA ALAA IBAADIL LAAHIS SAALIHEEN, ASH HADU AN NA MUHAMMADAN ABDUHU WA RASOOLUH.

(ALL REVERENCE ALL WORSHIP AND ALL GLORY IS DUE TO AL LAAH ALONE. PEACE BE ON YOU, O PROPHET, AND THE MERCY OF AL LAAH AND HIS BLESSINGS. PEACE BE UPON US AND ON THOSE WHO ARE THE RIGHTEOUS BONDSMEN OF AL LAAH. I TESTIFY THAT NONE IS DESERVING OF BEING WORSHIPPED EXCEPTING AL LAAH, AND I TESTIFY THAT MUHAMMAD (SAL LAL LAAHU ALAHI WA SALAM) IS HIS BONDSMAN AND HIS MESSENGER)

when he arrives at the word laa in the tashah hud, he should make a circle with the middle finger of his right hand and the thumb and join the little finger as well as the finger adjacent to it with the palm and raise his index finger and dreop it after the word il laa has been said and all the fingers put straight. if it is a two rakat namaaz then he should recite durood and dua and say salaam. if it is a four rakat namaaz then after reciting tashah hud, he should stand up saying al laahu akbar, and during the rest of the two rakat if they are obligatory (fard), he should recite only bismil laahir rahmaanir raheem and the chapter faatihah and then, as is the rule, bow down and go into rukoo and sajdah (prostration). if they are sun nat or nafl, bow down and go into rukoo and sajdah (prostration). if they are sun nat or nafl, then he should recite bismil laahir rahmaanir raheem, the chapter faatihah and, any other chapter from the quraan. but the muqtadi behind the imaam would not recite tasmiyah and faatihah, but stand silent. then he should sit down after comleting four rakat and, after reciting tashah hud, durood shareef and the invocation, he should say salaam.

DUROOD SHAREEF (SALUTATIONS TO THE HOLY PROPHET)

Al laahum ma sal li alaa saiyidena mohammadin wa alaa aali saiey yideenaa muhammadin kamaa sallaita alaa ibraaheema wa alaa aali ibraheema in naka hameedum majeed.

(O Allaah! shower your blessing on mohammed sallal laahu aleihi wa salam) and the progeny of muhammad (sallal laahu alaiehi wa sallam) even as you showered your blessing on ibraheem and the progeny of ibraheem. indeed, you alone are worthy of all praise and are the glorious.

AL LAAHUM MA BAARIK ALAA (SAYIDENA) MOHAMMADIN KAMAA BARAKTA ALAA IBRAAHEEMA WA ALA AALI IBRAAHEEMA IN NAKA HAMEEDUM MAJEED.

O Allaah ! bless muhammad salal laahu alaiehi wa salam) and the progeny of muhammad (sallal laahu alaiehi wa salam) even as you blessed ibraheem and the progeny of ibraheem. in deed, you alone are worthy of praise and are the glorios.

INVOCATION (DU AA)

Rab bij alnee muqeemas salaati wa min zu reey yatee, rab banaa wata qabal dua rab bangh firli wa li waali daiey ya wa lil mu mineena yauma yaqoomul hisaab.

(o my rabb! make me regular in namaaz and my progeny also our rabb! grant my invocations. o our rabb! forgive my parents and all other muslamaans on the day when (actions) will be adjusted.)

or he should make this invocation

Al laahum ma in nee zalamtu nafsee zulman kaseeran wa laa yaghfiruz zunooba il laa anta faghir lee maghfiratanm min indika war hamnee in naka antal ghafoorur raheem.

(O Allaah ! i have been extremly un just to myself and none grants forgiveness of sins but you therefore, you forgive me with the forgiveness that comes from you, and have mercy on me. sureley, you are the forgiving, the Merciful.)

SALAAM (SAYING PEACE AT THE END)

AS SALAAMU ALAIKUM WA RAHMATUL LAAH
(PEACE ON YOU AND THE MERCY OF AL LAAH!)
AS SALAAMU ALAIKUM WA RAHMATUL LAAH
(PEACE ON YOU AND THE MERCY OF AL LAAH!)

DURING THE SALAAM TO THE RIGHT, HE SHOULD MAKE THE INTENTION OF SAYING SALAAM TO THE ANGELS TO THE LEFT AND THOSE SAYING NAMAAZ TO THE LEFT, ANDWHEN SAYING SALAAM IN THE DIRECTION OF THE IMAAM HE SHOULD ALSO MAKE THE INTENTION OF SAYING SALAAM IN THE DIRECTION OF THE IMAAM, AND WHEN HE IS ALONE HE SHOULD MAKE THE INTENTION OF SAYING IT TO THE IMAAM, AND WHEN HE IS ALONE HE SHOULD MAKE THE INTENTION OF SAYING IT TO THE ANGELS ON EACH SIDE.

THE ABOVE MODE OF SAYING NAMAAZ IS FOR MEN.

FOR WOMEN

it is different in certain respects. a woman should raise her hands upto the shoulders while saying takbeer i tahreemah (al laahu akbar) and should not take them out of her over all or the sheet of cloth in which she is wrapped up. in the qiyaam, she should fold her hands over her breast and place her palms one upon the back of theother. while in rukoo, she should bow down to a lesser extent (than man) and bend her knees and place her hands on the knees but should not hold them. she should also not open up her fingers. she should dorukoo and sujood in a shrivelled up position. during sajdah (prostration), she should spread out her hands on the ground. when sitting to sayat taheey yaat, she should do so on her haunches, jutting out her feet either to her right or to the left, and keeping her fingers joinedup. in all other things, the rule for the male is the same as for the female.

