



قضا نمازوں کا طریقہ

# *Method of Missed Salah*

(Hanafi)



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the founder of Dawat-e-Islami Hadrat Allamah Maulana

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**مکتبۃ الدین**  
Dawat-e-Islami

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

#### Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

قضا نمازوں کا طریقہ (حنفی)

Qada Namazaun ka Tareeqah (Hanafi)

## METHOD OF MISSED SALAH

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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## Method of Missed Salah (Hanafi)

An English translation of 'Qada Namazaun ka Tareeqah (Hanafi)'



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Tip2:at inner pages, Click on the Name of the book to get back(here) to contents.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## METHOD OF MISSED SALAH\*

No matter how lazy Satan tries to make you feel, read this booklet from beginning to end. You will see its blessings for yourself, إِنَّهَا اللَّهُ عَزَّوَجَلَّ.

### Excellence of Salat-‘Alan-Nabi ﷺ

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Reciting Salat upon me is Noor on the bridge of Siraat. The one who recites Salat upon me eighty times on Friday, his sins of eighty years will be forgiven.’ (Al-Firdaus bima-Soor-il-Khitab, vol. 2, pp. 408, Hadees 3814)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ says in the 4<sup>th</sup> and 5<sup>th</sup> verses of Surah Al-Maa’oon in part 30:

فَوَيْلٌ لِلْمُصَلِّينَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٤﴾

*So ruin is for those performers of Salah. Who are neglectful of their Salah.*

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Al-Maa’oon, verse 4, 5)

\* According to Hanafi doctrine

A renowned commentator of Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَانَ has stated regarding verse number 5 of Surah Al-Maa'oon, 'There are some cases in which neglecting Salah is found: For example, never offering Salah, offering Salah irregularly, not offering Salah at proper time, offering Salah incorrectly, offering Salah unwillingly, offering Salah without understanding and pondering, offering Salah lazily and carelessly.' (However, not all the above-mentioned cases of heedlessness are considered sins.) (*Noor-ul-'Irfan*, pp. 958)

## **Terrible valley of Hell**

A leading and legendary scholar of Shari'ah and Tareeqah, Maulana Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوَى has stated, 'In Hell, there is a valley named ﴿وَيْلٌ﴾ [Wayl] which is so horrific that even Hell itself seeks refuge from its severity. Those who miss their Salah deliberately deserve to be punished in it.' (*Bahar-e-Shari'at*, vol. 1, pp. 347; summarized)

## **Mountains will melt down due to heat**

Sayyiduna Imam Muhammad Bin Ahmad Zahabi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوَى has said, 'It is stated that in Hell there is a valley whose name is 'Wayl'. If even mountains of the world are put into it, they will melt due to its heat. It is the abode of those who show laziness in their Salah and offer Salah after its time has ended making it

Qada<sup>1</sup>, unless they feel ashamed of their negligence and repent in the court of Allah **عَزَّوَجَلَّ**.’ (*Kitab-ul-Kaba`ir*, pp. 19)

## Punishment of head-crushing

The Prophet of Rahmah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to his blessed companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**: Two angels (Jibra`eel and Mika`eel **عَلَيْهِمَا السَّلَام**) came to me tonight and took me to the sacred land where I saw that a person was lying and another person was standing by his head, holding a stone. The standing person was repeatedly crushing the head of the lying person with the stone and every time his head would heal.

I asked the angels, **سُبْحَانَ اللهِ** who is he?’ They requested me to come ahead (and after showing to me some more scenes) they answered, ‘The first person you saw was the one who had given up acting upon the Holy Quran after learning it and would sleep at the time of Fard Salah, (so) he will be punished like that until the Day of Judgement.’

(*Sahih Bukhari*, vol. 1, 4, pp. 468, 425, *Hadees 1386, 7047; summarized*)

## Deserving of the torment of thousands of years

My master A’la Hadrat, leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** has stated on pages 158 and 159 of the 9<sup>th</sup> volume of *Fatawa Razawiyyah*: Whoever

<sup>1</sup> Definition of the term ‘Qada’ is given on page 8 of this booklet.

deliberately misses even a single [obligatory] Salah, deserves torment of Hell for thousands of years unless he repents and offers the missed Salah as Qada. If Muslims utterly give up meeting, talking and sitting with such a person, he does deserve it. Allah عَزَّوَجَلَّ says:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ  
بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

*And if the devil (Satan) ever causes you to forget, then do not sit with the evildoers after remembering.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 68)*

