



METHOD *of* SALAH



Composed by
Translation Department (Dawat-e-Islami)

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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نماز کا طریقہ (حَنَفِی)

Namaz Ka Tareeqah (Hanafi)

METHOD OF
SALAH
(Hanafi)

Translated into English by

Translation Department (Dawat-e-Islami)

Method of Salah (Hanafi)

An English translation of “Namaz Ka Tareeqah (Hanafi)”



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Publication:	Zul-Hajjah, 1444 AH (July, 2023)
Translated by:	Translation Department (Dawat-e-Islami)
Publisher:	Maktaba-tul-Madinah
Quantity:	3000

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
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Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us, O the One Who is the most Glorious and Honourable!

(Al-Mustatraf, vol. 1, p. 40)

Note:

Recite Salat upon the Last Prophet ﷺ once before and after the Du'a.

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METHOD OF SALAH (HANAFI)

O Allah Almighty! Whoever reads or listens to this (135-pages) booklet completely, make him a firm Salah - performer and a neighbour of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Firdaus Paradise. آمين

Excellence of Salat

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the one praising Allah Almighty and reciting Durood Shareef having offered Salah, ‘Say the prayer, it will be answered; ask (for anything), you will be given.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

O devotees of Rasool! Many virtues of offering Salah and severe punishments for missing it have been stated in the Holy Quran and Hadith. Therefore, the 9th verse of Surah Al-Munafiqoon in Part 28 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
 يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾

O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this, so it is

¹ Sunan Nasaaee, p. 220, Hadith 1281

they who are in loss.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Munaafiqoon, Verse 9)

Imam Muhammad bin Ahmad Zahabi رَحْمَةُ اللهِ عَلَيْهِ has narrated that the honourable Mufassirin say, “In this holy verse, the remembrance of Allah Almighty refers to the five [daily] Salahs; therefore, the one who does not offer Salah at its specified time because of his preoccupation with his wealth (i.e., trading), cultivation and employment, goods and his children, is at loss.¹

The very first question on the Day of Judgement

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the Day of Judgement, the very first question that will be asked to a bondsman about his actions will be about Salah; if his Salah is correct, he will succeed but if it is incomplete, he will be disgraced and will suffer loss.”²

Nur for a Salah - performer

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who secures his Salah, Salah will be Nur, evidence and salvation for him on the Day of Judgement; and the one who does not protect it, there will be no Nur, evidence or salvation for him on the Day of Judgement and such a person will be kept with Pharaoh, Qarun, Haman and Ubay bin Khalaf on the Day of Judgement.”³

Whom will people be resurrected with?

O those who seek salvation! Imam Muhammad bin Ahmad Zahabi

¹ Kitab-ul-Kabair, p. 20

² Mu’jam Awsat, vol. 3, p. 32, Hadith: 3782

³ Musnad Imam Ahmad, vol. 2, p. 574, Hadith: 6587

رحمۃ اللہ علیہ has narrated, “Some honourable scholars رحمۃ اللہ علیہ say that the one who misses Salah will be resurrected with the four (i.e., Pharaoh, Qaroon, Haman and Ubay bin Khalaf) on the day of judgement because people usually miss Salah due to wealth, rule, ministry and trade.”

The one who misses Salah due to being busy with state affairs will be resurrected with Pharaoh. The one who misses Salah owing to his wealth will be resurrected with Qaroon. If the reason for missing Salah is ministry, the resurrection will be with Pharaoh’s minister, Haman and if the reason for missing Salah is busyness in trade, the resurrection will be with Ubay bin Khalaf, the infamous disbelieving trader in Makka-tul-Mukarramah.”¹

Salah even in a severely wounded state

When Sayyiduna ‘Umar Farooq-e-A’zam رضی اللہ عنہ was seriously wounded as a result of a fatal attack, he was told, “O Ameer-ul-Mu’mineen رضی اللہ عنہ, (it is time to offer) Salah!” He رضی اللہ عنہ said, “Yes, listen! The one who misses Salah has no share in Islam.” He رضی اللہ عنہ offered Salah despite being severely wounded.²

Great blessings of five Salahs, Wudu, and Ramadan

Imam Faqih Abu Al-Laith Samarqandi رحمۃ اللہ علیہ reported a Taabi’i predecessor, Sayyiduna Ka’b-ul-Ahbar رحمۃ اللہ علیہ to have said, ‘I read at a place in ‘Torah’ that (Allah Almighty has stated): O Musa! Ahmed and his Ummah will perform two Rak’aat of Fajr, whoever performs them, I will forgive his sins of that day and night and he will be under My protection. O Musa! Ahmed and his Ummah will perform four