THIRD REMEMBRANCE (AAYATAL KURSEE OR VERSES OF THE THRONE)

AL LAAHU LAA ILAAHA IL LAA HUWAL HAIEY YUL QAIY YOOM LAA TA KHUZUHU SINATUN WA LAA NAUM LAHU MAA FIS SAMAA WAATI WA MAA FIL ARD MAN ZAL LAZEE YASH FA U INDAHU IL LAA BI IZNIH YA LAMU MAA BAIENA AIEDEEHIM WA MAA KHALFAHUM, WA LAAYAHEETOONA BISHAIE INM MIN ILMIHI IL LAA BIMAA SHAA, WA SI A KURSEY YUHAS SAMAA WAATI WAL ARD, WA LAA YA OODUHU HIFZUHU MAA WA HUWAL ALEEYUL AZEEM.

Allah ! there is no diety but he, the living, the sustainer, neither slumber overtakes him, nor does sleep. to him belongs whatso ever is in the earth. who is there to recomemend (any one) to him without his leave ? he knows all that is before them and all that (which will be) after them and they encompass nothing of his knowledge save that much which he will. his throne encompasses the heavens and the earth, and the guarding (of the two) does not weary him. he is most high, the most great.

Chapter 2: TIMING OF NAMAAZ AND RAKKAT

Every namaaz should be said at the time appointed for it. a namaaz said before time will be deemed not to have been said, and the one said after time will also not be deemed to have been performed but one deemed to have been performed after due time (qazaa).

FAJR (DAWN PREAYER)

The timefor namaaz e fajr begins at dawn and ends at the time when the suns rays are respelendent. dawn of the day is the light which spreads over the sky (in the east) and then there is light.

ZUHR (post medridian prayer)

the time for namaaz i zuhr begins at post medridian and lasts till the shadow of everything, except the real shadow, doubles. the real shadow is that which occurs before the sun reaches the medridian.

ASR (LATE AFTERNOON PRAYER)

The time for namaaz i asr begins when the time for zuhr ends and lasts till sunset. it is better to say it before the sunlight becomes bright yellow because the time becomes odious when sunlight gets to be yellow, although namaaz would have been performed.

MAGRIB (POST SUNDOWN PRAYER)

the time for namaaz i magrib begins at sundown and ends at the setting of the evening twilight is that whiteness which remains spread from south to north after the red glow has ended.

ISHAA (PRAYER IN THE FIRST WATCH OF THE NIGHT)

The time for namaazi esha begins when the evening twilight sets and lasts till the dawn of fajr, but is odious after midnight. Experience has proved that during long nights the time for ishaa mnamaaz begins nearly one and a half hours after magrib and one and a quarter hours during short nights.

ODIOUS (MAKROOH)TIMINGS

1. At sunrise
2. At sundown (no namaaz should be said when the sun is at the zenith)
3. No namaaz should be said between dawn and sunrise except two rakaat of sunnat at fajr, and no nafl should be said after the namaazi asr and sundown
4. No nafl namaaz should be said between the time the imaam (leader of namaaz) stands for the friday sermon (khutbah) and the friday obligatory (fard) namaaz.

Chapter 4: RAKKAT

Name of (Fard) namaz	Non Emphaised Sunnat before the Obligatory namaaz	Emphasised Sunnat before the Obligatory namaaz	Obligatory (Fard) namaaz	Empahsised Sunnat after Obligatory namaaz	Voluntary namaaz (Nafl)	Total Rakaat
FAJR	_____	2	2	_____	_____	4
ZUHR	_____	4	4	2	2	12
ASR	4	_____	4	_____	_____	8
MAGRIB	_____	_____	3	2	2	7
ISHAA	4	_____	4	2 3 (Essential witr)	2+2	17

Chapter 5: Errors in Prayers that must be Avoided

Salat (namaaz) or prayer is one of the most important pillars of Islam. The Messenger of Allah (sallallaahu 'alaihi wasallam) warned that the first thing man will be questioned about on the Day of Resurrection is prayer. Abu Hurairah said, "I heard the Messenger of Allah (sallallaahu 'alaihi wasallam) saying:

The first act of worship man shall be questioned about on the Day of Resurrection is prayer. If it was performed correctly¹, man shall certainly succeed and prosper, if it is not, he shall certainly lose and fail. If, however, man's prayer was incomplete, the Lord, the Exalted, would say (to His Angels), "See if my slave performed supererogatory (nafl) prayers to make up what he had missed of the obligatory prayers. The rest of man's deeds will be reckoned in the same manner.

Buraidah reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said, The covenant which is between us and those (who embrace Islam) is prayer. Whoso neglects it, becomes an unbeliever.

On the other hand, Allah has prepared great rewards for the believers who observe prayer and are particular about it. Perfect prayer effaces sins. Abu Hurairah reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said: Have you considered, a river running by the door of you in which he bathes five times a day; would any of his dirt stay on him? They said "None of his dirt would stay on him." The Messenger of Allah (sallallaahu 'alaihi wasallam) said So does Salah; therewith Allah eliminates sins.

Therefore, brothers and sisters it is very important to be regular on prayer, and perform it correctly. One may perform prayer according to the way he was taught by his parents or sheikh, according to their madthhab. But you should always remember that it is only the Messenger of Allah (sallallaahu 'alaihi wasallam) who must be followed. The angels will not ask you, while in the grave, "Did you follow this imaam or that imaam?" Your imaam will not be with you then, nor will he defend you on the Day of Resurrection.

The traditions quoted here, and in every issue of Ad-Deen an-Naseehah, are authentic. Anyone who rejects the authentic Sunnah of the Prophet (sallallaahu 'alaihi wasallam) exposes himself to destruction, as stated by Imaam Ahmed.

The following are some common errors committed by Muslims in their Salah. These errors must be avoided hoping that Allah would accept this act of worship and reward us for it.

1. Wearing pants, or garments that hangs below the ankles.

This is one of the greatest sins. Abu Dharr reported that the Messenger of Allaah (sallallaahu 'alaihi wasallam) said, There are three people whom Allah shall not speak to on the Day of Resurrection, nor shall he look at them, nor shall he purify them, and they shall have a painful torment: One whose garment hangs down below his ankles, almanaan, and (a merchant) who sells of his merchandise by means of false oath.