## Flames of fire in grave

A man's sister died. After he returned from the graveyard having buried her, he recalled that his pouch of money had dropped into her grave. So he came to the graveyard to dig it out. When he dug the grave open, he saw a terrifying scene. The flames of fire were blazing in the grave. He hurriedly filled up the grave and rushed desperately to his mother and asked, 'Dear mother! What were the deeds of my sister?' She said, 'Son! Why are you asking?' He replied, 'I have seen flames of fire blazing in her grave.' On hearing this, his mother began to cry and said, 'Your sister would show laziness in Salah and would offer Salah beyond the stipulated time.' (*Kitab-ul-Kaba'ir*, pp. 26)

Dear Islamic brothers! When there are such severe torments for those who offer Salah beyond the stipulated time, then how destructive could be the doom of those who do not offer Salah at all!

### If anyone forgets to offer Salah then...?

The Noble Prophet ﷺ said, ‘If anyone misses his Salah due to sleep or forgetfulness, he should offer it when he recalls as it would be the time of that Salah (for him).’

*(Sahih Muslim, pp. 346, Hadees 684)*

The respected Islamic jurists رَحْمَةُ اللهِ تَعَالَى stated, ‘If anyone misses his Salah due to sleep or forgetfulness, it is Fard for him to offer it as Qada. There will be no sin of missing the Salah for him in this case. However, if it is not a Makruh time, he should offer the Salah as soon as he recalls or wakes up. Further delay is Makruh.’ *(Bahar-e-Shari’at, vol. 1, pp. 701)*

### Missing Salah by chance

It is stated in *Fatawa Razawiyyah*:

- ❖ If a person thinks that he will miss Salah in case of going to sleep at a certain time, it is not permissible for him to go to sleep in this situation. However, if there is some trustworthy person to wake him up, he can go to sleep.

- ❖ If a person habitually wakes up within the time of Salah in case of going to sleep at a certain time but he could not wake up some day by chance, he will not be sinner.

*(Fawa'id Jaleelah Fatawa Razawiyyah, vol. 4, pp. 698)*

## Reward of Ada or Qada?

Stated below is a piece of writing taken from a Fatwa about whether or not one will earn the reward of timely offered Salat-ul-Fajr in case of offering it after the elapsing of Shari'ah-declared specific time due to sleep:

My master A'la Hadrat, leader of the Ahl-e-Sunnah, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, 'Allamah Maulana Al-Haj, Al-Haafiz, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated on page 161 of *Fatawa Razawiyyah* in volume 8: As far as receiving the reward of timely offered Salah is concerned, it is under the Power of Allah عَزَّوَجَلَّ. If the person is not negligent at all, and he had intended to stay awake till the time of Salah starts but fell asleep involuntarily, he would not be a sinner.' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There is no negligence in case of sleeping. Negligence is from the person who does not offer Salah (despite being awake) until the time of next Salah begins.'

*(Sahih Muslim, pp. 344, Hadees 681)*

## Sleeping in the last part of the night

If anyone goes to sleep after the time of Salah had started and resultantly, the time (of Salah) elapsed, making the Salah Qada, he will definitely become sinner. This ruling will apply when he is not confident enough to wake up nor is there someone else who can wake him up. In fact, it cannot be permitted to go to sleep even before the starting of timing of Salat-ul-Fajr if most part of the night was spent in wakefulness and it is almost sure that one will not be able to wake up within the time (of Fajr) in case of going to sleep in the above situation.

*(Bahar-e-Shari'at, vol. 1, pp. 701)*

## Staying awake till late night

Dear Islamic brothers! If there is a fear of missing Salat-ul-Fajr due to staying awake till late night in gatherings of Zikr and Na'at, religious congregations etc. one should go to sleep in the Masjid in this type of situation with the intention of I'tikaf or at a place where some trustworthy person will wake him up. Alternatively, one can set an alarm clock which can wake him up but one should not depend upon just one alarm as it may run down or turn off because of being hit by hand in sleep. The respected scholars رَحْمَةُ اللهِ تَعَالَى have said, 'If one fears that he will miss Salat-ul-Fajr, he is not allowed to stay awake till late night without Shar'i permission.' *(Rad-dul-Muhtar, vol. 2, pp. 33)*

## Definitions of Ada, Qada and Wajib-ul-I'adah

Carrying out commandments within Shari'ah-declared specific timing is called Ada. Carrying out commandments after the Shari'ah-declared specific timing has ended, is called Qada. If there is some fault in carrying out a commandment, repeating that act of worship to remove the fault is called I'adah. If Takbeer-e-Tahrimah is uttered within the specific time, Salah would not become Qada; it is still Ada.

