

BAHAAR
E
SHARIAT
VOLUME 3-4

COMPILED BY
QADI SADRUSH SHARIAH HAZRAT ALLAMA MAULANA MUFTI
MOHAMMED AMJAD ALI AAZMI RAZVI رحمۃ اللہ علیہ

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR MUFTI-E-AZAM HIND رحمۃ اللہ علیہ

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI RAZVI NOORI

PUBLISHED
FOR FREE DISTRIBUTION
BY: IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

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Second Edition : 1000 copies
Islamic Date : Muharram 1435
English Date : November 2013

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Translator: Muhammad Afthab Cassim al- Qaadiri

ISBN 978-0-9870100-1-8

The Publishers

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DUA BY JANASHEEN
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RAHBAR-E-TAREEQAT ASH SHAYKH
MUFTI MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI QIBLA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Choicest and Countless Blessings upon our Beloved Prophet ﷺ
and His Holy Offspring and Companions

I have been told that Maulana Afthab Qasim has translated
some volumes of “Bahaar-e-Shariat”, the great work of the
great scholar Sadrush Shariah, Maulana Allama Amjadi Ali
Qadiri Razavi Aazami.

May Allah accept this work and give him reward for his efforts.



Mohammed Akhtar Raza Qadiri
29th Sha’baan Al Moazzam 1431 Hijri [Madina Tayyaba]

DUA BY MUMTAZUL FUQAHA JANASAHEEN
HUZOOR SADRUSH SHARIAH, HUZOOR
MUHADITH-E-KABEER ALLAMA MUFTI ZIA-
UL-MUSTAFA QAADIRI AMJADI QIBLA

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله لولیه والصلوة علی نبیه وعلی اله واصحابه المتتادیین بادابه

اما بعد

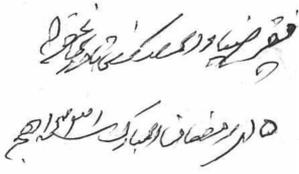
The Kitaab before me, 'Bahaar-e-Shariat' is an exceptionally beautiful English translation. The book consists of a vast number of Shariah Rulings, to solve the issues and needs of people which present themselves in their daily lives. The one who practices and acts upon the Rulings and Laws mentioned in this book will be able to fulfil his necessary requirements and is also able to guard himself in an Islamic mould, it is this which is the true objective in life.

Hazrat Maulana Afthab Cassim Saaheb deserves to be commended, for the sentiment in his heart to inculcate true Islamic teachings amongst the English speaking Muslims and by doing so; he has fulfilled the debt (i.e. the obligation) of the Ulama. (I pray that) Allah grants his efforts the acceptance and gratitude that it deserves, granting him a generous reward (Aameen). Maulana has compassion and sensitivity in his heart in regards to keeping the Muslim Community established and steadfast. It is for this reason that he is always absorbed in

writing and compiling Deeni books and engrossed in the translation and compilation of numerous reliable Kitaabs, such as 'Kanz ul Imaan' and Bahaar-e-Shariat which he has translated in eloquent English.

He has also published the translations of numerous books in English, allowing them to reach the homes of the English speaking populace, causing the waves of Islam to rise passionately within the hearts of thousands of people.

(I pray that) Allah grants Maulana superb reward and grants him countless blessings in all accomplishments in his age and in his religious affairs, granting him acceptance. (Aameen)



فقير زيا مصطفى قادري
15 رمضان المبارک 1431ھ

Faqeer Zia-ul-Mustafa Qadiri
15th Ramadaan-ul-Mubaarak 1431 Hijri

DUA BY MUJAHID-E-AHL-E-SUNNAT,
HAZRAT ALLAMA SAYED SHAH
TURAB-UL-HAQ QAADIRI RAZVI NOORI

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I was delighted to hear that the very diverse book 'Bahaar-e-Shariat', by Sadrush Shariah Badrut Tariqah Hazrat Allama Hakeem Muhammad Amjad Ali Aazmi عليه الرحمة has been translated into English by Hazrat Maulana Afthab Cassim Saaheb and is about to be published. Since the mother tongue of the young Faadil is English, this translation will definitely benefit those who read English. Even though the translator has already translated other volumes of Bahaar-e-Shariat but because Volume 16 deals with laws relating to our daily lives and to Islamic Morals and Etiquettes that are beneficial to both the experts and the general masses, it was published first. In translating Bahaar e Shariat, the translator has fulfilled a great need of the English speaking Muslims, especially those in South Africa and in other countries where English is spoken. Hazrat Maulana Muhammad Afthab Cassim Saaheb, has also translated many parts of the world renowned Kanz ul Imaan, the world renowned Translation of the Qur'an by A'la Hazrat Imam Ahmed Raza Khan Muhadith-e-Bareilvi عليه الرحمة.

It is my earnest Dua that Almighty Allah accepts these efforts of Maulana, through the blessing of His Beloved Prophet ﷺ rewarding him abundantly with a blessed reward.

آمین شہ آمین بیجا لانی الکریم علیہ وعلیٰ الہ افضل الصلوٰۃ والتسلیم

Sayyid Shah Turabul Haq Qaadiri
Ameer Jamaat-e-Ahl-e-Sunnat, Pakistan, Karachi

AN INTRODUCTION TO BAHAAAR-E-SHARIAT

By Hazrat Maulana Qaisar Ali Razvi Misbahi

Bahaar-e-Shariat is the dynamic work of Khalifa-e-A'la Hazrat Sadrush Shariah Badrut Tariqah Faqih-e-Azam Hazrat Allama Maulana Ash Shah Amjad, Muhadith-e-Ghoswi عليه الرحمة. Bahaar-e-Shariat is without doubt an 'Encyclopaedia of Hanafi Fiqh' which has been a means of direction for the Muslims for the last 95 years. Today, there is hardly a Darul Ifta that does not carry a copy of Bahaar-e-Shariat. With the exception of Darul Iftas, there are also numerous Mosques the world-over that have classes in which the Bahaar-e-Shariat is taught to the worshippers; numerous Muslim Colleges and Universities in the World have introduced Bahaar-e-Shariat as a part of the syllabus for those studying to become Ulama. Undoubtedly, in the present time, there has not been any other Book of Fiqh that has been written in the Urdu language, which compares to Bahaar-e-Shariat. The world-renowned 'Fatawa Alamgiri' was compiled by the devoted efforts of hundreds of the most learned Ulama of the time but Qadi Sadrush Shariah عليه الرحمة compiled a voluminous book like Bahaar-e-Shariat single handedly. This great and memorable service of Faqih-e-Azam Qadi Sadrush Shariah عليه الرحمة is of such magnitude, that the Muslim Ummah will forever remain indebted to him. 17 Volumes were originally written by Sadrush Shariah عليه الرحمة and due to ill health, he was not able to go any further, so the last three Volumes were written by his students on his request. Bahaar-e-Shariat is divided into volumes in the following format:

Volume 1	Book of Imaan and Aqaa'id (Correct Beliefs)
Volume 2	Book of Tahaarat (Purification)
Volume 3	Book of Salaah (Prayer)
Volume 4	Book of Salaah, Book of Illness & Death
Volume 5	Book of Zakaat (Alms)
Volume 6	Book of Hajj (Pilgrimage)
Volume 7	Book of Nikah (Marriage)
Volume 8	Book of Talaaq (Divorce)
Volume 9	Book of Slaves, Oaths, Expiation & Punishment
Volume 10	Book of Abandoned Children, Unclaimed Property, Missing Person, Partnerships & Appropriations

Volume 11	Book of Sales
Volume 12	Book of Guarantees, Transfer of Debt, Judiciary, Evidence & Testimony
Volume 13	Book of Claims, Admissions
Volume 14	Book of Muzaribat, Deposits, Loans, Gifts, Hiring
Volume 15	Book of Compulsions, Inhibition, Partitions, Cultivation, Sacrificing (Zibah), Halaal & Haraam Animals, Qurbani, Aqeeqah,
Volume 16	Book of Morals & Etiquettes
Volume 17	Book of Intuitions, Wastelands, Pawns
Volume 18	Book of Offences, Reprisal, Blood money
Volume 19	Book of Bequests
Volume 20	Book of Inheritance

Issues in Bahaar e Shariat have been explained in the light of Qur'an and Hadith, in a very simple manner, thus making it beneficial for the general public and for the professionals alike. Allah bless the custodian of Maslak-e-A'la Hazrat, the embodiment of knowledge and sincerity, the Khalifa of Huzoor Taajush Shariah, our beloved Hazrat Allama Maulana Muhammad Afthab Cassim Sahib Qaadiri Razvi Noori, who recognised a very important necessity of the time and translated the above mentioned Book into the English language. In carrying out this memorable service, he has presented such an everlasting gift particularly to the Muslims of South Africa and to Muslims the world-over which the Men of Knowledge and Intellect will be proud of for centuries to come. This is not my devotion but it is a fact, that the amount of effort that Hazrat Maulana Afthab Cassim, Head of Imam Mustafa Raza Research Centre has put into propagating and publicising the teachings of Maslak-e-A'la Hazrat through writing, publishing books in English and through other endeavours, in such a short period of time, is itself a unique service. This is the result of his unselfish and sincere efforts, together with the blessings and the Duas of Huzoor Taajush Shariah Qibla and Huzoor Muhadith-e-Kabeer Qibla. It is my sincere Dua in the Court of Almighty Allah, that Allah Almighty blesses Hazrat Maulana Sahib Qibla with long life and good health. Aameen

A Seeker of Duas

Muhammad Qaisar Ali Razvi Misbahi (Khateeb & Imam Masjid-e-Khalid)

TRANSLATOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَمْدَ الشَّاكِرِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
 وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ

All Praise is to Allah, Cherisher and Sustainer of the Worlds. Durood and Salaams upon the Leader of the Ambia and Mursaleen ﷺ and upon his Noble Family and Illustrious Companions. Bahaar-e-Shariat is the distinguished masterpiece of the eminent and celebrated Khalifa of the Mujad'did-e-Deen-o-Mil'lat A'la Hazrat Ash Shah Imam Ahmed Raza Khan Qadiri ﷺ and the great Faqih of the era, Sadrush Shariah Qadi Hakeem Allama Abul Ulaa Amjad Ali Aazmi Razvi ﷺ. By the Grace of Allah and the Mercy of the Holy Prophet ﷺ Volumes 3 & 4 of this masterpiece is in your hands. I must thank Almighty Allah through the Wasila of the Beloved Rasool ﷺ for affording me the opportunity to translate this distinguished work of Huzoor Sadrush Shariah ﷺ. The articles which follow in this book will introduce Huzoor Sadrush Shariah ﷺ and Bahaar-e-Shariat to you in greater detail. Alhamdulillah, I have been working on the translation of the entire Bahaar-e-Shariat for the past few years and this translation is now in the process of being published. I sincerely pray that Almighty Allah blesses me with the strength to complete this honourable task, through the Wasila of Nabi-e-Kareem ﷺ and through the Karam of Huzoor Ghaus-e-Azam ﷺ and all our Masha'ikh-e-Kiraam. Like all my other translations, I have tried to keep the language and the manner of translation very simple, so that the readers may find the book simple to understand, as the aim of translating a document is so that it is easily understood. Readers will find footnotes on many pages, which explain important terms and other important points that required further explanation. All verses of the Holy Qur'an have also been referenced with the Surah and Ayat number. I have also included in this book an introduction to Fiqh and Imam Azam Abu Hanifa ﷺ who is the Imam of the Hanafis. This will allow us to better appreciate the importance of acquiring knowledge of Fiqh. It must also be noted that all the laws

mentioned in this book are in accordance with the Hanafi School of Fiqh. If there is any shortcoming in this book, it should be attributed to the translation and should not be attributed to the eminent author, Sadrush Shariah in any way. I must place on record my special thanks and appreciation to Murshid-e-Kaamil Huzoor Taajush Shariah Rahbar-e-Tariqat Hazrat Allama Mufti Mohammed Akhtar Raza Khan Qadiri Azhari Qibla; Mumtaz-ul-Fuqaha Huzoor Muhadith-e-Kabeer Allama Zia-ul-Mustafa Qadiri Amjadi Qibla and Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turabul Haq Qadiri Qibla for their special Duas and words of encouragement. I would further like to thank all those who have supported us morally and financially, in the publishing of this book. In doing so, I must firstly thank my beloved parents Haji Cassim GULam Rasool and Hajiya Khadija GULam Rasool for their valuable Duas and my wife Fathima Cassim for her moral support. I must thank all those who assisted with this second addition and I would have failed in my duty in doing so if I do not thank Brother Muhammad Rukhsar Qadiri Amjadi for the lengthy hours he put in to proofread this book before it went to press. Allah reward him immensely for his sincere and true efforts. Aameen

I must also thank Shehzada-e-Taajush Shariah Hazrat Allama Asjad Raza Khan; son in-law of Huzoor Taajush Shariah Hazrat Allama Mufti Shuaib Raza, Shehzada-e-Sadrush Shariah Allama Mufti Jamaal Mustafa and my dear colleague Allama Maulana Arif Barkaati for their kind support and duas. I would also like to thank Hazrat Maulana Turab Ali al-Qadiri Razvi and Hazrat Maulana Qaisar Ali Razvi for their continuous support and encouragement; and to all the other Ulama who sent their congratulatory messages and Duas on the publishing of this book. May Allah through the blessing of Rasoolullah ﷺ reward all those who assisted in any way possible in making this publication a success, with a befitting reward. Aameen

Sag-e-Mufti-e-Azam

Muhammad Afthab Cassim al-Qadiri Razvi Noori

Imam Mustafa Raza Research Centre (Overport, Durban, South Africa)

THE IMPORTANCE OF FIQH & A BRIEF INTRODUCTION TO IMAM AZAM ABU HANIFA

Compiled from the Book 'Imam Azam Abu Hanifa' By Mujaahid-e-Ahl-e-Sunnat, Hazrat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori

Fiqh refers to Islamic Jurisprudence and is the explanation of the Shariah in the light of the Qur'an and Sunnah. There are four well-known schools of Jurisprudence, namely; Hanafi, Shafi'i, Hambali and Maliki. Fiqh plays a very important part in the life of every Muslim. The learned Jurists (Fuqaha) have derived the important rulings of the Shariah based on the commands of Qur'an and Sunnah. The importance of Fiqh and the excellence in understanding the Deen has been mentioned clearly in the Holy Qur'an and the Hadith.

FIQH IN THE LIGHT OF THE QUR'AN

Intellect, acumen and understanding are great blessings of Allah. It is necessary for a Muslim to be blessed with these if he wishes to understand the Holy Qur'an, The Hadith and the secrets and laws that have been mentioned therein. Almighty Allah says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

'Verily, in it are signs for those who understand' [Surah 30 Verse 24]

In another verse of the Holy Qur'an Allah ta' aala says

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

'Verily, in it are signs for those who deliberate.' [Surah 30, Verse 21]

Almighty Allah says

وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

'And We present these examples for the people, so that they may contemplate'
[Surah 59 Verse 21]

Allah Ta'aala says

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ

'Undoubtedly, we have explained the signs in detail; for those who understand.'
[Surah 6 Verse 98]

The above mentioned verses of the Holy Qur'an make it very clear that to attain Tafaquh fid Deen, i.e. proper understanding and appreciation of the Deen; one has to be blessed with intellect and the capability to understand. Those who have been blessed with the knowledge of Deen and especially with the knowledge of Fiqh are those who have been bestowed with special blessings by Allah. The Holy Qur'an makes it very clear that those with knowledge and those who are unaware are not alike. Almighty Allah says

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

'(O Beloved) Say you; Are those who know and those who know not equal? Surely, it is the wise alone that recognize the guidance.' [Surah 39 Verse 9]

Almighty Allah says

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

'And he, who has been blessed with wisdom, has surely been blessed with great virtue.' [Surah 2 Verse 269]

It must be noted that the Mufasireen (commentators of the Qur'an) have mentioned that wherever in the Qur'an the mention of Wisdom has come, it refers to the knowledge of Fiqh. The importance of Fiqh, i.e. understanding the Deen is also evident from this verse of the Holy Qur'an. Almighty Allah says

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

'And it is not possible for all the believers to go out (at once); then why should a delegation not come forth from every grouping, so that they may attain the understanding of Religion, thereafter returning to their people, warning them, in the hope that they may remain guarded. [Surah 9 Verse 122]

Whilst explaining this verse of the Holy Qur'an, Sadrul Afaadil Allama Sayyid Na'eemud'deen Muradabadi رحمه عليه says; 'It is not necessary for every person to become an Aalim or Faqih. However, every individual has to attain sufficient knowledge to be able to differentiate between that which is lawful, unlawful, to know what Fard is and what Waajib is. To acquire this amount of knowledge is Fard-e-Ain upon every Muslim and to acquire more knowledge than this is Fard-e-Kifaayah. It has been mentioned in the Hadith, that it is Fard upon every Muslim to acquire knowledge (of Deen).' [Tafseer Khaza'inul Irfaan]

THE EXCELLENCE OF A FAQH IN THE LIGHT OF HADITH

Up this point we have mentioned the importance of Fiqh in the light of the Holy Qur'an. This has been further explained and clarified in the Hadith Shareef مَنْ يُرِيدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ Hazrat Ameer Mu'awiyah رضي الله عنه has reported that the Beloved Rasool ﷺ said 'If Allah wills to bestow someone with special virtue; He makes him a Faqih of the Religion'. [Bukhari, Muslim, Mishkaat]

خَيْرُهُمْ فِي الْجَاهِلِيَّةِ خَيْرُهُمْ فِي الْإِسْلَامِ إِذَا فَتَهُوا

Hazrat Abu Hurairah رضي الله عنه reported that Rasoolullah ﷺ said; ‘Those who were good in the days of ignorance are also good in Islam, if they have understanding of the Deen.’ [Bukhari, Muslim, Mishkaat]

In this Hadith, Rasoolullah ﷺ mentioned that people are bestowed with being better, on the basis of Fiqh, i.e. on the basis of their understanding of their Deen. This also proves that according to Rasoolullah ﷺ, one of the best qualities in a person is for him to have knowledge of Fiqh. Once the Holy Prophet ﷺ made the following Dua for Hazrat Abdullah ibn Ab’bas رضي الله تعالى عنهما by saying; **اَللّٰهُمَّ فَتِّهْنِيْ فِي الدِّيْنِ** O Allah! Make him a Faqih of the Religion [Bukhari]

Hazrat Ibn Ab’bas رضي الله تعالى عنهما says that Rasoolullah ﷺ said

فَقِيهٌ وَّاحِدٌ اَشَدُّ عَلٰى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

‘One Faqih is more superior over shaitaan than a thousand worshippers.’ [Tirmizi, Ibn Majah, Mishkaat]

From this Hadith it is evident that a single Faqih (Jurist) is more powerful over shaitaan than a thousand devout worshippers. The reason for this is that due to the knowledge which Allah has bestowed upon him and due to his understanding of the Deen he is able to recognise and avoid the traps and the trickery of shaitaan. In reality, he becomes the one who assist others to be protected from the trickery and deception of shaitaan. In Ilmul-Hadith, there are two things that are fundamental. The first being, the authenticity of the chain of transmission and its narration; the second being its meaning and understanding it. The Muhaditheen of the Ummah memorised and preserved the words and chain of transmission of the Hadith, whereas the distinguished Fuqaha carried the responsibility of understanding its true meaning and wisdom. It should also be noted that

the distinguished Fuqaha also have complete expertise and proficiency in the subject of Hadith. One incident pointing to the importance and excellence of the Fuqaha is as follows: Khateeb Baghdadi mentions that a Group of Muhaditheen were present when a woman who used to bathe deceased females came forth and asked a question, 'Can a female who is menstruating give Ghusl to a female who has passed away or not?'

Imam Yahya bin Mu'een, Abu Hatheema, Zuhair bin Harb and Khalf bin Saalim etc. who are regarded amongst distinguished Muhaditheen رَحْمَهُمُ اللهُ were present there. Each one of them began to look at the other and none of them was able to give an answer immediately. At that moment, Imam Abu Thaur رَحْمَةُ اللهِ عَلَيْهِ who with the exception of being a Muhadith was also a Mujtahid and a Faqih, passed by. The lady approached him and queried regarding the said issue. He said, 'Yes, a female who is menstruating is permitted to give Ghusl to a deceased female.' The reason being that once Rasoolullah ﷺ said to Hazrat A'isha رَضِيَ اللهُ تَعَالَى عَنْهَا 'Your menstruation is not in your hand'. It is also mentioned in the Hadith that whilst in the condition of Haidh, Hazrat A'isha رَضِيَ اللهُ تَعَالَى عَنْهَا used to sprinkle water in the hair of the Prophet ﷺ and she would comb a path in his hair. So, if in such a condition, water can be poured onto the head of a living person then why can a deceased not be given Ghusl?' When the distinguished Muhaditheen heard this Fatwa of Imam Abu Thaur رَحْمَةُ اللهِ عَلَيْهِ they began to discuss the chain of transmission of the Hadith he had mentioned, mentioning who its narrators were and how it was narrated. When the woman heard this, she said 'Where were you all this while?' In other words, she tried to say that if that were the case, why then did they not give the answer'. [Tareekh-e-Baghdad Volume 6 Page 67]

IMAM AZAM ABU HANIFA

All that has been mentioned up to this point makes the importance of Fiqh and the status of the Fuqaha very evident. It must be noted that amongst the Four Great Imams of Fiqh, the most superior and blessed status has

been afforded to Imam Abu Hanifa and it is for this reason that even the greatest Imams in History have referred to him as Imam-e-Azam رضي الله عنه.

The Imam of the Shafi'i Madhab, Hazrat Sayyiduna Imam Ash Shafi'i رضي الله عنه says:

النَّاسُ عِيَالٌ فِي الْفِقْهِ عَلَى أَبِي حَنِيفَةَ مَنْ لَمْ يَنْظُرْ كُتُبَهُ لَمْ يَتَّبِعْ فِي الْعِلْمِ وَلَا يَتَفَقَّهُ

‘All the Ulama and Fuqaha amongst the people are the descendants of Imam Abu Hanifa رضي الله عنه in the issue of Fiqh and Imam Abu Hanifa رضي الله عنه is the distant ancestor. Without reading and studying his books neither can anyone become a big Aalim nor can he become a Faqih.’

Imam Abu Hanifa Nu'man bin Thaabit رضي الله عنه was born in Kufa. There is a difference of opinion amongst the Ulama regarding the year of his birth, some say 70 Hijri and some mention that he was born in the year 80 Hijri. Shareh Bukhari Mufti Muhammad Shariful Haq Amjadi رحمته عليه says, ‘Many people give preference to his birth being in 80 Hijri but many of the Muhaqiqeen have given preference to 70 Hijri. According to this humble servant (Shareh Bukhari), 70 Hijri is the correct date.’ His name was Nu'man bin Thaabit and his title ‘Abu Hanifa’. Regarding the excellence of Imam Abu Hanifa رضي الله عنه, Shaykh Abdul Haq Muhadith Dehlwi رحمته عليه writes: ‘Some of the Ulama have mentioned that mention of Imam Abu Hanifa رضي الله عنه has been made in the Taurat. There is a narration from Hazrat Ka'ab bin Ahbar رضي الله عنه that in the Taurat which was revealed upon Hazrat Moosa عليه السلام, we have found that Almighty Allah says; “There will be a Noor in the Ummat of Muhammadur Rasoolullah صلى الله عليه وسلم and its title will be Abu Hanifa.” This is verified by the title Siraajul Ummat which has been afforded to Imam Abu Hanifa رضي الله عنه. [Ta'aruf Fiqh wa Tasawuf pg 225]

Allama Maufiq bin Ahmed Makki رحمته عليه (575 A.H.) reports that it is narrated on the authority of Hazrat Abu Hurairah رضي الله عنه that Rasoolullah صلى الله عليه وسلم said, ‘A man

will be born in my Ummat, who will be known as Abu Hanifa. He will be the lamp of my Ummah on the Day of Qiyaamah.’ [Manaaqib lil Maufiq pg 50]

Hazrat Anas رضي الله عنه reports that Rasoolullah صلى الله عليه وسلم said, ‘A person will be born in my Ummat, who will be named Nu’man and his title will be Abu Hanifa. He will revive the Deen of Allah and my Sunnah.’ [Manaaqib lil Maufiq pg 55]

IMAM ABU HANIFA IS A TAABI’EE

A Taabi’ee is one who saw a Companion of the Holy Prophet صلى الله عليه وسلم with the eyes of Imaan. This is the next level of excellence that has been awarded to anyone after the status of the Companions of Rasoolullah صلى الله عليه وسلم. Hazrat Imam Azam Abu Hanifa رحمته الله was afforded with the honour and the status of being a Taabi’ee. Allama Ibn Hajar Makki رحمته الله says, ‘It is reported from Imam Zahabi رحمته الله and proven from an authentic narration that as a child, Imam Abu Hanifa رحمته الله was blessed with seeing Hazrat Anas bin Maalik رضي الله عنه. He used to apply a reddish dye. Most of the Muhaditheen agree that a Taabi’ee is one who saw any Sahabi.’ [Al Khairaatul Hasaan pg 73]

One narration mentions that Hazrat Anas bin Maalik رضي الله عنه passed from this world in 90 Hijri and another narration mentions that he passed from this world in 93 Hijri. In both cases, it would be correct to accept that Imam Abu Hanifa رحمته الله did make Ziyaarat of him. When Hafiz Ibn Hajar Shafi’i was asked with regards to Imam Abu Hanifa رحمته الله being a Taabi’ee, he answered with the following words, ‘Imam Abu Hanifa was blessed with seeing a Mubaarak Jamaát of Sahaba-e-Kiraam. According to one narration he was born in 80 Hijri in Kufa. At that time, amongst the Sahaba-e-Kiraam that were present in Kufa, was Hazrat Abdullah ibn Abu Ufa رضي الله عنه. He either passed away in 88 Hijri or just after that. At the same time, Hazrat Anas bin Malik رضي الله عنه was in Basra. He passed from this world in 90 Hijri or just after that. Ibn Sa’ad has mentioned with a very authentic merit, that Imam Abu Hanifa رحمته الله saw Hazrat Anas bin Malik رضي الله عنه. With the exception of these Sahaba-e-Kiraam, numerous other Sahaba were present in numerous other cities at this time, who lived after this. Imam Suyuti رحمته الله says that Imam Abu Ma’shar Tabri

Shafi'i رحمته الله تعالى mentioned Hadith in his books, which Imam Azam رحمته الله تعالى mentioned which he narrated from Sahaba-e-Kiraam رضى الله تعالى عنهم. He mentions that Imam Abu Hanifa رحمته الله تعالى met with the following seven companions of Rasoolullah ﷺ:

1. Sayyiduna Anas bin Malik
2. Sayyiduna Abdulla bin Haarith bin Jaza'
3. Sayyiduna Jaabir bin Abdullah
4. Sayyiduna Mu'qil bin Yasaar
5. Sayyiduna Waathila ibnil Asqa'
6. Sayyiduna Abdullah bin Unais
7. Sayyidatuna A'isha bint Ajrad رضى الله تعالى عنهم اجمعين

Imam Azam reported 3 Hadith from Hazrat Anas رحمته الله تعالى; 2 Hadith from Sayyiduna Waathila رحمته الله تعالى; and 1 Hadith each from Sayyiduna Abdullah bin Unais, Sayyidatuna A'isha bint Ajrad and Sayyiduna Abdullah bin Jaza'. He also reported a Hadith from Sayyiduna Abdullah bin Abi Ufa رحمته الله تعالى and all these Ahadith are reported other than this chain of transmission as well. [Tabayazus Sahifa pg 7] It is further mentioned in Durr-e-Mukhtar that Imam Abu Hanifa رحمته الله تعالى met with twenty companions of Rasoolullah ﷺ and it has been mentioned in Khulaasa Akmaal fi Asma'ir Rijaal that he saw 26 Sahaba-e-Kiraam. If we accept that Imam Azam Abu Hanifa رحمته الله تعالى was born in 80 Hijri then it must be noted that the following Sahaba-e-Kiraam were still physically in this world at that time in numerous cities. Those who are known to have been physically in this world in that time are:

- | | |
|---------------------------------------|----------------------|
| 1. Hazrat Abdur Rahman bin Abdul Qari | [81 Hijri] |
| 2. Hazrat Taariq bin Shahaab Kufi | [82 Hijri] |
| 3. Hazrat Umar bin Abu Salma | [83 Hijri] |
| 4. Hazrat Waathil ibnil Asqa | [83, 85 or 86 Hijri] |
| 5. Hazrat Abdullah bin Jaza' | [85 Hijri] |
| 6. Hazrat Amr bin Hareeth | [85 Hijri] |
| 7. Hazrat Abu Umama Baahili | [86 Hijri] |
| 8. Hazrat Qabisah bin Zuwaib | [86 Hijri] |
| 9. Hazrat Abdullah bin Abu Ufa | [87 or 88 Hijri] |
| 10. Hazrat Utbah bin Abdus Salma | [87 Hijri] |
| 11. Hazrat Miqdam bin Ma'di Kurb | [87 Hijri] |
| 12. Hazrat Sahl bin Sa'ad | [88 or 91 Hijri] |
| 13. Hazrat Abdullah bin Basr | [88 or 96 Hijri] |

14. Hazrat Abdullah bin Tha'lba	[89 Hijri]
15. Hazrat Saa'ib bin Khilad	[91 Hijri]
16. Hazrat Saa'ib bin Yazid	[91, 92 or 94 Hijri]
17. Hazrat Mahmood bin Rabi'	[91 or 99 Hijri]
18. Hazrat Malik bin Aus	[92 Hijri]
19. Hazrat Anas bin Malik	[92, 93 or 95 Hijri]
20. Hazrat Malik ibnil Hawareeth	[94 Hijri]
21. Hazrat Mahmood bin Lubaid	[96 Hijri]
22. Hazrat Abu Umama Ansari	[100 Hijri]
23. Hazrat Abu Tufail Aamir bin Waathila	[102 or 110 Hijri]
24. Hazrat Abul Badah	[117 Hijri]

HIS CHARACTER

Imam Abu Hanifa رضي الله عنه possessed exemplary character and moral values. Abu Nu'aim رضي الله عنه says as follows, 'Imam Abu Hanifa رضي الله عنه had a pleasant face. He was well dressed and fragrant and his gatherings were virtuous. He was a very caring, kind person and showed much affection and care towards his companions.' Umar bin Ham'mad رضي الله عنه says, 'He was very handsome and well dressed. He used a lot of fragrance. When he approached or when he emerged from his home, the scent of his fragrance would reach there even before he arrived.' [Khateeb Baghdadi Vol.13 Pg.330]

Hazrat Abdullah ibn-e-Mubaarak رضي الله عنه said to Hazrat Sufyan Thauri رضي الله عنه, 'Hazrat Imam Azam Abu Hanifa رضي الله عنه remained miles away from committing gheebat. I have never ever heard of him backbiting in regards to any of his opponents.' Sufyan رضي الله عنه said, 'By Allah! He was a very intelligent person. He did not wish to place any such thing of his good deeds which would be a source of destroying his virtuous deeds.' Once, a woman intended to sell a bail of silk fabric to him. He asked her regarding the price of the fabric. She mentioned that she would charge a 100 for it. He said that she was asking for a very minimal price as the fabric was much more valuable. The lady then said that she would charge 200. Again he objected and said that it was too cheap, so she increased the price by another 100. This went on, until the price reached 400. He said, 'This is even more valuable than four hundred.'

She said, 'Are you mocking me?' He gave her 500 and then purchased the fabric. His piety and truthfulness benefited his business instead of plunging him into any loss. Subhaan'Allah! Look at the character and the manner in which Imam Abu Hanifa رحمته الله did business.

HIS FEAR FOR ALLAH AND PIETY

Hafiz Ibn Hajar رحمته الله whilst discussing the piety and Allah fearing of Imam Abu Hanifa writes as follows in Al Khairatul Hasaan: 'Asad bin Amr رحمته الله says that at night, the sound of Imam Azam Abu Hanifa's weeping could be heard. He would weep to the extent that his neighbours would feel sad for him. Waqi' رحمته الله says that he was faithful and trustworthy and Allah's Grandeur and Magnificence was well embedded in his heart. He gave precedence to the Pleasure of Allah, over everything else and even if he had to be cut into pieces with a sword, he would not have left seeking the pleasure of his Creator. His Rub became so pleased with him, like he is pleased with an Abraar. Imam Azam Abu Hanifa رحمته الله was from amongst the Abraar.' [Al Khairatul Hasaan page 12]

Hazrat Abdullah ibn Mubaarak رحمته الله says, 'I have not seen a person more pious than Imam Azam Abu Hanifa رحمته الله. What can be said about such a person, before who heaps of wealth is placed, yet he does not even raise his eyes to look towards it. He was lashed for this reason but still he remained patient. What can be said about that person, who for sake of Allah's Pleasure endured hardships but he did not accept wealth and the like and he did not desire (wealth or it's like) like others usually do, for which people make hundreds of excuses and efforts to attain it. By Allah! He was different from all those scholars who desired that the world should follow them. He used to flee from it. [Manaaqib lil Maufiq] After presenting a lengthy discussion on Imam Abu Hanifa رحمته الله Imam Ibn Hajar Shafi'i رحمته الله says, 'When he would perform his Namaaz at night then the sound of his tears falling on the grass mat could be heard, just as one hears the raindrops fall. The sign of his fasting could be seen in his eyes and on his face. (All I can say) is that, Allah have Mercy on him and be pleased with him.' [Al Khairatul Hasaan]

HIS ABSTENTION FROM THE COMPANY OF THE RULERS

Once, the Abbasi Khalifa sent him 200 Dinars. He returned it by saying, 'I have no right over it'. Once, the Ameerul Momineen of the era sent forth a beautiful servant to him but he did not accept. He said, 'I do all my chores with my own hands. Thus, I have no need for a slave-girl (maid).'

Once, the Governor made a request to him by saying, 'Sir! You should visit me every now and then, so that I too may acquire some benefit.' He boldly replied, 'What will I get from meeting with you? If you treat me with compassion then I will fall within your payroll and if you become upset with me and then distance me after granting me closeness then for me it is a means of embarrassment. So, I have no need for the wealth which you possess and none can rob me of the wealth (i.e. knowledge) which I possess.'

LOVE FOR HIS PARENTS

Even though he was blessed with such vast knowledge and excellence, Imam Abu Hanifa was a humble and affectionate personality. He showed dear love to his parents and honoured them with the honour that they deserved. His mother would often pity him due to the hardships he was forced to face in striving for the truth. Imam Azam Abu Hanifa رحمته الله personally mentions the following: 'When I would be lashed (for speaking the truth), my mother would say to me; 'Abu Hanifa! Knowledge has brought you to this level of endurance. Leave this knowledge and live the life of the ordinary people in the world.' I said, 'My Beloved Mother! If I have to leave knowledge, how then will I attain the Pleasure of Allah?'

Imam Abu Hanifa says, 'I give out 20 Dirhams of Khayraat (charity of good virtue) every Friday, for the Esaal-e-Thawaab of my parents and I have taken a vow for this. I give 10 dirhams for my father and 10 dirhams for my mother.' With the exception of this, he used to distribute other things as Sadqa on behalf of his parents as well. [Al Khairatul Hasaan 196]

IMAM AZAM'S INTELLIGENCE AND INSIGHT

Imam Azam رحمته الله was a very intelligent and wise personality. It was his intelligence and wisdom that complimented his personality. Imam Ali bin Aasim رحمته الله says, 'If the intelligence of Imam Azam Abu Hanifa رحمته الله had to be weighed with the intelligence of half the people of the world then the intelligence of Imam Abu Hanifa رحمته الله would supersede them all.' A few incidents relating to the intelligence of Imam Abu Hanifa رحمته الله are being presented below.

First Incident: A man had an argument with his wife and during the course of the argument; she had a cup of water in her hand and was walking towards him with it. He said, 'If you drink water from that cup, then there are three Talaqs upon you; if you drop it (pour it) onto the ground then too there are three Talaqs upon you; and even if you give it to some other person to drink, there are three Talaqs upon you.' After his anger subsided, he realised what he had done and thus took his case before the learned Ulama but none could find a solution to stop the Talaq from applying on his wife. Finally, he went to Imam Azam Abu Hanifa رحمته الله and presented his case. He said, 'Put a rag into the cup and soak the water into it. In this way, your condition will be fulfilled and your wife will be saved from Talaq.'

Second Incident: There was a wealthy Raafdhi (Shia) residing in the city of Imam Abu Hanifa رحمته الله. He had an abundance of wealth. He always hosted gatherings but during these gatherings, he would audaciously claim that (Allah Forbid) Hazrat Uthman-e-Ghani رحمته الله was a Jew. Hazrat Imam Azam Abu Hanifa رحمته الله went to his home. He recognised Imam Azam رحمته الله based on his knowledge and standing in the community. Imam Azam رحمته الله commenced a conversation with him and whilst talking to him, he said; 'I have brought a proposal of marriage for your daughter. He is the son of a Sayed and also a very wealthy person. He has memorised the Qur'an-e-Paak and he stays away for most parts of the night praying. In an entire night, he completes the recitation of the entire Qur'an. He is very afraid of Allah.' When the

Raafdhi heard this, he said, ‘Sir! It is very difficult to find a person of such standing. Please be swift in this arrangement. I do not want any delays in this. I have been in search of a son in-law like this.’ Imam Azam رحمته الله said, ‘There is however one issue. He has such a quality which you will not be pleased with.’ He asked what this was, so Imam Azam رحمته الله said, ‘He is a Jewish by faith.’ He said, ‘Being an Aalim, you are advising me to marry my daughter to a Jew!’ Imam Azam رحمته الله said; ‘If you are not willing to marry your daughter to a wealthy and reputable Jew then could Rasoolullah صلى الله عليه وسلم have given two of his daughters into the marriage of someone if he was a Jew?’ On hearing what Imam Azam رحمته الله had to say, he immediately repented and changed his view in regards to Hazrat Uthman رضي الله عنه. These incidents and all that has been mentioned in this discussion point to the intelligence and wisdom of Imam Azam Abu Hanifa رحمته الله. There is no doubt that he is Imam Azam. Imam Abu Hanifa رحمته الله passed from this world in 150 Hijri.

We pray that Almighty Allah showers the rains of Mercy over his Holy Grave and blesses us through his Blessings and knowledge.

A BRIEF ACCOUNT OF THE AUTHOR

Faqih-e-Azam Hind, Sadrush Shariah Hazrat Allama Muhammad Amjad Ali عليه الرحمة والرضوان was amongst one of the most prominent and illustrious personalities of India. Huzoor Sadrush Shariah, Badrut Tariqat Hazrat Allama Shah Amjad Ali Aazmi the son of Hakim Jamaalud'deen, son of Maulana Khuda Bakhsh, son of Maulana Khairud'deen was born at a place known as Karimud'deen which is situated in the district of Ghosi, in the well-known town of Azamgarh in India. His father and grandfather both were renowned scholars in Religious theology and expert specialists in Unani medicine. When his grandfather, Hazrat Maulana Khuda Bakhsh عليه الرحمة went to perform Hajj, he received the permission for the recitation of Dala'il al-Khayrat in Madinatul Munawwarah from the Shaikhud Dalaa'il. He was also a great Saahib-e-Karaamat. He received his elementary education from his grandfather, thereafter studying under the watchful eye of elder brother Maulana Muhammad Siddique عليه الرحمة. After completion of his elementary studies, he was enrolled for higher education at the Madrassa Hanafiya in Jaunpur. This was a very famous and reputable Islamic University in that time. There, he studied under the guidance of a very reputable and distinguished Aalim-e-Deen of the time, Jaami' Ma'qulat Wa Manqulat, Hazrat Allama Maulana Hidayatullah Khan Rampuri Jaunpuri, who passed away in 1326/1908. Maulana Hidayatullah Khan عليه الرحمة was the student of the personality, who was known for first inspiring the Movement for Independence in India, namely; The Imamul Falsafa, Mujahid-e-Jalil, Hazrat Allama Fazl-e-Haq Khayrabadi عليه الرحمة. After observing his immense wisdom and acumen, Ustaazul Asaatiza Allama Hidayatullah Khan, counted him amongst his most reputable students which can be better understood from the words of Allama Sayed Sulaiman Ashraf Bihari (Professor of the Religious Faculty at Aligarh Muslim University): Hazrat Ustaazul Asaatiza was kind and attentive towards all his students but he would place his special attention over three of his students. He used to say, *'I wish to take whatever is in my heart and pass it on to these three students.'* (The 3 students being mentioned were Maulana Muhammad Siddique, Maulana Amjad Ali and Maulana Sulaiman Ashraf).

It is for this very reason that once his beloved teacher said as follows regarding him: *'I managed to find one (true) student and that too, in my old age.'* After completion of his studies in Jaunpur, on the request of his teacher, he journeyed to Madrasatul Hadith in Pillibhit to specialise in Hadith where he studied Hadith at the feet of Haafizul Hadith, Hujjatul Asr Allama Wasi Ahmed Surti عليه الرحمة who passed away in 1334/1916. He graduated and attained his Degree in 1320/1905. As a student, his teachers and management of the Madrassa acknowledged his acumen and intellect alike. This can be gathered from the report presented by the Director of the Madrassa which he had published in Tohfa-e-Hanafiya in Patna. The report reads as follows: *'Alhamdulillah, Hazrat Maulana Maulvi Shah Muhammad Salaamatullah Saaheb Rampuri took the exams for our students on the 6th of Zil Hijjah 1324. After completing the books of his course, Maulvi Amjad Ali also studied the Sihah Sit'ta, Musnad Shareef, Kitaabul Athaar Shareef, Mu'atta Shareef, and Tahaawi Shareef with great enthusiasm and dedication throughout the year. He studied by both listening and reading and thus, excelled in his examination with distinction. The examiner was completely impressed with his ability, acumen, intellect and talent. The Dastaar was then tied on his head.'*

After graduating and acquiring his degree, he was immediately engaged as the Principal of Madrassa Ahl-e-Sunnat which was one of the most reputable Madrassas in Patna, Bihar. The excellence and repute of this Madrassa can be understood from the fact that before the arrival of Huzoor Sadrush Shariah عليه الرحمة illustrious personalities like the distinguished student of Allama Fazl-e-Haq Khayrabadi, Allama Maulana Abdul Aziz Mantaqi and Hafizul Hadith Huzoor Muhadith-e-Surti عليه الرحمة held the positions of Shaikh-ul-Hadith at this Madrassa. The first book that he was asked to teach whilst at the Madrassa was 'The Hidayah Volume 2'. He explained the issues presented therein with such proficiency and so clearly, that the Ulama and all those present there were astonished. The Manager of the Institute, Qadi Abdul Waheed awarded him the responsibility of handling all the Educational Affairs of the Madrassa. After the passing away of Qadi Abdul Waheed, he did not remain there for too long. He then journeyed to Lucknow where he studied 'Ilm-ut-Tibb' for two years. After

completion of this course, he returned home and commenced serving the people by starting a clinic. His clinic began to progress successfully. When Huzoor Muhadith-e-Surti عليه الرحمة heard that Sadrush Shariah عليه الرحمة had started practicing and had opened a clinic for this purpose, he became very sad. At this time, The Faqih of Faqihs of the Century, The Imam amongst Imams, the Great Reviver of Islam, A'la Hazrat Imam Ahl-e-Sunnat عليه السلام Imam Ahmed Raza Khan required the services of a teacher at the Darul-Uloom Manzar-e-Islam. Sadrush Shariah then left his clinic and proceeded to Bareilly. At Bareilly, he first served as a teacher. When Huzoor Sadrush Shariah intended to visit Bareilly Shareef from Pillibhit, Huzoor Muhadith-e-Surti عليه الرحمة wrote a letter to A'la Hazrat, Imam Ahmed Raza Khan عليه السلام asking him to inspire him to continue in the field of Ilm-e-Deen. Within a few months, Mujad'did-e-Deen-o-Millat Imam Ahmed Raza Khan عليه السلام arranged for Sadrush Shariah to reside permanently in Bareilly Shareef. He was entrusted with many responsibilities by Imam Ahmed Raza Khan عليه السلام. Important affairs such as, The Educational Affairs of Madrassa Manzar-e-Islam, The management of Anjuman Ahl-e-Sunnat, The management of the printing press, arrangement of manuscripts, proofing of books that were being prepared for publishing, issuing Fatawa and dispatching important postage entrusted to him. Due to his potential and his devotion and sincerity, Imam Ahmed Raza عليه السلام looked at him with great respect and due to this he had immense trust and faith in him. After approximately fifteen years, he journeyed to Ajmer Shareef in 1343/1924 to take up the position as Principal at Darul Uloom Mu'eenia Uthmania. He remained there until 1350 and quenched the thirst of those who came in search of knowledge. The most intelligent and bright students travelled from all corners of the country to humble themselves before him, quenching their thirst for true knowledge and wisdom.

Shaykh-ul-Ulama Allama Ghulam Jilani Ghoswi writes: *'The standard of education at Darul Uloom Mu'eenia excelled to such a high level, that it became famous all over. Students journeyed from the Northern Provinces, Bihar and Hyderabad etc. to acquire knowledge from him, after hearing of his manner of*

teaching. Those who lived in Ajmer Shareef say that never before did they see such an atmosphere and environment of learning which they saw in his era.'

He returned to Bareilly Shareef in 1351 and for 3 years he served as a teacher at the Darul Ifta. In 1354, Nawaab Haji Ghulam Muhammad Khan Sherwani, the Governor of Dadon Aligarh invited him to take up the post as principal at Madrassa Haafizia Sa'eedia which he accepted. He remained there for seven years and taught during this time with sincerity and devotion, producing dynamic and capable scholars. He was truly proficient in the art of teaching and instructing. With the exception of instructing the students through the customary books and the set books, he also taught them in other fields through other books as well. He taught the books that were part of the syllabus but at the same time he taught those books that were not part of the syllabus. He did this by explaining to students the footnotes and commentaries in regards to these books. He used to even spend time after Madrassa hours to tutor the students. He would even teach in the days when there was no Madrassa. His manner of teaching and instruction gained prominence throughout the country. He would explain absolutely difficult and intricate issues to the students in a very simple manner, that even a very weak student would be able to understand his explanation. There came a time when the Aligarh Muslim University intended to initiate a department which would specialise in Eastern education which would allow students to study right and achieve an M.A. and for this, they were in search of scholars who understood the current day situation and the manner of instruction in the current day classroom. Amongst those who were appointed to plan this faculty, was Sadrush Shariah عليه الرحمة.

The Roving Ambassador of Islam Allama Abdul Aleem Siddiqi Meerati عليه الرحمة presented the contents to a syllabus which he prepared, for correction and setting, to Huzoor Sadrush Shariah (alaihi rahma). Whilst delivering a discourse at the Annual Jalsa of Madrassa Haafizia Sa'eedia Maulana Habibur Rahman Sherwani paid tributes to the Allama Amjadi Ali عليه الرحمة as a person and as a professional with these words: *'There are only four or five*

teachers in the continent that I regard as completely proficient and appointed on merit, and Maulana Amjad Ali is amongst them. The fact that students are becoming Faazils at his hands and acquiring certificates of merit is clear evidence of his proficiency. He is not just a Maulvi by name.'

When there was the need to appoint a Principal for Darul Uloom Manzar-e-Islam, students were prepared and sent over to him for lessons. Huzoor Hujjatul Islam Maulana Haamid Raza Khan رحمۃ اللہ علیہ observed his manner of teaching from a distance. After he had observed him teaching, he returned and said as follows: *'When Maulana Amjad Ali was answering the students, it seemed like a vast sea that in which waves (of knowledge) were rising.'* It is the blessing of the teaching of Huzoor Sadrush Shariah علیہ الرحمہ that those who are his students directly or indirectly can be found throughout the globe today propagating Islam. There is probably not a single Madrassa or Darul Uloom in the Indo-Pak sub-continent that does not have at least one teacher that has not attained his blessings. His works in the field of Fiqh are undoubtedly shining evidence of his services. Why should this not be so, when with the exception of his special intelligence and expertise, he was blessed with serving in the field of Jurisprudence as a Mufti under the guidance of such a great and expert Jurist and Imam of the era, as Mujad'did-e-Azam Imam Ahmed Raza علیہ الرحمہ a personality whose expertise and proficiency in Fiqh is not only accepted by us but also the refuters. This is the reason that not only did Mujad'did-e-Azam acknowledge and have full faith in his understanding of issues of Fiqh and in matters related to Fatawa. However, Imam Ahmed Raza Khan had full confidence in Allama Amjad Ali Khan on account of his diligence and competence in the mission entrusted to him. Whilst paying tribute to his excellence, Imam Ahmed Raza Khan رحمۃ اللہ علیہ said: *'You will find the quality of understanding the religion (Tafaquh) to a greater degree in Maulvi Amjad Ali incomparable to others present here. The reason being that he is proficient in announcing, writing and examining the various Fatawa. He writes down what I say in response to the inquiries sought in this behalf. He has an adoptive nature and he grasps the point of the issue without much effort. He has acquired familiarity with methods and procedures which are an asset for him in this profession'* This alone shows that Imam Ahl-e-Sunnat

acknowledged that Huzoor Sadrush Shariah's proficiency as a Mufti and regarded him as being masterful in this regard. When the senior Ulama of the time would find difficulty in resolving any issue, they would present their problems to Huzoor Sadrush Shariah عليه الرحمة.

Once, Maulana Israar-ur-Rahmaan Saaheb of Hyderabad Dakkan sent a query to him on the 18th of Rajab 1346 which consisted of a few issues that needed to be resolved. In the beginning of his Istifta, he writes: 'These issues are of such a nature that not everyone will be capable to write a satisfactory answer to it. After much deliberation, I noticed that Almighty Allah, through His Grace and Blessing, and through the blessing of the Holy Prophet ﷺ made you worthy of this position. May Almighty Allah grant you abundance in your knowledge, age, blessings and may the Muslims benefit from your blessings. Aameen Thumma Aameen.' Other learned and great personalities like Hazrat Maulana Ziaú'd-deen Pillibhiti عليه الرحمة, Imam-un-Nahw Allama Ghulam Jilani Meerati عليه الرحمة and Khair-ul-Azkiya Maulana Ghulam Yazdani Ghoswi also referred to him whenever they faced issues in Fiqh etc which found difficult to resolve. Huzoor Sadrush Shariah عليه الرحمة took Bai'at at the hands of the Mujad'did-e-Deen-o-Millat Imam Ahl-e-Sunnat, A'la Hazrat Ash Shah Imam Ahmed Raza Khan رضى الله عنه. He was blessed with the Khilafat and the Wakaalat from Huzoor A'la Hazrat رضى الله عنه and great personalities like Hazrat Allama Hashmati Ali Khan عليه الرحمة took the Bai'at of A'la Hazrat رضى الله عنه through the hands of Sadrush Shariah عليه الرحمة. Imam Ahmed Raza Khan رضى الله عنه admired his effort and his sincerity and devotion at the Darul Ifta and in every other field that he partook in. He spent his days and nights working and sincerely striving for the betterment of the Ummah. It was due to this dedication and his striving sincerity that Imam Ahmed Raza رضى الله عنه said: '*Maulana Amjad Ali Sahib is a work machine*'

Sadrush Shariah عليه الرحمة contributed greatly to the initiation and finalisation of the world-renowned translation of the Holy Qur'an by Imam Ahmed Raza, entitled Kanz-ul-Imaan. It is regarded as the most unique Urdu translation of the Holy Qur'an. Huzoor Sadrush Shariah was fundamentally and psychologically capable as a religious scholar but he was also

conversant with the politics of the day. Whenever and wherever the need arose, he defended and decorated the Muslims. Allah Almighty blessed Huzoor Sadrush Shariah with proficiency in many different sciences and branches of knowledge but he had an intrinsic inclination towards Tafseer, Hadith and Fiqh. His expertise in Fiqh is why Imam Ahmed Raza رحمته الله conferred the title '*Sadrush Shariah*' to him. Huzoor Sadrush Shariah initially started writing marginal notes on the voluminous book of Imam Abu Ja'far Tahawi on Hadith, entitled '*Sharh Ma'ani'ul Athar*' and in a short period of seven months, he completed a comprehensive annotation of more than 450 pages on this masterpiece. Another distinguished work of Huzoor Sadrush Shariah is his *Fatawa Amjadia*, which is in four volumes, comprising of several of his *Fatawa*. *Bahaar-e-Shariat* is that universally acclaimed book of Huzoor Sadrush Shariah which can be justifiably called the Encyclopaedia of Hanafi Fiqh. Huzoor Sadrush Shariah wrote 17 parts of the 20 part book. The remaining three volumes were completed by his students. It must be noted that the world renowned book *Fatawa-e-Alamgiri* also known as *Hindiya* was compiled by the efforts of more than five hundred outstanding scholars at that time.

Huzoor Sadrush Shariah on the other hand, wrote the famous *Bahaar-e-Shariat* single handedly. This book has been written in such a beautiful and simple manner that not only can the Ulama make use of it but even the general public is able to derive benefit through it. A'la Hazrat Ash Shah Imam Ahmed Raza Khan رحمته الله personally listened to the first six parts of *Bahaar-e-Shariat* as Huzoor Sadrush Shariah recited it to him. After listening to the first six parts, Huzoor A'la Hazrat رحمته الله mentioned to Sadrush Shariah عليه الرحمة that he had his blessings to continue and there was now no need to read it to him anymore. This was the confidence that Imam Ahmed Raza رحمته الله had in the work of Sadrush Shariah. Sadrush Shariah found time to do all this even though he spent most of his time instructing students.

The students of Huzoor Sadrush Shariah عليه الرحمة include some of the greatest Ulama of the time. Some of the names of his students are as follows:

1. *Sh'er Besh-e-Sunnat*, Allama Hashmat Ali Khan
2. *Muhadith-e-Azam Pakistan*, Mufti Sardar Ahmed
3. *Huzoor Mujahid-e-Millat*, Allama Habibur Rahmaan
4. *Imam-un-Nahw* Allama Sayyid Ghulam Jilani Meerati
5. *Hafiz-e-Millat* Allama Abdul Aziz Muhadith
6. *Amin-e-Shari'at*, Maulana Rifaqat Hussain Muzafarpuri
7. *Shamsul Ulama Qadi Shamsud'deen Jaunpuri*
8. *Khairul Azkiya* Allama Ghulam Yazdani Aazmi
9. *Sayyidul Ulama Hazrat Sayed Aal-e-Mustafa Marehrawi*
10. *Fakhrul Amasil* Allama Muhammad Sulaiman
11. *Shaykh-ul-Hadith* Hazrat Allama Abdul Mustafa Aazmi
12. *Allama Abdul Mustafa Azhari (son of Sadrush Shariah)*
13. *Khalil-ul-Ulama* Maulana Mufti Khalil Khan Barkaati
14. *Shaykh-ul-Ulama* Hazrat Allama Ghulam Jilani Ghoswi
15. *Ra'is-ul-Muhaditheen* Allama Mubinud'deen Amrohwi
16. *Abul Mahasin* Allama Mohammad Mohsin
17. *Faqih-e-Azam* Allama Mufti Sharif-ul-Haq Amjadi
18. *Hazrat Maulana Mohammed Ilyas Siyalkoti*
19. *Hazrat Maulana Mufti Mohammed A'jaz Razvi*
20. *Hazrat Maulana Mufti Waqarud'deen Amjadi*
21. *Hazrat Maulana Taqaddus Ali Khan*

There were also many great and blessed personalities in the time of Huzoor Sadrush Shariah who would be regarded as his contemporary Ulama. Some of the contemporary scholars in the time of Huzoor Sadrush Shariah were as follows:

1. *Sadrul Afadil* Allama Sayyid Na'imud'deen Muradabadi
2. *Hujjatul Islam*, Allama Hamid Raza Khan
3. *Mufti-e-Azam-e-Hind* Allama Mustafa Raza Khan
4. *Malikul Ulama* Allama Zafrud'deen Bihari
5. *Umdatul Mutakal'imin* Sayyid Sulaiman Ashraf Bihari
6. *Hazrat Allama Sayyid Ahmed Ashraf ibn Ashrafi Miya*
7. *Muhadith-e-Azam Hind* Sayed Muhammad Kichauchavi

8. Hazrat Maulana Hakim Barakat Tonki
9. Hazrat Allama Wakil Ahmed Sikandarpuri
10. Hazrat Allama Maulana Fadl-e-Haq Rampuri
11. Hazrat Allama Mu'inud'deen Ajmeri
12. Hazrat Maulana Noorul Hasan Rampuri
14. Maulana Qadi Abdul Wahid Sahib
15. Hazrat Allama Ziaud'deen Pilibhiti
16. Mubaligh-e-Islam Allama Abdul Aleem Siddiqi Meerati
17. Hazrat Maulana Sayyid Misbahul Hassan

Huzoor Sadrush Shariah عليه الرحمة blessed some great and learned personalities with his Khirqa. In other words, he honoured them with being amongst his Khulafa. Some of the names of his Khulafa are as follows:

1. Sher Besh-e-Sunnat, Allama Hashmat Ali Khan
2. Muhadith-e-Azam Pakistan Maulana Sardar Ahmed
3. Hafiz-e-Millat Allama Abdul Aziz Muhadith-e-Muradabadi
4. Shaykh-ul-Ulama Allama Ghulam Jilani Aazmi
5. Mufti-e-Azam Kanpur, Mufti Rifaqat Husain Kanpuri
6. Hazrat Allama Hafiz Qari Muhammad Muslihud'deen Siddiqui (Uncle and father in-law of Mujahid-e-Ahle Sunnat Allama Sayed Shah Turab-ul-Haq Qaadiri Razvi Noori)
7. Allama Ghulam Yazdani Ghoswi

Huzoor Sadrush Shariah عليه الرحمة married four wives and was blessed with many pious children from all his wives. Below are the names of his respected wives and children:

1st wife: Mohtarama Karima Khatun Sahiba:

- Hakim Shamsul Huda Marhum
- Zubeda Khatun marhuma
- Maulana Mohammed Yahya Marhum
- Allama Abdul Mustafa Azhari Marhum
- Allama Ata-ul-Mustafa Marhum

2nd wife: Mohtarama Safiy an Nisa Sahiba

- Ra'isa Khatun Marhuma

3rd wife: Mohtarama Rabi'a Khatun Sahiba

- Muhammad Ahmed Marhum
- Qari Raza-ul-Mustafa Sahib

4th wife: Mohtarama Hajra Bibi Sahiba

- Mohtarama Sa'ida Khatun Marhuma
- Mohtarama Aisha Khatun
- Muhadith-e-Kabeer, Hazrat Allama Maulana Zia-ul-Mustafa Qadiri Amjadi
- Muhammad Marhum
- Maulana Sana-ul-Mustafa Sahib
- Allama Baha-ul-Mustafa Sahib
- Maulana Fida-ul-Mustafa Sahib

Huzoor Sadrush Shariah travelled from this mundane world into the hereafter on Monday, the 2nd of Zil Qadah 1327 Hijri, coinciding 6th September 1948 at 11pm whilst intending to journey for his second Hajj and Ziyaarat. Allah ta'aala, grant him a special closeness in the shade of His Mercy. Aameen

IMPORTANT SHARI' TERMINOLOGY

There are a few important technical terms of Shariah that need to be explained here, as they will be helpful throughout this book.

FARD-E-E'TIQAADI (EXPLICIT OBLIGATORY ACT): refers to a command of Shariah which is proven by the distinct evidence of Shariah (in other words by such proof that is beyond any doubt). According to Hanafi scholars, one who denies this is an absolute infidel.

There is Ijma (consensus of the learned Muslim scholars) that the one who denies any Fard-e-E'tiqaadi, the ruling regarding which is commonly known and obvious as to be related directly to an issue of Obligation in Religion then such a person is not only himself an infidel but one who doubts the infidelity about such a denier, is himself regarded as an infidel. Nonetheless, one who deliberately leaves out even once, any Fard-e-E'tiqaadi such as Namaaz, Ruku, Sujood without a valid reason permitted by Shariah is a Faasiq (a transgressor), guilty of having committed a major sin and is deserving of the torment of hellfire.

FARD-E-AMALI (IMPLICIT OBLIGATORY ACT): This is a command of which is not as explicit (as Fard-e-E'tiqaadi) but in view of the consensus of the Mujtahideen, (if) the command is based on the evidence of Shariah one is regarded as guilty of transgression (if left out) and one will not be relieved of his responsibility unless he fulfills it and such as the case when it is Fard in any Ibaadat (worship), then that (Ibaadat) will be regarded as invalid and nullified if that particular (action) is not fulfilled.

To reject (deny) it without valid reason is an act of transgression and misguidance. However, if there is one who based on the views of Shariah, is worthy of arguing a certain view (This refers to a Mujtahid) then he has the right to differ with it on the basis of any evidence of the Shariah.

(An example) of this is the differences between the righteously guided A'ima-e-Mujtahideen (viz. Imam Abu Hanifa – Imam Shafi'i, Imam Ahmed bin Hambal – Imam Maalik), where one Imam considers something to be Fard whilst the other does not. For example, according to the Hanafi School of thought the Masah (to pass wet hands over the head in Wudu) of one-fourth of the head in Wudu (ablution) is Fard and according to the Shafa'i school of thought, even the Masah of one strand of hair is sufficient (to fulfill the Fard); whilst according to the Maaliki school of thought the Masah of the entire head (is Fard). Another Example is that according to the Hanafi School of thought, to recite the Bismillah and to make the intention for Wudu is Sunnat, whereas these are regarded as Fard according to the Hambali and Shafi'i Schools of thought; i.e. saying Bismillah is Fard for Hambalis and Niyat is Fard for Shafi'is; and with the exception of these, there are numerous other examples. In Fard-e-Amali, every person should adhere to the (principles of) the Imam of whom he is a Muqallid (adherent). It is unlawful (impermissible) to follow any other Imam besides your own Imam without any legitimate reason of Shariah.

WAAJIB-E-E'TIQAADI (EXPLICIT COMPULSORY ACT): is that which is proven as essential through Daleel-e-Zan'ni (a tradition reliably transmitted by one or a few people). Fard-e-Amali and Waajib-e-Amali are the two categories of this and it is enclosed within these two.

WAAJIB-E-AMALI (IMPLICIT COMPULSORY ACT): is that Waajib-e-E'tiqaadi that even though one does not fulfill it, there is the probability that one will be absolved of his responsibility. However, its necessity (to be fulfilled) is given precedence. If the Waajib-e-'Amali is omitted in any Ibaadat (worship) where it is regarded as necessary to be fulfilled (in other words it is an essential part of that Ibaadat) then without it being done, such Ibaadat will be regarded as defective but valid. A Mujtahid has the right to disagree with (differ regarding) the rules of a Waajib, based on evidence in the light of the Shariah. To intentionally omit even a single Waajib is a minor sin (Gunah-e-Sagheera) and to do so more than once (i.e. a few times) is a major sin (Gunah-e-Kabeera).

SUNNAT-E-MU'AKKADAH (REGULAR EMPHASISED PRACTICE OF THE HOLY PROPHET ﷺ): It is a practice which was always (regularly) practiced by the Holy Prophet ﷺ but he occasionally omitted it to show it as permitted (i.e. so that it is not regarded as Fard). It (can also be understood) in the sense of it being an importantly emphasised practice, to which he ﷺ did not completely close off the part of it being omitted. To leave it out is Isa'at (bad but less than abhorrent) and to practice it is Thawaab (deserving of reward). To miss it on the odd occasion is deserving of a warning of serious consequences and to leave it out habitually is deserving of punishment.

SUNNAT-E-GHAIR-MU'AKKADAH (Not A Regular Practice But Deserving Of Reward): It is that desired action in the light of Shariah, that leaving it out is regarded as undesirable but it is not regarded as undesirable to the extent where (one who omits it) has been warned of receiving punishment for doing so, even if the Holy Prophet ﷺ regularly practiced it or not. To practice it is to attain reward and to omit it even habitually does not incur warning of serious consequences.

MUSTAHAB (DESIRABLE ACTION): This refers to that practice, which in the view of the Shariah is desirable and omitting it is not regarded to be undesirable, even though it was practiced by the Holy Prophet ﷺ himself and it was something that was encouraged; or even if the Learned Scholars of Islam (Ulama) were pleased with it (being practiced) even though it may not have been mentioned in the Ahadith. It is worthy of reward if it is done and if it is not done then there is absolutely no accountability.

MUBAH (LAWFUL): The law regarding this is alike, either if it is done or not (In other words either doing it or not doing it, are both lawful).

HARAAM-E-QAT'AI (EXPLICITLY PROHIBITED): This is comparable to Fard. To intentionally carry out such an action is a major sin and transgression (of the law) and to abstain from (such an action) is Fard (an obligation) and deserving of reward.

MAKROOH-E-TAHREEMI (DISAPPROVED TO THE POINT OF BEING FORBIDDEN): This is comparable to Waajib. By committing such an action, the Ibaadat becomes defective and one who commits such an action is regarded as sinful, even though the sin of such an action is less than that of committing a Haraam (Forbidden / Prohibited) offence; the committing of such an offence on a few occasions' amounts to it being regarded a major sin (Kabeera).

ISA'AT (BAD ACTION): The committing of such an action is bad and one who commits it occasionally deserves chastisement, whereas making it a habitual action causes one to be culpable of punishment. This (Isa'at) is comparable to Sunnat-e-Mu'akkadah.

MAKROOH-E-TANZEEHI (UNDESIRABLE ACTION): That action which is regarded as undesirable in the Shariat but it is not to the extent where there is warning of any punishment for committing it. This is comparable to Sunnat-e-Ghair Mu'akkadah.

KHILAAF-E-ULA (CONTRARY TO WHAT IS BEST): This means to do something which was best not done. However, if it is done, then there is no harm or any chastisement for it. This is comparable to Mustahab.

One will find numerous discussions regarding these technical terms of Shariat, but this (which has been presented) is the essence of the research done.

وَاللَّهُ الْحَمْدُ كَثِيرٌ مَبَارَكٌ فِيهِ مَبَارَكًا عَلَيْهِ كَمَا يَحِبُّ رَبُّنَا وَيَرْضَى

DEDICATION

IN THE LOVE & HONOUR OF
A SEA OF KNOWLEDGE, WISDOM,
PIETY AND HUMILITY

THE GREAT IMAM OF FIQH

HAZRAT NU'MAN IBN THAABIT
IMAM-E-AZAM ABU HANIFA ﷺ

I WOULD LIKE TO DEDICATE THIS TRANSLATION
TO TWO OF THE GREATEST IMAMS OF FIQH
OF OUR TIME

MURSHID-E-BARHAQ, HUZOOR TAAJUSH
SHARIAH, RAHBAR-E-TARIQAT HAZRAT ALLAMA
MUFTI MOHAMMED AKHTAR RAZA KHAN
QAADIRI AZHARI QIBLA

&

MUMTAZ UL FUQAH, HUZOOR MUHADITH-E-
KABEER, JA NASHEEN-E-SADRUSH SHARIAH
HAZRAT ALLAMA ZIA-UL-MUSTAFA
QAADIRI AMJADI QIBLA

BAHAAR E SHARIAT VOLUME 3

[BOOK OFSALAAH]

COMPRISING APPROXIMATELY 213 AHADITH & 868 LAWS OF
FIQH, REFERENCED TO AUTHENTIC BOOKS OF HADITH &
JURISPRUDENCE

COMPILED BY
SADRUSH SHARIAH HAZRAT ALLAMA MAULANA MUFTI
MOHAMMED AMJAD ALI AAZMI RAZVI ﷺ

TRANSLATED INTO ENGLISH THROUGH THE BLESSINGS OF
GHAUS-UL-WAQT HUZOOR
MUFTI-E-AZAM HIND ﷺ

BY A HUMBLE SERVANT OF ALLAH
MUHAMMAD AFTHAB CASSIM AL-QAADIRI RAZVI NOORI

PUBLISHED FOR
FREE DISTRIBUTION
BY : IMAM MUSTAFA RAZA RESEARCH CENTRE
OVERPORT, DURBAN, SOUTH AFRICA

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CHAPTER 1

NAMAAZ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

NAMAAZ (PRAYER)

After Imaan (belief) and refinement of one's beliefs as per the true tenets of the Ahle Sunnat Wa Jama'at, Namaaz is regarded the most essential and exalted Fard (obligatory act) of all Fard actions.

The Holy Qur'an and the Ahadith of the Holy Prophet ﷺ announces and presents the splendour and excellence of Namaaz (Salaah).

The Qur'an and Ahadith regularly emphasise the importance and excellence of Namaaz, and strict caution and warning (of chastisement) is for those who omit it (Namaaz).

There are a few verses and Ahadith quoted below, so that Muslims may take heed to the commands of their Creator Allah Almighty and His Beloved Prophet ﷺ in this regard, and by virtue of the guidance bestowed upon them, they may practice accordingly.

QUR'ANIC VERSES

Almighty Allah says

هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

'In it, there is guidance for the pious (Allah Fearing). Those who believe without seeing; and (who) perform Namaaz (prayer) regularly, and (generously) spend in Our Way, of the sustenance which We have provided for them' [Surah 2, Verse 2-3]

Almighty Allah says

أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

'And (establish) perform prayers regularly, and give Zakaat (poor-due) and bow down with those who bow (in Namaaz)' [Surah 2, Verse 43]

In other words, to bow in Namaaz with Muslims as is done in Ruku is only in our Shariat. This could also refer to performing Namaaz with Jama'at (congregation).

Allah says

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوَسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

'Guard all your Prayers, (particularly) the middle Prayer; and stand before Allah in sincere reverence' [Surah 2, Verse 238]

Almighty Allah says

وَأِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

'And undoubtedly, Namaaz is definitely intense; except to those who humble themselves before Me in heartfelt devotion' [Surah 2, Verse 45]

To leave out and omit performing Namaaz absolutely is an outrageous and inexcusable act. Almighty Allah says as follows in regards to those who perform their Namaaz after the prescribed time has expired (i.e. they allow it to become Qaza):

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

'So, affliction unto those worshippers who are neglectful of their Namaaz' [Surah 107, Verses 4-5]

There is an abyss in the depths of Hell, which Hell itself dreads and from the intensity of which, Hell itself asks deliverance from. This abyss is called 'Wail'. Those who intentionally delay their Namaaz causing the time to expire (i.e. become Qaza), will be deserving of (Hell).

Allah says

خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا

'Then in their place, after them, came those undutiful ones; who ruined Namaaz and followed their lustful desires; so it is near that they will encounter in hell, the harshness of Ghay' [Surah 19, Verse 59]

'Ghay' is an abyss in the depths of Hell. It is the deepest and the most scorching abyss. There is a well (pit) in Hell called 'Habahab'. When the fire (flames) of Hell is about to be extinguished (i.e. become less intense), Allah Almighty opens this well (pit), and the fire of Hell begins to blaze and rage like it did before.

Allah says

كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا

'And whenever it is close to being extinguished, We shall cause it to rage.'
[Surah 17, Verse 97]

This well is for those who omit their Namaaz; for adulterers and fornicators; for those who consume alcohol; for those who take usury (interest); and for those who cause anguish and heartache to their parents. One may also ascertain the excellence and importance of Namaaz by Almighty Allah revealing all His commands upon Prophet ﷺ on the Earth, but when He willed to reveal and bestow Namaaz upon him, Almighty Allah invited the Beloved Nabi ﷺ unto Himself, beyond the Divine Arsh, where He made Namaaz Fard. Allah blessed him with Namaaz the most Blessed Gift on the eve of 'Isra' (i.e. Night of Me'raj).

AHADITH-E-NABAWIYYAH

HADITH 1: It is reported in Sahih Bukhari and Muslim from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘The foundation of Islam is established on 5 Pillars. (1) To bear testimony that there is none truly worthy of worship besides Allah and Muhammad ﷺ is the chosen servant and Prophet of Allah. (2) To establish Namaaz. (3) To give Zakaat. (4) To perform Hajj. (5) To Fast in the month of Ramadan.’ *[Mishkaat pg.12]*

HADITH 2: Imam Ahmed, Tirmizi and Ibn Majah report that Hazrat Mu’az رضي الله عنه says, ‘I asked the Holy Prophet ﷺ to inform me regarding that practice which will take me into Jannat and save me from Hell. He ﷺ said, ‘Worship Allah and do not associate any partner with Him, and establish Namaaz and give Zakaat, and Fast in the month of Ramadan, and make Hajj of Baitullah (Kaaba).’ In the Hadith it has been stated that Namaaz is a Pillar of Islam. *[Mishkaat pg.14]*

HADITH 3: In Sahih Muslim from Abu Hurairah رضي الله عنه it is narrated that Rasoolullah ﷺ said, ‘The five Salaahs, from Jummah to Jummah and from Ramadan to Ramadan, wipes out all the sins that are between them, as long as one abstains from Kaba’ir (major sins).’ *[Mishkaat pg.57]*

HADITH 4: It is in Sahihain from Abu Hurairah رضي الله عنه it was narrated that Rasoolullah ﷺ said ‘Tell me, if someone has a river outside his door and he bathes in it five times a day, will there be any dirt left on his body?’ They replied, ‘No’. He ﷺ said, ‘This is the very example of the five daily Salaahs. Almighty Allah removes ones sins due to this.’ *[Mishkaat pg.57]*

HADITH 5: Sahihain have reported from Ibn Mas'ud رضي الله عنه that a person committed a sin and thereafter came (to Rasoolullah ﷺ) and confessed. Upon this, the verse:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِيئَاتِ
ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ

'And establish Namaaz on both ends of day and in some portion of the night. Undoubtedly, good deeds remove sins. This is advice to those who accept advice.' [Surah 11, Verse 114]. The person asked, 'Ya Rasool'Allah ﷺ is this command specific to me?' He ﷺ said, 'It is for my entire Ummah.' [Mishkaat pg.58]

HADITH 6: It is reported in Sahih Bukhari and Muslim that Abdullah Ibn Mas'ud رضي الله عنه says, 'I asked Rasoolullah ﷺ regarding which action (good deed) is most beloved to Allah. He ﷺ said, 'Namaaz in its appointed time.' I asked what was thereafter; (and) he said, 'To be kind towards your parents', (and) I asked what was after that, and he said, 'To make Jihad (i.e. to strive) in Allah's way.' [Mishkaat pg.58]

HADITH 7: Baihaqi reported from Hazrat Umar رضي الله عنه that a person asked, 'Ya Rasool'Allah ﷺ in Islam which is the most beloved deed by Allah?' The Prophet ﷺ said, 'to perform Namaaz in its appointed time (He ﷺ further said), and one who has omitted his Namaaz has no Deen, (for) Namaaz is the pillar of Deen.'