Some people think that wearing clothes that hang below the ankles is not a sin if they abstain from doing so while praying only. Others think that wearing such a garment is a sin only if it is worn out of pride; otherwise, they believe there is no harm in doing so. However, the above and many other traditions indicate clearly that wearing clothes that hang below the ankles (for men) is a grave sin regardless of whether such garments are worn out of habit or pride. There are other authentic traditions that emphasize wearing clothing that hangs below the ankles out of pride entails harsher punishment. Abu Hurairah reported that the Messenger of Allah

(sallallaahu 'alaihi wasallam) said The part of the garment which hangs below the ankles is (punishable by) Fire (on the Day of Resurrection)

It is commonplace to see brothers folding up the hems of their pants for prayer. However, as soon as prayer is completed, they unfold their pants. The belief that wearing garments that hang below the ankles is prohibited during prayers only is a misconception commonly held by many Muslims. Such Muslims are unaware that the Prophet (sallallaahu 'alaihi wasallam) forbade praying with folded clothes⁹. Based on this prohibition, scholars have agreed that praying with folded sleeves or pants is unlawful.

2. Consuming food of bad smell such has garlic or onion before coming to prayer.

Angels and the praying people are bothered by offensive smell. On the contrary, one should wear perfume, if available before coming into mosques. Jabir reported that the Prophet (sallallaahu 'alaihi wasallam) said: He who eats from the smelly plant [garlic or onion], let him come not near our mosque; the angels are bothered by that which bothers men.

3. Proceeding to mosque for prayer with brisk walk, or even running for fear of missing part of the prayer.

This may disturb those who are already in prayer. The Messenger of Allah (sallallaahu 'alaihi wasallam) said: When prayer has already started, do not walk quickly to join in. Proceed calmly and reposefully; then join in whichever part you catch up, and complete whichever part you missed (i.e., soon after the imaam ends the prayer).

4. Saying Takbeer al-Ihram while in rukoo'.

Many of those who come late to the mosque and join in prayer which is already in progress, rush to take the same posture, while people are in rukoo', and say takbeer al-Ihram, or the opening takbeer of prayer while bowing for fear of missing that ruk'ah. Takbeer al-Ihram is to be pronounced when one is standing upright, only.

5. Mumbling the niyyah or intention, and uttering it in a low audible voice.

The heart is the place of intention. Mumbling words such as "I intend to pray such prayer or such number of rak'aat, or I intend to fast, or do such act of worship or another," just before starting prayer is a bid'ah which was practiced neither by the Prophet (sallallaahu 'alaihi wasallam) nor his companions, nor by their followers. Uttering the above words of niyyah allows shaitaan to put irrelevant words in the mouth of the person who utters the niyyah. Do you remember at one time or another that once you stood up for dhuhr prayer and discovered yourself saying, "I intend to pray four rak'aat of Isha," or when you were standing for Asr prayer you made your intention to pray fajr instead? This confusion is from shaitan. Had you kept silent, shaitan would have no chance of confusing you.

6. Neglecting raising the hands in the opening takbeer of salah and before and after rukoo', and upon standing up for the third rak'ah.

Abdullah bin Umar said, "I saw the Prophet (sallallaahu 'alaihi wasallam) raising his hands to the level of his shoulders, upon starting prayer, and before bending for rukoo' and when he stood up again.

Raising hands with every takbeer, subsequent to the first takbeer in janazah, Eed or rain prayers is not recommended. The Messenger of Allah (sallallaahu 'alaihi wasallam) used to put his hands on his chest (while standing in prayer)

7. Neglecting the opening du'a of prayer, t'awwudth, and basmalah.

T'awwudth is saying "Aoudhu billahi min ashshaitan ir-rajim" and basmalah is saying "Bismillah hirRahmaan irRaheem."

8. Neglecting praying facing a sutrah.

The sutrah is an object, such as a wall, or a post, which a person faces while praying. Or any other object which a person places to serve as a sutrah, by putting it on the ground in order that no one may cross in front of him while praying. The Messenger of Allah SAWS said: Pray facing a sutrah, and let no one cross in front of you while praying. If he insists, then prevent him by force because he is accompanied by shaitan.

And he said: When one of you prays facing a sutrah, let him pray close to it so that shaitan may not be able to nullify his prayer.

The above tradition indicates clearly that shaitan crosses in front of a praying person who prays without a sutrah, causing his prayer to be null and void without being aware of it. Even if one prays in an open field, he should place a sutrah in front of him.

Allah says: (Verily) He (the shaitan) and his own people see you while you do not see them.

9. Reluctance to stand in the front line in congregational prayer.

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: Were people to realize the value of making adthan (the call for prayer), and the great reward (for doing so) and the virtue of standing in the first line (in congregational prayer), and had no choice but to make a draw (to decide who makes adthan or stands in the first line) they would have justifiably done so. And were people to know the significance of coming early to (congregational) prayer, they would have raced with one another (to reach the mosque first). And if they were to know the great reward (for coming to mosque) for Isha' and Fajr prayers, they would have come even if they had to crawl (i.e. even if they were disabled, they would have come crawling for fear of missing its great reward.).

10. Gazing upward during prayer, or looking at the imam, right or left.

This may cause loss of concentration. We are commanded to lower our gaze, and look at the point at which the head rests during sujood. The Prophet (sallallaahu 'alaihi wasallam) warned: Let those who raise their gaze up during prayer stop doing so, or else their sights would not return to them. [i.e. lose their eyesight]. (Muslim)

11. Leaving gaps in lines of congregational prayer.

The Messenger of Allah (sallallaahu 'alaihi wasallam) commanded: Straighten your lines, level your shoulders and block the gaps. Shaitan passes through [line] gaps.

12. Reciting surat al-Fatiha fast without pausing after each verse.

The Prophet (sallallaahu 'alaihi wasallam) used to pause after each verse of this surah.