*(Durr-e-Mukhtar, vol. 2, pp. 627-632)*

But in case of Fajr, Jumu'ah, and both Eid Salah, it is necessary to perform Salam (of Salah) within the specific time; otherwise Salah will not be valid. *(Bahar-e-Shari'at, pp. 701, vol. 1)*

To miss Salah without a Shar'i reason is a major sin. It is Fard to perform it as Qada and repent of it with the sincerity of the heart. By means of repentance or an accepted Hajj, the sin of delay (in offering Salah) will be forgiven, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*(Durr-e-Mukhtar, vol. 2, pp. 626)*

Repentance will only be valid if one offers Qada of the missed Salah. Repentance without performing Qada is not repentance because the Salah which he was required to offer, is still unoffered and how can repentance be valid without refraining from sin!

*(Rad-dul-Muhtar, vol. 2, pp. 627)*

Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who repents without giving up sins is like the one who jokes with Allah عَزَّوَجَلَّ.’

*(Shu’ab-ul-Iman, vol. 5, pp. 436, Hadees 7178)*

### Three essentials of repentance

‘Allamah Sayyid Muhammad Na’eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated: There are three essentials of repentance:

1. Admitting the sin.
2. Feeling ashamed.
3. Determination to give up the sin. If the sin is compensable, it must be compensated. For example, it is necessary for the validity of the repentance of the Salah-missing person to offer the missed Salah as Qada besides repentance.’

*(Khaza’in-ul-‘Irfan, pp. 12)*

### It is Wajib to wake up a sleeping person for Salah

If someone is asleep or has forgotten to offer Salah, it is Wajib for the other who is aware of it to wake up the sleeping person or remind the one who has forgotten to offer Salah. (Otherwise, the one who is aware will be a sinner.) *(Bahar-e-Shari’at, vol. 1, pp. 701)*

Remember! Waking or reminding will be Wajib only when there is a strong possibility that he will offer the Salah, otherwise not.

## Wake up, it's time for Fajr!

Dear Islamic brothers! Reap rich reward by waking up sleeping Islamic brothers for Salah. In the Madani environment of Dawat-e-Islami, waking Muslims for Salat-ul-Fajr is called 'Sada-e-Madinah.' Though Sada-e-Madinah is not Wajib, awakening Muslims for Salat-ul-Fajr is an act of reward which every Muslim should perform. However, care must be taken not to cause trouble to any Muslim while calling Sada-e-Madinah.

## Parable

An Islamic brother told me (the author): Some Islamic brothers including me were passing through a street calling Sada-e-Madinah using a megaphone during the time of Fajr. Meanwhile, interrupting us, a person said that his child who could not sleep all the night had just gone to sleep. He requested us not to use the megaphone. We got annoyed with him and thought, 'Which type of Muslim is he? We are awaking people for Salah and he is preventing us.' By chance, the next day we again moved towards the same street calling Sada-e-Madinah. The same person was standing, worried at the corner of the street. He said to us, 'Today again my son could not sleep all the night, he has just gone to sleep, I am standing here to request you to pass through this street silently.'

This parable shows that Sada-e-Madinah should be called without using a megaphone. Even when calling Sada-e-Madinah without a megaphone, one should not raise his voice so loudly

that it disturbs Islamic sisters offering Salah or reciting the Holy Quran inside their homes, patients, aged people and children or those who have fallen asleep after offering the Salah in its initial time. If someone prevents us from calling Sada-e-Madinah we should humbly beg his pardon instead of arguing with him. Furthermore, we should have positive opinion about him because, surely, no Muslim can oppose awaking people for Salah. Most probably, he would be facing some genuine problems. Even if he does not offer Salah, we are still not authorised to behave harshly towards him. Instead, we should politely make individual effort on any other appropriate occasion trying to motivate him to offer Salah.

Except for the Azan of Fajr etc., care should be taken in using Masjid speakers or using sound systems for gatherings in streets or homes making it sure that the sound of the speaker should not disturb those worshipping at homes, patients, babies, sleeping ones etc.

### **Parable about ‘realization of public rights’**

It is very essential to be careful about the fulfilment of public rights. Our pious predecessors were very careful about it. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated that there was a person who spent many years in the company of Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, gaining religious knowledge. One day, as he came, the Imam turned his face away (expressing his annoyance).