HADITH 8: Abu Dawud reported from Amr ibn Shu'aib who narrated from his father, who narrated from his grandfather that

Rasoolullah ﷺ said, ‘When your children reach the age of seven, instruct them to perform Namaaz and when they reach the age of ten get them to read even if one has to hit them¹.’ [Mishkaat pg.58]

HADITH 9: Imam Ahmed reported that Abu Zarr ﷺ mentioned that the Holy Prophet ﷺ went out in cold weather, it was autumn. He ﷺ held two branches and the leaves began to fall off. He ﷺ said, ‘O Abu Zarr!’ I said, ‘I am present Ya Rasool’Allah ﷺ, He ﷺ then said, ‘When a Muslim servant performs Namaaz for Allah, his sins are shed, just as the leaves have fallen from this tree.’ [Mishkaat pg.58]

HADITH 10: It is reported in Sahih Muslim Shareef from Abu Hurairah ﷺ that Rasoolullah ﷺ said, ‘When a person performs Tahaarat (Ghusl and Wudu) at his home and then walks towards the Masjid to fulfil his Fard, then one sin is washed away on every step and on the next step his status is elevated one fold.’

HADITH 11: Imam Ahmed has reported from Zaid ibn Khalid Al Jahni ﷺ that Rasoolullah ﷺ said, ‘Whosoever performs 2 Raka’ats of Namaaz without making any error in it then all his sins before this are forgiven’ (This refers to Sagha’ir, i.e. minor sins). [Mishkaat pg.58]

HADITH 12: Tabrani reported from Abu Umaama ﷺ that Rasoolullah ﷺ said, ‘When a servant stands in Prayer (i.e. for Namaaz), then the Doors of Jannat (paradise) are opened unto him

1. Hitting here does not mean that one should severely beat ones child, but it merely means that one should be stern and reprimand him so that he may realise the importance of Namaaz. It is disallowed to beat and abuse ones child inhumanely under any circumstances.

and the veils are removed from between him and His Creator, and the Maidens of Jannat welcome him; for as long as he does not blow his nose or clear his throat.’

HADITH 13: Tabrani reported in Awsat and Zia reported from Anas رضي الله عنه that Rasoolullah ﷺ said, *‘On the Day of Qiyaamat (Retribution), the servant will first be held accountable for his Namaaz. If this is in order, then the rest of his actions (deeds) will be in order, and if this is flawed then all will be regarded as being flawed.’*

In one narration it is stated that (if not all his actions are in order) then such a person shall be in severe loss and affliction.

HADITH 14: Imam Ahmed, Abu Dawud, Nasa’i and Ibn Majah have reported a narration from Tameem Daari رضي الله عنه wherein it is mentioned that, if one completed his Namaaz in full. Then it shall be recorded as being fulfilled properly and if it is not completed correctly (i.e. if there is some impairment in it etc.), it will then be said to the Angels, *‘Observe if there are any Nawafil (optional Namaaz) of my servant, so that you may use it to fulfil his Fard’*. The accountability for his Zakaat will be taken in a similar manner, followed by (accountability) for the rest of his actions.

HADITH 15: Abu Dawud and Ibn Majah have reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, *‘When a Muslim enters Jahanum¹ (and we seek protection in Allah from that), then the fire of hell will devour his entire body, except for the limbs on which he performs Sajdah, for Allah has made such limbs Haraam (forbidden) upon the fire (of Hell).’*

HADITH 16: Tabrani has mentioned in Awsat, that Rasoolullah ﷺ said, ‘Allah loves a person most when he sees him in the position of Sajdah, whereby he is rubbing his face in the dust.’

HADITH 17: Tabrani has mentioned in Awsat from Anas ؓ that Rasoolullah ﷺ said, ‘Not a single morning or evening passes by without one portion of the earth calling out to another portion of the earth saying; Did a servant pass by you today, who performed his Namaaz on you, or made Zikr-e-Ilaahi (remembered Allah)? If it replies in the positive, it is afforded superiority based on this.’

HADITH 18: In Sahih Muslim narrated from Jaabir ؓ that Rasoolullah ﷺ said, ‘Namaaz is the Key to Paradise, and Tahaarat (purification) is the Key to Namaaz.’

HADITH 19: Abu Dawud reported from Ibn Umaama ؓ that Rasoolullah ﷺ said, ‘The reward of one who leaves his home after performing proper Tahaarat (ablution) to fulfil his Fard Namaaz is like that person who has journeyed for Hajj, and the reward of one who leaves his home for Chasht Namaaz, is like one who has journeyed for Umrah. If a person does not behave in an obscene manner between two Salaahs, then his Namaaz shall attain the exalted level of acceptance.’

1. In other words when a sinful Muslim enters fire of hell to pay for his sins. However, it should be noted that no matter how sinful he may be, as long as he is a true Muslim, he will pay for his sins and then through the intercession of Rasoolullah ﷺ or through the blessing of Rasoolullah ﷺ and through the intercession of any other pious ones, he will be removed from the fire of hell and allowed to enter Holy Paradise.

HADITH 20/21: Imam Ahmed, Nasa'i and Ibn Majah have reported from Abu Ayub Ansari رضي الله عنه and Uqba bin Aamir رضي الله عنه that Rasoolullah ﷺ said, 'One who performs proper Wudu like he has been commanded to, and then performs his Namaaz like he has been commanded to, then all which he has done before this is forgiven.'

HADITH 22: Imam Ahmed has reported from Abu Zarr رضي الله عنه that Rasoolullah ﷺ said, 'For the one who performs one Sajdah for Allah; Allah records for him one good deed, forgives one of his sins and elevates his status by one fold.'

HADITH 23: It is reported in Kanz-ul-Um'mal that Rasoolullah ﷺ said, 'That person who performs 2 Raka'ats of Namaaz in such a manner that with the exception of Allah and the Angels none other sees him then salvation from hell is written for him.'

HADITH 24: It has been mentioned in Muniyatul Musal'la that Rasoolullah ﷺ said, 'There is a sign for everything and the sign (of recognition) for Imaan is Namaaz.'

HADITH 25: It is mentioned in Muniyatul Musal'la that Nabi Kareem ﷺ said, 'Namaaz is a pillar of Deen (Religion). Whosoever kept it established has kept Islam (well) established and whosoever has omitted it, he has ruined (his) Deen.'

HADITH 26: Imam Ahmed and Abu Dawud have reported from Ubadah bin Saamit رضي الله عنه that Rasoolullah ﷺ said, 'Almighty Allah has made 5 Salaahs Fard upon His servants. Whosoever performs Wudu properly, performed it (Namaaz) in its appointed time, fulfilled the Ruku, and prayed with devotion then Allah has given His Divine

Promise that He shall forgive him. There is no promise for him who did not do so; Allah may either forgive him or punish him.'

HADITH 27: Haakim has reported in his Taarikh from Ummul Momineen Siddiqah رضي الله تعالى عنها that Rasoolullah ﷺ said, Almighty Allah says, 'If my servant performs his Namaaz in the appointed time, then it is My Divine Promise as per My Mercy that I may not punish him, and I may enter him into Holy Paradise without any reckoning.'

HADITH 28: Dailmi has reported from Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said, 'Almighty Allah has not commanded any Fard, which is more virtuous than Tauheed (Accepting his Oneness) and Namaaz. If there were anything more virtuous than this, then He would have made it Fard upon the Angels. Some from amongst them are in Ruku whilst others are in Sajdah.'

HADITH 29: Abu Dawud and Tayalsi report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'The Angels seek the forgiveness for a person who performs his Namaaz and then remains seated there, until such time that his Wudu breaks or he stands up (from where he is seated). The Istighfar, which the Angels make on his behalf, is اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ اللَّهُمَّ تُبَّ عَلَيْهِ *'Allahum'magh Firlahu Warhamhu, Allahum'ma Tub Alaih'*

Translation: 'O Allah, Pardon him! O Allah, have Mercy on him! O Allah, accept his repentance!'

It has also been mentioned in numerous Ahadith that for as long as a person is seated waiting to commence Namaaz, he is regarded as being in Namaaz (i.e. he receives the reward of Namaaz).

THE ABOVE MENTIONED NARRATIONS WERE ALL RELATED TO THE MERITS AND VIRTUES OF NAMAAZ IN GENERAL. THOSE AHADITH MENTIONED IN REGARDS TO SPECIFIC SALAAHS, ARE AS FOLLOWS:

HADITH 30: Tabrani has reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'One who performs his Morning Prayer (Fajr) is in the Divine Protection of Allah until evening.' In another narration: 'Do not breakaway from the protection of Allah, for one who breaks away from the protection of Allah; Allah will throw him face down into hell.'

HADITH 31: Ibn Majah reported from Salman Farsi رضي الله تعالى عنه that Rasoolullah ﷺ said, 'One who has gone for the Morning Namaaz has gone to it with the Flag of Imaan, and the one who has gone to the marketplace in the morning has gone with flag of shaitaan.'

HADITH 32: Baihaqi reported in Sha'bul Imaan from Uthman رضي الله تعالى عنه (with merit of it being a Mauquf¹ narration), that one who goes for the morning Namaaz (Fajr) with the intention of attaining reward, it is as if he remained standing (in Ibaadat) for the entire night. The one who goes for Esha Namaaz is like one who remained standing in Ibaadat for half the night.'

HADITH 33: Khateeb reported from Anas رضي الله تعالى عنه that Rasoolullah ﷺ said, 'Almighty Allah will grant a person who consistently performs his Fajr and Esha Salaah with Jama'at (in congregation) for 40 days,

1. A Mauquf, i.e. stopped narration refers to a narration, which is directly mentioned by the Companion wherein he directly relates the words of the Hadith.

with salvation from two things; the first being the fire (of Hell) and the second being hypocrisy.'

HADITH 34: Imam Ahmed reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'The Day and Night Angels assemble at the times of Fajr and Asr Namaaz. When they return, Allah says to them, 'From where are you returning?' even though He Knows Well. They say, 'from (visiting) your servants. When we went to them, they were engrossed in performing Namaaz. We have returned to You, leaving them in the state of Namaaz.'

HADITH 35: Ibn Majah reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah Almighty declares salvation from hell, for the person who performs his Esha Namaaz with Jama'at in the Mosque for 40 nights consecutively without missing the first Raka'at.'

HADITH 36: Tabrani reports from Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'The weightiest amongst the Salaahs for a hypocrite are the Esha and Fajr Salaahs. If only you knew the virtues of these Salaahs, you would have definitely presented yourselves for them, even if it meant dragging yourself on your rear end.' (In other words, by any means possible).

HADITH 37: Baz'zaar reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'May Allah not allow his eyes to sleep, who sleeps before Esha.'

BELOW ARE THE AHADITH THAT ARE RELATED TO THE WARNINGS AND HARMFUL EFFECTS OF NOT READING NAMAAZ:

HADITH 38: It is reported in Sahihain from Naufil bin Mu'awiyah رضي الله عنه that Rasoolullah ﷺ said, 'For one who missed his Namaaz, it is as if he has lost his family and wealth.'

HADITH 39: Abu Nu'aim reported from Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ said, 'One who intentionally leaves out his Namaaz, has his name written on the door of hell.'

HADITH 40: Imam Ahmed reported on the authority of Umm-e-Aiman رضي الله تعالى عنها that Rasoolullah ﷺ said, 'Do not omit your Namaaz intentionally for Allah and His Rasool ﷺ are not responsible for the one who intentionally omits his Namaaz.'

HADITH 41: The Shaykhain have reported on the authority of Uthman ibn Abul A'as رضي الله عنه that Rasoolullah ﷺ said, 'That Deen which has no Namaaz has no good (benefit) in it.'

HADITH 42: Baihaqi reported from Umar رضي الله عنه that Rasoolullah ﷺ said, 'He who has omitted Namaaz has no Deen. Namaaz is the Pillar of Deen (Islam).'

HADITH 43: Baz'zaar reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'In Islam, there is no share for him, who has no Namaaz.'

HADITH 44: Imam Ahmed, Daarimi and Baihaqi reported in Sha'bul Imaan that Rasoolullah ﷺ said, 'The Namaaz of one who guarded it

(i.e. he performed it punctually and consistently), shall be a lustre and glowing light, and means of salvation for him on the Day of Qiyaamat. For the one who did not guard it, there is neither any light, nor radiance or salvation, and on the Day of Qiyaamat he will be with Qaroon, Firawn, Hamaan, and Ubay bin Khalf.’

HADITH 45: Bukhari, Muslim and Imam Maalik report from Naafi’ رضي الله تعالى عنه that Hazrat Ameer-ul-Mo’mineen Farooq-e-Azam رضي الله تعالى عنه sent a decree towards his entire empire (cities), in which he decreed, ‘The most important action of all your actions in my sight is Namaaz. Whosoever guarded it has guarded his Deen, and whosoever wasted it, he will harm others more than that.’

HADITH 46: Tirmizi reported from Abdullah ibn Shaqeeq رضي الله تعالى عنه that the Sahaba-e-Kiraam never regarded the omission of any amal (action) as kufr (cause for infidelity) except for Namaaz.

Numerous Ahadith have reported, wherein the apparent meaning of it demonstrates that it is kufr to omit Namaaz intentionally. This was the Madhab (thought/view) of certain Sahaba-e-Kiraam such as Hazrat Ameer ul Mo’mineen Farooq-e-Azam, Hazrat Abdur Rahman ibn Auf, Abdullah ibn Mas’ud, Abdullah ibn Ab’bas, Hazrat Jaabir bin Abdullah, Mu’az ibn Jabal, Abu Hurairah and Abu Dardah رضي الله تعالى عنهم. This was also the view of certain A’ima (Righteous Leaders) such as Imam Ahmed ibn Hambal, Ishaq bin Rahwiya, Abdullah ibn Mubarak and Imam Nakhi’i. However, our Imam Azam and the other A’ima, including numerous Sahaba-e-Kiraam, do not pass the verdict of (Takfeer) infidelity on such a person. Therefore, this cannot regard this as a minor issue when such great personalities have regarded such a person (i.e. one who intentionally omits his Namaaz) as a kaafir.

LAWS OF JURISPRUDENCE

LAW: Namaaz is Fard-e-Ain (individual obligation) upon every Mukal'laf (responsible and accountable) person. It is Fard on every person who is Aaqil (sensible/of sane mind) and Baaligh (i.e. one who has reached the age of puberty). One who rejects Namaaz to be Fard (obligatory) is a kaafir (infidel), and one who intentionally omits it even once, is a Faasiq (transgressor). One who does not perform his Namaaz must be imprisoned (in a Muslim State), until such a time that he repents and starts performing his Namaaz. According to the three Imams, i.e. Imam Maalik, Imam Shafi'i and Imam Ahmed رضى الله تعالى عنهم the Sultan-e-Islam (Rightly appointed Muslim Ruler) has the right of executing such a person. [*Durr-e-Mukhtar Vol.1 pg. 235*]

LAW: A child who has reached the age of seven should be taught how to perform Namaaz, and when the child reaches the age of ten, he should be hit and made to read Namaaz (i.e. reprimanded for not reading Namaaz). [*Abu Dawud & Tirmizi*]

LAW: Namaaz is purely an individual physical means of Worship. There can be no deputising in It; neither can one read Namaaz on behalf of some other person, and nor can any amount of money be given as Fidyah (compensation / payment) for not reading it in one's lifetime. However, if a person has passed away and one intends to give out an amount as compensation for the Salaahs which the deceased has missed, then this may be done and there is hope that it will be accepted, In Sha Allah. Even if the deceased did not advise that it should be done, his heirs may do so on his behalf, as there is hope that it will be accepted and he will be pardoned. [*Durr-e-Mukhtar, Raddul Muhtar pg.237 and other authentic books*]

LAW: The Fardiyat of Namaaz, i.e. based on the direct Divine Command of Almighty Allah, and the evident rationale for it is 'Time'. It will be regarded as being fulfilled if it is performed in any time between the starting and ending time of that Namaaz, thus the responsibility of the Fard will be regarded as being discharged. If one did not read (the Namaaz) and only a very small portion of the prescribed time is left, this time is the last time and will be rationale. Therefore, if an insane person regained sanity, or an unconscious person became conscious, or a female menstruating female became pure, or a child reached puberty, or a person who has reached puberty becomes a Muslim, and the amount of time remaining is only sufficient to say *الله أكبر* 'Allahu Akbar', then the Namaaz for that time becomes Fard (obligatory) upon all of them. If the insanity of a person or the unconscious state of a person does not exceed the five times (of prayer) or more than that, then even if he does not have sufficient time to make the Takbeer-e-Tahreema (First Takbeer to commence Namaaz) that Namaaz is still Fard (upon him) and he must perform the Qaza. [*Durr-e-Mukhtar Vol.1 pg.238*]

The explanation regarding females in menstruation (Haidh) and those who are bleeding after childbirth (Nifaas) is covered in detail in the Chapter on Menstruations ¹.

1. If she became paak (cleansed) within the full period and she only has sufficient time to say Allahu Akbar in the (remaining) time, then Namaaz will be regarded as being Fard (on her). However, if she became cleansed before the complete period (i.e. before 10 days in Haidh and before 40 days in Nifaas), then that amount of time is required where she may be able to make Ghushl (take bath for purification), wear her clothes and say Allahu Akbar. Having sufficient time to make Ghushl, means she should have sufficient time to complete all those things that are pre-requisites for Ghushl, in other words, bringing water (getting water ready), removing her clothing and making purdah (going into a covered area). All these will be regarded as pre-requisites for Ghushl. (Raddul Muhtar)

LAW: If a Na-Baaligh (one who has not as yet reached the age of puberty) performed his Namaaz in the appointed time, but later towards the ending time (of that Namaaz) he attains puberty, then in such a case, it is obligatory upon him to repeat that Namaaz. Similarly, if (Allah Forbid) a person had become a Murtaḍ (an apostate, i.e. he left the fold of Islam) and then he accepts Islam in the last time of a Namaaz then the Namaaz of that time will be regarded as Fard upon him. (This is), even if he had already performed that Namaaz in the beginning time (of that Namaaz) before committing apostasy. [*Durr-e-Mukhtar Vol.1 pg.238*]

LAW: If a Na-Baaligh, slept after performing Esha, and then had Ihtilaam (nocturnal emissions or wet dream). However, he did not get up until after the time of Fajr had commenced, then he should repeat the Esha of that night, and if his eyes opened before the time of Fajr commenced, then it is unanimously agreed that the Namaaz of Esha is Fard upon him. [*Bahrur Raa'iq Vol.2 pg.90*]

LAW: If a person did not perform his Namaaz in the starting time (a Namaaz) and then at the ending time such an 'Uzr'¹ presents itself, that causes the Namaaz to be missed. For example, menstruation commenced in the last time; or a woman began to bleed after childbirth; or insanity or unconsciousness overtook one, then the Namaaz for that particular time is exempt and there is no need to make Qaza² for it as well.

1. 'Uzr' or 'Udhr' refers to the reason, which excuses person from fulfilling or discharging his obligations, i.e. chronic annulment of purification etc.

2. Qaza or Qadha Namaaz is the Namaaz for clearing missed Namaaz.

However, the condition in the case of insanity and unconsciousness is that they should encompass (last for) more than the time of the entire five Salaahs continuously, otherwise Qaza will become necessary. [Alamgiri vol.1 pg.47; Raddul Muhtar vol.1 pg.238]

LAW: One had the notion that the time of a particular Namaaz had not as yet commenced, but he still proceeded by reading the Namaaz; however, after completing his Namaaz he established that the prescribed time had indeed commenced (i.e. it was the correct time for that Namaaz). In this case, his Namaaz will not be regarded as being valid. [Raddul Muhtar vol.1 pg.247]

NAMAAZ TIMES

Almighty Allah says

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

‘Undoubtedly, Namaaz has been made obligatory upon the believers at set times’ [Surah 4, Verse 103]

فَسُبِّحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ

‘So, glorify Allah, when entering into to the evening (Maghrib and Esha), and when entering the morning (Fajr Namaaz). And His Praise is in the skies and the earth; and when a portion of the day remains (Asr Namaaz) and when noon appears (Zuhr Namaaz)’ [Surah 30, Verses 17-18]

HADITH 1: Haakim reported from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'There are two Fajrs (dawns)! One is that in which eating is Haraam, and Namaaz is Halaal (i.e. for one who is fasting), and the second is that in which Namaaz (Fajr) is Haraam and eating is Halaal.'

HADITH 2: Nasa'i reports from |Abu Hurairah ؓ that Rasoolullah ﷺ said, 'One who obtained one Raka'at of Fajr Salaah before sunrise; obtained the Namaaz (i.e. that Namaaz has become Fard upon him). One who obtained even one Raka'at of Asr before sunset; obtained the Namaaz (i.e. his Namaaz is valid).' In this narration, the word Raka'at in both cases refers to Takbeer-e-Tahreema (The Allahu Akbar that is proclaimed to commence Namaaz). So, if one tied the Niyyah (i.e. made the intention) for Asr Namaaz and proclaimed Allahu Akbar and the sun had not set as yet, but then set (after he proclaimed the Takbeer), then that Namaaz will be regarded as valid. Similarly, if an unbeliever became a Muslim, or if a child reached the age of puberty at such a time wherein he had sufficient time to say the Takbeer-e-Tahreema before the sunrise, then that Fajr Namaaz becomes Fard upon him, and he should make Qaza for that Fajr. However, if he became a Muslim or became Baaligh after sunrise, then that Namaaz is not Fard upon him.

HADITH 3: Tirmizi reports from Raafi' bin Khadij ؓ that Rasoolullah ﷺ said, 'Read the Namaaz of Fajr in brightness as there is immense reward (blessings) in this.'

HADITH 4: It is reported in the narration of Dailmi from Anas ؓ that in doing so you will be pardoned (In doing what will be pardoned?). It is in another narration of Dailmi from Anas ؓ that

one who performs his Fajr as it becomes bright, Allah will brighten his grave and his heart, and He will accept his Namaaz.

HADITH 5: In Tabrani Awsat it is narrated from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘My Ummah will always remain on Fitrat (i.e. on the True Religion) for as long as they perform their Fajr Salaah in brightness.’

HADITH 6: Imam Ahmed and Tirmizi report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘There is a starting and ending time for Namaaz. The starting time for Zuhr is when the sun declines and its ending time is when the time of Asr starts. The ending time for Asr is when the disc of the sun turns yellow; and the starting time of Maghrib is when the sun has set, and its last (ending) time is when the evening twilight vanishes which is the beginning time for Esha, and its ending time is when half night passes (i.e. Mubah/lawful time without any dislike)’.

HADITH 7: In Bukhari and Muslim it is narrated from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Perform your Zuhr when it becomes cool, for verily the intensity of the heat is from the scorching effects of Hell. Hell complained to its Creator that some of my elements devour my other elements. It was thus granted the permission to take two breaths; one in winter and one in the summer.’

HADITH 8: Sahih Bukhari Shareef narrates in the section on Azaan of the Travellers, that Abu Zarr رضي الله عنه reports, ‘we were on a journey with Rasoolullah ﷺ and the Mu’azzin intended to call out the Azaan. He ﷺ said, ‘Wait for it to cool down’ Again he intended to give the Azaan and he ﷺ again said, ‘Wait for it to cool down’. Once again, he

intended to call out the Azaan and again he ﷺ said, ‘Wait for it to cool down’, until such time that the shadows are equal to the hills.’

HADITH 9&10: Imam Ahmed and Abu Dawud have reported respectively from Hazrat Abu Ayub and Uqba bin Aamir رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘My Ummah will always remain on Fitrat as long as they do not delay Maghrib to the extent that the stars appear close together.’

HADITH 11: Abu Dawud reported from Abdul Aziz bin Rafee رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘In overcast (cloudy) conditions, perform the Namaaz of the day (i.e. Asr Namaaz) swiftly, and delay the Maghrib Prayer.’

HADITH 12: Imam Ahmed reports from Abu Hurairah رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘If I did not feel that it would be difficult upon my Ummah, then I would have commanded them to perform Miswaak with every Wudu. Also commanded to delay the Esha Salaah until a third or half the night has passed, for (at this time) Almighty Allah manifests His Special Blessings on the skies, and until morning He announces; Is there someone in need that I may give him (what he wishes)? Is there someone wanting forgiveness, that I may grant him forgiveness? Is there anyone wanting to make Dua, so that I may accept his Dua?’

HADITH 13: In Tabrani Awsat from Abu Hurairah رضى الله تعالى عنهما it is narrated that Rasoolullah ﷺ said, ‘When the time of Fajr appears then there is no Namaaz (Nafil) except for the 2 Raka’ats of Fajr.’

HADITH 14: Bukhari and Muslim have reported from Abu Sa’eed Khudri رضى الله تعالى عنهما that Rasoolullah ﷺ said, ‘After the morning (prayer) there

is no Namaaz until such a time that the sun does not rise properly, and there is no Namaaz after Asr until such a time that the sun does not set.’

HADITH 15: In Sahihain it is narrated from Abdullah Sanaabahi رضي الله عنه that Rasoolullah ﷺ said, ‘The sun rises together with the horns of shaitaan. When the sun rises fully, shaitaan separates from it, then when it reaches its zenith, shaitaan comes near it again, and when it declines he moves away; then when it is about to set, shaitaan comes near it again, and when it has set he separates from it, so do not perform Namaaz in these 3 times.’

LAWS OF JURISPRUDENCE

THE TIME OF FAJR

LAW: The time of Fajr is from the break of True dawn (Subho Saadiq) up to the first ray of the sun. [Text]¹

NOTE: Subho Saadiq (True Dawn) is a glow, which appears in the eastern horizon from where the sun is to rise today. The brightness of this glow increases until it spreads along the entire horizon (sky), and earth becomes bright (i.e. daylight appears).

Before this, in the centre of the sky a very light whiteness appears, under which the entire horizon remains black (dark). Subho Saadiq (True Dawn) breaks from under this, spreading out to the southern and northern ends, and then rising upwards.

1. Wherever in this book the word text appears by itself as reference, it will refer to the actual text of the general authentic books of Fiqh, namely; Qudoori, Kanz ul Umaal, Majma ‘ul Anhur, Sharah Wiquaaya and Niqaaya etc.]

This slight whiteness becomes lost in this. This slight whiteness is known as Subho Kaazib (False Dawn). Subho Kaazib does not mark the starting time of Fajr. That which has been mentioned by some, wherein they say that after the whiteness of Subho Kaazib fades away darkness appears, is an incorrect notion. The correct view is that which we have mentioned.

LAW: It is preferred in regards to the Namaaz of Fajr to commence praying it once the glow of Subho Saadiq breaks and then starts to spread a little. Credence should be given to this. However, with regards to last time of Esha and halting eating at the time of Sehri, credence should be given to the beginning of Subho Saadiq (in other words, the moment dawn breaks the time of Esha should be regarded as having elapsed, and the one making Sehri should stop). [*Alamgiri vol.1 pg.48*]

NOTE: In this region¹, the minimum time duration between the break of True Dawn and sunrise is at least 1 hour and 18 minutes and the maximum duration is 1 hour and 35 minutes. The duration should be less or more than this. On the 21st of March, it is 1 hour and 18 minutes, and then it increases until on the 22nd June it reaches the full 1 hour 35 minutes. It then starts to decrease until on the 22nd of September when it becomes 1 hour 18 minutes, thereafter it increases again until the 22nd December when it becomes 1 hour 24 minutes. Thereafter it decreases again, until on the 21st March it returns to the same 1 hour 18 minutes once again. One, who is not aware of the time of Dawn, should end his Sehri 1 hour 40 minutes before (sunrise) during the summer months, especially during June

1. This refers to those cities, which are on the same longitude and latitude as Bareilly.

and July; and during the winter months, he should end Sehri 1 hour 30 minutes before (sunrise), especially during December and January.

Towards the end of March and September, when the days and nights are equal, one should end Sehri 1 hour 24 minutes before (sunrise). One should give the Azaan of Fajr 8 or 10 minutes after the times, which have been mentioned for ending Sehri, so that precaution is taken in regards to both Sehri and Azaan.

Some uninformed people call out the Azaan one and three quarter hours to 2 hours before sunrise. Then, they even pray their Sunnat and sometimes even the Fard in this time.

Neither is this Azaan valid, nor is the Namaaz valid. Some people think that the seventh portion of the night is when the Fajr time commences. This is certainly not correct.

During June and July, when the days are longer and the nights are around 10 hours, then in such days, the time of dawn does come into the seventh portion of night, or even a few minutes before it.

However, in December and January, when the night is 14 hours long, then in this time, the time of Fajr only comes in the ninth portion of the night or even later.

Looking for the indication of the start time of Fajr is difficult, especially when it is hazy and unclear or when it is a moonlit night. One should thus always pay attention to the time of sunrise, noting the time of sunrise on that day and then giving the Azaan the following day in that time, approximately according to the same

time as explained above for the Azaan and Fajr Namaaz¹. [Ifadaat-e-Razviyah Vol.2 pg.318]

THE TIME OF ZUHR AND JUMMAH

The Time of Zuhr and Jummah is from the time the sun declines (from mid-day) up to such time that the shadow of every object is doubled with the exception of its original shadow (which was cast at mid-day). [Text]

NOTE: The original shadow of an object is the shadow, which is manifested when the sun reaches the '*Khat Nisfun Nahaar*' (i.e. the meridian line of the location) on that day. This differs according to the region and season. As the day declines the shadow increases, and as the day grows the shadow decreases. In other words, it is longer in winter and shorter in summer. It becomes less in those regions which are closer to the Equator, whereas in certain regions, during certain seasons, there is no shadow at all when the sun is directly over the head (i.e. exactly at mid-day).

1. With regards to that which has been mentioned above, it must be noted that, this refers to the times at the particular locality in India. The times and the duration between the True dawn and Sunrise will differ in your city or town. Ask your local Ulama to guide you in regards to the correct times for your locality. However, the basic principle that Qadi Sadrush Shariah has mentioned is that one should always try to end Sehri before the commencement of True Dawn, rather than at the exact time. In other words, if in your locality there is 1 hour 20 minute duration between True Dawn and Sunrise, you should end your Sehri 1 hour 25 minutes before sunrise. This way you are ending at least 5 minutes before the commencement of True Dawn, so there is no risk of you exceeding the time limit, thereby damaging your fast. The principle mentioned in regards to the Azaan is also very clear and that is, as a precautionary measure one should only call out the Azaan 8 to 10 minutes after the appearance of True Dawn, so that the Azaan is given in the correct time. The point that he made is that some people give Azaan much earlier than the starting time for Fajr and in doing so, neither will such an Azaan which has been called out in the incorrect time, nor such Namaaz which has been performed in the incorrect time, be regarded as valid.

Hence, in the winter months, such as in December, the original shadow in our region (i.e. Bareilly) which lies close to 28 degrees latitude, which is more than 8 ½ foot¹ and in Makkah Muazzamah which lies at approximately 21 degrees, the actual shadow there during the said season is slightly more than 7 foot. It never exceeds this, after this time. Similarly during the summer months, between the 27th and 30th of May there is no actual shadow at all in Makkah during mid-day.

Thereafter, this shadow is seen reversed. In other words, the shadow, which used to be seen towards the North, will now be seen towards the South in Makkah Muazzamah. Then, until the 22nd of June, it extends by ½ foot and then begins to decrease again; until between the 15th and 18th of July it becomes non-existent again. Thereafter it will be seen towards the North again. In our city (Bareilly), neither does it fall towards the South and nor does it become in-existent, but the shortest shadow is on the 22nd of June, when it remains ½ foot. [*Ref: Ifadaat-e-Razviyah vol.2 pg.327*]

NOTE: The indication of the sun declining can be gained by planting a stick straight (upright) into flat level ground, in a manner whereby it is not really tilting towards the East or the West. As the sun's height increases, the shadow of the stick will become smaller. Once it stops getting any smaller, it has reached its mid-point (i.e. it has reached the meridian line of the location), and the shadow at that time is known as the *Saya-e-Asli*, meaning the actual or original

1. The reference here to 8 ½ foot and 7 foot refers to the original shadow of the height of an average person. In early times, the height of an average person was used as the unit of measure and this is what Qadi Sadrush Shariah means when saying that the original shadow of an object at that particular time is 8 ½ foot long. It must also be noted that foot here does not refer to the foot measure used today, but refers to the size of the foot of an average person.

shadow. Thereafter, it will start to grow. This is confirmation that it has now started to move past the point of the meridian line of the location (i.e. its zenith). Now, the time of Zuhr has commenced. This is simply an estimate, because the matter of the shadow becoming more or less, especially in the summer months, is not easily distinct.

A better method than this is the meridian line of location (theory). In this method, one needs to place a compass correctly on level ground and draw the meridian line of location at the point of the needle. In these regions (Bareilly, UP), one should plant a thin conical shaped rod with a pointed tip straight into the ground, on the southern side of the line, which should neither be leaning to the East or West, and it should be in the exact centre of the meridian line of location as per its theory. When the shadow of its tip, coincides exactly with that line, it is exactly mid-day, and if it tilts even minutely towards the East, the Nisfun Nahaar¹ has ended and time of Zuhr has commenced.

THE TIME OF ASR

The time of Asr commences once the time of Zuhr has ended. In other words, the time of Asr starts from the time the shadow of any object becomes two times its size, excluding the original shadow, and it ends at sunset.

NOTE: In these regions, i.e. cities lying along the same longitude and latitude of Bareilly, the minimum duration for Asr is 1 hour and 35 minutes and the maximum duration for Asr is approximately 2 hours and 6 minutes. The detail in regards to this is as follows:

In other words, the duration from the 24th October from Tahweel-e-Aqrab², until the end of the month is 1 hour 36 minutes. Then from the 1st November until the 18th of February (i.e. for 3 ¼ months), it remains for almost 1 hour and 35 minutes. This is the shortest duration in the year for Asr. In this region, the time of Asr is never shorter than this. Then at Tahweel-e-Haut, from the 19th February until the end of month, the duration for Asr will be 1 hour and 36 minutes. Then in the first week of March, it will be for 1 hour and 37 minutes. In the second week, it will be 1 hour and 38 minutes and in the third week, it will be 1 hour 40 minutes. Then on the 21st March, from Tahweel-e-Hamal until the end of the month the duration of Asr will be 1 hour 41 minutes. In the first week of April, it will be 1 hour 43 minutes; in the second week, it will be 1 hour 45 minutes; in the third week, it will be 1 hour 48 minutes. From the 20th/21st April during the Tahweel-e-Thaur until the end of the month, the duration of Asr is 1 hour 50 minutes.

NOTE: The actual times for your locality can be obtained with the help of your Ulama or from the observatory.

Then in the first week of May, the duration is 1 hour 53 minutes; in the second week, it is 1 hour 55 minutes; in the third week, it is 1 hour 58 minutes. Then from the 22nd/23rd May during the Tahweel-e-Jauza until the end of the month the duration is 2 hours 1 minute.

1. Nisfun Nahaar is when the Sun is at its highest point at mid-day.

2. The Tahweel mentioned in this discussion refers to the crossing of the sun into the particular celestial station. For example, Tahweel-e-Hamal would mean when the sun passes the celestial station of Hamal, which is called Aries. The names of the celestial stations mentioned above are as follows: Aqrab is Scorpion, Haut is Pisces, Hamal is Aries, Thaur is Taurus, Jauza is Gemini, Sartaan is Cancer, Asad is Leo, Sambla is Virgo and Mizaan is Libra.

Then in the first week of June, the duration is 2 hours 3 minutes; in the second week, it is 2 hours 4 minutes; in the third week, it is 2 hours 5 minutes, then from the 22nd June during the Tahweel-e-Sartaan up to the end of the month, the duration is 2 hours 6 minutes. Then in the first week of July, it is 2 hours 5 minutes; in the second week, it is 2 hours 4 minutes; in the third week, it is 2 hours 2 minutes; then on the 23rd July during the Tahweel-e-Asad it is 2 hours 1 minute. After this, until the end of the month the duration is 2 hours. Then in the first week of August, the duration of Asr is 1 hour 58 minutes; in the second week, it is 1 hour 55 minutes; in the third week, it is 1 hour 51 minutes. Then from the 23rd/24th August during the Tahweel-e-Sambla, it is 1 hour 50 minutes. After this, until the end of the month it is 1 hour 48 minutes. Then in the first week of September, the duration is 1 hour 46 minutes; in the second week, it is 1 hour 44 minutes; in the third week, it is 1 hour 42 minutes, then on the 22nd/23rd September during the Tahweel-e-Mizaan, it is 1 hour 41 minutes. After this, until the end of the month it is 1 hour 40 minutes. Then in the first week of October, it is 1 hour 39 minutes; in the second week, it is 1 hour 38 minutes; in the third week, it will be 1 hour 37 minutes until 23rd October. The time of Asr is valid before the setting of the sun. [*Ifadaat-e-Razviyah vol.2 pg.194*]

THE TIME OF MAGHRIB

The time of Maghrib is from the time the sun has set until the setting of the 'Shafaq' i.e. the evening twilight. [*Text*]

LAW: According to our Madhab, the 'Shafaq' (Abyad), i.e. the evening twilight refers to the whiteness in the western horizon after the setting of the redness (Shafaq e Ahmar), which spreads out in the southern and northern directions, like the (whiteness) of Subho

Saadiq. [*Hidaya vol.1 pg.66; Sharh Wiqaaya, vol.1 pg.130; Alamgiri vol.1 pg.48; Ifadaat-e-Razviah vol.2 pg.203*]

In this region (Bareilly etc), this time duration remains for at least 1 hour 18 minutes and at most 1 hour 35 minutes. [*Fatawa Razviah vol.2 pg.203*] This humble servant has also personally noted and experienced this on numerous occasions.

NOTE: The daily times of Subho (Dawn) and Maghrib are equal (i.e. the time difference between the both from mid-day is equal).

THE TIME OF ESHA AND WITR

The time of Esha and Witr is from after the setting of the aforementioned whiteness until the rise of dawn. It must be noted that we do not depend on that whiteness which remains outspread for a lengthy period to the east and west, it is the whiteness after which spreads out to the North and South disappears when Esha time commences. It is similar to the Subho Kaazib (false dawn) on the eastern (horizon).

LAW: Even though the time for Esha and Witr is the same, but 'Tarteeb' (i.e. to follow sequence between both of them) is Fard, so if one read his Witr before the Esha prayer then it will not be valid. However, if one forgetfully read the Witr before the Esha prayer or if one later realized that he read the Esha Namaaz without Wudu, and then he read the Witr with Wudu, then in this case Witr prayer will be valid. [*Durr-e-Mukhtar vol.1 pg.241; Alamgiri vol.1 pg. 48*]

LAW: With regards to those cities (regions) in which the time of Esha does not appear at all and where the moment the evening twilight

(Shafaq Abyad) sets or even before it sets, the time of Fajr commences (just as in the case of London and Bulgar, where in every year, there are forty days and nights (or more) wherein the time of Esha does not appear at all, and during certain days it only lasts for a few seconds or minutes), so the people in these regions should perform Qaza for the Esha and Witr of those days. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.243*]

THE PREFERRED (MUSTAHAB) TIMES OF SALAAH

It is Mustahab (recommended/preferred) to delay¹ commencing the Fajr prayer until 'Asfaar' (i.e. until the land has become properly brightened). However, Mustahab to perform it at such a time, wherein one will be able to recite 40 to 60 Ayats (verses) with 'Tarteel, (i.e. to recite in a slow, measured, regular tone) and after turning the Salaam, one should still have sufficient time that if something which nullifies the Namaaz occurs then one may be able to perform ablution and still have sufficient time to recite 40 to 60 verses again. It is Makruh to delay¹ the Namaaz until such time whereby there is a chance of the sun rising. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.245; Alamgiri vol.1 pg.48*]

LAW: It is Mustahab for Hajis to perform their Fard in the very earliest time of Fajr whilst in Muzdalifa. [*Alamgiri vol.1 pg.48*]

1. To delay here does not mean purposefully causing the Namaaz to become Qaza or reading it other than in its fixed time. It means delaying it within its fixed time, until it becomes bright, rather than performing it in total darkness.

LAW: The Namaaz of Fajr is always Mustahab for females at 'Ghalas', i.e. in its beginning time. In regards to all the other Salaahs, it is best for females to perform these after the time men have performed their Namaaz with Jama'at (congregation). [*Durr-e-Mukhtar, vol.1 pg. 245*]

LAW: During winter, it is Mustahab to perform Zuhr Salaah early (i.e. in the beginning time) and during the summer months, it is Mustahab to perform the Zuhr later (i.e. towards the latter part of the time). This applies whether one performs it individually or in Jama'at. However, during the summer months, if the Jama'at for Zuhr is performed in the beginning time, then it is not permissible to delay ones Namaaz so that one may read individually in the Mustahab time (i.e. one should not omit Jama'at for this reason). The ruling for spring is that which applies to summer and the ruling for autumn is that which applies to winter. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.245; Alamgiri vol.1 pg.48*]

LAW: The Mustahab (desirable and preferred) time for Jummah is the same as that for Zuhr. [*Bahr vol.1 pg.247*]

LAW: It is always Mustahab to perform the Asr Namaaz in the later time of Asr. However, it should not be delayed to the extent that the disk of the sun becomes yellowish, whereby one is able to look at it directly without any obscurity, i.e. without the sight being dazed due to haze. Credence is not given in this case to the yellowness of the sunlight. [*Alamgiri vol.1 pg.48; Durr-e-Mukhtar vol.1 pg.247*]

LAW: It is preferred that Zuhr should be read after the first shadow and Asr after the second shadow. [*Ghuniya pg.236*]

LAW: From experience, the yellowness in the disk of the sun appears when there is about 20 minutes left before the sun sets. So this time is regarded as 'Waqt-e-Karahat', i.e. non-recommended time. Similarly, 20 minutes after sunrise is a permissible time to perform (any Namaaz. [*Fatawa Razviyah vol.2 pg.193*] (i.e. such as to perform Sunnats of Fajr which one did not have time to perform, or any other Nafil such Ishraaq etc.)

LAW: To delay the Namaaz means that one should divide the Mustahab duration of that Namaaz into two parts. It should be performed in the preceding part of that time. [*Bahrur Raa'iq vol.2 pg.247*]

LAW: If one commenced Asr Namaaz in the Mustahab time but one performed, it at such a length that it entered into the Makruh time, and then there is no offence or disapproval in this. [*Bahr pg.247, Alamgiri vol.1 pg.48, Durr-e-Mukhtar vol.1 pg.246*]

LAW: With the exception of when the weather is cloudy and overcast, it is Mustahab to perform Maghrib promptly (i.e. without delaying it). To delay Maghrib for more than the duration of 2 Raka'ats, is Makruh-e-Tanzeehi. However, it is Makruh-e-Tahreemi to delay the Maghrib without a valid reason of journey or illness etc. up to such a time that the stars are seen close together (i.e. clusters of stars are visible). [*Durr-e-Mukhtar vol.1 pg.246; Alamgiri vol.1 pg.48; Fatawa Razviyah*] (Here the Namaaz does not become Makruh-e-Tahreemi but the act of delaying the Namaaz is Makruh-e-Tahreemi)

LAW: To delay Esha until one third of night is Mustahab and to delay it until half the night is 'Mubah' (i.e. lawful); where the Fard Salaah is performed before midnight. To delay to the extent that the night

starts to decline is Makruh as it is the cause for making the (size of the) Jama'at smaller. [*Bahr vol.1 pg.248; Durr-e-Mukhtar vol.1 pg.246*]

LAW: It is Makruh to sleep before performing ones Esha Namaaz and it is Makruh to talk of worldly issues and to tell worldly stories and tales etc. after Esha Namaaz. There is no objection or harm in discussing necessary issues, reciting the Holy Qur'an, discussing Deeni issues, narrating anecdotes of the pious and having conversation with your guest. Similarly, after the start of Fajr until sunrise, it is Makruh to discuss any other issue except for being engrossed in the Remembrance of Allah, i.e. 'Zikr-e-Ilaahi'. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.246*]

LAW: One who is confident of remaining awake should perform his Witr Namaaz towards the latter portion of the night; otherwise, he should perform it before sleeping. Thereafter, if his eyes open later that night, he should perform his Tahajud, and to repeat his Witr at this time is impermissible. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.247*]

LAW: On cloudy days, it is Mustahab to be prompt in Esha and Asr, and to delay the other Salaahs. [*Text*]

LAW: It is Haraam to combine the Namaaz of two times together in one time, due to the excuse of journey etc., be this if one read the second Namaaz in the time of the first, or if one delays the first to the extent that its time expires, thereby reading it in the time of the second Namaaz. However, in the second case, ones responsibility for fulfilling the first Namaaz will be regarded as being discharged, as it has been read in the sense of it being Qaza, even though one will be charged with Gunah-e-Kabeera (major sin) for allowing the Namaaz to become Qaza (i.e. allowing it to expire). As for the first case, then

in this situation, the second Namaaz will not even be regarded, as being valid and the one will still be responsible for discharging the Fard. However, if one combines them with a valid excuse of journey or illness etc., in the manner and situation whereby one performs the first Namaaz in its last time, and the second Namaaz in its beginning time; then in fact both have been read within their respective times and there is no objection to this. [*Alamgiri vol.1 pg.48 with further detail*]

LAW: The case of Namaaz at Arafat and Muzdalifa is excluded and distinct from the above rule. In Arafat, Zuhr and Asr will be prayed in the time of Zuhr, and in Muzdalifa, Maghrib and Esha will be read in the time of Esha. [*Alamgiri vol.1 pg.49*]

MAKRUH TIMES OF SALAAH

No Namaaz is permissible at the following 3 times:

1. Sunrise
2. Sunset
3. Nisfun Nahaar (when the sun is at its Zenith)

During the above mentioned times, one is not permitted to perform any type of Fard, Waajib or Nafil Prayer, be it 'Ada' (Namaaz of fixed time) or 'Qaza' (Namaaz after expired time). Similarly, Sajdah-e-Tilaawat or Sajdah-e-Sahw is also impermissible at this time. However, if one did not perform ones Asr Namaaz for that day, then even though the sun is already setting, one should read the Asr, but to have delayed it to such an extent is Haraam. This has been mentioned in the Hadith as the 'Namaaz of a hypocrite'.

'Tuloo' (i.e. sunrise) is from the time the rim of the sun appears until such a time that the sight is dazed by looking at it. This duration is for about 20 minutes from after the rim has appeared. Sunset is from the time the vision is not obscured or dazed when looking at it (the sun), up to the time, it sets.

This duration also lasts for about 20 minutes. Nisfun Nahaar here refers to the time from Nisfun Nahaar Shar'i up to Nisfun Nahaar Haqeeqi meaning it is until such time that the sun slips down, which is known as 'Zahwa-e-Kubra'. In other words, one should take the start time of Fajr and the sunset time for the day and divide into 2 equal parts.

When the first part ends, it marks the beginning of Nisfun Nahaar Shar'i, and from this time until such time that the sun declines, is the forbidden time for every Namaaz. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.248; Fatawa Razviyah vol.2 pg.306*]

LAW: If laymen are reading their Fajr Namaaz whilst the sun is rising, they should not be interrupted. [*Durr-e-Mukhtar vol.1 pg.248*]. In other words, they should not be interrupted whilst reading. After they have completed their Namaaz, they should be informed and asked to repeat their Namaaz after sunrise.

LAW: If a Janaazah is brought during the forbidden or offensive time, it should be performed in that time, as there is not disapproval of this. It is only disapproved if the Janaazah was ready before the Namaaz was delayed, until such time that the forbidden time appeared. [*Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg. 248*]

LAW: If an 'Ayat-e-Sajdah' (Verse that necessitates Sajdah) is recited during these times, it is better to delay the Sajdah until the forbidden time elapses. However, if one does perform the Sajdah during the forbidden time, it is also regarded as permissible. If one recited the Ayat-e-Sajdah in a non-Makruh time and then performed the Sajdah in a Makruh time, it is Makruh-e-Tahreemi. [*Alamgiri vol.1 pg.49*]

LAW: Qaza Namaaz during these times is impermissible. If one already started the Qaza Namaaz during this time, it is Waajib to break the Namaaz and then read it in a non-Makruh time. However, if one does not break the Namaaz but completes it, the Fard will be discharged, but he is sinful. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.248*]

LAW: If a person made a vow to perform Namaaz during this specific time, or if one made an absolute vow to perform Namaaz, then in both cases it is impermissible to fulfil these vows during these forbidden times. This vow must be fulfilled in an appropriate time of Namaaz. [*Durr-e-Mukhtar vol.1 pg.250; Alamgiri vol.1 pg.49*]

LAW: If one commenced any Nafil, during this time then it becomes Waajib to fulfil them, but to perform them during this time is impermissible. It is thus Waajib to break the Namaaz and perform its Qaza in the appropriate time. However, if one already performed the Namaaz in this time, then one has committed a sinful act, but now it is not Waajib to perform the Qaza. [*Ghuniya pg.242; Durr-e-Mukhtar vol.1 pg.250*]

LAW: Even those Namaaz that commenced in a Mubah (lawful) or Makruh time and then caused to break, should not be read during these times. [*Durr-e-Mukhtar vol.1 pg.251*]

LAW: It is not preferred to recite the Holy Qur'an during these times. It is rather better to spend this time in Zikr and Durood Shareef. [*Durr-e-Mukhtar vol.1 pg.250*]

LAW: It is disallowed to perform Nafil during 12 times and from amongst them, i.e. during numbers 6 and 12, the performance of Fard and Waajib Namaaz, Janaazah Namaaz and Sajdah-e-Tilaawat is disallowed:

1. From the start of Fajr until sunrise. During this time with the exception of the Sunnat of Fajr, no other Nafil Namaaz is permitted. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1, 251*]

LAW: If a person was reading Nafil Namaaz before the commencement of Fajr time, and he had only just read one Raka'at and the time of Fajr commenced, then he should complete the second Raka'at as well. However, both these Raka'ats cannot be regarded as being in place of the Sunnat of Fajr. If one made the intention of reading 4 Raka'ats (of Nafil) and after reading the first Raka'at at the time of Fajr commenced then he completed the entire 4 Raka'ats; the last 2 Raka'ats will be regarded as being in place of the Sunnat of Fajr. [*Alamgiri vol.1 pg.49*]

LAW: After the Namaaz of Fajr has been performed, right up to sunrise, even if sufficient amount of time is remaining, and even if the Sunnat of the Fajr was not performed before the Fard then he

now wishes to read it (i.e. the Sunnat), it is not permissible to do so. [Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.251]

LAW: If the Sunnat of Fajr commenced before the Fard of Fajr and then annulled and he now wishes to read the Qaza for it after the Fard of Fajr, it is still not permitted. [Alamgiri vol.1 pg.49]

2. If the Iqaamat for Jama'at according to your Madhab has been given, then from the time of the Iqaamat until the end of the Jama'at, it is Makruh-e-Tahreemi to read any Sunnat or Nafil. However, if the Jama'at for Fajr has already commenced and if one knows that by reading ones Sunnat, one will still be able to catch the Jama'at. Even though it means joining in the Qa'da, then in this case the ruling is that one should move away from the Jama'at and read the two Sunnat of Fajr, thereafter join the Jama'at. If one knows that by reading the Sunnat, the Jama'at will elude him, and he still neglected the Jama'at for the sake of reading his Sunnat, then this is an impermissible and sinful act. In all the other Salaahs, even if one knows that after reading the Sunnats for them he will still catch the Jama'at, it is still not allowed for him to read the Sunnats once the Jama'at has commenced. [Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.252]

3. From after Asr Namaaz, up to the time that the sun becomes yellowish, all Nafilis are disallowed. If one started a Nafil Namaaz in this time and then broke the Namaaz, then too one is not permitted to perform its Qaza in this time. If he still persists and continues this Namaaz in this time, it will not be regarded as being valid. He will not be absolved from the responsibility of performing that Qaza. [Durr-e-Mukhtar vol.1 pg.251; Alamgiri vol.1 pg.49]

4. From the time of sunset, right up to the Fard of Maghrib. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.252*]. However, Imam Ibn Al Humaam made an exception for 2 very short Raka'ats.

5. From the moment the Imam stands up from his place to deliver the Khutbah (sermon) of Jummah until the end of the Fard of Jummah, it is Makruh to perform any Nafil Namaaz, and this even includes the Sunnat of Jummah. [*Durr-e-Mukhtar vol.1 pg.252*]

6. Namaaz, including Qaza Namaaz is not permissible at the time of Khutbah; be it during the first or second Khutbah, or during the Khutbah of Jummah or any other Khutbah, such as the Khutbah of Eids, Kasoof, Istisqa, Hajj or Nikah. However, one who is a Saahib-e-Tarteeb is permitted to perform his Qaza whilst the Jummah Khutbah is in progress. [*Durr-e-Mukhtar vol.1 pg.252*]

LAW: If one had already commenced the Sunnat of Jummah and the Imam got up from his place to deliver the Jummah Khutbah then in this case, one should complete the entire 4 Raka'ats. [*Alamgiri vol.1 pg.49*]

7. Nafil before both the Eid Namaaz is Makruh, be it at home, at the Eid Gah or at the Masjid. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.253*]

8. Nafil after both the Eid Namaaz is Makruh, if it is read at the Eid Gah or at the Masjid. It is however not Makruh if done at home (after the Eid prayer). [*Alamgiri, Durr-e-Mukhtar*]

9. It is Makruh to perform any Nafil or Sunnat in-between, or after Zuhr and Asr, which are performed together (combined) at Arafat.

10. Nafil and Sunnat is Makruh only between the Maghrib and Esha, which is combined at Muzdalifa. However, it is not Makruh to do so after completion (of both). [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.253*]

11. If the time remaining for the Fard is very little then to perform any other Namaaz including the Sunnats of Fajr and Zuhr is Makruh.

12. It is Makruh to perform any Namaaz if one has the ability to remove the intrusion of any such thing that distracts the heart (from praying with devotion); for example, if one is overwhelmed by the need to pass urine, stool or air (flatulence).

However, if the fixed time is elapsing then one should perform the Namaaz and then repeat it later. [*Alamgiri vol.1 pg.49; Durr-e-Mukhtar vol.1 pg.253*]

Similarly if food has been served and you have the yearning to partake in it, or if any other such situation arises which causes ones sincerity (in worship) to be diminished, or ones heart to be distracted then to read Namaaz during such times is also Makruh. [*Durr-e-Mukhtar vol.1 pg.253; Alamgiri vol.1 pg.49; Bahrrur Raa'iq vol.1 pg. 254*]

One may perform Fajr and Zuhr during anytime from their beginning up to their last time without any censure. [*Bahrrur Raa'iq vol.1 pg.259*]

It is not Makruh no matter in which portion of their fixed durations one reads them.

CHAPTER 2

AZAAN

THE CALL TO PRAYER

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وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

'And whose word is better than him, who invites towards Allah; and performs virtuous deeds, and says; 'I am a Muslim' [Surah 41, Verse 33]

Ameer ul Momineen Farooq-e-Azam and Hazrat Abdullah bin Zaid Abd Rab رضي الله تعالى عنها were taught the words of Azaan in their dream. The Beloved Rasool ﷺ said that this dream was a 'True Dream'. He ﷺ commanded Abdullah ibn Zaid رضي الله عنه, 'Go to Bilal and inform him of it, so that he may call out the Azaan, as he has a louder voice than you'. Abu Dawud, Tirmizi, Ibn Majah and Daarmi have reported this Hadith. Rasoolullah ﷺ instructed Hazrat Bilal رضي الله عنه to place his fingers into his ears when calling out the Azaan, as this causes the sound of the Azaan to be more high pitched. Ibn Majah has reported this Hadith from Hazrat Abdur Rahman bin Sa'ad رضي الله تعالى عنها.

There are numerous virtues and distinctions mentioned in the Hadith regarding the calling of the Azaan. A few virtues of calling out the Azaan are being presented here:

HADITH 1: Muslim, Ahmed and Ibn Majah report from Mu'awiyah رضي الله عنه that Rasoolullah ﷺ said, 'The necks of the Mu'azzins shall be the elevated on the day of Qiyaamat.' Allama Abdur Rauf Manawi has mentioned in Tayseer that this Hadith is in the merit of Mutawatir. Explaining the meaning of this Hadith, he mentions that the Mu'azzins will truly be hopeful of the Mercy of Allah, and one who is hopeful of something in particular will stretch his neck out towards that which he is hopeful of and that which he wishes. It could also mean that they will receive a great reward. Some have mentioned that this is a metaphor, in the sense that, they shall not be

dishonoured because the neck of one who is dishonoured or humiliated hangs down (whilst the neck of one who is given honour is elevated).

HADITH 2: Imam Ahmed reports from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'As far as the sound of a Mu'azzin reaches, forgiveness is recorded, every dry and wet thing which hears his voice is witness to it.' It has been mentioned in another narration that, 'Every wet and dry thing which hears his voice will testify on his behalf.' Another narration mentions that, 'Every clod of clay and every stone will testify for him'

HADITH 3: Bukhari, Muslim, Maalik and Abu Dawud report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'When the Azaan is called out, shaitaan flees whilst passing air, so far away that he is not able to hear the sound of the Azaan. He returns when the Azaan has been completed then he flees again whilst the Iqaamat is called out, and then again he returns when it is completed. He causes distraction by saying, think of a certain and certain thing, which you did not think of before; to the point where a person does not remember how much (i.e. how many Raka'ats) he has performed.'

HADITH 4: Sahih Muslim from Jaabir رضي الله عنه narrates that Huzoor ﷺ said, 'When shaitaan hears the Azaan, he flees to the distance of Rowha.' The distance of Rowha from Madina is equal to 36 miles.

HADITH 5: Tabrani reports from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'The one who gives Azaan with the intention of acquiring reward, is like a Shaheed (martyr), whose body is covered in blood and when he passes away, his body will not be infested by worms.'

HADITH 6: Imam Bukhari reports in his Taarikh from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘When a Mu’azzin calls out the Azaan, Almighty Allah places His ‘Dast-e-Qudrat’ (Divine Grace) over his head and it remains in this way until he has completed calling out the Azaan; and he is forgiven for as far as his voice reaches. When he has completed (the Azaan), Almighty Allah says, ‘My servant has spoken the Truth and you have testified to the Truth, so glad-tidings be upon you.’

HADITH 7: In Tabrani Sagheer from Anas رضي الله عنه it is narrated that Rasoolullah ﷺ said, ‘Allah gives protection from his punishment to that locality for the day, wherein Azaan was called out.’

HADITH 8: It is in Tabrani from Mu’qil bin Yasaar رضي الله عنه that Rasoolullah ﷺ said, ‘That community in which Azaan was called in the morning, will be safe from the punishment of Allah until evening and that community in which Azaan was given in the evening will be safe from the punishment of Allah until morning.’

HADITH 9: Abu Ya’la reports in Musnad from Ubay رضي الله عنه that Rasoolullah ﷺ said, ‘I entered Jannat and saw Domes made from pearls. Its dust was from musk. I said, ‘O Jibra’eel! For whom is this?’ He said, ‘It is for the Mu’azzins and Imams of Huzoor’s Ummat.’

HADITH 10: Imam Ahmed reports from Abu Sa’eed رضي الله عنه that Rasoolullah ﷺ said, ‘If only people know the amount of reward they will receive for calling out the Azaan, they would draw their swords for this, amongst themselves.’

HADITH 11: Tirmizi and Ibn Majah report from Hazrat Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘Allah will write freedom from

hell for a person who gives Azaan for seven years, only for attaining its reward.'

HADITH 12: Ibn Majah and Haakim report from Hazrat Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Jannat is Waajib (compulsory) upon a person who called out Azaan for twelve years. Sixty good deeds will be recorded for his daily Azaan and thirty good deeds will be recorded for his Iqaamats.'

HADITH 13: Baihaqi reports from Thaubaan رضي الله تعالى عنه in this manner that Rasoolullah ﷺ said, 'One who protected the Azaan (i.e. called it out) for one year, Jannat is Waajib upon him.'

HADITH 14: Baihaqi reported from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'One who gave the Azaan of five Namaaz on the basis of Imaan and solely for attaining its reward. Then all his past sins shall be forgiven; and one who performs Imamah amongst his friends (i.e. leads them in Namaaz) for five Namaaz, on the basis of Imaan and solely for attaining reward, then his past sins shall be forgiven.'

HADITH 15: Ibn Asaakir reported from Anas رضي الله تعالى عنه that Rasoolullah ﷺ said, 'One who called out the Azaan for a year without demanding any payment for it, will be summoned on the day of Qiyaamat and made to stand at the Door of Jannat. He will then be told, Intercede (make Shafa'at) for whomsoever you wish.'

HADITH 16: Khateeb and Ibn Asaakir report from Anas رضي الله تعالى عنه that Rasoolullah ﷺ said, 'The Mu'azzins will appear on the Plains of Hashr whilst riding on camels from Jannat. They shall be lead at the front by Hazrat Bilal رضي الله تعالى عنه, and all of them will come forth calling out

the Azaan aloud. People will look at them and enquire in regards to who they are and it will be said, ‘they are the Mu’azzins of Ummat-e-Muhammad ﷺ. People are stricken with fear, yet they have no fear! People will be enveloped in grief, yet they have no grief.’

HADITH 17: Abu Shaykh reports from Anas ﷺ that Rasoolullah ﷺ said, ‘When the Azaan is called, the Doors of the Skies are opened and Duas (invocations) are accepted. Dua is not rejected at the time when the Iqaamat is given.’ Abu Dawud and Tirmizi have also reported from him (Anas ﷺ) that Rasoolullah ﷺ said, ‘Dua is not rejected in the time between Azaan and Iqaamat.’

HADITH 18: Daarmi and Abu Dawud reported from Sahl bin Sa’ad ﷺ that Rasoolullah ﷺ said, ‘Two Duas are never rejected or are very rarely rejected; (one is) at the time of Azaan and the other is during the intensity of Jihad.’

HADITH 19: Abu Shaykh reports that the Beloved Rasool ﷺ said, ‘O Ibn Ab’bas! Azaan is associated with Namaaz, so none from amongst you should call out the Azaan unless he is in Wudu.’

HADITH 20: Tirmizi reports from Abu Hurairah ﷺ that Rasoolullah ﷺ said: *لَا يُؤَدُّ إِلَّا الْمُتَوَضَّئُ* ‘None should call out the Azaan, unless he is in Wudu.’

HADITH 21: In Bukhari, Abu Dawud, Tirmizi, Nasa’i, Ibn Majah and Ahmed from Jaabir ﷺ it is that Rasoolullah ﷺ said, ‘My intercession is Waajib (compulsory) upon that person who hears the Azaan and then reads this Dua’:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الشَّامَةُ وَالصَّلَاةُ الْقَائِمَةُ اتِّمَّحَدَنَّ الوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا
مَحْبُودًا الَّذِي وَعَدْتَهُ

HADITH 22: Imam Ahmed, Abu Dawud, Tirmizi and Nasa'i have reported from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Reply to the Mu'azzin, then send Durood upon me, and then seek my Wasila (intercession).'

HADITH 23: The narration of Tabrani from Ibn Ab'bas رضي الله تعالى عنهما also has وَجَعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ

HADITH 24: In Tabrani from Ka'ab bin Ujrah رضي الله تعالى عنه it is narrated that Rasoolullah ﷺ said, 'When you hear the Azaan, then reply to the one who is inviting you towards Allah' (i.e. reply to the Mu'azzins words).

HADITH 25: Ibn Majah reports from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'When you hear the Mu'azzin proclaiming the Azaan then you too should say that which he says.'

HADITH 26: Rasoolullah ﷺ said, 'It is sufficient for a believer to (incur upon himself) misfortune and ill-luck by hearing the Mu'azzin calling out the Takbeer and not replying to it'.

HADITH 27: Rasoolullah ﷺ said, 'It is injustice, complete injustice and kufr (disbelief) and hypocrisy when a person hears Allah's announcer (i.e. the Mu'azzin) calling out the Azaan and he does not present himself (in Namaaz).' Both these Ahadith (Hadith 26 and Hadith 27) have been reported in Tabrani from Mu'az ibn Anas رضي الله تعالى عنه . There is great virtue in giving the answer to the Azaan.

HADITH 28: The narration of Abu Shaykh from Mughira bin Shu'ba رضي الله تعالى عنه mentions that, 'He will be forgiven'.

HADITH 29: Ibn Asaakir reported that Rasoolullah ﷺ said, 'O assembly of females! When you hear Bilal calling out the Azaan and Iqamat then you too should say just as he says, as Allah will record for you a hundred thousand good deeds for every word, and He will elevate you by a thousand folds, and He shall wipe out a thousand of your sins.' The women said, 'This is for the females, so what is there for the males?' He ﷺ said, 'For the males, it is doubled'.

HADITH 30: Tabrani has reported from Maymuna رضي الله تعالى عنها that the females will be elevated by a million folds for every word; Farooq-e-Azam رضي الله تعالى عنه enquired if this was for the women, then what is there for the men, and Rasoolullah ﷺ said, 'Double'.

HADITH 31: Haakim and Abu Nu'aim report from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'There are two hundred and twenty virtuous deeds more for a Mu'azzin compared to one who simply reads the Namaaz, except for the one who repeats whatever he (the Mu'azzin) has said. If he has called out the Iqamat, then he has received one hundred and forty virtuous deeds more, unless he too repeats the same.'

HADITH 32: In Sahih Muslim it is narrated from Ameer ul Momineen Hazrat Umar رضي الله تعالى عنه that Rasoolullah ﷺ said, 'When a Mu'azzin calls out the Azaan. Then whosoever says as he has said and when he (Mu'azzin) proclaims *حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ* 'Hay'ya alas Salaati, Hay'ya alal Falaah', he (the listener) proclaims *لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ* 'La Hawla Wa La Quw'wata il'la Bil'laahi'. He shall enter Jannat (Paradise).'

LAW: When the Five Daily Fard (Namaaz) which includes Jummah, are performed in the Masjid with Jama'at in the preferred Jama'at time, then to call out Azaan for it (i.e. to announce it) is Sunnat-e-Mu'akkadah. The command regard to this is that it is equivalent to Waajib (compulsory), for if Azaan is not proclaimed there, then all those in that community will be regarded as being sinful. The intensity is to the extent that Imam Muhammad رحمه الله تعالى has stated that if all the people of a city discontinue calling out the Azaan, then I will wage a war against them, and if one person discontinues it, I shall beat him (i.e. reprimand him) and have him imprisoned. [Khania vol.1 pg.66; Hindiya pg.50; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.257]

LAW: It is Makruh to perform the Jama'at (congregational prayer) in the Masjid without proclaiming the Azaan and Iqaamat. [Alamgiri vol.1 pg.51]

LAW: Azaan should not be said if performing Qaza Namaaz in the Masjid. If a person living in a city or town performs his Namaaz at home and does not call out the Azaan, there is no objection to this, as the Azaan from the Masjid there is sufficient for him but it is Mustahab to give the Azaan. [Raddul Muhtar vol.1 pg.257]

LAW: If there is a Masjid in a village (i.e. rural area) then the ruling in regards to one who performs his Namaaz at home is the same which applies to one who is in a city (i.e. urban area). If there is no Masjid in the rural area then the ruling in regards to Azaan and Iqaamat for him is the same, which applies to a Musafir (traveller/wayfarer). [Alamgiri vol.1 pg.51]

LAW: If one is outside the city, in a township, orchard (i.e. farm), or in the fields and this place is nearby then in this case the Azaan from the town or rural area will suffice. However, it is still better to proclaim the Azaan. If one is not close (to the city etc.) then the Azaan from there is not sufficient. The meaning of being nearby or close enough is that the sound of the Azaan can be heard. [*Alamgiri vol.1 pg.51*]

LAW: If people read Namaaz in the Masjid with Jama'at, then later realised that the Namaaz was not valid (for some reason), and time is remaining (for that Namaaz), then they may repeat the Namaaz in the same Masjid with Jama'at and the Azaan should not be repeated. If the gap between both was not too long, then there is also no need to repeat the Iqamat. However, if the gap was lengthy, then the Iqamat should be repeated, and if the time has expired, it should be read out of the Masjid with Azaan and Iqamat. [*Raddul Muhtar vol.1 pg. 262; Alamgiri vol.1 pg.51; including Ifadaat-e-Razviyah*]

LAW: If an entire congregation missed a Namaaz (i.e. their Namaaz became Qaza), then they may read it with Azaan and Iqamat. One is even permitted to proclaim the Azaan and Iqamat if one is performing Qaza individually, when he alone in an isolated place, otherwise, to disclose that you are reading Qaza is a sin.

Hence, it is Makruh to read ones Qaza in a Masjid and if it is performed in the Masjid, then one should not proclaim the Azaan for it, and if one is performing Witr Qaza there, one should not raise the hands for Dua-e-Qunoot. However, if the Namaaz became Qaza due to such a reason, which affects all the Muslims there, then in this case Azaan will be proclaimed even if it is read in the Masjid.

[*Alamgiri vol.1 pg.52; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 262*] with clarification from *Ifadaat-e-Razviah*

LAW: If a few Namaaz of those who perform their Namaaz in congregation becomes Qaza, then in this case they may proclaim the Azaan and Iqaamat for the first Namaaz, and for the other Namaaz (for which they will perform Qaza), they have the option of either proclaiming both or simply sufficing with the Iqaamat. However, it is better to proclaim both.

This applies only if they perform all of them in one instance. However, if they perform it in different instances (i.e. times) then in this case, they should proclaim the Azaan for the first one in every time. [*Alamgiri vol.1 pg.51*]

LAW: Azaan should be given after the prescribed time of the particular Namaaz has commenced. If the Azaan was given before the time started or if one started to proclaim it before the time commenced, and during the course of the Azaan the time did commence, then in both cases the Azaan must be repeated¹. [*Durr-e-Mukhtar text vol.1 pg.258*]

LAW: The Mustahab time for Azaan is the same time, which is regarded as Mustahab for that particular Namaaz. In other words, the Mustahab time for the Azaan of Fajr is after the whiteness starts

1. What this really means is that if one is giving Azaan for Maghrib Salaah, it can only be proclaimed for Maghrib after the time of Maghrib has commenced. If one called out the Azaan for Maghrib in the time of Asr or started calling it out at the time of Asr and then Maghrib commenced then in both cases it must be repeated.

to spread, and in the beginning time of Maghrib and of Zuhr in winter; and after half the time has passed for the Zuhr in summer and for Asr and Esha during anytime of the year. However, for Asr Namaaz, it should not be proclaimed with such delay that whilst performing the Namaaz the Makruh time appears. If the Azaan was given in the beginning time of any Namaaz, and the Namaaz was performed in the ending time of that Namaaz, then too the Sunnat of Azaan has been accomplished. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.258*]

LAW: With the exception of the Faraa'id (i.e. the Fard Prayers) there is no Azaan for the other Salaahs, such as for Witr, Eidain (both Eids), Nazr (Namaaz read to fulfil a vow), Sunan, Rawaatib, Taraweeh, Istisqa, Kasoof, Khusoof and Nafils. [*Alamgiri vol.1 pg.50*]

LAW: It is Mustahab to proclaim the Azaan in the ear of a (new-born) child; in the ear of an aggrieved person; in the ear of one who is having an epileptic seizure; one who is overwhelmed by anger; in the ear of an ill-tempered person or animal; during the intensity of a battle; when a fire is raging; after burying a deceased; when a Jin is displaying its mischief; and behind a traveller; and when you lose your way in a jungle (i.e. in an isolated and harsh environment) and there is none to guide you. [*Raddul Muhtar vol.1 pg. 258*]. It is also Mustahab to proclaim the Azaan during any plague (or disaster). [*Fatawa Razviah*]

LAW: It is Makruh-e-Tahreemi for females to call out the Azaan and Iqamat. If they do call it out, they will be sinful and it must be repeated. [*Alamgiri vol.1 pg.50; Raddul Muhtar vol.1 pg.258*]

LAW: Whether females are performing their Namaaz as 'Ada' or Qaza; it is Makruh for them to proclaim the Azaan or Iqaamat for it even if they are reading it in a congregation. [*Durr-e-Mukhtar vol.1 pg.262*]. Reason being that the congregational prayers for females is by itself Makruh. [*Text*]

LAW: The Azaan proclaimed by an Khunsa or a Faasiq (open sinner) even though he may be an Aalim, one in the state of intoxication, an insane person, a child who has not reached the age of understanding and a person in the state of Janaabat (one in an impure state and in need of the mandatory ritual bath), is Makruh. The Azaan given by any of the above-mentioned persons must be repeated. [*Durr-e-Mukhtar vol.1 pg.263*]

LAW: The Azaan proclaimed by a child who has already reached the age of understanding, a slave (i.e. servant), a blind person, one who is an illegitimate child, and one without Wudu, is regarded as being valid. [*Durr-e-Mukhtar vol.1 pg.262*]. However, it is Makruh for one who is not in Wudu to proclaim the Azaan. [*Maraqi Al Falah pg.107*]

LAW: It is impermissible to proclaim the Azaan for Zuhr in a City (Urban area) on a Friday, even though those praying Zuhr there may be exempt for some valid reason from Jummah being Fard upon them. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.262*]

LAW: The one who is aware and has knowledge of the times of the Namaaz is the one who is suitable for proclaiming the Azaan. If he is not aware of the times, then he is not deserving of the reward, which is appropriate to a Mu'azzin. [*Alamgiri vol.1 pg.50; Ghuniya vol.1 pg. 362*]

LAW: It is Mustahab for the Mu'azzin to be a male who is of sane mind; a pious and Allah fearing; who has knowledge of the Sunnah, and is dignified, and one who is the guardian of the affairs of the people, and one who cautions those who abstain from Namaaz in Jama'at, and one who is continuous and punctual in calling out the Azaan, and one who calls out the Azaan for the sake of attaining its reward (i.e. he does not take a salary for it). If the Mu'azzin is a blind person, and if there is such a person, who correctly informs him in regards to the time, then his Azaan and the Azaan of a seeing person is, alike (i.e. there is no discrepancy). [*Alamgiri*]

LAW: If the Imam is the same person who calls out the Azaan (i.e. the Mu'azzin), then this is even better. [*Durr-e-Mukhtar vol.1 pg.268*]

LAW: For one person to give Azaan in two different Mosques in one time (of Prayer) is Makruh. [*Durr-e-Mukhtar vol.1 pg.268*]

LAW: The right of appointing the Imam and Mu'azzin is that of the founder of the Masjid (i.e. or the person in charge of the Masjid). If he is not there, then it is the right of his children and the people of his tribe. If the people in the community appointed such a person as the Imam or the Mu'azzin, who is better (more appropriate in the light of Shariat) as the Imam or Mu'azzin, then such a person is more appropriate. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.268*]

LAW: If the Mu'azzin passes away whilst proclaiming the Azaan; or if he loses his power of speech; or if he stopped (due to forgetting etc.) and there is none to tell him what follows; or if his Wudu becomes nullified (breaks) and he went to perform fresh Wudu; or if he lost consciousness, then in all such cases, the Azaan must be repeated,

even if he or another person is calling it out again. [*Durr-e-Mukhtar vol.1 pg.263; Ghuniya vol.1 pg.361*]

LAW: If after proclaiming the Azaan (Allah Forbid), the Mu'azzin becomes a Murtad (apostate, i.e. he left the fold of Islam); there is no need to repeat that Azaan (which he proclaimed). However, it is better to repeat it. If he became a Murtad whilst proclaiming the Azaan then it is better for another person to proclaim the Azaan afresh from the beginning, and if the other person completes it from there forth, it is also permissible. [*Alamgiri vol.1 pg.50*]. In other words, this means that the other person should complete the Azaan from the point where the person who became Murtad stopped. This does not mean that the one who has become Murtad should still complete it even after committing apostasy, for the Azaan of an unbeliever is not regarded as being valid and will not earn him any reward, so the invalidation of part is invalidation of everything. Therefore, if there is something that nullifies the preceding Raka'at in Namaaz, it will invalidate the entire Namaaz. [*Ifadaat-e-Razviyah*]

LAW: It is Makruh to proclaim the Azaan whilst sitting. If it was proclaimed whilst sitting, it should be repeated (standing). However, if a Musafir (traveller) proclaims the Azaan whilst sitting on the mode of transport, it is not Makruh. The Musafir should dismount and proclaim the Iqaamat. However, if he does not dismount and proclaims the Iqaamat whilst on the mode of transport, it will still be regarded as being valid. [*Alamgiri vol.1 pg.50; Raddul Muhtar*]

LAW: Azaan should be proclaimed whilst facing the direction of the Qibla and to act contrary to this is Makruh. In this case, the Azaan should be repeated. However if a Musafir who is on a mode of transport, does not face the direction of the Qibla when proclaiming

the Azaan, there is no objection. [*Durr-e-Mukhtar vol.1 pg.260; Alamgiri vol.1 pg.50*]

LAW: To clear the throat without reason whilst proclaiming the Azaan is Makruh. However, if one clears the throat because ones voice has become hoarse and one wishes to bring more clarity in the voice, then there is no objection. [*Ghuniya pg.361*]

LAW: It is Makruh for the Mu'azzin to walk whilst proclaiming the Azaan. If someone calls out the Azaan whilst walking, then the Azaan must be repeated. [*Ghuniya pg. 361; Raddul Muhtar vol.1 pg.263*]

LAW: It is disallowed to talk whilst proclaiming the Azaan. If one did talk whilst calling out the Azaan, it must be repeated. [*Sagheeri pg.196*]

LAW: To proclaim the words of the Azaan with 'Lahn' (i.e. with incorrect pronunciation) is Haraam. In other words, to change the Hamza (i.e. Alif) in the word Allah or Akbar, by adding a 'Madd' and reading it as 'Aallah' and 'Aakbar'. Similarly, to read it by adding an alif after Akbar is also Haraam. [*Durr-e-Mukhtar vol.1 pg.258; Alamgiri vol.1 pg.52*]

LAW: Similarly, to sing the Azaan in a musical style is also regarded as a 'Lahn' and to do so is impermissible. [*Raddul Muhtar vol.1 pg.259*]

LAW: It is Sunnat to proclaim the Azaan (whilst standing) on an elevated place, so that those in the neighbourhood may hear it clearly. Azaan should be proclaimed in a loud voice. [*Bahr*]

LAW: It is however Makruh to force the voice more than ones strength to do so. [*Alamgiri vol.1 pg.52*]

LAW: The Azaan should be called out from the specially built area for Azaan or from outside the Masjid. Azaan should not be given inside the Masjid. [*Summary of Alamgiri vol.1 pg.52*]. To proclaim the Azaan inside the Masjid is Makruh. [*Ghayatul Bayaan, Fathul Qadeer vol.2 pg.29; Nazm Zandawaisi Tahtawi alal Maraqi pg 107*]. This ruling is in regards to all the Azaans. None of the Books of Fiqh (Jurisprudence) have excluded any Azaan from this rule. Even the second Azaan during Jummah falls within this rule. Imam Itqaani and Imam Ibn Al Humaam have written this ruling and law especially in the chapter on Jummah. However, there is one difference here that they have pointed out, and that is that the Mu'azzin must call out the Azaan (outside the Masjid) but in-line with the Khateeb (i.e. the one delivering the Khutbah). As for the practice of calling out (the second Azaan of Jummah) directly in front of the Mimbar (pulpit) or one or two hand lengths away from the Mimbar, like is the practice in many places in India today, then with regards to this, it must be noted that there is no authentic proof of this in any authentic book. This is contrary to both the Hadith and Fiqh.