13. Fidgeting during prayer, or looking at a watch or fiddling with one's fingers, clothes or moving feet or other parts of the body restlessly.

All of this diminish the reward for prayer. Submissiveness is a condition of acceptance of prayer. Allah's command signifies: And stand [in prayer] to Allah submissively.

14. Holding the Qur'an and reciting from it by the muqtadi in congregational prayer to check the imam's recitation.

This act distracts the person who is doing so and prevents him from concentration. It is a dispraised act during salah.

15. Racing with the imam, or moving with or before him in congregational prayer.

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: Move not before the imam does. When the imam says. Allahu akbar, you say, Allahu akbar. When he says, waladh-dhalleeen' you say, aameen. In another narration, he said: Surely the imam is there to be followed. He also said: Does not the one who raises his head before the imam does fear that Allah would transform his head into a donkey's head.

16. Lowering the head excessively, or pushing it up, and arching the back during rukoo'.

The head must be kept in normal position, while the back must be straight during rukoo' to form with legs a right angle.

17. Sticking the arms to the sides of the body, in rukoo' or sujood, and sticking the belly to the thighs in sujood.

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: Let not one of you support himself on his forearms (in sujood) like the dog. Let him rest on his palms and keep his elbows away from his body. The Messenger of Allah (sallallaahu 'alaihi wasallam) used to keep his arms away from his body during rukoo' and sujood that the whiteness of his armpits could be seen.

18. Praying while part of the back is exposed.

This happens to those who wear tight and short shirts or tight pants; when they bow or prostrate, part of their backs are exposed. Such part of the body is awrah, or the part which must be covered always. Exposing part of the back during salah, renders salah null and void.

19. Neglecting ta'meen (to say 'Aameen) loudly when the imam recites the concluding verse of surat al-Fatiha, "waladh-dhalleein".

The Prophet (sallallaahu 'alaihi wasallam) commanded: When the imam says, 'waladh-dhalleein', say 'Aameen', because the angels also say, 'Aameen', and the imam says, 'Aameen'. He whose aameen coincides with the aameen of the angels, Allah forgives his past sins. In another narration, the Prophet (sallallaahu 'alaihi wasallam) said: Then say, 'Aameen', Allah loves you.

20. Resting only the tip of the head on the floor during sujood.

The Prophet (sallallaahu 'alaihi wasallam) said: I am commanded to prostrate on seven bones the forehead and the nose, the two hands [palms], the two knees, and the two feet. Applying the above command necessitates resting the forehead and the nose on the ground during sujood.

21. Hasty performance of prayer which does not allow repose and calmness in rukoo' or sujood.

The Messenger of Allah (sallallaahu 'alaihi wasallam) saw a man who did not complete his rukoo' [bowing], and made a very short sujood [prostration]; he said: If this man dies while praying in this manner, he would die upholding a religion other than the religion of Muhammad. Abu Hurairah, may Allah be pleased with him, said: My beloved friend, Muhammad (sallallaahu 'alaihi wasallam) forbade me to perform postures of prayer copying the picking of a rooster; (signifying fast performance of prayer), moving eyes around like a fox and the sitting like monkeys (i.e. to sit on thighs).

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: The worst thief is the one who steals from his own prayer. People asked, 'Messenger of Allah! How could one steal from his own prayer?' He said: By not completing its rukoo' and sujood.

To complete rukoo' is to stay in that posture long enough to recite 'subhana rabbiyal Adtheem' three times, slowly, and 'subhana rabbiyal-a'ala' three times, slowly, in sujood. He also announced: He who does not complete his rukoo' and sujood, his prayer is void.

22. Sitting in tawarruk position in the last rak'ah of Fajr and Jum'ah prayers.

It is praiseworthy to take tawarruk position only in the last rak'ah of Dhtuhr, Asr, Maghrib and Isha' prayers. Tawarruk is described in Sahih al-Bukhari as resting the body, during sitting position, on the left thigh and putting the left foot under the right leg, while setting the right foot upright; and supporting the body by the left hand with which the left knee is grasped.

23. Moving the two palms upon saying, 'assalamu aleikum warahmatul-lah' to end prayer.

The Prophet (sallallaahu 'alaihi wasallam) saw some of his companions doing so. He objected: Why do I see you moving your hands like the tails of wild horses. They never did that again.

24. Counting tasbeeh with the left hand.

The Prophet (sallallaahu 'alaihi wasallam) used to count tasbeeh on the fingers of his right hand after salah. Abdullah bin Amr reported that the Messenger of Allah (sallallaahu 'alaihi wasallam) said, (There are) two good deeds, any Muslim who does them shall enter Jannah but few are those who do them: to say, "subhanAllah" ten times, and "alHamdulillah" ten times, and "AllahuAkbar" ten times. And I have seen the Messenger of Allah (sallallaahu 'alaihi wasallam) counting them on his hand. Ibn Qudamah said: The Messenger of Allah (sallallaahu 'alaihi wasallam) used his right hand for tasbeeh.

The above hadeeth indicates clearly that the Prophet (sallallaahu 'alaihi wasallam) used only one hand for counting tasbeeh. No Muslim with sound mind would imagine that the Prophet (sallallaahu 'alaihi wasallam) used his left hand for counting tasbeeh. Aa'ishah, with whom Allah is pleased, said that the Prophet (sallallaahu 'alaihi wasallam) used his left hand only for Istinjaah, or cleaning himself after responding to the call of nature. He never used it for tasbeeh. Yasirah reported: The Prophet (sallallaahu 'alaihi wasallam) commanded women to count tasbeeh on their fingers.

The Messenger of Allah (sallallaahu 'alaihi wasallam) said: They (the fingers) will be made to speak, and will be questioned (on the Day of Resurrection.)

The above hadeeth indicates that it is preferable to count tasbeeh on the fingers of the right hand than to do so on masbahah (rosary)

25. Shaking hands with other praying people right after fardh prayer is over, saying, 'taqabbala-llah', or 'haraman'

This is a bid'ah which was never practiced by the Prophet's companions or their followers, may Allah be pleased with them.

