

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# **WAQF-E-NAU SCHEME**

**WAQF-E-NAU SYLLABUS  
SERIES No. 1 BOOK No. 3**

**SALAT  
UP TO 10 YEARS**

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## **Preface**

The Vakalat Waqf-e-Nau has prepared a syllabus (Nisaab Waqf-e-Nau) in Urdu for the guidance of the Waqfeen-e-Nau. The syllabus is aimed towards the teaching of children from 1 to 10 years of age.

The urdu syllabus is divided into 4 parts, namely:

The Actual Syllabus; Etiquette's; Salaat and Guidelines for Parents.

There was a great need for the syllabus to be translated in to English and the UK Waqfe Nau team was chosen to undertake this important task.

The United Kingdom National Waqfe Nau team is very grateful to many learned members of the UK Jamaat for assisting in the exercise of translating the original urdu text thus providing the basis of publishing this much demanded book.

In order to enhance the learning process the syllabus is being published as 4 seperate books. Book 1 covered the Actual Syllabus and Book 2 covered Etiquettes. Book 3 is the third in the series, which covers the Salat.

The next publications in this series will Insha'Allah be Guidelines for Parents.

Publications in Series No. 2 will cover the syllabus for 10 to 13; 13 to 15; and 15 to 17 year olds.

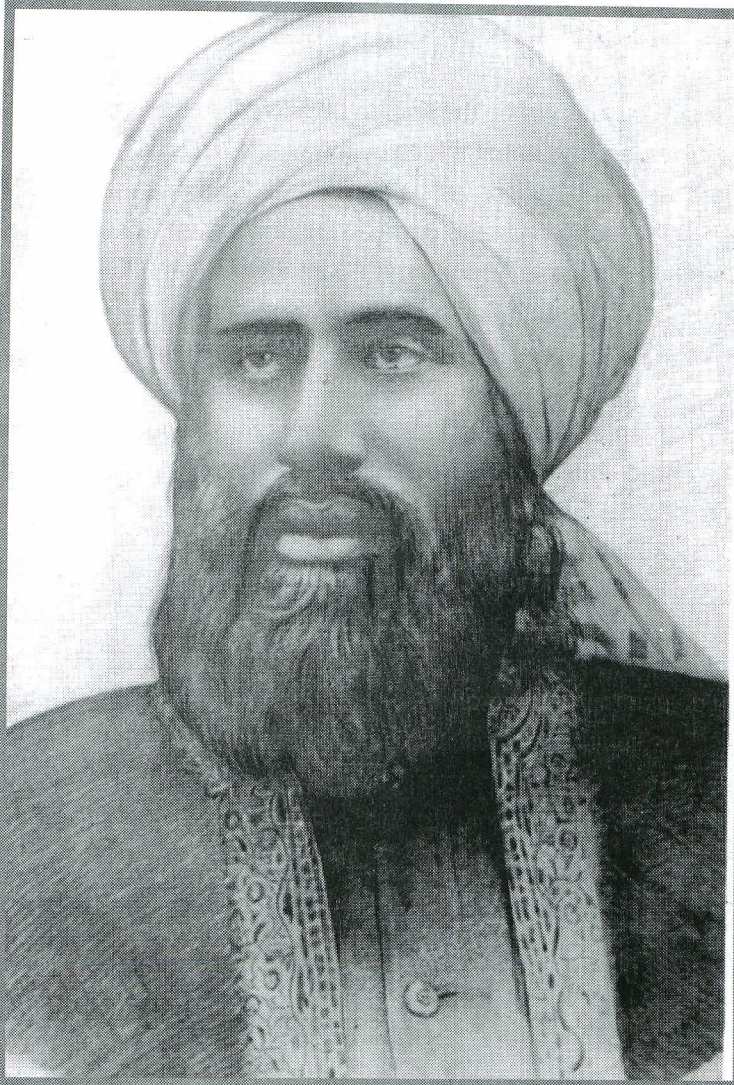
Publications in Series No. 3 will be the Urdu and English translations of

the 5 very important sermons for the Waqfeen-e-Nau delivered by Hadhrat Khalifatul Masih IV (Rh).