LAW: The words of Azaan should be announced with short pauses. Allahu Akbar Allahu Akbar combined is regarded as one word. After saying both these, there should be a pause. There should not be a pause between each of them. The duration of the pause should be equal to the amount of time wherein the person replying to it may reply. To disregard this pause is Makruh and to repeat such an Azaan is Mustahab. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.259; Alamgiri vol.1 pg.52*]

LAW: If whilst giving Azaan, one changed (in error) the sequence of the words, then that portion should be rectified. There is no need to repeat the Azaan from the beginning. If one does not rectify it, and

Namaaz was performed with this Azaan, there is no need to repeat that Namaaz. [Alamgiri vol.1 pg.52]

LAW: *حَيَّ عَلَى الصَّلَاةِ* 'Hay'ya alas Salaat' must be proclaimed whilst turning towards the right and *حَيَّ عَلَى الْفَلَاحِ* 'Hay'ya alal Falaah' must be proclaimed whilst turning towards the left. This applies even if the Azaan, which is being proclaimed, is not for Namaaz. If the Azaan is being proclaimed in the ear of a new-born child or for any other reason, then merely turning the face is sufficient. There is no need to turn with the entire body to the right or left. [Durr-e-Mukhtar vol.1 pg.259]

LAW: If one is proclaiming the Azaan from a Minaret, then he should put his head out of the opening on the right and proclaim the *حَيَّ عَلَى الصَّلَاةِ* 'Hay'ya alas Salaat' and he should put his head out of the opening on the left to proclaim the *حَيَّ عَلَى الْفَلَاحِ* 'Hay'ya alal Falaah'. [Sharh Wifaaya vol.1 pg.134]. This is only in the case when his voice is not able to reach the necessary area without him doing this. [Raddul Muhtar vol.1 pg.259]. It must also be noted that putting the head out through the opening is only in the case when it is a sealed Minaret and there are openings on either side. If it is a completely open Minaret, he should not try to do this (i.e. turn too much or stretch out), but he should keep his feet in place and merely turn his face only (to the right and left).

LAW: In the Azaan of the Morning Prayer (i.e. Fajr), after the 'Falaah' he should proclaim, *أَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ* 'As Salaatu Khairum Minan Naum', as to do so is Mustahab. [General Books of Fiqh]. Translation: 'Namaaz is better than sleep'.

LAW: It is Mustahab to thrust the fingers into the hole of the ears whilst calling out the Azaan, and if both hands are kept over the ears then this is good as well. [*Durr-e-Mukhtar, Raddul Muhtar*]. The first manner (i.e. thrusting the fingers into the ears) is more virtuous as this is in accordance with the Hadith and is more effective in raising the voice. The second manner may be used when a person's ears are blocked and he feels that his voice has not been clearly heard, so he increases his pitch. [*Raza*]

LAW: Iqaamat is the same as Azaan, in other words the aforementioned rules are applicable in the case of Iqaamat as well. There is only difference concerning a few points. In Iqaamat, after 'Falaah' قَدْ قَامَتِ الصَّلَاةُ 'Qad Qaamatis Salaat' 'Prayer is ready (to commence)' is proclaimed twice.

Even in Iqaamat, the voice must be loud, but it should not be as loud as Azaan. However, it should be loud enough for those present to hear it. The words of Iqaamat should be proclaimed rapidly and there should be no pause in-between (like in Azaan).

Neither should the hands be placed over the ears, nor should the fingers be thrust into the ears, and the words الصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ 'As Salaatu Khairum Minan Naum' are not proclaimed in the Iqaamat. It is not Sunnat to call out the Iqaamat on an elevated platform or from outside the Masjid.

If the Imam is the one who has called out the Iqaamat then whilst saying قَدْ قَامَتِ الصَّلَاةُ 'Qad Qaamatis Salaat' he should proceed onto the Musal'la (Prayer Mat). [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.260; Alamgiri vol.1 pg.52; Ghuniya etc.*]

LAW: Even during the Iqaamat, one should turn his face to the right and left when proclaiming the Hay'ya alas Salaat and the Hay'ya alal Falaah. [Durr-e-Mukhtar vol.1 pg.259]

LAW: The issue of the Iqaamat being Sunnat is more emphasised in comparison to the Azaan. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.260]

LAW: If the person who has proclaimed the Azaan is not present, then anyone (who qualifies for this duty) may proclaim the Iqaamat, but in this situation, it is best for the Imam to call out the Iqaamat. If the Mu'azzin is present (and one wishes to proclaim the Iqaamat), he should first seek the permission of the Mu'azzin before doing so. This is the right of the Mu'azzin. If one proclaims it without his permission and he was offended by this, then it is Makruh to do so. [Alamgiri vol.1 pg.50]

LAW: The Iqaamat of a 'Junub' (i.e. one in the state of Janaabat) and a 'Muhaddath' (i.e. one in the state of impurity) is Makruh. However, if they did proclaim it, it will not be repeated.

This is however different in the case of Azaan. If a person in the state of Janaabat gives Azaan, then it will be repeated. The reason for this is because the repetition of Azaan is legal in the Shariah and Iqaamat cannot be given twice. [Durr-e-Mukhtar vol.1 pg.263]

LAW: If a person entered whilst Iqaamat is being proclaimed, it is Makruh for him to stand whilst the Iqaamat is being proclaimed. He should sit down. He should only stand when (the Mu'azzin) says حَيَّ عَلَى الْفَلَاحِ 'Hay'ya alal Falaah'. Similarly, those people who are in the Masjid should also remain seated, and when the 'Mukabbir' (The one

calling out the Takbeer, i.e. Iqaamat) says *حَيَّ عَلَى الْفَلَاحِ Hay'ya alal Falaah*¹ then only should they stand. The same ruling applies to the Imam. [Alamgiri vol.1 pg.53]. Nowadays, in many places it has become the norm for everyone to stand up; the moment the Iqaamat commences. In certain places unless the Imam does not stand on the Musal'la, the Iqaamat is not proclaimed. This is 'Khilaaf-e-Sunnat', i.e. contrary to the Sunnah.²

1. Some books have mentioned that one should stand when 'Hay'ya alas Salaah' is proclaimed, thus one should rather commence to stand at the end of 'Hay'ya alas Salaah' being proclaimed, and stand upright at the commencement of 'Hay'ya alal Falaah'. [Fatawa Razvia vol.1 pg.348]

2. Some people say that it has been mentioned in many books of Fiqh that the Imam should say the Tahreema at 'Qad Qaamatis Salaah' and commence the Namaaz; so in this case, if the Muqtadis only stand up at 'Hay'ya alal Falaah' then after straightening the Saffs (rows) they will not be able to get the First Takbeer. They say it is for this reason that we should stand at the very beginning of the Iqaamat, and straighten the rows. The answer to this is that for the Imam to say the Tahreema and commence the Salaah at 'Qad Qaamatis Salaah' is Mustahab according to the 'Tarafain' (i.e. Imam-e-Azam and Imam Muhammad). However, to stand for Iqaamat before Hay'ya alas Salaah is Makruh, just as it has been mention in vol.1 pg.53 of Alamgiri; vol.1 pg.268 of Raddul Muhtar and on page 151 of Tahtawi alal Maraqi. So, if in attempting to avoid this Makruh, if the Muqtadi does not get the Takbeer-e-Ula (First Takbeer), then in this case, the Imam should delay the Takbeer-e-Ula for the end (of the Iqaamat) which is permissible without any protest. In Durr-e-Mukhtar vol.1 pg. 322 it states as follows: لو اخرج حتى اتبملا لباس به اجماعاً. There are three benefits in the Imam proclaiming Takbeer-e-Ula on completion of the Iqaamat. These 3 benefits are: (1) both, the Imam and the Muqtadi will have the opportunity of giving the reply to the entire Iqaamat of the Mu'azzin and to do this is Mustahab. (2) The Mu'azzin will be able to get the Takbeer-e-Ula after completion of the Iqaamat. (3) The Muqtadis will be saved from committing an act which is Makruh, and they will be able to straight their Saffs. So (if the Imam proclaims the Takbeer-e-Ulaa at Qad Qaamatis Salaah), then for the sake of the Imam practising on one Mustahab, it will cause the Imam himself, and the Muqtadis to omit another Mustahab. In this case, none of them will have the opportunity of replying to the entire Iqaamat, and the Mu'azzin will not be able to get the Takbeer-e-Ula (with the Imam), and all the Muqtadis will be charged with committing a Makruh act, but standing up to straighten the Saffs, before 'Hay'ya alas Salaah'. Therefore, a Makruh action cannot facilitate a Mustahab action, but in such a condition, Mustahab will be omitted. It is in Volume 1, page 202 of Fathul Qadeer as follows: اذا الزم من تعجيل المندوب ارتكاب مكره وترك

LAW: If a Musafir did not proclaim both the Azaan and Iqaamat or if he did not proclaim the Iqaamat, then it is Makruh and if he only proclaimed the Iqaamat, there is no censure in this regard. However, it is of greater excellence and preferred that Azaan should be given as well, whether he is alone or if all his companions are there with him. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.264*]

LAW: It is Makruh if Jama'at (congregational prayer) was performed outside the city (urban area) in an open field and Iqaamat was not proclaimed for this purpose. There is no objection if Azaan was not given but it is 'Khilaaf-e-Ula', i.e. contrary to what is the best. [*Khania vol.1 pg.74*]

LAW: It is Makruh to repeat the Azaan in that local Mosque of the community. In other words, in such a Masjid wherein the Imam and Jama'at is permanent and wherein the Imam had performed the 'Jama'at-e-Ula', i.e. the Primary Congregational Prayer in that Masjid has already been performed according to the recommended manner. If a second Jama'at is performed in that Masjid without the Azaan, then in this case, the Imam should not stand in the 'Mehraab' (i.e. in the Niche of the Mosque whilst leading the second Jama'at). He should rather move a bit and lead the second congregation to the right or left of the Mehraab, so that there can be some distinction. It is Makruh for the Imam performing the second Jama'at to stand in the Mehraab. If it is not the local Masjid, but it is the Masjid on a

Cont.... from last footnote: and with (the exception of) committing a Makruh act, another Mustahab is also omitted, and then it is best not to act on the Mustahab. It is for this reason that the way of the majority and the Ahl-e-Haramain is based on the statement of Imam Abu Yusuf, just as it has been mentioned on page 63 of *Sharah Wiquaya*:

وهو اعلم - والحججهور على قول ابى يوسف ليدرك المؤذن اول صلاة الامام و عليه عمل الحرمين

street, a Market place Masjid, or Masjid in a station or the Masjid of an Inn etc. wherein a few people at a time usually come in, to read their Namaaz and then leave, followed by others who come in later and perform their Namaaz and leave, then on the basis of this analogy, repeating the Azaan in such a Masjid is not Makruh. Actually, it is more virtuous for every new group that enters to proclaim afresh the Azaan and Iqaamat and then perform the Jama'at. In such a Masjid, every Imam should stand in the Mehraab. [Durr-e-Mukhtar vol.1 pg.265; Alamgiri vol.1 pg.50; Fatawa Qazi Khan; Bazaazia vol.1 pg. 62]

Here, Mehraab refers to the Centre of the Masjid, whether the Niche is common or not, such as in the Masjid-e-Haraam Shareef wherein in reality there is no real Mehraab, or in every 'Masjid Saifi', i.e. wherein the Sahn (exterior area) is the centre, i.e. Mehraab of the Masjid, even though in this case, there is really no building even there.

This is in reality what the True Mehraab is, and that Niche shaped construction is actually the (later) invented Mehraab and it was actually not present in the time of Rasoolullah ﷺ or in the time of the Khulafa-e-Raashideen رضى الله تعالى عنهما. It was actually invented and built in the era of the King Waleed Marwaani. [Fatawa Razviyah]

Some people think that the Imam who is to lead the second Jama'at cannot stand on that Musal'la which was used by the Imam who led the first Jama'at, so they move the Musal'la away and stand in the exact place where the actual Imam stands. This is simply ignorance. One should move away and stand to either the right or left of it, even if the same Musal'la is used. [Raza]

LAW: If some of the people in the community (locality) already performed their Namaaz in congregation in the local Masjid (Masjid Mohalla), and after they finished, the Imam and the others arrived, then their Jama'at will be the first Jama'at. There is censure in regards to those who performed first. Similarly, if people from outside the locality came in and already read their Jama'at and thereafter the people of the locality came in, then in this case their Jama'at will be regarded as the first Jama'at and the Imam will stand in his normal place. [Alamgiri vol.1 pg.51]

LAW: If the Azaan was proclaimed softly, it should be repeated and the first Jama'at in this case will not be regarded as the actual 'Jama'at-e-Ula' (i.e. primary Jama'at). [Qazi Khan Vol.1 pg.74]

LAW: Just as it is impermissible in Azaan, it is also impermissible in Iqaamat, for the Mu'azzin to talk whilst calling out the Iqaamat. [Alamgiri vol.1 pg.52]

LAW: If someone conveyed Salaam to the Mu'azzin whilst he was proclaiming the Azaan or Iqaamat, then in this case he should not reply to him, and it is not Waajib for him to reply to his salaam even after he has completed proclaiming the Azaan. [Alamgiri vol.1 pg.52]

LAW: On hearing the Azaan, we are instructed to reply to the Azaan. In other words, the one listening to the Azaan should repeat what the Mu'azzin said, after he has said it. However, in response to 'Hay'ya alas Salaat' and 'Hay'ya alal Falaah' he should say لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ 'La Hawla Wa La Quw'wata il'la Bil'laahi' and it is better to say both and to add these words as well مَا شَاءَ اللَّهُ كَانَ وَمَا نَمْ يَشَاءُ نَمْ يَكُنْ 'Masha Allahu Kaana wa Lum Yasha Lum Yakun'. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266; Alamgiri vol.1 pg.54]

Translation: 'Whatever Allah willed happens, and what He did not Will, did not happen'.

LAW: In reply to *السَّلَامَةُ خَيْرٌ مِنَ النَّوْمِ* 'As Salaatu Khairum Minan Naum', one should say *صَدَقْتَ وَبَرَّرْتَ وَبِالْحَقِّ تَقَلُّتَ* 'Sadaqta Wa Bararta wa Bil Haq'qi Nataqta'.
[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266]

Translation: 'You have spoken the truth and confirmed a virtuous deed'.

LAW: Even one who is in the state of Janaabat (i.e. a 'Junub' should also reply to the Azaan). A menstruating female, a female bleeding after childbirth (postnatal), one listening the Khutbah, one partaking in Janaazah Salaah, those who are being intimate (sexually) and one answering the call of nature (i.e. in the toilet) will not reply to the Azaan. [Durr-e-Mukhtar vol.1 pg. 265]

LAW: Whilst the Azaan is being proclaimed; cease talking, conveying salaam, replying to the salaam and everything else you are doing for the duration of the Azaan, to the extent that if whilst reciting the Holy Qur'an, you hear the sound of the Azaan, even stop your recitation and listen attentively to the Azaan and reply to it. The same applies to the Iqamat. [Durr-e-Mukhtar vol.1 pg.268; Alamgiri vol.1 pg.54]

There is the fear that one who talks during Azaan will die a bad death (Allah Forbid). [Fatawa Razviyah]

LAW: If whilst walking on the road, you hear the Azaan, then stop walking and stand for the duration of the Azaan, and reply to it. [Alamgiri vol.1 pg.54; Bazaazia vol.1 pg.26]

LAW: To reply to the Iqaamat is Mustahab and to reply to the Azaan is the same. The only difference is that in reply to the words قَدْ قَامَتِ السَّلَوةُ 'Qad Qaamatis Salaah', the listener should say these words أَقِمَّهَا اللهُ وَأَدْمَهَا اللهُ 'Aqamahal'lahu Wa Admaha Ma Daamatis Samwaati Wal Ard'. [Alamgiri vol.1 pg.54]

Translation: 'Allah keep it established, and keep it forever established as long as the sky and earth are established'.

Alternatively, he should say the following أَقِمَّهَا اللهُ وَأَدْمَهَا وَجَعَلْنَا مِنْ صَالِحِي أَهْلِهَا أَحْيَاءَ وَأَمْوَاتًا 'Aqamahal'lahu wa Admaha Wa Ja'alna min Saahihi Ahliha Ahyaw Wa Amwaatan'. [Raza]

Translation: 'Allah keep it established, and keep it forever, and keep us from amongst the honourable ones in life and after death'.

LAW: If a person is able to hear more than one Azaan then he only has to reply to the first one. However, it is better to reply to all. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.266]

LAW: If one did not reply to the Azaan whilst it was being proclaimed and much time has not lapsed after the Azaan, then one may reply now. [Durr-e-Mukhtar vol.1 pg.266]

LAW: It is not permissible for the 'Muqtadis' (i.e. the congregation) to reply to the Azaan of the Khutbah with the tongue (i.e. audibly). [Durr-e-Mukhtar vol.1 pg.265]

LAW: After the Azaan has been proclaimed, the Mu’azzin and those who heard it should recite Durood Shareef and thereafter they should recite this Dua:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الشَّامَةُ وَالصَّلَاةُ الْقَائِمَةُ اِتِّسَدْنَا مُحَمَّدًا سَيِّدَنَا مُحَمَّدًا وَالْوَسِيلَةَ وَالْفَضِيلَةَ وَالذَّرَجَةَ
الرُّفِيعَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا نِ الذِّمَى وَعَدَّتُهُ وَاجْعَلْنَا فِي شَفَاعَتِهِ يَوْمَ الْقِيَامَةِ اِنَّكَ لَا تُخْلِفُ
الْوَعْدَ

‘Allahum’ma Rab’ba Haazihi Da’watit Taam’mati Was Salaatil Qaa’imati Aati Say’idana Muhammadanil Waseelata Wa Fadeelata Wad’darajatar Rafee’ata Wab’ath’hu Maqaamam Mahmoodanil Lazee Wa Adtahu Wa Ja’alna Fi Shafa’atihi Yaumal Qiyaamati In’naka La Tukhliful Mi’aad’.
[Raddul Muhtar vol.1 pg.267; Ghuniya pg.365]

Translation: ‘O Allah, You are The Supreme Rub of this ever-establishing prayer, and of this perfect call. Grant our Leader Muhammad ﷺ ‘Al Wasila’ (the loftiest position of intercession) and ‘Al Fadiilah’ (Special Excellence), and the Highest Rank, and elevate him to ‘Maqaam Al Mahmud’ (an exclusively praiseworthy superiority reserved only for the Holy Prophet ﷺ) which You have Promised, and bring forth for us his intercession on the last day. Undoubtedly, you do not do anything against Your Promise.’

LAW: When the Mu’azzin says اللَّهُ رَسُوْلُ اللهِ ‘Ash Hadu An’na Muhammadar Rasoolullah’, the listener should recite Durood Shareef. It is Mustahab to kiss the thumbs and place them over the eyes, saying, قُرْأَةُ عَيْنِي بِكَ يَا رَسُوْلَ اللهِ اَللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصْرِ, ‘Qur’ratu Ayni Bika Ya Rasool’Allahi. Allahum’ma Mati’ni Bis Sam’i wal Basari’. [Raddul Muhtar vol.1 pg.267]

Translation: Ya Rasool'Allah ﷺ, the coolness of my eyes are through you. O Allah, bless me with enjoying the ability to see and hear.'

LAW: With the exception of the Azaan for Namaaz, one must also reply to any other Azaan, such as the one given at the time when a baby is born. [Raddul Muhtar vol.1 pg.266]

LAW: If the Azaan was given incorrectly, (i.e. with 'Lahn') then there is no reply to this Azaan. Actually should not even listen to such an Azaan. [Raddul Muhtar vol.1 pg.266]

LAW: The 'Muta'akhireen' (i.e. the latter Scholars) stated that 'Tasweeb' is 'Mustahsan'. Tasweeb means that after Azaan and before Namaaz, to announce the commencement of Namaaz once again. The Shariat has not specified any words for this, but the commonly used words are *اَلصَّلٰوةُ اَلصَّلٰوةُ يَا قَامَتُ قَامَتُ* 'As Salaatu As Salaatu, Ya Qaamat Ya Qaamat' or *اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللهِ* 'As Salaatu Was Salaamu Alaika Ya Rasool'Allah' (should be used). [Durr-e-Mukhtar vol.1 pg. 261 etc.]

LAW: There is no Tasweeb after the Azaan of Maghrib. [Inaaya] If Tasweeb is said twice, there is no objection to it. [Durr-e-Mukhtar vol.1 pg.261]

LAW: It is Sunnat to have an interval between the Azaan and the Iqaamat. To proclaim the Iqaamat immediately after proclaiming the Azaan is Makruh. However, the interval during Maghrib should be equal to the duration of reciting three short verses or one lengthy verse. For the remaining Salaahs, the duration between the Azaan and Iqaamat should be sufficient time wherein those who punctually come for Jama'at may be able to come. However, it should not be

delayed to an extent that the prohibited time appears. [*Durr-e-Mukhtar vol.1 pg.261; Alamgiri vol.1 pg.53*]

LAW: In those Salaahs in which there is Sunnats or Nafils in the beginning, it is 'Ula' (i.e. better), for the Mu'azzin to pray the Sunnats and Nafils. Otherwise, he should remain seated. [*Alamgiri vol.1 pg.53*]

LAW: To wait for the chief of the locality due to the position of his leadership is Makruh. However, if he is a troublemaker and there is still time remaining, then one may wait. [*Durr-e-Mukhtar vol.1 pg.268*]

LAW: The 'Mutaqad'dimeen' (Former Scholars) have mentioned that it is Haraam to take payment for proclaiming the Azaan, but when the Muta'akhireen noticed carelessness and indolence in the people, they permitted it, and the Fatawa (decree) now is based on this. However, the reward which has been mentioned in the Hadith for those who proclaim the Azaan, is in actual fact for those who pronounce it without demanding payment, and who carry out this service solely for the pleasure of Almighty Allah. However, if the people on their own accord give something to the Mu'azzin as they notice that he is needy, then this it is unanimously regarded as being permissible, but it is actually better (i.e. a good thing to do), and it is not regarded as a salary or payment. [*Ghuniya pg.366*]

This is as long as this does not reach the level of it being regarded as *الْبَعْضُ وَكَالْمَشْرُوطِ* i.e. where 'something which is regular, will be considered to be a condition'. [Raza]

CHAPTER 3

THE PRE-REQUISITES (CONDITIONS) OF SALAAH

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NOTE OF CAUTION: In this issue, wherever it is mentioned that, *'The Namaaz is valid'* or *'The Namaaz will be regarded as being done'* or *'it is permissible'*, will mean that the Fard (mandatory action) has been fulfilled. It will not mean that it is correct and permissible, without any fault, exclusion or sin. In many instances, it will be said that it is Makruh-e-Tahreemi and Tark-e-Waajib (omission of Waajib) but it will still be mentioned that the Namaaz will be done. As this issue is not being discussed in this chapter, it will be discussed in detail, in the Chapter discussing the Makruh actions in Namaaz. Here, we are discussing the 'Shuroot' (i.e. the pre-requisites or conditions of Namaaz), without which the Namaaz will not be valid at all. There are six pre-requisites for the validity of Namaaz|:

1. Tahaarat (Purification)
2. Satr-e-Awrat (Covering of the essential parts of the body)
3. Istiqbaal-e-Qibla (to Face the Direction of the Holy Kaaba)
4. Waqt (Time)
5. Niyyat (Intention)
6. Tahreema (To proclaim the Allahu Akbar to commence Namaaz)

FIRST PRE-REQUISITE: TAHAARAT – PURIFICATION

Tahaarat here refers to the body of the 'Musal'li' (i.e. the one intending Namaaz) being 'Paak' (pure and free) from any 'Hadath-e-Akbar' (major ritual impurity) or 'Hadath-e-Asghar' (minor ritual impurity), and from 'Najaasat-e-Haqiqiya' (Visible impurity) which is regarded as a preventative impurity¹.

1. Whenever the term preventative impurity is used here, it refers to an amount of impurity, which prevents one from performing Namaaz. In other words, Namaaz is not allowed in such a condition. This preventative impurity is generally referred to as the amount of Najaasat, which is 'Qadr Maane' this means the amount of impurity that prevents Salaah from taking place.

In addition, his clothing and the area on which he is performing his Namaaz should be pure and free from the amount of Najaasat-e-Haqiqiya, which is in the category of being a preventative impurity.

Hadath-e-Akbar here refers to those ritual impurities, which make Ghusl compulsory upon a person and Hadath-e-Akbar refers those things that nullify the Wudu. The manner of purifying one's self from these impurities have already been discussed in the chapter on Wudu and Ghusl, and the manner of cleaning out Najaasat-e-Haqiqiya has already been discussed in the chapter regarding cleansing of impurities. These can be examined in the said chapters. The pre-requisite of Namaaz is to cleanse one's self of the impurities accordingly, because the Namaaz will not be done at all. If performed without the purification, such as if Najaasat-e-Ghaleeza (major impurity) pollutes the area more than the amount of a dirham; or if Najaasat-e-Khafeefa (minor impurity) pollutes more than one fourth of any part of a limb or clothing. These are regarded as preventative impurities. If these (impurities) have polluted or soiled less than the amount, which regarded as a preventative impurity, then to cleanse it is Sunnat. Rulings in this regard have also been explained in the chapter on impurities.

LAW: If a person assumed that, he was not in the state of Wudu, but he still performed his Namaaz in this state, and later it was ascertained that he was actually not without Wudu, then in such a case the Namaaz has not been done. [*Durr-e-Mukhtar vol.1 pg.292*]

LAW: If the Musal'li has on him such an item that when he moves, it causes it to move as well, then if that item is polluted with the preventative impurity, the Namaaz is impermissible. For example, if one is wearing one end of a cloth (or shawl) etc. and performing

Namaaz, and the other end is polluted by impurity, then if by his movement in Ruku, Sajdah, Qiyaam or Qu'ood, there is movement up to the area of impurity, the Namaaz will not be done; otherwise it will be done. Similarly, if whilst performing Namaaz, he has in his lap a baby who does not have the ability to grip on with his own strength. However, is only secure because he (the Musal'li) is holding him, then in this case, if the child's body or clothing is polluted by an preventative impurity, the Namaaz will not be done, as he (the Musal'li) is the one carrying the child. However, if the child is able to secure himself with his own strength, and is not dependent on being held by him (the Musal'li), then the Namaaz will be done, because now he will not be classified as carrying the child. However, it is not without any defect to perform Namaaz in this manner, without a valid reason, even if there is no impurity on the body or clothing of the child. [Durr-e-Mukhtar vol.1 pg.269; Alamgiri vol.1 pg.56; Raza]

LAW: If there is impurity (visible) which is less than the preventative impurity, it is still regarded as being Makruh. If Najaasat-e-Ghaleeza is equivalent to the amount of a dirham, it is Makruh-e-Tahreemi, and if it is less than this, then it is Khilaaf-e-Sunnat (i.e. contrary to the Sunnah). [Durr-e-Mukhtar, Alamgiri vol.1 pg.54]

LAW: If the roof, tent or canopy (over the head) is Najis (polluted by impurity) and if it touches the head of the Musal'li when he stands then in this case the Namaaz will not be done. [Raddul Muhtar vol.1 pg.269]

LAW: In other words if the impure area equivalent to the (amount of) preventative impurity touches his head for the time it takes to complete that act. [Raza]

LAW: If his clothing or body becomes impure according to the amount of the preventative impurity and there is a gap (interval) of 3 tasbeehs¹, the Namaaz will not be done. If his clothing were impure at the time of Namaaz commencing or if he commenced whilst having something impure in his possession and only removed it (the impurity) after proclaiming the Allahu Akbar then the Namaaz has not even convened. [*Raddul Muhtar*]

LAW: If the body of the Musal'li is touching the body of a 'Junub' (one in need of Ghusl) or the body of a menstruating female, or a female bleeding after childbirth, or if they kept their head on his lap, then the Namaaz will still be valid. [*Durr-e-Mukhtar vol.1 pg.269*]

LAW: If a najis (impure) pigeon sat on the body of a Musal'li, his Namaaz will still be valid. [*Bahr vol.1 pg.267*]

LAW: The meaning of the statement that the area on which Namaaz is performed should be pure, actually means that the area of 'Sujood' (i.e. prostration) and the area where the feet are placed, should be pure (from impurity). It is not a condition for the entire place on which one is performing Namaaz to be pure, for it to be valid. [*Durr-e-Mukhtar vol.1 pg.270*]

LAW: If there is impurity beneath one foot of the Musal'li, which is more than the amount of a dirham, the Namaaz will not be valid. Similarly, if there is a small amount of impurity under each foot, which if combined will be equal to the amount of one dirham, or if

1. The gap or interval of 3 tasbeehs refers to the amount of time in which one may say Subhaan'Allah thrice.

the area under one foot is pure, but the area where he is to place his second foot is impure, and he keeps that foot raised up (i.e. he does not place it there but stands on one foot only), then in this case, the Namaaz will be regarded as being valid. However, it is Makruh to read Namaaz by raising one foot without a valid reason. [*Durr-e-Mukhtar vol.1 pg.270*]

LAW: If the forehead is placed on a pure area and the nose is placed on an impure area, then in this case the Namaaz will be valid as the nose is placed on an area, which is less than the amount (size) of the dirham, without reason, this is Makruh. [*Raddul Muhtar vol.1 pg.270*]

LAW: According to the proper Madhab, if the hand or knees are placed on an impure area during Sajdah, the Namaaz will not be valid. [*Raddul Muhtar vol.1 pg.270*]. If the hand is placed on an impure area, and the Sajdah is performed on the hand, then it is accepted unanimously with consensus (Bil Ijma) that the Namaaz is invalid. [*Durr-e-Mukhtar vol.1 pg.270*]

LAW: If there is impurity under the sleeve and one performed Sajdah on the same sleeve, the Namaaz will not be valid. [*Raddul Muhtar vol.1 pg.270*]. Even if the Najaasat (impurity) is not under the hand, but under the empty area of a wide sleeve. In other words, the sleeve will not be regarded as a separator or divider, even if it is thick, as it is regarded as being accessory to the body. This is dissimilar to (the rule regarding) a thick fabric, which when placed over an impure area, and Namaaz is read on it, and the smell or colour (of the impurity) is not evident, the Namaaz will be done. This is a thick cloth will be regarded a divider or separator between the impurity and the Musal'li, as it is not regarded as an accessory to the body of the Musal'li. Similarly, if an empty part or a wide sleeve touches an

impure area whilst in Sajdah, and neither the hand nor the forehead is on this area, the Namaaz will be regarded as being valid. Even though the sleeve in this case may be thin, as in this case the impurity is not connected (directly) with the body of the Musal'li in any way. [Raza]

LAW: If whilst performing Sajdah, the 'Daaman' (skirt of the clothing) touches an impure piece of ground, there is no harm (to the Namaaz). [Raddul Muhtar vol.1 pg.270]

LAW: If one read Namaaz by placing such a thin fabric on an impure piece of ground, which does not suffice to cover the Satr (portions of the body which need to essentially be covered, i.e. the nakedness of the body), in other words whatever is underneath it can be seen, the Namaaz will not be valid. However, if one performed Namaaz on a piece of glass under which there is impurity, even if it is clearly visible, Namaaz will be still be valid. [Raddul Muhtar vol.1 pg.270]

SECOND PRE-REQUISITE: SATR-E-AWRAT – COVERING THE NAKEDNESS OF THE BODY

Satr-e-Awrat means to cover those parts of the body, which are Fard to cover. Allah Almighty says

حُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

'Adorn yourself (Clothe yourself well), whenever you enter the Masjid'
[Surah 7, Verse 31]

Almighty Allah says

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

'And they (females) should not reveal their beautification, except for that which is normally noticeable' [Surah 24, Verse 31]

HADITH 1: Ibn Adi reported in Kaamil from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'When you pray your Namaaz then tie a waistcloth and cover yourself with a sheet, and do not imitate the Jews.'

HADITH 2: Abu Dawud, Tirmizi, Haakim and Ibn Khuzaima have reported from Umm ul Momineen Siddiqah رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Allah does not accept the Namaaz of a Baaligh female, who prays without wearing a head covering.'

HADITH 3: Abu Dawud reports that Umm ul Momineen Umm-e-Salma رضى الله تعالى عنها enquired, 'Can a female pray her Namaaz without wearing pants, but by only wearing a dress (cloak) and a head covering?' He ﷺ said, 'When the cloak is so full (i.e. long) that it chides the back of the foot.'

HADITH 4: Darqutni reports from Umar bin Shu'aib who reports from his father, from his grandfather, that Rasoolullah ﷺ said, 'From below the naval up to the knees is the 'Awrah' (nakedness which needs to be covered).'

HADITH 5: Tirmizi reported from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'Awrat is Awrat' (i.e. a female is one that should be concealed), for when she emerges shaitaan glances at her.'

LAW: Satr-e-Awrat (i.e. covering of the nakedness), meaning the essential parts of the body which must be covered is Waajib, be it in Namaaz or outside Namaaz. This applies whether one is alone or in the presence of others. It is even impermissible to reveal the nakedness of the body when alone, without a valid reason. To cover the body, i.e. the 'Satr' is Fard, in the case of Namaaz and whilst in the presence of others. This applies even if one is praying Namaaz alone in a dark room. If one has sufficient amount of clothing to cover the Satr and he still prayed the Namaaz naked, then it is unanimously agreed that Namaaz is invalid. However, when a female is alone in the privacy of her room, it is not Waajib for her to cover her entire body, but she must cover at least from the naval to the knees. It is also Waajib for her to cover the stomach and the back etc. when in the presence of those who are her 'Mahaarim'¹. If she is in the presence of a Ghair Mahram or for Namaaz, even if she is alone in a dark room, it is Fard for her to cover the entire body, except for the five parts, which will be explained further. It is also not allowed for a young female to show her face in the presence of strange males. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.270-272*]

LAW: The use of such a thin fabric, through which the body is visible, is not sufficient as 'Satr'. If Namaaz was performed in such clothing, it is not valid. [*Alamgiri vol.1 pg.54*]

1. Mahaarim is plural of Mahram. Mahram is the guardian of a female. It refers to that person with whom Shariah has forbidden her marriage for always.

Similarly if the blackness of a females hair is visible through the sheet (with which she is covering her head), the Namaaz will not be done. [Raza]. Some people wear very thin Saaris (Thin silken fabric used by females) and Tahbands (waistcloth) during Namaaz, which causes the thigh to be visible. The Namaaz of such persons will not be valid. To wear such clothing, which does not comply with the 'Satr-e-Awrat', is actually Haraam, even when not in Namaaz.

LAW: If one is wearing such thick fabric, through which the body does not show, but it is worn so tight that the shape of the body is evident, then Namaaz will be valid in such clothing, but for someone to look towards those parts of the body is impermissible. [Raddul Muhtar]. To wear such clothing in the presence of others is disapproved and not allowed, and this is disallowed to a greater degree for females. This law should serve as a warning for those women who wear such tight pants.

LAW: For Namaaz, it is essential to have pure clothing for the Satr (to cover the body). It should not be impure to the extent where it prevents Namaaz. If one had the means of wearing pure clothing but one read his Namaaz in impure clothing, the Namaaz will not be valid. [Alamgiri vol.1 pg.56]

LAW: If according to a person's own knowledge the clothes were impure and he still performed Namaaz in it but later realised that it was actually pure, then in this case the Namaaz is still regarded as being invalid. [Durr-e-Mukhtar vol.1 pg. 292]

LAW: If outside Namaaz, one wore some impure clothing, there is no harm, even though pure clothing was available and if there are no other clothes available for him to wear then in this case it is Waajib

for him to wear those. [*Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.170*]. This only applies in the case where the impurity on such clothing has dried up, and does not have the ability of coming off from the clothing and polluting the body. Otherwise, if it has not dried off and pure clothing is available, then to wear such impure clothing in this case is absolutely disallowed, as it means one is causing the body to become impure without any reason. [*Raza*]

LAW: For a male, the 'Awrat' (i.e. parts that require covering) are from below the waist up to below the knees. In other words, to cover these areas is Fard. The naval is not included in this but the knees are included. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.271*]. Nowadays, people who wear the waistcloth or trousers in such a manner that parts of the pelvis remain uncovered. If it is covered, by a Kurta (long shirt) etc. in a way whereby the colour of the skin is not visible from underneath it then it is fine; otherwise, it is Haraam, and if more than one fourth of that area is left opened in Namaaz, the Namaaz will not be valid. There are also some fearless people who reveal the knees and even the thighs etc. in the presence of others. This is also Haraam and if one does this habitually, he is regarded as a 'Faasiq' (open transgressor).

LAW: The 'Awrat' for free women and for one who is 'Khunsa Mushkil'¹ is the entire body, except for the face, the palms of the hands, and the soles of the feet. The hair hanging from the head, the neck and the wrists are all regarded as 'Awrat' (i.e. in other words to cover these parts is also Fard). [*Durr-e-Mukhtar vol.1 pg.271*]

1. Khunsa Mushkil refers to one who is hermaphrodite, i.e. bearing both male and female genitalia, and whose sex cannot be clearly determined.

LAW: If a female wore such a thin head covering for Namaaz, from beneath which the blackness of the hair is visible, the Namaaz will not be valid, unless she covers it with something, which hides the colour of the hair etc. [*Alamgiri vol.1 pg.54*]

LAW: For a 'Baandi' (i.e. slave-girl), her entire stomach, back and both sides, and the area between her naval up to below the knees is regarded as 'Awrat'. If a 'Khunsa Mushkil' is a slave then the ruling is also the same. [*Durr-e-Mukhtar vol.1 pg.271*]

LAW: If a Baandi was performing her Namaaz with her hair uncovered and her master freed her in the midst of Namaaz, then if through 'Amal e Qaleel' in other words she performs a trivial movement, such as by covering the head with one hand, the Namaaz will be valid, otherwise not. This applies whether she had knowledge of being freed or not. However, if she did not have any such thing available (nearly) with which she could cover her head, the Namaaz will be regarded as being valid. [*Durr-e-Mukhtar vol.1 pg.271; Alamgiri vol.1 pg.55*]

LAW: If less than quarter of any limb (i.e. part of the body) which is Fard to be covered is exposed during Namaaz, the Namaaz will be valid; and if a quarter was exposed and one covered it immediately, then in this case, the Namaaz will also be valid. However, if it remained exposed for the duration of one 'Rukn', i.e. the amount of time it takes to say 'Subhaan'Allah' thrice, or if it was exposed intentionally, even though it was covered immediately thereafter, the Namaaz will be regarded as being invalid (in both cases). [*Alamgiri vol.1 pg.55; Raddul Muhtar vol.1 pg.273*]

LAW: If when commencing Namaaz, i.e. at the time of saying ‘*Allahu Akbar*’, one fourth of a limb was uncovered then the Namaaz has actually not even commenced. [*Raddul Muhtar vol.1 pg.273*]

LAW: If small portions of few parts (limbs) are exposed, whereby each part that is exposed is actually less than a fourth of that limb, but if all of them were combined, it would be equal to one fourth of the smallest limb that is uncovered then in this case, the Namaaz is not valid. For example, a ninth of a females ear is exposed and a ninth of her shin is exposed then both combined will definitely add-up to more than a quarter of the ear area, so in this case the Namaaz will be regarded as being invalid. [*Alamgiri vol.1 pg.55, Raddul Muhtar vol.1 pg.274*]

LAW: The ‘*Awrat-e-Ghaleeza*’ (‘*Major Private areas to be concealed*’) refers to the parts of the body such as the anus and other private parts and the areas adjoining, whereas the rest of the limbs are called ‘*Awrat-e-Khafeefa*’ (‘*minor areas to be concealed*’). The ruling in regards to all of them is the same, i.e. they all need to be covered. The issue of it being a major area that needs to be concealed or a minor area actually refers to the prohibition of looking. In other words, to look towards the parts classified, as ‘*Ghaleeza*’ is Haraam (totally forbidden) at a greater degree, such as when one sees someone with his knees exposed, he should caution him with gentleness. If he persists, then do not bicker with him. However, if he is exposing his thigh, then he should be cautioned firmly, and if he persists, do not beat him. However, if a female exposes the area, which is regarded as ‘*Ghaleeza*’ then the one who has the power or right to reprimand her, such as her father or the (Muslim) Ruler, then he should reprimand her. [*Raddul Muhtar vol.1 pg. 274*]

LAW: In the case of the 'Satr', i.e. covering the body, it is not necessary that only your eyes do not fall upon that area; so if someone is wearing only a long kurta and his collar area is open, and if one peers into his collar area, he will be able to see other parts, then in this case the Namaaz will be valid, even though it is Makruh-e-Tahreemi to look there without a valid reason. [*Durr-e-Mukhtar vol.1 pg.274; Alamgiri vol.1 pg.54*]

LAW: For 'Satr' to be Fard from others, means that the body cannot be seen from all over the place, so (Allah Forbid), if some mischievous person bent and looked at the limbs from underneath, then the Namaaz will not become invalid. [*Alamgiri vol.1 pg.54*]

LAW: The limbs that need to be concealed for men and those which are regarded as the 'Awrat' are nine, and Allama Ibrahim Halabi, Allama Shaami and Allama Tahtawi etc. have mentioned eight of which are:

1. The penis, including all its parts i.e. the head, the perch and the foreskin.
2. Testes, both these are regarded as one part. If one fourth of only one is exposed, it will not invalidate the Namaaz.
3. The anus, in other words the area of excretion of faeces.
- 4&5. Each buttock is regarded as a separate part that needs to be covered
- 6&7. Each thigh is regarded as a separate part that needs to be covered. The entire area from the groin to the knee is regarded as

the thigh. The knee is also included in this and is not counted here as a separate part, so if the knee becomes exposed or if both knees are exposed, then it will still not invalidate the Namaaz, as both combined will still not be equal to quarter of one thigh.

8. From below the naval up to the base of the penis, and in its direction, the rear and the both sides together are regarded here as one 'Awrat' (i.e. part which must be concealed). Aala Hazrat, the Great Mujad'did of the Century presented research proving the area between the anus and the testes is also a separate 'Awrat' (i.e. part which must be concealed). He counted and presented the rulings in regards to the above mentioned in the form of four couplets:

ز تہ ناف تا تہ زانو	ستر عورت بمر دنہ عضو ست
یا کسودے دے نماز جو	ہر چہ رعش بقدر رکن کسود
دوسریں ہر فخذ بز انوے او	ذکر و اثنین و حلقہ بس
باقی زیر ناف از ہر سو	ظاہر ا فصل اثنین و دبر

LAW: For free women, with the exception of the five parts, which have already been explained, the entire body is regarded as 'Awrat' and this consists of thirty parts. If one fourth of any of these parts is exposed, the ruling in regards to Namaaz is as mentioned above. Those parts are:

1. The head, i.e. from the top of the forehead up to the beginning of the neck and from ear to the other ear, in other words on the area which usually has hair growth.

2. The hair that hangs (from the head).

3&4. *Both ears.*

5. *The neck. The throat is also included in this.*

6&7. *Both shoulders.*

8&9. *Both arms, which include both elbows.*

10&11. *Both wrists, in other words from below the elbow up to the wrist joint.*

12. *The Chest, in other words from under the neck right up to under the extreme ends of the breasts.*

13&14. *The backs of both hands.*

15&16. *Both breasts, if they are properly formed (raised). If they are not yet full or if they are only slightly raised, where it does not look like a separate part, then it will be regarded as part of the chest, and will not be counted as a separate part. Even in the first instance, the space in-between both breasts will be counted as part of the chest, and will not be regarded as a separate part.*

17. *The stomach, which is from the end of the chest as mentioned, up to the end of the naval area, meaning that the naval is also included as part of the stomach area.*

18. *The Back, in other words, the area behind the chest, which is in line with the chest, up to the waist.*

19. *The area that is between both shoulders. This is the area from under the armpit, up to the extreme end of the chest, and the space, which is on both*

sides. Its frontal section falls within the chest area and its rear falls within the shoulders or back. After this, the area, which is on both sides, up to the waist, its frontal area, is part of the stomach area and its rear is part of the back.

20&21. Both buttocks.

22&23. The vagina and the anus.

24& 25. Both thighs. The knees are included in this.

26. The pelvic area and that which is in line with it, below the naval, and the area parallel to it towards the back, altogether are regarded as one 'Awrat'.

27&28. Both shins including the ankles.

29/30. Both soles of the feet; Some Ulama have also mentioned that the back of the hands and the soles are not counted within the 'Awrat', i.e. they do not need to be concealed.

LAW: Even though the face of a female is not regarded as 'Awrat' (i.e. part that must be concealed) but due to the risk of temptation it is disallowed (i.e. disapproved) to open the face in the presence of strange males. Similarly, it is impermissible for a non-Mahram to look towards her face and to touch her face is disallowed to a greater degree. [Durr-e-Mukhtar vol.1 pg.274] (Detail in this regard is discussed in Volume 16 of Bahaar-e-Shariat).

LAW: If a person has no other clothing to cover his nakedness with, except for a silk garment, then he should use the same fabric as 'Satr', and he may perform his Namaaz in it as well. However, if

other clothing is available, it is Haraam for males to wear silk clothing, and Namaaz in such clothing is Makruh-e-Tahreemi. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.275*]

LAW: If a naked person covers his entire body completely including his head, with one full sheet and performs his Namaaz in this state, the Namaaz will not be valid. However, if he removes his head from under the sheet, the Namaaz will be valid. [*Raddul Muhtar vol.1 pg.275*]

LAW: If a person has no clothing available to him, he should sit and perform his Namaaz, be it during the day or night, be it inside a house or outside on an open field. One should either sit like one sits in Namaaz. A male will sit in the manner wherein males sit in Namaaz and a female, in the manner of females; or one may sit with the legs stretched out and the hand covering the 'Awrat-e-Ghaleeza' and this is preferred. In place of Ruku and Sujood, one should just gesture, and (in this case) this gesturing is more virtuous for such a person than making the actual Ruku or Sujood. (In such a situation) To sit and read the Namaaz is greater than standing and reading the Namaaz, even if one has to make gestures in Qiyaam for Ruku and Sujood, or if one makes Ruku or Sujood. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.275*]

LAW: If such a person was performing his Namaaz naked, and someone loaned some clothes, or made its use lawful for him, then the Namaaz will be invalidated. He will have to wear the clothing and then repeat the Namaaz from the beginning. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.276*]

LAW: If someone promised to give him some clothing, he should wait until the very last time (of that Namaaz), and if he sees that the

Namaaz will not be done on time, then he should perform his Namaaz without clothing. [*Raddul Muhtar vol.1 pg.276*]

LAW: If someone else has some clothing with him and there is a predominant likelihood that by asking him, he will give it to you, then in this case it is Waajib to ask for the clothes. [*Raddul Muhtar vol.1 pg.276*]

LAW: If one is able to get the clothing for cash, and he has more than the 'Haajat-e-Asliyah' (i.e. that which is required for his absolute necessities). However, if the one selling is asking for an amount, which is not more than the estimated price of those who have estimated it, then in such a case it is Waajib to purchase it. [*Raddul Muhtar vol.1 pg.276*]. Similarly, if he agrees to sell the clothing on credit, it is still Waajib to purchase it.

LAW: If he has such clothing, which is completely impure then he should not wear it in Namaaz. However, if one fourth of it is pure then it is Waajib upon him to wear it for Namaaz. For him to perform his Namaaz naked is impermissible.

All this only applies when one does not have any such thing with which the clothing can be cleansed and purified, or which will allow its impurity to become less than the amount of the preventative impurity. If not, it will be Waajib to purify the clothing or reduce the amount of impurity. [*Durr-e-Mukhtar vol.1 pg.276*]

LAW: If a few people are naked, each should read his Namaaz individually, far away from one another and if they performed Jama'at, the Imam should stand in the middle. [*Alamgiri vol.1 pg.55*]

LAW: If a naked person finds a grass-mat or some bedding, he should use it to cover himself. He should not perform his Namaaz naked in this case. Similarly, if he is able to cover himself with grass or leaves etc., he should do so. [*Alamgiri vol.1 pg.55*]

LAW: If one does not have sufficient clothing for the entire Satr but the clothing is only sufficient for Satr of some parts, then to cover with this is Waajib. One should actually use this material to cover the 'Awrat-e-Ghaleeza', i.e. the frontal and rear private parts. If the material is only enough to cover one of the private parts, then one should be covered. [*Durr-e-Mukhtar vol.1 pg.277*]

LAW: There is no need for one who has performed his Namaaz in such a dire circumstance, to repeat the Namaaz after he has acquired clothing. The Namaaz will be regarded as being valid. [*Durr-e-Mukhtar vol.1 pg.277*]

LAW: If one is not able to get clothing for the Satr or something to purify impure clothing because of some act of the servants (i.e. creation) then in such a case he should perform the Namaaz. Thereafter, (whenever he obtains it) he should repeat the Namaaz. [*Durr-e-Mukhtar vol.1 pg.277*]

THIRD PRE-REQUISITE: ISTIQBAAL-E-QIBLA – FACING THE DIRECTION OF THE QIBLA

Istiqbaal-e-Qibla means to face the direction of the Qibla, i.e. the Holy Kaaba. Almighty Allah says

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ مَا وَوَلَّيْتُمْ عَنْ قِبَلَتِمْ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ
الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

'Now the fools amid the people will say; who turned the Muslims away from the Qibla, on which they were? (O Prophet) You say; The East and the West belong to Allah. He guides upon the straight path whomsoever He Wills' [Surah Baqarah, Verse 142] - Huzoor عليه السلام performed Namaaz facing the direction of Bait-ul-Muqaddas for sixteen or seventeen months, but the Beloved Rasool عليه السلام wished that the Kaaba should be the Qibla. It was on this, that the following verse of the Holy Qur'an was revealed:

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ
عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ
لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿١٤٢﴾ قَدْ نَرَى تَقَلُّبُ
وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ
لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

‘And (O Beloved) the Qibla on which you were before, we only set it for this reason, so that it may become obvious, who follows (obeys) the Rasool, and who turns back on their heels. And undoubtedly, this was a difficult (adjustment), except for those guided by Allah. And it is not (in) the Magnificence of Allah, to allow your Imaan (Faith) to be ineffectual.’ [Surah Baqarah, Verse 143]

‘We are seeing you constantly turning your face towards the skies, so surely We will turn you towards the Qibla which holds your pleasure. Now, turn your face towards the Masjid-e-Haraam (The Sacred and Sanctified Mosque) immediately. And O Muslims! Wherever you are, turn your faces towards it as well. And those who were given the Book, definitely know, that this is the Truth from their Rub, and Allah is not unaware of their deeds.’ [Surah Baqarah, Verse 144]

LAW: Namaaz is performed for Allah alone and Sajdah (prostration) is for Allah alone, and not for the Kaaba. If (Allah Forbid) someone makes Sajdah for the Kaaba, then he has committed an act, which is Haraam (i.e. totally forbidden) and ‘*Gunah-e-Kabeera*’ (i.e. a major sin). If he did this with intention of worshipping the Kaaba, then he is regarded as a blatant kaafir (unbeliever), as it is kufr (infidelity) to worship other than Allah. [Durr-e-Mukhtar vol.1 pg.286; Ifadaat-e-Razviah]

LAW: The Istiqbaal-e-Qibla is general, in the sense of facing the actual Kaaba-e-Muazzamah, as is in the case of the people of Makkah Mukarramah, or for others, to face the direction of the Kaaba. [Durr-e-Mukhtar vol.1 pg.286]. In other words, the research is carried out by the one who is able to specially investigate the actual direction of the Kaaba, even if the Kaaba is covered. As is in the case of the houses in Makkah, where one stands on the rooftop of the house, he

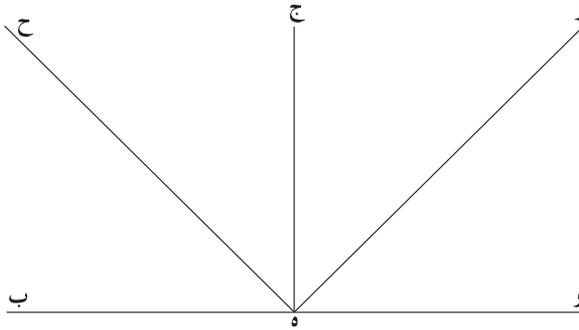
is able to see the Kaaba, then in this case, it is Fard to direct the face to the actual Kaaba, and the direction alone without investigation will not be sufficient. As for those who are not able, to research or establish this, even if they are in Makkah Mukarramah, then for such a person to face the direction of the Kaaba is sufficient. [Ifadaat-e-Razviyah]

LAW: If one reads Namaaz inside the Holy Kaaba, he may read in whichever direction he wishes. Even if Namaaz is performed in the Roof of the Kaaba, the Namaaz will be valid, but to climb on the roof of the Kaaba is 'Mumnoo' (disallowed/disapproved). [Ghuniya etc]

LAW: If he only directed his face towards the 'Hateem-e-Kaaba', whereby the Kaaba Muazzamah does not fall in front of it, then in this case the Namaaz will not be valid. [Ghuniya]

LAW: To face the direction of the Holy Kaaba means that some portion of the surface of the face is in the direction of the Kaaba. Hence, if one is somewhat deflected from the Qibla direction, but some part of the face is facing the direction of the Kaaba; the Namaaz will be valid. The fixed angle stipulated in this regard is 45 degrees, so if the deflection is more than 45 degrees from the direction of the Kaaba, the Istiqbaal-e-Qibla will not be valid and the Namaaz will be invalid. For example, p-s is a straight line and r-s is perpendicular to it. Suppose that the Kaaba is at the point r If the right angles r-s-p and p-s-r are intersected by lines s-r and r-s then these right angles will be intersected to form two 45 degree angles each, because a right angle is 90 degrees. Now, if a person is standing at point s and is directly facing r then he is in line with Kaaba, i.e. he is facing the actual direction of the Kaaba. If he is orientated towards

د or ر then in this case, he will be regarded as facing the Kaaba as long as he is within ر د or ر ر . However, if he exceeds the point د orientated towards د, or if he exceeds ر orientated towards د at any degree, he has deviated from the direction of Kaaba and his Namaaz is thus invalid. [Ifadaat-e-Razviah, Durr-e-Mukhtar vol.1 pg.286]



LAW: Qibla is not the name of the structure (building) of the Kaaba, but the space within which it (the Kaaba) is situated. The entire space within the vicinity of it, from the seventh earth right up to the Arsh, is Qibla. Now, if the building (of the Kaaba) is removed from its place and put somewhere else and someone performed his Namaaz facing the building where ever it may have been moved to, his Namaaz will not be valid. If the Holy Kaaba had gone for the Ziyaarat (visiting and taking the blessings) of any Wali Allah and one performs his Namaaz facing the space that is the Qibla, his Namaaz will be valid (as the Structure of the Kaaba is not the name of Qibla but Qibla is that space and the Kaaba is erected within its confines). Similarly, if one performed his Namaaz on a mountain or in the depths of a well, whilst facing the direction of the Qibla his Namaaz is valid, because his direction was that of that space which is Qibla, i.e. the area and vicinity of Qibla, even though one did not face the structure (of the Kaaba). [Raddul Muhtar vol.1 pg.290]

LAW: One who is incapable and helpless in regards to facing the Qibla, i.e. of making Istiqbaal-e-Qibla, such as in the case of being ill to the extent where he does not have the energy to face the direction of Qibla, and there is no one else there who can direct him towards Qibla; or in the case where he is in the possession of personal valuable or if he has been entrusted by some other person to safeguard some valuables, and he knows for sure that if he faces the Qibla it will be stolen; or if he is floating on a ships plank and he knows that by changing direction to face Qibla he will sink; or if he is riding a disobedient animal which will not allow him to dismount, or if he dismounts, he will not be able to re-mount it again without the help of someone; or if he is an old person and will not be able to mount the animal himself, and there is also no one available to assist him to mount it, then in all the above mentioned situations, one should perform ones Namaaz in whichever direction one is able to, and there is also no need to repeat such Namaaz. However, if one has the ability to halt the animal, he should try to do so, and if he is able to direct his face towards Qibla, he should attempt to do this as well. If even this is not possible, he should perform his Namaaz however, he is able to. If there is a risk of him losing sight of the travel group if he stops, then in this case as well, there is no need to halt the animal (i.e. conveyance). In such a situation, one may perform Namaaz whilst in motion. [Raddul Muhtar vol.1 pg.290]

LAW: If one is performing his Namaaz on a ship which is already sailing, he should face the direction of Qibla when performing Takbeer-e-Tahreema (i.e. saying Allahu Akbar to commence Namaaz), and he too should change direction as the ships changes course, even if he may be performing a Nafil Namaaz. [Ghuniya pg.223]

LAW: If a Musal'li has in possession valuables, and he is sure that they will be stolen if he faces the Qibla, then in such a situation, if he is able to find a person to guard his valuables, even if it means paying him the 'Ujrat Mithl', i.e. the current general wage, he should do so, and to face Qibla is Fard (in this case). [Raddul Muhtar vol.1 pg.290]

This ruling applies if the amount being demanded in payment is surplus to his fundamental necessary requirements, i.e. 'Haajat-e-Asliyah', or if the person guarding the valuables agrees to being paid later.

If the person is demanding cash payment for this duty and one does not have sufficient cash, or if one does have cash but it is not surplus to his Haajat-e-Asliyah, or if the person is demanding more than the current general wage, then there is no need to secure the services of such a person, for this purpose. One may perform his Namaaz as he can. [Ifadaat-e-Razviyah]

LAW: If a person has been captured or imprisoned and his captors do not allow him the privilege of facing the Qibla, he may perform his Namaaz in whichever direction he can. Then, if he gets the time to perform it within the fixed time of that Salaah or even afterwards, he should repeat it. [Raddul Muhtar vol.1 pg.290]

LAW: If a person is at such a place where he is not able to establish the direction of Qibla, as he is not able to locate any indication in regards to Qibla direction, or if there is no Muslim there who is able to show him the Qibla direction, or if there is no Masjid or Mehraab etc. at such a location, or if the sun, moon or stars have not as yet appeared, or even if they have appeared, he does not possess the relevant knowledge to establish Qibla by way of them, then the

ruling in regards to such a person is that he should practice 'Taharri'¹, i.e. he should deliberate in regards to the direction of Qibla, and he should face that direction which his heart firmly settles on as being the direction of Qibla. [General Books]

LAW: If after performing Namaaz by practising Taharri, one realised that he did not really face the Qibla direction, then in such a case, there is no need to repeat the Namaaz. [Tanweerul Absaar vol.1 pg.291]

LAW: If such a person performs his Namaaz in just any direction without practising Taharri, his Namaaz will not be valid, even though he had actually faced the Qibla direction. However, if after Namaaz, it was confirmed without doubt that he had faced the correct Qibla direction; then in this case, the Namaaz will be valid. If after Namaaz, he assumes that it was Qibla, but is not certain, or if whilst in the midst of Namaaz he became aware of that direction being Qibla, the Namaaz is not valid. [Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.292]

LAW: If he deliberated and his heart was content with a certain direction being Qibla, but he still faced some other direction, his Namaaz is invalid, even though the direction that he might have been facing was actually the correct Qibla direction. This ruling even applies in a case, where after the Namaaz he confirmed for sure that it really was Qibla. [Durr-e-Mukhtar vol.1 pg.292]

1. Taharri refers to a decision based on deliberation and positive intuition. When it becomes complicated to determine the truth of a matter in any situation, then one should deliberate in this regard and act based on one's positive intuition to determine the truth. This deliberation is called Taharri. It is only permissible to practice Taharri when there is no other evidence to substantiate the reality. It is not permissible to practice Taharri if there is evidence present. More detail in this regard can be found in Bahaar e Shariat Volume 17.

LAW: If there is such a person present who is aware of the Qibla direction, but one performed Namaaz by assuming the direction without asking him; then in this case, if one was actually facing the correct Qibla direction, the Namaaz is valid, otherwise not. [Raddul Muhtar vol.1 pg.290]

LAW: If you enquire regarding the direction of Qibla from such a person who is aware of the direction of Qibla. However, he refuses to inform you of the direction, and you practiced Taharri and performed your Namaaz, but afterwards, the said person informed you in regards to the Qibla direction, the Namaaz is still valid and there is no need to repeat it. [Muniya pg.100]

LAW: If there are Masjids and Mehraabs present at that location, but one did not give any credence to this. However, he directed himself to another direction based on his own opinion, or if the stars etc. are visible and he has the relevant knowledge to establish Qibla by way of them, but does not do so, and merely performed his Namaaz based on deliberation. Then in such a case, if he performed his Namaaz in the incorrect direction, the Namaaz will be invalid in both cases. [Raddul Muhtar vol.1 pg.291]

LAW: If a person is performing his Namaaz, facing a particular direction, which he chose based on deliberation (Taharri), in this case it is not permissible for another person to follow him. He too should practice Taharri on his personal capacity. If he did not practice Taharri and just followed the other person (in regards to Qibla direction), his Namaaz is invalid. [Raddul Muhtar vol.1 pg. 291]

LAW: If one was performing his Namaaz on the basis of Taharri and whilst in Namaaz, even if it is in Sajdah-e-Sahw, his view (regarding Qibla) changed, or he realised that he was mistaken, then in this case, it is Fard for him to immediately change direction, and there is no harm to those (Raka'ats) which he has already performed. Similarly, if he performs all 4 Raka'ats facing four different directions (as his view changed in each Raka'at), it is permissible. If on changing his view, he did not turn immediately and a delay of longer than one 'Rukn' takes place, i.e. the time it takes to say 'Subhaan'Allah' thrice passes, the Namaaz becomes invalid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.291]

LAW: If a blind person was performing his Namaaz whilst facing the incorrect direction and if an able-eyed person arrived and aligned him correctly (to Qibla). Then followed him (as a Muqtadi), in this case, if there was such a person present from whom the blind person could enquire in regards to Qibla, but failed to do so, then the Namaaz of both persons is invalid. If there was no such person present there, from whom he could have enquired, then in this case, the Namaaz of the blind person is valid and the Namaaz of the able-eyed person is invalid. [Khania, Hindiya vol.1 pg.60; Ghuniya pg.224; Raddul Muhtar vol.1 pg.291]

LAW: If one was performing his Namaaz whilst facing a direction other than Qibla, based on Taharri, and he later realised his error and then turned towards Qibla. Then any such person who is aware of the said persons initial condition, and if his condition is also similar in the sense that he too practiced Taharri regarding this direction and he too realised his error, then in such a case, he is permitted to follow such a person, otherwise not. [Raddul Muhtar vol.1 pg.291]

LAW: If the Imam¹ and Muqtadis² were performing Namaaz in the same direction, based on Taharri and the Imam completed the Namaaz and turned Salaam; but now the view (in regards to Qibla) of the 'Masbooq'³ and the 'Laahaq'⁴ has changed, then in this case, the Masbooq should change his direction and the Laahaq should start Namaaz afresh. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If the Imam is performing Namaaz in the correct direction based on Taharri from inception, then even if the Muqtadi is not amongst those practising Taharri, he may follow the Imam in this case. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If ones initial decision was made regarding a particular direction then after commencing Namaaz ones opinion changed, so he turned towards that direction; then either in the third or fourth instance, he reverted to the initial opinion; then again, he should turn to that direction. There is no need in this case for him to start afresh. [Durr-e-Mukhtar vol.1 pg.291]

LAW: If one practiced Taharri and had just read one Raka'at, when his judgment changed in the second Raka'at, and he now remembers that he left out one Sajdah of the previous Raka'at, then in this case, he should start the Namaaz afresh. [Durr-e-Mukhtar vol.1 pg.292]

LAW: If on a dark night, a few people practiced Taharri in Jama'at and performed Namaaz in different directions but as it was during Namaaz, they did not realise that their direction is contrary to the

1. The Imam is the one who leads the Jama'at Salaah (congregational prayer).

2. The Muqtadi is the one who performs his Namaaz following the Imam in congregation.

3. The Masbooq (Latecomer) is one who has joined the Imam after one or more Raka'ats.

4. A Laahaq is a resident (Muqem) who follows an Imam who is a Musafir (Traveller).

direction of the Imam and nor are the Muqtadis in front of the Imam, then in this case the Namaaz will be valid. If after Namaaz, they realised that their direction was different from the direction of the Imam, there is still no harm and if either in Namaaz or after Namaaz one finds out that one was in front of the Imam, the Namaaz is invalid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.293]

LAW: If the Musal'li intentionally turned his chest away from Qibla, even if he then immediately reverted to Qibla, his Namaaz is invalid; if he turned away and the gap in-between does not exceed that of 3 Tasbeehs (i.e. duration of saying Subhaan'Allah thrice), the Namaaz is valid. [Muniya pg.101, Bahr vol.1 pg.298]

LAW: If only his face was turned away from Qibla, it is Waajib upon him to immediately turn his face towards the Qibla direction and this will thus not invalidate his Namaaz. However, to do this without valid reason is Makruh. [Muniya pg.101, Bahr vol.1 pg.285]

FOURTH PRE-REQUISITE: WAQT - TIME

The laws related to this pre-requisite have already been explained in the earlier discussion pertaining to time.

FIFTH PRE-REQUISITE: NIYYAT – INTENTION

Almighty Allah says

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

'And they were commanded only this, that they should worship Allah, with sincerely devotion in faith (to Him)' [Surah 98, Verse 5]

Huzoor-e-Aqdas ﷺ said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ أَمْرٍ مَّا تَوَى

'Actions are based on intention, and for every person is that which he intended.' Bukhari, Muslim and other Muhaditheen have reported this Hadith from Ameer ul Momineen Umar bin Khattab رضي الله عنه.

