

What is
Azân
and
Namâz?

Naseem Ghazi Falahi

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Bismilla hir-Rahmâ nir-Raheem

In the name of God, Most Beneficent, Most Merciful

FOREWORD

Too many illusions are there due to lack of knowledge about 'Azân' (The Call to Prayer) and 'Salâh' (Namâz). It becomes more painful when undue comments are made on this sacred and beneficial act of worship, without having sufficient knowledge of it and without ever trying to find it out.

Unfortunately this policy is adopted by various classes of society — the educated as well as common people. Due to ignorance, many people think that king Akbar is called in 'Azân'. Ignorance led to even a great personage like Kabir Das to utter such words about 'Azân':

कंकर पत्थर जोड़ के मस्जिद लिया बनाए,

तापे मुल्ला बांग दे, क्या बहरा हुआ खुदाए।

*Kankar pathar jor ke Masjid liya banaay,
Taape Mulla baang dey, kya behra hua khudaay?*

(Mosque has been made up by collecting stones and gravels, Mulla cries shrilly as if God has become deaf.)

("na'uzu-billaah":—I seek refuge of God, rather than saying or hearing such utterances).

Today the main reason for several problems is the lack of true knowledge about each other. It's a matter of grave concern that despite having so many sources of knowledge and

information, we, the so called educated and cultured people, remain in dark about each other.

Due to lack of proper information and malice, it also happens that a man becomes enemy of such a thing that in fact pertains to his weal and welfare. Something like that has happened to Islam and its teachings and the same is continuing.

The importance of Salâh (Namâz) and principal significance of Azân and Namâz have been expressed in this book so that common people may see the true picture and shed of their illusion about Azân and Namâz.

I'm sure and confident that you will find in Namâz tranquility in your hearts and eyes.

Naseem Ghazi Falahi

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The Importance of Namâz

We as well as the entire universe has been created by the Almighty God. He has made provisions for whatever we need during our lifetime. He is the master of life and death. He is the cherisher and provider of livelihood. He is the listener to our entreaty and prayers, and helps during our difficult times. In fact none but He has the power to harm us or be beneficent to us. He alone is the true Lord of whatever exists in the world. He alone is the actual Ruler. This worldly-workshop is being run by Him. There is no partner of the Almighty God neither in His entity nor in His virtues and authorities.

He will take the account of our life after the death and will recompense according to our deeds. God sent His Messengers and Prophets to show the right path and proper guidance to human beings. These Prophets showed people the way of life according to the command of God. The teachings of all these Prophets were same—submission and surrender to the Lord.

Our Lord, the cherisher, sent His last Prophet Muhammad (peace be upon him) and by revealing the Holy Scripture, the Qur'ân through him, bestowed total guidance and right direction for our life. This very guidance to eternal success is called Islâm. 'ISLÂM' is not named after any special personage, any nation or any other thing, rather it is named because of its characteristic features. The literal meaning of Islâm is "obedience and surrender." In fact Islâm means to dedicate oneself to God and to comply to His Commands wilfully. The basic teaching of Islâm is to obey and worship only one God.

Only God should be accepted worthy of reverence, only He should be prayed and worshipped. Head should not be bowed down before anyone else and whole life should be spent lovingly and obediently in servitude of God.

To remember these things forever, to perform our duty of servitude, to express being obligated to His benefactions and kindness, to exhibit — and perform our servitude before Him and for the manifestation to accept God's greatness and power, Islâm has framed a system of worship in which 'Namâz' is the most important method of worship.

The importance of 'Namâz' and its necessity has frequently been quoted in the divine Scripture, the Qur'ân and sayings of the Prophet Muhammad (peace be upon him) i.e, the Traditions. To offer Namâz five times a day is compulsory for each follower of Islâm (male and female). To give up Namâz has been proclaimed irreligion for a follower of Islam. In fact, it is far from imagination to be a follower of Islâm without Namâz.

If Namâz is offered prudently and with full consciousness, it develops not only spirituality in human life, but bestows nearness to God, makes His devoted worshipper, but it has also the power and capacity to set free the worldly life of man from evils and blemish, and to make him a responsible and gentle person. In fact, Namâz makes a person capable of easily leading his whole life according to the commands and directives of his Creator. This fact is marked by the full aspect of Namâz. Explaining the objective of Namâz, God has said in the Holy Qur'ân—

".....for prayer restrains from shameful and unjust deeds;" (Qur'ân, 29:45)

The Qur'ân says about those who are seen offering Namâz; but disregard and ignore the expectations and the spiritual and emotional part of Namâz—

"So woe to the worshippers, who are neglectful of their prayers. Those who (want but) to be seen (of men), but refuse (to supply) even neighbourly needs."
(Qur'ân, 107:4-7)

God's beloved Prophet Muhammad (peace be upon him) says—

"A person gets detracted further away from his Lord, if his Namâz remains unable to stop him from lewd and bad practices."