When the person insisted that he should be told about the reason of annoyance, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'You have made an extra wall at the roadside corner of your house, whereas it is the pathway of Muslims'. That is, 'How can I be pleased with you whereas you have narrowed the pathway of Muslims!'

*(Ihya-ul-'Uloom, vol. 5, pp. 96; summarized)*

This parable contains lesson for those who narrow the pathway of Muslims by having terraces etc. constructed outside their homes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### Offer Qada Salah as soon as possible

It is Wajib to offer those Salah as soon as possible that have been Qada (i.e. missed). However, delay is permissible because of earning a living for family and fulfilling personal needs. Therefore, one should continue to earn a living and offer Qada Salah in spare times until all Qada Salah are offered.

*(Durr-e-Mukhtar, vol. 2, pp. 646)*

### Offer Qada Salah in privacy

Offer Qada Salah in privacy. Do not tell it to others including even family members and close friends (for example, do not say: *I have missed Salat-ul-Fajr today or I am offering Qada of missed Salah of lifetime* etc.). Remember that mentioning a sin to others is Makruh Tahreemi and a sin.

*(Rad-dul-Muhtar, vol. 2, pp. 650)*

Therefore, do not raise hands for the Takbeer of Qunoot while offering Qada of Salat-ul-Witr in the presence of others.

## **Lifetime Qada on the last Friday of Ramadan**

Some people offer Qada of lifetime missed Salah in congregation on the last Friday of Ramadan-ul-Mubarak and assume that all the Qada Salah of lifetime have been offered by offering this one Salah. It is absolutely wrong. (*Bahar-e-Shari'at, vol. 1, pp. 708*)

## **Calculation of Qada Salah of the whole life**

The one who never offered Salah and is now blessed with the intention of offering the Qada of lifetime missed Salah should make a calculation from the day when he reached puberty. If the date of puberty is not known, it is safer that a male should make calculation from the age of 12 years and a female should do the same from the age of 9 years according to the Hijri calendar.

## **Sequence of offering Qada Salah**

In order to offer lifetime Qada Salah, one may also first offer all Salat-ul-Fajr, then all Salat-uz-Zuhr and then 'Asr, Maghrib and Salat-ul-'Isha.

## **Method of offering Qada Salah of lifetime (Hanafi)**

There are 20 Rak'aat of Qada Salah in a day: Two Rak'aat Fard of Fajr, four of Zuhr, four of 'Asr, three of Maghrib, four of 'Isha and three Rak'aat of Witr. Make intention like this:

‘I am offering the very first Fajr I missed.’ Similar intention may be made for every missed Salah. If one is to offer a large number of missed Salah, it is permissible for him to avail the following relaxations:

1. One may utter the Tasbihat in Ruku’ and Sujood ﴿سُبْحَانَ رَبِّيَ الْعَظِيمِ﴾ and ﴿سُبْحَانَ رَبِّيَ الْأَعْلَى﴾ one time instead of three times. However, he must always make sure in all types of Salah that he start uttering the ﴿سُبْحَانَ﴾ of ﴿سُبْحَانَ﴾ having completely bent for Ruku’ and that he begin to lift his head up from Ruku’ having uttered the ﴿مِيمَ﴾ of ﴿عَظِيمَ﴾. Similar care should be taken in Sajdah.
2. One may utter ﴿سُبْحَانَ اللَّهِ﴾ three times in the 3<sup>rd</sup> and 4<sup>th</sup> Rak’at of Fard Salah instead of reciting Surah Al-Fatihah, but he should remember that Surah Al-Fatihah and a Surah must be recited in all the three Rak’aat of Witr.
3. In the last Qa’dah, one should perform the Salam having uttered just ﴿اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ﴾ after Tashahhud ﴿التَّحِيَّاتِ﴾ without reciting the remaining Salat-‘Alan-Nabi and Du’a.
4. One may utter just ﴿رَبِّ اغْفِرْ لِي﴾ one time or three times instead of the Du’a of Qunoot in the third Rak’at of Witr after uttering ﴿اللَّهُ أَكْبَرُ﴾.

*(Summarized from: Fatawa Razawiyyah – referenced, vol. 8, pp. 157)*

Remember! Never make a habit of offering daily Salah with these relaxations (except for point no. 2 mentioned above). Offer daily Salah fulfilling Sunnah and Mustahab acts in addition to Fard and Wajib ones.