¹ Kitab-ul-Kabair, p. 21

² Kitab-ul-Kabair, p. 22

Rak'at of Zuhr, I will forgive them due to the first Rak'at, make their pan (of virtues) heavier due to the second Rak'at, and appoint the angels (for them) so that they praise Allah Almighty and keep seeking forgiveness for them due to the third Rak'at, and open the portals of the sky for them due to the fourth Rak'at. The big-eyed heavenly maids will look at them keenly. O Musa! Ahmed and his Ummah will offer four Rak'at of 'Asr, there will not be a single angel left in the seven skies and the worlds, who will not seek their forgiveness. If angels seek forgiveness for someone, I will never give punishment to him. O Musa! There are three Rak'at in Maghrib. Ahmed and his Ummah will perform them, I will open all the portals of the sky for them. If they ask for anything, I will fulfil it. O Musa! After Shafaq¹, there are four Rak'at of 'Isha. Ahmed and his Ummah will perform them, these are better for them than the world and everything it contains. These Rak'at will pull them out of sins as though they have just come out of their mothers' wombs. O Musa! Ahmed and his Ummah will perform Wudu as I have ordered, then for every drop of water, I will bless them with such a space in Paradise which will be the size of the sky and the world. O Musa! Ahmed and his Ummah will fast for one month every year, and the month is Ramadan, then for every day of fasting, I will bless them with another city in Paradise, provide a reward of Fard for Nafl, and bring about the Night of Qadr in this (month). Whoever seeks forgiveness once with regret and sincerity in this month, if he dies in that very night or month, I will bless him with a reward of 30 martyrs.²

Causes of Nur or darkness for Salah

Sayyiduna 'Ubadah bin Samit رضى الله عنه has narrated that the Holy

¹ According to Imam A'zam Abu Hanifah رحمه الله عليه "Shafaq" is the whiteness which spreads in the sky like dawn after the redness has set in the west.

² *Haashiyah Fatawa Razawiyyah (Referenced and Annotated)*, vol. 5, pp. 52-54

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who makes Wudu properly, stands for Salah and completes its Ruku’, Sujood and the recitation, his Salah says, ‘May Allah Almighty secure you as you have secured me!’ Salah is then elevated to the sky and there are glitter and brilliance for it. The portals of the sky are opened for it and it is presented in the court of Allah Almighty and such Salah intercedes for that Salah - performer.”

On the contrary, if he does not complete its Ruku’, Sujood and recitation, Salah says, “May Allah Almighty waste you as you have wasted me!” Salah covered in darkness is then taken to the sky. The portals of the sky are closed for it and it is then wrapped like an old piece of cloth and thrown onto the face of that Salah - performer.¹

A cause of bad end

Sayyiduna Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ has narrated that Sayyiduna Huzayfah bin Yaman رَضِيَ اللهُ عَنْهُ saw a person performing his Ruku’ and Sujood improperly during Salah. As the person completed his Salah, Sayyiduna Huzayfah bin Yaman رَضِيَ اللهُ عَنْهُ said to him, “You have not offered (complete) Salah. If you die in this state of Salah, you will not die on the religion of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”²

The narration in Sunan Nasae also stated that he رَضِيَ اللهُ عَنْهُ asked (the person), “For how long have you been offering Salah in this way?” The person replied, “For forty years”. He رَضِيَ اللهُ عَنْهُ said, “You haven’t offered (complete) Salah for the past forty years; if you die in this state, you will not die following the religion of Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”³

¹ *Shu’ab-ul-Iman*, vol. 3, p. 143, *Hadith*: 3140

² *Bukhari*, vol. 1, p. 284, *Hadith*: 808

³ *Nasae*, p. 225, *Hadith* 1309

The Thief of Salah

Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The worst thief is the one who steals from his Salah.” He was humbly asked, “O Allah’s Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how can he steal from Salah?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “The one who does not perform its Ruku’ and Sujood properly.”¹

Two types of a thief

Commenting on the previous Hadith, the famous Mufasssir of the Quran, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has said, “It became obvious that the thief of Salah is worse than that of wealth because the thief of wealth gains at least some worldly profit (from the wealth theft) though he is punished; the thief of Salah will be fully punished but he will not gain any benefit at all. The thief of money violates the right of people but the thief of Salah, violates the right of Allah Almighty. It is the condition of those offering imperfect Salah; so, those who do not offer Salah at all should learn a lesson from it.”²

Correct your Salahs

Dear Islamic brothers, alas! Nowadays a large number of Muslims do not offer Salah and even most of those offering Salah are deprived of offering Salah properly due to the lack of knowledge. Therefore, method of offering Salah is presented below. Please read it very carefully and correct your Salah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ Musnad Imam Ahmad Bin Hanbal, vol. 8, p. 386, Hadith 22705