Islam expects that human life must be in accordance with Namâz, Namâz be the gist of life and the human life shall prove the explanation of Namâz. To achieve this objective, it is necessary that Namâz is offered with full understanding. While offering prayer one should keep in mind that he is standing before his Creator-Lord and making earnest request to Him. This thought must be clear to him that his Lord is watching him and listening to his prayers. To get full advantage of Namâz, it is also necessary that one keeps on introspecting and puts full efforts to the best of his ability to fulfil the vows made to his Lord during the Namâz.

Apart from the purity of mind, the cleanliness of the man's body, clothes and place is also inevitable, while offering Namâz.

Contents recited in Azân and Namâz, are being presented here in English alongwith the original Arabic in the following pages:

AZÂN

Everyday five times i.e, before every Namâz, people are called for prayer. Due to ignorance, some people think that God is called shrilly in Azân. This thought is totally wrong and based on ignorance. Azân is a term which means "To call people for Namâz." A person who is called 'Mu'azzin' (one who call for prayer) calls people loudly with reference to God to offer Namâz collectively in the mosque.

Words of Azân

One who calls for prayer, utters these words (of Azân):

Allahu Akbar! (Four times)

"God is the Greatest of all."

Ash-hadu alla ilaha illal lâh. (Twice)

"I testify that there is none worthy of worship but God."

Ash-hadu anna Muhammad-ar-rasulullâh. (Twice)

"I testify that Muhammad (PBUH) is Messenger of God."

Haiyya 'alas salâh. (Twice)

"Come to Prayer."

Haiyya 'alal falâh. (Twice)

"Come to Success."

Allahu Akbar. (Twice)

"God is the Greatest of all."

La ilâha illal lâh. (Once at the end)

"There is none worthy of worship but God."

NOTE:- Following words are mentioned in the Azân for the prayer at dawn.

Assalâtu Khairum minan naum. (Twice)

"Prayer is better than sleep."

It is the Azân and its words of blessings by which all those who believe in one God and accept Muhammad (PBUH) as His Prophet and Messenger, are called for prayer.

WHAT IS RECITED IN NAMÂZ ?

After standing for Namâz, first of all 'niyyah' (intention or declaration of intention) is made I am standing before the Creator for Namâz with all the worldly distractions shut out. Then Namâz is started. Contents recited in Namâz, its text and translation are being given here.

It is recited in the standing position:

Allahu Akbar!

"God is the Greatest of all."

Sub-hanaka Allâhumma wa bihamdika wa tabâarakasmuka wa ta'alâ jadduka wa lâ ilâha ghairuka.

"O Lord! You are Glorified. All praise is for you. Your name is most auspicious and full of blessings. Your Glory is Paramount. None is worthy of worship but you."

A'uzu billâhi minash-shaitânir-rajeem.

"I come to the shelter of God from rebuked satan."

Bismilla hir-Rahmâ nir-Raheem

Al-hamdu lillaahi rabbil-'Aalameen; Ar-Rahmaanir-Raheem; Maaliki Yaumid-Deen; Iyyaaka na-budu wa iyyaaka nastaeen.

Ihdinas-Siraatal-Mustaqeem. Siraatal-lazeena an-amta 'alay-him Ghairil-maghzuubi 'alay-him wa ladh-dhaalleen.

"In the name of God, Most Beneficent, Most Merciful."

"Praise be to God, Lord of the worlds. The Beneficent, The Merciful. Owner of the Day of Judgement. Thee (alone) we worship, Thee (alone) we ask for help. Show us the straight path. The path of those whom Thou hast favoured. Not (the path) of those who earn Thine anger; not of those who go astray."

Aameen

"O Lord! So be it. Listen to our Prayers."

After that some parts of the Qur'ân is recited. Some of them are given here:

Bismilla hir-Rahmâ nir-Raheem

Wal-'Asri, Innal-insaana lafi khusrin, Illallazina aamanuu wa 'amilus-saalahaati wa tawaasau bil-Haqqi wa tawaasau-bis-Sabr.

"In the name of God, Most Beneficent, Most Merciful."

"By the time, Verily Man is in a state of loss, except those who have Faith, and do righteous deeds, and exhort one another to truth and exhort one another to endurance."

Bismilla hir-Rahmâ nir-Raheem

Qul Hu-wallaahu Ahad, Allaahus-samad, Lam yalid, Walam yuulad, Walam yakul-lahuu kufuwan Ahad.

"In the name of God, Most Beneficent, Most Merciful."

"Say: He is God, the One, God the Eternal, Absolute, He begetteth not, nor is He begotten. And there is none comparable unto Him."

Bismilla hir-Rahmâ nir-Raheem

Qul A-uuzu bi-rabbil-falaq, Min-sharri maa khalaaq, Wa min-sharri ghaasiqin izaa waqab, Wa min-sharrin-naffaasaati fil-'uqad, Wa min-sharri haasidin izaa hasad.

"In the name of God, Most Beneficent, Most Merciful."

"Say: I seek refuge in the Lord of Daybreak, From the evil of that which He created, From the evil of the darkness when it is intense, And from evil of malignant witchcraft, And from the evil of the envier when he envieth."