## Qada of Qasr Salah

If the Qada Salah missed in travelling is to be offered in the state of Iqamat [i.e. stay], it will be offered as Qasr [shortened]. If the Qada Salah missed in the state of Iqamat is to be offered in travelling, it will be offered completely without being shortened. (*Fatawa 'Aalamgiri, vol. 1, pp. 121*)

## Are those Salah to be offered that were missed in apostasy period

Allah **عَزَّوَجَلَّ** forbid, if someone becomes Murtad<sup>1</sup> and then accepts Islam again, he is not required to offer the Qada of the Salah missed during the period of remaining Murtad. However, it is Wajib to offer the Qada of the Salah missed in the state of Islam before becoming Murtad. (*Rad-dul-Muhtar, vol. 2, pp. 647*)

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<sup>1</sup> Murtad is the person who had embraced Islam or was already Muslim but then denies anything which is from the essentials of Islam, e.g. denying the obligation of Salah. Similarly, if a person does certain acts such as prostrating in front of idols or throwing the Glorious Quran at filth, he becomes disbeliever.

## Salah at the time of delivery

If the midwife fears that the baby will die in case of her offering Salah, it is a valid reason for her to miss Salah in this situation. If the head of the baby has come out and there is a fear that the time of Salah will end before post-natal bleeding starts, it is Fard for the mother to offer the Salah even in this condition. If she does not offer Salah, she will be a sinner. Salah should be offered after the head of the baby is placed in some dish etc. in such a careful way that no harm is caused to it. However, if there is a fear of the baby's death in case of offering Salah even in this way, delay is forgiven. Qada of this Salah is to be offered after post-natal bleeding has stopped. (*Ibid, pp. 627*)

## In which condition a patient is exempted from Salah?

The patient who is not in a condition to offer Salah even by gestures is exempted from offering Salah. This ruling will apply when the same serious condition of the patient continues till the next six (consecutive) Salahs. Offering Qada of the Salah missed under this condition is not Wajib.

(*Fatawa 'Aalamgiri, vol. 1, pp. 121*)

## Repeating the Salah of lifetime

If there is some fault or disliked act in somebody's Salah, it is good for him to repeat all Salahs of his lifetime. If there is no fault, repeating the Salah is not advisable. However, if he still

wants to repeat, he should not offer such Salah after Fajr and 'Asr. A Surah should also be recited after Surah Al-Fatihah in all Rak'aat. In Witr, after reciting Du'a of Qunoot and performing Qa'dah in the third Rak'at, he should add one more Rak'at to make four in all. (*Fatawa 'Aalamgiri, vol. 1, pp. 124*)

### **If someone forgot to utter the word 'Qada', then...?**

A'la Hadrat, leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'Our scholars have approved that offering Qada with the intention of Ada and offering Ada with the intention of Qada, are both valid.'

(*Fatawa Razawiyyah – referenced, vol. 8, pp. 161*)

### **Offer Qada Salah of lifetime in place of Nawafil**

It is stated in *Fatawa Shaami*: It is better and more important to offer Qada Salah than to offer Nafil Salah. However, one should offer Sunnat-ul-Muakkadah Salah, Chasht Salah, Salat-ut-Tasbih and the ones narrated in Ahadees. For example, Tahiyya-tul-Masjid Salah, four Sunnat-e-Ghayr Muakkadah Salah before 'Asr and six Rak'aat after Maghrib may also be offered.

(*Rad-dul-Muhtar, vol. 2, pp. 646*)

Remember! It is not permissible to miss Sunnat-ul-Muakkadah Salah in order to offer missed Salah. If one offers Sunnat-e-Ghayr Muakkadah and Nafil mentioned in Ahadees, he will deserve

to be rewarded but he will not be sinner in case of missing them regardless of whether he is required to offer missed Salah or not.

## Offering Nafil is not permissible after Fajr and 'Asr Salah

After Fajr and 'Asr, it is Makruh (Tahreemi) to offer all the intentional Nawafil including Tahiyya-tul-Masjid and every such Salah that becomes obligatory because of a certain reason such as Nawafil of Tawaf and Nazr. Likewise, there is the same ruling for every such Salah that is invalidated after being initiated even if it is Sunnah Salah of Fajr or 'Asr.

*(Durr-e-Mukhtar, vol. 2, pp. 44, 45)*

There is no specific timing for offering Qada Salah. One may fulfil this obligation at any time during his life but it should not be offered at sunrise, sunset and mid-day (Zawaal) as Salah is not permissible at these times.