Further publications will be the English translated books as advised by the Vakalat Waqf-e-Nau to be read by the Waqfe Nau children.

Amongst these publications will be the 4 books titled Kaamyaabee Ki Rahaen; Minhaj ut Talaybeen; Bucho Ki Parvarish; Kur Na Kur; Hadhrat Rasool-e-Kareem (saw) Aur Buchay; Piyare Rasool (saw) Ki Piyari Baatain; Ghuncha-e-Gul; Guldusta; Hakayat-e-Shirin; Waqayat-e-Shirin; Hayat-e-Noorud-Din; Mayray Buchpun Kai Din.

The readers are requested for special prayers for the publishing team that may Allah enable them to be successful in providing this important reading material for the special Waqfeen-e-Nau children.



Hadhrat Hakim Maulana Nooruddin (ra)  
Khalifatul Masih I

Hadhrat Maulana Nooruddin (ra) was the first successor of the Promised Messiah (as). He was born in 1841 at Bhera, Punjab. From the very beginning his family had an immense love for the Holy Quran, which he had fully inherited.

He learned the Quran from his mother and received his general education from public schools in Lahore and Rawalpindi. After four years of working he went on a quest for knowledge, which took him all over India.

At the age of 25 he travelled to Mecca and Median, where he performed the Hajj. He would meet renowned teachers and saints to further his learning. He himself matured into a learned scholar of Quranic studies, languages and natural medicine.

On his return, he established a school of Quranic studies, and started a clinic that offered treatment in natural medicine. At the first meeting with the Promised Messiah (as), he recognised the truth personified within the Promised Messiah (as). Later on March 23rd, 1889 he accepted the first ever Baiat in Ludhiana. After the sad demise of the Promised Messiah (ra), he was elected as first Khalifa. On that occasion, nearly 1,200 members of the Jamaat took Baiat at his hands. The first and foremost task performed by him, was the consolidation of the system of Khilafat.

In January 1914, Huzur fell seriously ill. His health continued to decline as the time passed. On the 13th of March 1914 the last Friday Prayer of Hadhrat Khilafatul Masih I was led by Hadhrat Mirza Bashiruddin Mahmood Ahmad (ra). The same day, at 14:20 Hadhrat Khalifatul Masih I (ra) passed away, while he was saying his prayer.  
*(Inna lillahi wa inna ilahi rajjoon).*

**Table Showing Timings and the Numbers  
of Raka'at in each Salat**

Name of Prayer	Sunnah	Fardh	Sunnah	Vitr	Total Raka'at
Fajr (Dawn)	2	2	-	-	4
Zuhr (Noon)	4	4	2	-	10
Asr (Afternoon)	-	4	-	-	4
Maghrib (Sunset)	-	3	2	-	5
Ishaa' (Evening)	-	4	2	3	9

**Please Note:**

In some countries, near the two poles, timings of the Salat are determined by approximation.

After Fardh raka'at and Sunnah during Zohr, Maghrib and Ishaa two Nawafil should be offered.

Tahajjud should be offered in the latter part of the night.

On Fridays, instead of four Raka'ats for Zohr, two Fardh Raka'ats are offered instead.

The times in the day when offering of Salat is forbidden:

When either the sun is rising, is setting or at midday.

### Conditions of Salat:

Before commencing Salat there are five essential conditions which should be observed.

1. Timing (as detailed).
2. Physical cleanliness and purity (depending on the situation a shower or ablution or Tayammum).
3. The prayer mat should be clean and pure.
4. The worshiper should be adequately covered.
5. Qiblah (one should face the Ka'aba).
6. Declaration of intention (declaration should specify what kind or part of the Salat is to be offered).