26. Raising hands for dua' soon as prayer is over.

This was not the practice of the Messenger of Allah (sallallaahu 'alaihi wasallam). The Sunnah is to start with dthikr soon after salah is over. The Prophet (sallallaahu 'alaihi wasallam) said: When you recite, 'At-tahiyat...', (just before tasleem), choose whichever du'a you like. The best forms of du'a are those authentically related to the Prophet, (sallallaahu 'alaihi wasallam).. Insha' Allah, we will publish the authentic du'a masnoon, soon.

27. Walking away right after tasleem, at the end of prayer, and neglecting dthikr.

Dthikr is reciting subhanal-Lah 33 times, alhamdu Lilah 33 times Allahu Akbar 33 times, reciting La ilaha illal-Laah 10 times reciting ayat al-Kursi [i.e. verse 255 of surah 2 al Baqarah], or other authentic dthikr.

28. Crossing in front of a praying person.

The Messenger of Allah (sallallaahu 'alaihi wasallam) warned: Were the one who crosses in front of a praying person to know the consequences of doing so, he would have waited for forty better than to cross in front of him³⁶. The forty in the tradition may be days months or even years. ALLAH knows best.

29. Neglecting prayer when one is sick or ill.

Salah is one of the most important pillars of Islam. The Messenger of ALLAH (sallallaahu 'alaihi wasallam) never neglected it during his sickness, nor while combating enemies. Prayer must be

performed regardless. If one cannot perform ablution for one legal reason or another, then he must perform dry ablution tayammum by patting with his palms a dusty surface, then wiping the face and hands. If he cannot stand up in prayer, he may pray while sitting or lying down on his side. Otherwise, it is enough for him to pray by moving his eyes up for rukoo' and down for sujood, and complete the rest of the prayer postures in the same manner.

30. Praying in a graveyard.

The Messenger of ALLAH (sallallaahu 'alaihi wasallam) said: Pray not in graveyards, nor sit on graves.

The format of prayer is enjoined by the Messenger of ALLAH (sallallaahu 'alaihi wasallam). No imam or a scholar has the right to alter it by adding to or deleting from it. There is no book of authentic hadeeth or Prophetic tradition reporting that the Messenger of ALLAH (sallallaahu 'alaihi wasallam) commanded men to pray in one way, and women in another. He commanded: Pray as you saw me praying. The Prophet (sallallaahu 'alaihi wasallam) did not differentiate between men and women in prayer.

Some scholars opine that it is better for women to gather themselves in sujood. As every body knows, prayer is an act of worship, and like every other act of worship, there must be a textual proof for it in the Qur'an or the authentic Sunnah. A future issue of Naseehah will, insha'Allah, include the format of prayer as reported in the authentic traditions. Let us pray to ALLAH, extolled be His glory, seeking His forgiveness, and asking him to guide us to the straight path. Aameen.

Chapter 6: JUMA FRIDAY PRAYER

Nothing is more appreciable and desirable to ALLAH than offering of prayer by human beings and laudable in shariat as the prayer has been so much emphasised and laudable in shariat as the prayer and that is why ALLAH has fixed five times prayer daily as an expression of gratitude for his unlimited favours bestowed upon the creatures from birth to death even since before birth and do not discontinue after death.

the favours blessing and bounties of ALLAH are bestowed abundantly on fridays than on other days hazrat adam, the first prophet and fore fathers of all mankind was created on friday.

on account of its importance and excellence a special prayer has been enjoined for friday. the benefits and importance of congregation has already been discussed and it should now be clear to the reader that the larger the congregation, the greater will be its reward and credit.

A larger congregation is possible only when the residents of all mohallas localities and neighbouring villages assemble and offer prayer, then it would have been very inconvenient for all to come from distant places to attend congregation . this distinction has been given to friday due to its excellence.

ALLAH had ordered former ummats (comunities) also to offer prayer on friday but due to their misfortune they differed and on account of thier negligence and insurbordination they have been deprived of this boon. ultimately ALLAH favoured muslims with it. the jews of their own fixed saturday thinking that on this day ALLAH completed his creation. the cristians fixed sunday presuming it to be the day these two communities observe these two days and giving up all worldly affairs devote themselves to worship. that is why in all christians countries sunday is observed as a weekly holiday.

VIRTUES OF FRIDAY

He prophet MOHAMMAD PBUH has said that friday is the best of all days hazrat ADAM was created by ALLAH on friday and was admitted to paradise on this very day. the day judgement will also be on friday.

Hazrat Imam says that the virtue of friday night is more than lailatul qadr (night of excellence). among other grounds its excellence is also great because on this night holy prophet pbuh came to the womb of his revered mother and this event of his noble coming into being is superior to all the boons of the world and hereafter and is the cause of unlimited blessings.

IMPORTANCE OF FRIDAY PRAYER

THE HOLY PROPHET PBUH is reported to have said that one bathes and cleans himself as far as possible , oils his hair, perfumes his clothes and then goes for friday prayer and after entering the mosque does not sit by removing others and sits silently when the imam delivers the sermon (kutba) all of his sins since last friday to this one will be forgiven by ALLAH.

THE HOLY PROPHET PBUH has said that whosoever takes a bath on friday and goes to the mosque on foot andnot a conveyance, listens to the kutba (sermon), does not talk loosely or nonsense, then for his each step he will get credit and reward equal to one years prayers and fasts.

THE PROPHET PBUH has said that whosoever neglegts three friday prayers consecutively without any legituimat cause then ALLAH puts a seal to his heart. in another tradition it has been said that ALLAH becomes disgusted with him.