Bismilla hir-Rahmâ nir-Raheem

Qul A-uuzu bi-Rabbin-Naas. Malikin-Naas, Ilaahin-Naas. Min-sharril-waswaasil-khan-naas, Allazi yuwas-wisu fi Sudurin-naasi, Minal-Jinnati wan-naas.

"In the name of God, Most Beneficent, Most Merciful."

"Say: I seek refuge in the Lord of mankind, The King of mankind, The God of mankind, From the evil of sneaking whisperer, Who whispereth in the hearts of mankind — among the Jinn and among mankind."

After that one has to bow down i.e. "*Ruku*" before God saying "Allâhu Akbar" (God is the Greatest of all) with hands placed on the knees and praises Him with the following words:

Sub-hana Rabbiyal-'Azeem. (At least three times)

"Glory be to my Lord, the Great."

Then following words are recited in the standing position:

Sami Allâhu Liman Hamidah.

"God always hears those who praise Him."

Standing in the same position, the Almighty is commended and praised with the following words:

Rabbana lakal-hamd.

"O God! All praise be to You, O God! Greater than all else."

Now saying "Allâhu Akbar" (God is the Greatest of all), total entity is surrendered and touching the forehead with the ground God is praised prostrating with the following words:

Sub-hana Rabbiyal 'âla. (At least three times)

"Glory be to my Lord, the Most High."

After that head is lifted saying "Allâhu Akbar" (God is the Greatest of all) and a supplication is recited in sitting position:

Allâhummaghfir li war-hamni wahdini wa 'âfini warzuqni.

"O Almighty! Forgive me and grant salvation, have mercy on me, keep me on the right path, give me peace and security and better livelihood."

After such entreaty and prayer to our Nourisher Lord, True Ruler and Master, saying "Allâhu Akbar." (God is the Greatest of all), once again the prostration is repeated the same way praising the Almighty:

Sub-hana Rabbiyal a'âla. (At least three times)

"Glory be to my Lord, the Most High."

After that saying "Allâhu Akbar" (God is the Greatest of all), the following supplications are recited in the sitting position.

At-tahiyyâtu lillâhi, was-salawâtu wat-tayyibâtu Assalâmu ‘alaika ayyu-hannabiyyu wa-rahmat-ullâhi wa barakâtuhu Assalâmu ‘Alainâ wa ‘alâ ‘ibadillâhis-sâliheen. Ash-hadu allâ ilaha illallâhu wa ash-hadu anna Muhammadan ‘abduhu wa rasooluhu.

"All oral worship, all physical worship and all pecuniary worship are for God. O Prophet! May peace be upon you and God's mercy and blessings. May peace be upon us and to all pious and devoted servants. I bear witness that there is no one worthy of worship but God and I bear witness that Muhammad is His devotee and Prophet."

Allâhumma salli ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ sallaita ‘alâ Ibrâhima wa ‘alâ âli Ibrahima innaka hameedum-majeed.

"O Lord! Send Your favour and blessings on Muhammad and his decendents and followers as You sent Your favour and blessings on Ibrahim and his decendents and followers. Undoubtedly You are wholly praiseworthy and exalted One."

Allâhumma bârik ‘alâ Muhammadin wa ‘alâ âli Muhammadin kamâ bârakta ‘alâ Ibrâheema wa ‘alâ âli Ibrâheema innaka hameedum-majeed.

"O Lord! Bless on Muhammad and his decendents and followers as You blessed on Ibrâheem and his decendents and follwers. Undoubtedly You are entirely Praiseworthy, exalted."

After that any supplication (duâ) inscribed in the Qur'ân or Traditions (Prophet's sayings) is recited, e.g.:

**Rabbanaa 'aatinaa fiddunya hasananah, wa fil-
Âkhirati hasanah-waqina 'azaaban-naar.**

"O Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire."

After that face is turned towards right and then left and said:

As-Salâm-u-'alaikum wa rahmatullâh. (Both sides).

"Peace and mercy of God be upon You."

This way the Namâz is completed.

Last prayer of the day Namâz-e-Isha is offered after one and half an hour of the sunset. Namaz-e-Isha is offered before sleeping. In this prayer, earnest vow is also made begging our Creator, Nourisher and the supreme Controller of our hearts.:

Allâhumma innâ nasta 'iinuka wa nastaghfiruka wa nu'-minu bika wa natawakkalu 'alaika wa nusni 'alaikal-khair, wa nashkuruka wa laa nakfuruka wa nakhla'u wa natruku mai-yafjuruk. Allâhumma iyyaaka na'budu wa laka nusalli wa nusjudu wa ilaika nas'aa wa nahfidu wa narju rahmataka wa nakhsha 'azaabaka, inna 'azaabaka bil-kuffaari mulhiq.

"O Lord! We seek Your help, and we seek forgiveness and salvation from you and we have faith in You, and we depend on You and praise You with virtue and we express our gratitude. We are not disobedient to you and we leave the

company and get separated from those who are disobedient to You, and we reject those who disobey You.

O Lord! We worship only You, and we offer Namâz only for You and we prostrate only before you. We hasten towards You and obey Your commands. We hope to have Your compassion on us. We fear Your punishment. Undoubtedly, those who don't obey You, will be definitely punished by You."