LAW: Niyyat (intention) refers to the resolved intent of the heart. Merely knowing it is not counted as Niyyat, until such time that there is no resolved intent. [Tanweerul Absaar vol.1 pg.278]

LAW: Credibility is not given to that which is uttered by the tongue, i.e. audibly in regards to Niyyat. In other words, if one intended to pray Zuhr Namaaz, but one uttered the word Asr with the tongue, the Namaaz of Zuhr will be done. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.278]

LAW: The weakest degree of intention is that if one enquires from you which Namaaz you are performing, you should be able to immediately respond without any hesitation at all. If ones condition is such that he has to think before answering, then the Namaaz will be invalid. [Durr-e-Mukhtar vol.1 pg.278]

LAW: It is Mustahab to say the Niyyat with the tongue (audibly). To mention the Niyyat in Arabic is not a condition. It can be said in Farsi (Persian) etc. (i.e. in language of your choice). However, the words of

intention must be in the past tense, such as; ‘Nawaytu’ or ‘I have intended’. [Durr-e-Mukhtar vol.1 pg.278]

LAW: There is greater caution for the Niyyat to be present when saying ‘*Allahu Akbar*’ (i.e. when making Takbeer-e-Tahreema). [Muniya pg.110]

LAW: If the Niyyat was made before the Takbeer, and no such action which is a hindrance to Namaaz, and which is not part of Namaaz was committed between the Niyyat and the time one commenced Namaaz; such as eating, drinking or speaking etc., the Namaaz will be valid, even if the Niyyat was not present (i.e. current) at the time of Tahreema. [Durr-e-Mukhtar vol.1 pg.279]

LAW: If one performed Niyyah before Wudu, the Wudu is not regarded as an act that is foreign (to Namaaz), so Namaaz will be done. Similarly, if one made Niyyah after Wudu and walked for Namaaz, then this walking will not be regarded as an act that is foreign, and it will not be regarded as a separating factor, so the Namaaz in this case will thus be valid. [Ghuniya pg.253]

LAW: If the Niyyat was made after commencing Namaaz, it will not be accepted; to the point that if one proclaimed the Niyyah during the Takbeer-e-Tahreema by proclaiming it after ‘*Allahu*’ and before ‘*Akbar*’, the Namaaz is not valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.279]

LAW: The proper and correct ruling is that for Nafil, Sunnat and Taraweeh, just the absolute intention of Namaaz is sufficient, but it is advisable (better) to mention the word Taraweeh in Taraweeh, to mention the Niyyat of Sunnat of the time, to make the intention of

Qiyaam-ul-Layl for *Qiyaam-ul-Layl*. In the other remaining Sunnats, it is advisable to mention the Niyyat for Sunnat or the intention of following the practice of Nabi ﷺ, as some Masha'ikh regard simply Niyyat (of Namaaz without stipulating which type of Namaaz) as not being sufficient. [Muniya pg.106]

LAW: In Nafil Namaaz, the absolute intention of Namaaz is sufficient, even if the word 'Nafil' is not mentioned in the intention. [Durr-e-Mukhtar vol.1 pg.279]

LAW: When performing the Fard Namaaz, it is also necessary to make the intention of 'Fard'. Merely making the absolute intention of Namaaz or Nafil etc. will not suffice. In the case where one does not have any knowledge in regards to it being Fard; such as in the case where he reads he five daily Salaah, but he does not have knowledge regarding its 'Fardiyat' (i.e. it being mandatory and obligatory prayer), then in this case Namaaz is not valid, and it is Fard upon him to make Qaza of all such Salaahs, except in the case where he performs them behind the Imam and in the intention he says, 'I am reading whatever Namaaz the Imam is performing'; then in this case, his Namaaz will be valid. In the case where he has knowledge of it but he does not make any distinction between the Fard and the non-Fard, there are two situations; (1) If he makes Niyyah of Fard in all the Raka'ats, the Namaaz will be valid but if he already read the Sunnats in such Salaahs where the Sunnat is before the Fard, then he is not permitted to make Imam because by reading the Sunnats with the Niyyat of Fard, his Fard has been discharged. For example, if he read the four Sunnats of Zuhr before the Fard, with the intention of Fard, then he cannot make Imam for the Fard Salaah (as his Fard has been discharged). (2) If he did not make the Niyyat of Fard for any of the Raka'ats, then in this case, the

Fard will not be discharged. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.280]

LAW: When reading Fard Namaaz, it is also necessary to make Niyyah of that particular Namaaz (i.e. to make Niyyah for Fard of Zuhr or Fard of Asr etc.) or for example to say the following in the time of that particular Namaaz, 'I have made Niyyat for the Zuhr of today or to say, 'I have made Niyyat for the Fard of this present (current) time'. However, in the case of Jummah, the Niyyah of 'Fard of the current time' is not sufficient. For Jummah, one must make the specific Niyyat for Jummah. [Tanweerul Absaar pg.282]

LAW: If a person made the Niyyat for 'Fard-e-Waqt' (i.e. the Niyyat of that time, such as in the case of Zuhr) and the time of that particular Namaaz had already expired, then in such a case, the Namaaz is not done, even if he is aware or not of the time expiring. [Raddul Muhtar vol.1 pg.282]

LAW: In Fard Namaaz, to merely make the Niyyat, 'I am reading the Fard of today' is not sufficient; unless a particular, Namaaz has not been stipulated, such as 'The Zuhr of today' or 'The Esha of Today'. [Raddul Muhtar vol.1 pg.282]

LAW: It is 'Ula' (best and most appropriate) to make this Niyyat, 'I am reading a certain Namaaz of today' (i.e. words stipulating the Name of the Namaaz where the word certain has appeared, meaning one can say either Fajr or Zuhr or Asr etc.). Even if the time of that Namaaz expires, it will be regarded as being discharged, especially for one who suspects that it is outside the fixed time. [Durr-e-Mukhtar vol.1 pg.283; Alamgiri vol.1 pg.61]

LAW: If a person mistook that day for some other day; for example, if it is a Monday and he mistook it for a Tuesday and made Niyyah for the Zuhr of Tuesday, later he realised that it was actually Monday, then in this case, the Namaaz will be done and valid. [Ghuniya pg.251] This applies if the words ‘of today’ (or today’s Zuhr etc.) are in the Niyyat because after stipulating this, the use of the words Monday or Tuesday etc. is futile and error in this is not harmful. However, if he only used the name of the day in the Niyyat and he in the Niyyat he did not intend with the words ‘of today’. For example; in the case where he merely said, ‘I have intended for the Zuhr of Tuesday’ then in this case the Namaaz will not be valid, even if that day was Tuesday, as there are many Tuesdays. [Ifadaat-e-Razviyah]

LAW: It is not necessary to stipulate the number of Raka’ats in the Niyyat. However, it is ‘Afdal’ (of greater virtue) to do so; so in the case of an error in the number of Raka’ats, such as if one made Niyyat for 3 Raka’ats of Zuhr (instead of 4), or he made Niyyat for 4 Raka’ats of Maghrib (instead of 3), the Namaaz will still be valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.281]

LAW: If the Fard becomes Qaza then it is necessary to stipulate the day or the Namaaz. It is necessary to say ‘Certain Namaaz of Certain Day’ (i.e. Zuhr Namaaz of Tuesday). Just mentioning ‘Zuhr’ etc. or ‘Qaza’ Namaaz is not sufficient. [Durr-e-Mukhtar vol.1 pg.280]

LAW: If one has only made one Namaaz Qaza then there is no need to stipulate the day etc. It is sufficient to say, ‘I have intended to pray the certain Namaaz for which I am liable’. [Raddul Muhtar vol.1 pg.281]

LAW: If a person has made many of his Namaaz Qaza, and he does not know, which days or which dates Namaaz (are Qaza). Then the simple manner for him to make Niyyat is for him to say, 'I have intended to pray my very first or very last particular Namaaz which, I have missed', i.e. if it is for a Zuhr and he has numerous Zuhrs which are Qaza. He should say I have intended to pray my very first Zuhr which I have missed', or he can say, 'I have intended to pray my very last Zuhr which I have missed', or for which I am liable. [Durr-e-Mukhtar vol.1 pg.281]

LAW: If a person was liable for the Namaaz of a Sunday and he thought it was for Saturday and he performed it with this Niyyat and afterwards realised that it was for Sunday, then this Namaaz is not done. [Ghuniya 251]

LAW: There is no need to stipulate 'Qaza' or 'Ada' in the Niyyat. If Qaza was read with the Niyyat of Ada or Ada with the Niyyat of Qaza, the Namaaz is done. In other words, if there is still time remaining for Zuhr, and he thought that it has expired, and he read Zuhr of that day with the Niyyah of Qaza; or if the time had already expired and he thought that there was still time remaining and made Niyyat of Ada, then in this case, the Namaaz is still regarded as valid. If he did not do this, but the time is remaining and he read with the Niyyat of Qaza of Zuhr, but he did not stipulate it as the Zuhr of that day, the Namaaz is not valid. Similarly, if he was liable for the Zuhr of a certain day and he completed a later prayer (i.e. Asr) with the Niyyat of Ada then it is not valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.283]

LAW: It is also necessary that the Muqtadi makes Niyyat to follow the Imam. However, it is not necessary for the Imam to make Niyyat

to lead that Muqtadi, in order for the Namaaz of the Muqtadi to be valid. If the Imam in his intention says, '*I am not the Imam of a certain person*' and that person followed him, the Namaaz of that Muqtadi will still be valid; but if the Imam does not make the Niyyat of Imamah, the Thawaab of Jama'at will be lost. To obtain the Thawaab of Jama'at, it is not necessary to intend it before the Muqtadi joins the Jama'at, but he can also do this when the Muqtadi is joining. [Alamgiri vol.1 pg.62; Durr-e-Mukhtar vol.1 pg.282]

LAW: There is one condition wherein it is regarded as necessary as per consensus, for the Imam to make Niyyat of Imamah. This is in the case where the Muqtadi is a female, who stands near a male, and that Namaaz is not Namaaz-e-Janaazah; then in this case, if the Imam did not make Niyyat for 'Imamah Zana', i.e. to lead a female in Namaaz, then the Namaaz of the female is not valid. [Durr-e-Mukhtar vol.1 pg.285] In this case, the Imam has to have intended this in the beginning of the Namaaz. Even if he makes the intention afterwards it will not suffice for the validity of a female to follow him (in prayer)¹. [Raddul Muhtar vol.1 pg.285]

LAW: In the case of Janaazah Namaaz, the rule is absolute, whether she is near a male or not, it is unanimously agreed that (if such a case does present itself), then there is no need to make intention to lead a female. The correct ruling is that it is also not necessary (if this happens) in Jumma or Eidain. In the other Salaahs, if she is not near a male, then her Namaaz will be done, even if the Imam did not make the Niyyat of 'Imamah-e-Zana'. [Durr-e-Mukhtar vol.1 pg.285]

1. It is unanimously agreed that females are not permitted to perform Namaaz in Jama'at, in this current time and era, especially together with males and they should perform Namaaz in the privacy of their homes. This rule is only being explained so that the ruling may be known, if such a situation does arise.

LAW: If the Muqtadi merely made Niyyat of the 'Namaaz of the Imam' or 'Fard of the Imam' and he did not make the intention of 'Iqtida', i.e. of following him, the Namaaz is invalid. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi made the Niyyat, 'I am reading whichever Namaaz the Imam is reading' with the Niyyat of Iqtida, then it is permitted. [Alamgiri vol.1 pg.62]

LAW: If a Muqtadi make the following Niyyat, 'I am commencing that Namaaz which is the Namaaz of this Imam' then in this case, if the Imam has already commenced his Namaaz, then it is obvious that Iqtida with this Niyyat is permissible. However, if the Imam has not yet commenced his Namaaz, then in such a case, there are two situations;

(a) If the Muqtadi knows that the Imam has not as yet commenced, then in this case, after he commences, the Muqtadis initial Niyyat is sufficient.

(b) If the Muqtadi assumes that the Imam has commenced his Namaaz, but he has actually not commenced his Namaaz yet then in this case, the initial Niyyat is not sufficient anymore. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi made Niyyat of Iqtida but in the Fard, he did not specify the Fard, then the Fard is not valid. [Ghuniya pg.249] In other words, unless he does not say, 'I am the Muqtadi of the Imam in his Namaaz' (i.e. I am following the Imam in his Namaaz).

LAW: If in Jummah, the Muqtadi merely made intention of following the Imam in his Namaaz and did not intend Jummah or Zuhr, his Namaaz is still regarded as valid, whether the Imam led Jummah or Zuhr. If one made intention of Iqtida for Zuhr and the Imam's Namaaz was Jummah, then has neither Zuhr nor Jummah been done. [Alamgiri vol.1 pg.62]

LAW: If the Muqtadi joined whilst the Imam was in the 'Qa'da' (sitting position) and he is not sure if it is 'Qa'da-e-Ula' (the first Qa'da) or 'Qa'da-e-Aakhira' (the second Qa'da), and he makes intention by saying that if it is the first Qa'da, then I make Niyyat for Iqtida, otherwise not.

Then in such a case, even if the Imam is in Qa'da-e-Ula, the Iqtida is not regarded as being valid. If he made Iqtida with this Niyyat, that if he is in Qa'da-e-Ula, I make Iqtida of Niyyat in Fard, otherwise, I make Niyyat of Nafil; then in this case, even if the Imam is in Qa'da-e-Ula, the Fard will not be fulfilled (by such an intention). [Alamgiri vol.1 pg.63]

LAW: Similarly, if he found the Imam in Namaaz and he is uncertain whether he is performing Esha or Taraweeh, and he followed by saying that if it is Fard, I have made Iqtida and if it is Taraweeh I do not, then in this case the Iqtida is not valid, be it Esha or Taraweeh. [Alamgiri vol.1 pg.63]

He should make Niyyat of Fard, because if it is really the Fard Namaaz then his Fard will be discharged and if it is not it will become Nafil for him. [Durr-e-Mukhtar]

LAW: If the Muqtadi made Niyyat (to follow) as soon as the Imam stood on his Imamat position, then even if the Niyyat was not prevailing at the time of the Takbeer, the Iqtida is valid. This is on condition that he did not do any such thing, which is not associated to Namaaz (from the inception of his Niyyat up to the time of the Takbeer). [Ghuniya pg.450]

LAW: In making Niyyat of Iqtida, it is not necessary to know who the Imam is, i.e. whether it is Zaid or Amr (i.e. one person or another), and if in the Niyyat he said, 'Behind this Imam' and in his knowledge it was Zaid but later realised it was Amr, then in such a case his Iqtida is valid. However, if he did not say 'Behind this Imam' or 'Behind this person' but he specified only by mentioning the name, such as by saying, 'behind Zaid' and then later he realised it was Amr, then in this case the Namaaz is invalid. [Alamgiri vol.1 pg.62; Ghuniya pg.450]

LAW: In the case of Jama'at-e-Katheer' (i.e. unprecedented mass congregation), the Muqtadi should not specify the Imam (by name) in the Niyyat. Similarly, in Janaazah, one should not say, 'I make Niyyat for the Namaaz of the particular deceased' (i.e. by name, if there are many Janaazahs). [Alamgiri vol.1 pg.63]

LAW: The Niyyat for Janaazah Namaaz is, 'I have intended Namaaz for Allah and Dua for this Mayyit (deceased)'. [Durr-e-Mukhtar vol.1 pg.283]

LAW: If the Muqtadi is in doubt as to whether the deceased is male or female, he should say, 'I make Namaaz with the Imam, upon (the deceased) whom the Imam is making Namaaz on. [Durr-e-Mukhtar vol.1 pg.284]

LAW: If one intended the Namaaz of a male and it was later realised that it is a female or it was the other way around, it is not permissible (i.e. invalid), unless he mentions (in his Niyyat) that he is performing Namaaz of the Janaazah that is present.

Similarly, if he intended Janaazah of Zaid and later realised it was Amr, his Namaaz is not valid. If he said, 'I have intended for (Janaazah Namaaz) of this deceased' and he thought it was Zaid but later realised that it was Amr then Namaaz is done. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.284]

LAW: Similarly, if he thought it was a male and later found out it was a female or the other way around, the Namaaz will be valid if he used the words, 'this deceased' in the Niyyat of Namaaz. [Raddul Muhtar vol.1 pg.284]

LAW: If one performed few Janaazahs at once, it is not necessary to stipulate the number of deceased. If he stipulated the figure and they were more than the figure stipulated by him, then none of the Janaazahs have been done. [Durr-e-Mukhtar vol.1 pg.284]

In other words, this in the case where he does not gesture regarding the Janaazahs present, for example, if he says, 'I have intended for the Namaaz upon ten deceased' and there were actually eleven, then in this case none have been done. However, if he says, 'I have intended for Namaaz over these ten deceased' and there are twenty, then in this case, all are done. These rules are applicable to the Imam who leads the Janaazah Namaaz. The negative aspect as explained regarding stipulating the number of deceased only without gesturing by saying 'these' will apply to the Muqtadi as well.

If his intention was not, 'I have intended the Janaazah Namaaz of those over whom the Imam is reading', because in this case, if he thought they were ten and they were actually more, then even his Namaaz will be valid for all. [Raddul Muhtar vol.1 pg.284]

LAW: When reading a Waajib Namaaz, one should make Niyyat for Waajib and it must also be stipulated, i.e. he should stipulate whether it is the Namaaz of Eid-ul-Fitr, Eid-ul-Adha, Nazr (fulfilling a vow), Namaaz following a Tawaaf, or such a Nafil which he intentionally broke (because the Qaza of such a Nafil also becomes Waajib).

In Sajdah-e-Tilaawat it is also necessary to stipulate the Niyyat but when it is done immediately in Namaaz then Niyyah should also be made for Sajdah-e-Shukr (Sajdah to show gratitude to Allah) even if it is Nafil, i.e. one should make this Niyyat, 'I am making Niyyah of Sajdah-e-Shukr'. This applies to Sajdah-e-Sahw as well. (Sajdah made as amends for errors in Salaah. This will be explained later in detail). In Durr-e-Mukhtar it states that to stipulate the Niyyat for Sajdah-e-Sahw is not necessary, but in Nahr Al Faa'iq, it is mentioned as being necessary and this seems to be more obvious. [Raddul Muhtar vol.1 pg. 281]

If in the case of Nazr, the vows are many, then intention is required for each one individually, and in Witr Namaaz, merely the intention of Witr is sufficient, even if the Niyyat of it being Waajib is not added to it. To make the intention of Waajib is 'Ula' (better and more virtuous). However, if the intention is one which is contrary to Waajib (prayer) then it is insufficient. [Durr-e-Mukhtar & Raddul Muhtar Vol.1 pg.281]

LAW: In Niyyat to say, '*I am facing the direction of the Qibla*' is not a condition. However, it is necessary that conflict to Qibla should not be in the Niyyat. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.285]

LAW: If one commenced Namaaz with the intention of Fard and during the course of Namaaz, he thought that it was Nafil and thus completed it as Nafil; the Fard is valid. If he commenced with Niyyat of Nafil and during the course of Namaaz he thought it was Fard and thus completed it as Fard, the Nafil has been done (and not the Fard). [Alamgiri vol.1 pg.62]

LAW: If after commencing one Namaaz, one made Niyyat for a second Namaaz and if this was done with a fresh Takbeer (proclaiming Allahu Akbar), then the first has been invalidated and the second has commenced.

If this is not the case, then it is still regarded as being the initial Namaaz which he first intended, even if both these are (with intention) of Fard, or the first is Fard and the second is Nafil, or if the first is Nafil and the second is Fard. [Alamgiri vol.1 pg.62; Ghuniya 247]

This is in the case where the Niyyat is not uttered again with the tongue; otherwise, the first one will become invalid in any event. [Hindiya vol.1 pg.62]

LAW: If after one Raka'at of Zuhr, he again made Takbeer with the Niyyat of the same Zuhr, then it is the same Namaaz and the first Raka'at will be counted, so if he makes the Qa'da-e-Aakhira it will be valid, otherwise not. Even here, if he makes the Niyyat (again) by uttering it with his tongue, the first Namaaz will become invalid and

that (preceding) Raka'at will not count. [Alamgiri vol.1 pg.62, Ghuniya pg.248]

LAW: If in his heart, he intended to break the Namaaz, but he did not say anything with the tongue, he is regarded as being in Namaaz. [Durr-e-Mukhtar vol.1 pg.296] This is as long as he does not do anything that nullifies the Namaaz.

LAW: If one makes Niyyat of two Salaahs together, there are a few circumstances in this regard: If amongst them (both the Namaaz), one is Fard-e-Ain and the other is Janaazah Namaaz then the Niyyat for the Fard is the valid one. If both are Fard-e-Ain and one is within its appointed time and the time for the other Namaaz has not started yet, then the one which is in the appointed time is done. If one is in the appointed time, the second is Qaza, and there is not sufficient time remaining, then too, the Niyyat of the appointed time Namaaz is valid. If there is sufficient time remaining, then neither has been done.

If both are Qaza, then the first one is for the one who is Saahib-e-Tarteeb, and if he is not Saahib-e-Tarteeb, then both are invalid. If one is Fard and the other is Nafil, the Fard is done. If both are Nafil, then both are, and if one is Nafil and the other is for Namaaz-e-Janaazah, the one for the Nafil Namaaz is valid. [Durr-e-Mukhtar vol.1 pg.294; Ghuniya pg.247]

LAW: If one commenced Namaaz solely for the pleasure of Allah and (Allah forbid), the Namaaz was tainted by Riya '(for show and to be applauded), then in this case credence will be given to the beginning, i.e. he will be given benefit because he commenced it for the pleasure of Allah. [Durr-e-Mukhtar vol.1 pg.294; Alamgiri vol.1 pg.63]

LAW: Actual 'Riya' (to do something for show) is when one only reads (Namaaz) because he was in the presence of people, if not he would not have read (his Namaaz). If the case is such that when alone he reads but not as sincerely, and in the presence of people, he reads with more sincerity (i.e. with more dedication), then in this case he will get the Thawaab for (fulfilling) the actual Namaaz and no Thawaab will be obtained for his (so-called) sincerity. [Durr-e-Mukhtar vol.1 pg.294; Alamgiri vol.1 pg.63] 'Riya' is punishable in any event.

LAW: If in the course of performing Namaaz with (true) devotion and sincerity, he noticed people and felt that 'Riya' will creep in, or if he was about to start his Namaaz and he felt the threat of 'Riya' creeping in, then in such a case, he should not omit the Namaaz due to this, but he should perform his Namaaz and then make Istighfar (seek forgiveness from his shortcomings). [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.294]

SIXTH PRE-REQUISITE: NIYYAT – INTENTION

The sixth pre-requisite is Takbeer-e-Tahreema (i.e. proclaiming the Allahu Akbar to commence the Namaaz).

Almighty Allah says

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

'And who Praises the Name of his Rub, and offers Namaaz'

[Surah 87, Verse; 15]

There are numerous Ahadith which confirm that Huzoor-e-Aqdas ﷺ commenced Namaaz by proclaiming 'Allahu Akbar'.

LAW: In Janaazah Namaaz, Takbeer-e-Tahreema is a 'Rukn' (basic element of the Namaaz) and for all the other Salaahs, it is a condition (i.e. pre-requisite). [Durr-e-Mukhtar vol.1 pg.297]

LAW: In a Namaaz, other than Janaazah Namaaz, if a person proclaims Takbeer-e-Tahreema whilst having some impurity, but before completing 'Allah Akbar', he discards it, the Namaaz will be established. Similarly, if at the time of Takbeer-e-Tahreema the 'Satr' (nakedness of the body) was revealed, or if he was not facing Qibla, or if the sun was at its zenith, and by way of 'Amal-e-Qaleel' (negligible movement) and before completing the Takbeer, he covered his 'Satr', faced towards the Qibla, or if the sun descended from its zenith, Namaaz has been established. Similarly (Allah forbid) if a person without Wudu fell into a river and before water can pass over the parts which need to be washed in Wudu, he commenced Takbeer-e-Tahreema, but before completing the Takbeer, all the parts were washed, then in this case Namaaz will be established. [Raddul Muhtar vol.1 pg.297]

LAW: One is permitted to start a Nafil Namaaz with the Tahreema of Fard. For example, after the completion of the Four Raka'ats of Esha, if he stands up for the Sunnats, without turning Salaam. However, to do this with intent is Makruh (unadvisable) and disallowed, and if it is not done with intent, then there is no objection. For example, if he performed the 4 Raka'ats of Zuhr and entered into Qa'da-e-Aakhira, then thought he had only read 2 Raka'ats, so he stood up and then even made Sajdah of the fifth Raka'at and then realised he had already ready 4 Raka'ats; in this case the fifth Raka'at becomes Nafil.

He should add one more Raka'at to make it 2 Raka'ats, and since this formation was not intentional, there is no defect in it. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.297*]

LAW: One is allowed to establish (i.e. start) one Nafil based on another Nafil. The establishment of one Fard on another Fard or on a Nafil cannot be done. [*Durr-e-Mukhtar vol.1 pg.297*]

CHAPTER 4

THE METHOD OF PERFORMING NAMAAZ

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HADITH 1: Bukhari and Muslim report from Abu Hurairah رضي الله عنه that a person entered the Masjid, and Rasoolullah ﷺ was seated in one side of the Mosque. That person performed his Namaaz and then approached Rasoolullah ﷺ and conveyed Salaam. Rasoolullah ﷺ said, *‘Wa alaikas salaam, Go and read your Namaaz (again) for your Namaaz has not been done (correctly)’*. He proceeded to repeat his Namaaz and then again returned and conveyed Salaam. (Again) He ﷺ said, *‘Wa alaikas salaam, Go and read your Namaaz (again) for you Namaaz has not been done (correctly)’*. After the third time or after this, he said, *‘Ya Rasool’Allah ﷺ, (Please) educate me (as to the correct manner)’*. He ﷺ said, *‘When you intend to stand for Namaaz; then perform thorough Wudu; then facing the direction of the Qibla, say Allahu Akbar; then read as much of the Qur’an as you are able to; then make Ruku until such time that you are satisfied; then come up from Ruku and stand up straight; then make Sajdah for a duration wherein you are satisfied; then get up (from Sajdah) and sit for a duration wherein you are satisfied; then again make (another Sajdah) for a duration wherein you are satisfied; then stand up until you are standing straight again; then complete the rest of your Namaaz in this manner.’*

HADITH 2: It is in Sahih Muslim from Ummul Momineen A’isha Siddiqah رضي الله تعالى عنها that Rasoolullah ﷺ would commence his Namaaz by proclaiming Allahu Akbar and he commenced his recitation with *اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ* ‘Alhamdu lil laahi Rab ‘bil Aalameen’, and when he performed Ruku, he would not lift his head up or keep it completely lowered, but he kept it in a mid-position; and after he raised his head from Ruku, he would not enter into Sajdah until such time that he did not stand up straight, and after coming up from Sajdah he would not make another Sajdah until such a time that he did not sit up straight; and he would recite At’tahiyaat after every two Raka’ats,

and (during this time), he would keep his left foot flat and his right foot standing, and he forbade us from sitting like shaitaan, and he forbade the placing of the wrists (on the ground) like wild animals do (i.e. for men to do this in Sajdah); and he would complete his Namaaz with Salaam.

HADITH 3: It is in Sahih Bukhari Shareef from Sahl bin Sa'ad رضي الله عنه that the people are commanded, that in Namaaz, men should place their right hand on the left wrist (i.e. grasp the left wrist with the right hand).

HADITH 4: Imam Ahmed reports from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ led us in Namaaz and there was a person in the rear Saff (row) who had done something incorrect in his Namaaz. After completing Namaaz, He ﷺ called out to him saying, 'O Certain person! Do you not fear Allah! Why do you not pay attention to the manner in which you read your Namaaz? Do you think from that which you do, anything is hidden from me? By Allah! I see from behind just as I see from in front.'

HADITH 5&6: Abu Dawud reports that Ubay bin Ka'ab رضي الله عنه that Samurah bin Jundub رضي الله عنه remembered two occasions where Rasoolullah ﷺ paused. One was when he proclaimed the Takbeer-e-Tahreema and the other was when he would complete reciting غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ Ubay bin Ka'ab confirmed this. Tirmizi, Ibn Majah and Daarmi have also presented similar narrations. This Hadith proves that 'Aameen' (after Surah Faateha) should be said softly.

HADITH 7: Imam Bukhari reports from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘When the Imam says *وَلَا السَّالِّينَ* then say ‘Aameen’ because the one whose word coincides with the word of the Angels will have all his past sins forgiven.’

HADITH 8: It is in Sahih Muslim from Abu Musa Ash’ari رضي الله عنه that Huzoor ﷺ said, ‘When you read Namaaz, make your Saffs straight! The one who performs the Imam at amongst you proclaims the Takbeer, then you too should proclaim the Takbeer, and when he says *وَلَا السَّالِّينَ* then you should say ‘Aameen’; Allah will accept your Dua; and when he says Allahu Akbar and enters into Ruku, then you too should say *اللَّهُ أَكْبَرُ* ‘Allahu Akbar’ and make Ruku, for the Imam will make Ruku before you and rise from Ruku before you.’ Rasoolullah ﷺ (then) said, ‘This is in place of that and when he says *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* ‘Sami Allahu li mun Hamidah’, you should say *اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ* ‘Allahum’ma Rab’bana Lakal Humd’; Allah will listen to you (i.e. accept what you say).’

HADITH 9&10: It has been reported similarly from Abu Hurairah and Qatadah رضي الله تعالى عنهما in Sahih Muslim that when the Imam makes Qira’at (recites the Qur’an), then you should remain silent. This Hadith and the Hadith which has been quoted before this, both prove that Aameen should be said softly, because if Aameen had to be said aloud, then what need was there to point out when to say Aameen, whereas it has been mentioned that when he says *وَلَا السَّالِّينَ* ‘*Wa lad Daal’leen*’ then you should say Aameen. A narration which is even clearer in this regard is present in Tirmizi Shareef from Shu’ba who narrates from Alqama, who narrates from Abi Waa’il that ‘*فَقَالَ امْرِئِينَ وَخَفَضَ بِهَا صَوْتَهُ*’ ‘He said Aameen and did so in a soft voice’.

This is also the command of the Holy Qur'an wherein it is mentioned:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

'And when the Qur'an is recited, then listen to it attentively, and remain silent, so that you may be blessed with Mercy.' [Surah 7, Verse 204]

HADITH 11: Abu Dawud, Ibn Majah and Nasa'i have reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'An Imam is appointed so that he may be followed. When he says the Takbeer then you too should say the Takbeer and when he recites (makes Qira'at) then you should remain silent.'

HADITH 12: Abu Dawud and Tirmizi report from Alqama that Abdullah bin Mas'ud رضي الله عنه says, 'should I not lead you in that Namaaz which was the Namaaz of Rasoolullah ﷺ?' He then performed the Namaaz and did not raise his hands except in the beginning (in other words for Takbeer-e-Tahreema). It has been mentioned in one narration that he رضي الله عنه used to only raise his hands in the beginning and then not again. Tirmizi has mentioned that this Hadith is on the merit of being Hassan.

HADITH 13: Darqutni and Ibn Adi have also narrated from him that Abdullah bin Mas'ud رضي الله عنه said, 'I read Namaaz behind Huzoor رضي الله عنه, Abu Bakr and Umar رضي الله تعالى عنهما and none of them raised their hands, except when commencing the Namaaz.'

HADITH 14: Muslim and Ahmed report from Jabir bin Samurah رضي الله عنه that Huzoor ﷺ said, ‘Why is it that I find you raising your hands like the tail of a lively horse. Perform your Namaaz in a comfortable (relaxed) manner.’

HADITH 15: Abu Dawud and Ahmed have reported from Hazrat Ali رضي الله عنه. It is from the Sunnats to keep the one hand on the other hand, under the naval. There are also numerous other Ahadith and signs in this regard. Only a few of these narrations have been presented here, as the objective is not to prove the actions of Namaaz from Ahadith, as we are neither worthy of doing and nor do we have any need to do so, as the Great A’ima have already completed this stage, and in this regard, their statements are sufficient, as they are the pillars of Shariat and they only decree that which has been taken from the sacred sayings of the Beloved Rasool ﷺ.

METHOD OF PERFORMING NAMAAZ (EXPLANATION)

The method of performing (reading) Namaaz is to stand upright with a space of four fingers between both feet, raising both hands up to the ears, allowing the thumbs to touch the earlobes. The fingers should neither be completely joined together and nor should they be widely spread out, but should remain in its normal way, and the palms of the hand should face the Qibla.

One should then make the Niyat and proclaim whilst saying الله أكبر ‘Allahu Akbar’ then one should bring the hands down and tie the hands below the naval in a manner whereby the stomach (palm) of the right hand is on the main section of the wrist of the left hand, and the middle three fingers should be on the back (i.e. upper

section) of the wrist (hand) and the thumb and little finger should be on either sides (i.e. grasping). Thereafter recite the Thana:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ إِلَّا كَأَعْيُنِكَ

*'Subnaakal'laah Hum'ma wa Bi Hamdika Wa Tabaarakasmuka Wa Ta Aala
Jad'duka wa Laa ilaaha Ghayruka'*

Translation: All Glory be to Allah, and All Praise is for Allah; Your Name is the Most Sanctified, Your Majesty is Most Exalted, and there is none worthy of worship except You.

Then recite the Ta'ooz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oozu Bil'laahi minash shaitaanir rajeem

Translation: I seek refuge in Allah, from shaitaan the accursed.

Thereafter recite the Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

'Bismillahir Rahmaanir Raheem'

Translation: Allah, in Whose Name I begin, The Compassionate, Most Merciful.

Then recite *Alhamdu Surah (Surah Faateha)* and at the end of it say ‘Aameen’ silently. Thereafter recite any Surah or 3 Ayats (verses) or 1 verse that is equal to 3 verses (in length).

Now saying اللهُ أَكْبَرُ ‘Allahu Akbar’ ‘Allah is the Greatest’, go into Ruku (bowing position) and grasp the knees with the hands, in a manner whereby the palms are placed on the knees with the fingers well spread out. It should not be in a manner where all the fingers are placed on one side; or that four fingers are placed on one side and only the thumb is placed on the other side.

The back should be flat and the head should be in line with the back and not high or low. Whilst in this position one should say at least thrice:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

‘Subhaana Rabbiyal Azeem’

Translation: Glory be to Our Sustainer, The Most High.

Then whilst saying:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

‘Sami Allahu li mun Hamidah’

Translation: Allah listens to the one who praises Him.

One should stand up straight and if he is a Munfarid (one reading Namaaz individually), he should say:

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

'Allahum'ma Rab'bana wa Lakal Humd'

Translation: O' Allah, our Sustainer! All praise is for You alone.

Thereafter, he should say 'Allahu Akbar' and go into Sajdah (prostration), in a manner whereby he first places his knees on the ground followed by the hands. He should then place the head (on the ground) between both hands. It should not be done in a manner whereby only the forehead and the tip of the nose touch the ground, but he should firmly plant the forehead and the bone of the nose on the ground. The hands should be kept away from the sides. The stomach should be kept away from the thighs and the thighs should be kept away from the shin (in other words there should be a gap between each of these limbs and they should not be against one another), and the stomach of all the toes of both feet should be firmly on the ground facing the Qibla direction. The palms should be flat on the ground, the fingers should face the Qibla and in this position, one should say at least thrice:

سُبْحَانَ رَبِّيَ الْأَعْلَى

'Subhaana Rabbiyal Aala'

Glory be to Allah, The Most Exalted

One should then raise the head (from Sajdah) and then the hands. One should sit in the manner whereby the right foot is upright in a manner where the toes are facing the Qibla, and place the left foot flat on the ground, and sit upright on it, and place the palms on the lap (thighs) near the knees, so that the fingers of both hands are facing the Qibla. Then say Allahu Akbar and (once again) go into Sajdah and perform the Sajdah in the same manner. Thereafter raise the head. Then, by placing the hands on the knees, stand up by rising using the tip of the feet. Now (once standing) commence recitation (of the Qur'an) by reciting the بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 'Bismillahir Rahmaanir Raheem'.

Then perform Ruku and Sajdah in the manner mentioned. Now sit with the right foot upright and the left foot placed flat on the ground (i.e. by sitting on it) and recite

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلٰوٰتُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکٰتُهُ اَلسَّلَامُ عَلَیْنَا
وَعَلٰی عِبَادِ اللّٰهِ الصّٰلِحِیْنَ اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَاَوْسُوْهُ

At Tahiy'yaatu lil Laahi Was Salawaatu Wat Tay'yibaatu As'salaamu Alaika Ayuhan Nabiy'yu Wa Rahmatul'laahi wa Barakaatuhu. As'salaamu Alaina Wa Ala Ibaadil'laahis Saaliheen. Ash hadu Al Laa ilaaha il'lal laahu Wa Ash Hadu An'na Muhammadan Abduhu Wa Rasooluhu.

Translation: All veneration, worship and Glory is for Allah. Peace be upon you O' (Beloved) Prophet ﷺ. And the Mercy of Allah, and His Divine Grace. Peace be upon us and upon all the virtuous servants of Allah. I bear witness that there is none worthy of worship except Allah, and I bear witness that (Hazrat) Muhammad ﷺ is His Chosen Servant and His (Most Beloved) Messenger.

When reciting the At'tahiyaat, do not add or subtract any words in it. This is known as the 'Tashahud'. When you are close to saying 'Laa' in the Kalima, make a circular form with the middle finger and the thumb of the right hand and join the little finger and fingers close to it, and bring them to the palm (like a clinched fist) and on the word 'Laa' raise the Shahaadat finger (index finger), but do not shake it (or move it around), and drop the finger at the word 'il'la' and immediately straighten all the fingers. If one intends to perform more than 2 Raka'ats, then stand up and follow the same manner (as explained for a 2 Raka'at Namaaz). However, it is not necessary to join a Surah in the second two Raka'ats of a (four Raka'at) Fard Namaaz.

Now, in his final Qa'da (sitting) wherein he is going to complete his Namaaz, he should recite Durood Shareef after the 'Tashahud':

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ سَيِّدِنَا إِبْرَاهِيمَ وَعَلَىٰ آلِ سَيِّدِنَا إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

Allahum'ma Sal'le Alaa Say'yidina Muhammadiw Wa Alaa Aali Say'yidina Muham'madin Kama Sal'layta Alaa Say'yidina Ibraheema Wa Alaa Aali Say'yidina Ibraheema In'naka Hameedum Majeed.

Translation: O' Allah! (You) send Durood on our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Durood on our Master (Hazrat) Ibrahim (alaihi salaam) and the (blessed) Descendants of (Hazrat) Ibrahim (alaihi salaam). Indeed, You are the Most Praised, Most Glorified.

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

Allahum'ma Baarik Alaa Say'yidina Muhammadiw Wa Alaa Aali Say'yidina
Muham'madin Kama Baarakta Alaa Say'yidina Ibraheema Wa Alaa Aali
Say'yidina Ibraheema In'naka Hameedum Majeed.

Translation: O' Allah! (You) send Blessings on our Master (Hazrat) Muhammad ﷺ and the Descendants of (Hazrat) Muhammad ﷺ as You sent Blessings on our Master (Hazrat) Ibrahim (alaihi salaam) and the Descendants of (Hazrat) Ibrahim (alaihi salaam). Indeed, You are the Most Praised, Most Glorified.

He should then recite:

اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيْ وَلِبَن تَوَالِدٍ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّحِيمِينَ

Allahum'magh firli Wa li Waaliday'ya wa li mun Tawalada Wa Li Jamee'il
Mu'mineena Wal Mu'minaati Wal Muslimeena Wal Muslimaati Ahya'i
Minhum Wal Amwaati, In'naka Mujeebud Da'awati Bi Rahmatika Ya
Arhamar Raahimeen.

Translation: O' Allah, Forgive me and my parents, and those born to them, and all the Believing men and Believing women, and Muslim men and Muslim women, and the living amongst them, and the deceased. Verily You are the acceptor of Duas. (Accept our Duas) by Your Mercy, O The Most Merciful of the Merciful.

One may either read the Dua just mentioned, or read any other Dua-e-Maathura. For example:

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّ اِنَّهٗ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ
وَارْحَمْنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allahum'ma In'ni Zalamtu Nafsi Zulman katheeraw Wa In'nahu La Yaghfiruz Zunooba il'la Anta, Fagh firli Maghfiratan min Indaka War Humni In'naka Antal Ghafoorur Raheem.

Translation: O' Allah! I have done huge injustice to my soul and undoubtedly, there is no forgiver of sins but You alone. O' Allah! Forgive me and have mercy on me. Undoubtedly, You are the Most Forgiving, the Most Merciful.

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنَ الْخَيْرِ كُلِّهٖ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ اَعْلَمْ وَاَعُوْذُ بِكَ مِنَ الشَّرِّ كُلِّهٖ مَا عَلِمْتُ مِنْهُ
وَمَا لَمْ اَعْلَمْ

Allahum'ma In'ni As'aluka Minal Khairi Kul'lihi Maa Alimtu minhu Wa maa Lum A'lam, Wa A'oozubika Minash Shar'ri Kul'lihi Maa Alimtu minhu Wa Ma Lum A'lam.

Translation: O' Allah I seek from You, everything good and virtuous, of which I know and of which I know not; and I seek refuge in You from everything evil, of which I know, and of which I know not.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَ أَعُوذُ بِكَ مِنْ فِتْنَةِ
 الْمَحْيَاةِ وَ فِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَمِنَ الْمُعْرَمِ وَ أَعُوذُ بِكَ مِنْ غَلْبَةِ الدَّيْنِ وَ قَهْرِ
 الرِّجَالِ

Allahum'ma In'ni A'oozubika min Azaabil Qabri wa A'oozubika min Fitnatil
 Maseehid Daj'jaali, Wa A'oozubika min Fitnatil Mahya Fitnatil Mamaati,
 Allahum'ma In'ni A'oozubika minal Maathimi wa Minal Maghrami Wa
 A'oozubika min Ghalbatit Dain Wa Qahrir Rijaal.

Translation: O' Allah, I seek refuge in You from the torment of the grave, and
 from the turmoil of Daj'jaal, and I seek Your Protection from the afflictions of
 life and death. (O' Allah) I seek Your protection from sins and damages, and I
 seek your from being overwhelmed by debt, and from the fury of men.

اللَّهُمَّ رَبَّنَا اتِّفَانِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allahum'ma Rab'bana Aatina Fid Dunya Hasanataw Wa Fil Aakhirati
 Hasanataw Wa Qina Azaaban Naar.

Translation: O' Allah! Our Sustainer, grant us good in this world and good in
 there hereafter, and protect us from the torment of hell.

These should not be recited without the word اللَّهُمَّ 'Allahum'ma'.
 One should then turn the face towards the right shoulder and say
 اللَّهُمَّ اسَلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ 'As Salaamu Alaikum Wa Rahmatul'laahi' and then say
 the same turning the face towards the left shoulder. This method of
 how to read Namaaz, which has been explained above is applicable
 for an Imam or Munfarid who is male. There are certain things in
 this regard which are impermissible for the Muqtadi (one following

Imam in congregational prayer), such as the reading of Surah Faateha or any other Surah when following the Imam. Even females are '*Mustathna*' in certain regards, in other words there is a different method for them in regards to tying the hands, Sajdah and sitting in Qa'da, which we will explain later. From those things that have been mentioned above, there are certain things, which are Fard and without them, the Namaaz will not be done. There are other actions which are Waajib, and to omit them intentionally is sinful and it becomes '*Wajib ul I'aada*' in other words, if they are omitted it is Waajib to repeat that Namaaz, and if it is left out by error, then Sajdah-e-Sahw is sufficient for it. Some things are Sunnat-e-Mu'akkadah. To habitually leave out this is sinful, whilst other things in Namaaz are Mustahab, which if done gives reward and if not done, does not give any sin.

FARD ACTIONS IN NAMAAZ

There are 7 actions, which are Fard in Namaaz (1) Takbeer-e-Tahreema (2) Qiyaam (3) Qira'at (4) Ruku (5) Sajdah (6) Qa'da-e-Aakhira (7) Khurooj Bi Sunoo'i.

FIRST FARD – TAKBEER-E-TAHEREEMA

This is from amongst the pre-requisites of Namaaz but because it is very much connected to the actions of Namaaz, it is counted amongst the Fard actions of Namaaz.

LAW: The pre-requisites of Namaaz (i.e. Tahaarat, Istiqbaal, Satr-e-Awrat and Waqt (time)) are all conditions for Takbeer-e-Tahreema. It is necessary for these conditions to be present before the Takbeer-e-Tahreema is completed. If one already said Allahu Akbar and one

of the conditions is missing, the Namaaz will not be done. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.297*]

LAW: Qiyaam for Takbeer-e-Tahreema is Fard in those Namaaz wherein Qiyaam (standing) is Fard. So, if one sat and said Allahu Akbar and then stood up afterwards, the Namaaz has not commenced. [*Durr-e-Mukhtar vol.1 pg.297; Alamgiri vol.1 pg.64*]

LAW: If one found the Imam in Ruku and he then went into Ruku by proclaiming the Takbeer-e-Tahreema, in other words, he completed the Takbeer at a point (when going to Ruku), that if one has to stretch the hand, it will reach the knees then in this case the Namaaz has not been done (Some people in a hurry do this. The Namaaz in this case will not be done. They should repeat it). [*Alamgiri vol. pg.64; Raddul Muhtar vol.1 pg.298*]

LAW: If a person said Takbeer-e-Tahreema for a Nafil Namaaz whilst in Ruku, the Namaaz is not done, but if he did so whilst sitting, the Namaaz is valid. [*Raddul Muhtar vol.1 pg.323*]

LAW: If the Muqtadi said the word Allahu with the Imam but completed saying Akbar before the Imam, his Namaaz is not valid. [*Durr-e-Mukhtar vol.1 pg.322*]

LAW: If one found the Imam in Ruku, and said Allahu Akbar whilst standing. However, he intended that Takbeer as the Takbeer of Ruku, then in this case, the Namaaz has commenced and that intention has no basis. [*Durr-e-Mukhtar vol.1 pg.323*]

LAW: If one made Takbeer-e-Tahreema before the Imam but his intention is to follow the Imam then he has not as yet entered into

the Namaaz; otherwise it will be regarded as having commenced, but he will not be counted as following the Imam (in Jama'at), it will be regarded as reading Namaaz individually. [*Alamgiri vol.1 pg.64*]

LAW: If one is not able to ascertain when the Imam actually proclaimed the Takbeer, then in this case if one has a greater assumption that he did so before the Imam, then it is not valid and if he has a greater assumption that he did not proclaim it before the Imam, then it is valid. If he does not have a greater assumption leaning to any one of them, then in such a case he has the option to disregard it and proclaim the Tahreema afresh. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.323*]

LAW: In regards to one who is not able to proclaim the words of Takbeer, for example if he has impaired speech (i.e. he cannot speak), or his mouth is closed due to some other reason, then in such a case, it is not necessary for him to actually say the words (with his tongue). Intending it in the heart will suffice for such a person. [*Durr-e-Mukhtar vol.1 pg.334*]

LAW: If one proclaimed Allahu Akbar in amazement for something or in reply to the Mu'azzin (i.e. to Azaan) and he used that Takbeer to commence his Namaaz, the Namaaz will not be valid (by this proclamation of the Takbeer). [*Durr-e-Mukhtar vol.1 pg.323*]

LAW: If one mentioned any other word instead of 'Allahu Akbar', with the intention of purely for showing Honour to Allah, such as: *اللهُ أَجَلٌ* Allahu Ajal'lu; *اللهُ أَكْظَمُ* Allahu A'zamu; *اللهُ كَبِيرٌ* Allahu Kabeerun; *اللهُ الْأَكْبَرُ* Allahu Akbaru; *اللهُ الْكَبِيرُ* Allahul Kabeeru; *الرَّحْمَنُ الْأَكْبَرُ* Ar Rahmaanul Akbaru; *اللهُ الْإِلَهُ* Allahu Ilaahun; *لَا إِلَهَ إِلَّا اللهُ* Laa ilaaha il'lal laahu; *سُبْحَانَ اللهِ*

Subhaan'Allahi; الْحَمْدُ لِلَّهِ Alhamdulillahi; لا إِلَهَ غَيْرُهُ La ilaaha Ghayruhu; تَبَارَكَ اللهُ Tabaarakal'laahu etc.

Then in this case, the Namaaz will commence by using the words of Praise and Honour, but to make this change is Makruh-e-Tahreemi. If the words that are used in place of Allahu Akbar are words of Dua or words that are to ask for fulfilment of one's needs, such as: اَللّٰهُمَّ اغْفِرْ لِيْ Allahum'magh Firli; اَللّٰهُمَّ ارْحَمْنِيْ Allahum'mar Hamni; اَللّٰهُمَّ ارْزُقْنِيْ Allahum'mar Zuqni etc. then the use of such words of Dua etc., the Namaaz has not commenced. Similarly if one only says اَكْبَر 'Akbar' or اَجَل 'Ajal' and did not join the word 'Allahu' to it, the Namaaz will also not commence in this case. If one said, اَسْتَغْفِرُ اللهَ Astaghfirul'laah; لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ بِاللهِ La Hawla Wa La Quw'wata il'la Bil'laahi; اِنَّا لِلّٰهِ In'na lil laahi; مَا شَاءَ اللهُ كَانَ Masha Allahu Kaana, or بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ Bismillahir Rahmaanir Raheem, the Namaaz will not commence. If one only said, اللهُ Allahu or يَا اللهُ Ya Allahu or اَللّٰهُمَّ Allahum'ma, the Namaaz will commence. [Alamgiri vol.1 pg.64; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.322]

LAW: If one proclaimed the word اللهُ Allahu as اللهُ Aallahu or اَكْبَرُ Akbar as اَكْبَرُ Aakbar, the Namaaz will not be done and if after understanding there incorrect meanings, one still intentionally proclaims it in this way, he is a kaafir. [Durr-e-Mukhtar vol.1 pg.323]

LAW: If one got the Ruku of the first Raka'at, he has acquired the blessing of the Takbeer-e-Ula (first Takbeer). [Alamgiri vol.1 pg.64]

SECOND FARD – QIYAAM

The minimum requirement for Qiyaam (i.e. standing) is that if one stretches out the hands, they should not reach the knees and the complete Qiyaam is to stand upright. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.298*]

LAW: The duration of the Qiyaam should be equivalent to the duration of the Qira'at (recitation). In other words, to stand for the duration, which is Fard to make Qira'at is Fard and for the duration, which is Waajib, is Waajib and for the duration, which is Sunnat is Sunnat. [*Durr-e-Mukhtar vol.1 pg.299*]

This ruling applies to the other Raka'ats excluding the first Raka'at, because in the case of the first Raka'at, the time that is needed for Takbeer-e-Tahreema will also be included in this (duration) of Qiyaam and in Qiyaam-e-Masnun (i.e. in the recommended Qiyaam), then the duration of Thana, Ta'ooz and Tasmiyah will also be added to the Qiyaam duration. [*Raza*]

LAW: Qiyaam and Qira'at being Waajib or Sunnat actually is in this meaning, that it refers to that which if omitted then the ruling of omitting a Waajib or Sunnat will apply; otherwise, in fulfilling it, for as long as one performed Qiyaam and whatever Qira'at one recited, are all within it being Fard and one will receive the reward of Fard. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299*]

LAW: Qiyaam is Fard in Fard (Namaaz), Witr, Eidain (both Eid Namaaz) and in the Sunnat of Fajr, because if one reads these Namaaz whilst in sitting position without a proper (Shar'i) reason,

the Namaaz will be invalid. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299*]

LAW: To stand on one foot, whereby the other foot is raised from the ground, is Makruh-e-Tahreemi, but if one does this due to a valid (Shar'i) reason, there is no objection. [*Alamgiri vol.1 pg.64*]

LAW: If a person is able to make Qiyaam, but is unable to perform Sajdah, then in this case, it is better for him, to sit and perform his Namaaz gesturing (Ishaara), and he may also stand and read (if he wishes). [*Durr-e-Mukhtar vol.1 pg.299*]

LAW: If a person is able to make Sajdah, but if he makes Sajdah then a wound may ooze, then in this case, it is better for him sit and perform his Namaaz by gesturing, as this is Mustahab for him. It is also permissible for him to stand and perform it by gesturing. [*Durr-e-Mukhtar vol.1 pg.299*]

LAW: If droplets of urine are discharged or a wound oozes if a person stands up and reads his Namaaz, then for such a person, it is Fard to read his Namaaz whilst sitting, if there is no other way for him to control this situation. Similarly, if by standing, more than one fourth of his Satr will be revealed or if he will not be able to make any Qira'at at all then he should sit and read his Namaaz. However, if he is able to recite even a little whilst standing then it is Fard for him to stand for that duration and then he may sit when he is not able to stand any longer. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299*]

LAW: if he is so weak that if he walks to the Masjid, then he will not have the strength to stand and read his Namaaz, but if he reads it at home, then he will have the strength to stand, then in this case, he

should read it whilst standing at home. If he can do so in Jama'at (at home) then he should, if not he should do so individually. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.299*]

LAW: If by standing, one feels some discomfort, this is not a valid excuse, but the rule regarding Qiyaam being excluded will only apply when one is not able to stand at all, or not able to make Sajdah at all; or if standing or making Sajdah causes a wound to ooze, or if standing causes droplets of urine to be discharged; or if one fourth of the Satr (nakedness) is revealed, or if one is totally unable to make Qira'at. Similarly, if he is able to stand, but doing so causes the illness to progress, or it will take longer to heal, or by doing so, he will have excruciating and unbearable pain, then in such cases, he is permitted to read whilst seated. [*Ghuniya vol.1 pg.298*]

LAW: If one is able to lean against (with the support of) an Aasa (stick), or a servant or the wall, then it is Fard upon him to read whilst standing. [*Ghuniya pg.259*]

LAW: If he is able to only stand for a very short while, wherein he can only say Allahu Akbar, then it is Fard for him to stand for this duration and then thereafter he may read the remainder Namaaz sitting. [*Ghuniya pg.259*]

IMPORTANT NOTE OF CAUTION: Nowadays we notice that if a person has the slightest fever or slight pain, he commences his Namaaz whilst sitting, whereas the same people are able to stand for ten and fifteen minutes at a time, and even longer and talk about all other issues. They should be cautioned by way of these laws. All those Namaaz in who were able to stand, but they sat and read becomes Fard to repeat. Similarly, if one was not able to stand by

himself but could do so with support of a stick, servant or the wall then even those Namaaz must have not been fulfilled. To repeat them is Fard, Allah grants them the Taufeeq (opportunity) to do so.¹

LAW: If a person is on a ship and it is already sailing, then in this case it is permissible for him to sit and read his Namaaz. [Ghuniya]. This is in the case when he has an overwhelming assumption that he will become dizzy if he stands, or if there is no way for him to disembark (and perform Namaaz on shore).

THIRD FARD – QIRA'AT

Qira'at refers to reciting every alphabet (in recitation) with its correct pronunciation whereby every alphabet is clear and can be distinguished correctly from another alphabet (in pronunciation), and when reciting softly, it should be at least in a tone whereby you are able to hear yourself. If one pronounced the alphabets correctly (i.e. recited the verses of Qur'an correctly) but did so very softly whereby one is not able to hear himself, and there is nothing obstructing one from hearing, such as loud noises (or rowdiness) or hearing impairment etc. then the Namaaz is not done. [Alamgiri vol.1 pg.65]

LAW: Similarly, in cases where what needs to be read or said has already been fixed, then even here, the aim is that it should be at least so loud that one is able to hear it himself, such as in issuing a Talaq (audibly), in freeing someone, and in sacrificing an animal. [Alamgiri vol.1 pg.65]

1. Many females also have this habit of reading all their Namaaz whilst sitting, even though the ruling in regards to them is the same. In other words, they have to stand and perform their Namaaz. Hence, they must repeat all the Fard and Waajib Salaahs, which they read whilst seated (without any valid reason).

LAW: To read one verse absolutely, in 2 Raka'ats of Fard, and in every Raka'at of Witr and Nafil, is Fard upon the Imam and the Munfarid. Qira'at is not permissible in any Namaaz for a Muqtadi. Neither is he permitted to recite Surah Faateha, nor any verse, neither in a Namaaz where it is recited softly nor in a Namaaz where it is read aloud. The Qira'at of the Imam is also sufficient for the Muqtadi. [General Books of Fiqh]

LAW: If one did not make Qira'at in any Raka'at of Fard Namaaz or if he only made Qira'at in one Raka'at, the Namaaz is invalidated. [Alamgiri vol.1 pg.65]

LAW: Reciting a short verse which contains two or more than two words, will suffice for the Fard to be discharged, and if it is a verse with only one alphabet such as ص ن ق whereas they have been regarded as being verses in certain Qira'ats (mannerism of recitation), then reciting them (alone) will not fulfil the Fard, even if they are read repetitively. [Alamgiri vol.1 pg.65; Raddul Muhtar vol.1 pg.361]

As for the ruling in regards to verses with one word, such as in the case of مُدَّهَامَتَانِ then there is 'Ikhtilaf' difference of opinion in this regard, and it is better to avoid reading it (alone).

LAW: The بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 'Bismillahir Rahmaanir Raheem' at the beginning of the Surahs is actually one complete verse, but merely reading it (alone) will not allow the Fard to be fulfilled. [Durr-e-Mukhtar vol.1 pg.330]

LAW: Reciting Qira'at Shaaza (rare manner of recitation) will allow the Fard to be fulfilled. Similarly, by merely spelling out the verses instead of Qira'at (proper recitation), will not validate the Namaaz. [*Durr-e-Mukhtar vol.1 pg.326*]

FOURTH FARD – RUKU

Ruku is to bend (i.e. bow) to the extent whereby the hands are able to touch the knees if stretched out. This is the minimum requirement of Ruku [*Durr-e-Mukhtar vol.1 pg.300*] and the complete manner of performing Ruku is to spread and straighten the back (in bowing).

LAW: A humpbacked (or hunched) person whose hunch has reached the level of Ruku should gesture using the head for the purpose of Ruku. [*Alamgiri*]

FIFTH FARD – SUJOOD

It has been mentioned in the Hadith Shareef that a servant is closest to Allah when he is in Sajdah, so he should make Dua in abundance (in Sajdah). This Hadith has been reported by Muslim from Abu Hurairah رضي الله عنه. The reality of Sajdah (i.e. proper Sajdah) is to firmly plant the forehead on the ground, and it is a condition for the stomach of at least one toe of the foot to touch the ground, so if someone performed Sajdah in a manner whereby both his feet did not touch the ground, then in this case the Namaaz has not been done. Even if only the tips of the toes touch the ground, the Namaaz will still not be considered as being valid. Many people are unaware of this law. [*Durr-e-Mukhtar vol.1 pg.336; Fatawa Razviyah*]

LAW: If due to an 'Uzr' (i.e. valid excuse supported by the Shariah) one is not able to make Sajdah by performing the forehead on the ground, he should make Sajdah by just placing his nose (on the ground). In this case merely placing the tip of the nose on the ground is not sufficient but it is necessary for the bone of the nose to be (firmly planted) on the ground. [*Alamgiri vol.1 pg.65; Raddul Muhtar*]

LAW: Merely placing the cheek or the chin on the ground will not suffice for Sajdah, be this due to an 'Uzr' or without any 'Uzr'. If one has an 'Uzr', then the ruling is that he should make 'Ishaara', i.e. he should gesture. [*Alamgiri vol.1 pg.65*]

LAW: It is Fard to perform two Sajdahs in every Raka'at.

LAW: If one performed Sajdah on something which is soft, such as on grass, on wool, or on a carpet etc. and the forehead was firmly placed, in other words that it was pressed down so firmly that if pressed anymore, it cannot be pressed, then in this case it is permissible (to make Sajdah on such items), otherwise not. [*Alamgiri vol.1 pg.65*] In certain places during winter, dry stalks of rice are laid out in the Masjid. Those who perform Sajdah on this should take special heed to this, that if the forehead does not press firmly down, the Namaaz will not be valid, and if the nose does not press down firmly upto the bone, then it is Makruh-e-Tahreemi and to repeat such a Namaaz is Waajib (i.e. Waajib ul I'aada). It has been mentioned in Daar that when performing Namaaz on a mattress, the forehead cannot be properly pressed, thus, the Namaaz will not be valid. In some of the classes on trains, they have the same type of mattresses. One should move away from it and perform Namaaz (i.e. Namaaz should not be performed on this).

LAW: If one performed Sajdah on a two-wheeler or on an ox carriage etc., then if its yoke or shaft is on the ox or the horse, the Sajdah will not be done; and if it was kept on the ground, then the Sajdah will be done. [*Alamgiri vol.1 pg.65*]

LAW: If the small bed on a light two wheeled carriage is woven from woof and weft, and if it is woven so firmly that the forehead remains firm on it and even after pressing the forehead onto it, it does not press any more, then it is valid, otherwise invalid.

LAW: Sajdah will not be valid on small grains such as barley and millet etc. on which the forehead does not really settle. However, if these are tightly packed into a sack etc. and do not hinder the forehead from being planted firmly, then in this case it will be valid. [*Alamgiri vol.1 pg.66*]

LAW: If one performs Sajdah on one's thigh, due to some 'Uzr' such as due to excess crowds etc. then it is permissible, but it is invalid to do so without a valid excuse. Sajdah on ones knee, with or without an Uzr is not permissible. It cannot be done in any condition. [*Alamgiri vol.1 pg.66; Durr-e-Mukhtar vol.1 pg.337*]

LAW: If due to excessive crowds, one made Sajdah on the back of some other person, and that person is in that same Namaaz, then it is permissible, otherwise impermissible, be he not in the Namaaz, or even if he is in Namaaz, but he is not reading with him, but both are reading their Namaaz individually. [*Alamgiri vol.1 pg.66*]

LAW: If one performed Sajdah on the palm of his hand, or on the sleeve or on the turn of the turban or on any other clothing which one is wearing, and the area underneath (area under him) is impure

(na-paak), then in this case the Sajdah is not done. However, in all these situations, if one performs Sajdah again on some pure surface, the Sajdah will be valid. [*Muniya pg.121; Durr-e-Mukhtar vol.1 pg.337*]

LAW: If one performed Sajdah on the turn of the turban, and when doing so, the forehead settled firmly, the Sajdah will be done; and if the forehead did not settle firmly, but merely touched it, whereby it can still be pressed down more if pressed or if any part of the head touched it, then in this case the Sajdah is invalid. [*Durr-e-Mukhtar*]

LAW: If one made Sajdah on a place, which according to the foot is higher than 12 fingers in height, the Sajdah will not be done; otherwise, it will be done. [*Durr-e-Mukhtar vol.1 pg.338*]

LAW: If one performed Sajdah on some small rock (stone etc.), then if the greater part of the forehead touch it (properly); the Sajdah is valid, otherwise not. [*Alamgiri vol.1 pg.66*]

SIXTH FARD – QA'DA-E-AAKHIRA

It is Fard to sit after completing the Raka'ats of Namaaz for a duration, wherein one is able to recite the entire At'tahiyaat, in other words, up to 'Rasooluhu'. [*Alamgiri, vol.1 pg.66*]

LAW: If after reading four Raka'ats, one stood up again, assuming that he had only read three Raka'ats, but then he remembered that he had already read four Raka'ats so he sat again, and then turned Salaam; then in this case if the combined duration of sitting in both instances is equal to the duration for Tashahud, the Fard has been discharged, otherwise not. [*Durr-e-Mukhtar vol.1 pg.301*]

LAW: If the entire Qa'da-e-Aakhira passed by in sleep (i.e. he fell asleep), then after awakening, it is Fard to sit for the duration of At'tahiyaat, otherwise the Namaaz will be invalid. Similarly, if he slept from the beginning to the end in Qiyaam, Qira'at, Ruku and Sujood, then after awakening, it is Fard to repeat them; otherwise, the Namaaz will not be valid. He should also perform Sajdah-e-Sahw. People are careless in this regard, especially in Taraweeh and especially in hot weather. [*Muniya pg.123; Raddul Muhtar vol.1 pg.306*]

LAW: If one read the entire Raka'at whilst asleep, the Namaaz is invalid and has not been done. [*Durr-e-Mukhtar vol.1 pg.306*]

LAW: If in a four Raka'at Fard Namaaz, if one did not make Qa'da after the fourth Raka'at, then until he has not as yet made the Sajdah of the fifth Raka'at, he should sit; and if he has already made the Sajdah of the fifth Raka'at, or if in Fajr, he did not sit in the second Raka'at, and already made the Sajdah of the third Raka'at, or if in Maghrib Namaaz, he did not sit in the third Raka'at and already made the Sajdah of the fourth Raka'at, then in all these cases, the Fard is Null. With the exception of Maghrib, he should add one more Raka'at to the Raka'ats. [*Ghuniya pg.285*]

LAW: If after sitting for the duration of Tashahud, he realised that he needed to perform Sajdah-e-Tilaawat or any other Sajdah of Namaaz, and he then performed it, then in this case, it is Fard for him to sit again for the duration of reading Tashahud (i.e. he must read At'tahiyaat etc. again). That earlier Sajdah will not be counted. If one does not make this Qa'da, the Namaaz will not be valid. [*Muniya pg.123*]

LAW: Qa'da is not null (invalid) before Sajdah-e-Sahw, but Tashahud is Waajib. In other words, if one made Sajdah-e-Sahw and then turned Salaam, the Fard has been discharged, but to do so is sinful, and to repeat it is Waajib. [*Raddul Muhtar vol.1 pg.311*]

SEVENTH FARD – KHUROOJ BI SUNOO'I

In other words, after Qa'da-e-Aakhira, to make Salaam or converse or intentionally do such an action which is dissimilar to Namaaz (i.e. something that breaks the Namaaz). However, with the exception of Salaam, if any other action is done with intent, the Namaaz will become Waajib ul I'aada, i.e. compulsory to repeat. If any other action is done without pre-intent, then in such cases the Namaaz is Baatil (i.e. not counted), such as in the following cases:

- If a person who was performing Namaaz with Tayammum, after sitting for the duration of the Tashahud, finds water available to him,
- If one performed Masah on the leather socks and the duration for this has not lapsed,
- If by way of Amal-e-Qaleel one removed the leather socks,
- If one was completely illiterate and he learnt a verse of the Qur'an without it being taught to him by anyone but simply by listening to it,
- If one was naked and now somebody has given him clean and pure clothing which is sufficient for him to cover his nakedness (Satr) and in which his Namaaz will be valid, in other words it is not soiled with any impurity which hinders Namaaz, or even if there is some impurity on it, then he has something in his possession by which he can clean the

impurity off, or even if this is not the case, but one fourth or more of the clothing is pure,

- If he is performing Namaaz by way of gesturing and he is now able to perform the Ruku and Sujood,
- If a Saahib-e-Tarteeb remembers that he has not performed the Namaaz before this and if this Saahib-e-Tarteeb is an Imam, then in this case the Namaaz of the Muqtadi (follower) will also become null,
- If the Imams Wudu broke and he made one who is illiterate his Khalifa (in Namaaz), but if he made him Khalifa after Tashahud, the Namaaz will be valid,
- If the sun came up during Namaaz of Fajr,
- If whilst in the Namaaz of Zuhr, the time Asr commenced,
- If the sun reached its zenith at the time of the Eid Salaahs,
- If one performed Masah on a bandage and the wound has now healed,
- If one was a Saahib-e-Uzr and the Uzr is now no more, in other words that hadath which caused him to be Saahib-e-Uzr is no longer existing, to the extent that the entire time of the next Namaaz was free from it,
- If he was performing his Namaaz in impure clothing, and he found something by which he can purify it,
- If he was performing his Qaza Namaaz and the Makruh time of Namaaz appeared,
- If a Baandi (handmaid) was performing her Namaaz with her hair uncovered, and she was given freedom, but did not immediately cover her head.

In all the above mentioned case the Namaaz has become 'Baatil' (i.e. it is void and not counted). [General Books of Fiqh]

LAW: If the Muqtadi was an 'Ummi'¹ (illiterate or one who cannot read) and the Imam is a Qaari (i.e. one who knows how to read) and if learnt any verse of the Qur'an whilst in Namaaz, the Namaaz will not become 'Baatil'. [*Durr-e-Mukhtar vol.1 pg.408*]

LAW: Tarteeb (Sequence) is Fard in Qiyaam, Ruku, Sujood and Qa'da-e-Aakhira. If one performed Ruku before Qiyaam and then performed the Qiyaam thereafter again then that (initial) Ruku is void. If after this Qiyaam, he performs Ruku again, the Namaaz will be valid, otherwise not. Similarly, if one made Sajdah before Ruku and then Sajdah after the Ruku again, the Namaaz will be valid, otherwise not. [*Raddul Muhtar vol.1 pg.302*]

LAW: It is Fard upon the Muqtadi to follow the Imam in those actions, which are Fard. In other words, if he performs any of these actions before the Imam performed it and does not perform it with the Imam or after the Imam performed it, then in such cases the Namaaz is invalid. For example, if one performed Ruku and Sajdah before the Imam, whereas the Imam has not yet entered into his Ruku or Sajdah or if he raised his head from Sajdah before the Imam. If he did this with the Imam or after the Imam performed this action then the Namaaz is valid, otherwise not. [*Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.302*]

1. I have noticed some people who when translating the word 'Ummi' in regards to Rasoolullah ﷺ they use the word 'illiterate' (Allah Forbid). It must be noted that when the term 'Ummi' is used for Rasoolullah ﷺ it does not mean 'illiterate' (Allah Forbid), but it means one who was not taught by any creation. None in the creation is the teacher of Rasoolullah ﷺ. The only One who taught Rasoolullah ﷺ is Almighty Allah.

LAW: It is also necessary for the Muqtadi to believe that the Namaaz of the Imam is correct and proper and if he believes the Namaaz of the Imam as Baatil then his Namaaz (i.e. that Muqtadi's Namaaz) is not valid, even though the Namaaz of the Imam is correct and proper. [Durr-e-Mukhtar vol.1 pg.303]

WAAJIB ACTIONS IN NAMAAZ

The Waajib actions of Namaaz are:

- To say the word اللهُ أَكْبَرُ 'Allahu Akbar' in the Takbeer-e-Tahreema
- To recite اللهُ أَكْبَرُ Alhamdulillah (Surah Faateha). In other words to recite its entire seven verses, as recitation of every verse is Waajib by itself. To omit even one verse or one word in it is to omit a Waajib.
- After reciting Surah Faateha, to join (i.e. follow) with one other Surah, such as be reciting one short Surah such as إِنَّا أَنْعَمْنَا بِكَ الْكَوْثِرِ Surah Kauthar, or three short verses of the Qur'an such as ثُمَّ نَقَرَهُ، ثُمَّ عَبَسَ وَبَصَرَ، ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ [Surah 74, Verses 21-23], or to recite one or two verses which are equivalent to three small verses.
- In a Fard Namaaz, it is Waajib to make Qira'at in the first two Raka'ats.
- It is Waajib to recite Alhamdu and a Surah in the first two Raka'ats of a Fard Namaaz and in all the Raka'ats of the Nafil and Witr Namaaz.
- To recite Alhamdu before the Surah.
- To recite Alhamdu in every Raka'at only once, before the Surah.

- There should be no foreign action separating the Alhamdu and the Surah.
- The 'Aameen' is subsidiary of the Alhamdu and the Bismillah is subsidiary to the Surah. It is not regarded as being foreign.
- To go into Ruku immediately after completion of Qira'at.
- For one Sajdah to be performed after the other, whereby no action separates both of them.
- Ta'deel-e-Arkaan: in other words to remain in Ruku, Sujood, Qauma and Jalsa at least for the duration of saying Subhaan'Allah once.
- Similarly, Qauma (is Waajib). Qauma is to stand upright after coming up from Ruku.
- Jalsa (is Waajib). Jalsa means to sit upright between the two Sajdahs.
- Qa'da-e-Ula (sitting for first Tashahud), even if it is in a Nafil Namaaz.
- Not to add anything after the Tashahud in the Fard, Witr and Sunan Rawaatib (Sunnats before and after Fard Raka'ats).
- To read the entire Tashahud in both Qa'das. Similarly to read the entire Tashahud in all the Qa'das of a Namaaz. If one leaves out even one word of the Tashahud (At'tahiyaat) when reciting it, it will be regarded as 'Tark-e-Waajib' (omitting a Waajib). To say the word **اَسْـَٔلُكُمْ** 'As Salaamu' twice and the word **عَلَيْكُمْ** 'Alaikum' is not Waajib.
- To recite the Dua-e-Qunoot in the Witr (is Waajib).
- The Takbeer of Qunoot (i.e. to say Allahu Akbar and raise the hands for Qunoot).
- All six Takbeers of the Eid Salaahs.
- The Takbeer of Ruku in the second Raka'at of the Eid Salaahs.
- The word Allahu Akbar to be proclaimed for this Takbeer.

- For the Imam to recite Qira'at with Jahr (audibly) in every Jahri (audible) Namaaz.
- To recite Qira'at softly in non-Jahri Salaahs.
- For every Fard and Waajib to be done in its correct place (i.e. order of sequence).
- For Ruku to be performed only once in every Raka'at.
- For Sujood to be done only twice in each Raka'at.
- Not to perform Qa'da before the second Raka'at.
- Not to perform Qa'da in the third Raka'at of a four Raka'at Namaaz.
- To perform Sajdah-e-Tilaawat if any Ayat-e-Sajdah (Verse of Sajdah) has been recited.
- To perform Sajdah-e-Sahw if there has been any such error (which requires Sajdah-e-Sahw to be performed).
- For there not to be a pause equal to three Tasbeehs between any two Fard (actions) or two Waajib (actions), or between a Fard and a Waajib (action).
- When the Imam makes Qira'at, be it aloud or softly, the Muqtadi should remain silent at this time.
- With the exception of in Qira'at, for the Muqtadi to follow the Imam in all other Waajib actions. [*Alamgiri vol.1 pg.66; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.307 etc.*]

SAJDAH-E-SAHW

LAW: If one forgets any part of the Tashahud in any Qa'da, it is Waajib for him to perform Sajdah-e-Sahw. [*Durr-e-Mukhtar vol.1 pg.313*]

LAW: If one recited Ayat-e-Sajdah and one mistakenly delayed the Sajdah for the duration of three verses or more, then one should perform Sajdah-e-Sahw. [*Ghuniya pg.291*]

LAW: If one recited, the Surah first and thereafter recited Alhamdu (Surah Faateha), or if one paused (or hesitated) for a lengthy period, i.e. for a duration equal to saying Subhaan'Allah thrice, Sajdah-e-Sahw becomes Waajib (compulsory). [*Durr-e-Mukhtar vol.1 pg.309; Fatawa Razviyah vol.3 pg.630*]

LAW: If even one word of Alhamdu has been left out, Sajdah-e-Sahw must be performed. [*Durr-e-Mukhtar vol.1 pg.307*]

LAW: Those things which are Fard and Waajib, are Waajib upon the Muqtadi to do with the Imam, on condition that there is no interference to any Waajib (he is still completing), and if it causes an interference, then it should not be left out. However, it should be completed and only then should one follow (the Imam in the next action). For example, if the Imam has already read the Tashahud and stood up already, and the Muqtadi has not completed it yet, then in this case, it is Waajib upon the Muqtadi to complete the Tashahud (At'tahiyaat) and then stand up. It is Sunnat to follow in Sunnat (Namaaz), on condition that there is no interference, and if there is any interference, he should leave it out and follow the Imam, such as in the case where one is in Sajdah Ruku or Sajdah and he has not said

three Tasbeehs yet and the Imam raised his head. Then in this case, the Muqtadi too should follow (immediately). [*Raddul Muhtar vol.1 pg.316*]

LAW: If one forgets a Sajdah of any Raka'at, he should perform it once he remembers, even if it is after turning Salaam, as long as no other action, which is negating is performed. Thereafter, one should perform Sajdah-e-Sahw. [*Durr-e-Mukhtar vol.1 pg.311*]

LAW: If one performed 3 Sajdahs in one Raka'at and forgot to perform Ruku or Qa'da-e-Ula, he should perform Sajdah-e-Sahw. [*Durr-e-Mukhtar vol.1 pg.315*]

LAW: When mentioning the words of Tashahud¹, it is necessary to have in mind its meaning and diction, so as to say that you are Glorifying Almighty Allah, and sending Salutations (salaam) upon Nabi ﷺ, and upon yourself and upon the Awliyah Allah, and note this, that you should (merely) keep in view the account of the Me'raj. [*Alamgiri vol.1 pg.67; Durr-e-Mukhtar vol.1 pg.347*]

LAW: If after the Tashahud in the Qa'da-e-Ula of the Fard, Witr or Sunan Rawaatib, one only said اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ 'Allahum'ma Salle Alaa Muham'madin' or اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا 'Allahum'ma Salle Alaa Say'yidina', then if this was done by mistake, one should perform Sajdah-e-Sahw and if it was done deliberately, then to repeat the Namaaz is Waajib. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.343*]

1. Since the words of Tashahud are expressions of Glorification and Salaam and not merely depicting the incident of the Me'raj, then to call out to Rasoolullah ﷺ, which the wahabiya (wrongly) regard as Bid'at and shirk; is so clearly permissible and it is actually Waajib in Namaaz (to do so).

LAW: In the Qa'da-e-Ula, if the Muqtadi recited the Tashahud (At'tahiyaat) before the Imam (completed reciting it), he should remain silent and not read Durood and Dua (i.e. he should not read anything else), and one who is a Masbooq, should recite this slowly with slight pauses in the Qa'da-e-Aakhira, in a way whereby he is able to complete (the Tashahud) at the time when the Imam is turning his Salaam, and if he completes before the Imam (turns Salaam), he should repeatedly recite the Kalima-e-Shahaadat² (i.e. the words of Shahaadat). [Durr-e-Mukhtar vol.1 pg.343]

2. If one repeats the words, *اَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ* in this situation, there is also no objection to it. [Fatawa Razviyah vol.3 pg.314]

SUNNAT ACTIONS IN NAMAAZ

- To raise the hands for Takbeer-e-Tahreema
- To allow the fingers to remain in its natural manner. In other words, without pressing them close together or spreading them wide apart
- To allow the palms of the hands, and the stomachs of the fingers to face the direction of the Qibla
- To lower the head at the time of the Takbeer
- To raise the hands before proclaiming the Takbeer
- Similarly, in the Takbeers of Qunoot and both Eids, to proclaim the Takbeer after raising the hands to the ears. With the exception of this, to raise the hands in Namaaz at any other instance, is not Sunnat

LAW: If one already proclaimed the Takbeer and did not raise the hands in doing so, then he should not raise it now. If one remembered that he has not as yet raised his hand and he has not as yet completed proclaiming 'Allahu Akbar' (i.e. he is in the midst of proclaiming it), then he should now raise the hands, and if he is not able to raise it upto the level where it is Sunnat to do so, then he should raise the hands as far as he can (before completion of saying Allahu Akbar). [*Alamgiri vol.1 pg.68; Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.319*]

LAW: It is Sunnat for a female to raise her hands upto the shoulders. [*Raddul Muhtar vol.1 pg.324*]

LAW: If a person is only able to raise one hand (due to illness or paralysis etc.), then he should only raise that one hand. If he is only

able to raise the hand upto which it is Sunnat to raise it to, then he should still raise it. [Alamgiri vol.1 pg.68]

- For the Imam to proclaim (call out) the اللهُ أَكْبَرُ 'Allahu Akbar' and 'سَمِيَّ اللهُ لِيْ مُنْ حَمِيْدًا' 'Sami Allahu li Mun Hamidah' and to pronounce the Salaam, in a loud voice as per necessity of loudness. However, to do so in a very loud voice without need is Makruh. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 319]

LAW: It is Masnun for the Imam to proclaim the Takbeer-e-Tahreema and the 'Takbeeraat-e-Intiqaal' (i.e. Takbeers, which take one from one act to the next) in Jahr (i.e. audibly). [Durr-e-Mukhtar vol.1 pg.319]

LAW: If the sound of the Imam's voice does not reach all the Muqtadis, then it is better for one of the Muqtadis to also proclaim the Takbeers aloud, so that there is awareness amongst all, regarding the commencement of Namaaz and the moving from one action to the next. However, to do this without a valid reason is Makruh and Bid'at (innovation). [Raddul Muhtar vol.1 pg.320]

LAW: If the aim of proclaiming the Takbeer-e-Tahreema is not Tahreema, but it is merely proclaimed as an announcement, then the Namaaz will not be valid at all. The actual aim of the Takbeer should be for Tahreema, and this should be done aloud. Similarly, the one transferring the sound (of the Takbeer) to the people (i.e. the Mukabbir), should also intend (for Tahreema). If he merely intends transferring the sound to the people, then neither is his Namaaz valid, nor the Namaaz of those who performed Tahreema following his voice. However, with the exception of Takbeer-e-Tahreema, if he merely makes intention of announcement of Takbeers in the other

Takbeers, or in the 'سَمِيحَ اللَّهِ لِيَمُنْ حَمِيدًا' *Sami Allahu li Mun Hamidah* or in the رَبَّنَا لَكَ الْحَمْدُ 'Rab'bana Wa Lakal Humd', then in this case, the Namaaz will not be 'Faasid' (i.e. ruined). It will however be regarded as being Makruh, as this is to omit a Sunnat. [*Raddul Muhtar vol.1 pg.319*]

LAW: A Mukabbir (one calling out the Takbeer) should announce the Takbeer at a place, from where there is a need to do so for the people. There is no benefit if he announces the Takbeers whilst standing in the first or second Saff (row), whereas the voice of the Imam reaches these rows without any difficulty. It is also very important, that he should call out the Takbeers in conjunction with the voice of the Imam. If he announces the Takbeers after the Imam has called out the Takbeers, it will cause confusion to the followers. Also, if the Mukabbir delayed the announcement of the Takbeer, then in this case, one should not wait for him to complete his Takbeer, if the Imam has already completed his Takbeer but one should commence reciting the Tashahud etc. The ruling is if after saying the Takbeer the Imam remained silent and waited for a duration equivalent to saying Subhaan'Allah three times, (so as to allow the Mukabbir to complete his Takbeer), and only commenced the Tashahud thereafter, then he has omitted a Waajib then that Namaaz becomes Waajib ul I'aada (compulsory to repeat).