WHEN FRIDAY PRAYER IS WAJIB

FRIDAY PRAYER IS WAJIB UNDER THE FOLLOWING CONDITION

1. To be a resident. Friday is not obligatory for a traveler.
2. To be healthy and fit. Friday prayer is not essential for a sick person blind and one who becomes so weak on account of old age that he cannot walk to the mosque. Those suffering from these excuses will be regarded as patients.
3. To be a free man. It is not obligatory for a slave.
4. To be male. This prayer is not obligatory for women.
5. To be a sane and matured Muslim. If Juma prayer is offered in the absence of all or any of these conditions, it will be proper as obligation of Zuhr prayer will be discharged.

CONDITIONS FOR JUMA PRAYER TO BE CORRECT

It should be a city or town. Juma prayer in a village or jungle is not proper. But it is allowed in a village having a population of three or four thousand.

The time of Juma prayer should be of Zuhr prayer. Juma prayer is not proper before or after Zuhr prayer time so much so that even if in the middle of Juma prayer or in the last sitting after Attahiyat the Zuhr time comes to an end, then the Juma prayer will be spoiled. There is no postponed Friday prayer.

To deliver Kutba (sermon) that is to praise ALLAH, even if Subhan ALLAH or Alhamdulillah only is said. But only to recite these words would be against Sunna.

The Kutba should be delivered before prayer. If delivered after prayer, it will be spoiled.

The Kutba should also be delivered within the time of Zuhr prayer. If it is delivered before Zuhr time, then Juma prayer will not be accomplished.

In the congregation of Juma prayer there must be at least three persons besides the Imam from the beginning of Kutba to the Sujda of the first Rakaat though the three persons may be other than those who were in the Kutba. But the condition is that these three men should be adult or minor children in the Juma congregation, then the prayer will be spoiled.

If the followers leave Juma congregation before Sajda of the first Rakaat and less than three men are left, then the prayer will be spoiled. But if they leave after offering first Sajda, then there will be no harm.

The Juma prayer should be offered openly and with announcement. It is not permissible to offer Juma prayer secretly or at a hidden place. If Juma prayer is offered at such a place where commoners are not allowed to enter or if the doors of the mosque are closed, then prayer would neither be accomplished nor proper.

If Juma prayer is offered in the absence of the above mentioned conditions, in the absence of these essentials the offering of Juma prayer is a prohibited execrability.

KUTBA (SERMON) AND JUMA PRAYER METHOD OF PRAYER

After the first azan of juma and before the second, four rakaats of sunna prayer should be offered which are essential. immediately after the second azan two sermons are delivered by the imam. after the sermon, two farz rakaats of juma prayer are offered in congregation following the imam. after the farz four rakaats of essential sunna and then two rakaats of sunna which are also essential according to some and lastly two rakaats are offered.

KUTBA

When people have assembled for congregation in the mosque, the imam should sit on the pulpit and the moazin should call the second azan and is known as azan of sermon. after the azan the imam should immediately stand up begin the sermon the following twelve items are sunna in kutba:

- (a) The person who delivers the kutba should remain standing while delivering it.
- (b) To deliver two kutbas.
- (c) To sit between both the kutbas for such time in which subhanALLAH may be recited three times
- (d) The kutba deliverer should be clean from both the kinds of pollutions.
- (e) The kutba deliverer should face the audience (congregation) while delivering the kutba.
- (f) Before beginning the kutba the delivered in a loud voice so that it may be heard by the audience clearly.
- (g) The kutba should be delivered in a loud voice so that it may be heard by the audience clearly.
- (h) The kutba should consist of eight topics:
 - (1) Thanks and expression of gratitude to ALLAH.
 - (2) Praise of ALLAH.
 - (3) Declaration of unity of ALLAH.
 - (4) Affirmation of the HOLY PROPHET PBUH.
 - (5) Durood sharif for prophet salam.
 - (6) Advice and admonishment.
 - (7) Recitation of some sura or verse of the holy quran.
 - (8) To repeat all these in the second kutba with the difference that instead of advice and admonishment there should be dua (prayer) for the muslims.
- (i) The kutba should not be very long. it should take less time than the prayer.
- (j) The kutba should be delivered from the pulpit and if there is no pulpit the support of a stick or staff should be taken. putting one hand over the other on the stick, as usual in these days, has not been mentioned in the traditions.
- (K) Both the sermons should be in arabic. to deliver kutba in any other language or to add verses of any other language is against traditions and highly execrable.
- (L) The congregation should face the kaba during the sermons. it is appreciable to pray in the second kutba for the progeny, companions, the consorts of caliphs hazrat abu bakr siddique, hazrat umar farooque, hazrat usman ghani, hazrat ali (may ALLAH be pleased with all of them), and hazrat hamza and hazrat abbas. praise of the muslim ruler is also permissible but to praise him with exaggeration or to attribute such qualities to him which are not true, is highly execrable.

INJUNCTIONS FOR JUMA SERMON

It is highly execrable to offer any prayer or tdk when kutba is being delivered. but offering of post poned prayer is allowed and essential, for a person who has not missed any prayer.

when the sermon has begun it is essential for all present to listen to it attentively wheather sitting near the imam or at some distance. it is highly exerable to do anything which may obstruct the hearing of kutba. it is strictly prohibited to eat, drink, talk, greet, respond to gretting, to recite any prayer (dua) or to explain any religious problem during the kutba.

if kutba begins while one is offering sunna or nafl prayer, then the sunna should be completed and the nafl should be concluded after two rakaats only.

it is highly excerable for the imam or the followers to pray with raised hands during the sitting of the imam between the two kutbas, but praying within oneself is permissible provided no words are uttered wheather loudly or in a low tone. to recite items of farewell or seperation in the kutba of the last friday or ramazan is not raported by the HOLY PROPHET PBUH or his companions.

It is permissible to read kutba from the book.

It is permissible for the listeners to recite durud sharif within themselves whenever the name of The HOLY PROPHET PBUH is mentioned in the kutba.

INJUNCTIONS FOR THE JUMA PRAYER,

It is preferable that one who delivers the kutba should also lead the prayer, but it also permissible that some else may lead it.