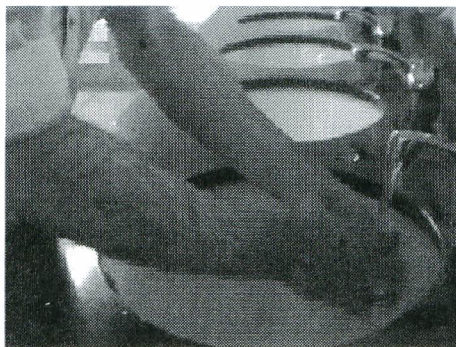
### Ablution:

It is necessary to perform ablution before Salat, which is performed as follows:

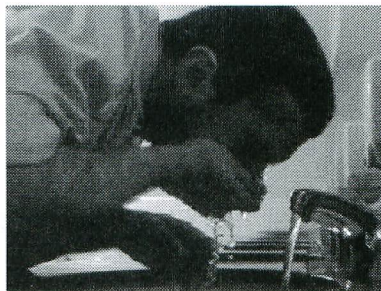
Firstly, recite "Bismillahir-Rahmanir-Raheem" and then:



1. wash your hands, begin with the right and then the left. This should be repeated three times.



2. Then the mouth should be rinsed 3 times. After introducing some water into the nostrils with the right hand the nose should be cleaned with your left hand.



3. The whole face should be washed 3 times.





4. Both arms should be washed up to the elbows, 3 times.



5. Moist hands should be passed through the hair whilst reciting  
"Ash-hadu alla ilaha illallaha"



6. Finally, both feet should be washed up to the ankles.

First the right, then the left, 3 times. Then recite the prayer:  
Allahumaj'alni minat-tawwabina waj'alni minal mutatah-hirin.



How to offer Salat

Face the Ka'aba and declare your intention to offer Salat.

### **Declaration of Intention**

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ.

### **Translation**

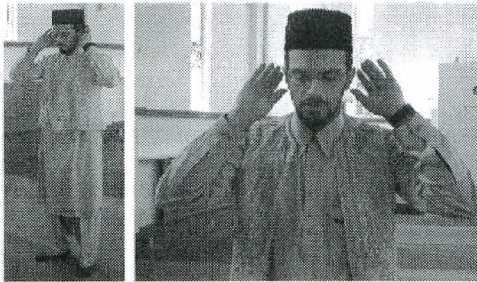
*I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, being ever inclined towards Him, and I am not one of those who associate partners with Him.*

### **Qiyam**

Then raise both hands up to the ears and say:

*Allah is the Greatest*

اللَّهُ أَكْبَرُ



Then fold hands keeping the right hand above the left. This posture is called Qiyam and should be maintained during Thana, Ta'awwudh, Sura Fatiha and recitation of a part of the Holy Quran.

## Thana

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ  
وَلَا إِلَهَ غَيْرُكَ.

*Holy art Thou, O Allah, and all praise is Thine; blessed is Thy name,  
and exalted is Thy state. There is none worthy of worship except Thee  
alone.*

## Ta'awwudh:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

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

## Surah Al-Fatiha

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 وَلَا الضَّالِّينَ ۝

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

2. All praise belongs to Allah, Lord of all the worlds,

3. *The Gracious, Merciful,*

4. *Master of the Day of Judgement.*

5. *Thee alone do we worship and Thee alone do we implore for help.*

6. *Guide us in the right path,*

7. *The path of those on whom Thou hast bestowed Thy blessings,*

*Those who have not incurred Thy displeasure, nor of those who have gone astray*

### **Sura Ikhlas**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾

اللَّهُ الصَّمَدُ ﴿٣﴾

لَمْ يَلِدْهُ وَلَمْ يُولَدْهُ ﴿٤﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٥﴾

1. *In the name of Allah, Most Gracious, Ever Merciful.*

2. *Say, He is Allah, the One*

3. *Allah, the Independent and Besought of all.*

4. *He begets not, nor is He begotten.*

5. *And there is none like unto Him.*

## Ruku

From the upright position, bend forward placing your hands on the knees while proclaiming Allahu-Akbar and keep your knees straight.



While being in this posture repeat the following three 3 times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

*Glory to my Lord the most Great*

Then stand up with arms hanging down while reciting:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

*Allah listens to him who praises Him*

While standing in this upright position with your arms hanging freely recite the following:



رَبَّنَا وَلَكَ الْحَمْدُ ط حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ ط



*Our Lord, Thine is the praise, the praise which is bountiful, pure and blessed.*

Then go into prostration while proclaiming Allahu-Akbar. Your knees should be on the ground first and then your head. In this posture, the knees, the hands, the nose, the toes and the forehead should touch the ground. The head should remain between the two hands. The elbows should not touch the ground, neither should they touch any part of the body.