LAW: The Muqtadi and Munfarid do not need to do so with Jahr (i.e. audibly aloud). However, it should be loud enough that one can hear it personally. [*Durr-e-Mukhtar vol.1 pg.319; Bahr vol.1 pg.303*]

- After the Takbeer, to immediately tie the hands, in a manner whereby the men tie their hands below the naval, with the palm of the right hand being placed over the wrist joint of the left hand, and the little finger and thumb should be on

either side of the wrist, and the rest of the fingers should be kept on the wrist of the left hand. Females and 'Khunsa' (a person with reproductive organs of both sexes), should keep the left palm on the chest, below the breasts, placing the palm of the right hand on the back of the palm of the left hand. [*Ghuniya pg.294*]. Some people let the hands hang after proclaiming the Takbeer, and only after doing this, do they tie their hands. This should not be done, but the hands should be (immediately) tied below the naval (after Takbeer).

LAW: If one reads Namaaz whilst sitting or lying down, he should tie his hands in the same manner. [*Raddul Muhtar*]

LAW: It is Sunnat to tie the hands in that Qiyaam wherein there is 'Zikr Masnun', so when reading the Thana (Subhaanak'Allah) and Dua-e-Qunoot; and in Janaazah, after Takbeer-e-Tahreema, until the fourth Takbeer, the hand must be tied. When standing up from Ruku and in the Takbeers of both Eid Salaahs, the hands should not be tied. [*Durr-e-Mukhtar vol.1 pg.328*]

- It is Sunnat to say the Thana (Subhaanak'Allah) Ta'ooz (A'oozubillah), Tasmiyah (Bismillah), Aameen, and for all of them to be done softly; and to first read the Thana, then the Ta'ooz, followed by the Tasmiyah, and to follow with each one immediately after the other, without any stoppage; to recite the Thana immediately after the Takbeer-e-Tahreema; and not to read وَجَلَّ شَأْنُكَ 'Wa Jalla Thana'uka' except in Janaazah Namaaz. All the other 'Azkaar' (blessed prayers) that have been mentioned in the Ahadith are all for Nafils.

LAW: If the Imam has already commenced reciting the Qira'at with Jahr, i.e. audibly aloud, the Muqtadi should now not recite the Thana, even if he is not able to hear the voice of the Imam due to being far away or due to being deaf, as is in the case of the Muqtadis in the last Saffs (rows) during the Jummah and Eid prayers, who are not able to hear the Qira'at because they are in the last rows. [*Alamgiri vol.1 pg.85; Ghuniya pg.297*]. If the Imam is reciting (Qira'at) softly, then you may recite the Thana. [*Raddul Muhtar vol.1 pg.328*]

LAW: If you found the Imam in Ruku or in the first Sajdah, and you are certain that you will be able to catch up to the Imam, even after reading the Thana, then in this case you may read it, and if you find him in the Qa'da or second Sajdah, then it is better to join without reciting the Thana. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.328*]

LAW: In Namaaz, Ta'ooz and Bismillah are subsidiary to Qira'at and there is no Qira'at for the Muqtadi (one following the Imam), so Ta'ooz and Tasmiyah are not Masnun for the Muqtadi as well. However, that Muqtadi who missed any Raka'ats may read both these in those Raka'ats when he is completing them. [*Durr-e-Mukhtar vol.1 pg.329*]

LAW: Ta'ooz is only to be recited in the first Raka'at, and it is Masnun to recite the Tasmiyah in the beginning of every Raka'at. If after Surah Faateha, one commenced recitation of a Surah from the beginning, then in this case it is Mustahsan (virtuously recommended), be it in Sirri (soft) or Jahri (loud) Qira'at. However, Bismillah will be recited silently at all times. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.329*]

LAW: If one forgot to recite Thana, Ta'ooz and Tasmiyah and already commenced the Qira'at, then there is no need to repeat it as the time for it has gone. Similarly, if one forgot to recite the Thana and already commenced reciting Ta'ooz, there is no repeating the Thana. [Raddul Muhtar vol.1 pg.329]

LAW: If a Masbooq was not able to read the Thana at the beginning, he should recite it when he is completing his remaining Raka'ats. [Ghuniya pg.297]

LAW: In the Fard Namaaz, one should not read **إِنَّيْ وَجَّهْتُ** 'Inni Waj'jahtu....' (Until its end), after the Niyyah and before the Takbeer, or afterwards; but if one does read it, then at the end of it instead of **وَأَنَا مِنَ الْمُسْلِمِينَ** you should read **وَأَنَا مِنَ الْمُسْلِمِينَ**. [Ghuniya pg.296]

LAW: During both of the Eid Prayers, it is Sunnat to say the Thana after the Takbeer-e-Tahreema. When reciting the Thana, one should tie the hands, and the A'oozu Bil'laah should be recited after the fourth Takbeer. [Durr-e-Mukhtar vol.1 pg.329]

LAW: The آمين can be recited in three ways. It can be recited with the 'Madd', in other words, by pulling the 'Alif' or with 'Qasr' in other words without (excessively) pulling the 'Alif', or with 'Imaala', similar to Madd, whereby the Alif is concentrated towards the 'Yaa'. [Durr-e-Mukhtar vol.1 pg.331]

LAW: If with the 'Madd' the 'Meem' was read with 'Tashdeed', i.e. آميين (Aam'meen), or if it was read by dropping the 'Yaa' i.e. آمين (Aamin), then in these cases, the Namaaz will still be valid but this is Khilaaf-e-Sunnat, i.e. contrary to the Sunnat. If one read it with a 'Madd' in a

manner whereby there is a Tashdeed on the 'Meem' and the 'Yaa' has been dropped, i.e. آمِنُ (Aam'min), or one read it with Qasr and added the Tashdeed, i.e. آمِينُ (Am'meen) or he read it with Qasr by dropping the 'Yaa', i.e. امِنُ (Amin); then in all three cases, the Namaaz has been invalidated. [Durr-e-Mukhtar vol.1 pg.331]

LAW: If the voice of the Imam did not reach him (the Muqtadi) but the Muqtadi next to him said Aameen, and he heard him saying Aameen, even if he did so softly, then he too should say Aameen. This means that if one becomes aware that Imam has said, وَلَا الضَّالِّينَ then it becomes Sunnat for him to say Aameen, be this by hearing the voice of the Imam or by hearing another Muqtadi saying Aameen. [Durr-e-Mukhtar vol.1 pg.331]

LAW: In a Sirri (i.e. inaudible) Namaaz, if the Imam said, 'Aameen' and one heard this then in such a case, he too should say 'Aameen'. [Durr-e-Mukhtar vol.1 pg.331]

- To say سُبْحَانَ رَبِّيَ الْعَظِيمِ Subhaana Rabbiyal Azeem 3 times in Ruku.
- To grasp the knees with the hands.
- To spread the fingers wide apart when doing so. This ruling is for the males.
- The women should simply place their hands on the knees.
- They should not spread out the fingers. Nowadays, many males are seen merely placing their hands on the knees, (without grasping the knees) and they keep the fingers close together (not spread out). This is Khilaaf-e-Sunnat.
- To keep the legs straight whilst in Ruku. Many people keep the bent like a bow. This is Makruh.

- To proclaim the 'Allahu Akbar' for Ruku. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.332*]

LAW: One who is not able to correctly pronounce the letter ڙ (Zau), should say, سُبْحَانَ رَبِّيَ الْكَرِيمِ *Subhaana Rabbiyal Kareem*, instead of saying سُبْحَانَ رَبِّيَ الْعَظِيمِ *Subhaana Rabbiyal Azeem*. [*Raddul Muhtar vol.1 pg.332*]

LAW: It is better to say 'Allahu Akbar' as you are going into Ruku. In other words, when you start bending for Ruku, you should commence saying Allahu Akbar, and you should complete the Takbeer when in Ruku. [*Alamgiri vol.1 pg.69*]. In order to cover this entire distance, you should lengthen the 'Laam' of the word 'Allah'. Do not lengthen the 'Baa' of the word 'Akbar' or any other alphabet (If one said, اللهُ 'Aallahu' أَكْبَرُ 'Aakbar' or أَكْبَارُ 'Akbaar', the Namaaz will be negated).

LAW: In every Takbeer, the 'Raa' of the word 'Akbar' should be read with a 'Jazm'. [*Alamgiri vol.1 pg.69*]

LAW: If the latter part of the Surah ends with the Thana (Glorification) of Almighty Allah, then in this case, it is better and more virtuous to join the Qira'at to the Takbeer, such as in this case: وَكَبْرُهُ تَكْبِيرَاتِ اللَّهِ أَكْبَرُ and in this case: وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثِ اللَّهُ أَكْبَرُ Here, the ث (Thaa) should be recited with Kasra. However, if there is such a word at the end of the Surah, which is disliked to be joined to the 'Ism-e-Jalaalat', i.e. (the Divine Name of Allah), then in this case, it is better and more virtuous not to join it to the Takbeer. In other words, one should stop at the end of the Qira'at and thereafter say Allahu Akbar, such as in the case of a verse like, إِنَّ شَاءَكَ هُوَ الْآذِنُ where you should pause and give space after the verse and then say the Takbeer for the Ruku. If

neither of the two cases (mentioned above) exists, then one may make either 'Fasl' (to separate) or 'Wasl' (to join) (in regards to the Takbeer, i.e. one may join the verse to the Allahu of the Takbeer or keep both separate). [*Raddul Muhtar vol.1 pg.332; Fatawa Razviyah vol.3 pg.126*]

LAW: To lengthen the Ruku or the Qira'at because of some person who is about to join (the Jama'at), is Makruh-e-Tahreemi. This is in the case where you recognise and know him. In other words, your aim is to show (special) consideration to him. However, if you do not know or recognise the person who is about to join, then in such a case, it is 'Afdal' (better and more virtuous) to lengthen (the Ruku or Qira'at), for it is to assist one in acquiring good deeds. One should however not lengthen it to such an extent that it causes concern to the Muqtadis (followers). [*Raddul Muhtar vol.1 pg. 332*]

LAW: The Muqtadi had not as yet proclaimed the Tasbeeh thrice, when the Imam raised his head from Ruku or Sajdah, so in this case, it is Waajib upon the Muqtadi to adhere to the Imam (i.e. to follow with the Imam). If the Muqtadi raised his head before the Imam, then he should return to (the said act). If he does not return, then he will be liable for an offence which, is disallowed and this will render him sinful. [*Raddul Muhtar & Durr-e-Mukhtar vol.1 pg.333*]

LAW: The back should be spread out nice and flat whilst in Ruku, to the degree that if a glass (or bowl) of water is kept on the back, it should remain (without falling). [*Fathul Qadeer vol.1 pg.259*]

LAW: In Ruku, neither should the head be bent (lowered), nor should it be raised high but it should be in line with the back. [*Hidaya vol.1 pg.89*]

It has been mentioned in the Hadith Shareef that, ‘The Namaaz of that person who does not properly straighten his back in Namaaz, is insufficient (i.e. not completely perfect)’. This Hadith has been reported by Abu Dawud, Tirmizi, Nasa’i, Ibn Majah, and Daarimi from Abi Mas’ud Al Ansari رضي الله عنه. Imam Tirmizi has mentioned this Hadith to be on the merit of Hassan Sahih.

Rasoolullah ﷺ said, ‘Perform your Ruku and your Sujood correctly, for By Allah! I am able to see you from behind as well.’ This Hadith has been reported by the Shaykhaan from Anas رضي الله عنه.

LAW: A female should only bend (bow) a little in Ruku. In other words, enough for her to just touch her knees with her hands. She should not straighten her back, and she should not press on the knees, but she should simply keep the hands on the knees. She should not properly straighten up as the men do. [*Alamgiri, vol.1 pg.69*]

LAW: To recite the Tasbeeh thrice is the minimal requirement, because reciting less than this will not allow the Sunnat to be fulfilled. If one recites more than thrice, then this is ‘Afdal’ (more virtuous), but one should end with an odd number (of tasbeehs). However, if you are the Imam, and they (Muqtadis) become restless, then do not increase (the Tasbeehs too much). [*Fathul Qadeer, vol.1 pg.259*]

It is in Huliya from Abdullah ibn Mubarak etc. that it is Mustahab (desirable and recommended) for the Imam to say the Tasbeehs five times (each). It has been mentioned in the Hadith Shareef that Huzoor ﷺ said, ‘When one makes Ruku, he should say **سُبْحَانَ رَبِّيَ الْعَظِيمِ** thrice, so his Ruku has been completed, and this is the (very)

minimal requirement, and when he performs Sajdah, he should say *سُبْحَانَ رَبِّيَ الْأَعْلَى* thrice, so his Sajdah has been completed, and this is the minimal requirement.' This Hadith has been reported by Abu Dawud, Tirmizi and Ibn Majah from Ibn Mas'ud رضي الله عنه.

LAW: When standing from Ruku, do not tie the hands, but let them hang. [Alamgiri, vol.1 pg.68]

LAW: The ة 'Haa' of *سَمِيحَ اللَّهِ لِيْمُنْ حَمْدَهُ* 'Sami Allahu li mun Hamidah' should be read with 'Saakin' (i.e. as a quiescent letter). Do not apply any 'Harkat' (vowel marks, i.e. zabar, zer, pesh etc.) and nor should the ة 'Daal' be lengthened. [Alamgiri, vol.1 pg.70]

- For the Imam to say *سَمِيحَ اللَّهِ لِيْمُنْ حَمْدَهُ* 'Sami Allahu li mun Hamidah' when coming up from Ruku.
- and for the Muqtadi to say *اللَّهُمَّ رَبَّنَا وَكَرَّمْنَا لَكَ الْحَمْدَ* 'Allahum'ma Rab'bana wa Lakal Hamd'.
- and for the Munfarid to say both is Sunnat. [Alamgiri, vol.1 pg.70]

LAW: Saying *رَبَّنَا لَكَ الْحَمْدَ* 'Rab'bana Lakal Hamd' will also allow the Sunnat to be fulfilled but it is better to add the 'waw' (in other words 'Rab'bana wa Lakal Hamd') and to add *اللَّهُمَّ* 'Allahum'ma' is even better. It is best to say both. [Durr-e-Mukhtar vol.1 pg.334]. Huzoor عليه السلام said, 'When the Imam says *سَمِيحَ اللَّهِ لِيْمُنْ حَمْدَهُ* say, *اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدَ* for one whose words correspond to the words of the Angels, will have his past sins forgiven.' This Hadith has been reported by the Shaykhaan from Abu Hurairah رضي الله عنه.

LAW: The Munfarid should say **سَبَّحَ اللهُ لَبَّنْ حَمْدَهُ** as he is coming up from Ruku, and then say **اللَّهُمَّ رَبَّنَا وَكَأَنَّكَ الْغَنِيُّ** once he stands up straight from Ruku. [Durr-e-Mukhtar vol.1 pg.334]

- To say ‘Allahu Akbar’ for Sajdah
- and when getting up from Sajdah
- and to say **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least thrice in Sajdah
- and to keep the hands on the ground in Sajdah [Durr-e-Mukhtar vol.1 pg.339]

LAW: When going into Sajdah

- First place the knees on the ground
- then the hands
- then the nose
- then the forehead
- and when coming up from Sajdah then do the opposite, i.e. first the forehead, then the nose, then the hands, and then the knees. [Alamgiri vol.1 pg.70]

When Rasoolullah ﷺ would go into Sajdah, he first placed his knees down and then his hands, and when he rose from Sajdah; he would first raise his hands and then his knees. Reported by the Ashaab us Sunan Al Arba’ and Daarimi from Waa’il bin Hajr رضي الله عنه .

LAW: For males, it is Sunnat in Sajdah, to keep the arms away from the sides, to keep the stomach away from the thighs, and the wrists should not be placed on the ground. However, if one is in a Saff (rows for Jama’at), then the arms will not be kept away from the sides. [Hidaya vol.1 pg.90; Alamgiri vol.1 pg.70; Durr-e-Mukhtar vol.1 pg.338]

It is mentioned in the Hadith that Rasoolullah ﷺ said, 'Be balanced in your Sajdah, and do not spread out your wrists, like a dog.' This Hadith has been reported by the Shaykhaan from Anas رضي الله عنه.

Huzoor رحمته الله عليه said, 'When you perform Sajdah, then keep your palms on the ground and raise your elbows.' This Hadith is reported in Muslim from Bara ibn Aazib رضي الله عنه.

'When Rasoolullah ﷺ used to perform Sajdah, he would keep both his hands away from his sides, to the extent that if a baby goat wanted to pass from under his hands, it would be able to pass.' Abu Dawud has reported this Hadith on the authority of Ummul Momineen Maymuna رضي الله تعالى عنها.

It has been narrated in another narration of Bukhari and Muslim from Abdullah ibn Maalik in Buhayna رضي الله عنه that he رضي الله عنه would keep his hands so well spread out that the whiteness of his holy armpits could be seen.

LAW: A female should gather herself when performing Sajdah (i.e. not spread out the body). She should join her arms to her sides, and her stomach close to her thighs, and her thighs to her shin and her shin should be close to the ground. [*Alamgiri vol.1 pg.70*]

LAW: Both knees should be kept on the ground at once, and due to any valid excuse, if one is not able to place both on the ground at once then one should first place the right knee and then the left knee. [*Raddul Muhtar vol.1 pg.335*]

LAW: There is no harm on placing a fabric (i.e. cloth) on the ground to make Sajdah. If one made Sajdah on an end of the clothing one is

wearing or on one's hand, without any valid excuse, then to do so is Makruh. If it is a stony ground, or if the ground is intensely hot or severely cold, then to do so is not Makruh. If there is dust there and one made Sajdah on clothing, which one is wearing, in order to protect ones turban from the dust (or grime), then there is no harm in doing so; and if one did this merely to avoid dust getting onto the face, then to do so is Makruh. [*Durr-e-Mukhtar vol.1 pg.338*]

LAW: If one placed an 'Achkan' (long coat) etc. on the ground and read Namaaz on it, then the upper portion should be under the feet and one should make Sajdah on the lower portion (its skirt). [*Durr-e-Mukhtar vol.1 pg.338*]

LAW: To keep one foot raised up during Sajdah is Makruh and 'Mumnoo' (disapproved and disallowed). [*Durr-e-Mukhtar vol.1 pg.339*]

- To sit between both the Sajdahs, like one sits in Tashahud, in other words, by keeping the left foot placed on the ground and keeping the right foot upright
- and to place both hands on the thighs
- for the fingers to be facing the direction of Qibla in Sajdah
- and for the fingers of the hands to be together [*Durr-e-Mukhtar vol.1 pg.335*]

LAW: For the stomachs of all ten toes of the feet to touch, the ground in Sajdah is Sunnat, and for the stomachs of three toes of each foot to touch the ground in Sajdah is Waajib, and for all ten to face the direction of Qibla (in Sajdah) is Sunnat. [*Fatawa Razviyah vol.1 pg.565*]

LAW: When completing both Sajdahs, then get up from the Sajdah position for the next Raka'at by using the tips of the feet, and by placing the hands on the knees. However, due to weakness or some other illness etc. if one places the hands on the ground to get up, then too there is no harm in this. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.340*]

Now, in the second Raka'at, do not recite Thana and Ta'ooz. After completing the Sajdahs of the second Raka'at,

- place the left foot on the ground
- and sit with both buttocks on it
- and to keep the right foot upright
- and to allow the toes of the right foot to face the Qibla direction (this is for the males)
- females should sit with both the legs to the right side,
- sitting on the left buttock
- to keep the right hand on the right thigh
- and to keep the left hand on the left thigh
- to keep the fingers in its natural form, neither spread out, nor close together
- the ends of the fingers should be close to the knees and should not grasp the knees
- to gesture at the point of proclaiming the Shahaadat, by closing, i.e. bringing together the little finger and the finger next to it, and to form a circular shape with the thumb and middle finger, and to raise the Kalima finger on the saying the word 'Laa', and to place it down at 'il'la' and then to immediately straighten all the fingers.

It has been mentioned in the Hadith that, ‘When Nabi ﷺ would make Dua (i.e. when he reached the Kalima Shahaadat in Tashahud), he would gesture with the finger, and he would not move his finger around (i.e. shake it).’ Abu Dawud and Nasa’i have reported this Hadith on the authority of Abdullah ibn Zubair رضي الله تعالى عنها.

In addition, He ﷺ once saw a person gesturing with two fingers. He ﷺ said, ‘Make Tauheed! Make Tauheed! (i.e. gesture with only one finger).’ This Hadith has been reported by Tirmizi, Nasa’i and Baihaqi from Abu Hurairah رضي الله عنه.

LAW: When getting up for the third Raka’at after Qa’da-e-Ula, do not do so by placing the hands on the ground, but get up by applying pressure on the knees (with the hands). However, if there is some valid excuse, then there is no harm in doing so. [*Ghuniya pg.321*]

LAW: In the third and fourth Raka’ats of a Fard Namaaz, it is ‘Afdal’ (more virtuous) to read Surah Faateha and to say ‘Subhaan’Allah’ is also permissible, and for the duration of three tasbeehs, if one stood silently, the Namaaz will still be done but one should not remain silent (i.e. without reciting anything). [*Durr-e-Mukhtar vol.1 pg.343*]

LAW: One should sit in the second Qa’da just as one did in the first Qa’da and one should recite the Tashahud in this as well. [*Durr-e-Mukhtar vol.1 pg.344*]

- After Tashahud, to recite Durood Shareef in the second Qa’da and the most virtuous Durood is that which has already been presented. [*Durr-e-Mukhtar vol.1 pg.344; Fatawa Razviyah vol.3 pg.62*]

LAW: It is better to say the word 'Sayyidina' with the names of Huzoor ﷺ and Hazrat Ibrahim (alaihis salaam) when reciting the Durood Shareef. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.345]

VIRTUES OF RECITING DUROOD SHAREEF

There are very many Ahadith in regards to the virtues and excellence of reciting Durood Shareef. For the sake of blessings, some of them are being presented.

HADITH 1: It is reported in Muslim from Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'Almighty Allah will send down Durood (blessings) ten times upon a person who sends Durood upon me once.'

HADITH 2: It is reported in Nasa'i from Anas ﷺ that Rasoolullah ﷺ said, 'One who sends Durood upon me once, Almighty Allah will send down ten Durood (blessings) upon him, remove ten of his sins and exalt him by ten folds.'

HADITH 3: Imam Ahmed reports on the authority of Abdullah ibn Amr رضى الله تعالى عنهما that if a person sends Durood once upon the Beloved Rasool ﷺ, Almighty Allah and the Angels will send Durood (blessings) seventy times upon him.

HADITH 4: It is in Durr-e-Mukhtar on the narration of Asbahani, from Anas ﷺ that Rasoolullah ﷺ said, 'If one sends Durood once upon me and it is accepted, then (by virtue of this) Almighty Allah will erase eighty years of his sins.'

HADITH 5: It is reported in Tirmizi from Abu Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'The closest to me on Qiyaamat will be the one who sent the most Durood upon me.'

HADITH 6: It is reported in Nasa'i and Daarimi from Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'There are some special Angels of Almighty Allah who journey through the earth and they pass the Salaams of my Ummat to me.'

HADITH 7: It is reported in Tirmizi from Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'May his nose be rubbed in the dust¹ who got the month of Ramadaan and it passed before he could be forgiven, and may his nose be rubbed in the dust, who got the company of both or one of his parents in their old-age and they were not able to enter him into Jannat², and may his nose be rubbed in the dust, before whom my name is taken and he does not send Durood upon me.'

HADITH 8: It is reported in Tirmizi from Ali رضي الله عنه that Rasoolullah ﷺ said, 'He is a complete miser, before whom I am remembered and he does not send Durood upon me.'

HADITH 9: It is reported in Nasa'i and Daarimi that Abu Talha رضي الله عنه says that once Huzoor ﷺ arrived, and there were signs of happiness on the Holy Face of Huzoor ﷺ and he ﷺ said, 'Jibra'eel (alaihis salaam) came to me and said, Your Rab says, are you not pleased that

1. The word 'may his nose be rubbed in the dust' is an expression in the Arabic language, which denotes deprivation and degradation.

2. In other words, deprived is he, who got to be in the presence of his parents in their old-age but did not serve and obey them so as to enter Jannat by virtue of this.

whosoever in your Ummat sends Durood upon you, I will send ten Durood upon him and whosoever in your Ummah sends Salaam upon you, I will send ten Salaam upon him.'

HADITH 10: It is reported in Tirmizi that Ubay bin Ka'ab رضي الله عنه says, 'I said, Ya Rasool'Allah ﷺ, I ask a lot of Dua, so how much time should I allocate in this (Dua) for sending Durood upon Huzoor ﷺ?', He ﷺ said, 'As you wish', I said, 'a quarter', He ﷺ said, 'as you wish, but if you increase it, it is more beneficial to you', so I said, 'half', He ﷺ said, 'as you wish, but if you increase it, it is better and more beneficial to you', so I said, 'two thirds and He ﷺ said, 'as you wish, but if you increase it, it is of greater benefit to you' so I said, 'Then I should set aside the entire (time in Dua) for Durood' and He ﷺ said, 'If this is the case, then it will be sufficient for all your needs, and it will allow your sins to be forgiven.'

HADITH 11: It is reported in Ahmed from Ruwayfa' رضي الله عنها that the Beloved Rasool ﷺ said, 'My intercession becomes Waajib on one who recites Durood and says this':

اللَّهُمَّ أَنْزِلْهُ الْبُتْعَدَا الْبُعْرَابِ عِنْدَكَ يَوْمَ الْقِيَامَةِ

HADITH 12: It is reported in Tirmizi from Ameer ul Momineen, Farooq-e-Azam رضي الله عنه that, 'Dua is suspended between the sky and earth, and does not ascend until Durood is sent upon Nabi ﷺ.'

LAW: To recite Durood Shareef at least once in one's lifetime is Fard, and to recite Durood Shareef in every blessed gathering of Zikr is Waajib (compulsory), be this whether you take the blessed Name yourself, or if you hear it from someone else. If in one Majlis

(gathering), one hears the blessed name a hundred times, one should recite Durood Shareef on every occasion. If one mentioned or heard the Blessed Name (of Rasoolullah ﷺ) and did not recite the Durood Shareef immediately, then he may recite it later (but he should try to do so immediately). [Durr-e-Mukhtar vol.1 pg.346]

LAW: When selling an item to a customer, it is impermissible to recite Durood Shareef or say 'Subhaan'Allah' during this time, in order to show beauty of the item to the buyer. Similarly, it is impermissible to recite Durood Shareef when seeing a big person, in order to inform the people of his arrival; so that they may get up in his admiration and leave their places (for him). [Durr-e-Mukhtar vol.1 pg.348]

LAW: It is Mustahab (desirable and recommended) to recite Durood Shareef whenever possible, especially in the following instances:

- On a Friday
- On the eve of a Friday
- In the morning
- At night
- When entering the Masjid (Mosque)
- When leaving the Masjid
- When making Ziyaarat of the Rauda-e-Athar (i.e. Sacred Grave of Rasoolullah ﷺ)
- During the Khutbah at Saffa Marwah
- After replying to the Azaan
- At the time of Iqaamat (i.e. before proclaiming it)
- In the beginning and end of Dua, and in the middle
- After reciting Dua-e-Qunoot
- After completion of 'Labaik' in Hajj

- After a gathering and when departing
- When making Wudu
- When not able to remember something
- When lecturing
- When Teaching
- When Studying, especially before and after reading Hadith Shareef
- When writing a Islamic query
- When writing Fatawa (Islamic Decrees)
- When writing (Islamic) books etc.
- During Nikah
- Engagement
- And when doing some important thing

Whenever you write the Sacred Name, always write Durood Shareef with it, as some Ulama have mentioned that it is Waajib to write Durood Shareef at this time. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.348]

LAW: Nowadays, many people write صلعم عم ع ص to do so is impermissible and strictly forbidden (Haraam). Similarly, they write رض instead of رضى الله تعالى عنه and رحمة الله تعالى this too should not be done. (Some people) whose names are Muhammad, Ahmed Hassan or Hussain etc. write ص or رض above their names. This too is disallowed (i.e. disapproved), because in such cases it is the said person whose name is intended, so what is meant by writing these (symbols by which they intend Durood) on these names. [Tahtawi]¹

LAW: With the exception of in the Qa'da-e-Aakhira, Durood Shareef is not recited anywhere else during a Fard Namaaz. However, it is Masnun to recite Durood Shareef even in the Qa'da-e-Ula of a Nafil

Namaaz.² [*Durr-e-Mukhtar vol.1 pg. 348*]. It is Sunnat to read Dua after the Durood. [*Durr-e-Mukhtar vol.1 pg. 350*]

LAW: (It is Sunnat) to recite the Dua in the Arabic Language. To recite it in non-Arabic language is Makruh. [*Durr-e-Mukhtar vol.1 pg. 350*]

LAW: (It is Sunnat) to ask Dua for your parents and teachers, if they are Muslims, and to ask Dua for all the Believing men and women. Do not only ask Dua specifically for yourself. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg. 350; Alamgiri vol.1 pg.71*]

LAW: It is Haraam to ask Dua-e-Maghfirat (Dua for pardon) for your teachers and parents, if they are unbelievers and have already died. Some Fuqaha (Jurists) have even written that to ask for Maghfirat (once they are dead) amounts to 'kufr'. However, if they are still alive, then you may make Dua for their Hidaayat (Guidance) and for them to receive Divine help (to accept the Truth). [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.351*]

1. That which is being explained is in regards to those who instead of writing Sall Allahu alaihi wasallam in full, merely write s.a.w or s, and instead of Radi Allahu anhu they write r.a. or r.a.h etc. To abbreviate the Durood Shareef is impermissible and Haraam, and to abbreviate Radi Allahu anhu etc. is disapproved. We should pay particular attention to this. It has been noticed in books etc. that people merely use abbreviations. It must be noted that Durood Shareef is not something that can be abbreviated.

2. In other words, with the exception of the Sunnats before the Zuhr and Jummah. [*Raddul Muhtar vol.1 pg.454*]

LAW: To make Dua for Muhaalaat-e-Aadiya and Muhaalaat-e-Shar'iah is Haraam. [Durr-e-Mukhtar Mukhtar, vol.3 pg.350]

LAW: When making Dua, one should use those Duas which have been mentioned in the Qur'an and Hadith, but the Duas which are mentioned in the Qur'an should not be read at this juncture with the Niyat (intention) of recitation of Qur'an, as to do so is impermissible, and with the exception of in 'Qiyaam' (during Namaaz), we are not advised to recite Qur'an at any other instance in Namaaz.¹ [Raddul Muhtar vol.1 pg.351]

LAW: In Namaaz, such Duas are impermissible, which have words that people use for one another, such as اللَّهُمَّ رَوْحِي.

LAW: It is advisable in Namaaz, to recite the Dua which you know well (i.e. you have memorised), and outside of Namaaz, it is best to make that Dua which you have not memorised; in other words, that which is present in the heart. [Raddul Muhtar vol.1 pg.352]

LAW: It is Mustahab (desirable and recommended) at the end of the Namaaz, after all the recitations, to recite the following Dua:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالإِيمَانِ يَوْمَ يَقُومُ الْحِسَابُ

[

Alamgiri vol.1 pg.71]. (It is Sunnat) for all the 'Intiqalaat' (movement from one act to the next) of the Muqtadi, to be with that of the

1. If one forgetfully read it, then it is necessary to perform Sajdah-e-Sahw

Imam. (It is Sunnat) to say *السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ* first to the right and then to the left. [Durr-e-Mukhtar vol.1 pg.353]

LAW: When turning the face to the right to make the Salaam, turn the face enough so that the right cheek can be seen, and when making Salaam to the left, turn enough so that the left cheek can be seen. [Alamgiri vol.1 pg.71]

LAW: It is Makruh to say *عَلَيْكُمْ السَّلَامُ* 'Alaikum-us-salaam'. Similarly, *وَبَرَكَاتُهُ* should also not be added at the end. [Durr-e-Mukhtar vol.1 pg.353]

LAW: It is Sunnat for the Imam to proclaim both Salaams in a loud voice, but the second Salaam should be not as loud as the first. [Durr-e-Mukhtar vol.1 pg.353]

LAW: If one made salaam to the left first (in error), then if he has not said anything else (i.e. spoken anything) as yet, then he should immediately turn Salaam to the right and then turn Salaam to the left again. In this case, there will be no need to repeat (the Namaaz).

If in the first Salaam, he does not turn the face in any direction, then in the second, he should turn the face towards the left.

If one forgets to turn Salaam to the left, then until such time that his back does not face the Qibla, and he has not spoken to anyone as yet, he may proclaim the salaam. [Durr-e-Mukhtar vol.1 pg.353; Alamgiri vol.1 pg.52; Raddul Muhtar vol.1 pg.353]

LAW: When the Imam turns Salaam, then the Muqtadi, who has not missed any Raka'at, should also turn Salaam. However, if he has not completed reciting the Tashahud yet and the Imam turned Salaam,

then he should not follow the Imam in Salaam, but it is Waajib for him to complete the Tashahud (At'tahiyaat) and then turn the Salaam. [*Durr-e-Mukhtar vol.1 pg.352*]

LAW: The Muqtadi has not come out of Namaaz merely by the Imam turning Salaam, but he will only be regarded out of Namaaz after he (the Muqtadi) himself turns Salaam as well; to the extent that if after the Salaam of the Imam and before his Salaam he laughed loudly, his Wudu has been nullified. [*Durr-e-Mukhtar vol.1 pg.353*]

LAW: It is not permissible for the Muqtadi to turn Salaam before the Imam, except out of necessity, for example; he fears 'Hadath' occurring (i.e. he fears he will pass some impurity), or if he fears that the sun will rise, or if he fears that the time for Jummah or Eidain (both Eid prayers) will expire. [*Raddul Muhtar vol.1 pg.353*]

LAW: The moment the Imam says the word 'Salaam' for the first time; he has come out of Namaaz, even if he has not yet said 'Alaikum'. If someone joins the Jama'at at this time, his joining (and following the Imam) is not valid. However, if the Imam made Sajdah-e-Sahw after turning Salaam, then that person will who joined (after that first) Salaam, will be regarded as having joined the Jama'at. [*Raddul Muhtar vol.1 pg.352*]

LAW: In turning Salaam to the right, the Imam should make Niyyat (in addressing) those Muqtadis who are on the right, and in Salaam to the left, he should do so for those who are on the left, but he should not make Niyyat for females even if they are part of the Jama'at.

Also, in both Salaams, he should make Niyyat for ‘Kiraaman Kaatibeen’¹ and those Angels, whom Allah has appointed for (our protection), and we should not stipulate any figure in this regard. [Durr-e-Mukhtar vol.1 pg.354]

LAW: When making Salaam, then in Salaam to all sides (i.e. left and right), the Muqtadis too should make Niyyat of the Muqtadis on that particular side and they should make Niyyat for those Angels as well. They should make Niyyat (of Salaam) for the Imam as well, for the side where the Imam is, and if the Imam is in front of him, then in both Salaams he should have Niyyat of (Salaam) to the Imam as well. A Munfarid should only make Niyyat of (Salaam for) those Angels. [Durr-e-Mukhtar vol.1 pg.356]

LAW: After Salaam, it is Sunnat for the Imam to change his direction to the right or the left² (i.e. sit facing the right or the left), and it is ‘Afdal’ to sit facing towards the right. The Imam may also sit facing the Muqtadis, on condition that there is no Muqtadi in Namaaz, in front of him (i.e. facing him), even if he may be reading Namaaz in one of the Saffs at the back. [Raddul Muhtar vol.1 pg.358 with ref to Huliya and Zakhirah]

LAW: If the Munfarid makes Dua exactly where he is, without turning to the left or right, then for him, this too is permissible. [Alamgiri, vol.1 pg.72]

1. Kiraaman Kaatibeen are the two Angels appointed by Almighty Allah to record our good and bad deeds and are also known as the Shoulder Angels. The one on the right records the good deeds and the one on the left records the bad deeds of a person.

LAW: After Zuhr, Maghrib and Esha, one should recite shorter Duas, and then continue with the Sunnats. One should not be engrossed in very lengthy Duas (after the Fard of the above mentioned Salaahs). [*Alamgiri, vol.1 pg.72*]

2. Not to change direction and to remain seated facing the direction of Qibla is Makruh. [*Fatawa Razviyah vol.3 pg.74*]

LAW: After the Fajr and Asr Salaahs, one has the choice of reciting Zikr and Dua for as long as one pleases. However, if the Muqtadi is following the Imam in Dua, the Imam should not lengthen the Dua to such a degree, whereby the Muqtadi becomes restless. [*Fatawa Razviyah*]

LAW: Do not read your Sunnats at the same spot, but read them by moving away to the right, left, front or back; or read them after going home. [*Alamgiri vol.1 pg.72; Durr-e-Mukhtar vol.1 pg.356*]

LAW: One should not make conversation after the Fard of those Namaaz, wherein the Fard is followed by Sunnats, even though (by doing so) the Sunnats will still be valid, but the reward will be lessened in doing so. It is also Makruh to delay the Sunnats. Similarly, very lengthy Wazifas etc. are not permitted (i.e. not advised between Fard and Sunnats). [*Ghuniya pg.331; Raddul Muhtar vol.1 pg.356*]

LAW: It is 'Afdal' (better and more virtuous) to remain seated in the same place after the Fajr Salaah, until the sun has risen properly. [*Alamgiri vol.1 pg.72*]

MUSTAHAB ACTIONS IN NAMAAZ

- Whilst in the Qiyaam position, to look at the area of Sajdah
- In Ruku, to look at the top of the foot
- In Sajdah to look towards the nose
- In Qa'da, to look towards the lap
- In the first Salaam, to look towards the right shoulder
- In the second Salaam, to look towards the left shoulder
- To keep the mouth closed when feeling the need to yawn and if it cannot be stopped, then to compress the lips under the teeth; even if this does not curb the yawning, then if one is in the Qiyaam position, he should cover the mouth with the rear of the right hand, and if in any other position (except Qiyaam), one should do so with the rear of the left hand, otherwise one may use the sleeves to cover the mouth in both situations (Qiyaam or non-Qiyaam). To cover the mouth with a cloth or with the hand without a valid reason is Makruh. One of the best methods to stop the yawning is to think in the heart that that Ambia (alaihimus salaam) never yawned.
- For men, to keep the hands out of the clothes at the time of Takbeer-e-Tahreema (such as when covered in a sheet etc.)
- For females, it is better to keep the hands inside (the Burqah etc.).
- To try to avoid coughing to the best of one's ability
- For the Imam and the Muqtadis to all stand up when the Mukabbir (one calling the Takbeer/Iqaamat) proclaims the *حَيَّ عَلَى الْفَلَاحِ* 'Hay'ya alal Falaah'
- The Namaaz can be commenced once the Mukabbir (Mu'azzib) says *قَدْ قَامَتِ الصَّلَاةُ* but it is better to commence Namaaz only once the Iqaamat has ended

- For there to be four fingers space between both feet, during Qiyaam
- For the Muqtadi to commence (the Namaaz) with the Imam
- For the Sajdah to be made on the ground, without anything in-between

ZIKR AND DUA AFTER NAMAAZ

Those lengthy 'Azkaar' which have been mentioned in the Ahadith, should be recited after the Sunnats of Zuhr, Maghrib and Esha. Before the Sunnat, one should rather recite a short Dua, otherwise the reward of the Sunnats become less. [Raddul Muhtar vol.1 pg.356]

NOTE OF CAUTION: One should not increase or decrease the number of times that a particular Dua which has been mentioned in the Hadith. It should be read the number of times as prescribed in the Hadith, because the excellence that is held in these particular prayers is in reciting it for the number of times prescribed. The example of increasing or decreasing the number of times it needs to be read, is like the example of a particular lock that needs to be opened with a specific key. Now, if one increases or decreases the teeth on the key, it will not be able to open that particular lock. However, if one has a doubt as to how many he has read, then in such a case, one may increase the recitation, and this is not regarded as reading more than what has been prescribed, (it is simply a precautionary measure) so as to reach completion. [Raddul Muhtar vol.1 pg.356]

After every Namaaz, one should make Istighfar thrice, followed by recitation of Ayat ul Kursi and the three Quls, once each. One should

also read سُبْحَانَ اللَّهِ 'Subhaan'Allah' 33 times اَلْحَمْدُ لِلَّهِ 'Alhamdulillah' 33 times, and اللَّهُ أَكْبَرُ 'Allahu Akbar' 34 times, and once one should read:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'Laa ilaaha il'lal laahu Wahdahu Laa Shareeka lahu, lahul Mulku, Wa lahul Hamdu, Wa Huwa alaa Kul'li Shay'in Qadeer'

The sins of one who read this will be forgiven, even if they are equivalent to the foam on the sea. After Asr, without changing position and without conversing one should recite 10 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ يُحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'Laa ilaaha il'lal laahu Wahdahu Laa Shareeka lahu, lahul Mulku, Wa lahul Hamdu, Bi Yadihil Khair, Yuhyi Wa Yumeetu, Wa Huwa alaa Kul'li Shay'in Qadeer'

After every Namaaz, one should keep the hand on the (upper) forehead and read:

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ اللَّهُمَّ اذْهَبْ عَنِّي الْهَمَّ وَالْحُزْنَ

One should then pull the hand towards the lower forehead (i.e. upto the eyebrows).

HADITH 1: It is reported in Abu Dawud from Anas رضي الله عنه that Huzoor عليه السلام said, ‘To make Zikr (be engrossed in the remembrance) of Allah from after Fajr until sunrise, and from after Asr until sunset is more virtuous than freeing four slaves each from Bani Isra’eel.’

HADITH 2: It is reported in Tirmizi from Anas رضي الله عنه that Huzoor عليه السلام said, ‘if one engrosses oneself in Zikr until sunrise, after performing your Fajr Namaaz with Jama’at and then after the sun has risen completely, if one perform 2 Raka’ats Namaaz, it is as if one has performed full Hajj and Umrah.’

HADITH 3: It is reported by Shaykhaan etc. from Mughira ibn Shu’ba رضي الله عنه that Huzoor-e-Aqdas عليه السلام used to recite this Dua after every Fard Namaaz:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ لَا مَانِعَ لَنَا أَنْ نَعْبُدَكَ وَلَا مُعْطِيَ لَنَا مَنَعْتَ وَلَا رَادًّا لَنَا قَضَيْتَ وَلَا يَنْفَعُ ذَا الْجَنَّةِ مِنْكَ الْجِدُّ

HADITH 4: It is reported in Muslim from Abdullah ibn Zubair رضي الله تعالى عنه that Huzoor عليه السلام said, ‘After turning Salaam, read the following in a loud voice’:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَكَهُ الْفَضْلُ وَكَهُ الشُّنَاءُ الْحُسْنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ
الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

HADITH 5: It is in Sahih Bukhari and Muslim that the destitute amongst the Muhajireen (emigrants) presented themselves before

Rasoolullah ﷺ and said, ‘The wealthy have attained great status and everlasting bounties.’ He ﷺ said, ‘What is the reason (for this)’, so they said, ‘Just like we read Namaaz, they too read Namaaz; we keep fast and they too keep fast; they are able to give Sadqa (charity) and we are not able to do so, and they free slaves whereas we are not able to do so.’ Huzoor ﷺ said, ‘Should I not teach you something by which you may catch up to those who have surpassed you, and by which you may be ahead of those who come after, so that none may be more exalted than you, except for those who do as you will do.’ The people said, ‘Yes Ya Rasool’Allah ﷺ’, He ﷺ said, ‘say سُبْحَانَ اللَّهِ ‘Subhaan’Allah’ اَلْحَمْدُ لِلَّهِ ‘Alhamdulillah’ and اللَّهُ أَكْبَرُ ‘Allahu Akbar’ 33 times after every Namaaz’; Abu Saleh رَضِيَ اللَّهُ عَنْهُ says, ‘The destitute amongst the Muhajireen again came to Rasoolullah ﷺ and said, ‘Whatever we have done, our wealthy brothers heard about it and did it as well’, He ﷺ said, ‘It is the Grace of Allah. He bestows it upon whomsoever He Wills.’

HADITH 6: It is reported in Muslim from Ka’ab bin Ujrah رَضِيَ اللَّهُ عَنْهُ that Rasoolullah ﷺ said, ‘There are certain ‘Azkaar’ which are to be recited after Namaaz and the one who recites it will not find his needs go unanswered. This is to be recited after every Fard Namaaz: سُبْحَانَ اللَّهِ ‘Subhaan’Allah’ 33 times اَلْحَمْدُ لِلَّهِ ‘Alhamdulillah’ 33 times, and اللَّهُ أَكْبَرُ ‘Allahu Akbar’ 34 times’.

HADITH 7: It is reported in Muslim Shareef from Abu Hurairah رَضِيَ اللَّهُ عَنْهُ that Rasoolullah ﷺ said, ‘One who recites (this) after every Namaaz سُبْحَانَ اللَّهِ ‘Subhaan’Allah’ 33 times اَلْحَمْدُ لِلَّهِ ‘Alhamdulillah’ 33 times, and اللَّهُ أَكْبَرُ ‘Allahu Akbar’ 33 times, it adds up to ninety-nine and by proclaiming one declaration, it makes it a hundred:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَيَاةُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and (by reciting these), all his shortcomings (sins) will be forgiven even if they be equal to the foam on the sea.'

HADITH 8: It is reported by Baihaqi in Sha'bul Imaan that Hazrat Ali رضي الله عنه says, 'I heard Rasoolullah ﷺ declare on this very Mimbar (pulpit) that one who recites the Ayat ul Kursi after every Namaaz, nothing can hinder him from entering Jannat except death. In other words, he will enter Jannat, the moment he passes away and if one reads it when going to sleep, Almighty Allah will protect such a person's home and the inhabitants of the homes around him from shaitaan and thieves.'

HADITH 9: Imam Ahmed reports from Abdur Rahmaan bin Ghanam and Tirmizi reports from Abu Zarr رضي الله تعالى عنها that Rasoolullah ﷺ said, 'One who read this ten times after Fajr without changing places or folding the legs (i.e. he remains in same position as he completed Namaaz).'

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَيَاةُ وَيُؤْتِي بِمَنْ يَشَاءُ خَيْرًا يُحِبُّ وَيُؤْتِي
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then in lieu of each, ten good deeds will be written for him, and ten of his sins will be wiped out, and his status will be elevated by ten folds, and this Dua will serve as a protection for him from every evil and from shaitaan the accursed. It is not Halaal for any sin that it should reach him, with the exception of 'shirk'. He who (does this) is best in deeds compared to others except for him who says something more virtuous then he will surpass him.

In another Narration, it has been mentioned in regards to Fajr and Asr, and in view of the Madhab of the Hanafis, this is more appropriate.

HADITH 10: It is reported in Ahmed, Abu Dawud and Nasa'i from Mu'az bin Jabl رضي الله عنه whereby he says that Huzoor ﷺ held my hand and said, 'O Mu'az, I love you dearly' so I said, 'Ya Rasool'Allah ﷺ, I too love you dearly'. He ﷺ said, 'do not abstain from saying after every Namaaz: رَبِّ اعْنِي عَلَيَّ ذِكْرِكَ وَشُكْرِكَ وَحُسْنَ عِبَادَتِكَ.'

HADITH 11: It is reported in Tirmizi from Ameer ul Momineen Umar ibn Khattab رضي الله عنه that Huzoor ﷺ sent a regiment towards najd. They returned swiftly and brought back plenty spoils (of war). A person said, 'I have not seen any battalion that has done so well and that returned so quickly, bringing back so many spoils.' On hearing this, Huzoor ﷺ said, 'Should I not inform you regarding that nation which is more superior to them in bringing back spoils and in returning even faster? They are those who presented themselves for Fajr Namaaz and then remained seated engrossed in the Zikr (remembrance) of Allah, until such time that the sun rises completely. They are the ones who return more rapidly and the ones with greater rewards.'

CHAPTER 5

RECITATION OF THE HOLY QUR'AN

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Allah Almighty says

فَأَقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِيمٌ

'So, read of the Qur'an whatever you are able to'

Allah Almighty says

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

'And When the Qur'an is recited, Listen to it attentively, and remain silent, so that you may be blessed with Mercy'

HADITH 1-3: Imam Bukhari and Muslim reported from Ubadah bin Saamit رضي الله عنه that Rasoolullah ﷺ said, 'The one who did not recite Surah Faateha has not read his Namaaz'. In other words, he has not read Namaaz-e-Kaamil. Hence, in another narration it is reported in Sahih Muslim from Abu Hurairah رضي الله عنه that it was mentioned, *في خدام* in other words that Namaaz is in vain. It must be noted that this law applies to the Imam and the one who is performing his Namaaz alone. There is no recitation for a Muqtadi (follower), but the Qira'at (i.e. recitation) of the Imam is his (the Muqtadis) recitation. [Reported by Imam Muhammad, Tirmizi and Haakim from Jaabir رضي الله عنه and similar to this Imam Ahmed has reported it in his Musnad, and Imam Al Halabi has mentioned it to be Sahih on the stipulation of the Shaykhain (i.e. Bukhari and Muslim).

HADITH 4-6: Hazrat Abdullah ibn Amr, Hazrat Zaid ibn Thaabit and Hazrat Jaabir ibn Abdullah رضي الله تعالى عنهما were questioned (in this regard)

and all of these blessed personalities said, ‘Do not recite Qira’at in any Namaaz when following the Imam.’ [Recorded by Imam Abu Ja’far At Tahaawi in Ma’ani al Athar]

HADITH 7: Imam Muhammad ﷺ reported in Mu’atta that Abdullah ibn Mas’ud ﷺ was questioned in regards to Qira’at behind the Imam. He said, ‘Remain silent, for it is a skill in Namaaz, and the Qira’at (recitation) of the Imam is sufficient for you.’

HADITH 8: Sa’ad ibn Abi Waq’as ﷺ says, ‘I would favour to put embers (burning coal) into the mouth of a person who makes Qira’at whilst following the Imam.’¹

HADITH 9: Ameer ul Mo’mineen Farooq-e-Azam ﷺ says, ‘I wish there was a stone in the mouth of that person who makes Qira’at whilst behind the Imam.’²

HADITH 10: It is reported from Hazrat Ali ﷺ that he said, ‘whosoever recited (made Qira’at) behind the Imam, he has acted contrary to Fitrat (the inherent way).’

1. In other words, he is clarifying how disliked it is to recite whilst following the Imam.

2. Here as well, Hazrat Umar ﷺ is trying to show that if that kept a man from reciting behind the Imam then it was better he had stones or a rock in his mouth rather than reciting.

LAWS OF JURISPRUDENCE

We already know from before that in Qira'at the voice should be audible enough that one is able to hear himself, if there is nothing that is causing a hindrance to him hearing, such as noise or if he is hard of hearing etc. If in Qira'at ones voice is not as audible (as we have just explained, i.e. where at least one can hear one's own voice), then the Namaaz will not be done. Similarly, in all such affairs where speech is involved, this amount of audibility in the voice is necessary; such as when proclaiming the 'Bismillah' at the time of Zibah (slaughtering and animal); when giving Talaq (verbally); in Itaaq (when freeing a slave), and in Istithna (when one proclaims his faith); when reciting Ayat-e-Sajdah, causing Sajdah-e-Tilaawat to become Waajib (compulsory). [*Alamgiri vol.1 pg.65; Durr-e-Mukhtar Vol.1 pg.359*]

LAW: Jahr (to recite audibly, i.e. aloud) is Waajib upon the Imam during the first two Raka'ats of Fajr, Maghrib and Esha and in all the Raka'ats of Jummah, () Eid Prayers, Taraweeh and the Witr of Ramadaan. It is Waajib to recite softly, in the 3rd Raka'at of Maghrib, the 3rd and 4th Raka'ats of Esha and in all the Raka'ats of Zuhr and Asr. [*Durr-e-Mukhtar Vol.1 pg.358*]

LAW: Jahr (to read audibly, i.e. aloud in this case) means that the recitation (of the Imam) should be audible enough for the others, i.e. those in the first Saff (row) should be able to hear it. This is the minimum requirement, and there is no ruling stipulating the maximum requirement. To read softly, means that (the Imam) should at least be able to hear himself. [*General books of Jurisprudence*]

LAW: To recite in this manner whereby only one or two people who are close to him are able to hear will not be regarded as 'Jahr' but this will be regarded as reciting softly. [*Durr-e-Mukhtar Vol.1 pg.359*]

LAW: To recite so loudly which is more than the need and whereby it causes discomfort to one self and to the others as well is Makruh. [*Raddul Muhtar Vol.1 pg.357*]

LAW: If one was reciting softly and someone joined him, and then recites what is remaining in 'Jahr' and there is no need to repeat that which, has already been read. [*Raddul Muhtar vol.1 pg.357*]

LAW: If one recited one long Ayat in a manner whereby he recited part of that long verse such as 'Ayat ul Kursi' or 'Ayat e Madayinah' in one Raka'at and another part in the next Raka'at, then this is regarded as being permissible, on condition that the amount that he read in each Raka'at is equal to 3 Ayats. [*Alamgiri vol.1 pg.73*]

LAW: It is Waajib to recite the Nafils during the daytime silently. As for the Nafils of the night, then in this regard, one has the choice (of either read aloud or softly) when one reads it alone. If one reads the Nafils at night in Jama'at, then it is Waajib to apply 'Jahr' (i.e. read aloud). [*Raddul Muhtar vol.1 pg.358*]

Laws: When reading those Namaaz which require Jahr, the Munfarid (one reading alone), has the option (of loud or soft), but it is more virtuous (Afdal) to read it aloud if he is performing 'Ada' (i.e. the Namaaz in its appointed time). However, if he is performing Qaza (expired Namaaz), then it is Waajib to perform it softly. [*Durr-e-Mukhtar vol.1 pg.358*]

LAW: If the Qaza of a Jahri Namaaz is being made, even during the day (in Jama'at), it is Waajib upon the Imam to apply Jahr (i.e. read it aloud), and in the Qaza of Sir'ri (Softly read Namaaz), it is Waajib to read it softly, even if it is being performed at night. [*Alamgiri vol.1 pg.113; Durr-e-Mukhtar vol.1 pg.358*]

LAW: If in a 4 Raka'at Fard Namaaz, one forgot to recite the Surah in the first 2 Raka'ats then he should recite it in the next two Raka'ats. To do so is Waajib. If he forgot to recite the Surah in the Second Raka'at only then he should recite it in either the third or the fourth Raka'at. If he forgot to recite the Surahs in the first and second Raka'at of Maghrib, he should recite Surah in the third Raka'at, and he will lose the Qira'at of one Raka'at. In all these cases, the Surah must be read with Surah Faateha. If it is a Jahri Namaaz, the Surah Faateha and Surah must be aloud; otherwise, it must be recited softly, and in all of the above mentioned cases one must perform the Sajdah-e-Sahw, and if one intentionally omits it (the Surah), then one must repeat the Namaaz. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.359*]

LAW: If one forgot to join a Surah (after Surah Faateha) and remembered only in Ruku. Then one should stand up and join the Surah, and thereafter make Ruku again. One should perform Sajdah-e-Sahw at the end. If one does not make the Ruku again, the Namaaz will be invalid. [*Durr-e-Mukhtar vol.1 pg.360*]

LAW: If one forgot to recite the Surah Faateha in the initial Raka'ats of a Fard Namaaz, then there is no Qaza of this in the following Raka'ats. If one remembers this before Ruku, then he may Read it and then recite the Surah. If one is in Ruku, he should come back towards Qiyaam and he should recite the Faateha and the Surah, and

thereafter (again) go into Ruku. If one does not make Ruku again, the Namaaz will be invalid. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.360*]

LAW: It is Fard-e-Ain upon every Muslim who is Mukal'laf (responsible and accountable) to make Hifz of (i.e. memorise) at least one Ayat (verse of the Qur'an). The Hifz of the entire Glorious Qur'an is Fard-e-Kifaayah. To memorise Surah Faateha, and one other short Surah or 3 other short verses equivalent to it, or one long Ayat is Waajib-e-Ain. [*Durr-e-Mukhtar vol.1 pg.361*]

LAW: As per necessity, it is Fard Ain to know the Laws of Fiqh, and to learn more than what is necessary upon you is greater than memorising the entire Qur'an. [*Raddul Muhtar vol.1 pg.361*]

LAW: If one is comfortable and safe during a journey then it is Sunnat in Fajr and Zuhr to recite Surah Burooj or Surahs equivalent to it and in Asr and Esha Surahs that are shorter than this should be recited, in Maghrib one should recite the short Surahs of Qisaar-e-Mufassal. If one is in a haste (i.e. time is less) then in every Namaaz one may read whichever Surahs one wishes. [*Alamgiri vol.1 pg.72*]

LAW: In the condition of Iztirar, such as when time is about to expire or if there is a fear of enemies, then one should read (Surahs) based on one's situation, be it on journey or when resident. This is to the extent that if one is not able to make allowance for the Waajibs then he is even excused in this regard. For example, if the time left for Fajr is so little that he can only pray one Ayat in each Raka'at, then he should do just this. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.362*]. However, after the sun has risen fully, he should repeat this Namaaz.

LAW: If one fears that he will lose the Jama'at of Fajr, then he should merely fulfil upto the Waajibaat in the Sunnat of Fajr. He should leave out the Thana and the Ta'ooz and he should recite Tasbeehs once each in Ruku and Sujood. [*Raddul Muhtar vol.1 pg.362*]

LAW: When one is a resident (not Musafir) and the time is not less then it is Sunnat to recite the Surahs, which are Tiwaal Mufassal in Fajr and Zuhr, and in Asr and Esha, he should recite Awsat Mufassal, and in Maghrib one should read Qisaar Mufassal. The ruling with regards to the Imam and Munfarid is the same in all these cases. [*Durr-e-Mukhtar vol.1 pg.363*]

IMPORTANT NOTE: The Surahs from Hujrat to the end of the Qur'an are known as Mufassal. Mufassal is classified into 3 categories, namely (1) Tiwaal-e-Mufassal; (2) Awsat Mufassal and (3) Qisaar Mufassal

- | | |
|---------------------|-------------|
| ➤ Tiwaal-e-Mufassal | Fajr & Zuhr |
| ➤ Awsat Mufassal | Asr & Esha |
| ➤ Qisaar Mufassal | Maghrib |

[*Durr-e-Mukhtar vol.1 pg.363*]

LAW: If Asr Namaaz is read as Ada (prompt) in the Makruh time, it is still Thawaab to fulfil the Masnun Qira'at (Desired Sunnah Qira'at), on condition that the time remaining is not too little. [*Alamgiri vol.1 pg.72*]

LAW: In Witr, Nabi Kareem ﷺ recited سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى (Surah A'la) in the first Raka'at. In the second Raka'at he ﷺ recited قُلْ يَا أَيُّهَا الْكَافِرُونَ (Surah Kaafirun). In the third Raka'at he ﷺ recited قُلْ هُوَ اللَّهُ أَحَدٌ (Surah

ikhlas). So sometimes, you should also read these to acquire blessings. *[Alamgiri vol.1 pg.73]*

Sometimes instead of Surah A'la in the first Raka'at, He ﷺ would recite *إِنَّا أَنْزَلْنَاهُ* (Surah Qadr).

LAW: Do not overly exceed the Qira'at-e-Masnuna if it causes discomfort to the Muqtadis. If it does not cause discomfort to them, then there is no harm in slightly exceeding the desired amount of verses. *[Alamgiri vol.1 pg.73; Raddul Muhtar vol.1 pg.363]*

LAW: When reciting in Fard Salaahs one should recite with pauses (i.e. slowly), and in Taraweeh, one should recite at a medium pace and one is permitted to read rapidly in the Nafils at night. However, one should be sure to recite in a manner whereby it can be understood (i.e. clearly audible). In other words, at least one should fulfil the level of requirement that has been set by the Qaaris for the 'Madd'; otherwise, it is Haraam because we have been commanded to recite the Qur'an with Tarteel (i.e. To recite in a slow, measured, regular tone). *[Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.363]*

Nowadays, in the manner in which most of the Hufaaz recite they fail to fulfil the requirement set for the 'Madd'. With the exception of *يَعْلَمُونَ* and *تَعْلَمُونَ* (i.e. with the exception of hearing the last words of each Ayat), one is neither able to hear or recognise any other word that is being recited, nor are the alphabets pronounced correctly. However, in the speed with which they read, they eat up (i.e. omit) so many words that they are boastful in this regard by saying, 'a certain person reads so fast', whereas it is Haraam to recite the Holy Qur'an in this manner. It is severely Haraam to do this.

LAW: All seven Qira'ats (i.e. manners of recitation) are permissible. However, the proper ruling is that it is better for one to avoid reciting in the manner which is unheard of by the general public, because in avoiding this, there is safety of their Deen, just as in our region (and in most other places), the Qira'at Imam Aasim on the Narration of Hafs is most common. Thus, it is this, which should be read. [*Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.363*]

LAW: It is Masnun to lengthen the first Raka'at of Fajr, more than the second Raka'at. The measure that has been stipulated is two thirds in the first Raka'at and one third in the second Raka'at. [*Alamgiri vol.1 pg.73*]

LAW: If one excessively lengthened the recitation (Tool-e-Faahish) in the First Raka'at, in other words if one recited forty verses in the first Raka'at and only 3 verses in the second Raka'at, there is no harm in this as well but it is not what is best (i.e. nor recommended). [*Raddul Muhtar vol.1 pg.364*]

LAW: It is also better in all the other Namaaz for Qira'at of the first Raka'at to be slightly longer than the second Raka'at. The same ruling applies to the Jummah and both Eid Prayers. [*Alamgiri vol.1 pg.73*]

LAW: In the Sunnats and Nafils, one should (try) to read the Surahs that are similar (in length) in both Raka'ats. [*Muniya pg.129*]

LAW: It is Makruh to lengthen the recitation of the second Raka'at more than the first Raka'at, if the difference is obvious and very apparent. The measure for this is that if verses of both the Surahs seem similar (in length), then to increase it by more than three Ayats

(verses) is disapproved and if the Surahs are long and short, then it will not depend on the amount of verses recited, but it will depend on the Alphabets and words. If there is a huge difference between the (amount) of alphabets and words, then this is disapproved, even though the verses may be similar in number. In other words, if one read اَلَمْ نُنشِئْهُم (Surah Alam Nashrah) in the first Raka'at and لَمْ يَكُن (Surah Lum Yakun) in the second Raka'at, then it is disapproved (i.e. objectionable), even though both have 8 Ayats (verses) each. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]

LAW: It is Sunnah in Jummah and both Eid Prayers to recite سُبْحٰنَ اسم in the first Raka'at and هَلْ اَتٰكَ in the second Raka'at, as this is proven from Nabi ﷺ. This is exempted from the said rule. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]

LAW: To set a particular Surah, whereby one only recites that particular Surah in that particular Namaaz is Makruh. It is Mustahab to sometimes recite those Surahs, which have been mentioned in the Ahadith. However, one should not recite it continuously, so much so that someone may start to think that it is Waajib (to recite). [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.365]

LAW: In the Fard Namaaz when reciting Ayat-e-Targheeb (which discusses attaining rewards) and Ayat-e-Tarheeb (which discusses punishment), the Imam and Muqtadis should not make Dua to attain (reward) or protection from (punishment). The same Ruling applies when performing any Nafil Namaaz with Jama'at. However, if one is reading Nafil alone, he may make Dua. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.366]

LAW: To repeat the same Surah in both Raka'ats is Makruh-e-Tanzeehi, unless there is no one and there is some compulsion, then there is no disapproval at all. For example, if one recited the entire (Surah Naas) قُلْ أَعُوذُ بِرَبِّ النَّاسِ in the first Raka'at, he may recite this in the second Raka'at as well, or if in the second Raka'at he unintentionally started reciting the same (Surah) which he recited in the first Raka'at, or if one does not know any other Surah, then one may recite the same first Surah (which he already recited in the first Raka'at). [Raddul Muhtar vol.1 pg.367]

LAW: During Nafil Namaaz to repeat the same Surah in both Raka'ats, or to recite the same Surah numerous times in each Raka'at is permissible without objection. [Ghuniya pg. 462]

LAW: If one completed the entire Qur'an in one Raka'at, he should commence from Alif Laam Meem after Surah Faateha in the second Raka'at. [Alamgiri vol.1 pg.74]

LAW: If in Fard Namaaz, one read few Ayats, then in the second Raka'at he read few Ayats from another place, even if they are from the same Surah. If in-between two or more verses were left out, there is no objection, but one should not do this without need. However, if one Raka'at, one read few Ayats, and then left some Ayats and then read from another place, then this is Makruh. If one did this by error, one should go back and recite the Ayats that have been left out (and then continue). [Raddul Muhtar vol.1 pg.367]

LAW: If one read the end of a Surah in the first Raka'at and in the second Raka'at, he recited a short Surah. For example, in the first Raka'at he recited قُلْ هُوَ اللَّهُ and in the second Raka'at he recited قُلْ هُوَ اللَّهُ there is no objection. [Alamgiri vol.1 pg.74]

LAW: Two Surahs should not be recited in one Raka'at of Fard. If a Munfarid recites it, there is also no harm in it, as long as there is no gap between both but if he leaves out one or few Surahs in-between then this is Makruh. [*Raddul Muhtar vol.1 pg.367*]

LAW: If one read a Surah in the first Raka'at and in the second Raka'at, he left out a short Surah in-between and then recited (another Surah), then this is Makruh, and if the Surah in-between is very long that if it is recited, then the Qira'at of the second Raka'at will be much longer than that of the first Raka'at, then there is no objection; For example, there is no harm in reciting إِنَّا أَنْزَلْنَاهَا (Surah Qadr) after وَالسَّيِّئِينَ (Surah Teen). However, to read قُلْ هُوَ اللَّهُ (Surah Ikhlas) after reciting (Surah Nasr) إِذَا جَاءَ is not recommended. One should not do this. [*Durr-e-Mukhtar vol.1 pg.367 etc*]

LAW: To read the Qur'an in a reversed manner, whereby one reads in the second Raka'at (A Surah) which is before the one, which one read in the First Raka'at, then this is Makruh-e-Tahreemi. For example, in the first Raka'at one recited (Surah Kaafirun) قُلْ يَا أَيُّهَا الْكَافِرُونَ and in the second Raka'at one recited the أَلَمْ تَرَ كَيْفَ (Surah Feel). [*Durr-e-Mukhtar vol.1 pg.367*]

There has been severe warning in this regard. Hazrat Abdullah ibn Mas'ud رضي الله عنه says, 'does the one who reads the Qur'an in reverse, not fear that Allah will overturn his heart.' If one does this in error then neither is there any sin for it and nor is there need for Sajdah-e-Sahw.

LAW: To make it easy upon the children, to recite Paara-e-Aam (Amm Paara) differing from the sequence of the Qur'an is permissible.¹ [Raddul Muhtar vol.1 pg.367]

LAW: If forgetfully one started reciting in the Second Raka'at a Surah which is before (the one already recited in the first Raka'at), or if there is a gap of one small Surah, and then only one remembered. Then in this case, one should complete the Surah, which one has already commenced, even if one has only recited one alphabet (of that Surah). For example, in the first Raka'at one recites قُلْ يَا أَيُّهَا الْكَافِرُونَ (Surah Kaafirun) and in the second Raka'at, once commenced اَلَمْ تَرَ كَيْفَ تَنبِتُ (Surah Lahab), then on remembering, one should complete this very Surah. In this case, one is not permitted to leave it and read اِنَّا جَاءَ (Surah Nasr). [Durr-e-Mukhtar vol.1 pg.367]

LAW: In comparison to one long Ayat, it is Afdal (more virtuous) to recite three short verses. As for a part of a Surah or a Surah, then in this case the one that is more virtuous (to recite) is the one that has more Ayats (verses). [Durr-e-Mukhtar vol.1 pg.367]

LAW: If one proclaimed the Takbeer for the Ruku, but has not yet entered into the Ruku. In other words, he did not bend over low enough for his hands to touch his knees, and he wishes to read (more), he may do so, as there is no harm in this. [Alamgiri vol.1 pg.74]

1. Usually when children are taught Paara-e-Aam, they are first thought the shorter Surahs at the end and then the longer Surahs at the top. This is permissible to make it simple for the children to learn the Surahs.

LAWS OF QIRA'AT (RECITATION) OUTSIDE NAMAAZ

LAW: To recite the Glorious Qur'an whilst looking is more virtuous than reciting it from memory (i.e. without looking), as in this case one is reading and looking, and in doing so, one is touching with the hand; all this is Ibaadat.

LAW: It is Mustahab to make Wudu, wear good clothes and sit down towards the Qibla, to make Tilaawat (i.e. to recite the Qur'an). It is Waajib to recite the Ta'ooz (A'oozu Bil'laahi minash shaitaanir rajeem), in the beginning of the Surah (Ibtida-e-Surat), and it is Sunnat to recite the Bismillah, otherwise its recitation is Mustahab. If the verse one wishes to recite commences with a 'Dameer' (a pronoun) which is attributed towards Allah Almighty, such as in *هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ* the supererogation of reciting the *بِسْمِ اللَّهِ* after the *أَعُوذُ بِاللَّهِ* is emphasised. If one performs any worldly action during recitation (of a verse); one should recite the *أَعُوذُ بِاللَّهِ* and *بِسْمِ اللَّهِ* again. However, if one does anything Deeni (religious) action during recitation, in other words if one replied to Salaam or to the Azaan; or if one said *سُبْحَانَ اللَّهِ* (Subhaan'Allah), or recited the Kalima Tayyibah etc., or read any other Azkaar, then in this case one does not have to recite the *أَعُوذُ بِاللَّهِ* (A'oozubillah). [Ghuniya pg.463]

LAW: If one commenced Tilaawat from Surah Bara'at, then one should say the A'oozu Bil'laah and the Bismillah; and if one already commenced Tilaawat before (coming) to it, and one then reaches Surah Bara'at, then there is no need to recite the Tasmiyah (i.e. Bismillah). [Ghuniya pg.463]

As for the new Ta'ooz, which the Hufaaaz of today have implemented before reciting it, then it must be noted that this is unsubstantiated. As for the famous notion nowadays, that even if Surah Tauba (Bara'at) is recited in the beginning (i.e. when one starts with recitation from it), then too Bismillah should not be recited, then it must be noted that this (notion) is simply incorrect.

LAW: During the summer months (i.e. when it is hot), it is better to complete the Qur'an in the morning, and in the winter months, it is better to do so in the first portion of the night. As it has been mentioned in the Hadith Shareef, that one who completes the Qur'an in the morning, the Angels will make Istighfar for him until evening; and one who completes the Qur'an in the first portion of the night, the Angels will make Istighfar for him until morning. [Reported by Daarimi on the authority of Sa'ad ibn Abi Waq'qas رضي الله عنه]

So in summer because the days are longer, thus by completing the Qur'an in the morning, the Angels will make Istighfar for the recite for a longer period of time and in winter, because the nights are longer, by completing the recitation in the first portion of night, the Istighfar will be more. [Ghuniya pg.464]

LAW: To complete the Qur'an in less than 3 days is Khilaaf-e-Ula, because Nabi ﷺ said that one who completes the Holy Qur'an in less than 3 nights has not understood. [Reported by Abu Dawud, Tirmizi and Nasa'i on the authority of Abdullah bin Amr ibn Al A'as رضي الله عنه]

LAW: When the Quran is being made Khatam (completed), it is better to recite Surah Ikhlas قُلْ هُوَ اللهُ أَحَدٌ thrice (i.e. 3 times), even though it may be in Taraweeh. However, if one makes the Khatam in

a Fard Namaaz, then he should not recite it (the Surah Ikhlas) more than once. [*Ghuniya pg. 464*]

LAW: There is no harm in reciting the Qur'an whilst lying down, as long as the legs are gathered (i.e. folded), and the mouth is open. Similarly, Tilaawat whilst walking and working is also permissible, on condition that one's attention is not diverted (i.e. one is not distracted), otherwise to do so is Makruh. [*Ghuniya pg.464*]

LAW: To recite the Qur'an-e-Majeed in the Bathroom and in places of impurity (like the toilet etc) is not permissible. [*Ghuniya pg.464*]

LAW: When the Qur'an is being recited aloud, then it is Fard upon all those who are present to listen (attentively), on condition that those who are gathered there, have done so to listen, otherwise for just one person to listen is sufficient, even though if the others may be occupied in their work. [*Ghuniya pg.465, Fatawa-e-Razviyah*]

LAW: Whilst in a gathering for the people to all read aloud is Haraam. In most 'Teeja' (3 days Faateha i.e. Esaal-e-Sawaab for the deceased), all the people in the gathering usually read aloud. To do this is Haraam. The ruling is that if there are few people reciting the Qur'an, then they should recite softly (and not aloud). [*Durr-e-Mukhtar pg.366*]

LAW: To recite the Holy Qur'an aloud in a marketplaces or where people are occupied in their work it is impermissible. If people do not listen (to the recitation); the sin for this is on the reciter. If he commenced recitation before the people there commenced working and that place is not particularly for working (i.e. factory etc); then (in this case) if he commenced reading from before but the people do

not listen, then (in this case) the sin is on the people. However, if he commenced recitation after they commenced working, then the sin is on him. [Ghuniya pg.465]

LAW: It is also disallowed (i.e. disapproved) to recite the Qur'an aloud at a place where someone is teaching Ilm-e-Deen, or at a place where students are discussing Ilm-e-Deen, or studying. [Ghuniya pg.465]

LAW: To listen to the recitation of the Qur'an (when it is being recited) is more virtuous than reciting and performing Nafil Salaah. [Ghuniya pg.465]

LAW: If whilst making Tilaawat, some respected Religious person such as the Badsha-e-Islam (Muslim Ruler), an Aalim-e-Deen, ones Peer (Spiritual Guide), Ustad (Deeni Teacher), or ones father walks in, then (in such a case) the reciter is permitted to stand up in respect for the said personality. [Ghuniya pg.465]

LAW: It is better for a female to learn to recite the Qur'an from another woman, rather than from a blind non-Mahram male, because even though he is not able to see her, but he is able to hear her voice and even the voice of a woman is meant to be veiled. In other words, a non-Mahram is not permitted to hear her voice without valid reason. [Ghuniya pg.465]

LAW: To read (i.e. learn) the Qur'an and then allow it to be forgotten is a sin. Huzoor-e-Aqdas ﷺ said, 'The reward of my Ummat was presented before me, even that of the one who removes a blade of grass from the Masjid and the sins of my Ummah have been presented before me, and I have not seen any sin bigger than (this),

that a person has been given a Surah or Ayat and he caused it to be forgotten.' [Reported by Abu Dawud, Daarimi and Nasa'i]

Another Narration mentions that one who reads (i.e. learns) the Qur'an and then forgets it; he will come forth on the Day of Qiyaamat as a leper. [Reported by Abu Dawud, Daarimi and Nasa'i]

It is mentioned in the Qur'an-e-Majeed that he will be raised blind (on the last day).