It is sunna to begin the prayer immedietly after the kutba by calling iqamat. it is highly excerable to do any worldly thing betwen the kutba and the prayer. but it is not execrable if one feels the need of ablution and goes for it or is reminded the need of bath after the sermon and goes for it. if the delay between the end of kutba and prayer is substantial, then the kutba should be repeated. if the imam after delivering kutba, feels some such need of ablution or bath and goes for it , then repetition of kutba is not necessary.

it is preferable that all men of one area should assemble at one place (mosque) to offer juma prayer. this prayer in several mosques of the area is also permissible.

if the masbooq of juma prayer joins its congregation in the sitting of attahiyat or in sajda e saw even , then his prayer will be in order and he should complete the remaining part of his prayer and need not offer zuhr prayer.

Some people after offering juma prayer offer zuhr prayer as a precaton. this practise hasdisrupted the belief of people very much. it is prophbited. however, if any learned man offers zuhr prayer on account of some doubt, he may do so but he should not tell others about it.

Chapter 7: Other (Salats) Namaaz

NAMAAZ I ISHRAAQ

This namaaz has great rewards. he who says it receives as much reward as for the entire hajj and umrah. it consists of only two rakat. after saying fajr namaaz in congregation, the worshipper should continue to sit (in the mosque) engaged in the remembrances of ALLAAH, and then, say this namaaz when the sun rises to a considerable height.

NAMAAZ I CHAASHT

Great virtue attaches to this namaaz. to a person saying it always, all his sins, even if they be equivalent to scum of the sea, are forgiven and he will have a palace made of gold in paradise. in this namaaz, there are at least two and at best twelve raakat, preferably twelve. the time for saying it is post meridian till the decline of the sun.

NAMAAZ I TASBEEH:

The namaaz has beyond measure and there are four raakat in it. it may be said at any time except the times which are odious, preferably before zuhr. following is mode of saying it. recite sannaa after takbeer e tahreemah. then after sanaa recite this kalimah 15 times SUBHAANAL LAAHI WAL HAMDU LIL LAAHI ILAAHA IL LAL LAAHU WAL LAAHU AKBAR (GLORY BE TO ALLAH AND ALL PRAISE BE TO ALLAH. THERE IS NO DIETY BUT ALLAAH. ALLAAH. ALAAH IS THE GREATEST). Then recite ta'awwaz and tasmiyah and the chapter faathihah and another chapter, and then recite this kalimah 10 times then go in rakoo and after the tasbeeh of rakoo recite this very kalimah ten times then go in rakoo and after the tasbeeh of rakoo recite this kalimah ten times and then go for prostration (sajdah) and after reciting tasbeeh of prostration again recite this kalimah ten times then rising from prostration and while sitting (jalsah), recite this very kalimah ten times, in the second prostration, after tasbeeh, recite it fifteen times and in this order complete it in four rakaat 75 times in each rakaat and 300 times in all four rakaat.

NAMAAZ I HAAJAT FOR FULFILLMENT OF NEEDS

Someone in need of something should first do the ablution thoroughly, then say two raakat of namaaz, then recite hamd and sannaa (praise and glory) of ALLAH and send durood to the HOLY PROPHET (SALLAL LAAHU ALAIHI WA SALLAM), then make one of the following two supplications:

1. LAA ILAAHA IL LAL LAAHUL HALEEMUL KAREEM. SUBHAANAL LAAHU RAB BIL ARSHIL AZEEM, WAL HAMDU LIL LAAHI RAB BIL AALAMEEN, AS ALUKA MOOJIBAATA RAHMATIKA WA AZAAIMA MAGHFIRATIKA WAL GHANEEMATA MIN KUL LI BIRRIIN WAS SALAAMATA MIN KUL LI ISMIN, LAA TADA ZANMBAN IL LAA GHAFARTAHU WALAA ILMAA HAAJATAN HIYA LAKA ARHARMAR RAAHIMAEEN.

There is no diety but ALLAH, Glory be to ALLAH, Rabb of the lofty throne and all praise is due to the rabb of the worlds. O ALLAH! I seek from you the means of your blessing and seek from you the means to your forgiveness and the achievement of every good and protection from every sin. (O ALLAH!) Do not leave any of my sins without forgiving it and any of my woes without removing it and any of the needs which has your approval without fulfilling it. O most merciful of all those who are merciful.

2. AL-LAAHUM -MA IN-NEE AS ALUKA WA ATA WAJ JAHU ILAIEKA BI NABEEY-YIKA MUHAMMADIN-NABEEY-YIR RAHMAH (SALLAL LAAHU ALAIKA WA SALLAM). YAA RASOOLAL LAAHI (SALLAL LAAHU ALAIKA WA SALLAM). IN-NEE QAD TAWAJ JAHTU BIKA ILAA RAB BEE FEE HAAJATEE HAAZIHI LITUQDAA LEE. AL LAAHUM MA FASHAF-FI HU FAAY YA.

O ALLAH! i beg you and turn to you through your prophet, hazrat MUHAMMAD (SALLAL LAAHU ALAIEHI WA SALLAM) who is a merciful prophet. O PROPHET of ALLAH! I have turned my

attention to my Rabb through you for this need so that it may be fulfilled. O ALLAH! accept his intercession on my behalf.

NAMAAZ-I-ISTIKHAARAH:

doing istikahrah simply means seeking good from ALLAH. One should do it whenever he intends to embark upon an important task and supplicate to him who knows best about all the unseen and unknown things to indicate to him whether doing a particular thing is good for him or not.