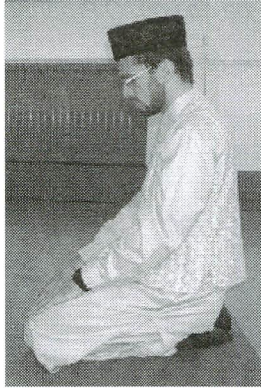


Attain the sajdah posture and repeat the following three times:

سُبْحَانَ رَبِّيَ الْأَعْلَى.

*Glory to my Lord, the Most High*

After the first sajdah, go to the Sitting posture, proclaiming  
Allahu-Akbar



Recite the following prayer between the two sajdahs

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَا فِنِي وَاجْبُرْنِي وَارْزُقْنِي  
وَارْفَعْنِي.

*O my Lord, forgive me and have mercy on me, and guide me, and  
grant me security, and make good my shortcomings, and provide for  
me, and raise me up.*

Then go into the second prostration and repeat the following three  
times.

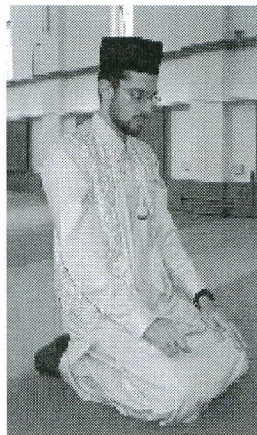
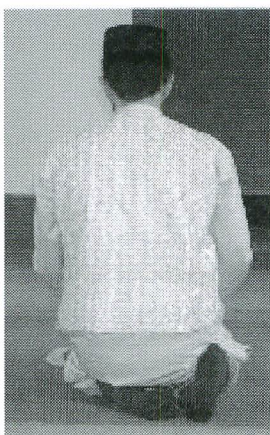
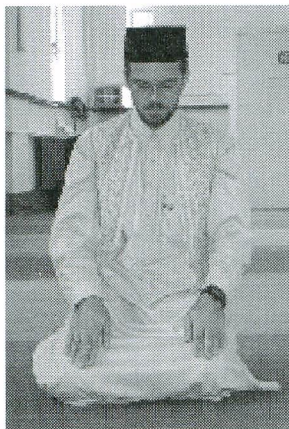
سُبْحَانَ رَبِّيَ الْأَعْلَى.

*Glory to my Lord, the Most High*

After the second prostration recite the following;

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ. أَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ  
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَسْلَامٌ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ط

*All verbal worship is due to Allah, and all physical acts of worship and financial sacrifices. Peace be on you, O Prophet, and the Mercy of Allah and His Blessings. Peace be on us and the righteous servants of Allah.*



Raise the index finger of the right hand while reciting

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Then lower the finger and recite.

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

*I bear witness there is none worthy of worship except Allah and I bear witness that Mohammad is His servant and His messenger.*

The third and the fourth Raka'ats should also be offered in the same

manner.

In the last Rakaat recite:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرٰهِيْمَ  
وَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*O Allah, bless Muhammad and his people, as You did bless Ibraheem and his people. You are indeed the Praiseworthy, the Exalted.*

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى  
اِبْرٰهِيْمَ وَ عَلٰى اٰلِ اِبْرٰهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

*O Allah, prosper Muhammad and his people, as You did prosper Ibraheem and his people. You are indeed the Praiseworthy, the Exalted.*

After that offer some other supplications such as:

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

*Our Lord, bestow on us good in this world and good in the Hereafter, and shield us from the torment of the Fire. (2:202)*

And

رَبِّ اجْعَلْنِي مُقِيْمَ الصَّلٰوةِ وَ مِنْ ذُرِّيَّتِي رَبَّنَا وَ تَقَبَّلْ دُعَاءِ رَبَّنَا  
اغْفِرْ لِيْ وَلِوَالِدِيْ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ.