LAW: If a person reads the Qur'an incorrectly, it is Waajib upon the listeners to rectify him, on condition that jealousy and malice is not caused by rectifying him. [Ghuniya pg.465] Similarly if the Mushaf Shareef (Pages of Qur'an) belonging to someone is kept with you and you notice any writing (or typographical) errors in it, you should rectify it, as to do so is Waajib.

LAW: To write the Holy Qur'an (Text) with a fine very pen (i.e. very small font or text) so as to minimise (the size), like the 'Taweezi Qur'ans' which are being printed nowadays, is Makruh, as there is (risk of) disrespect in this. [Ghuniya pg. 465] Actually, pocket size (very small) should also be avoided.

LAW: It is more virtuous to recite the Qur'an aloud, as long as you do not cause discomfort (disturbance) to a Namaazi (one in Namaaz), an ill person or to one who is asleep. [Ghuniya pg.465]

LAW: To write the Qur'an-e-Majeed on Walls and on the Mehraabs is not good (i.e. not advisable), and there is no harm in gilding the Mushaf Shareef. [Ghuniya pg.465]. Actually, to do so with the intention of respect is Mustahab.

ERRORS IN QIRA'AT

The Qaa'ida-e-Kulliyya (General Principle) in this discussion is that if such an error is committed which alters the (actual) meaning then in such a case the Namaaz will be damaged (i.e. invalidated), otherwise not.

LAW: If the Syntactical errors (E'raabi errors) are such that they do not cause the meaning to be altered, then this does not cause (the Namaaz) to be invalidated; such as in the case with reciting لا تَرْفَعُوا أَصْوَاتَكُمْ نَعْبُدُ and if it has been altered to an to the extent where to consider it and intentionally read it amounts to kufr, then in this case it is best for (the Namaaz) to be repeated, such as in 'عَطَىٰ اِدْمَرَ رَبِّهِ' if one recited the 'Meem' with a 'zabar' (Fatah) and the 'Be' with a 'pesh' (Damma); and in (the case of the verse) اِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ the Jalaalat (Name of Allah) with 'Rafa' (i.e. it is read with Damma) and العلماء is read with 'zabar'; and in the case of فَسَاءَ مَطَرُ الْمُنْذَرِينَ if the 'Zaal' is read with a 'Zer' (Kasra); or if in اِيَّاكَ نَعْبُدُ the 'Kaaf' is read with a zer (Kasra); or in اَلْوَصُوْرُ the 'waaw' is read with zabar 'Fatah'. [Raddul Muhtar vol.1 pg.424; Alamgiri vol.1 pg.76]

LAW: If the Tashdeed (sign of emphasis which doubles the alphabet) is read with Takhfeef, i.e. it is shortened, such as if one does not read (i.e. apply) the Tashdeed on the 'Ya' when reciting اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ or if one does not apply the Tashdeed on the 'Baa' اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ or if one does not apply the Tashdeed on the 'Taa' in قُتِلُوْا تَقْتِيْلًا the Namaaz will (still be) regarded as valid (and will be done). [Raddul Muhtar vol.1 pg.424; Alamgiri vol.1 pg76]

LAW: If one read a Mukhaffaf word (word in the shortened form, i.e. with no Tashdeed), as a Mushaddad (i.e. with a Tashdeed), such as in the case of **الْبَيْتَةَ وَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ** if one read the ‘Zaal’ with a Tashdeed or if one omitted the ‘Idghaam’¹ such as in **إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** by making it evident, then (in all these cases) the Namaaz will be done. [Alamgiri vol.1 pg.74]

LAW: If one added an alphabet (whilst reciting) and this did not alter the actual meaning, the Namaaz will not be invalidated, such as whilst reciting **وَأَنطى عَنِ الْمُنكَرِ** if one added a ‘Yaa’ after the ‘Haa’ or in the case of **هُمُ الَّذِينَ** if one read the ‘Meem’ with ‘Jazm’² and then made the Alif evident. In the case where the meaning is altered, such as if one read **ذَرَابِئِ** as **ذَرَابِيْبُ** or if one read **مشان** as **مشاين** then this will invalidate the Namaaz. [Alamgiri vol.1 pg.74]

LAW: Joining any alphabet to another word does not invalidate the Namaaz such as by reading **إِيَّاكَ نَعْبُدُ** similarly, to separate an alphabet after word will also not invalidate the Namaaz.

1. Idghaam is the assimilation of a letter carrying a noon saakin or tanween with one of the idghaam letters, thus becoming one letter with shadda

2. Jazm is also known as Sukun and is a link sign, meaning quiescence.

Similarly, to apply the pause or to begin out of place does not also cause the Namaaz to be invalidated, even though it may be the Waqf-e-Laazim¹ such as if one applied the Waqf (pause/stop) at إِنَّ الَّذِينَ آمَنُوا and thereafter one recited أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ or if one did not apply the Waqf on أَصْحَابُ النَّارِ and then recited الَّذِينَ يَخْلِبُونَ عُرُوشَهُمْ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا أَعْتَدُ لَهُمْ فِيهَا حِسَابًا or if one applied the Waqf (pause) at لَا إِلَهَ إِلَّا اللَّهُ and thereafter read الرَّحْمَنُ الرَّحِيمُ then in all the above mentioned cases, the Namaaz will be valid, but to do this is strictly disapproved (i.e. it is offensive). [Alamgiri vol.1 pg.72]

LAW: If one added a word, (it must be seen) whether that word is in the Qur'an or not and in any case (it must be seen) whether it alters the meaning or not. If the meaning is altered, the Namaaz will be invalidated such as in the case of (an addition like this one) إِنَّ الَّذِينَ آمَنُوا وَ كَفَرُوا بِاللَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ or in the case of reading إِنَّ اللَّهَ يَبْغِضُ الْمُجْرِمِينَ. If the meaning is not altered then it will not invalidate the Namaaz even though there is no instance of this in the Qur'an, such as (if one read) إِنَّ اللَّهَ يَبْعَادُ خَيْرًا بِصَيْرٍ or if one read this فِيهَا فَاكِهِةٌ وَنَحْنُ وَتَقَامُ وَرَمَانٌ. [Alamgiri vol.1 pg.75]

LAW: If one left out any word and this did not cause the meaning to be altered, such as if one failed to read the second سَيِّئَةٌ in the verse جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا then the Namaaz will not be invalidated. However, if it (i.e. leaving out the word) caused the meaning to be altered, such as if he left of the لَا in لَمْ يَكُنْ مِنَ الْمُؤْمِنِينَ the Namaaz has been invalidated. [Raddul Muhtar vol.1 pg.425]

1. Waqf-e-Laazim meaning a 'Required Stop'. To stop here is absolutely necessary.

LAW: If one left out any alphabet, which caused the meaning to be altered, such as if one read خَلَقْنَا without the 'Khaa' or جَعَلْنَا without the 'Jeem' then the Namaaz will be invalidated. If this omission does not cause the meaning to be altered, where based on curtailment, it is dropped with the condition, such as if he read يَا مَالٍ instead of مَا لِكُ it will not be invalidated. Similarly, in تَعَالَى جَدُّ رَبِّنَا if one recited تَعَالَى the Namaaz will be valid. [Alamgiri vol.1 pg.74; Raddul Muhtar vol.1 pg.425]

LAW: If one word was read instead of another word, the Namaaz will not be invalidated if the meaning is not altered, such as if one read حَكِيم instead of عَلِيم and if the meaning is altered, then the Namaaz will be invalidated, such as if one read خَالِدِينَ instead of فَاعِلِينَ in the verse رَعُدَا عَلَىٰ نَابِنَا إِنَّا كُنَّا مُعَذِّبِينَ. If one made an error in the 'Nasb' and the 'Mansub ilaih' is not in the Qur'an, the Namaaz is invalidated, such as if he read مَرِيَمُ ابْنَةُ عَدَانَ and if it is in the Qur'an it will not invalidate the Namaaz, such as if he read مَرِيَمُ ابْنَةُ لُقْمَانَ. [Alamgiri vo.1 pg.75]

LAW: Even if the Taqdeem and Taakheer (fronting and backing) of alphabets the meaning is altered, the Namaaz will be invalidated; otherwise not, such as reading قُورَىٰ instead of قُورَىٰ or if one read عَفِص instead of عَضِف then in this case, it will be invalidated. If one recited, اِنْفَجِرَتْ instead of اِنْفَجِرَتْ the Namaaz will not be invalidated. The same ruling applies to the 'Taqdeem' and 'Taakheer' or words as well, such as if one recited لَهُمْ فِيهَا زُفَيْرٌ شَهِيئٌ and in doing so recited the word شَهِيئٌ before زُفَيْرٌ it will not invalidate the Namaaz. However, if one recited إِنَّ الْأَبْرَارَ لَفِي حَمِيمٍ وَإِنَّ الْفُجَّارَ لَفِي نَعِيمٍ the Namaaz will be invalidated. [Alamgiri vol.1 pg.75]

LAW: If one recites one Ayat instead of another; then if one made a complete stop (before doing this) the Namaaz will not be invalidated; for example if one applied a (complete) Waqf at **وَاعْتَصِرْكَ الْإِنْسَانَ** and then recited **إِنَّ الْآخِرَ لَكِنِّي نَعِيمٌ** or if one applied the Waqf (i.e. stopped) at **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ** and then recited **أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ** the Namaaz will be valid; and if one did not stop, then in the case of the meaning being altered, the Namaaz will be invalidated, similar to the example given; otherwise not. If one has to recite (the verse) **جَزَاءُ الْحُسْنَىٰ** instead of reciting (the verse) **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَزَاءُ الْفَرْدُوسِ** the Namaaz will be done. [Alamgiri vol.1 pg.75]

LAW: If a word was read repetitively, then if doing so causes the meaning to be altered, the Namaaz will be invalidated, such as in reading **رَبِّ رَبِّ الْعَالَمِينَ مُدِكَ مُدِكَ يَوْمَ الدِّينِ** whereas it was read with the deliberate intent of making an addition (i.e. repeating). In other words Rub or Rub and Maalik of Maalik; and if one recited it repeatedly to correct ones pronunciation, or if it was uttered without deliberate intent, or if one did not intend anything at all, then in all these cases, the Namaaz will not be invalidated. [Raddul Muhtar vol.1 pg.424]

LAW: If in recitation, if one reads one alphabet instead of another because one is not able to pronounce it (i.e. he intends to read a certain alphabet but it comes out differently due to problem pronouncing), then in this case, he is compelled (i.e. he cannot help doing this). He should however attempt to rectify this. If this is done on the basis or carelessness, like many Hufaa and Ulama of today, who have the ability to pronounce it correctly, but due to heedlessness, they change the alphabet (its pronunciation), then in such a case, if this causes the meaning to be altered, the Namaaz will

not be valid. All those Namaaz, which have been performed in this way, must be made Qaza, as to do so is necessary. This will be discussed in detail in the Chapter on Imaamat.

LAW: One should pay particular attention in showing distinction (i.e. clarity in pronunciation) in the following alphabets: ط ت and ص ث س and ذ ظ and ع اء and ح ه and ض ظ. If this is not done and the meaning is altered, it will cause the Namaaz to be invalid. Some people do not even make distinction between the س and the ش and the ز and the ر and between the ق and the ك.

LAW: If one read (i.e. applied) the Madd; Ghunna; Izhaar; Ikhfa or Imaala, out of place; or if one did not read it where it was supposed to be read, then in this case the Namaaz is (still) valid. [Alamgiri vol.1 pg. 76]

LAW: To recite the Qur'an with 'Lahn' and to listen to it is Haraam. However, if Lahn is committed in reading Madd Al Leen (or known as Madd o Leen), the Namaaz will not be invalidated. [Alamgiri vol.1 pg.77] This is if it is not a mistake where it reaches the level of being regarded 'Taan' (musical/singing way of recitation).

LAW: Using a feminine form for Allah or a feminine pronoun for Allah causes the Namaaz to be invalidated. [Alamgiri vol.1 pg.77]

CHAPTER 6

IMAAMAT

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HADITH 1: It is reported in Abu Dawud from Ibn Ab'bas رضي الله عنه that Rasoolullah ﷺ said, 'The virtuous amongst you should announce the Azaan and the Qur'ra (Qaari) should perform the Imaamat' (i.e. lead the congregational prayer). (In that era, the person who knew the Qur'an more was regarded as the one more learned).

HADITH 2: It is reported in the narration of Sahih Muslim from Abu Sa'eed Khudri رضي الله عنه that the one most deserving of the position of Imaamat is one who knows the Qur'an more.

HADITH 3: The Narration of Abu Shaykh from Abu Hurairah رضي الله عنه that he رضي الله عنه said, 'The Imam and the Mu'azzin receive reward (Thawaab) equivalent to all those who performed (Namaaz) with them'.

HADITH 4: Abu Atiyah Aqeeli رضي الله عنه says that Maalik bin Huwairith رضي الله عنه used to come to visit us. Once (whilst he was visiting), it was the time of Namaaz, so we asked him to go in front and lead the Namaaz. He said, send one from amongst you in front, so that he may lead the Namaaz and let me tell you why I am not leading the prayer. I heard Rasoolullah ﷺ saying, 'When one goes to visit a people, then he should not lead them in prayer, rather one from amongst them should lead them in prayer.' [Reported by Abu Dawud and Tirmizi]

HADITH 5: It is reported in Tirmizi from Ibn Majah رضي الله عنه that Rasoolullah ﷺ said, 'The Namaaz of 3 persons never exceeds their ears; (1) a runaway (legal) slave until such time that he returns; (2) that female who passes the night in the state whereby her husband is displeased with her; (3) and the Imam of a people who for some reason disapprove of his Imaamat (for some valid reason of Shariah).'

HADITH 6: The Narration of Ibn Majah from Ibn Ab'bas رضي الله تعالى عنه is as follows: The Namaaz of 3 persons does not pass even one span above their heads; One who leads a Nation in Imaamat and they think ill of him (i.e. they disapprove); and that woman who passed her night in the condition whereby her husband is displeased with her; and two Muslims brothers, who leave each other because of some worldly reason.

HADITH 7: It is reported by Abu Dawud And Ibn Majah from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'The Namaaz of 3 person is not accepted; The one who is in front of the people, in other words he makes their Imaamat and they disapprove of him; and that person who comes after showing his back to the Namaaz, in other words he reads after the Namaaz has ended; and that person who enslaved a free man.'

HADITH 8: It is reported by Ahmad, Abu Dawud and Ibn Majah from Salamah bint Hur رضي الله تعالى عنها that Rasoolullah ﷺ said; 'It is from amongst the signs of Qiyaamat that the Ahl-e-Imaamat will place the responsibility amongst one another. They will not find anyone worthy of leading them in Namaaz.' (In other words, none will have the qualification to lead them in prayer).

HADITH 9: It is reported in Sihah Sit'ta (except Bukhari) from Ibn Mas'ud رضي الله تعالى عنه that Rasoolullah ﷺ said, 'Neither perform Imaamat in the home of a person, or in his kingdom (territory), nor sit on his Masnad (i.e. throne or a specific sitting place of stature), except with his permission.'

HADITH 10: It is reported by Shaykhain etc. from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘When one leads others in Namaaz, then read short (Surahs), because there are also the ill, the weak and the elderly amongst them; and when one leads his own people in prayer then he may read as lengthy as he wishes.’

HADITH 11: It is reported by Bukhari from Abu Qatadah رضي الله عنه that Rasoolullah ﷺ said, ‘I enter into Namaaz and have an intention of reciting at length, when I hear the crying of children; so I shorten (the recitation), for I am aware that the child’s crying will cause grief to the mother.’

HADITH 12: It is reported in Muslim from Anas رضي الله عنه that once Rasoolullah ﷺ lead us in Namaaz and after completion, He ﷺ directed his holy attention towards us and said; ‘O people! I am your Imam. Do not make Ruku, Sujood, Qiyaam or go away (complete Namaaz) before I do, for I see you from in front and from behind.’

HADITH 13: Imam Maalik reports from him (Anas) as well in this manner that Rasoolullah ﷺ said, ‘The hair on the forehead (forelock) of one who raises and bows his head before the Imam is in the hand of shaitaan.’

HADITH 14: It is reported by Shaykhain etc from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Does the one who raises his head before the Imam does, not fear that Allah may turn his head into the head of a donkey.’ Some Muhadith have mentioned that Imam Nawawi رحمته الله went to Damascus to acquire knowledge of Hadith from a very famous person there, and he learnt a lot from him, but he used to wear a veil whilst teaching. He studied under him for a very long period but was never able to see his face. When a very lengthy

period of time passed and he noticed that he (Imam Nawawi رحمته الله) had a great zest to learn Hadith, then one day, he removed the veil from his face. What does (Imam Nawawi رحمته الله) see? The face of the teacher is similar to that of a donkey. He said, 'Son! Fear going before the Imam! When this Hadith reached me I thought it was doubtful, so I intentionally preceded (i.e. went before) the Imam, so my face became as you are seeing it.'

HADITH 15: It is reported by Abu Dawud from Thaubaan رضي الله عنه that three things are not Halaal (legal) upon a person; When any person leads a people (i.e. makes Imaamat), then he should not specifically make Dua for himself by leaving them out (in Dua). If he does this, then he has betrayed their trust; and do not look into the house of anyone without permission, and if he did so, then he has been distrustful; and do not hold back urine and stool and make Namaaz, but you should relieve yourself (first).'

LAWS OF JURISPRUDENCE

The discussion concerning Imaamat-e-Kubra has already passed in the Volume on Aqaa'id. In this Chapter, Imaamat-e-Sughra, in other words, rules and regulations pertaining to Imaamat (Leadership) in Namaaz will be discussed. Imaamat means: the connection or union of the Namaaz of others (i.e. the Muqtadis) to his (i.e. the Imams) Namaaz.

LAW: For a male who is not Ma'zoor to qualify as Imam, there are six conditions:

1. Islam (i.e. He must be Muslim)
2. He must have reached the age of full puberty
3. He must be Aqil (sane)
4. He must be male
5. He must be able to make Qira'at
6. He must not be Ma'zoor (i.e. he must not suffer from any such chronic illness that makes him unable to lead the Namaaz) [Raddul Muhtar vol.1 pg.513]

LAW: For women, it is not a condition for the Imam to be male. Even a female can be Imam (amongst them), even though it is Makruh. [Raddul Muhtar vol.1 pg.513; General books of Fiqh]

LAW: To be Baaligh (to have reached the age of puberty) is not a condition to be Imam for those who are Na-Baaligh (not reached puberty), but even a na-Baaligh may lead those who are na-Baaligh in Namaaz, on condition that he is of age of understanding. [Raddul Muhtar vol.1 pg.513]

LAW: A Ma'zoor may lead Ma'zoors equal to him (i.e. with same ailment), and he may lead that Ma'zoor whose UZR is more than his. He is not permitted to lead one with a lesser UZR than his. If the Imam and the Muqtadi, both have two different ailments, such as if one has an ailment of passing wind (chronic as explained in discussion of Ma'zoor) and the other has the ailment where droplets of urine are released then they cannot lead one another. [Alamgiri vol.1 pg.84; Raddul Muhtar vol.1 pg.513]

LAW: One who is Taahir (i.e. in complete state of ablution, such as a non-Ma'zoor) cannot follow one who is a Ma'zoor, if there has been any Hadath (nullifying factor) whilst in the state of Wudu, or if it occurred after Wudu, within the time period (of the said Namaaz). (However) If it happened after Namaaz and if there was no Hadath at the time of Wudu, and neither did it relapse before the end of the time (for that Namaaz), then the Namaaz which he read in the course of discontinuance is valid and he is permitted to follow him (the Ma'zoor) in this case. [Durr-e-Mukhtar vol.1 pg.541]

LAW: A Ma'zoor may follow (make Iqtida) of a Ma'zoor with the same UZR as him and a person with one UZR cannot follow (in Namaaz) someone who has two UZR's; and a person with one particular UZR cannot follow someone with some other UZR; and one who has two UZR's may follow one who has only one UZR, whereas that one UZR is one of the two UZR's which he has. [Durr-e-Mukhtar vol.1 pg.541 etc]

LAW: If a Ma'zoor led another Ma'zoors who is a normal person (i.e. non-Ma'zoor), then in this case the Namaaz of the others (i.e. the Ma'zoors) will be valid. [Durr-e-Mukhtar vol.1 pg.542]

LAW: That budmazhab (deviate) whose deviation (and corrupt beliefs) has reached the level of kufr, such as the Raafdhi, even though he may only reject the Khilaafat and companionship of Siddique-e-Akbar رضي الله عنه, or if he practices Tabar'ra (i.e. to curse and express disassociation) regarding the Shaykhain (Hazrat Abu Bakr and Hazrat Umar رضي الله تعالى عنهما). The 'qadari'¹; 'jahami' (both deviant sects) and the like, who say the Qur'an to be a creation; and those who reject Shafa'at (intercession); or those who reject Deedar-e-Ilaahi (Divine Vision given to believers in hereafter); or those who reject the punishment of the grave; or those who reject the reality of Kiraaman Kaatibeen, are all amongst those behind whom Namaaz is not valid (not permissible). [Alamgiri vol.1 pg.84; Ghuniya]

An even stricter ruling is in regards to the wahabiya of this era, that either makes 'Tauheen' (disrespect and say words of blasphemy) regarding Allah and His beloved Nabi ﷺ, or they regard as leaders those who have made Tauheen, or at least they accept such people as Muslims.

LAW: Namaaz behind a budmazhab whose deviation has not yet reached the level of kufr, such as the 'Tafdeelia', is Makruh-e-Tahreemi. [Alamgiri vol.1 pg.84]

1. Qadari here does not refer to one following the spiritual Qaadiriyaah order, which is usually written as Qaadri or spelt Qaadiri or sometimes Qadri as well. The 'Qadari' being referred to here is spelt as قادري and not قادي. The 'qadari' being referred to in the above text refers to a corrupt and misled sect, which denies numerous fundamentals of faith.

There are 13 conditions for Iqtida (i.e. to follow the Imam):

1. Niyyat of Iqtida.

2. For that Niyyat of Iqtida to be present at the time of Tahreema or for it to precede the Tahreema but the condition in the case of it preceding the Tahreema is that no foreign act should be done separating the Niyyat and the Tahreema.

3. For both, the Imam and Muqtadi (follower) to be in the same place.

4. Both of them must be reading the same Namaaz, or the Namaaz of the Imam should be inclusive of the Namaaz of the Muqtadi.

5. The Namaaz of the Imam should be correct and in accordance with the Madhab of the Muqtadi.

6. For both the Imam and Muqtadi to regard it as correct.

7. For a female not to be in proximity based on conditions that will be stipulated.

8. For the Muqtadi not to be before the Imam.

9. To be aware of the changes (of position) of the Imam.

10. To know whether the Imam is Muqeem (resident) or Musafir (traveller).

11. To be part and parcel in fulfilling the regulatory acts.

12. In fulfilling the Arkaan (regulatory acts) the Muqtadi must be alike to the Imam of lesser (i.e. he should not precede the Imam. Either he should be with or little slower).

13. Similarly, in regards to the conditions, the Muqtadi must not exceed the Imam.

LAW: If one who is on a conveyance (riding or a horse or in a train etc.) followed one who is on foot, or if one who is on foot followed one who is on a conveyance, or if the Muqtadi and Imam are both in separate conveyances. Then in all three cases, the Iqtida is not valid, as the places of both of them is regarded are being different. If both are on one conveyance, then the one at the back may make Iqtida of the one in front, as they are in the same place. [Raddul Muhtar vol.1 pg.514/544]

LAW: If there is such a huge pathway between the Imam and the followers, which allows an ox drawn cart to pass through, it will cause the Iqtida to be invalid. If there is a river in-between, wherein ships and yachts are able to sail, the Iqtida is improper, even if the river may be in the middle of the Masjid. However, if the river is very narrow and small, wherein even a yacht (boat) is not able to sail, then in this case the Iqtida is valid. [Durr-e-Mukhtar vol.1 pg.547]

LAW: If there is a Dah Dardah Pond in the middle, then one is not allowed to follow (i.e. Iqtida will not be valid), unless around the pond the Saffs (lines of followers) are adjoining continually. If it is a small pond, then the Iqtida is valid. [Raddul Muhtar vol.1 pg.547]

LAW: If there is a wide pathway in-between but a Saff has already been established there, for example at least three persons have

already stood there, then behind them, other people can make Iqtida of the Imam, on condition that an ox drawn cart should not be able to pass in the space between any two Saffs and between the first Saff and the Imam. In other words if the pathway is so wide that more than one Saff can be made on it, then that many should be made, so that there is not enough space between them for an ox drawn cart to pass between them. Similarly, if the pathway (road) is a long one, such as at our places, it is east-west, then in this case as well, the ruling (regarding the space) between every two Saffs for the Imam and Muqtadi, is the same (which is mentioned above). [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.547/548]

LAW: If there is a bridge over the river and Saffs are made on it adjoining (i.e. bordering it) then even though the Imam is on the other side of the river, the one on the other side may follow him. [Durr-e-Mukhtar vol.1 pg.548]

LAW: If the Jama'at is being performed on an open field but there is sufficient space between the Imam and Muqtadis, to form two more Saffs, then the Iqtida is not correct. The same ruling applies to a 'Big Mosque' such as Masjid-e-Quds. [Durr-e-Mukhtar vol.1 pg.547]

LAW: A huge house (hall) is within the ruling of an open field. A huge building refers to one that is of forty hand lengths. [Raddul Muhtar vol.1 pg.548]

LAW: In the Masjid (prayer area) of the Eid Gah, no matter how huge the space between the Imam and the Muqtadis, it does not hinder Iqtida. This is even if there is space to form two or more Saffs in-between. [Alamgiri vol.1 pg.86]

LAW: If Jama'at has commenced on an open field; the first two Saffs have not pronounced the Allahu Akbar (Tahreema) yet and those in the third Saff already tied the Tahreema after the Imam, the Iqtida will be regarded as being valid. [Raddul Muhtar vol.1 pg.548]

LAW: If Jama'at was performed on an open field and space equivalent to a Dah Dardah pond was left between the Saffs, that none should stand there, then if the area around it, meaning to its right and left is adjoining, then if those behind this make Iqtida, it will valid, otherwise not. If the area less than that of a Dah Dardah is left out, then the Iqtida of those at the back is valid. [Raddul Muhtar vol.1 pg.548]

LAW: If two ships (boats) are tied together, with the Imam on one and the Muqtadi on the other, the Iqtida will be valid. If the ships are separate then the Iqtida is not valid. If the ship is anchored at the shore and the Imam is on the ship and the Muqtadis on the shore then if there is a road (pathway) between them, or if there is an area equal to a huge river between them, then the Iqtida is invalid; otherwise it is valid. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.814]

LAW: In that Masjid, which is not big, even if the Imam is standing in the Mehraab and the Muqtadi is at the end of the Masjid, he may follow the Imam. [Alamgiri vol.1 pg.88]

LAW: If there is something between the Imam and Muqtadi, then if the 'Intiqalaat' (movement from one act to the next) of the Imam is not doubtful, for example if he (the Muqtadi) is able to hear the voice of the Imam or the Mukabbir; or if he is able to see his or his Muqtadis change of positions, then there is no objection, even if there is no way for him to reach the Imam, for example if there is net

on the door whereby he can see the Imam, but the door is not opened to afford him to go to him if he wishes. [Durr-e-Mukhtar vol.1 pg.548]

LAW: The Mimbar being a partition between the Imam and the Muqtadi is not something that invalidates Iqtida, on condition that the Imams condition is not doubtful. [Raddul Muhtar vol.1 pg.549]

LAW: The roof of a house (or building) which is completely adjoined (attached) to the Masjid, whereby there is no road (path) between it, then to make Iqtida from that roof is permitted, and if there is a gap of a pathway then it is not permitted. [Raddul Muhtar vol.1 pg.549]

LAW: If there is a veranda (porch) adjoining (i.e. adjacent) to the Masjid, the Muqtadi may make Iqtida from there, as long as the condition of the Imam is not concealed. [Raddul Muhtar vol.1 pg.548]

LAW: If there is a platform (or terrace) outside the Masjid and the Imam is inside the Masjid then in this case the Muqtadi may make Iqtida from this platform, as long as the Saffs are adjoining. [Alamgiri vol.1 pg.88]

LAW: If at the time of Namaaz one knew that the Namaaz of the Imam was valid, but afterwards one found out that his Namaaz was not valid. For example, as the duration for Masah on the leather-socks had expired; or he forgot and performed Namaaz without Wudu; then in this case the Namaaz of the Muqtadi will also not be done. [Raddul Muhtar vol.1 pg.553]

LAW: According to the conviction of the Imam, his Namaaz is correct (i.e. valid) but according to the conviction of the Muqtadi, it is not

correct, then even in this situation the Iqtida will not be regarded as being valid. For example, If blood oozed out of the body of an Imam who is a Shafi'i and the blood flowed, which according to the Hanafis, breaks the Wudu, and he performed the Imaamat without making Wudu (again), then in this case a Hanafi cannot make his Iqtida (i.e. he cannot follow him in that Namaaz). If he follows him in Namaaz, his Namaaz will be invalid. However, if according to the way of the Imam, his own Namaaz is not correct, but according to the way of the Muqtadi it is correct, then his Iqtida is valid, on condition that the Imam is not aware of the damage to his Namaaz. For example, if a Shafi'i Imam touched a female or his private organ, and thereafter forgot to make Wudu and then performed Imaamat; then in this case, the Hanafi may follow him, even though he may be aware of that which has happened, and that he (the Imam) has not made Wudu (again). [Raddul Muhtar vol.1 pg.514/553]

LAW: We are allowed to follow a Shafi'i or a Muqallid (follower) of another righteous Madhab only if he considers the Faraa'id of our Madhab in regards to the regulations of Tahaarat and Namaaz, or if we know he gave consideration to it in this Namaaz. In other words, his Tahaarat should not be such that according to Hanafis, he will be regarded as being without ablution and his Namaaz should not be such, that we (Hanafis) regard it as being invalid. However, it is Afdal (or greater virtue) for a Hanafi to make Iqtida of a Hanafi. If one does not know if the particular Imam considers the regulations of our Madhab, or if he has given consideration in that particular Namaaz, then it is permissible to follow him, but it is Makruh. If one is aware that he did not give consideration in that Namaaz, then it is simply invalid.

LAW: For a female to stand on par with (beside) a male, is only a negating factor for the male when there is nothing of at least one hand in height that is a separator, or if she is standing on a raised area on par with the height of a male. [Durr-e-Mukhtar vol.1 pg.546; Alamgiri vol.1 pg.88]

LAW: If one female is standing next to a male, then the Namaaz of 3 males becomes invalid. The one standing to her right, the one standing to her left, and the one behind her. If two females are standing beside the male, then the Namaaz of four men becomes invalid, one to the right, one to the left and the two behind her; and if there are 3 females, then the Namaaz of the one to her right and the one to her left and from the Saff behind her, the Namaaz of three people in every Saff will be invalid; and if there is an entire Saff of females, then the Namaaz of all the men that are in the Saffs that are behind that Saff will be rendered invalid. [Raddul Muhtar vol.1 pg.546]

LAW: If there is an upper floor (or upper room), and if the women there made Iqtida (i.e. followed) the Imam of the Masjid, and below the upper floor, the men followed the same Imam, even if the males may be behind where the women (compared to where they are on the upper floor), the Namaaz will not be invalidated; and if the Saff of the females is at the bottom and the men are on the upper level, then in that case the Namaaz of all the men that are behind the (Saffs) of the females (in comparison to where they are) will have their Namaaz invalidated.

LAW: If in one Saff, there are men standing on one side and women on the other side, then in this case, only the Namaaz of one person

will be invalid, that is the person standing in-between (the both). The Namaaz of the others will be done. [Alamgiri vol.1 pg.87/88]

LAW: Because the feet of the Muqtadi are larger than that of the Imam, his toes are further out than the toes of the Imam, but his heels are in line, the Namaaz will be valid. [Raddul Muhtar vol.1 pg.530]

LAW: The one most deserving to be Imam is that person who is most well versed in regards to the rules pertaining to Namaaz and Tahaarat, even though he may not be fully qualified in other branches of knowledge, on condition that he knows sufficient Qur'an that he may recite in the Masnun manner; and he should also be able to recite properly (i.e. correctly). In other words, he is able to pronounce the alphabets correctly with the correct Makhaarij. He should also not have and weakness in regards to being budmazhab (i.e. deviant sect). He should also be one who abstains from obscenities. Thereafter, the next person most deserving, is one who has more knowledge of Tajweed (Qira'at), and who recites in accordance with it. If many persons are equal in this regard; then the one who is firmer in abstinence should be appointed, in other words, let alone abstaining from Haraam, he should be such a person who even abstains from that which is doubtful. If all are equal in this regard as well, then amongst them the most elderly should be appointed, in other words the one who has been in Islam for a longer period of time. If all are equal in this regard as well; then the one whose character is the best should be chosen; and if all are equal in this regard as well, then amongst them choose the most dignified personality, in other words, one who is regular in Tahaj'jud, as performance of Tahaj'jud causes the face to become bright. (If all are equal in this regard as well), then choose one who is of greater

nobility (i.e. the one with the best lineage); (if all are equal in this regard as well), then choose the one who is most Noble due to his family (i.e. Sayed etc); thereafter the one who is most respectable; thereafter the one who is most financially stable; thereafter the one whose clothes are more clean; If there are few people equal in all these, then the one who prefers Shariat most, is the most suitable; and if there is none preferred in this regard, then draw lots (with all their names), and the one whose name comes out should be appointed; or the one whom the Jama'at (meaning the congregation) chooses amongst them, should be made the Imam. If there is a difference amongst the congregation, then the one whom more people are pleased with should be appointed; and if the Jama'at in this regard chose someone who is not the best (Ghair Ula amongst all those who are equal in all regards), then they have acted wrongfully, but they will not be regarded sinful. [Durr-e-Mukhtar vol.1 pg.510/5222]

LAW: The appointed Imam (i.e. the Permanent Imam) is the one duly rightful to perform the Imaamat, even though there may be some more knowledgeable than him and somebody who has more knowledge of Tajweed than him, in the Masjid. [Durr-e-Mukhtar vol.1 pg.522] In other words, on condition that the said Imam fulfils all the necessary requirements of being an Imam; otherwise leave alone being better, he does not even have the right to perform Imaamat.

LAW: If Jama'at is taking place at someone's house and the owner (i.e. the host) has all the requirements for Imaamat, then it is best for him to perform the Imaamat, even though there is someone else present who is more than him in knowledge etc. However, it is Afdal (more virtuous) for the host that he should choose the one with

more knowledge for the Imaamat as there is honour in this for him. If the guest himself goes forward to make Imaamat, then even in this case, the Namaaz will be valid. [Alamgiri vol.1 pg.83; Raddul Muhtar vol.1 pg.225]

LAW: If the house is a rented house and the Owner of the house, the Tenant and the guest are present there together then it is the right of the tenant (to appoint). It is he who will give permission and permission will be sought only from him (in this regard). The same ruling is in regards to the person who lives in a house on loan basis, as this is most proper (i.e. he is most deserving). [Alamgiri vol.1 pg.83]

LAW: If the Sultan, Ameer and Qadi have gathered at someone's home, then the one most deserving is the Sultan, thereafter the Ameer, followed by the Qadi, followed by the host. [Raddul Muhtar vol.1 pg.522]

LAW: If the people are displeased with the Imaamat of a person due to some valid Shari' reason, then for such a person to be the Imam is Makruh-e-Tahreemi, and if they displeasure is not due to a valid Shari' reason, then there is no objection (disapproval). If he is the most deserving person, then it is he, who should be the Imam. [Durr-e-Mukhtar vol.1 pg.522]

LAW: If there is a person who is virtuous and deserving of Imaamat, but he does not make Imaamat in his locality (area etc), and if during the month of Ramadaan he makes Imaamat for people in another area, then in this case, he should leave (his area) before the time of Esha commences. It is Makruh for him to leave after the time has commenced. [Alamgiri vol.1 pg.86]

LAW: The Imam should consider the Jama'at, and he should avoid lengthening the recitation more than the prescribed and preferred length, as to do so is Makruh. [Alamgiri vol.1 pg.87]

LAW: To appoint as Imam and read Namaaz behind a budmazhab, whose deviation has not reached the level of kufr, and behind an open sinner (Faasiq Mu'lin) such as one who consumes alcohol, and behind a gambler, and adulterer, behind one who takes usury (interest), and a tale-bearer, etc. is Makruh-e-Tahreemi and to repeat that Namaaz is compulsory (Waajib ul I'aada). [Durr-e-Mukhtar vol.1 pg.523/525 etc]

LAW: The Imaamat of a bondsman, a an unrefined person, a blind person, a child born of adultery, beardless young boy, a leper, one inflicted with paralysis (through stroke), one with leucoderma which is apparent, and a 'Safih' (i.e. a foolish person who even in issues of sale and purchase, is fooled) is Makruh-e-Tanzeehi. This is only objectionable if there is someone better than him in the Jama'at, and if it is he who is deserving of Imaamat, then there is no objection. The Karahat (non-recommendation/ reprehensibility) for a blind person to lead is very minor. [Durr-e-Mukhtar vol.1 pg.525; Ghuniya]

LAW: The ruling in regards to one who does not see very well (i.e. very weak vision) is the same as a blind person. [Durr-e-Mukhtar vol.1 pg.523]

LAW: A Faasiq (sinner) should not be followed, except in Jummah, because in such a case, one is compelled (due to being duty-bound). One should go to another Masjid for the other Salaahs. If Jummah is performed in a few Masjids in the City, then even in this case, do not

follow him, but go read in another Masjid. [Ghuniya; Raddul Muhtar vol.1 pg.523; Fathul Qadeer]

LAW: A Baaligh male (i.e. adult male) cannot follow a female, Khunsa or a child who has not reached puberty (na-Baaligh) in any Namaaz, even in the Janaazah Namaaz, Taraweeh or in other Nawafil (optional prayers). A Baaligh male can be Imam for all of them, and if a female is also following him (i.e. if she is also a Muqtadi), then he should make Niyyat (intention) for Imaamat of female (i.e. for leading a female in Namaaz), with the exception of Jummah and both Eids, because in these, even if he does not make Niyyat for Imaamat of a female, he can be followed. A female or a Khunsa may be the Imam of females, but for a female to be an Imam is absolutely Makruh-e-Tahreemi, be it for Fard Namaaz or Nawafil. Still, if a female does lead the females, she is not permitted to stand in front, but she should stand in their midst. However, if she stands in front, it will still not invalidate the Namaaz. As for the Khunsa, the condition is that she should be in front of the Saff; otherwise, the Namaaz will not be valid. A Khunsa may also not be the Imam of a Khunsa. [Raddul Muhtar vol.1 pg.388; Durr-e-Mukhtar vol.1 pg.380; Alamgiri vol.1 pg.80]

LAW: If only females read a Janaazah Namaaz, where a female alone was the Imam and only other females were Muqtadis, then that Jama'at is not objectionable. [Alamgiri, vol.1 pg.85, Durr-e-Mukhtar vol.1 pg.528] actually even if a female performs a Janaazah Namaaz, leading males, then in this case the (obligation) of the Janaazah Namaaz will be fulfilled, but the Namaaz of the men will be invalid.

LAW: A Majnun (one in a state of insanity) who is not in the condition of recovery, cannot be an Imam, and when he is in a

conscious (in a sane) state, and he is aware of this (i.e. his state) as well, then he may be (Imam). Similarly, one who is in the state of intoxication cannot make Imaamat; and a senseless person can lead one in the same condition as him. He cannot be an Imam for others. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.541; Alamgiri vol.1 pg.85]

LAW: One who knows some verses, even if it were a single verse (Ayat), is not permitted to follow one who is an 'Ummi' (i.e. one who does not know any verse). However, an Ummi can read behind an Ummi. One who knows some verses but cannot pronounce the alphabets correctly, and thus causes the meaning to be altered; is also in the category of an Ummi. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.532]

LAW: An Ummi cannot make Iqtida of a person who is mute (i.e. cannot speak), but a mute may make Iqtida (i.e. follow) an Ummi. If the Ummi cannot even tie (i.e. proclaim) the Takbeer-e-Tahreema correctly, then in such a case, he is permitted to follow the mute.

LAW: If the Ummi led an Ummi and 'Qaari' (Qaari here refers to one who is able to read the Qur'an, which is in accordance with the Obligatory requirement), then the Namaaz of none of them is done, even if the 'Qaari' only joined in the duration of the Namaaz. This is even if the Qaari made the Ummi the Khalifa, even if it were in Tashahud. [Raddul Muhtar vol.1 pg.554/532 etc]

LAW: It is Waajib upon the Ummi to make effort day and night, until he is able to learn enough Qur'an Majeed which fulfils the Fard requirement, otherwise by Allah, he will not be regarded as exempted. [Alamgiri vol.1 pg.86]

LAW: It is Waajib upon one who is not able to pronounce the alphabets correctly, to make effort day and night to correct the pronunciation, and if he is able to follow one who recites correctly, then to the best of his ability he should attempt to do so, or he should rather read those verses which he is able to pronounce (i.e. recite) correctly, and if both these are not possible, then in the time that he is making effort (to rectify it), his Namaaz will be valid, and he will also be permitted to lead those who are exactly in the same situation as he is; in other words that person as well is not able to correctly pronounce the alphabet which he is not able to pronounce. If the alphabet which he is unable to correctly pronounce, can be correctly pronounced by the other person, but he is unable to correctly pronounce some other alphabet, then (in this case) each cannot lead the other, and if he does not even make an attempt (to rectify this), then even his own Namaaz is not regarded as being valid, so how then will the Namaaz of others behind him be regarded valid? Today many laymen are in such a situation that they read incorrectly, yet they do not even make any effort to rectify themselves, so their own Salaahs are void, so the issue of Imaamat is something else. The ruling regarding one, who stammers, thereby reciting the alphabets repetitively, is the same. In other words, if he is able to perform his Namaaz behind someone who recites clearly, it is necessary that he should read behind him; otherwise his own Namaaz will be done, and such a person may even lead one who is in the exact situation as him, or he may lead one with a weaker situation than his. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.545]

LAW: If a 'Qaari' was performing his Namaaz and an Ummi arrived and did not join, but rather he read his Namaaz alone, then (in this case) his Namaaz is not valid. [Alamgiri vol.1 pg.85]

LAW: If the ‘Qaari’ is performing some other Namaaz (of his), then (in this case) it is permissible for the Ummi to read his own, and he should not wait. [Alamgiri vol.1 pg.86]

LAW: If the Ummi is performing his Namaaz in the Masjid and the ‘Qaari’ is at the door of the Masjid, or next door to the Mosque, then (in this case) the Namaaz of the Ummi is valid. [Alamgiri vol.1 pg.86]

LAW: One whose ‘Satr’ is opened cannot be the Imam of a person whose Satr is covered. He can be the Imam of those whose ‘Satr’ is opened. If some of the Muqtadis are those with covered Satr and others whose Satr is not covered, then the Namaaz of the ones whose Satrs are covered will not be done, and the ones whose Satr is opened will be done. For those who do not have sufficient clothing to cover their Satr, they should read their Namaaz individually whilst sitting, by way of gesturing, and they should sit far away from each other. It is Makruh for them to read in Jama’at. However, if they do read with Jama’at, the Imam should stand in their midst and not in front. [Durr-e-Mukhtar vol.1 pg.542; Alamgiri vol.1 pg.86] Here those with opened Satr refer to those who do not have the necessary amount of clothing to cover themselves. If he does not cover even though he has the necessary amount of clothing, then in such a case neither is his Namaaz, nor that of anyone else, just as it has been explained in the Chapter discussion the Pre-Requisites of Namaaz.

LAW: One who is unable to make Ruku or Sujood; in other words one who gestures instead of making the actual Ruku and Sujood, the Namaaz of one who is able to perform Ruku and Sujood, is invalid. If he makes Ruku and Sujood whilst sitting, then the Namaaz of those who stand and read will be valid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.522]

LAW: To read Fard Namaaz behind a person reading Nafil, and the Namaaz of a person reading a particular Fard, behind someone reading another Fard, will not be done; this applies even whether both the Fard be different in name; for example if one is reading Zuhr and the other is reading Asr; or even if they are different in characteristics, for example, if one person is reading the Zuhr for the current day and the other is reading the Zuhr for the day before. However, if the both their Namaaz of the same day and same time becomes Qaza, then each may read behind the other. Similarly, if the Imam commenced his Namaaz before sunset, and he had only performed two Raka'ats and the sunset, then another person who's Asr of that day was becoming expired, may follow (that Imam for that Namaaz) in the latter Raka'ats. However, if this Muqtadi was a Musafir (traveller), he is not permitted to follow him; unless he made intention of residence before the sun had set; then in (this case), he may follow him. [Durr-e-Mukhtar, Raddul Muhtar vol.1; pg.542; Alamgiri vol.1 pg.85/86]

LAW: If two people performed Namaaz together in a manner where each of them made intention of Imaamat, then (in this case) the Namaaz will be done; and if each one made Niyat for Iqtida (i.e. to follow), then the Namaaz of neither of them is valid. [Alamgiri vol.1 pg.86]

LAW: One who took a vow (Min'nat) for any Namaaz, may neither read that Namaaz behind one who is reading a Fard Namaaz, nor behind one who is reading Nafil, or behind one who is reading Namaaz to fulfil a Min'nat. However, if after one person took a Min'nat, the other person took his Min'nat in this manner, that I am taking the Min'nat of that Namaaz, which that certain person has

taken, then in this case each may read behind the other. [Durr-e-Mukhtar vol.1 pg.542; Alamgiri vol.1 pg.86]

LAW: If one person swore an oath 'Qasm' that he will read a Nafil Namaaz, then one who has taken a Min'nat cannot read the Namaaz (to fulfil the) Min'nat behind him, and that person who swore the 'Qasm', may read behind one who is reading a Fard, or one who is reading a Nafil, or behind one who is reading (to fulfil) his Min'nat, or behind another person who has taken a 'Qasm'. [Durr-e-Mukhtar vol.1 pg.543/545]

LAW: A 'Laahaq' is neither permitted to follow a 'Masbooq', nor (another) Laahaq. Similarly, a Masbooq may not follow a Laahaq or (another) Masbooq, and none can follow anyone of these two. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.543]

LAW: If two people were performing Nafil together and they caused it to become invalid, each may read behind the other. If they were reading it separately and it became invalid, then (in this case) they cannot make Iqtida. [Durr-e-Mukhtar vol.1 pg.543]

LAW: In the Namaaz which has Qasr (shortened), the Musafir cannot follow the Muqem if the time for it has elapsed, even if the Muqem commenced it after the time elapsed, or if he started in the prescribed time, but the time elapsed before he completed the Namaaz. However, if a Musafir tied his Tahreema behind a Muqem, and after the Tahreema, the time elapsed then the Iqtida is valid. [Durr-e-Mukhtar vol.1 pg.543]

LAW: If a person performs a four Raka'at Namaaz in 'Mahal-e-Iqaamat' (a place of residence), in other words in a city or village and

then he turns Salaam after two Raka'at. Then it is necessary that the Muqtadi should know whether he is a Muqem or a Musafir. This is whether the Muqtadi is a Muqem or Musafir. If the Imam did not announce before or after the Namaaz that he is a Musafir, and then just left, leaving his condition unknown, then (in this case), the Muqtadi should repeat his Namaaz. However, if he reads two and then goes away in a non-urban area, or at a travel stop, then their Namaaz (Muqtadis Namaaz) will be valid, as it will be understood that he is a Musafir. [Khania pg.69; Bahr alal Hindiya]

LAW: That Namaaz which wherein Iqtida is not correct due to pre-requisite (i.e. missing condition), then such a Namaaz has not even commenced at all; and if the Iqtida is invalid because of it being differed, then his (Muqtadis) Namaaz will be counted as Nafil, but by breaking such a Nafil will not make the Qaza for it Waajib. [Durr-e-Mukhtar vol.1 pg.545]

LAW: The one who has performed Wudu (ablution) may make Iqtida of one who has made Tayammum; and one who washed his feet, may make Iqtida of one who made Masah over the Leather-socks, and one who washed the limbs of Wudu, may make Iqtida of one who made Masah on bandages. [Alamgiri vol.1; pg.84]

LAW: One, who performs Namaaz standing, may make Iqtida or one who is sitting, and of one who is humpbacked, even though his hunch is to the level of Ruku. One who has such a limp on his foot that he is not able to firmly place his entire foot on the ground, is allowed to lead others in Namaaz, but it is Ula (Better and preferred) for someone else to perform the Imaamat. [Alamgiri vol.1; pg.85]

LAW: One, who is reading Nafil, may make Iqtida of one who is reading Fard, even though the one who is reading Fard does not recite Qira'at in the latter Raka'ats. [Alamgiri vol.2 pg.85]

LAW: If the one performing Nafil followed the one making his Fard, then broke the Namaaz, then in the same Namaaz, he made Niyyat of Qaza for that which he missed, and made Iqtida, it is valid. [Alamgiri vol.1; pg.85]

LAW: One who reads (Namaaz) by gesturing (by making Ishaara) may follow one who is exactly in his situation, except if the Imam is lying down and reading by gesturing, and the Muqtadi is standing or sitting, then (in this case) it is not valid. [Durr-e-Mukhtar vol.1 pg.552]

LAW: If a Jin performed Imaamat, Iqtida (i.e. to follow) is valid if he appeared in human form. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.517]

LAW: If the Imam performed Namaaz without Tahaarat (i.e. without ablution) or if any condition or essential act was not fulfilled, causing his Imaamat to be improper, then (in this case) as far as possible, it is necessary upon him that he should inform the Muqtadis of this; either by informing them himself, or by having someone inform them, or by sending a letter to them (in this regard), and the Muqtadis should repeat that Namaaz (once they become aware of it). [Durr-e-Mukhtar vol.1 pg.553]

LAW: If the Imam claims that he is a kaafir (unbeliever), then his statement in regards to anything before that will not be regarded, and there is no need for repetition of any Namaaz which was read

behind him (before his claim). However, now he is undoubtedly a 'Murtad' (apostate). [Durr-e-Mukhtar vol.1 pg.554] unless he says, that until now I was an unbeliever, and only now I have become a Muslim.

LAW: If the Imam performed Tayammum because he was not able to obtain water and the Muqtadi performed Wudu, and during the Namaaz, the Muqtadi saw water, then (in this case) the Namaaz of the Imam is done, but the Namaaz of the Muqtadi has become invalid. [Shaami vol.1 pg.550] that is if he is of the view that the Imam has also become aware of the availability of water. In most Kitaabs (Books) this rule is absolute, but more evidently, it is conditional. والله اعلم بالصواب

CHAPTER 7

VIRTUES OF NAMAAZ IN JAMA'AT

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HADITH 1: Bukhari, Muslim, Malik, Tirmizi and Nasa'i report from Ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ says; 'To perform Namaaz in Jama'at (in congregation) is twenty seven times more virtuous than performing Namaaz alone.

HADITH 2: Muslim, Abu Dawud, Nasa'i and Ibn Majah report that Abdullah ibn Mas'ud رضي الله تعالى عنه says, 'I have seen our own in a condition where none would not stay away from Namaaz (Jama'at), except an open hypocrite, or one who was ill; and the condition of a person who was ill would be such that he would be brought to Namaaz walking between two people, (i.e. supported by two people).' He further said, 'Rasoolullah ﷺ educated us in regards to the 'Sunan Al Huda' (i.e. The Right Way of Guidance), and it is Sunan Al Huda to perform Namaaz in that Masjid wherein Azaan is called.'

It is mentioned in one narration, that one who wishes that tomorrow (in hereafter) he should go to Allah as a Muslim, then he should guard all five of his Namaaz when Azaan for them is called out, because Almighty Allah has chosen Sunan Al Huda for your Nabi ﷺ, and this is from Sunan Al Huda, and if you have performed your Namaaz in your homes, like the one who remains behind, who reads Namaaz in his home, then you have left out the Sunnat of your Nabi ﷺ and if your leave out the Sunnat of your Nabi ﷺ 'you shall go astray'.

The Narration of Abu Dawud says, 'you shall become unbelievers'; and that person who performs Wudu properly and goes towards the Masjid, then for every step he takes, Allah records reward for him, elevates him and wipes away his sin.

HADITH 3: Nasa'i and Ibn Khuzaima in his Sahih report from Uthman رضي الله عنه that Rasoolullah ﷺ said, 'One who performed Kaamil (faultless) Wudu, and then left for the Fard Namaaz, and read with the Imam (i.e. in Jama'at); his sins shall be forgiven.'

HADITH 4: Tabrani reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, if the one who stays away from Namaaz in Jama'at only knew what is due to him for staying away, then he would have got there even if he had to drag himself (there).

HADITH 5&6: Tirmizi has reported from Anas رضي الله عنه that Rasoolullah ﷺ said, 'There is freedom from two things for a person who reads Namaaz with Jama'at for Allah (i.e. for the pleasure of Allah), without missing the Takbeer e Ula (First Takbeer); one is from the fire (of hell) and the other is from hypocrisy.'

In a (similar) narration in Ibn Majah from Hazrat Umar ibn Khattab رضي الله عنه it is stated that Rasoolullah ﷺ said, 'Allah will record for a person who reads Esha with Jama'at without missing the Takbeer for forty nights in the Masjid, with freedom from hell.'

HADITH 7: Tirmizi reported from Ibn Ab'bas رضي الله تعالى عنهما that Huzoor ﷺ said that at night from my Creator, came to me one who came; and in one narration it mentions that I saw the Manifestation of my Creator in a most beautiful Manner; He said, 'O Muhammad ﷺ! I answered by saying, **كَيْبِكَ وَسَعْدِكَ**.'

He said, 'Do you know what the Close Angels are in discussion about; so I said no, (so) he placed His Dast-e-Qudrat between my shoulders, until I felt its coolness in my chest; so all that which is in the skies and earth, I became aware of.'

In one narration it has been mentioned, that I became aware of all that which is in the East and the West. He then said, 'O Muhammad ﷺ! I said لَيْتِكَ وَسَعْدَيْكَ He said, When you (finish) reading Namaaz, then say:'

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ فَإِذَا أَرَدْتُ بِعِبَادِكَ فِتْنَةً
فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ

'O Allah I ask of you that I may be able to do virtues actions, and abstain from wrongdoings; and I should love the needy; and when You will plunge your servants into Fitna, then take me away before that (happens).'

He said, that excellence is in making conveying of Salaam common; feeding; and to pray Namaaz at night when the people are asleep.

HADITH 8-9: Imam Ahmed and Tirmizi reported from Mu'az ibn Jabl ؓ that one morning Huzoor ؓ was a bit late in arriving, so much so that it was near that we have seen the sun, when he ؓ arrived hurriedly. The Iqaamat was given and he ؓ performed the Namaaz not very long. After completing his ؓ Salaam, he ؓ said in a loud voice, all of you should remain where you are, as I will inform you what caused me to come in late for Namaaz. I woke at night, made Wudu and then read as much Namaaz as was meant; then I felt sleepy, (after this, he ؓ mentioned similar incidents, and in this narration it says); When He placed His Dast-e-Qudrat, I felt its coolness in my chest, then everything became clear to me, and I recognised everything. It is also mentioned in this narration that Allah said, What is 'Kafaaraat' and I said, to walk towards the Jama'at, to sit in the Masjid after Namaaz, and in difficulty to make full and

proper Wudu. At the end, Rasoolullah ﷺ said, this is 'Haq' (The Truth); read this and learn it. Tirmizi has mentioned that this Hadith is Sahih, and that he asked Muhammad bin Isma'eel, in other words Imam Bukhari about this Hadith, and he mentioned that this Hadith is Sahih. Daarimi and Tirmizi have also reported from Abdur Rahman bin Aa'ish similarly narrations.

HADITH 10: Abu Dawud, Nasa'i and Haakim report from Abu Hurairah ؓ that Huzoor ﷺ said, 'One who makes proper Wudu and goes to the Masjid and there he finds the people have already read the Namaaz, then Allah will also give him the reward of those who read Namaaz in Jama'at; and his reward will not be less than any of theirs. Haakim has mentioned this Hadith to be Sahih on the condition of Muslim.'

HADITH 11: Imam Ahmed, Abu Dawud, Nasa'i, Haakim, Ibn Khuzaima and Ibn Hib'ban in their Sahih reported from Ubay bin Ka'ab ؓ that one day after performing the Morning Prayer, Huzoor ﷺ said, 'come forth certain person if you are present!' People said, 'No' (he is not); He ﷺ said, 'Is certain person present?' The people said, 'No' (he is not); He ﷺ said, 'Both these Namaaz are very difficult for the hypocrites. If they knew the reward of these Namaaz, then they would have come dragging themselves on their knees; and undoubtedly, the first Saff is like the Saff of the Angels; and if you knew what the excellence of it (the first Saff) is, you would rush towards it. The Namaaz of one man with another man, is better than Namaaz alone and with two (persons) is better than to read with one, and the more people there are, the more beloved it is to Allah.' Yahya bin Mu'een and Zahli say that this Hadith is Sahih.

HADITH 12: It is in Sahih Muslim from Hazrat Uthman رضي الله عنه that Rasoolullah ﷺ said, 'One who read the Esha Namaaz with Jama'at, it is as if he has remained standing (in prayer) for half the night; and one who performed the Fajr Namaaz in Jama'at (as well), it is as though he has been standing (in prayer) for the entire night.' Abu Dawud, Tirmizi and Ibn Khuzaima report similar narrations

HADITH 13: Bukhari and Muslim report from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'The most uncomfortable for the hypocrites is Esha and Fajr; and if they knew what (benefit was in it), they would come dragging themselves for it; Verily I intended to command that Namaaz should be established, then command someone, to lead the people in Namaaz; and that I should then take with me some people who have bundles of wood with them, and that I should take this to those who do not present themselves for Namaaz, and that I should burn down their houses on them with fire.'

Imam Ahmed reported from him (Abu Hurairah رضي الله عنه) as well, that he ﷺ said, 'that if it were not for the women and children in the house, I would have established Esha Namaaz and then commanded the youngsters to burn down whatever is in the houses with fire.'

HADITH 14: Imam Malik رضي الله عنه reported from Abu Bakr Sulaiman رضي الله عنه that Ameer ul Mo'mineen Farooq-e-Azam رضي الله عنه noticed that Sulayman bin Abi Huthma رضي الله عنه was not present in the Morning Prayer. He (later) went to the marketplace, and on the way was the house of Sulayman. He went to his mother Shifa' and said, 'I did not find Sulayman at the morning Namaaz (Fajr)'. She said, 'He was engrossed in Namaaz at night and then he fell asleep.' He then said, 'Read the Namaaz of Fajr with Jama'at, for according to me, it is better than standing in prayer for the entire night.'

HADITH 15: Abu Dawud, Ibn Majah and Ibn Hib'ban report from Ab'bas رضي الله تعالى عنها that Rasoolullah ﷺ said, 'One who heard the Azaan and did not make himself present (for Namaaz), and there is no valid excuse which is hindering him from coming; then that Namaaz of his is not accepted (i.e. which he read alone)'. The people asked, 'What is a valid excuse?' He ﷺ said, 'Fear or illnesses.' Another narration is reported by Ibn Hib'ban and Haakim from his as well, that one who hears the Azaan and does not present himself (for Namaaz) without a valid excuse, has no Namaaz' (i.e. his Namaaz is not accepted). Haakim has mentioned this Hadith to be Sahih.

HADITH 16: Ahmed, Abu Dawud, Nasa'i, Ibn Khuzaima, Ibn Hib'ban and Haakim report from Abu Dardah رضي الله عنه that Huzoor ﷺ said, 'If there are three persons in any village or rough country, and Namaaz was not performed; but shaitaan has overcome them; so regard Jama'at (Congregational prayer) as necessary, because a wolf usually attacks that goat which is away from the flock.'

Hadith 17-20: Abu Dawud and Nasa'i have reported that Abdullah bin Umm Makhtoom رضي الله عنه said, 'Ya Rasool'Allah ﷺ, there are many vicious (harmful) animals in Madina, and I am blind, so do I have special permission to perform my Namaaz at home?' He ﷺ said, 'Do you hear Hayya Alas Salaah, Hayya Alal Falaah?' He said, 'Yes'. He ﷺ said, 'Then make yourself present (for Namaaz)'. Similar to this, Muslim reported from Abu Hurairah رضي الله عنه; and Tabrani reported in Kabeer from Abu Umaama رضي الله عنه; and Ahmed and Abu Ya'la and Tabrani reported in Awsat; and Ibn Hib'ban reported from Jaabir رضي الله عنه

HADITH 21: Abu Dawud and Tirmizi report from Abu Sa'eed Khudri رضي الله عنه that a person arrived in the Masjid at a time when Rasoolullah ﷺ had already performed his Namaaz. Rasoolullah ﷺ said, 'could

someone spend charity for him (i.e. be generous to him by reading Namaaz with him so he gets the reward of Jama'at). One person, (i.e. Hazrat Abu Bakr Siddique رضي الله عنه) read Namaaz with him.'

HADITH 22: Ibn Majah reports from Abu Musa Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'Two or more than two (persons) make up a Jama'at'.

HADITH 23: Bukhari and Muslim report from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'If people knew what (the reward) was in Azaan and standing in the first Saff, and if they would have not got this without drawing lots, then they would have drawn lots (to get this opportunity).'

HADITH 24: Imam Ahmed and Tabrani report from Abu Umaama رضي الله عنه that Huzoor ﷺ said, 'Allah and His Angels send Durood (Blessings) on the First Saff'. The people asked; 'And the second Saff?' and He ﷺ said, 'Allah and His Angels send Durood on the First Saff'. Again people asked, and he ﷺ said, 'And upon the second Saff' He ﷺ then said, 'Straighten your Saffs and bring your shoulders in line, and become gently in the hands of your brothers; and close up the gaps (spaces), for shaitaan comes between you like a baby goat.'

HADITH 25: With the exception of Bukhari, the other Sihah Sit'ta have reported from Nu'man bin Basheer رضي الله تعالى عنهما that Rasoolullah ﷺ would straighten the Saffs like an arrow, until he would feel that now we understood. Then one day he ﷺ arrived and stood up and was almost about to make Takbeer, when he noticed the chest of one person out from the Jama'at (i.e. not in line). He ﷺ said, 'O servant of Allah! Straighten the Saffs, (or) Allah will cause disunity between you'. Bukhari reported the latter portion of this Hadith.

HADITH 26: Bukhari, Muslim and Ibn Majah etc reported from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Straighten your Saffs, as to straighten your Saffs, is from the perfection of Namaaz’.

HADITH 27: Imam Ahmed, Abu Dawud, Ibn Khuzaima and Haakim reported from Umar Ibn Umar رضي الله تعالى عنها that Huzoor ﷺ said, ‘Allah will join one who joins the Saffs, and Allah will separate one who separates the Saffs’. Haakim has mentioned this Hadith to be Sahih on the order of Muslim.

HADITH 28: Muslim, Abu Dawud, Nasa’i and Ibn Majah report from Samurah رضي الله عنه that Huzoor ﷺ said, ‘Why don’t you stand in your Saffs like how the Angels make Saffs before Allah’. It was asked, ‘Ya Rasool’Allah ﷺ how do the Angels tie their Saffs before Allah?’ He ﷺ said, ‘They fill the Saffs in front and they stand close to each other in the Saffs’.

HADITH 29: Imam Ahmed, Ibn Majah, Ibn Khuzaima, Ibn Hib’ban and Haakim report from Umm ul Mo’mineen Siddiqa رضي الله تعالى عنها that Huzoor ﷺ said, ‘Allah and His Angels send Durood upon those who tie their Saffs (properly)’. Haakim has mentioned this Hadith to be Sahih on the order of Muslim.

HADITH 30: Ibn Majah reports from Umm ul Mo’mineen Sayyidah Siddiqa رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘For the one who closes of the spaces (in the Saff), Allah will have a house (Mansion in Paradise) built for him’.

HADITH 31: It is reported in Sunan Abu Dawud, Nasa’i and Sahih of Ibn Khuzaima from Bara’ ibn Aazib رضي الله عنه that Rasoolullah ﷺ would walk from one end of the Saff to the other end (of the Saff) and he ﷺ

would place his hands over our shoulders or chests, and say, ‘Do not stand separated (disunited), because your hearts will become disunited.’

HADITH 32-34: Tabrani reported from Ibn Umar and Abu Dawud from Bara’ ibn Aazib رضي الله تعالى عنهم that Rasoolullah ﷺ said, ‘There is no sawaab for any foot, compared to the foot that went forth to fill a space in the Saff’.

On the merit of it being a Hassan narration, Baz’zaz reported from Abu Juhaifa رضي الله تعالى عنه that he who closes the gap (space) in a Saff shall receive Maghfirat (i.e. he will be pardoned).

HADITH 35: Abu Dawud and Ibn Majah on the merit of it being a Hassan narration, report from Umm ul Mo’mineen Siddiqa رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘Allah and His Rasool ﷺ send Durood upon those on the right of the Saff’.

HADITH 36: Tabrani reported in Kabeer from Ibn Ab’bas رضي الله تعالى عنهما that Huzoor رضي الله تعالى عنه said, ‘For the one who fills the left side of the Masjid because people are less there, then for him there is twofold reward’.

HADITH 37: Muslim, Abu Dawud, Tirmizi and Nasa’i reported from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘The best Saff amongst the Saffs of males is the first Saff, and the least is the last Saff; and the best Saff from all the Saffs of females is the last Saff’.

HADITH 38-39: Abu Dawud, Ibn Majah and Ibn Hib’ban Umm ul Mo’mineen and Muslim, Abu Dawud, Nasa’i and Ibn Majah report from Abu Sa’eed Khudri رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘People

will always stay away from the first Saff, until Allah will keep them away from His Mercy and enter them into Hell’.

HADITH 40: Abu Dawud reports from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘First fill the first Saff, then the one behind it, if there is some incompleteness, it should be at the last one’.

HADITH 41: Abu Dawud reports from Abdullah ibn Mas’ud رضي الله عنه that Rasoolullah ﷺ said, ‘for a female to read her Namaaz in the veranda, is better than reading in the Sahn, and inside the (room) of her house, is better than reading in the veranda.’

HADITH 42: Tirmizi reports from Abu Musa Ash’ari رضي الله عنه that Rasoolullah ﷺ said, ‘every eye is the committer of adultery (i.e. which looks towards a strange female); and undoubtedly, if a female wears ‘Itr’ (Fragrance) and goes into a gathering, then she is such and such’. In other words, she is an adulterer (in the sense that she is attracting attention to herself).

HADITH 43: It is in Sahih Muslim from Abdullah bin Mas’ud رضي الله عنه that Huzoor ﷺ said, ‘Those who are more sensible (people of understanding) amongst you, should come closer to me, then close to the youngsters (He ﷺ repeated this thrice); and protect yourself from the commotion and clamour of the marketplace.

LAWS OF JURISPRUDENCE

LAW: Jama'at (congregational prayer) is Waajib (compulsory) upon a sane, mature, free, person who has the ability to join Jama'at. To omit the Jama'at even once without a valid excuse (of Shariah) is sinful, and deserving of punishment; If one omits it on numerous occasions, then he is a 'Faasiq' (transgressor) and is regarded as Mardud-ush-Shahaadat (i.e. if he gives testimony it will not be accepted), and he will be severely punished. If his neighbours are silent (i.e. ignore this) then they too are sinful. [Durr-e-Mukhtar vol.1 pg.515; Ghuniya]

LAW: Jama'at is a condition for Jummah and both the Eid prayers, and for Taraweeh it is Sunnat-e-Kifaayah; and if all the people of the locality omitted it, then all are sinful, and if a few people performed it, then the responsibility of Jama'at is discharged from all the others there. Jama'at for the Witr of Ramadaan is Mustahab. For Nafils and with the exception of the Witr in Ramadaan, if to make Jama'at for these based on 'Tada'i' (Tada'i means having more than three Muqtadis), then it is Makruh. Jama'at during the eclipse of the sun is Sunnat, and during eclipse of the moon, it is Makruh with Tada'i. [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.515-615; Alamgiri]

LAW: To join Jama'at so that no Raka'at of it is missed, is better than washing each part thrice in Wudu; and to wash each part thrice is better than getting the Takbeer-e-Ula. If one feels that by washing each part thrice in Wudu, he will miss a Raka'at of Jama'at, then it is better not to wash thrice (in this instance only); and if he knows that he won't lose the Raka'at, but he will miss the First Takbeer, then it is more virtuous to wash each part thrice. [Sagheeri]

LAW: In the Masjid of the locality, which has a set Imam, if the Imam of the locality gave the Azaan and Iqaamat and performed the Jama'at according to the Masnun manner, then to establish Jama'at with Azaan and Iqaamat according to the first Jama'at is Makruh. If the second Jama'at (Jama'at-e-Thaaniya) was established without Azaan, there is no objection, as long as it is performed away from the Mehraab. However, if the first Jama'at was performed without Azaan, or if someone (other than the Imam) performed Jama'at (outsiders), then in this case, the Jama'at must be performed, and this Jama'at will now not be regarded as the second Jama'at. To change the location, it is sufficient for the Imam to stand to the right or the left of a Mehraab. In a roadside Masjid, wherein people come in groups and pray their Namaaz and leave. In other words, the Namaazis of this Masjid are not set ones, even if the second Jama'at is performed at such a Masjid with Azaan and Iqaamat, there is no harm; but this is more virtuous, that every group which comes should perform with a fresh Azaan and Iqaamat. The same applies to the Masjid at a station and temporary abode (airport etc). [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.615]

LAW: For the one whose Jama'at is being missed, it is not Waajib upon him to try and get the Jama'at at a different Masjid so that he may read it there; It is however Mustahab. However, for the one who missed Jama'at in Masjid-e-Haraam, Masjid-e-Nabawi or Masjid-e-Aqsa, it is not Mustahab to try to get Jama'at somewhere else. [Durr-e-Mukhtar vol.1 pg. 518]

LAW: All these are valid (Shar'i) excuses to miss Jama'at, i.e. these people are exempt from Jama'at: 1. For a sick person who finds much difficulty in getting to the Masjid; 2. A Cripple; 3. Whose legs are cut off; 4. One affected by stroke; 5. One who is so old that he cannot go

the Masjid; 6. A Blind person, even though there maybe someone who can hold his hand and take him to the Masjid; 7. In extremely heavy rains; 8. Extreme mud which causes hindrance; 9. Extreme cold; 10. Extreme darkness; 11. Stormy winds; 12. Fear of loss of wealth or food; 13. Fear of one who you owe money to and you are poverty stricken; 14. Fear of an oppressor; 15. The need to pass stool; 16. The need to pass urine; 17. Severe need to pass wind; 18. When food is present and the desire for it is overwhelming; 19. There is fear of being left behind by travel group; 20. Caring for an ill person, whereby if you go for Jama'at he will be in discomfort. All these are valid reasons for omitting Jama'at. [Durr-e-Mukhtar vol.1 pg.519-520]

LAW: For females to go to Jama'at for any Namaaz is not permissible, be it a day Namaaz or night Namaaz; be it for Jummah or for both Eids; be she young or old. Similarly for her to go to sermon gatherings etc. is not permitted. [Durr-e-Mukhtar vol.1 pg.529]

LAW: In a house where there are only females, for a male to make their Imaamat is not permissible; However, if those females if there are genealogical Mahrams, or ones wife is there, or some other males are also there, then it is permissible. [Durr-e-Mukhtar vol.1 pg.529]

LAW: If there is only a single Muqtadi, even if he is a young boy, he should stand to the right of the Imam. To stand to the left or behind him is Makruh. If there are two Muqtadis, then they should stand at the back. For them to stand next to him is Makruh-e-Tanzeehi and for more than two to stand beside the Imam is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.529-531]

LAW: If there are two Muqtadis; where one is an adult male and the other a young boy, then both should stand at the back; and if a female is alone, she should stand at the back, and if there are many females, then they should still stand at the back. If there are two Muqtadis, i.e. one male and one female, then the male should stand next to the Imam and the female at the back. If there are two males and one female, then the males should stand behind the Imam, and the female should stand behind them. [Alamgiri, vol.1 pg.88; Bahr]

LAW: If one person is standing next to the Imam, even though there is a Saff at the back, then this is Makruh. [Durr-e-Mukhtar vol.1 pg.531]

LAW: To stand next to the Imam means that the foot of the Muqtadi should not be in front of the Imams, In other words the ankle of the Muqtadi should not be in front of the ankle of the Imam. There is no issue in the head being ahead of him or not. If one is standing next to the Imam and because the Muqtadi is taller than the Imam, thus in Sajdah the head of the Muqtadi goes beyond the head of the Imam, but his ankle does not go beyond the ankle of the Imam, then there is no objection. Similarly, if the Muqtadi has bigger feet and his toes are beyond those of the Imam, there is still no objection, as long as the ankle is not beyond that of the Imam. (So it means one should stand slightly back so that his ankle is slightly behind the Imams). [Durr-e-Mukhtar vol.1 pg.530]

LAW: If one is reading by Gesturing, then the proximity of the feet will not be counted, but the condition is that his head should not be beyond the head of the Imam, even though (in this case) the feet of the Muqtadi is beyond the feet of the Imam, be this whether the Imam is reading with (actual) Ruku or Sujood or if he is reading

whilst sitting, or lying down, with his feet facing Qibla; and if the Imam is lying on his side, reading by gesturing (using signs), then the proximity of the head is not counted, but the condition is that the Muqtadi should be lying down behind the Imam. [Raddul Mukhtar vol.1 pg.530]

LAW: If the Muqtadi is standing on one foot, then with regards to proximity, the one foot will be counted, and if he is standing on both feet, if one is in line and the other is behind, it is still correct; and if one foot is next to the Imam and the other is ahead, then the Namaaz should not be regarded as being correct. [Raddul Mukhtar vol.1 pg.530]

LAW: If a single person is standing next to the Imam and another person arrives, then the Imam should step forward, and the one who has just come should stand next to that Muqtadi; or that initial Muqtadi should move back be this whether the one who just came pulled him back, be this before the Takbeer or after the Takbeer. All these are permissible. Whichever can be done should be done. If all are possibilities, then one has the choice, and if the Muqtadi is only one, then for him to step back is Afdal, and if there are two (who came), then for the Imam to go forward is better. If the Imam went forward because the Muqtadi told him to, the Namaaz is nullified; and if the Muqtadi went back with this Niyyat that because he told him to, so I should listen, then the Namaaz is nullified; and if it is to fulfil the command of Shariah, then there is no harm. [Raddul Mukhtar vol.1 pg.631]

LAW: If men, women, children, or a Khunsa (a person with reproductive organs of both sexes) are all gathered together, then the arrangement of the Saffs is as follows: first should be the mens

Saff, then the Saff of the children, then that of the Khunsa, then the females. If the child is alone, he should be put into the Saff of the males. [Durr-e-Mukhtar vol.1 pg.534]

LAW: When standing in the Saffs, they should be close, the shoulders should meet and no space should be left between (people). [Durr-e-Mukhtar vol.1 pg.531]

LAW: The Imam should stand in the middle. If he is standing to the left or right (of the Jama'at), it is Khilaaf-e-Ula. [Alamgiri vol.1 pg.97]

LAW: The Saff of the Males, as it is closer to the Imam is the most virtuous, and the second is more virtuous than the third and based on this view, and so on. [Alamgiri vol.1 pg.97]

LAW: The first Saff being Afdal is for any Namaaz except Janaazah, and in Janaazah Namaaz, the last Saff is more virtuous. [Alamgiri] For the Muqtadi, the most virtuous place to stand is near the Imam, and if both sides of the Saff are equal, then to stand to the right is virtuous. [Alamgiri vol.1 pg.98]

LAW: For the Imam to stand between the pillars is Makruh. [Raddul Mukhtar vol.1 pg. 531]

LAW: If there is space in the first Saff and the back Saff has become full, and then one may go through the Saff and stand in the empty place, because the Hadith has mentioned that one who sees a space in a Saff and then fills it, he will receive salvation. [Alamgiri vol.1 pg.98] This refers to that place where there is no fear of fitna and arguments by doing this.