MODE OF DOING ISTIKHAARAH:

First offer two rakaat in such a way that in the first rakaat chaopter faatihah is recited and, then, the chapter qul ya aiy yuhal kaafiroon is recited and in the second raakat after faathihah, the chapter qul huwal laahu ahad is recited, and then ,after the salaam, the following invocation is made:

AL-LAAHUM-MA IN-NEE AS-TAKHEERUKA BI-ILMIKA WA AS-TAQDIRUKA BI QUDRTIKA WA AS'ALUKA MIN FADLIKAL AZEEM. FA- IN NAKA TAQDIRU WA LAA AQDIRU WA TA'LAMU WA LAA A'LAMU WA ANTA AL-LAAMUL GHUYOOB. AL-LAAHUM MA IN KUNTA TA'LAMU AN-NA HAAZAL AMRA KHAIERUL LEE FEE DEENEE WA MA'AA SHEE WA AAQIBATI AMREE WA AAJILI AMREE WA AAJILIHI FAQDURHU LEE WA YAS SIRHU LEE SUM MA BAARIK LEE FEEHI-- AL LAAHUM MA IN KUNTA TA LAMU AN- NA HAAZAL AMRA SHARUL LEE FEE DEENEE WA MA'AA SHEE WA AAQIBATI AMREE WA AAJILI AMREE WA AAJILIHI FASRIFHU AN NEE WASRIFNEE ANHU WAQDUR LEEY AL KHAIRA HAIESU KAANA SUM-MA ARDINEE BIHI.

O ALLAAH! I beseech you for the good with your knowledge, and i request to have power through your power, and i ask you for your bounty, because you have power and i do not have it and you are all- knowing while i do not have any, and you know best the invisible. O ALLAH! if you know this thing (which i intend doing) is good for my faith, for my livelihood and for the ultimate consequences, here and in the hereafter, of my affairs, then ordain it for me and make it easy and make it a blessing for me. OALLAH! if you know that this thing is bad for my faith, for my livelihood, and for the ultimate consequences, here and in the hereafter, of my affairs, then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and, then, make me pleased with it. It is better for a person doing istikharaah to do it seven times, and having made the supplication go to sleep in a state of cleanliness facing the qiblah. he should recte durood shareef before and after the supplication. if in a subsequent dream he sees something white or green he should think that what he intends to do is good for him. if he sees something red or black he should think that what he intends to do is bad for him and, therefore, he should desist from it.

NAMAAZ-I-TARAAWEEH:

Namaaz said after ishaa and before witr during the month of ramadaan is called taraaweeh. it is a sun nat i muak kadah (a thing doing of which has been ordered by the prophet) for both the male as well as the female. it compromises 20 rakaat (in twos) with ten salaam. it is desirable to rest awhile after every four rakaat and to recite tasbeeh, which is:

SUBHAANA ZIL MULKI WAL MALAKOOT ,SUBHAANHA ZIL IZ-ZATI WAL AZMATI WAL HAIEBATI WAL QUDRATI WAL KIBRIYAAT,I WAL HAIEBATI WAL QUDRATI WAL KIBRIYAA'I WAL JABAROOT WAL JABAROOT, SUBHANAL MALIKIL HAIY-YIL LAZEE LAA YANAAMU WALAA YAMOOT, SUBHOOHUN QUDDOOOSUN RAB BUNAA WA RAB-BUL MALAAIKATI WAR ROOH, AL HUMAA-MA AJIRNAA MI NAN-NAARI, YA MAJEERU, YAA MUJEERU. AS SALAATU ALAA MUHAMMAD. (SALATAN WA SALAAMUN ALAIKA YAA RASOOLAL LAAH)

Glory to Him whom belongs the kingdom and the sovereignty. glory be to Him to whom belongs all honour and all munificence and all awe and all greatness and all power. and all grandeur and all authority. glory be to Him to whom belongs all honour and all grandeur and all authority. glory to Him is the king ever lasting, whom neither slumber overtakes nor death, He

is the absolutely. glory be to Him who is the ever lasting, whom neither slumber overtakes nor death. He is the absolutely pure, the all holy. He is our Rabb as well as of the angels, and of the rooh (spirit). O ALLAH! protect us from hell fire. O PROTECTOR, O PROTECTOR, O PROTECTOR! PEACE BE UPON MOHAMMAD.")

NAMAAZ I TAHAJ JUD (LATE NIGHT PRAYER):

Tahaj at is the namaaz which is said after the namaaz of ishaa after getting up from, ans it brings great rewards. it comprises at least two and at the most twelve rak'aat.

SALAAT UL LAIEL (OR THE NIGHT NAMAAZ):

THE NAMAAZ WHICH IS SAID AFTER ISHAA BEFORE GOING TO BED IS CALLED SALAAT UL LAIEL: IT IS THE MOST REWARDING NAMAAZ AFTER THE OBLIGATORY ONES.

NAMAAZ E SAFAR (NAMAAZ FOR TRAVEL)

To say two rakaat of namaaz at home while embarking on a journey. and on return to say two rakaat in the mosque (masjid) before returning home is mansoon (exempified by the holy prophet) and is highly blessed.

QAZAA NAMAAZ (THE MISSED NAMAAZ):

The namaaz said after the prescribed time is called qazaa (missed), and to miss it without any cogent and valid (according to islamic laws) reason is a great sin. it is obligatory on him who misses it to offer qazaa for it from the core of his heart. obligatory qazaa for it and repent from the core of his heart. obligatory qazaa for an obligatory namaaz: for a wajib (essential) one an essential one an essential one: and for some sunnat (exempified by the holy prophet) sun nat for example the sun nat of the dawn namaaz when the obligatory (fard) also has been missed and the first four sunnat of zuhr as well , when the time for it is still there. there is no time limit for saying qazaa namaaz. he will acquit himself of his responsibility in this regard whenever he says it of course, it should not be said at sunrise and at sunset, or at a time when the sun begins to decline. it should be said as early as possible and if the sunnat of fajr is missed it should be said as early as possible and not delayed. if the sun nat of zuhr and jumah before the fard missed, these should be said after the obligatory (fard) namaaz: and if the sun nat of fajr is missed it should better be said after sunrise but before zuhr.

SALAAT UL SALAAM: PRAY 100 RAKAT OF THIS PRAYER ON A FRIDAY AND ALL OF UR PAST SINS WILL BE FORGIVEN.