*(Bahar-e-Shari'at, vol. 1, pp. 702; 'Aalamgiri, vol. 1, pp. 52)*

## What to do if four Sunan of Zuhr are missed?

In case of offering the Fard of Salat-uz-Zuhr first, offer two Rak'at Sunnah Salah after the Fard Rak'at and then offer four Rak'at Sunnah Salah. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The four Rak'at Sunnah Salah, if not offered before Fard Salah, should be offered after Fard Salah preferably after offering two

Rak'at Sunnah Salah provided that Zuhr timing has not yet ended. This ruling is preferred by Islamic Jurisprudence.'

*(Fatawa Razawiyyah – referenced, vol. 8, pp. 148)*

## What to do if two Sunan of Fajr are missed?

If there is a risk of missing the congregational Salah of Fajr in case of offering Sunan of Fajr, one should join congregational Salah missing the Sunan Salah. But offering the missed Sunan Salah after the Salam (of Fard Rak'at) is not permissible. It is Mustahab to offer it twenty minutes after the sunrise but before Dahwa Kubra.

## Is time for Salat-ul-Maghrib really short?

The time of Salat-ul-Maghrib starts at sunset and ends as soon as the timing of Salat-ul-'Isha starts. The duration of Maghrib timing increases and decreases according to the location and date. For example, in Bab-ul-Madinah Karachi, minimum duration of Salat-ul-Maghrib is 1 hour and 18 minutes as per the calendar of Salah timings. Islamic scholars رَحْمَةُ اللهِ تَعَالَى have said: Except for cloudy days, offering Salat-ul-Maghrib in initial time is Mustahab. Making a delay for as long as two Rak'at of Salah may be offered is Makruh Tanzeehi and delaying – without a valid reason such as journey or sickness – to such an extent that clusters of stars appear is Makruh Tahreemi.

*(Bahar-e-Shari'at, vol. 1, pp. 453)*

A'la Hadrat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ stated: The time to offer Maghrib Salah remains Mustahab unless stars appear clearly. Making so much delay that small stars (in addition to the big ones) start shining is Makruh Tahreemi.'

*(Fatawa Razawiyyah – referenced, vol. 5, pp. 153)*

The Sunnah Salah offered before Fard Salah of 'Asr and 'Isha are called Sunnat-e-Ghayr Muakkadah. It is not necessary to offer them as Qada, if missed.

## What is the ruling regarding Qada of Taraweeh?

If Taraweeh Salah is missed, one is not required to offer it as Qada; neither in congregation nor individually. If someone offers Qada of Taraweeh, these will be regarded as Nafil Salah which has nothing to do with Taraweeh.

*(Tanweer-ul-Absaar & Durr-e-Mukhtar, vol. 2, pp. 598)*

## Fidyah for missed Salah

[Those whose relatives have passed away must read the following details.]

Ask about the age of the deceased person. If the deceased is a female, subtract 9 years and if the deceased is a male, subtract 12 years from the total years of their age as the non-puberty period. Now, for the remaining years, make a calculation considering how long the deceased person missed Salahs or

fasts of Ramadan i.e. find out the number of Salahs and fasts of Ramadan whose Qada is obligatory on them. Make an over-estimate. You can even make a calculation for the whole life excluding the non-puberty period. Now donate one Sadaqah Fitr to (any Shari'ah-declared) Faqeer for each Salah. The amount of one Sadaqah Fitr is 1.920 kg of wheat or its flour or its price. The number of Salahs is six in each day; i.e. five Fard Salahs and one Witr Wajib. For instance, if the price of 1.920 kg wheat is Rs. 12, the amount of one day's Salahs will be Rs. 72 and that of 30 days' Salahs, will be Rs. 2160. For 12 months, the amount will be Rs. 25920. If the Fidyah [expiation] of the Salahs of 50 years is to be paid for a deceased person, Rs. 1296000 will have to be donated.

Obviously, not everyone possesses enough money to donate this amount. In order to resolve this problem, our scholars **رَحْمَةُ اللَّهِ تَعَالَى** have described an alternative mechanism known as Shar'i Heelah e.g. one may make some Shari'ah-declared Faqeer owner of Rs. 2160 and give it under his possession with the intention of Fidyah for all the Salahs of 30 days. In this way, Fidyah of Salahs of 30 days will get paid. Now, that Faqeer should gift that amount to the payer. Having taken the amount in his possession, the payer should again make the Faqeer owner of it and give it under his possession with the intention of Fidyah of Salahs of another 30 days. This exchange should continue till Fidyah of all Salahs gets paid.