LAW: To stand behind the Saffs, if there is still place in the Sahn, is disallowed. [Durr-e-Mukhtar vol.1 pg.553]

LAW: If a female is standing in proximity with a male, the Namaaz of the male becomes nullified. There are few conditions for this:

1. The female should be Mushtihaat, i.e. she should be one who intimacy with is possible, even though she may have not reached the age of puberty, and in Mushtihaat the age is not counted, be she 9 years of age or a bit less, whereby her physical body is capable of this; and if it is not capable of this, then the Namaaz is nullified; even if she knows how to read Namaaz. Even an old woman is regarded as Mushtihaat in this ruling. If that female is persons wife or from his Mahrams, the Namaaz will still be nullified.

2. If there is nothing that is equal to the thickness of the finger or one hand length in height that is a partition between them, nor is there that amount of distance between them, wherein one male can stand, or if the female is not standing at such a height, where any limb of the male is in proximity with hers

3. The proximity occurred in a Namaaz where there is Ruku and Sujood. If this proximity occurred in Janaazah Namaaz, then the Namaaz is not nullified.

4. That Namaaz should be joined by Tahreema for both, in other words the female made Iqtida of him or both of them made Iqtida of another Imam, even if they did not join from the beginning; and if both of them are each reading their individual Namaaz, it will not nullify the Namaaz, but this is Makruh.

5. In 'Ada' they are together, whereby a male is her Imam, or both of them are being led by another Imam, behind whom they are making their Namaaz 'Ada' (fulfilling it) be this in reality or just command wise, for example; they are both 'Laa Haq' that even after the Imam has completed, even though they are not behind the Imam but command wise they are still behind the Imam; and a Masbooq is neither in reality nor command wise behind the Imam, but he is actually a Munfarid.

6. Both are facing the same direction. If they change direction, such as on a very dark night, where it cannot be noticed, and one is facing the Imam and the other the Muqtadi, of if they read in the Kaaba e Muazzamah and the direction changed, the Namaaz will be done.

7. If the female is sane, Namaaz in proximity with an insane person will not nullify the Namaaz.

8. If the Imam made Niyyat for Imaamat of females (as well), the Namaaz is done, even if when making this Niyyat no females were present, and if the Niyyat of Imaamat is not made, then the Namaaz of the females is invalid and the males is valid.

9. For the proximity to be for such duration that one complete Rukn is completed, in other words the duration of three Tasbeehs.

10. Both know how to read Namaaz

11. The male is sane and mature [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.532-534; Alamgiri vol.1 pg.98 etc]

LAW: If the Imam started the Namaaz for males and afterwards a female came and stood beside him, and he had even made the Niyyat of Imaamat for females, but the moment she joined he gestured to her to move back, but she took no heed and did not move, her Namaaz is nullified, and not the males. Similarly, if she stands next to the Muqtadi, and he gestured to her and she did not move, then only her Namaaz is nullified. [Raddul Mukhtar vol.1 pg.538]

LAW: For a Khunsa Mushkil to stand in the proximity (of a male) does not nullify the Namaaz. [Alamgiri vol.1 pg.90]

LAW: For a good looking male (who is enticing) to stand next to a male will not nullify the Namaaz. [Raddul Mukhtar vol.1 page. 539]

LAW: The Muqtadi is of four types:

1. *Mudrik*
2. *Laahaq*
3. *Masbooq*
4. *Laahaq Masbooq*

1. A *Mudrik* refers to that person who read with the Imam from the first Raka'at upto the Tashahud, even if he was not with the Imam in the Ruku of the first Raka'at.

2. A *Laa Haq* refers to that person who made Iqtida of the Imam in the first Raka'at, but after Iqtida, all his Raka'ats or few of his Raka'ats were missed, either due to an 'Uzr' such as due to being unaware or due to a crowd he was not able to make Ruku or Sujood; or he was affected by a Hadath in Namaaz; or if a Muqem made Iqtida behind a Musafir; or in Namaaz-e-Khauf, the first group who

did not get that Raka'at with the Imam; or even if it was missed without any valid reason; such as if he preceded the Imam in Ruku or Sujood, and he did not even repeat (i.e. rectify this), then in this case the second Raka'at of the Imam has become his first, and the Imam's third, his second, and the Imam's fourth his third, so he must add one more Raka'at at the end.

3. A Masbooq refers to that person who joined after the Imam already completed a few Raka'ats, and remained until the end.

4. Laa Haq Masbooq refers to that person who did not get the starting Raka'ats, and then after joining he became a Laa Haq. [Shaami vol.1 pg. 555-569]

LAW: The ruling regarding the Laa Haq is the same as the Mudrik, because when he reads the Raka'ats he has missed, he will neither recite Qira'at in them and nor will he make Sajdah-e-Sahw in them due to any error; and if he was a Musafir (traveller) then in Namaaz by making intention of being resident, it will not differ the condition of his Fard, where it becomes four from two, and he will read the missed ones first; this will not happen, but he should follow the Imam, and when the Imam has finished then he should read his own. For example, he was affected by Hadath, and when he returned after making Wudu, he found the Imam in Qa'da-e-Aakhira (the last sitting), then he will not join the Imam in Qa'da, but he will continue from where he left off, and after this, if he still gets the Imam, then he may join. If he did not do this, but he joined the Imam, then after the Imam turned Salaam, he read the missed ones, even though it is done but he is sinful. [Durr-e-Mukhtar, Raddul Mukhtar vol.1 pg.557]

LAW: If one fell asleep in the third Raka'at and woke up in the fourth Raka'at, then he is commanded to read the 3rd without Qira'at, and if he finds the Imam in the fourth, then he should join, otherwise he should read that as well alone without Qira'at; and if he did not do this and read the fourth with the Imam, and then read the 3rd thereafter, then it has been done but is sinful to do this. [Raddul Mukhtar vol.1 pg.557]

LAW: The rulings regarding the Masbooq in these laws differ from the Laa Haq; as he must continue with the Imam and after the Imam has turned Salaam, he should complete his missed Raka'ats. He will recite Qira'at in the Raka'ats, which he missed, and if he makes Sahw (error) in this, he will make Sajdah-e-Sahw, and by making Niyyat of 'Iqaamat' (residency) the Fard will be differed. [Raddul Mukhtar vol.1 pg.557]

LAW: The Masbooq in regards to his missed Raka'ats is Munfarid; whereby if he did not read Thana in the beginning because the Imam was also already reciting Qira'at aloud, and if the Imam is in Ruku and if he reads Thana he will miss the Ruku; or if the Imam was in Qa'da; thus no matter what the reason may have been for not reading it, he may read it now, and before Qira'at he should recite the Ta'ooz. [Alamgiri vol.1 pg.19; Raddul Mukhtar vol.1 pg.577]

LAW: If the Masbooq read his missed Raka'ats and then followed the Imam, his Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.558]

LAW: If the Masbooq found the Imam in Qa'da, He should stand straight and say the Takbeer-e-Tahreema, then saying the second Takbeer he should go into Qa'da. [Alamgiri vol.1 pg.19] If he finds the Imam in Ruku or Sujood, he should do the same. If he said the First

Takbeer, bent and reached the position of Ruku, then in all cases the Namaaz is not valid.

LAW: When the Masbooq started his Raka'ats after the Imam completed, then in regards to Qira'at, this will be counted as the first Raka'at, but in regards to Tashahud, it will not be regarded as the first, but it will be regarded as the third, fourth or fifth. For example; In a 3 or 4 Raka'at Namaaz if he only got one Raka'at, then with regards to Tashahud, this which he is reading now is his second, so he should read one Raka'at with Surah Faateha and Surah, and then make Qa'da; and if he omits the Waajib, i.e. the Surah Faateha and Qira'at, then if it is deliberately, then to repeat the Namaaz is Waajib; and if was done in error, then he should make Sajdah-e-Sahw; then in the one after this, he should also read Surah Faateha an Surah, but he should not sit in this; then in the one after this, he should recite Surah Faateha and make Ruku and recite the Tashahud etc and complete the Namaaz. If he got two Raka'ats and he missed two Raka'ats, then he should make Qira'at in both those Raka'ats. If he leaves out the Fard of Qira'at in even one, the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.558]

LAW: There are four issues wherein the Masbooq is within the Ruling of a Muqtadi:

1. One cannot make his Iqtida, but the Imam can nominate him (put him forward) as his Khalifa (in Namaaz); However, after becoming Khalifa (in Namaaz), he will not turn the Salaam (for that Namaaz). He will nominate another person as Khalifa for that purpose.

2. According to consensus, he will proclaim the Takbeers of Tashreeq

3. If he wishes to read Namaaz afresh and he makes Takbeer with Niyyat of ending that Namaaz, then it will be terminated, contrary to the ruling of a Munfarid, whereas his Namaaz will not be terminated.

4. If he stood up to read his missed Raka'ats, and the Imam has to make Sajdah-e-Sahw, even though a Waajib was omitted before he made Iqtida (of the Imam), he is commanded to return if he has not as yet made the Sajdah of his Raka'at; and if he does not return, then at the end he should make these two Sajdahs of Sahw. [Durr-e-Mukhtar vol.1 pg.558/559]

LAW: The Masbooq should not stand immediately after the Imam has turned Salaam, but he should wait for at least the amount of time that he can confirm that the Imam is not going to make Sajdah-e-Sahw; unless the time (for that Salaah) is very little. [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Masbooq stood before the Imam turned his Salaam, then if he stood before the Imam sat as per Tashahud, then this Qira'at is not sufficient, and the Namaaz is not valid; and afterwards, if he read as per what is necessary, it will be valid; and if he stood up after the Imam sat as per Tashahud and before the Salaam, then the Arkaan which he has already performed will be counted; but to stand before Salaam without need is Makruh-e-Tahreemi. If he completed his missed Raka'ats before the Imam turned Salaam, and still joined in the Salaam, it will still be regarded as correct; and if he follows in Qa'da and Tashahud, then the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Masbooq stood up due to some 'Uzr' before the Imam; for example, he fears being affected by Hadath whilst waiting for Salam,

or there is fear of the time of Fajr, Jummah, or Eid Prayers being expired; or if the Masbooq is Ma'zoor; and if there is fear of the time of Namaaz expiring; or if he made Masah on the leather socks and the duration for this is expiring; then in all such situations there is no 'Karahat' [Durr-e-Mukhtar vol.1 pg.559]

LAW: If the Imam left out any Sajdah of Namaaz, and he remembered after the Masbooq has already stood up, then it is Fard for the Masbooq to follow the Imam in this. If he does not return, he Namaaz is not valid; and if in this situation the Masbooq completed the Raka'at already and even made the Sajdah, then Namaaz will not be valid absolutely, even if he follows the Imam. If the Imam has to perform Sajdah-e-Sahw or recitation, and he has already made the Sajdah of his Raka'at, then if he follows, it will be nullified, otherwise not. [Durr-e-Mukhtar vol.1 pg.559/560]

LAW: If the Masbooq intentionally turned Salaam with the Imam, thinking that he too has to turn Salaam with the Imam, the Namaaz is nullified; and if he forgetfully turned Salaam after the Salaam of the Imam, then Sajdah-e-Sahw is essential; and if he turned it with him together, then there is nothing. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.560]

LAW: If he forgetfully turned Salaam with the Imam, and then assumed that his Namaaz is nullified (due to this), then he said Allah Akbar with the Niyyat to start the Namaaz afresh, then the Namaaz has been nullified. [Alamgiri vol.1 pg.19]

LAW: If the Imam after Qa'da-e-Aakhira forgetfully got up for a fifth Raka'at; then if the Masbooq deliberately follows the Imam, his Namaaz is Nullified; then if the Imam has not made Qa'da-e-Aakhira,

then until such time that he does not make the Sajdah of the fifth Raka'at, it will not be nullified. [Durr-e-Mukhtar vol.1 pg.560]

LAW: If the Imam performed Sajdah-e-Sahw and the Masbooq followed him, just as he has been commanded to; then he realized that there was no need for the Imam to make Sajdah-e-Sahw, the Namaaz of the Masbooq is nullified. [Durr-e-Mukhtar vol.1 pg.560]

LAW: If two Masbooqs made Iqtida of the Imam in the same Raka'at, but then when they began to read, if one could not remember how many Raka'ats and he observed how many the other person read, and he read the same by observing him; then if he did not make Niyyat of following him, the Namaaz is valid. [Durr-e-Mukhtar vol.1 pg.558]

LAW: The ruling with regards to the Laa Haq Masbooq is that in the Raka'ats in which he is a Laa Haq, he should read it in the sequence of the Imam, and in them the rules pertaining to a Laa Haq should be applied. After them, when the Imam has completed (his Namaaz), wherein he is now regarded as Masbooq, he should read according to the rules pertaining to a Masbooq. In other words, if he got joined in the second Raka'at of a four Raka'at Namaaz, and he fell asleep in two Raka'ats, then he should first read those Raka'ats in which he fell asleep, without Qira'at, by remaining silent for the duration of Surah Faateha, then whatever he gets with the Imam, he should follow in it; thereafter he should read the missed Raka'ats with Qira'at. [Durr-e-Mukhtar vol.1 pg.557, Raddul Muhtar]

LAW: If he remained asleep in two Raka'at and has doubt regarding one, that whether he read with the Imam or not; then in this case he should read it at the end of the Namaaz. [Alamgiri vol.1 pg.92]

LAW: If the Imam read the Tashahud in the Qa'da-e-Ula and stood up, and some of the Muqtadis forgot to read the Tashahud, and they too stood up with the Imam, then those who did not read Tashahud should sit down, and only continue following the Imam after reading the Tashahud; even if a Raka'at is missed. [Alamgiri vol.1 pg.90]

LAW: If the Muqtadi picked up his head from Sajdah or Ruku before the Imam, then for him to return is Waajib; and this will not be counted as two (separate) Rukus or Sajdahs but will be counted as one. [Alamgiri vol.1 pg.90]

LAW: If the Imam made a lengthy Sajdah and the Muqtadi picked up his head, and he thought that the Imam is in the second Sajdah; and he too made Sajdah with him, then if he made the intention of the first Sajdah, or he did not intend anything, or he made for the second, and he made this with the intention of following, then it will be counted as the first, and if he only intended for the second, then the second has been done, then if he was still in the same Sajdah and the Imam too made Sajdah; and it combined, then it is permissible; and if he picked up his head before the Imam made the second Sajdah, then it is not permitted; and he has to repeat that Sajdah. If he does not repeat that Sajdah, the Namaaz will be nullified. [Alamgiri vol.1 pg.90]

LAW: The Muqtadi lengthened the Sajdah to the extent that the Imam picked up his head from the first Sajdah and went into the second Sajdah. Now the Muqtadi picked up his head and assumed that the Imam was still in the first Sajdah, and he made Sajdah again (on this assumption), it will be counted as the second Sajdah, even though he had only intended the first Sajdah. [Alamgiri vol.1 pg.90]

LAW: There are 5 things that if the Imam leaves it out, the Muqtadi too should not do and he should follow the Imam. They are:

1. *The Takbeers of the Eid Prayers*

2. *Qa'da-e-Ula (First Sitting)*

3. *Sajdah-e-Tilaawat*

4. *Sajdah-e-Sahw*

5. Qunoot, when there is no fear of missing the Ruku; otherwise, Read Qunoot and then go into Ruku [Alamgiri vol.1 pg.90; Sagheeri] if he has not made the Qa'da-e-Ula and has not stood up straight as yet, but even in this, the Muqtadi should not follow the Imam, but he should inform him, so that he should return. If he returns, then fine; but if he already stood straight up, then do not point it out to him, otherwise the Namaaz will be nullified; but the Muqtadi too should leave the Qa'da and stand (with the Imam).

LAW: There are 4 things which if the Imam does, the Muqtadi should not follow:

1. If he made an extra Sajdah in Namaaz

2. If in the Takbeers of Eid Prayer, he exceeded it as stipulated by the Sahaba

3. If he said 5 Takbeers in Janaazah Namaaz

4. If he forgetfully stands for the fifth Raka'at, and in this situation where he has done Qa'da-e-Aakhira, then the Muqtadi should wait for him; if he returns before making Sajdah of the fifth Raka'at then the Muqtadi should follow him as well, and turn Salaam with him,

and make Sajdah-e-Sahw with him; and if he has already made Sajdah of the fifth Raka'at, the Muqtadi should turn Salaam alone; and if he did not make the Qa'da-e-Aakhira and he made the Sajdah of the fifth Raka'at, then everyone's, Namaaz is nullified; even if the Muqtadi read Tashahud and turned Salaam. [Alamgiri vol.1 pg.90]

LAW: There are 9 things that if the Imam does not do it, the Muqtadi should not follow him, but he should fulfil these:

1. *Raising the hands in Takbeer-e-Tahreema*
2. *To recite Thanā, if the Imam is in Faateha, and he is reading softly*
3. *Takbeer of Ruku*
4. *Takbeer of Sujood*
5. *Tasbeehs*
6. *Tasmi'*
7. *Reciting the Tashahud*
8. *To turn Salaam*
9. *Takbeers of Tashreeq [Alamgiri vol.1 pg.90; Sagheeri]*

LAW: If the Muqtadi made Ruku and Sujood in all the Raka'ats before the Imam, he should read one more Raka'at at the end without Qira'at. [Alamgiri vol.1 pg.90]

LAW: If he made Sajdah before the Imam, but before lifting his head from Sajdah, the Imam too went into Sajdah; the Sajdah is valid, but for the Muqtadi to do this (i.e. precede the Imam) is Haraam. [Alamgiri vol.1 pg.90]

LAW: If there was a difference (disagreement) between the Imam and Muqtadis; the Muqtadis say he read 3 Raka'ats and he claims he read 4 Raka'ats, the word of the Imam will be taken and Namaaz will

not be repeated. If there is disagreement amongst Muqtadis (i.e. they differ with each other on how many Raka'ats were read), then they should go with that which the Imam claims. If one person is confident that it is 3 Raka'ats and one is confident that it was 4 Raka'ats, whilst the Imam and other Muqtadis are in doubt, then in this case, then there is no ruling on them (Imam and others), and those who have confidence in regards to the Raka'ats having been less, they should repeat their Namaaz. If the Imam is confident he read 3 Raka'ats and one person has confidence that the entire (four) was read, then the Imam and the people should repeat it; and there is no need for the one who is confident to repeat. One person is confident that Raka'ats are less, whereas the Imam and the rest of the Jama'at are in doubt, then in this, if time is still permitting, it should be repeated; otherwise they are not liable for anything. However, if two 'Aadil' (Just) persons say this with full conviction, then it should be repeated. [Alamgiri vol.1 pg.93]

CHAPTER 8

PERFORMING
NAMAAZ WITHOUT
WUDU

Abu Dawud reports from Umm ul Mo'mineen Hazrat A'isha Siddiqah رضي الله تعالى عنها that Rasoolullah ﷺ said, 'When a person in Namaaz ends up without Wudu (i.e. his Wudu breaks) he should hold his nose and leave.'

Ibn Majah and Darqutni is also from her, that Rasoolullah ﷺ said, For the one who vomits, or if he has a nose bleed, or if he 'mazee' (pre-ejaculation fluid) is released, then one should walk out, and after making Wudu, he may make 'Bina' (i.e. continue from where he left off) on condition that he did not speak in-between. This is also the statement (i.e. view) of numerous other Sahaba-e-Kiraam, such as Siddique-e-Akbar, Farooq-e-Azam, Maula Ali, Abdullah ibn Umar, Salman Farsi; and it is also the view of numerous Taabi'een such as Alqama, Ta'us, Saalim bin Abdullah, Sa'eed bin Jubair, Shu'ba, Ibrahim Nakhi'i, Ata, Makhool, Sa'eed ibn Al Musay'yab
رضوان الله تعالى اجمعين

LAWS OF JURISPRUDENCE

LAW: If the Wudu of a person who is in Namaaz breaks; then even though he is in the Qa'da-e-Aakhira (last sitting), after completion of Tashahud and before Salaam, he may perform Wudu and continue from that point forward (i.e. where his Wudu broke). This is known as 'Bina'. However, it is Afdal (more virtuous) to commence the Namaaz afresh. This is known as 'Istinaaf'. The ruling in regards to males and females is the same in this. [General Books of Fiqh; Alamgiri vol.1 pg.39]

LAW: He should repeat the 'Rukn' (i.e. elemental Parts of Namaaz) in which the hadath occurred. [Alamgiri vol.1 pg.39]

LAW: There are 13 conditions of 'Bina'. If even one of the 13 conditions is inexistent, 'Bina' will not be permissible. The 13 conditions are:

1. The Hadath should be the cause of Wudu (i.e. it should necessitate Wudu).
2. Its existence not being questionable.
3. The hadath should be 'Samaawi' (i.e. natural occurrence), in other words neither is it from within the control of the servant (of Allah), nor its means.
4. The Hadath (impurity) should be from his body.
5. He did not complete any Rukn with this Hadath.
6. Nor did he delay without any valid reason more than it takes to complete a Rukn.
7. Nor did he complete the Rukn whilst walking.
8. He did not do any action which is not permitted in Namaaz, and which is different to Namaaz.
9. He did such an action, which is permitted, but unnecessarily he did not do it to the extent of it becoming contrary.
10. After the Hadath-e-Samaawi, a Hadath-e-Saabiq did not occur.

11. After the Hadath-e-Saabiq, if a Saahib-e-Tarteeb did not remember a Qaza.

12. If he is a Muqtadi, then he should not have completed somewhere else before the Imam had finished.

13. If he was the Imam, he did not make such a person Khalifa who is not capable of Imaamat. [Durr-e-Mukhtar vol.1 pg.165; Alamgiri pg.39-49]

EXPLANATION OF THE AFOREMENTIONED CONDITIONS

LAW: In Namaaz the need for Ghusl became compulsory, for example, due to reflecting etc. one had seminal discharge, then in such a case, 'Bina' will not be valid. It is necessary to commence the Namaaz afresh (after Ghusl). [Alamgiri vol.2 pg. 49]

LAW: If that Hadath (impurity) is something infrequent, such as laughing aloud, unconsciousness and insanity, then one cannot apply 'Bina'.

LAW: If it is not 'Hadath-e-Samaawi', whether it was caused by the Musal'li himself, whereby he intentionally broke his Wudu (such as if he vomited out a mouthful, or if he pressed a boil which caused fluid to flow from it, or if he had a sore (boil) on his knee and he pressed it hard on the ground causing it to ooze); or whether it was caused through someone else (doing something), such as if someone struck his head with a stone, causing blood to ooze, or if someone else pressed his boil causing blood to ooze out, or if a stone (brick etc) fell on his head from the roof causing blood to flow from his body, even

if the stone fell by itself or by someone walking there, then in all the aforementioned cases, he must read the Namaaz afresh. He cannot make 'Bina'. Similarly, if a fruit fell from a tree causing him injury and blood oozed due to this, or if a thorn pierced his foot, or it pierced the forehead when he went into Sajdah, and blood oozed out; or if a hornet stung him, causing blood to ooze; then in these as well 'Bina' cannot be made. [Alamgiri vol.1 pg.39-49; Raddul Muhtar vol.1 pg.165]

LAW: If one vomited a mouthful uncontrollably, then he may make 'Bina', but if he did so intentionally, then he cannot. If a person fell asleep in Namaaz and Hadath occurred, and he woke after some time, he can make 'Bina'; and it was whilst awake and he delayed, then the Namaaz has been nullified (broken). If he passed air (flatulence) due to coughing or sneezing, or if droplets of urine were released, then 'Bina' cannot be done. [Alamgiri vol.1 pg.39-49]

LAW: If someone put some impurity on his body, of through some way his clothing or body became polluted with impurity more than one dirham, then after cleansing the impurity, he cannot make 'Bina'; but if he became impure due to the same Hadath, then he may make 'Bina'; and if it is due to both Kharij and Hadath, then he cannot make 'Bina'. [Alamgiri vol.1 pg.59]

LAW: If ones clothing becomes impure and other (clean) pure clothing is available, whereby he can immediately change into it, then if he changed into it immediately, the 'Bina' is done. If there is no other clothing available, into which he can change, or he completed one Rukn in this condition, or he delayed, then (in all these cases) the Namaaz has been nullified. [Alamgiri vol.1 pg.591]

LAW: If Hadath occurred in Ruku or Sajdah, and if he raised his head with the intention of completing the Rukn; in other words, He said 'سَبِّحَ اللهُ لَبَّنْ حَمْدَهُ' when coming up from Ruku, or اللهُ اكْبَرُ as he came up from Sajdah; or when going to make Wudu or when returning he recited Qira'at, the Namaaz is nullified and he cannot make 'Bina'. If he said اللهُ سُبْحَانَ اللهِ or لاِلهِ اِلَّا اللهُ there is no problem in making 'Bina'. [Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.275]

LAW: If after Hadath-e-Samaawi, he intentionally caused a Hadath, then now 'Bina' cannot be made. [Raddul Muhtar vol.1 pg.165; Alamgiri vol.1 pg.49]

LAW: Hadath occurred, and there is sufficient water to perform Wudu, and he left that water and went somewhere further away, 'Bina' cannot be made. Similarly, after hadath, if he spoke, ate or drank anything, 'Bina' cannot be made. [Alamgiri vol.1 pg.49; Raddul Muhtar vol.1 pg.165]

LAW: If there was a need to fill water for Wudu from a well, then 'Bina' can be made, and if it is done without reason, then it cannot be done. [Alamgiri vol.1 pg.49]

LAW: If the 'Satr' (nakedness) was opened during Wudu, in other words if the 'Satr' is opened due to necessity, such as if a female opened her wrist for Wudu, the Namaaz will not be nullified; and if the 'Satr' was opened without need, the Namaaz is nullified, such as if a female opened both wrists at once to make Wudu, the Namaaz will be invalidated. [Alamgiri vol.1 pg.49]

LAW: The well is close, but there will be a need to fill the water, and the available water is kept far away, then if he filled the water and made Wudu, he must perform the Namaaz afresh. [Alamgiri vol.1 pg.49]

LAW: If Hadath occurred in Namaaz, and his house is closer to the 'Pond' and there is water available in the house, he still went to the 'Haudh' (pond) for Wudu, and there is a distance of less than two Saff space between the Haudh and the house, then in this case the Namaaz will not be nullified, and if the distance is more than this, then the Namaaz will be nullified; and if did not remember that there was water available at his house, and if it is his habit to make Wudu at the Haudh, then in this case, he can make 'Bina' [Alamgiri vol.1 pg.49-59]

LAW: if after the Hadath occurred, he went home to make Wudu, and he found the door closed, so he opened the door and then made Wudu; then when returning, if there is a fear of thieves, he should close the door; otherwise he should leave it opened. [Alamgiri, vol.1 pg.59]

LAW: When making Wudu, he should fulfil the Sunan and the Mustahabs. However, instead of washing each part thrice, if he washed it four times, then he must start the Namaaz afresh. [Alamgiri, vol.1 pg.49]

LAW: He should make Wudu from the portion of the Haudh, which is closest to him. Without reason, he should not leave that place and go to a different part of the Haudh; if he left this place and went to a place at the Haudh which is further than the distance of two Saffs, the Namaaz is nullified; and if there were too many people there

(nearby), then (going to the further end) wont nullify the Namaaz. [Alamgiri vol.1 pg.59]

LAW: If he forgot to make 'Masah' during Wudu, then as long as he did not stand in Namaaz, he may go back and make Masah and then return; and if he remembered after standing in Namaaz, then he should start the Namaaz afresh; and if he forgot some clothing there, and went back to fetch it, then he must commence the Namaaz afresh. [Alamgiri vol.1 pg. 59]

LAW: If there is water in the Masjid, and if he made Wudu with it, and with one hand he carried the vessel and brought it to place of Namaaz, he is permitted to make 'Bina'. If he used both hands to carry it, he cannot make 'Bina'. Similarly, if he brought water from the vessel in a jug and brought it carrying it with one, hand, he may make 'Bina' and if he brought it by carrying it with both hands, he cannot. [Alamgiri vol.1 pg.59]

LAW: If he had performed Masah on the leather sock and hadath occurred in Namaaz, and he went to make Wudu, but whilst making Wudu, the duration for wearing the leather sock expired; or if he was performing Namaaz after making Tayammum, and then found water; or if he had made Masah on a bandage, and after the Hadath, the wound had healed and the bandage came off, then in all these situations, he cannot make 'Bina'. [Alamgiri vol.1 pg.59]

LAW: If he assume that his Wudu has broken, and thus left the Masjid, but now realises that the Wudu did not break, then he should read the Namaaz afresh; and if he has not come out of the Masjid as yet, then he should read what is remaining. [Hidaya]

If a woman has such an assumption, then the moment she moves from the Musal'la, the Namaaz is nullified. [Alamgiri vol.1 pg.79]

LAW: If one has the assumption that he commenced (the Namaaz) without Wudu; or if one had made Masah on the leather sock and one assumed that the durations has expired; or if a Saahib-e-Tarteeb was in Zuhr Namaaz and he assumed that he had not read the Fajr Namaaz; or if he had performed Tayammum, and his sight fell upon alcohol and he assumed it was water; or if he saw colour (a stain) on the clothing and assumed it was an impurity; then in all these cases, if he just moved, with the thought of leaving the Namaaz, but then he realised that his assumption was incorrect, the Namaaz is nullified. [Alamgiri vol.1 pg.79]

LAW: If the Hadath occurred in Ruku or Sajdah, then if he raised his head with intention of 'Ada' i.e. of completing (that Rukn), the Namaaz is invalidated. He cannot make 'Bina' on this basis. [Durr-e-Mukhtar vol.1 pg.275]

CHAPTER 9
NOMINATING A
KHALIFA
(SUCCESSOR)
IN NAMAAZ

LAW: If the Imam faces any Hadath (occurrence that nullifies Wudu, i.e. passing impurity etc) in Namaaz, then based on the aforementioned conditions, he may nominate another as Khalifa (i.e. to complete the Namaaz). (This is known as Istikhlaf i.e. leaving someone as one's Successor). He may even do this in Janaazah Namaaz as well. [Durr-e-Mukhtar vol.1 pg. 265]

LAW: In a case where 'Bina' is regarded as being permissible, 'Istikhlaf' in such a situation is regarded as correct, and where 'Bina' is not valid, there Istikhlaf is not correct. [Alamgiri vol.1 pg.59]

LAW: That person who can be the Imam of that 'Muhaddath' (i.e. one affected by Hadath) can also be the Khalifa (successor for this); and the one who cannot be an Imam (for this) cannot be a Khalifa as well. [Alamgiri vol.1 pg.59]

LAW: When an Imam is affected by a Hadath, he should block his nose and bend his back and walk backwards (so that people think he has a nosebleed), and by gesturing (Ishaara), he may put someone forward as the Khalifa (i.e. as the person who will complete the Jama'at). He should not talk when making someone Khalifa. [Alamgiri vol.1 pg.59; Raddul Muhtar vol.1 pg. 265]

LAW: If the Namaaz is being held in an open field, then as long as he does not come out of the Saffs, he may nominate someone as his Khalifa; and if he is in the Masjid, then as long as he does not come out of the Masjid, Istikhlaf can be done. [Alamgiri vol.1 pg.59]

LAW: If there are Saffs continuously even outside the Masjid, and the Imam did not nominate anyone as Khalifa inside the Masjid, but he made someone from the outside a Khalifa; then in this case, this

Istikhlaf is not proper. The Namaaz of the people and the Imam has been nullified. If he went forward, then he can make someone Khalifa as long as he does not go beyond the 'Sutrah' (partition) or the area of Sajdah. [Durr-e-Mukhtar vol.1 pg. 265; Alamgiri vol.1 pg.59]

LAW: A house and a small Eid Gah is in the ruling of a Masjid. A big Masjid, big house and big Eid Gah is within the ruling of an open field. [Raddul Muhtar vol.1 pg.365]

LAW: If the Imam did not nominate someone as the Khalifa, but the people nominated someone, or if someone stood in the place of the Imam himself, making Niyyat of being Imam, then this Khalifa has become the Imam.

However, he will not be regarded as being the Imam if here merely goes forth and stands in the place of the Imam without making the intention of Imaamat (i.e. of leading the Jama'at). [Raddul Muhtar vol.1 pg.265/365]

LAW: If he did not as yet go beyond the boundary that has been stipulated to nominate a Khalifa, in a Masjid or in an open field; and neither did anyone else step forward as the Khalifa; nor did the Jama'at nominate someone as the Khalifa, then in this case the Imaamat of the Imam is still established, to the extent that even if someone makes his Iqtida at that time as well, it can be done. [Raddul Muhtar vol.1 pg. 365]

LAW: If the Imam was affected by a Hadath and he nominated someone from the back Saff, and then left the Masjid, then if the Khalifa immediately made the Niyyat of Imaamat (being Imam), then

all those who are in front of that Imam, their Namaaz is nullified. All those that are in the same Saff (with him) to his right and left, and all those at the back, their Namaaz will not be nullified; but if the Khalifa made this Niyyat that on reaching the place of the Imam, I will become Imam, and the Imam left before he (the Khalifa) reached the place of the Imam, then the Namaaz of everyone is nullified. [Alamgiri vol.1 pg.69]

LAW: It is 'Ula' (more virtuous) for the Imam not to nominate a 'Masbooq' as the Khalifa, but he should nominate someone else; and if he does nominate the Masbooq as the Khalifa, then he (the Masbooq) should not accept. However, if he does accept, the Namaaz will be valid. [Alamgiri vol.1 pg.69]

LAW: If he did make a Masbooq the Khalifa, then the Masbooq should continue from where the Imam stopped. As for the issue of how the Masbooq will know how many Raka'ats are remaining; then in this regard, the Imam should inform him of this by gesturing.

For example, if only one Raka'at is remaining, he should gesture to him with one finger, if two are remaining, he should do so with two finger, if he needs to go into Ruku, he (the Imam) should (gesture by) placing his hand on his knees, if he needs to go into Sajdah, he (the Imam) should put his hand on his forehead, for Qira'at, he should keep it on his mouth, for Sajdah-e-Tilaawat, he should keep it on his forehead and tongue, and to gesture Sajdah-e-Sahw, he should keep it on his chest.

If the Masbooq is aware (of how what needs to be done), then there is no need to gesture. [Durr-e-Mukhtar vol.1 pg.625; Alamgiri vol.1 pg.69]

LAW: If a person made Iqtida (followed the Imam) in a four Raka'at Namaaz and the Imam was affected by Hadath, and the Imam nominated him as the Khalifa, but he does not know how many Raka'ats the Imam has already performed and how many are left, then (in this case) he should perform four Raka'ats and make Qa'da in every Raka'at. [Alamgiri vol.1 pg.69]

LAW: If a Masbooq was nominated as the Khalifa, then after the Imam completes the Namaaz, he should put a Mudrik forward, so that he may turn the Salaam. [Alamgiri vol.1 pg.69]

LAW: In a four or three Raka'at Namaaz if a Masbooq who did not get two Raka'ats was made the Khalifa, then two (2) Qa'das (sitting) are Fard upon that Khalifa. One being the Qa'da-e-Aakhira of the Imam and the other being his own; and if the Imam gestured to him that he had not recited Qira'at in the first two Raka'ats, then in a four Raka'at Namaaz, Qira'at is Fard upon him in all four Raka'ats. [Durr-e-Mukhtar vol.1 pg. 175]

LAW: If after the Imam completed his Namaaz, the Masbooq laughed aloud; or if he intentionally caused a Hadath; or if he went out of the Masjid, then his own Namaaz is nullified, and the peoples are done. As for the initial Imam; then if he has completed the 'Arkaan' (Elemental Parts) of Namaaz, even his (Namaaz) is done; otherwise not. [Alamgiri vol.1 pg.69]

LAW: If a Laahaq is nominated as the Khalifa, the ruling is that he should gesture to the Jama'at that all of them should remain as they are, until such time that he completes what is his responsibility, and then completes the Namaaz of the Imam; and if he completed the Namaaz of the Imam first, then when the time comes for turning

Salaam, he should nominate someone as Khalifa to turn the Salaam, and he should then complete his own. [Alamgiri vol.1 pg.69]

LAW: If the Imam nominated a person as the Khalifa and he then nominated some other person as the Khalifa, then if this happened before the Imam left the Masjid, and before the Khalifa reached the place of the Imam, it is permissible, otherwise not. [Alamgiri vol.1 pg.69]

LAW: If one was reading Namaaz alone and a Hadath occurred, and he had not left the Masjid yet, when someone made Iqtida of him (i.e. followed him in Namaaz), then this Muqtadi (follower) has become the Khalifa. [Alamgiri vol.1 pg.69]

LAW: If Musafirs (travellers) made Iqtida of a Musafir, and the Imam was affected by a Hadath and he nominated a Muqem (resident) as Khalifa, then (in this case) it is not necessary for the Musafirs to complete four Raka'ats, and the Khalifa should actually put forth one of the Musafirs, so that he may offer the Salaam.

If there were other Muqems amongst the Muqtadis as well, then they should each complete 2 Raka'ats individually, without reciting any Qira'at in this. Now, if they make Iqtida of the Khalifa, then all their Namaaz will be invalidated. [Raddul Muhtar vol.1 pg. 175]

LAW: If the Imam became insane, or if he became unconscious or if he laughed aloud, or if something which necessitates Ghushl occurred, for example; if he fell asleep and had nocturnal emission (wet dream), or due to reflecting (thinking) or due to looking with lust or touching, seminal was discharged; then in all these situations, the Namaaz is nullified. He must start afresh.

LAW: If one felt the urgent need of passing urine or stool, and he knows that he will not be able to complete the Namaaz, then in this situation Istikhlaf is permissible. Similarly, if he suffered severe stomach pain that he cannot remain standing, he should read whilst sitting, as Istikhlaf will not be permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 565]

LAW: If due to bashfulness or awe, he is not able to recite the Qira'at, then in such a case Istikhlaf is permissible; and he has had complete forgetfulness, then it is impermissible. [Durr-e-Mukhtar vol.1 pg.565]

LAW: If the Imam was affected by Hadath and he appointed someone as Khalifa, and the Khalifa has not yet completed the Namaaz, and the Imam has completed his Wudu, then it is Waajib (compulsory) upon him to return.

In other words he should come so close that he is able to make Iqtida; and if the Khalifa has already completed (the Namaaz), then he has the choice of either completing his Namaaz where he is or to return to the area of Iqtida. Similarly, the Munfarid has the choice. If a Muqtadi is affected by Hadath, it is Waajib for him to return. [Durr-e-Mukhtar vol.1 pg.675]

LAW: If the Imam passed away (died) in Namaaz, even if it is in the Qa'da Aakhira, the Namaaz of the Muqtadis has been invalidated. It is necessary to start the Namaaz afresh. [Raddul Muhtar vol.1 pg.465]

CHAPTER 10

FACTORS WHICH NULLIFY NAMAAZ

* HADITH	338
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HADITH 1: It is in Muslim Shareef from Mu'awiyah bin Al Hakm that Huzoor ﷺ said, 'In Namaaz, the words of any human is not possible, it should not be, but Tasbeeh, Takbeer and Qira'at of the Qur'an.'

HADITH 2: In Sahih Bukhari it is narrated from Abdullah ibn Mas'ud ؓ that Huzoor ﷺ used to be in Namaaz and we would convey Salaam to Huzoor ﷺ and Huzoor ﷺ used to reply to our Salaam. When we returned from Najashi's place (i.e. after migration to Abyssinia/Ethiopia), we conveyed Salaam, but he ﷺ did not reply. We said, 'Ya Rasool'Allah ﷺ we used to convey Salaam and Huzoor ﷺ used to reply to our Salaam (what has happened that we did not get a reply to our Salaam)?' He ﷺ said, 'Due to being engrossed in Namaaz'.

In the narration of Abu Dawud that he ؓ said, 'Allah makes evident whatever Command of His, He Wills, and from this, is not to convey Salaam in Namaaz'. Only thereafter, did he ﷺ reply to their Salaam. He ﷺ further said, 'Namaaz is for Qira'at of the Qur'an and the Zikr of Allah, so when in Namaaz, this should be your status.'

HADITH 3: Imam Ahmed, Abu Dawud, Tirmizi and Nasa'i have reported from Abu Hurairah ؓ that Huzoor ﷺ said, 'Two black things, (namely) snakes and scorpions should be killed in Namaaz'.

LAWS OF JURISPRUDENCE

LAW: Talking nullifies Namaaz, be this 'Amdan' (deliberately), 'Khat'an' (due to error), or 'Sahwan' (oversight i.e. through forgetfulness); be it whilst asleep or when awake; whether you willingly spoke or you were compelled to speak by someone else; or

if he did not know that talking causes the Namaaz to be invalidated. 'Khata' (due to oversight) means that he intended to recite Qira'at or the Azkaar of Namaaz (i.e. Tasbeehs etc of Namaaz), but by error something was uttered from the mouth, and 'Sahw' means that he did not remember being in Namaaz. [Durr-e-Mukhtar vol.1 pg.575/576]

LAW: There is no distinction of a little or a lot in regards to talking, and there is even no distinction whether one spoke with aim of rectifying the Namaaz or not. For example, if the Imam was meant to sit but he stood up, and the Muqtadi said 'Sit down' in order to inform him (of his error) or if he said 'Hoo' the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.574; Alamgiri vol.1 pg.98]

LAW: Intentionally talking causes the Namaaz to be nullified if he did not sit upto the time of Tashahud, and if he sat upto the time of Tashahud, then the Namaaz is completed, but this is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.573]

LAW: Only that kind of talking nullifies the Namaaz, which is loud enough at least he can hear himself, if there is no hindrance; and if it is not as loud, and is only correction of the alphabets, it will not nullify the Namaaz. [Alamgiri vol.1 pg.98]

LAW: If before completing the Namaaz, one forgetfully turned Salaam, there is no harm. However, if he did so with intent, the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg. 575 etc]

LAW: If one made Salaam to anyone, be it deliberately or due to oversight, the Namaaz is regarded as invalid, even if he made Salaam

forgetfully, and then remembered that he should not make Salaam and then remained silent. [Alamgiri vol.1 pg.98]

LAW: If the Masbooq turned Salaam with the Imam, thinking that he should turn Salaam with the Imam, the Namaaz is nullified. [Alamgiri vol.1 pg.98]

LAW: If in Esha, thinking that it was Taraweeh, he turned Salaam at two Raka'ats; if thinking Zuhr was Jummah he turned Salaam at two Raka'ats, or if a Muqem though he was a Musafir and turned Salaam at two Raka'ats, the Namaaz has been nullified. To even make 'Bina' on this Namaaz is not permitted. [Alamgiri vol.1 pg.98]

LAW: Thinking of the second Raka'at as the fourth, if one turned Salaam, and then on remembering, complete the Namaaz and make Sajdah-e-Sahw at the end. [Alamgiri vol.1 pg.98]

LAW: Replying to the Salaam by tongue (i.e. audibly) also nullifies the Namaaz, and if one replies by gesturing with the hand, then this is Makruh; To make 'Musafaha' (Shake hands) with the intention of Salaam, also nullifies the Namaaz. [Durr-e-Mukhtar vol.1 pg.576; Alamgiri vol.1 pg.98]

LAW: If one asked the Musal'li for something or about something and he merely gestured a yes or a no by moving the head or hand, the Namaaz will not be nullified, but to do this is Makruh. [Alamgiri vol.1 pg.98]

LAW: If someone sneezed and the Namaazi said **يَرْحَمُكَ اللهُ** in reply (to his sneezing), the Namaaz is nullified; and if he sneezed, and addressing himself, if he said **يَرْحَمُكَ اللهُ** the Namaaz will not be nullified;

and if someone else sneezed and that Musal'li said اَلْحَمْدُ لِلّٰهِ the Namaaz is done, but if he said this with the intention of answering, then the Namaaz is nullified. [Alamgiri vol.1 pg.98]

LAW: If in Namaaz he sneezed and someone else said يَرْحَمُكَ اللهُ and in reply to this he said 'Aameen', the Namaaz has been nullified. [Alamgiri vol.1 pg.98]

LAW: If in Namaaz one sneezes, one should remain silent, and if one does say اَلْحَمْدُ لِلّٰهِ then too there will be no harm to the Namaaz; and if he did not proclaim the 'Humd' at that time, he should say if after the completing (the Namaaz). [Alamgiri vol.1 pg.98]

LAW: If on hearing good news, if one said اَلْحَمْدُ لِلّٰهِ the Namaaz is nullified. However, if he did not say it with the Niyyat (intention) of replying, but he did it to show that he is in Namaaz, then it will not be nullified. Similarly, if he hears some amazing news and with the aim of giving a response to it, he pronounced the words لَا اِلٰهَ اِلَّا اللهُ or سُبْحَانَ اللهِ the Namaaz has been nullified; otherwise not. [Alamgiri vol.1 pg.99]

LAW: If someone requested permission to enter, and with the aim of showing that he is in Namaaz, he loudly said, اَلْحَمْدُ لِلّٰهِ or اللهُ اَكْبَرُ or if he read سُبْحَانَ اللهِ the Namaaz will not be nullified. [Ghuniya]

LAW: If on hearing some bad news, if one said, اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُونَ or if he replied by using Qur'anic Words, the Namaaz will be nullified. For example; if someone asked, 'Is there another Creator, except the Creator?' and he then responded by saying لَا اِلٰهَ اِلَّا اللهُ or if they asked

‘What are the types of belongings you have? He responded saying, **أَلْعَبِيلُ وَالْبِعَالُ وَالْحَبِيرُ** or if he was asked, ‘From where did you come’ and he then responded with **وَيْتْرُ مُعْطَلَةٍ وَ قَضْرَا مَشِيدٍ** Similarly, if he addressed someone using the Qur’anic words. For example, if the person’s name is Yahya and he said, **يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ** or if his name is Musa and he said to him, **وَمَا تَلَكَ بِبَيْتِكَ يَا مُوسَى**, (In all these cases), the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.580/581]

LAW: On hearing the Holy Name of Allah, if he said **جل جلاله** and on hearing the Blessed Name of Nabi ﷺ if he recited Durood-e-Paak, or on hearing the Qira’at of the Imam if he said, **صَدَقَ اللهُ وَصَدَقَ رَسُولُهُ** then in all these situations, the Namaaz will be nullified, whereas he said these with the aim of giving answer; and if he did not say these as a reply, then there is no harm (to the Namaaz). Similarly, if he replies to the Azaan, the Namaaz will be nullified. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.581]

LAW: If on hearing about shaitaan, if one cursed him, the Namaaz will be nullified. If one, reads ‘La Howl’ with the aim of dispelling evil whispering (of shaitaan). If it is for worldly matter then the Namaaz will be nullified, and if it is for matter of the hereafter, it will not be nullified. [Alamgiri vol.1 pg.99/100]

LAW: If on seeing the moon one said **رَبِّي وَرَبُّكَ اللهُ** or because of having fever etc if one read something from the Qur’an and blew it over, the Namaaz has been nullified. If a sick person, when getting up and sitting proclaimed **بِسْمِ اللهِ** due to the discomfort and pain, the Namaaz has not been nullified. [Alamgiri vol.1 pg.99]

LAW: Some text in the Holy Qur'an is found arranged on the measure of a Poetic Stanza. If this is read with the Niyyat of a poetic verse, the Namaaz is nullified, such as *وَالْمُرْسَلَاتِ عُرْفًا فَأَلْصَقْتِ بَعْضًا* and if in Namaaz, one composed a poetic stanza, but did not bring it onto the tongue (i.e. did not say it audibly), without saying anything, then even though the Namaaz will not be nullified, but this is sinful. [Alamgiri vol.1 pg.100]

LAW: If during Namaaz, the words 'Na'am' (Yes) or 'Ar're' (Oh), or 'Haa' (Yes); and if one is in the habit of saying these words, then the Namaaz has been nullified; otherwise not. [Durr-e-Mukhtar vol.1 pg.586 etc]

LAW: If the Musal'li gave 'Luqma' to another person, other than his Imam (in that Namaaz), his Namaaz is nullified, be this whether the person whom he gave Luqma to, is in Namaaz or not; and be he a Muqtadi or a Munfarid. [Durr-e-Mukhtar vol.1 pg.581]

LAW: If he read with the Niyyat of Tilaawat and not with the Niyyat of Luqma, there is no hindrance. [Durr-e-Mukhtar vol.1 pg.581]

LAW: (For the Imam) to accept the Luqma of anyone else except his own Muqtadi, nullifies the Namaaz; However, if when that person was informing him, he himself had already remembered at that particular moment, and not because he was told (by the one giving Luqma), and if he had not been informed by him, he would have still remembered it, and there the (other persons) informing him has not interference in this, then him (the Imam) reciting this, would not nullify the Namaaz. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.581-583]

LAW: To give your Imam Luqma, and for him to accept that Luqma does not nullify the Namaaz. However, if the Muqtadi heard from someone else who is not part of the Namaaz, and then gave Luqma, and the Imam accepted the Luqma, then the Namaaz of everyone has been nullified; and if the Imam did not accept it, then only the Namaaz of the Muqtadi is nullified. [Durr-e-Mukhtar vol.1 pg.582]

LAW: The one, who is giving Luqma, should not make Niyyat (intention) of Qira'at, but he should (merely) say the words with the intention of giving Luqma. [Alamgiri vol.1 pg.99]

LAW: To immediately give (the Imam) Luqma is Makruh. There should be a slight delay (waiting before giving Luqma), on the basis that possibly the Imam will himself remember; unless he knows his habit that when he stops, he recites some such alphabets that cause the Namaaz to be nullified, then in this case he should immediately inform him. Similarly, it is Makruh for the Imam to compel (i.e. force) the Muqtadis to give him Luqma; he should rather move to some other Surah, or he should commence some other Ayat (verse), on condition that his joining to that is not something that will nullify the Salaah. If he has already recited upto the necessity, he should go into Ruku. The meaning of making the Muqtadi feel 'compelled' (Majbur), means to continue reading the same thing (when he is stuck) or to stand silently. [Alamgiri vol.1 pg.99; Raddul Muhtar vol.1, p.g582] If the error was such that it changes the meaning, then to rectify that Namaaz, it is necessary to repeat the entire Namaaz, and if he cannot remember, then he will compel the Muqtadi to inform him, and even if he is not able to inform him, then the Namaaz is nullified.

LAW: It is not a condition for the person giving Luqma (informing in Namaaz for rectification) to be Baaligh (have reached the age of puberty), A Maraahiq (someone near maturity) is also allowed to give Luqma. [Alamgiri vol.1 pg.99] This is on condition that he knows how to read Namaaz and he is part of the Namaaz.

LAW: A Dua which cannot be asked from the servants (of Allah) is permissible, for example; **اللَّهُمَّ عَافِنِي اللَّهُمَّ اغْفِرْ لِي** and that which can be used to ask from servants nullifies the Namaaz, for example **اللَّهُمَّ اطْعِمْنِي** or **اللَّهُمَّ رُوِّجْنِي** [Alamgiri vol.1 pg.100]

LAW: If the words, ‘Ah’ ‘Oh’ ‘Uf’ ‘Taf’ etc were mentioned due to pain, or some difficulty, or if one cried aloud causing some alphabets to emanate, then in all these situations the Namaaz is nullified; and if whilst crying only tears dropped and no sound or formation of alphabets emanated, there is no harm. [Alamgiri vol.1 pg.100/101; Durr-e-Mukhtar vol.1 pg. 579]

LAW: If the sound of ‘Ah’ was uttered by an ill person without control, or if he uttered the words ‘Oh’, the Namaaz will not be nullified. Similarly, whilst sneezing, coughing, yawning and burping, all the alphabets that emanate without control, they are excused. [Durr-e-Mukhtar vol.1 pg.578]

LAW: If whilst thinking of Jannat and Jahanum, one utters these words, the Namaaz will not be nullified. [Durr-e-Mukhtar vol.1 pg.579]

LAW: If the recitation of the Imam pleased you and causing you to cry, and the words ‘Ar’re’, ‘Na’am’ and ‘Haa’ etc emanated through the tongue, there is no harm in this, as this is due to humility; and if

he uttered this due to the melodiousness (in the recitation), then the Namaaz is nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.579]

LAW: If blowing does not cause any noise to emanate, then it is regarded as being the same as breathing and does not nullify the Namaaz; but to intentionally do this is Makruh; and if two alphabets emanate (when blowing) such as 'Uf' or 'Taf' then it will nullify the Namaaz. [Alamgiri vol.1 pg.101; Ghuniya]

LAW: In clearing the throat when two alphabets emanate, such as 'Akh' it nullifies the Namaaz, whereas there is not real reason or proper excuse; If it is due to some 'Uzr', for example; it is the demand of one's condition; or if it is for some proper reason, for example to clear ones voice; or one is clearing the throat because the Imam made an error, so that some other person may recognise that he is in Namaaz; then in all these cases, the Namaaz is not nullified. [Durr-e-Mukhtar vol.1 pg.578 etc]

LAW: To look into the Mushaf Shareef and recite the Holy Qur'an absolutely nullifies the Namaaz. However, if he is reading from his memory and his vision is only on the Mushaf or the Mehraab, there is no harm. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.583]

LAW: if he saw a piece of paper with Qur'an (verses) written on it, and he noticed it and understood (what is written on it), there is no harm to the Namaaz. Similarly, if his eyes fell on a Fiqh Kitaab and he understood (what he saw), the Namaaz will not be nullified, even if he looked at it so that he may understand it. However, if he intentionally looked at it, and intentionally made effort to understand it, then this is Makruh, and this happened without

intent, then it is not even regarded as being Makruh. [Alamgiri vol.1 pg.101]

LAW: The same ruling applies to any writing, and if it is something that is not of a Deeni nature, then the disapproval is even more severe. [Alamgiri vol.1 pg.101]

LAW: If one only recited the 'Taurah' or the 'Injeel' in Namaaz, the Namaaz is not valid, be this whether he knows how to recite the Qur'an or not. [Alamgiri] If he recited the amount of the Qur'an Shareef which is sufficient to fulfil the requirement of recitation, and then he read few verses of the 'Taurah' or 'Injeel' which discusses the remembrance of Allah, there is no objection (i.e. Harj) but he should not do this. [Alamgiri vol.1 pg.101]

LAW: Amal-e-Katheer, which is (an action) which is neither from amongst the actions of Namaaz, nor is it done to rectify or correct the Namaaz; nullifies the Namaaz. Amal-e-Qaleel, does not nullify the Namaaz. The one who is doing such an action, which when seen by someone from far, not only does he doubt that he is not in Namaaz, but he pre-dominantly assumes (Gumaan Ghalib) that the person is not in Namaaz, then that action is known as 'Amal-e-Katheer' (Excessive movement). If a person looking from far away had doubt as to whether the person is really in Namaaz or not, then this (action) of the (person in Namaaz) is 'Amal-e-Qaleel' (limited movement). [Durr-e-Mukhtar vol.1 pg.583/584 etc]

LAW: If (in Namaaz) one wore a Kurta (upper garment) or Pajaama (trouser), or if he tied a tahband (waistcloth), the Namaaz is nullified. [Ghuniya]

LAW: If one made Sajdah on a Na-Paak (impure) place without anything (separating it from him), the Namaaz is nullified, even if he repeats that Sajdah on a pure place. [Durr-e-Mukhtar vol.1 pg.585] Similarly, if one keeps the knees or the hand on an impure place, the Namaaz is nullified. [Raddul Muhtar vol.1 pg.585]

LAW: If one completed an entire Rukn with the 'Satr' opened, or with impurity, which is the disallowed amount, or two for the duration of three tasbeehs to pass (in this condition), nullifies the Namaaz. Similarly, due to the crowd, if one ended up in the Saff of females for that duration of time; or if he ended up in front of the Imam, the Namaaz is nullified. [Durr-e-Mukhtar vol.1 pg.585 etc] To intentionally open the 'Satr' (Private area, which needs to be covered) is absolutely a nullifying factor of Namaaz, even if he immediately covers up again. There is even no rule of duration or delay in this (i.e. the moment he does this the Namaaz will be nullified). [Raddul Muhtar vol.1 pg.585]

LAW: If a cloth (sheet etc) has been sewn joined together and in it, the lining is impure, but the outer fold is paak (pure), then Namaaz on the side of the outer fold is also invalid, when the prohibited amount of impurity is on the areas of Sujood; and if it is not sewn, then to read on the outer fold is permissible, as long as it is not so thin that the lining can be seen through. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.585/586]

LAW: If lime, and sand was used to properly cover an impure piece of ground, Namaaz can now be read on it; and if one simply scattered some dust over it, whereby the odour is still evident, then it is impermissible, if the impurity is on the areas of Sujood. [Muniya Shaami vol.1 pg.586]

LAW: To eat or drink whilst in Namaaz absolutely nullifies Namaaz, be it with intent or without intent, or be it a little or a lot, to the extent that if he chews a sesame seed and swallows it, or if a drop fell into his mouth and he swallowed it, the Namaaz will be nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.582]

LAW: If some food particles are left between the teeth, and one swallowed it, then if it is small than a (grain) of gram (i.e. chana) the Namaaz will not be nullified, but it is Makruh; and if it is equivalent to a (grain) of gram, it will nullify the Namaaz. If the teeth bled, then if the saliva is more, then swallowing it won't nullify the Namaaz; otherwise it will nullify it (if the blood is more) [Durr-e-Mukhtar vol.1 pg.582; Alamgiri vol.1 pg. 102] The sign of it being more, is that the taste of the blood must be felt from the throat. In Namaaz, the nullification is dependent on the taste and in Wudu it is dependent on the colour.

LAW: If before Namaaz a person ate something sweet and its particles were already swallowed, but only its sweet sensation remained in the saliva of the mouth, then by swallowing this saliva, the Namaaz will not be nullified. If one put sugar into the mouth (in Namaaz) which melted and reached the throat, the Namaaz has been nullified. If there is gum in the mouth, and if one chewed on it and particles of it entered into the throat, the Namaaz becomes nullified. [Alamgiri vol.1 pg.102]

LAW: To turn away the chest from the Qibla nullifies the Namaaz, if there is no valid reason for doing this. In other words, one turned to such an extent that the chest is diverted 45 degrees away from the actual direction of the Kaaba; and if this is due to an 'Uzr', then it is not a nullifying factor of Namaaz. For example if he thought he was

affected by hadath, and he had just turned his face, when he realised his assumption was wrong; then in this case, if he has not left the Masjid yet, the Namaaz is not nullified. [Durr-e-Mukhtar vol.1 pg.586]

LAW: If he walked towards the direction of Qibla equal to the distance of one Saff, then if he stopped for the amount of duration it takes to complete one Rukn, then he walked again and then stopped, even if this happens on numerous occasions, until he does not change the location, the Namaaz will not be nullified. For example; if he comes out of the Masjid, or if the Namaaz was taking place in an open field and this person went ahead of the Saffs, as both these are regarded as changing the location, and in both instances, the Namaaz will be nullified. Similarly, if at once, he walked the distance of two Saffs Space, the Namaaz is nullified. [Durr-e-Mukhtar; Raddul Muhtar vol.1; pg.586]

LAW: If he is in the wilderness (or desert) and there are no Saffs in front of him, but in the case where he is the Imam, if he went beyond the area of Sujood, then if he went so far ahead that the amount of space is equal to distance which was between him and the closest Saff to him, then the Namaaz is not nullified; but if he moved further ahead than this, the Namaaz is nullified; and if he is a Munfarid, then the ruling in regards to the area of Sujood. In other words, if he moves front, back, left or right more than the space upto the area of Sujood, the Namaaz will be nullified. [Shaami vol.1 pg.586]

LAW: If an animal dragged a person in one pull, for a distance of three foot-spaces, or if it pushed him that distance away, the Namaaz has been nullified. [Durr-e-Mukhtar vol.1 pg.587]

LAW: If a person said the Takbeer and moved from one Namaaz into another Namaaz, the first Namaaz has been nullified. For example, if he was reading Zuhr, and then with the Niyyat of (commencing) Asr of Nafil if he said 'Allahu Akbar', the Zuhr Namaaz has been nullified. Then, if he is Saahib-e-Tarteeb, and there is sufficient time, then even the Asr will not be valid, but in both cases it will be regarded as Nafil. If he intends Asr, then it is Asr and if he intends Nafil, it is Nafil. Similarly, if he was performing his Namaaz alone, and now he said 'Allahu Akbar' with the Niyyat of Iqtida (i.e. following the Imam); of if he was a Muqtadi and he said 'Allahu Akbar' with the intention of reading alone, then the Namaaz has been nullified. Similarly, if he was reading Namaaz-e-Janaazah and then another Janaazah was brought, so he said Allah Akbar with the Niyyat of both the Janaazahs or with the Niyyat for the second Janaazah, then the Janaazah Namaaz of the second one has commenced, and the Namaaz he was reading for the first Janaazah, has been nullified. [Durr-e-Mukhtar, Shaami vol.1 pg.583]

LAW: A female was reading her Namaaz and a child suckled on her breast, then if milk is released, the Namaaz is nullified. [Shaami vol.1 pg.587]

LAW: If a female was in Namaaz and the man kissed her or touched her body with lust (desire), the Namaaz has been nullified. If he had oil on his hands and he wiped it on her head or on some part of her body, then in this case the Namaaz will not be nullified. [Muniya; Ghuniya; Shaami vol.1 pg.587/588]

LAW: If whilst in Namaaz one slapped or hit with a whip (etc) a person, the Namaaz is nullified; if he is reading Namaaz whilst riding an animal, and with his heel of hand he urged the animal on, once or

twice, it will not nullify the Namaaz. If he does this thrice continuously, it will nullify the Namaaz. If he urged it with the heel of one foot, continuously thrice, the Namaaz will be nullified, otherwise not; and if he urged it with the heels of both feet it will nullify the Namaaz, but if he only shakes the feet gently, that another person will only take notice if he looks very carefully, then in this case, the Namaaz is not nullified. [Muniya; Ghuniya; Alamgiri vol.1 pg.103]

LAW: If one pointed out the road to the horse by using a whip and he hit it as well, the Namaaz has been nullified. If in the midst of reading Namaaz, he mounted the horse, the Namaaz is nullified; and if he was reading on a conveyance and he got off, it will not nullify the Namaaz. [Muniya; Qadi Khan; Alamgiri vol.1 pg.103]

LAW: (Whilst in Namaaz) to write three words in such a manner that the alphabets are clearly visible, nullifies the Namaaz. If the alphabets were not clearly written; for example, if he wrote them on water, or in the air, then it is in vain, and the Namaaz has become Makruh-e-Tahreemi. [Ghuniya; Alamgiri vol.1 pg.103]

LAW: If a person carried a person who is reading Namaaz and then put him back down on the same place, then if his chest did not turn away from the Qibla, the Namaaz has not been nullified; and if he carried him and put him onto a conveyance (horse etc), the Namaaz is nullified. [Alamgiri vol.1 pg.103]

LAW: Namaaz is nullified by death, insanity and unconsciousness; If one (who is unconscious etc) comes through within the prescribed time (of that Namaaz), he should read it, otherwise he should make

Qaza of it, on condition that it does not exceed one day and night. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.589]

LAW: If one intentionally broke his Wudu or something which necessitates Ghusl occurred; or if he left out any Rukn, whereas he has not fulfilled it in that particular Namaaz; or if he left out any pre-requisite without an 'Uzr'; or if the Muqtadi superseded the Imam in any Rukn (i.e. completed it before the Imam), and if he did not do it again, either with the Imam or afterwards, until such time that he made Salaam with the Imam; or if the Masbooq fulfilled his missed Sajdah and joined the Imam in Sajdah-e-Sahw; or if after the Qa'da-e-Aakhira, one remembered the Sajdah of Namaaz or Sajdah-e-Tilaawat and after fulfilling it, he did not make Qa'da again; or if he performed any Rukn whilst asleep and did not repeat it; then in all these cases the Namaaz has been nullified. [Durr-e-Mukhtar vol.1 pg.589]

LAW: The Namaaz is not nullified by killing a snake or scorpion (i.e. venomous and harmful creatures), as long as one does not have to walk more than three steps or strike it more than thrice; otherwise the Namaaz will be nullified (i.e. become Faasid). One is permitted to kill these, even if the Namaaz becomes nullified. [Alamgiri vol.1 pg.103; Ghuniya]

LAW: It is only 'Mubah' in Namaaz to kill a snake or scorpion, when it passes in front of you, and there is a fear of it harming you. If there is no fear of it causing any harm, then to do so is Makruh. [Alamgiri vol.1 pg.103]

LAW: One after the other, if one removes three strands of hair, or if he kills three lice; or if he hit one lice thrice, the Namaaz will be

nullified; and if he does not do this one after the other (continuously), then it will not nullify the Namaaz, but it is Makruh to do so. [Alamgiri vol.1 pg.103]

LAW: If one is wearing a broad (loose) sock, then removing it will not nullify the Namaaz, but by wearing the leather sock will nullify the Namaaz. [Alamgiri vol.1 pg.103]

LAW: If one put (or checked) the bridle in the mouth of the horse or if he saddled it, or unsaddled it, the Namaaz will be nullified. [Alamgiri vol.1 pg.97]

LAW: To scratch thrice in one Rukn nullifies the Namaaz. In other words, in this manner that if one scratched once and then move the hand away, then scratched again and lifted the hand, and so on; but if one kept the hand once on an area and moved the hand on that area few times (i.e. scratched few times without lifting the hand), it is counted as scratching once. [Alamgiri vol.1 pg.104; Ghuniya]

LAW: In the Takbeeraat-e-Intiqaal (i.e. Takbeers which take one from one Rukn to the next), if one lengthened the Alif of الله or أكبر 'Allah' or 'Akbar' proclaimed it as الله or أكبر or after the 'be' if one added an Alif and said الله أكبر the Namaaz will be nullified; and if this happened in the Tahreema (i.e. in the first Takbeer pronounced to commence Salaah), then in this case the Namaaz has not even commenced. [Durr-e-Mukhtar vol.1 pg.589] Such an error in Qira'at or in the Azkaar (words) of Namaaz, which caused the meaning to be changed then this, causes the Namaaz to be nullified. A detailed explanation in this regard has already gone by.

LAW: Walking in front of the Namaazi (the worshipper), or for anyone to pass in the area of Sujood, does not nullify the Namaaz. This is the rule no matter who or what passes, be it a male, female, or a dog, or a mule. [General books; Shaami vol.1 pg.593; Alamgiri vol.1 pg.104]

LAW: To pass in front of a Musal'li (one in Namaaz) is a serious sin. It has been mentioned in the Hadith Shareef that if the one who passes in front of a Musal'li knew the severity of the sin, he would regard it better to stand for forty years instead of passing in front of him. The narrator says that he is not sure whether it was said for 40 days, 40 months, or 40 years. This Hadith has been reported in Sihah Sit'ta from Abu Juhaim رضي الله عنه and in the narration of Baz'zaz, 40 years has been stipulated. The narration of Ibn Majah from Abu Hurairah رضي الله عنه mentions that Rasoolullah ﷺ said that if a person knew what it meant to pass in front of him brother in Namaaz as a hindrance, he would prefer to stand waiting for 100 years instead of taking that one step. Imam Maalik رضي الله عنه reported that Ka'ab Ahbaar says, that if the one who passes in front of a Namaazi knew the sin he will get for doing this, he would prefer to sink into the earth, rather than passing. It is in Sahih Bukhari and Muslim from Abu Juhaifa رضي الله عنه wherein he says, I saw Rasoolullah ﷺ in Makkah. Huzoor was seated in a valley inside a red leather tent. Hazrat Bilal رضي الله عنه took the Wudu water of Rasoolullah ﷺ and the people (companions) were taking it very quickly. Whoever got anything from it, rubbed it on his face and chest, and the one who did not manage to get some, wiped the wetness of the hands of another person. Bilal رضي الله عنه then planted a spear (into the ground) and Rasoolullah ﷺ emerged wearing a red striped outfit. Huzoor ﷺ then faced the direction of the spear and led 2 Raka'ats of Namaaz, and I noticed people and animals passing on the other side of the spear.'

LAW: In an open field and in a ‘Big Mosque’ to pass between the feet of the Musal’li upto the area of Sujood is impermissible. The ‘Area of Sujood’ or ‘Line of Sujood’ refers to this: Whilst in Qiyaam (standing position) when looking at the place where you will make Sajdah, then for as far as the sight spread (whilst looking at that) that is regarded as the ‘Area of Sujood’ (Mawdi’ Sujood). To pass through it is impermissible. In a house or ‘Small Masjid’ to pass anywhere between the feet to the wall of the Qibla, is impermissible, if there is no ‘Sutrah’ [Alamgiri vol.1 pg.104; Durr-e-Mukhtar vol.1 pg.593]

LAW: If someone is reading (Namaaz) on a height, to even pass under him is also not permissible, when some part of the person passing is in front of the Namaazi. The same rule applies to passing in front of a person reading on a roof or on a platform. If these things are so high, that no part of the body will come in front, then there is no harm. [Durr-e-Mukhtar vol.1 pg. 593/594]

LAW: If one passed in front of a Musal’li whilst riding on a horse etc; if the feet or the lower part of the passer-by’s body is in front of the Musal’li’s head, then it is disallowed (to do this). [Raddul Muhtar vol.1 pg.594]

LAW: If there is a ‘Sutrah’ in front of a Musal’li, in other words something is placed there as a partition, then there is no harm in passing beyond the Sutrah. [General Books; Alamgiri vol.1 pg.104]

Note: That which the Fuqaha-e-Kiraam have referred to as a ‘Big Masjid’ here there are none. Masjid-e-Khwarzim one fourth of which consists of 4000 pillars, is regarded as a ‘Big Mosque’ (Malfoozat-e-Aala Hazrat vol.1)

Note: Sutrah refers to some sort of legal partition, which is placed in front of the Musal’li.

LAW: The 'Sutrah' should be one hand length in height and as thick as a finger, and should be a maximum of 3 hand lengths in height. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 595/596]

LAW: If the Imam and Munfarid are reading Namaaz in the wilderness or in such a place where there is a possibility of people passing, then it is Mustahab (desirable) to fix (in the ground) a partition, and the Sutrah should be close. The Sutrah should not be directly in line with the nose, but it should be either to the right or left, in line with the eyebrows, and for it to be in line with the right eyebrow is more virtuous. [Durr-e-Mukhtar vol.1 pg.596/597]

LAW: If it is not possible to plant it (into the ground), then keep it straight (i.e. flat), and if there is no such thing which can be kept like this, then draw a line, be it lengthwise or like a Mehraab. [Durr-e-Mukhtar vol.1 pg.596; Alamgiri vol.1 pg.104]

LAW: If there is nothing that can be used as a Sutrah, and if he has a Kitaab (book) or cloth with him, then he should keep this in front of him. [Raddul Muhtar, vol.1 pg.596]

Note: This objective of doing this is also the same (as aforementioned), in other words it is done so that the attention of the Namaazi does not drift (i.e. he is not distracted), because by keeping the Kitaab or cloth in front of him will not make it permissible to pass in front of him. However, if it reaches a height which is stipulated for a 'Sutrah' then to pass beyond that will also be permissible.

LAW: The Sutrah of the Imam is the Sutrah of the followers (i.e. The Sutrah of the Imam is the Sutrah of everyone behind him). There is

no need for a new (separate) Sutra for the Muqtadis, so in a 'Small Masjid' even if you pass in front of a Muqtadi, as long as you do not pass in front of the Imam; there is no harm. [Raddul Muhtar vol.1 pg.597 etc]

LAW: A tree, animal or person can also act as a Sutra, that in this case there is no harm in passing beyond them. [Ghuniya] A man should be used to act as a Sutra, when his back is facing the Musal'li, because to face the Musal'li is disallowed.

LAW: If one on a conveyance (horse etc) wishes to pass in front of a Musal'li, the valid way of doing this is to put the animal in front of the Musal'li and then pass beyond that [Alamgiri vol.1 pg.104] (i.e. on the other side of the animal and then pull the animal away).