*My Lord make me observe Prayer and my children too. Our Lord!*

*Bestow Thy Grace on me and accept my prayer.*

*Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place (14:41- 42)*

To end the prayer, while the face is turned to the right and again while the face is turned to the left say:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

*Peace be upon you and the mercy of Allah*

Note:

There are three Raka'ats (two Raka'at are prayed together and then one raka'at) in Vitr prayers and Dua-e Qunoot is offered in the following manner:

After bowing in the third Raka'at, in a standing position, the following supplication is recited:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ  
 وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ  
 مَنْ يَفْجُرُكَ ط اللَّهُمَّ أَيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِيَّاكَ  
 نَسْعَى وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ  
 بِالْكَفَّارِ مُلْحِقٌ ط

Translation:

*O Allah, we beseech Thy help and ask Thy forgiveness and believe in Thee and trust in Thee and we praise Thee in the best manner and we thank*

*Thee and we are not ungrateful to Thee, and we cast off and forsake him who disobeys Thee.*

*O Allah! Thee alone do we serve and to Thee alone do we pray and make obeisance and to Thee we flee and we are quick and we hope for Thy mercy and we fear Thy chastisement for surely Thy chastisement overtakes the unbelievers.*

### Related prayers

*Funeral prayer*

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا  
 وَأَنْشَأَ اللَّهُمَّ مِنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَيَّ الْإِسْلَامِ ط وَمَنْ تَوَفَّيْتَهُ مِنَّا  
 فَتَوَفَّهُ عَلَيَّ الْإِيمَانَ ط اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ.

Translation:

*O' Allah forgive our living ones and our deceased ones, and those of us who are present and our absent ones, and our young ones, and our older ones, and our males and our females. O' Allah those of us whom Thou grantest life keep them firm on Islam, and those of us whom Thou causest to die, cause them to die in the faith. Deprive us not O Allah, of the benefits relating him (the deceased) and subject us not to trail after him.*

Note: If the deceased is a female, read ajra haa and ba' adahaa in place of Ajra-hoo aand ba' ada-hoo. In case of a deceased male child the above prayer is replaced by:

اللَّهُمَّ اجْعَلْهُ (اجْعَلْهَا . female child) لَنَا سَلْفًا وَفَرَطًا وَذُخْرًا وَأَجْرًا  
وَشَا فِعًا (شَا فِعَةً . female child) وَ مُشَفِّعًا (مُشَفِّعَةً . female child)

*O Allah make him/her our forerunner, and make him/her, for us, a reward and a treasure, and make him/her for us a pleader and accept his/her pleading.*



## Ablution and Tayammum

Conversation between three children and their mother:

Abid: Mother, we have learned everything concerning ablution, but why is dry ablution performed sometimes?

Mother: If water is not available for ablution or if one is sick or if the use of water is detrimental to one's health and there is fear that the sickness may be worsened, then it is permissible to perform dry ablution. It becomes a substitute for ablution.

Khalid: How does one perform dry ablution?

Mother: One says Bismillah, gently touches clean dust with both hands, blows it and then gently rubs both hands on one's face. After a second contact with clean dust the arms are gently massaged up to the elbows. It is permissible to merely touch clean dust and massage the face and both hands. If there is too much dust on the hands it is permissible to shake it off. If dust is not available sand or even pebbles can serve the same purpose. It must be remembered that if one has performed dry ablution and then water becomes available or the cause for the performance of dry ablution disappears, it is necessary to perform proper ablution with water. However, if the water becomes available after one has offered one's prayer it is not necessary to perform ablution.

Zahid: When does dry ablution need renewal?

Mother: The dry ablution needs renewal for the same causes as regular ablution needs renewal i.e. after passing water, answering the call of nature, breaking wind, sleeping while lying down or while reclining against a support, losing consciousness and flowing of blood. And after every prayer

**Hadith:**

**The key to prayer is ablution and the key to ablution is Bismillah.**

**Explanation:**

**For our prayer to be accepted, we must be pure and clean. In order for our ablution to be accepted, we must first say 'Bismillah'.  
Otherwise, our ablution is not acceptable.**

**Notes**

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