It is not necessary to perform the Heelah with the amount of 30 days. It has been stated just as an example. Suppose that the amount for the Fidyah of 50 years is available, a single exchange will be sufficient. It should also be noted that the calculation for the amount of Fidyah will have to be made according to the latest price of wheat. Similarly, there is one Sadaqah Fitr for each fast. Having paid Fidyah of Salahs, the Fidyah of fasts may also be paid in the same way. Poor and rich both may avail the facility of Heelah. If inheritors carry out this deed, it will be a great help for their deceased. In this way, the deceased person will be relieved of the obligations and the inheritors will also deserve reward, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Some people donate a copy of the Holy Quran to a Masjid etc. assuming that they have paid Fidyah of all the Salahs of the deceased person. It is their misconception. (For details, see referenced *Fatawa Razawiyyah*, volume 8, page 168.)

### **Rulings about the Fidyah for a deceased woman**

At first, subtract 9 years from the total years of the deceased woman's age. Then, if her monthly menstrual period is known, subtract the number of days equal to the total period of menses. If the monthly menstrual period is not known, subtract three days from each month. However, the days of menstrual period will not be subtracted from the months of pregnancy. Moreover, if the duration of deceased woman's post-natal bleeding is known, the days equal to the total period of post-natal bleeding

may be subtracted for each pregnancy. If it is not known, nothing will be subtracted as there is no limit on minimum period of post-natal bleeding. It is possible that bleeding may have stopped in a minute and she may have become pure.

*(Derived from: Fatawa Razawiyyah – referenced, vol. 8, pp. 154)*

## **Fidyah for Salah cannot be given to the descendants of the Holy Prophet**

My master A'la Hadrat, leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was asked a question whether the amount of Fidyah for Salah may be given to the descendants of the Holy Prophet and to the non-Muslims or not, so he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, “This charity (i.e. the amount of Fidyah for Salah) is not worthy of being given to the descendants of the Holy Prophet and [remember that] the disbelievers of the Indian subcontinent such as the Hindus etc. are not worthy of being given this charity. It is not permitted at all to give it to these two types of people. If given to them, it will not be valid. Giving it to Muslims and relatives who are Masakeen and are not the descendants of the Holy Prophet will earn the giver double reward.

*(Fatawa Razawiyyah – referenced, vol. 8, pp. 166)*

## Heelah of 100 whips

Justification for Shar'i Heelah is seen in the Holy Quran, Hadees and authentic books of Hanafi school of thought. For example, once the noble wife of Sayyiduna Ayyub عَلَىٰ تَبَيَّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام was late in reaching his blessed court during the period of his illness, so he عَلَيْهِ السَّلَام swore to hit her 100 whips after recovering from illness. When he عَلَيْهِ السَّلَام recovered, Allah عَزَّ وَجَلَّ ordered him to hit her with a broom made of 100 straws. The Holy Quran says:

وَأَخَذْ بِيَدِكَ ضِعْفًا فَأَضْرِبْ بِهِ وَلَا تَحْنُطْ ط

*And take a broom in your hand, hit with it and do not break your oath.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 44)*



There is a complete chapter on the topic of Heelah titled ﴿كِتَابُ الْحَيْلِ﴾ [Kitab-ul-Hiyal] in the famous Hanafi book 'Aalamgiri. It is stated in the same book: It is Makruh to perform a Heelah to deprive someone of his rights; or to create doubt in it; or to deceive anyone unlawfully. However, the Heelah that is aimed at preventing someone from committing Haraam or at attaining something Halal is good. The following Quranic verse is a proof for the permissibility of such types of Heelah:

وَحُذِّ بِيَدِكَ ضِعْمًا فَاصْرِبْ بِهِ وَلَا تَحْنُطْ ط

*And take a broom in your hand, hit with it and do not break your oath.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Saad, verse 44)*

*(Fatawa 'Aalamgiri, vol. 6, pp. 390)*

## When did the tradition of ear-piercing start?

Presented here is another proof for the permissibility of Heelah. Sayyiduna 'Abdullah Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا stated: Once there was a discord between Sayyidatuna Sarah and Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Sayyidatuna Sarah رَضِيَ اللهُ تَعَالَى عَنْهَا swore that she would cut a bodily organ of Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا if she got a chance. Allah عَزَّوَجَلَّ sent Sayyiduna Jibra'eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in the court of Sayyiduna Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ for reconciliation between them. Sayyidatuna Sarah رَضِيَ اللهُ تَعَالَى عَنْهَا asked, ﴿مَا حِيْلَةُ يَمِيْنِي؟﴾ (i.e. *what about my oath?*) Sayyiduna Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ received revelation about commanding Sayyidatuna Sarah رَضِيَ اللهُ تَعَالَى عَنْهَا to pierce the ear of Sayyidatuna Haajirah رَضِيَ اللهُ تَعَالَى عَنْهَا. Since then the tradition of piercing the ears of women was established.