LAW: If two people together (walking next to each other) passed in front of the Imam, then the one who is closest to the Musal'li is sinful, and he has become the Sutra for the other person. [Alamgiri vol.1 pg.104]

LAW: If one wishes to pass in front of the Musal'li, then if he has something, which can be used as a Sutra, then he should keep it in front of him and pass, and then pick it up (after passing). If two people wish to pass and they have nothing to use as a Sutra, then one from amongst them should stand in front of the Namaazi with his back facing him, and the other should use him as a partition and

Note: In the two situations, it does not mean that passing is permissible, but it is so that the attention of the Namaazi does not drift.

pass, then the other should stand behind him, facing his back to the Namaazi, and this person should now pass, then the second should move away to the side now, from where he came at this time. [Alamgiri; Raddul Muhtar vol.1 pg.595]

LAW: If he has an 'Asaa' (Staff/Stick) but he is not able to plant it (into the ground), he may make it stand and pass in front of the Musal'li (beyond it) as to do so is permissible, on condition that he must be able to pass before it falls after he leaves it with his hand. [Shaami vol.1 pg.595]

LAW: If there was place in the front Saff, but one left it empty and stood in the back Saff, then the one who comes later is permitted to walk over his shoulder and go into that empty space, because he has himself lost his dignity. [Durr-e-Mukhtar vol.1 pg.595]

LAW: If there is no possibility of people passing by in front of you, and if there is no pathway in front, then there is no harm in not establishing a Sutrah. However, it is still better to establish a Sutrah. [Durr-e-Mukhtar vol.1 pg.597]

LAW: If there is no Sutrah in front of the Namaazi and someone wishes to pass by, or if there is a Sutrah but the person wishes to pass between the Musal'li and the Sutrah, then the Musal'li is given 'Rukhsat' (permission/leave) to stop him from passing, either by saying 'Subhaan'Allah' or by reciting the Qira'at with Jahr (i.e. audibly), or to stop him by gesturing to him by way of hand, head or eyes. One is not permitted to do more than this. For example (it is not allowed) to grab his clothing and tug at it, or to hit him; actually if it becomes Amal-e-Katheer, the Namaaz will be nullified. [Raddul Muhtar; Durr-e-Mukhtar vol.1 pg.596/597]

LAW: To gather together Tasbeeh and gesturing without need, is Makruh, If someone passes in front of a female, she should stop them by means of 'Tasfeeq' in other words, she should hit the fingers of her right hand onto the back of the left hand; and if a man used 'Tasfeeq' and a female used 'Tasbeeh', then to the Namaaz will not be nullified; but it is contrary to the Sunnat (Khilaaf-e-Sunnat). [Durr-e-Mukhtar vol.1 pg.597]

LAW: If a person is performing his Namaaz in The Masjid Al Haraam Shareef, then people may pass in front of him whilst making Tawaaf. [Raddul Muhtar vol.1 pg.594]

CHAPTER 11

MAKRUH ACTIONS IN NAMAAZ

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HADITH 1: Bukhari and Muslim report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ forbade keeping the hands on the waist in Namaaz.

HADITH 2: It is in Sharh us Sunnah from Ibn Umar رضي الله تعالى عنهما that Huzoor ﷺ said, ‘To keep the hands on the waist in Namaaz is the comfort of the hell-dwellers.’

HADITH 3: Bukhari, Muslim, Abu Dawud and Nasa’i report that Ummul Mo’mineen Siddiqa رضي الله تعالى عنها states, ‘I asked Rasoolullah ﷺ about looking around whilst in Namaaz, and he said that this is to carry away, for shaitaan carries away from the Namaaz of a servant (of Allah).’

HADITH 4: Imam Ahmed, Abu Dawud, Nasa’i, and Ibn Khuzaima and Haakim on the note of correctness report from Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, ‘That a person who is in Namaaz, is within the Special Mercy of Allah as long as he does not look around (in Namaaz), and when he turns he his face (away), His (Allah’s) Rahmat also turns away.’

HADITH 5: Imam Ahmed reports on the merit of a Hassan narration from Abu Ya’la that Hazrat Abu Hurairah رضي الله عنه says, ‘My Beloved ﷺ forbade us from three things; from pecking like a bird; from sitting like a dog and from looking around (in Namaaz).’

HADITH 6: Baz’zaz reported from Jabir bin Abdullah رضي الله عنه that Rasoolullah ﷺ said, ‘When a person stands up for Namaaz, Almighty Allah places His Special Mercy upon him, and when he starts to look around; he says, ‘O Bani Adam! To where are you diverting your attention. Is there anyone better than me towards whom you are directing your attention?’ Then when he diverts his attention, Again

He (Allah) says this to him, and when he diverts his attention (from Allah's remembrance) for the third time; Almighty Allah moves His Special Mercy away from him.'

HADITH 7: Tirmizi narrated a Hassan narration wherein it is mentioned that Huzoor ﷺ said to Anas bin Maalik ﷺ, 'O lad! Guard yourself from diverting your attention in Namaaz, for diverting attention in Namaaz is (cause for) destruction.

Hadith 9-12: Bukhari, Abu Dawud, Ibn Majah and Nasa'i report from Anas bin Maalik ﷺ that he ﷺ said, 'What is the position of those who whilst in Namaaz raise their eyes to the sky. They should abstain from this, or their eyesight will be taken away'. There are narrations in the books of Hadith from Ibn Umar, Abu Hurairah, Abu Sa'eed Khudri and Jabir رضى الله تعالى عنهم which are very similar to this.

HADITH 13: Imam Ahmed Abu Dawud and Tirmizi on the benefit of soundness; and Ibn Majah, Ibn Hib'ban and Ibn Khuzaima report from Abu Hurairah ﷺ that Huzoor ﷺ said, 'When anyone from amongst you stands for Namaaz, then do not touch pebbles (i.e. play with pebbles), for the Mercy is directed (to him).'

HADITH 14: It is in Sihah Sit'ta from Muayqeeb ﷺ; Do not touch (i.e. move) pebbles and if you are helpless to do it, then only once.

HADITH 15: It is reported in the Sahih of Ibn Khuzaima that Jazar ﷺ says, I asked Huzoor ﷺ about touching pebbles in Namaaz, and he said, 'only once, but if you abstain from this, then it is better than (being rewarded) with 100 she-camels with black eyes.'

HADITH 16-17: It is reported in Muslim from Abu Sa'eed Khudri رضي الله عنه that Huzoor ﷺ said, 'When a person feels the need to yawn in Namaaz, he should try his best to stop it, as shaitaan enters the mouth (when yawning).'

The Narration of Sahih Bukhari is from Abu Hurairah رضي الله عنه that He ﷺ said, 'when a person feels the need to yawn in Namaaz, he should try to hold it back as much as possible. When saying 'Haa' (the sound when yawning with mouth open), this is from shaitaan. Shaitaan laughs through this.' The Narration of Tirmizi and Ibn Majah is from him (Abu Hurairah as well) and in that after what has been aforementioned, he رضي الله عنه said, 'Keep your hand on your mouth' (i.e. when you yawn).

HADITH 18-19: Imam Ahmed, Abu Dawud, Tirmizi, Nasa'i and Daarimi report from Ka'ab bin Ujrah رضي الله عنه that Rasoolullah ﷺ said; 'When a person makes Wudu properly and leaves with the aim of going to the Masjid, he should not put the fingers of one hand into the fingers of the other hand, as he is in Namaaz'. (i.e. he is going towards Ibaadat so he is in Ibaadat). A similar Hadith is narrated by Abu Hurairah رضي الله عنه

HADITH 20: It is reported in Sahih Bukhari and Shafeeq that Huzaifa رضي الله عنه noticed a person who was not completing his Ruku and Sujood correctly. When he had finished, he called him and said, 'Your Namaaz is not done'. The Narrator says, 'It is my assumption that he also said (to him), that if you die (in this condition), you will die distant from the way of Muhammad ﷺ.'

HADITH 21-24: Bukhari reported in his Taarikh and Ibn Khuzaima etc reported from Khalid bin Waleed, Amr bin A'as, Yazeed bin Abi Sufyaan and Sharjeel bin Husna رضي الله تعالى عنهم that Huzoor ﷺ observed a person reading Namaaz, that he does not complete his Ruku properly and pecks (like a bird) in Sajdah, He ﷺ commanded him to complete his Ruku correctly, he ﷺ said, 'that if he dies in this condition, he will not die on the faith (i.e. way) of Muhammad ﷺ.' He ﷺ then said, 'One who does not do his Ruku in full and who pecks, is like that hungry person, who eats only one or two dates, which are of no use to him.'

HADITH 25: Imam Ahmed reports from Abu Qatadah رضي الله عنه that Huzoor ﷺ said, 'The worst thief is the one who steals from his (own) Namaaz'. The Sahaba asked, 'Ya Rasool'Allah ﷺ, how does he steal from Namaaz?' He ﷺ said, 'by not making his Ruku and Sujood in full'. (i.e. not completing it correctly).

HADITH 26: Imam Maalik and Ahmed report from Nu'man bin Mur'rah رضي الله عنه that before the command of Hudood (Class of Punishment fix for crimes) was revealed, Rasoolullah ﷺ whilst addressing the Sahaba-e-Kiraam said, 'What are your thoughts about those who consume alcohol, adulterers and thieves?' They all said, 'Allah and His Rasool ﷺ know best' He ﷺ said, 'These are extremely even doings, and there is punishment for them, and the more severe theft, is to steal from your (own) Namaaz.' They asked, 'How will one still from his Namaaz?' He ﷺ said, 'By not fulfilling his Ruku and Sujood in full'. A similar narration is present in Daarimi as well.

HADITH 27: Imam Ahmed reported from Talq bin Ali رضي الله عنه that Huzoor ﷺ said, ‘Allah does not look towards the Namaaz of a servant wherein he does not straighten his back between Ruku and Sujood’.

HADITH 28: Abu Dawud and Tirmizi report on merit of Hassan that Anas رضي الله عنه says that during the time of Rasoolullah ﷺ we would abstain from standing in a doorway’. Another narration says that we would be bumped pushed out.

HADITH 29: Tirmizi reported that Umm ul Mo’mineen Salma رضي الله تعالى عنها says that one of our bondsman by the name of Aflah (always) blew when he made Sajdah. He ﷺ said, ‘Aflah! Rub your face in dust’. (i.e. do not try to blow away the dust)

HADITH 30: Ibn Majah reported from Ameer ul Mo’mineen Hazrat Ali رضي الله عنه that Huzoor ﷺ said, ‘When you are in Namaaz, do not intertwine your fingers’. Actually, in one narration it is mentioned that he ﷺ forbade intertwining the fingers whilst waiting in the Masjid for Namaaz.

HADITH 31: It is reported in Sihah Sit’ta that Huzoor ﷺ said, ‘I have been commanded to perform Sajdah on seven parts and not to gather (fold) the clothing or the hair.’ (In Namaaz)

HADITH 32: It is reported in Sahihain from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, ‘I have been commanded to perform Sajdah on seven bones; the face, both hands, both knees both feet. (i.e. toes of the feet), and we have been commanded not to gather our clothing and hair’.

HADITH 33: Abu Dawud, Nasa'i and Daarimi reports from Abdur Rahman bin Shubl, that Rasoolullah ﷺ forbade us from pecking like a crow and spreading our legs like wild beasts; and he forbade us from fixing a set place in the Masjid (for yourself), like a camel fixes a place (for itself).

HADITH 34: Tirmizi reported from Hazrat Ali ؑ that Rasoolullah ﷺ said, 'O Ali! What I love for me, I love for you, and what I regard as Makruh for me, I regard as Makruh (disliked) for you. Do not sit between both Sajdahs in Iq'a (a manner whereby your rear is on the ground and the heels are raised).

HADITH 35: Abu Dawud has reported it and Haakim in Mustadrak, from Buraidah ؓ that Rasoolullah ﷺ forbade that a man should only wear a trouser and read his Namaaz without covering with a sheet.

HADITH 36: It is in Sahihain from Abu Hurairah ؓ that Huzoor ﷺ said, 'None from amongst you should read Namaaz in only one cloth (sheet etc) whereby there is nothing on your shoulders.'

HADITH 37: It is reported in Sahih Bukhari from Abu Hurairah ؓ, that he ؓ said that, 'if a person reads Namaaz in only one sheet, (in other words, it is that which suffices as a sheet and as a waist cloth), Then he should throw this end over on that side and that end over to this side.'

HADITH 38: Abdur Raz'zaq reported in (his) Musannaf that Ibn Umar رضى الله تعالى عنهما gave Naaf'i two pieces of clothing to wear, and he was a young lad at that time. Later when he went to the Masjid, he found him there reading Namaaz wrapped in one sheet. On seeing

this he said, ‘Do you not have two sheets that you could have worn?’ He said, ‘Yes’; ‘If I send you out of the house (building) will you wear both?’ he said, ‘Yes’ He said, ‘Is adornment more appropriate when standing in the Court of Allah (i.e. in Ibaadat), or for the people?’.

HADITH 39: Imam Ahmed reports that Ubay bin Ka’ab رضي الله عنه said that ‘Namaaz in one sheet (cloth) is Sunnat (i.e. permissible), because in the Era of Rasoolullah ﷺ, we used to do this, and we were not faulted for doing this.’ Abdullah ibn Mas’ud رضي الله عنه has mentioned that this is only in the case when one has a shortage of clothes, and for the one whom Allah has blessed with abundance, he should wear two pieces of clothes in Namaaz, This is more tidy.

HADITH 40: Abu Dawud reports from Abdullah ibn Mas’ud رضي الله عنه that Huzoor ﷺ said, ‘For that person who trails his waist cloth with pride, he is completely deprived of Allah’s Mercy.’

HADITH 41: Abu Dawud reports from Abu Hurairah رضي الله عنه that a person was reading (his Namaaz) whilst his waist cloth was trailing (hanging low). He ﷺ said, ‘Go and make Wudu’ He went, made Wudu and returned. Someone asked, ‘Ya Rasool’Allah ﷺ, what happened, that Huzoor ﷺ commanded him to perform Wudu (again)?’ Rasoolullah ﷺ said, ‘He was reading Namaaz with his waist cloth hanging low, and verily Allah does not accept the Namaaz of a person who lets his waist cloth hang’ (in other words so low that it hide his ankles). Shaykh Muhaqqiq Muhadith Dehlwi رحمة الله تعالى states in Lam’aat; ‘He was commanded to perform Wudu so that he understands that this is a sin, and that Wudu is a kafaara (atonement) for sins, and it is that which removes the means to sin.’

HADITH 42: Abu Dawud reports from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, 'When one reads Namaaz, he should not keep his shoes to his right, and he should not keep it to his left as well, as it would be to the right of another person; except when there is no one to his left; but the shoes should be kept between both the legs (Feet).'

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LAW: To play with the clothing, beard or body; or to gather the clothing, for example when going into Sajdah, to lift the clothing from behind or at the front, even if it is to save it from dust (etc), and if it is without reason, then it is more Makruh. To hang the clothing (over), for example to put it over the head or shoulders in a manner whereby both the ends are hanging, are all Makruh-e-Tahreemi (i.e. all the aforementioned actions are Makruh-e-Tahreemi). [General Books; Shaami vol.1 pg. 597-599]

LAW: If one does not put the hands into the sleeves of the 'kurta' (upper garment) etc, but merely throws it over towards the back, then to, the ruling is same.

LAW: If the ends of a neck shawl, shawl, or blanket are hanging from both shoulders, it is disallowed and Makruh-e-Tahreemi. If one end is put over the shoulder and the other is hanging (to the front), there is no harm. If has been thrown over one shoulder in a manner whereby one end is hanging on the back and the other on the stomach, like it is the common way of keeping a shawl over the shoulder today; then this is also Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.598]

LAW: To wear the sleeves folded half way the wrist up, or if one gathers the lower end of the upper garment, then to read Namaaz in this manner is Makruh-e-Tahreemi; whether this was folded before the Namaaz commenced or whilst in Namaaz. [Durr-e-Mukhtar vol.1 pg. 598]

LAW: To read Namaaz when one severely needs to pass urine or stool, or when one is overcome with the need to pass air (flatulence), is Makruh-e-Tahreemi. It has been mentioned in the Hadith Shareef that if the Jama'at has begun and if one needs to go to the toilet, he should first get to the toilet. This Hadith has been reported by Tirmizi from Abdullah ibn Arqam رضي الله عنه and Abu Dawud, Nasa'i and Maalik have reported similarly narrations. [Shaami vol.1 pg.600]

LAW: If before commencing Namaaz, if there is sufficient time remaining (for that Namaaz), and one is overcome by these things, then to even start (in this condition) is disallowed and a sin. To answer the call of nature is primary, even if one fears that he will not be able to get the Jama'at. If however, he feels that after answering the call of nature and making Wudu, the time (for that Namaaz) will expire (i.e. the Namaaz will become Qaza), then in this case, he should give preference to the time, and he should thus read the Namaaz. If this condition occurs whilst in Namaaz, and there is time remaining, then to break the Namaaz is Waajib (compulsory); and if one read in this condition, then one is sinful. [Raddul Muhtar vol.1 pg.600]

LAW: To read Namaaz with a back-knot (in the hair) is Makruh-e-Tahreemi, and if one tied a back-knot in Namaaz, the Namaaz is nullified. [Durr-e-Mukhtar Mukhtar vol.1 pg.600]

LAW: To move pebbles (stones) away in Namaaz is Makruh-e-Tahreemi unless if you are not able to properly fulfil the Sunnat method of Sajdah. One is allowed to do this once, but to avoid it is better. If the Waajib cannot be fulfilled without moving them away, then it is Waajib to move them, even if it has to be done more than once. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.600]

LAW: To interlink the fingers, i.e. to put the fingers of one hand into the fingers of the other hand, is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.600 etc]

LAW: To do this (interlink fingers) when going for Namaaz, or when waiting for Namaaz, are both Makruh; and if one is neither in Namaaz, nor waiting for Namaaz, then there is no objection, if it is done for a reason. [Durr-e-Mukhtar vol.1 pg. 600/601 etc]

LAW: To keep the hand on the waist (in Namaaz) is Makruh-e-Tahreemi; and one should not keep the hand on the waist (hip etc) outside of Namaaz as well. [Durr-e-Mukhtar vol.1 pg. 601]

LAW: To turn the face, looking around is also Makruh-e-Tahreemi. This applies whether one turns the entire face or part of it. If the face did not turn, but one just peers around then it is Makruh-e-Tanzeehi, and if it is done infrequently for some proper reason, then there is no harm at all. To look up towards the sky is also Makruh-e-Tahreemi. [Alamgiri vol.1 pg.106]

LAW: To sit like a dog in Tashahud, or between the Sajdahs, in other words, sitting by joining the knees to the chest (leaning) and placing both the hands (flat) on the ground, on the edge of the rear end. For a male to spread out the wrists (flat on the ground) in Sajdah, or to

read Namaaz facing someone (i.e. facing him front in-front) is Makruh-e-Tahreemi. Similarly, for someone else to face a Musal'li is also impermissible and sinful. If this is caused by (the action) of the Musal'li then the Musal'li is at fault and not the other person. [Durr-e-Mukhtar vol.1 pg.601/602]

LAW: If there is a space (some distance) between the Musal'li and the person who is facing the Musal'li, it is still objectionable; unless there is something separating in-between, whereas even in Qiyaam (Standing) you are not facing him directly; in this case it is fine. If it is such that in Qu'ood (When sitting) one is not facing and in Qiyaam one is facing, for example if between both persons, a person sat with his back facing the Musal'li, that in this way when the Musal'li is sitting you are not facing him, and in Qiyaam you are, then it is still objectionable (i.e. disliked). [Raddul Muhtar vol.1 pg.602]

LAW: To wrap oneself in a sheet (or clothing etc.) to the extent that the hands are also not outside (i.e. hidden), is Makruh-e-Tahreemi. Even outside Namaaz, one should avoid covering oneself in a sheet like this, and in a place where there is fear, it is disallowed absolutely. [Durr-e-Mukhtar vol.1 pg.610]

LAW: I'tijaar, in other words to tie the turban in such a manner that it is not on the head in the middle, is Makruh-e-Tahreemi. To tie an Amaama in this way, even out of Namaaz is Makruh. Similarly, to cover the nose and face, and to clear the throat without reason, are all Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg. 610/611]

LAW: To intentionally yawn in Namaaz is Makruh-e-Tahreemi, but if it comes by itself, there is no problem, but to try to stop it is Mustahab (desirable). If when trying to stop it, it does not, then

press the lips with the teeth, and if even this does not stop it, then keep the right or left hand over the mouth, or cover the mouth with a your sleeve. In Qiyaam, cover with the right hand, and in the rest, with the left hand. [Alamgiri, vol.1 pg.107; Durr-e-Mukhtar vol.1 pg.446; Maraqi Al Falaah]

BENEFICIAL NOTE: The Ambia عليهم الصلاة والسلام are protected from this, as this is caused through interference by shaitaan. Nabi ﷺ said that, 'Yawning is from shaitaan. When any from amongst you feels the need to yawn, then (try to) stop it.' Imam Bukhari and Muslim in Sahihain have reported this Hadith. Actually, it is mentioned in certain narrations that shaitaan enters the mouth. In some it is mentioned that shaitaan laughs when he sees this happening, and the 'Qah Qah' sound which is made (when) yawning, is the laughing of shaitaan; because he laughs when he sees how it causes the face (expression) to look bad; and (sometimes) the moistness which comes (with yawning), is the saliva of shaitaan. The best way to stop this, is that when you feel it coming, then in your heart think this, that the Ambia عليهم الصلاة والسلام are protected from this, and it will stop immediately. [Raddul Muhtar vol.1 pg. 446-603]

LAW: To read Namaaz wearing clothing which has pictures (photos etc) of living things, is Makruh-e-Tahreemi. To wear such clothing even outside Namaaz is impermissible. Similarly, if these (pictures) are above the head of the Musal'li, in other words on the roof; or suspended; or in the area of the Sajdah, whereby Sajdah will be made on it, then (in this case as well) Namaaz is Makruh-e-Tahreemi. Similarly, for there to be pictures to the front or right or left of the Musal'li is also Makruh-e-Tahreemi, and for it to be behind him is Makruh. Even though in all three cases the Karahat (reprehensibility) is when the picture which is at the front, back,

right or left, is either suspended, or fitted, or a wall, or engraved into the wall etc. If it is on the ground and one is not making Sajdah on it, there is no harm to the Namaaz. If there is some picture of a non-living thing, such as that of the sea, or mountains etc, then there is no objection. [General books; Durr-e-Mukhtar vol.1 pg.605-608; Alamgiri vol.1 pg.107]

LAW: If the picture is kept in a place of disrepute, for example if it is kept where shoes are removed, or on some other place on the ground where people walk over it (trample it), or on a pillow etc which is kept under the thigh etc, then by such a picture being in the house, there is no reprehensibility, and it will also not harm the Namaaz, as long as Sajdah is not made on it. [Durr-e-Mukhtar vol.1 pg.606 etc]

LAW: A pillow, which has a picture on it, place it and not leave lying around, is to honour it, and this too will cause the Namaaz to be Makruh. [Durr-e-Mukhtar vol.1 pg.606]

LAW: If there is a picture on the hand or anywhere else on the body, but it has been hidden by clothing, or if there is a small picture on the ring. If there is a very small picture at the front, back, right or left, top or bottom, and it is so small that if you keep it on the ground and then stand up looking at it, you will not be able to see the detail of the body parts; or if it is under the foot or on the sitting area; then in all these cases the Namaaz will not be Makruh. [Durr-e-Mukhtar vol.1 pg. 606/607]

BENEFICIAL NOTE: This however does not mean that pictures on the body; or on a ring etc is permissible. This is simply explaining a rule that if this is the case then the rule will apply as mentioned.

LAW: A picture without a head, or one where the face is rubbed out, for example if it is on a paper, on clothing or on a wall and ink was used to cover it; or its head or face was scratched out; or washed out, will not be objectionable (in Namaaz). [Raddul Muhtar vol.1 pg.607]

LAW: If the head of the picture was cut out, but the head is still in its place, in other words, it did not separate from there, it is objectionable; for example, if there was a picture on a cloth and one sew across the neck, whereby it looks like a noose. [Raddul Muhtar vol.1 pg.607]

LAW: In erasing, just to erase the face is sufficient to be safe from the 'Karahat'. If the eyes or eyebrows, or hands, or feet are separated, it will not remove the 'Karahat'. [Raddul Muhtar vol.1 pg.607]

LAW: If a picture is printed on the pouch or inside of the pocket, it will not harm the Namaaz. [Durr-e-Mukhtar vol.1 pg.607]

LAW: If one is wearing clothing, which has a picture on it, and one then wears some other clothes over it, which causes the picture to be hidden, then the Namaaz is now not Makruh. [Raddul Muhtar vol.1 pg.607]

LAW: When a picture is not very small, and not in a place of disrepute, and it is not covered with a sheet etc. then in every condition, Namaaz is Makruh-e-Tahreemi because of it, but the most severe 'Karahat' is when the picture is in front of the Musal'li on the Qibla (direction). Thereafter, the severity is of that which is above his head, then that which is on the right wall, then on the left wall, then that, which is on the back wall or on a curtain (etc.) at the back. [Raddul Muhtar vol.1 pg.606]

LAW: These aforementioned rulings are with regards to Namaaz. As for the issue of keeping (such) pictures, then in this regards it has been mentioned in Sahih Hadith that, ‘Angels of Mercy do not enter that house in which there are dogs and pictures’ (of living things); unless they are kept with disrepute, or if they are not as small (as mentioned). [Raddul Muhtar vol.1 pg.608]

LAW: Whether pictures on money and coins etc. are also things that stop the Angels from entering or not; then in this regard Imam Qadi Iyaaaz رحمه الله تعالى عليه says, no, it doesn’t; and the same is evident from the state statements of our Ulama-e-Kiraam as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.608]

LAW: These laws are related to keeping pictures where the condition of contempt and necessity etc. is exempted. As for the issue of making pictures or having it made, then this is Haraam in any case. [Raddul Muhtar vol.1 pg.608] Whether it is handmade or a copy, the ruling regarding both is the same.

LAW: To read the Qur’an backwards or to omit any Waajib is Makruh-e-Tahreemi, for example; not to straight the back in Ruku or Sajdah; similarly to go into Sajdah without straightening the back in ‘Qauma’ (standing) or ‘Jalsa’ (sitting); to read Qur’an at any other time (in Namaaz) except in Qiyaam; or to complete the Qira’at in Ruku; and for the Muqtadi to go into Ruku or Sujood etc before the Imam; or to pick up the head (from Sajdah etc) before him (the Imam). [Alamgiri vol.1 pg. 106-109]

LAW: If one read Namaaz whilst only wearing a trouser or waist-cloth whereas as a ‘kurta’ or sheet was available; then it is Makruh-e-

Tahreemi; and if other clothes was not available, then it is exempt. [Alamgiri vol.1 pg.59; Ghuniya]

LAW: For the Imam to lengthen the Namaaz because of the arrival of someone, is Makruh-e-Tahreemi if he recognises him and his aim is to please him; and if it is to assist him Namaaz, then to lengthen it by one or two Tasbeeh (duration); there is no 'Karahat'. [Alamgiri vol.1 pg.108]

LAW: If in a rush, one said 'Allahu Akbar' from behind the Saff and joined, and thereafter came into the Saff, then to do this is Makruh-e-Tahreemi. [Alamgiri vol.1 pg. 108]

LAW: To read Namaaz on a usurped land, or on a field belonging to someone else, which has fruits in it, or on a tilled land, is Makruh-e-Tahreemi. If there is a grave in front and there is no partition between the Musal'li and the grave, then it is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.352/354; Alamgiri vol.1 pg.107-109]

LAW: To read Namaaz in the places of worship of the kufaar (unbelievers) is Makruh, as it is the place of shaitaan, and the evident Karahat is that of it being Makruh-e-Tahreemi, and to even enter there is disallowed. [Raddul Muhtar vol.1 pg.353]

LAW: To read Namaaz wearing upside down clothes or to throw cover with something on its wrong side is Makruh, and evidently, it is Tahreemi. Similarly, not to close the front of the coat, and not to put the buttons of the 'Achkan' (long coats etc) if there is no kurta etc underneath and the chest is showing, then it is evident regarded as a Makruh-e-Tahreemi; and if there is a Kurta etc underneath,, then it is Makruh-e-Tanzeehi.

Upto this stage, we have mentioned those Makruh actions, which are evident as being Makruh-e-Tahreemi from the authentic Kitaabs, but reliable is on this basis. Now some other Makruh actions are being presented, that most of them are clarified as being Makruh-e-Tanzeehi, and there is 'Ikhtilaaf' (difference of opinion in this regard), but the predominant and preferred (Raajih) view, is that they are Tanzeehi. To proclaim less than 3 Tasbeehs in Ruku and Sujood without reason (is Makruh Tanzeehi). In the Hadith, this has been referred to as pecking like a bird (crow etc). However, if there is shortage of time or there is fear that the train (or other modes of transport) will leave you behind, then there is no harm. If the Muqtadi was not able to say 3 Tasbeehs and the Imam already raised his head, the Muqtadi should follow the Imam.

LAW: To read Namaaz with ones work clothing (like uniform, overall etc) is Makruh-e-Tanzeehi, if he has some other clothing; otherwise, it is not Makruh. [Durr-e-Mukhtar vol.1 pg.599]

LAW: To read Namaaz with something in the mouth is Makruh if it is not hindering the Qira'at; and if it hinders the Qira'at, or if such type of words are recited which are not of the Qur'an, then the Namaaz will be nullified. [Durr-e-Mukhtar vol.1 pg.599]

LAW: To read Namaaz without a 'topi' (proper Islamic hat) out of sheer laziness; in other words to regard wearing the 'topi' is regarded a burden, or if one says he feels hot, then it is Makruh-e-Tanzeehi; and if one does this in a demeaning manner; for example, one does not regard Namaaz as something which is of such excellence and status that one needs to wear a 'topi' or 'Amaama' (Turban), then this is regarded as Kufr. If one reads Namaaz without

a hat out of humility, then this is Mustahab (desirable). [Durr-e-Mukhtar vol.1 pg.599]

LAW: If the ‘topi’ falls of in Namaaz, it is more virtuous to pick it up, as long as there is no need to do something, which is ‘Amal-e-Katheer’; otherwise it will nullify the Namaaz. If one has to pick it up several times, then it should be left (without picking); and if one does not pick it up due to humility, then to not pick it up (in this instance) is more virtuous (Afdal). [Durr-e-Mukhtar vol.1 pg.600]

LAW: To clear grass or dust from the forehead is Makruh, on condition that this does not cause any anxiety in Namaaz. If this is done due to pride, then it is Makruh-e-Tahreemi; and if it is causing discomfort and it is interfering with one’s attention, then there is no harm (in dusting it); and to dust it off after Namaaz has absolutely no consequences, and one should do this, to avoid boastfulness. [Alamgiri vol.1 pg.105]

LAW: Similarly, when there is a need to, it is also allowed to wipe perspiration from the forehead, or to do any such ‘Amal-e-Qaleel’, which benefits the Musal’li; and to do that which is not beneficial, it is Makruh. [Alamgiri vol.1 pg.105]

LAW: If the nose drips in Namaaz, to wipe it is better than allowing it to fall onto the ground; and if one is in the Masjid, then to do this is necessary. [Alamgiri vol.1 pg.105]

LAW: To use the fingers to count the verses, Surahs and Tasbeehs whilst in Namaaz is Makruh, be this in Fard or Nafil Namaaz. There is not harm to keep count in the heart, to keep the amount (read) intact by pressing the ‘phalanges’ and to have all the fingers (still) in

place as per the Sunnah; but it is Khilaaf-e-Ula (contrary to that which is better), as the heart will divert to something else. To count with the tongue will nullify the Namaaz. [Durr-e-Mukhtar vol.1 pg. 804 etc]

LAW: There is no objection in using the fingers to count (tasbeehs) etc, outside Namaaz, but the Hadith has commanded this, that the fingers will be questioned (on the last day) and they will answer. [Raddul Muhtar vol.1 pg.608/609]

LAW: There is no harm in keeping a Tasbeeh (with you) as long as the aim is not to show-off. [Raddul Muhtar vol.1 pg.609]

LAW: To reply to the Salaam by gesturing with the hand or head is Makruh. [Durr-e-Mukhtar vol.1 pg.602]

LAW: To sit crossed legged without reason in Namaaz is Makruh; and if one has an 'Uzr', then there is no objection; and to sit in any other place except in Namaaz, in this manner is not objectionable. [Durr-e-Mukhtar vol.1 pg.603]

LAW: To fan yourself with the lower end of the upper garment or with the sleeves is Makruh. [Alamgiri vol.1 pg.107] if this is done once [Maraqi Al Falaah] This is on the basis that in one Rukn if one moved thrice (the hand etc) it will nullify the Namaaz.; and to use a fan (hand fan) will nullify the Namaaz, for one who sees you from a distance will think you are not in Namaaz. [Mantaqi Zakhira Muheet Razvi; Tahtawi ala Maraqi al Falaah]

LAW: ‘Asbaal’ in other words, the wearing of clothes trailing (on the ground) is not allowed. Nabi ﷺ said, ‘When you read Namaaz, then raise up clothes that are hanging, because the part that reaches the ground, is in the fire’. This Hadith has been quoted by Bukhari in his Taarikh, and Tabrani in his Kabeer, from Ibn Ab’bas ؓ Do not make Asbaal in your lower end of the upper garments, and in your trouser legs. Asbaal is when it is below your ankle; and for the sleeves to be longer than the sleeves, and in the Amaama, it is when you sit and it presses (under you).

LAW: To yawn and to intentionally cough or clear the throat is Makruh; and if nature is repulsing, then there is no harm; and to spit in Namaaz is Makruh. [Alamgiri vol.1 pg. 107] In Tahtawi ala Maraqi Al Falaah it has mentioned that evidently to yawn is Makruh-e-Tanzeehi.

LAW: For one who is a ‘Munfarid’ to stand in a Saff, is Makruh, as he will perform Qiyaam and Qu’ood etc actions contrary to those (in Jama’at). Similarly, for the Muqtadi to alone behind the Saff is Makruh, when there is space in the Saff. If there is no space in the Saff, then there is no objection. It is better to pull someone back from the Saff and to stand with them, but it is important to note that if the person whom you are pulling back, knows the Mas’ala (ruling), and one should be careful that by pulling him, he does not break his Namaaz. [Alamgiri vol.1 pg.107] This person should gesture to someone, and he in-turn should not move back; in this way there Karahat is moved away from him. [Fathul Qadeer]

LAW: To repetitively read the same verse in a one Raka’at of Fard (repeatedly), in a normal controlled condition, is Makruh; and if this is done due to some ‘Uzr’ (valid reason), then there is no harm in it.

Similarly, to recite one Surah repetitively is also Makruh. [Alamgiri vol.1 pg.107; Ghuniya]

LAW: Without reason to place the hands on the ground before the knees when going into Sajdah and when coming up from Sajdah to lift the knees before the hands is Makruh. [Alamgiri vol.1 pg.107]

LAW: To have the head higher or lower than the back in Ruku is Makruh [Alamgiri vol.1 pg.107] (In other words the head should be in line with the back).

LAW: To recite the 'Bismillah', Ta'ooz, Thana and Aameen aloud, and to read the Azkaar (tasbeehs etc.) different from where they ought to be read, is Makruh. [Alamgiri vol.1 pg.107; Ghuniya]

LAW: Without any valid reason, to lean against a wall or Aasa (stick/staff) is Makruh; and if there is an 'Uzr' there is no harm; actually in the Fard and Waajib (Salaahs) and in the Qiyaam of the Sunnat of Fajr, to stand whilst leaning against it (in case of Uzr) is Fard, if Qiyaam (Standing) without it will not be possible, just as this has already been explained on the discussion on Qiyaam (during Namaaz). [Ghuniya; Shaami vol.1 pg.612 etc]

LAW: Not to keep the hands on the knees during Ruku, and not to keep the hands on the ground during Sajdah, is Makruh. [Alamgiri vol.1 pg.109]

LAW: To remove the Amaama (Turban) and keep it on the ground, or to pick it up from the ground and keep it on the head, does not nullify the Namaaz, but it is Makruh. [Alamgiri vol.1 pg.107]

LAW: To lay the sleeve down and make Sajdah on it, so that dust does not get onto the face, is Makruh; and if this is done due to Takab'bur (Pride) then it is Tahreemi; and if one made Sajdah on a cloth to avoid the heat, then there is no harm. [Alamgiri vol.1 pg.108]

LAW: For a Munfarid (one who is reading Namaaz alone), it is permissible to ask (Dua) when reciting a Verse depicting Mercy, and to ask protection when reciting a Verse depicting Punishment. It is Makruh for the Imam and Muqtadi to do this. [Alamgiri vol.1 pg.108] and if this is a means of heaviness upon the Muqtadis, then for the Imam it is Makruh-e-Tahreemi.

LAW: To shake to the left and right (in Namaaz) is Makruh; and 'Tarawah' in other words to sometimes put weight on one foot and to sometimes put weight on the other foot, is Sunnat. [Hilya]

LAW: When waking up, to move the feet back and forth is Makruh; and when going into Sajdah, to put some press down on the right foot and when getting up (from Sajdah) to press down on the left foot, is Mustahab. [Alamgiri vol.1 pg.108]

LAW: To keep the eyes closed in Namaaz is Makruh, except if there is no concentration when keeping them opened. In this case, one may close them. There is no harm in this, but it is better. [Durr-e-Mukhtar vol.1 pg.603]

LAW: To turn the toes away from the Qibla in Sajdah etc is Makruh [Alamgiri vol.1 pg.108 etc]

LAW: If lice or mosquitoes cause harm, there is no harm in catching and killing them. [Ghuniya; Shaami vol.1 pg.611] In other words as long as there is no ‘Amal-e-Katheer’

LAW: For the Imam to stand alone, in the Mehraab is Makruh; and if he is standing outside the Mehraab and made Sajdah inside the Mehraab, or if he is not alone, and some Muqtadis are with him inside the Mehraab, then there is no harm. Similarly, if the space has become less for the Muqtadis, then in this case it is not Makruh for him to stand in the Mehraab. [Durr-e-Mukhtar vol.1 pg.604/605; Alamgiri vol.1 pg.108]

LAW: For the Imam to stand in the doorways is also Makruh. Similarly for the Imam of the first Jama’at, to stand in the corner or side of the Masjid is Makruh. It is Sunnat for him to stand in the middle. This middle (area) is called the Mehraab, whether the well-known niche in the wall is there or not. If he leaves the middle and stands anywhere else, then even if the Saffs to both sides of him are equal, it is still Makruh. [Raddul Muhtar vol.1 pg.602]

LAW: For the Imam alone to stand on a high place (raised area) is Makruh. The height means that when looking at him, it is evident that he is distinctly high. If the height (raised area) is small, then it is Tanzeehi, otherwise Tahreemi. It is also Makruh for the Imam to be down and the Musal’lis to be on a higher area. It is Khilaaf-e-Sunnat. [Durr-e-Mukhtar vol.1 pg.604]

LAW: To read Namaaz on the Holy Kaaba and on the roof of a Masjid is Makruh, as this is failing to show respect. [Alamgiri vol.1 pg.108]

LAW: To have a special area set aside for yourself in the Masjid, whereby you only read Namaaz there is Makruh. [Alamgiri vol.1 pg.108 etc]

LAW: If a person is talking whilst standing or sitting, there is no hindrance in reading Namaaz behind him, if you are sure that your heart will not drift due their discussion. To read Namaaz behind the Mushaf Shareef, behind a Sword, and behind a person who is asleep, is Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.610]

LAW: To use a Sword or Bow etc. as a partition when reading is Makruh if its movement distracts the heart; otherwise, there is no harm. [Alamgiri vol.1 pg.109]

LAW: For a fire to be burning in front of a Namaazi is cause for 'Karahat'. There is no harm in a lamp or candle burning. [Alamgiri vol.1 pg.108]

LAW: If there is such a valuable in your hand that needs to be held, then to read Namaaz whilst holding it is Makruh; unless one is at such a place that without doing this, protecting it is not possible. If there are faeces etc impurities in front of you, or to read at such a place that is a place of impurity, is also Makruh. [Alamgiri vol.1 pg.107/108; Raddul Muhtar vol.1 pg.612]

LAW: To touch the thighs to the stomach and to chase away flies and fleas with the hand is Makruh. [Alamgiri vol.1 pg.109] A female will however join her thighs to the stomach in Sajdah.

LAW: There is no harm in reading Namaaz on a carpet or on bedding, on condition that it is not so soft or thick the forehead

cannot be firmly planted on it; otherwise the Namaaz will not be done. [Ghuniya]

LAW: To read Namaaz in front of something that diverts the heart is Makruh, such as something beautiful, or games and entertainment etc. [Durr-e-Mukhtar vol.1 pg.612]

LAW: To run for Namaaz is Makruh. [Raddul Muhtar vol.1 pg.612]

LAW: Namaaz is Makruh on a public pathway (road), at dumpsite for dirt, in a slaughter house, grave-yard, bathroom, Barbershop, cattle kraal, especially where camels are tied, stables, the roof of a toilet, and in the wilderness, without a 'Sutrah' i.e. partition, when there is a risk of people passing in front. [Durr-e-Mukhtar vol.1 pg.352-354]

LAW: In a 'Maqbara', in an area which is set aside for Namaaz, and if there is no grave in that area, then there is no harm in Namaaz there. The 'Karahat' is only if there is a grave there, in the sense where the grave is in front of the Musal'li and there is no partition as per a 'Sutrah' between the Musal'li and the grave. Thus, if the grave is at the right, left or behind (the Musal'li) or if there is something there fulfilling the objective of the Sutrah, then there is 'Karahat'. [Alamgiri vol.1 pg.107]

LAW: If there, is a land (property) belonging to a Muslim, and one belonging to an unbeliever; then Namaaz should be read on the property of the Muslim, if it is not cultivated. If it is cultivated, then one should read on the road (pathway). One should not read on the property of the unbeliever. If there is cultivation (fruits) etc on the land (of the Muslim), and he has a friendly relationship with the

owner, and (he knows) that the owner will not be offended; then in this case he may read in his property. [Durr-e-Mukhtar vol.1 pg.354]

LAW: To break Namaaz to kill a snake if there is real fear of harm being caused, or to catch an animal that has run away, or if there is fear that a wolf will attack his sheep, is permissible. Similarly, if one fears your own loss or loss of someone else, which will cause a loss of one dirham (or more), for example, if one fears that the milk will boil over, or meat, curry or roti (bread) etc. will burn, or a thief will steal and run away with something to the value of a dirham; then in all these circumstances, one is permitted to break the Namaaz. [Durr-e-Mukhtar vol.1, 512; Alamgiri vol.1 pg.109]

LAW: If one feels the urge to pass urine or stool, or if one saw that there is an amount of Najaasat on the clothing or body which does not hinder Namaaz; or if some strange female touched him, then in this case it is Mustahab to break the Namaaz; on condition that the time of Jama'at does not lapse; and if the urge to pass urine or stool is intense, then one should not even worry about the Jama'at time lapsing; however attention will be given to the expiration of time of that Namaaz. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.612/613]

LAW: If someone who is in distress is asking for assistance, and he is calling out to the particular Musal'li or absolutely to someone; or if someone is drowning; or there is risk of him being burnt by a fire; or a blind person is about to fall into a well; then in all these circumstances, to break the Namaaz is Waajib, if one has the ability to save him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.613]

LAW: If ones father, mother, paternal grandfather (Dada), or paternal grandmother (Daadi) call for you, just on the basis of principal, then it is not permissible for one to break the Namaaz for this. However, if they calling you because of some serious difficulty or calamity, as mentioned above, then one should break the Namaaz. This is the ruling if you are in Fard (Namaaz). If you are reading Nafil and they are aware that you are in Namaaz, but they are calling you for some simple thing, then you should not break the Namaaz; and if they are not aware that he is in Namaaz, and they called, then one should break the Namaaz and reply to them, even if they are calling lightly. [Durr-e-Mukhtar vol.1 pg.613]

CHAPTER 12
RULES REGARDING
THE MASJID

Allah Almighty says:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَأَقَامَ الصَّلَاةَ، وَآتَى الزَّكَاةَ، وَلَمْ يَخْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

‘Only they (truly) fill the Mosques, who believe in Allah and in the last day, and who establish Namaaz, and give Zakaat, and who fear none but Allah. Verily, they are of those who will find the path (of guidance)’ [Surah 9; 18]

HADITH 1-4: Bukhari, Muslim, Abu Dawud, Tirmizi and Ibn Majah report from Abu Hurairah رضي الله عنه that Huzoor-e-Aqdas ﷺ said, ‘The Namaaz of a man in a Masjid is twenty times more virtuous, than reading in (his) home or in the marketplace (i.e. his workplace). It is in this manner, that when he performs Wudu properly and then leaves for the Masjid, then for every step he takes, his status is elevated, and a sin is forgiven. When he starts reading his Namaaz, the Angels continuously send Durood (blessings) upon him, for as long as he remains on his Musal’la (Prayer mat); and he is regarded as being in Namaaz, for as long as he is in waiting for Namaaz.’

The Narration of Imam Ahmed and Abu Ya’la etc. is reported from Uqba bin Aamir رضي الله عنه that Huzoor ﷺ says; ‘he receives ten good deeds for every step he takes; and when from the time he leaves home until the time he returns, he is counted amongst those who are in Namaaz.’ Other narrations of Ibn-e-Umar and Ibn Ab’bas رضي الله تعالى عنهما are similar in nature.

HADITH 5: Nasa’i reported from Hazrat Uthman رضي الله عنه that Huzoor ﷺ said, ‘One who performed thorough Wudu and then went for

Namaaz, and performed his Namaaz in the Masjid, is pardoned (i.e. granted forgiveness).

HADITH 6: Muslim etc. have reported that Jaabir رضي الله عنه said, there was some land which became vacant near Masjid-e-Nabawi ﷺ so Bani Salma wished to move closer to the Masjid. This news reached Nabi ﷺ, so he ﷺ said, 'I have received information, that you wish to move close to the Masjid.' They said, 'Ya Rasoolullah ﷺ! It is correct, as that is what we are intending (to do)' He ﷺ said, 'O Bani Salma! Remain in your homes (i.e. do not shift near the Masjid), the steps which you take will be recorded.' He ﷺ then repeated this, so Bani Salma said, 'We (now) did not prefer to change our house' (i.e. we did not wish to shift any longer).

HADITH 7: Ibn Majah reported that Ibn Ab'bas رضي الله تعالى عنهما says that the homes of the Ansaar were distant from the Masjid, so they wished to move closer, and on the basis of this, this verse was revealed:

وَنَكُتِبُ مَا قَدَّمُوا وَإِنشَارُهُمْ

*'Those virtuous deeds which they sent forth and their footprints (steps)
we record'*

HADITH 8: Bukhari and Muslim have reported from Abu Musa Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'The most sawaab is to the one who walks the furthest (to the Mosque) (i.e. one who comes from the furthest distance).'

HADITH 9: Muslim etc report that Abi bin Ka'ab رضي الله عنه says that an Ansaari's house was the furthest away from the Masjid, and he never

used to miss any Namaaz (at the Masjid). It was mentioned to him about how good it would be if he could purchase a mode of conveyance (horse, camel etc.) so that he could ride on it at night and in hot weather whilst coming (to the Masjid). He replied to this by saying, 'I wish that my walking to the Masjid and then returning, be recorded'. On (hearing) this, Nabi ﷺ said; 'Allah has gathered all of this and given it to you.'

HADITH 10: Baz'zaz and Abu Ya'la narrate a narration on the merit of it being 'Hassan', from Hazrat Ali ﷺ that Rasoolullah ﷺ said, 'To make the complete Wudu in spite of a difficulty and to then walk towards the Masjid, and to wait (in anticipation) for Namaaz after a Namaaz, washes away the sins nicely.'

HADITH 11: Tabrani reports from Abu Umaama ﷺ that Huzoor ﷺ said, 'To go to the Masjid in the morning and evening, is from the types of 'Jihad' (i.e. striving in Allah's way).'

HADITH 12: It is in Sahihain etc. on the authority of Abu Hurairah ﷺ that Rasoolullah ﷺ said, 'One who goes in the morning or evening (for Namaaz to the Masjid), Allah ta'aala arranges a place for him in Jannat, for as many times as he goes'.

HADITH 13-23: Abu Dawud and Tirmizi report from Buraida ﷺ and Ibn Majah reports from Anas ﷺ, that Huzoor ﷺ said, 'For those who go towards the Masjid in the darkness, give them glad-tidings of a full light on the day of Qiyaamat.'

There are also narrations very similar to this from Abu Dardah, Abu Hurairah, Abu Umaama and Sahl bin Sa'ad Sa'adi, Ibn Ab'bas, Ibn Amr, Abu Sa'eed Khudri, Zaid ibn Haarith, and Ummul Mo'mineen Siddiqah رضى الله تعالى عنهما

HADITH 24: Abu Dawud and Ibn Hib'ban report from Abu Umaama رضي الله عنه that Huzoor ﷺ said 'that are three persons are in the divine care of Allah; that if they are alive, he blesses them with sustenance, which is sufficient, and if they die, He will enter them into Jannat. (1) That person who on entering his home conveys salaam to those in his house is in the Divine Care of Allah. (2) That person who goes to the Masjid is in the Divine Care of Allah. (3) One who has gone out in the way of Allah is in the Divine Care of Allah'.

HADITH 25: It is in Tabrani Kabeer on the (merit of it being Jay'ad) and in Baihaqi on the merit of it being sound (Sahih), a Mauquf narration is reported from Salman-e-Farsi رضي الله عنه that he ﷺ said, 'One who made proper Wudu in his home and then came to the Masjid, he is the pilgrim (i.e. guest) of Allah; and one who is given the position of this pilgrimage, it is His Right, to honour the pilgrim.'

HADITH 26: Ibn Majah reported from Abu Sa'eed Khudri رضي الله عنه that Rasoolullah ﷺ said, 'One who leaves his home for Namaaz and (when doing so) recites this Dua:

اللَّهُمَّ أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَبِحَقِّ مَسْأَىٰ هَذَا قَائِلِي لَمْ أَخْرُجْ إِشْرًا وَلَا بَصْرًا وَلَا رِيَاءً وَلَا
سُبْعَةً وَخَرَجْتُ اتِّفَاءً سَخِطِكَ وَابْتِعَاءً مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِيدَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ لِي ذُنُوبِي
إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

‘O Allah! I ask of You with virtue of the right, which is upon You for the who ask, and for the right of my walking (my paces), because I did not leave my home with pride and arrogance, and nor did I leave to be boastful or to let it be heard off. I have come out to be protected from displeasing You, and for the sake of attaining Your Pleasure; So I am asking (begging) of You, to save me from fire of hell, and to forgive my sins. There is none who pardons sins, but You’

(So when a servant asks this), then Allah turns His Special Divine Compassionate attention towards him, and seventy thousand Angels make Istighfar for him’.

HADITH 27-29: It is in Sahih Muslim from Abu Sa’eed رضي الله عنه that Huzoor ﷺ said, ‘When a person enters the Masjid, he should say’:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

‘O Allah, Open for me Your Doors of Mercy’

When leaving the Masjid, he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

‘O Allah, I ask of You, Your Special Blessing’

It is mentioned in the narration of Hazrat Abdullah bin Amr ibn Al A’as رضي الله تعالى عنهما that when Rasoolullah ﷺ would enter the Masjid, he ﷺ would say:

أَعُوذُ بِاللهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek protection in Allah, The Magnificent; and by His Wajh-e-Kareem; and Him being Sultaan-e-Qadeem, from shaitaan the cursed. When one says this, shaitaan say, 'He is safe from me for the entire day'.

It is in the narration of Tirmizi from Hazrat Sayyidah Faatima Zahra رضي الله تعالى عنها that when Nabi ﷺ would enter the Masjid, he would recite Durood and say:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

*O My Rub! Forgive my sins, and open for me the Doors of
Your Mercy'*

When he would leave the Masjid, he would do so saying:

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

*O my Rub! Forgive my sins, and open for me, '
the Doors of Your Blessing (Fadl)'*

Imam Ahmed and Ibn Majah have reported that on entering and when leaving He ﷺ would say:

بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Thereafter he ﷺ would recite the Dua.

HADITH 30-33: In Sahih Muslim Shareef it was narrated from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, ‘Most beloved to Allah than all places, are the Masjid, and the place most disliked is the marketplace.’

Similar narration is evident from Jubair bin Mut’im and Abdullah bin Amr and Anas bin Maalik رضي الله تعالى عنهما and some narrations say that this is statement is that of Allah Almighty.

HADITH 34: Bukhari and Muslim etc report from him as well, that Huzoor ﷺ said, ‘There are seven people who Almighty Allah will shade (protect), on that day when there will be no shade (protection) except His: (1) A Just Imam (Leader); (2) that young person whose development was through the virtue of the Ibaadat of Allah Almighty; (3) That person whose heart is attached to the Masjid; (4) Those two people who love each other for the sake of Allah, who came together because of this and separate because of this; (5) That person who is invited by a woman of status and wealth (in an enticing manner), and he says, ‘I fear Allah’; (6) That person who gave some Sadqa (charity) and concealed it to the extent that his left does not know that his right has spent; (7) That person who remembered Allah in private (alone), and tears flowed from his eyes.’

HADITH 35: Tirmizi, Ibn Majah, Ibn Khuzaima and Ibn Hib’ban and Haakim reported from Abu Sa’eed Khudri رضي الله عنه that Huzoor ﷺ said, ‘When you see a person who is habitual of (being at) the Masjid, then become a witness to his Imaan (Faith); because Almighty Allah says that ‘Only they (truly) fill the Mosques, who believe in Allah and in the last day’ Tirmizi has mentioned that this Hadith is Hassan Ghareeb and Haakim has mentioned that it is Sahih (Sound) in merit.

HADITH 36: It is in Sahihain from Anas رضي الله عنه that Huzoor عليه السلام said, ‘To spit in the Masjid is wrongful, and the kafaara (expiation) is to conceal it.’

HADITH 37: It is in Sahih Muslim from Abu Zirr رضي الله عنه that Huzoor عليه السلام said, ‘All the deeds of my Ummah, both good and bad have been presented before me; I found amongst the virtuous deeds, to remove a harmful object from the pathway (road); and (I found) that from amongst the bad deeds, is to spit in the Masjid, without concealing it.’

HADITH 38-39: Abu Dawud, Tirmizi and Ibn Majah report from Anas رضي الله عنه that Huzoor عليه السلام said, ‘The rewards of my Ummah were presented to me, upto the blade of straw (grass) which a person removes from the Masjid; and their sins were presented (before me) and I did not see any sin therein, more severe than a person who has been blessed with a verse of Surah of the Qur’an and he caused it to be forgotten.’

Ibn Majah also reports a narration from Abu Sa’eed Khudri رضي الله عنه that Huzoor عليه السلام said, ‘For the one who removes some harmful thing from the Masjid, Allah will have a Mansion built in Jannat’.

HADITH 40-42: Ibn Majah reports from Waathila ibn Asqa’ and Tabrani reported from him, and Abu Dawud reported from Hazrat Abu Umaama رضي الله تعالى عنهما that Huzoor عليه السلام said, ‘Safeguard the Masjids from children, insane people, trade, mischief and skirmishing, and from raising your voices, and from creating limitations, and from drawing swords.’

HADITH 43: Tirmizi and Daarimi report from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, ‘When you see anyone trading (buying or selling) in the Masjid, then say, May Allah not give profit in your trade.’

HADITH 44: Baihaqi reports in Sha’bul Imaan from Hassan Basri رضي الله عنه (on the merit of it being mursal) that Huzoor ﷺ said, ‘A time when come when worldly discussions will take place in the Masjid. Do not sit with them, as they have nothing to do with Allah’.

HADITH 45: Ibn Khuzaima reports from Abu Sa’eed Khudri رضي الله عنه that once Rasoolullah ﷺ saw spit (phlegm) in the direction of the Qibla. He ﷺ cleaned it (i.e. scraped it off) then directed his holy attention towards the people and said, ‘Does anyone from amongst you like for someone to stand in front of you, and then spit towards your face!’

HADITH 46-47: Abu Dawud, Ibn Khuzaima and Ibn Hib’ban report from Abu Sa’eed Khudri رضي الله عنه that Huzoor ﷺ said, ‘One who spits in the direction of the Qibla, will come forth on the day of Qiyaamat in a state, whereby his spit will be between both his eyes.’

The Narration of Imam Ahmed is on the authority of Abu Umaama رضي الله عنه wherein it is mentioned that Rasoolullah ﷺ said that to spit towards the Qibla is a sinful act.

HADITH 48: It is in Sahih Bukhari that Saa’ib bin Yazeed رضي الله تعالى عنهما He says, I was asleep in the Masjid and someone threw stones (pebbles) at me. I looked and noticed that it was Farooq-e-Azam رضي الله عنه. He said, ‘Go and bring those two people to me’ (so) I brought both of them to him. He ﷺ (either) asked, ‘Which clan (tribe) do you belong to?’ (or) ‘Where do you live?’ They answered by saying that they were from Ta’if. He ﷺ said, ‘If you were residents of Madinah, then I

would have reprimanded you (as those from Madina were aware of the etiquettes). (for) You are raising your voices in the Masjid of Rasoolullah ﷺ!

LAWS OF JURISPRUDENCE

LAW: To stretch the feet (legs) towards the direction of Qibla without any valid reason, is Makruh, be this whilst awake or whilst asleep. Similarly, to face the feet towards the Mushaf Shareef (Qur'an) and other books of Shariah is also regarded as Makruh. However, if the Kitaabs (Books) are on a high place, whereby the line of the feet is not in its direction, then there is no harm in this; or if it is so far away from the feet, that it will not be really regarded as stretching the feet in its direction, (then) this too is exempt. [Durr-e-Mukhtar vol.1 pg.613-614]

LAW: If one put a Na-Baaligh (child who has not reached puberty) to lie down with his feet in the direction of Qibla, then this too is Makruh, and the one who put the child to lie down is liable for the disapproved action. [Raddul Muhtar vol.1 pg.613]

LAW: To close the door of the Masjid is Makruh. However if there is the risk of the belongings of the Masjid going missing, then with the exception of the Namaaz times, closing it is permitted. [Durr-e-Mukhtar vol.1 pg. 612, Alamgiri vol.1 pg. 109]

LAW: To be intimate and to pass urine or stool on the roof of the Masjid, is Haraam. It is also Haraam for a Junub (one in impure state), or a woman who is menstruating (i.e. in Haidh) or one who is in Nifaas, to go there, as that (the roof) is also within the ruling of the

Masjid. To unnecessarily climb onto the roof of the Masjid is Makruh. [Durr-e-Mukhtar & Raddul Muhtar vol.1 pg.614]

LAW: To use the Masjid as a pathway; in other words to walk through the Masjid is impermissible. If one makes a habit of this, he is regarded as a 'Faasiq'. If a person entered the Masjid with this intention (i.e. of using it as a pathway or shortcut), then as he got into the Masjid, he realised this and decided against it, then he should not exit from the door through which he intended to exit, but he should exit through some other door; or he should perform Namaaz there and then exit. If he has not Wudu, then he should exit from the door through which he entered. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.614]

LAW: To take an impurity (or impure substance) into the Masjid, even though it may not soil the Masjid, is disallowed. The same applies to one who has impurity on his body. [Raddul Muhtar vol.1 pg.614]

LAW: To burn impure oil or to use impure mud (or clay) etc in the Masjid is disallowed. [Durr-e-Mukhtar vol.1 pg.614]

LAW: To urinate into a utensil (pot etc) or to draw blood (etc) in the Masjid is also impermissible. [Durr-e-Mukhtar vol.1 pg. 614]

LAW: To take children and insane people into the Masjid regarding whom there is a fear that they will (cause the Masjid to be soiled) by impurities, is Haraam, and otherwise it is regarded as Makruh. Those who take their shoes into the Masjids should take careful heed to this, so if there is any impurity on it (the shoe) they should first clean

it out, and to walk into the Masjid whilst wearing shoes is impudence (i.e. it is disrespectful). [Raddul Muhtar vol.1 pg. 615]

LAW: The Eid Gah or that place which has been made for performing Janaazah Namaaz, in the rules of Iqtida (following) is same as the rules, which apply in the Masjid; (in other words) no matter how much of Saff space is between the Imam and the Muqtadis, the Namaaz will be valid. The remaining Rules of the Masjid do not apply to it. This however does not mean that to pass urine or stool there is permissible, but it means that for a 'Junub', and for a woman in Haidh or Nifaas, to come and go there is permissible. The rule in regards to the platforms etc. that are built for the purpose of Namaaz in the 'Fina-e-Masjid' and at Madrassas, Khanqahs, ponds and lakes, are the same as that which apply to the Eid Gah. [Durr-e-Mukhtar vol.1 pg.615]

LAW: To embellish of (i.e. to engrave and use calligraphy etc) or paint with 'gold water' the walls of the Masjid is not disallowed, as long as this is done with the intention of respect for the Masjid. However, this kind of engraving etc on the Qibla wall is Haraam. If the trustee had this done or had it whitewashed, then he should pay the compensation (i.e. expenses) for it. However, if the Waaqif (i.e. the person who made it Waqf) himself did this or if he gave the trustee permission to have this done, then expenditure will be given for this from the Waqf Fund. [Durr-e-Mukhtar vol.1 pg.616]

LAW: If the Masjid has a substantial amount of funds and there is fear that unjust people will waste it (or squander it), then in such a situation, one can use it for the embellishment of the Masjid. [Shaami vol.1 pg.616, Alamgiri vol.1 pg.109]

LAW: To write the Holy Qur'an on the Mehraab or the Walls of the Masjid is not advisable, as there is a risk of it falling off and then being trampled by the feet. The same applies to the walls of the house, because there are common grounds (for this). Similarly, to use bedding or a Musal'la, which has the names of Allah written on it, for any other (such) use is impermissible. It is also disallowed (i.e. not approved) for one to remove it from ones belongings, because there is no guarantee that another person will not use it. Thus, since one already has it in one's possession, then one should keep it in such a high place, that nothing else is kept on it. [Alamgiri vol.1 pg.109/110] Similarly, there are some eating mats which have poetic stanzas (etc) written on them. To eat on this or spread them is 'Mumnoo' (disallowed)

LAW: To make Wudu inside the (actual) Masjid, gargle (and spit) therein, and to spit on the walls or under the mats of the Masjid or to clean blow ones nose out, are all 'disallowed'. To rub this under the prayer mats is worse than doing so on the prayer mats. If there is need to blow the nose or spit (whilst in the Masjid), then do so in clothing (i.e. handkerchief or shawl etc). [Alamgiri vol.1 pg.110]

LAW: If the founder of the Masjid built a Wudu area, in the Masjid from the beginning, before the completion of the Masjid, wherein Namaaz is not performed; then to make Wudu there, is permitted. Similarly, one may also make Wudu in a dish (deep tray, bucket etc) or any such vessel, but the condition is that he should take particular and special care not to allow a single drop to fall in the Masjid. [Alamgiri vol.1 pg.110] Actually, it is necessary to safeguard the Masjid from every such thing, which is nauseating. Today we often see that after Wudu, many people dust off the water from their hands and face, in the Masjid. This is impermissible.

LAW: If the feet are messed with mud (etc), to rub it on the wall of the Masjid or pillar is not allowed. Similarly, to wipe it with dust that is spread out (in the Masjid) is also impermissible. However, if some sweepings are kept gathered together, then to wipe them with this is permitted. Similarly, if a stick or wood is laying in the Masjid and is not part of the Masjid building, then even that can be used for this purpose. One may also use for this purpose, the wasted section of a mat on which Namaaz is not read, and which is not being used but is merely kept there, but to abstain from this is 'Afdal' (i.e. more virtuous). [Alamgiri vol.1 pg. 110; Sagheeri vol.1 pg.301]

LAW: After sweeping, the sweepings of the Masjid should not be thrown in a place, which causes disrespect. [Durr-e-Mukhtar]

LAW: A well cannot be dug inside the Masjid, but if the well was there before the Masjid (was built) and now it has been included into the Masjid, then in this case, it will remain as is. [Alamgiri vol.1 pg.110]

LAW: To grow a tree inside the Masjid is not permitted. However, if there is a need for it, such as in the case where the ground is wet and the pillars do not remain in place, then in order to soak up that wetness, a tree can be grown. [Alamgiri vol.1 pg.110]

LAW: Before the Masjid has been completed, it is permitted to build a room (etc) therein, to keep the belongings of the Masjid. [Alamgiri vol.1 pg.110]

LAW: To beg inside the Masjid is Haraam, and to give to such a beggar is also not allowed. To search for a lost item inside the Masjid is also not allowed. It is mentioned in the Hadith, that when you see

a person searching for some lost thing in the Masjid then say to him, 'May Allah not return that item to you' as Masjids were not built for this reason. This Hadith has been reported in Muslim on the authority of Abu Hurairah رضي الله عنه. [Durr-e-Mukhtar vol.1 pg.617]

LAW: To read poetry in the Masjid is not allowed. However, if that poetic stanza is Hamd, Naat, Manqabat or something pertaining to (Deeni) advice and wisdom, then it is permissible. [Durr-e-Mukhtar vol.1 pg. 617]

LAW: To eat, drink and sleep in the Masjid is impermissible, except for a Mu'takif (one in I'tekaaf) and for one from a foreign place. Thus, if you intend to eat, drink or do any such thing, then first make intention of I'tekaaf and then enter the Masjid. You should then engross yourself in some Zikr (Remembrance of Allah), perform some Namaaz, and thereafter you may eat and drink (etc). Some (scholars) have only made exception for a Mu'takif, and this is the stronger view, so one who is from a foreign place (i.e. one away from home), should also make the intention of I'tekaaf, so that he may be safe from that which is contrary. [Durr-e-Mukhtar vol.1 pg.619; Sagheeri vol.1 pg.302]

LAW: To enter into the Masjid after eating raw garlic or raw onions is impermissible for as long as the odour remains, as the Angels feel discomfort due to this (odour). Huzoor-e-Aqdas رضي الله عنه said, 'one who eats from that found smelling tree (plant) should not come near our Masjid, as the Angels feel discomfort due to it, just as people feel (discomfort) due to it.' This Hadith has been reported in Bukhari and Muslim from Jaabir رضي الله عنه. The same ruling applies to every such thing which has a foul odour, such as leeks, radish, raw meat, paraffin, match sticks which give off an odour when rubbed, passing wind

(flatulence with odour) etc. One who has a disease of foul breath, or one who has a wound or sore which gives out a foul odour, or one who has applied something with a foul odour, then until such time that the odour just not go away, he is not allowed to enter the Masjid. Similarly, the rule applies to one who sells meat and fish (i.e. he should not enter with the foul smell on him or his clothes), and one with leprosy or leucoderma, and that person who causes harm to be people by his words, will also be stopped from entering the Masjid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.619 etc]

LAW: All business transactions, including every such business exchange (trade) is disallowed in the Masjid. Only a Mu'takif has the permission to do a transaction, on condition that it is not as a business, but to fulfil his and his family's needs, and that item which is being purchased or sold should not be in the Masjid. [Durr-e-Mukhtar vol.1 pg. 619]

LAW: Even 'Mubah' discussions are not permitted in the Masjid. To raise the voice in the Masjid is also not permitted. [Durr-e-Mukhtar vol.1 pg.618/619; Sagheeri pg.302] Sadly in this time, people have turned the Masjids into village pavilions, whereas some have even been seen swearing (being vulgar) inside the Masjid والعباد بالله تعالى

LAW: A tailor is not permitted to sit in the Masjid and sew clothing. If he is seated there to stop children from entering (and being a nuisance) and to protect the (sanctity) of the Masjid, then there is no harm. A Kaatib (scribe/typist etc) is not permitted to sit in the Masjid and write, if he is doing this for payment. If he is writing without taking payment, then he is permitted, as long as the book that he is writing (or typing) is not an appalling one.

Similarly, a teacher who takes payment (for teaching) is not permitted to sit in the Masjid and teach, and if he does not take payment, then he is permitted to do so. [Alamgiri vol.1 pg.110]

LAW: One is not permitted to take the lamp (etc) from the Masjid to his home. One is allowed to let the lamp (lights) on in the Masjid upto one third of the night, even if the Jama'at has ended. To do so for longer than this, is not permitted. However, if the Waaqif has given permission, or if it is common practice there to leave it on for longer periods than a third of the night, then it is permitted, even for the entire night. [Alamgiri vol.1 pg.110]

LAW: To study Kitaabs and to teach etc. using the (lamps), light of the Masjid is absolutely permitted for upto a third of the night, even though the Jama'at is over. Thereafter, it is not permitted, except in a place where it is common practice for it to remain on for longer periods. [Alamgiri vol.1 pg.110]

LAW: There is no harm in pulling the nests of bats and pigeons from the Masjid, in order to clean the Masjid. [Durr-e-Mukhtar vo.1 pg.620]

LAW: The right of repairs and restoration, and the responsibility of sorting out the jugs, mats, lamps etc is upon the one who built the Masjid. If he is capable of calling out the Azaan and Iqaamat, then he is also rightful of this duty as well, otherwise it should be sorted after taking his opinion. After him, his children and people of his clan have more right than outsiders. [Alamgiri vol.1 pg.110]

LAW: If the founder of the Masjid appointed the Imam and Mu'azzin, but the people of the locality have appointed some other person,

then if the one appointed by the locals is 'Afdal' (more virtuous), then he is better suited. If they are both the same (i.e. equal) then the one who the founder has appointed will be appointed. [Ghuniya]

LAW: The most exalted of all Masjids is Masjid-e-Haraam Shareef, followed by Masjid-e-Nabawi Shareef, then Masjid-e-Quds, then Masjid-e-Quba, then all the Jaame Masjids, then the local Masjid, followed by the roadside Masjid. [Raddul Muhtar vol.1 pg. 616/617]

LAW: To read Namaaz in your local Masjid is more Afdal (More virtuous) than reading at the Jaame Masjid even though the local Masjid has Jama'at-e-Qaleel, i.e. a smaller Jama'at compared to the Jaame Masjid. Actually even if Jama'at has not taken place at the local Masjid, you should go alone and say Azaan and Iqaamat and perform your Namaaz therein, as (even) that is more virtuous than the Jama'at at the Jaame Masjid. [Sagheeri vol.1 pg.302]

LAW: When there are many Masjids that are of the same nature, then go that the Masjid where the Imam has the more knowledge and goodness. [Sagheeri vol.1 pg.302]

If they are all same in this regard, go the one that is oldest; and some have said that you should go to the one that is closest, and this seems to be the stronger view. [Sagheeri vol.1 pg.302]

IMPORTANT TRANSLATOR'S NOTE: wherever the discussion of Namaaz in a Masjid or behind an Imam is discussed, this means a Sunni Masjid and Imam means a Sunni Sahihul Aqida Imam, i.e. not a budmazhab or Wahabi, Deobandi, Shia, Taahiri etc.

LAW: If one missed the Masjid in the local Masjid, then it is more virtuous to read with Jama'at in another Masjid; and if one does not get the Jama'at in the other Masjid as well, then it is better to read in the local Masjid. If one missed Takbeer-e-Ula or one or two Raka'ats have been missed in the local Masjid and if by going to another Masjid, a person will get these as well, then do not go the other Masjid for this purpose. Similarly, if the Azaan is given and there is no one else for Jama'at, the Mu'azzin (i.e. the one who called out the Azaan) should read the Namaaz alone. He should not go to another Masjid. [Sagheeri vol.1 pg.302]

LAW: The respect that is afforded to the roof of the Masjid is the same, which is afforded to the Masjid. [Ghuniya]

LAW: If the Imam of local Masjid معاذ الله is an adulterer or one who deals in usury (interest) or if he has any other such fault, which causes Namaaz to be disallowed behind him, then in this case one should leave that Masjid and read Namaaz somewhere else. [Sagheeri vol.1 pg.302]

If it is possible then he (such an Imam) should be relieved (of his duties).

LAW: It is not permitted to leave the Mosque after the Azaan. It has been mentioned in the Hadith that, none but a munafiq (hypocrite) leaves the Masjid after the Azaan, except for that person who went out for some chore and intends to return. In other words, before the Jama'at commences. Similarly, if a person is responsible to the Jama'at at another Masjid, he should leave. [General Books; Sagheeri vol.1 pg.303]

LAW: If a person has already performed his Namaaz for that particular time, then he is permitted to leave the Masjid after the Azaan has been called, but for Zuhr and Esha, if the Iqaamat has already been pronounced, he should not leave, but he should join with the intention of Nafil. [General Books; Sagheeri vol.1 pg.303] In the remaining three Namaaz (i.e. Fajr, Asr and Maghrib) if the Takbeer has been pronounced and he has already performed his Namaaz individually, then in this case, it is Waajib (compulsory) for him to step outside.

قَدَّتْ هَذَا الْجُزْءُ بِحَمْدِ اللَّهِ سُبْحَانَهُ، وَتَعَالَى وَصَلَّى اللَّهُ تَعَالَى عَلَى حَبِيبِهِ وَإِلَيْهِ وَصَحْبِهِ وَحَزْبِهِ
أَجْمَعِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

ENDORSEMENT BY IMAM AHL-E-SUNNAT AALA HAZRAT
ASH SHAH IMAM AHMED RAZA KHAN QAADIRI BARAKAATI ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَكَفَى وَ سَلَّمَ عَلَىٰ عِبَادَةِ الَّذِينَ اصْطَفَىٰ لَا سِيَّامًا عَلَى الشَّارِعِ
الصِّطْفَىٰ وَمَقْتَفِيهِ فِي الْبِشَارِعِ اُولَى الصَّدَقِ وَالصَّفَا

This humble servant غفرله المولى القدير *perused the blessed book Bahaar e Shariat Volume 3 which is the superb compilation by my brother in the Deen of Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad Amjad Ali Qaadiri Barkaati Aazmi* رزقه الله في الدارين الحسنى

Alhamdulillah, I have found the book to comprise correct, sound, well researched and well clarified rulings. Nowadays, there was a need for such a book, so that our brothers in the general public may obtain the correct laws in simple Urdu language, thereby protecting themselves from being misled and drawn into error by raising their sights to look in the direction of fake and gilded ornaments. I pray that Allah ﷻ blesses the author will abundance in his age, deeds and blessings, affording him the guidance to compile a complete book of this nature discussing every regarding all the essential branches of Religion which will serve as a sufficient contribution and which will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him beneficial and well accepted in this world and in the hereafter.

والحمد لله رب العالمين وصلى الله تعالى على سيدنا و مولانا محمد و آله و صحبه و ابنه و حزيه

اجمعين امين - ١٢ شعبان المعظم ١٣٣٧ هجريه