*(Ghamzu 'Uyoon-il-Basa`ir lil Hamawi, vol. 3, pp. 295)*

## Cow's meat as gift

The mother of the believers, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported that once some cow-meat was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Someone told the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that this meat was donated to Sayyidatuna Bareerah رَضِيَ اللهُ تَعَالَى عَنْهَا as Sadaqah (charity). The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ’ (i.e. *it was Sadaqah for her but it is a gift for us*).’ (Sahih Muslim, pp. 541, Hadees 1075)

## Shar'i Heelah for Zakah

The above Hadees clearly indicates that the meat donated as Sadaqah to Sayyidatuna Bareerah رَضِيَ اللهُ تَعَالَى عَنْهَا who was deserving of Sadaqah was doubtlessly Sadaqah for her. However, when the same meat, after being given in her possession, was presented in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ its ruling changed completely and it was no longer Sadaqah.

Similarly, after a Zakah-deserving person has taken Zakah in his possession, he may gift it to anybody or donate it to Masjid etc. because this donation from that deserving person is now a kind of gift, not Zakah. Islamic scholars رَحِمَهُمُ اللهُ تَعَالَى have described a Shar'i Heelah for Zakah that is as follows: The money of Zakah cannot be used to pay for the burial or shrouding expenses of a deceased or for the construction of Masjid because Tamleek-e-Faqeer (i.e. making the Faqeer owner of Zakah) is

missing here. However, if the money of Zakah is to be spent on such matters, give Zakah to some Faqeer so that he become its owner and now that Faqeer may spend the money (on the construction of Masjid etc.); both will gain reward.

*(Bahar-e-Shari'at, vol. 1, pp. 890)*

Dear Islamic brothers! Did you see! The amount of Zakah can be spent on shrouds, burial and even on the construction of Masjid by means of Shar'i Heelah. The amount of Zakah remains Zakah unless it is given to Faqeer. Once the Faqeer has taken possession of it, he will become owner of it and will be able to spend it wherever he likes. By the blessings of Shar'i Heelah, the Zakah of the person who has given it has got paid and the Faqeer has also become deserving of reward by donating it to Masjid. The ruling of Heelah can also be explained to Shar'i Faqeer.

### **Definition of 'Faqeer'**

A Faqeer is the one who possesses at least a few things but those things are less than the amount of Nisab; or Faqeer is the one who possesses things valued up to the amount of Nisab, but these things are being currently used for the fulfilment of his basic necessities e.g. a house for living, household items, animals (scooter or car) for travelling, tools for a craftsman, clothes for wearing, male and female slaves to serve their master, and necessarily required Islamic books for anyone interested in religious study. Similarly, if someone is in debt and, on

deduction of his debt, the amount of things would be less than the amount of Nisab; so such a person is also Faqeer, no matter the value of the things he possesses as a whole is equivalent to many Nisabs.

*(Bahar-e-Shari'at, vol. 1, pp. 924; Rad-dul-Muhtar, vol. 3, pp. 333)*

### **Definition of 'Miskeen'**

A Miskeen is the one who does not possess anything and who has to beg others for food to eat and for clothes to cover his body. Begging is Halal (allowed) for him.

For a Faqeer (i.e. the one who possesses food to eat at least for a day and clothes to wear), begging without need and compulsion is Haraam. *(Fatawa 'Aalamgiri, vol. 1, pp. 187-188; Bahar-e-Shari'at, vol. 1, pp. 924)*

Dear Islamic brothers! It became obvious that the beggars who beg habitually without Shari'ah-approved need and compulsion despite being capable enough to earn a living are sinners. Further, if anyone is aware of the real condition of these people, it is not permissible for him to give donation to them.

**Muhammad Ilyas Attar Qadiri**

01 Muharram-ul-Haraam, 1435 AH  
(November 6, 2013)

لَعَلَّهُمْ يَهْتَفُونَ بِالنَّبِيِّينَ وَالْقُلُوبِ وَاللِّسَانِ وَالْأَعْيُنِ وَالْأَفْئِدَةِ وَالْأَنْفِ وَالْأَرْجُلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallah Saudagrān, Old Sabzi Mandī). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmaḍār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ ﷺ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنْ شَاءَ اللَّهُ ﷺ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنْ شَاءَ اللَّهُ ﷺ**.

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