² Mir'aat-ul-Manajih, vol. 2, p. 78, Summarized

Method of Salah (Hanafi)

Stand straight facing Qiblah in the state of Wudu with a distance of four fingers between the feet. Now raise both hands, touching the earlobes with the thumbs. Fingers should neither be too close together nor too wide apart; instead, they should remain in a normal position, palms facing the Qiblah. Eyesight should focus on the place of Sajdah. Now make a firm intention (in your heart) of Salah that you are about to offer. To say it verbally is better (for example, “I intend to offer four Rak’aat for today’s Fard Zuhr Salah.” If you are offering it congregationally, add the words “following this Imam”).

Now, utter Takbeer-e-Tahrimah (اللهُ أَكْبَرُ) lowering your hands and fold them below the navel with the right palm on the back of the left wrist joint, three fingers straight on the back of the left forearm and the thumb and the little finger making a loop on both sides of the wrist. Now recite Sana like this:

سُبْحَانَكَ اللَّهُمَّ وَيَحْمَدُكَ وَيَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَكَرَّمَ اللَّهُ عَرْشُكَ

Glory is to You O Allah Almighty! I praise You, Blessed is Your name, Your greatness is exalted and none is worthy of worship except You.

Then recite Ta’awwuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

I seek protection from Allah against the accursed satan.

Then recite Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

Then recite the whole of Surah Fatihah:

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

All praise is due to Allah, the Owner of all the worlds. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense. You alone may we worship, and from You alone may we seek help. Enable us to walk the Straight Path. The path of those upon whom You have bestowed favour. Not of those who were subjected to (Your) wrath nor of the astray ones.

After you finish Surah Fatihah, utter آمين (Aameen) quietly and then recite either three short holy verses or one long holy verse that is equivalent to three short holy verses or any Surah, such as Surah Ikhlas.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝
لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say you (O Beloved), 'He is Allah, He is One.' 'Allah is the Independent.' 'He has no offspring, nor is He born from anyone.' 'And there is no one equal to Him.'

Now bow down for Ruku' uttering **اللَّهُ أَكْبَرُ**. Hold knees firmly with both palms and keep fingers spread out properly. It should not be that all fingers face one direction and the thumb alone faces another direction. The back should be straight and the head should also be in a straight line to the back (not lower or higher than the back); in Ruku', keep your eyes at the feet. Recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ**¹ at least three times in Ruku'. Then utter Tasmi' **سَمِعَ اللَّهُ لَيْسَ حَيْدَاهُ**² and stand straight; the standing after Ruku' is called Qawmah. If you are offering it individually then utter **اللَّهُمَّ رَبَّنَا وَكَالْحَمْدِ**³.

Then, go down for Sajdah uttering **اللَّهُ أَكْبَرُ** placing your knees on the ground first, then hands, and then the head, in a way that you place your nose first and then the forehead in between both your hands. Make sure that your nasal bone (not just the tip of your nose) and your forehead properly rest on the ground; in Sajdah, the eyesight should focus on the nose; keep the arms separated from the sides, the belly from the thighs and the thighs from the shins (but if you are in a row while offering congregationally then keep the arms attached to the sides).

The tips of all ten toes should be towards Qiblah with their soles flattened on the ground. Your palms should be flat on the ground with fingers facing Qiblah, but do not keep the forearms touching the ground.

Now recite (the Tasbeeh of Sajdah) i.e. **سُبْحَانَ رَبِّيَ الْأَعْلَى**⁴ at least three times; then lift your head (forehead first then nose), then hands and sit up straight; keep your right foot upright with its toes facing Qiblah; place

¹ Glory is to my Magnificent Lord Almighty.

² Allah Almighty heard whoever praised Him.

³ O our Lord Almighty! All praise is for You.

⁴ Glory to my Rab, the Most Supreme

the upper surface of your left foot (on the ground) and sit on it properly; place your palms on your thighs close to your knees with your fingers facing Qiblah and their tips by the knees. (Sitting in between two Sujood is called Jalsah.) One must stay in this position for at least the amount of time in which **سُبْحَانَ اللَّهِ** can once be uttered (to utter **اللَّهُمَّ افْعَلْ بَيْنَ** in Jalsah is Mustahab).

Now, perform the second Sajdah uttering **اللَّهُ أَكْبَرُ** in the same way as the first one.

Now, raise the head first; then stand up with the support of your toes placing your hands on your knees. Do not lean your hands, without any reason, on the ground while standing up. You have now completed one Rak'at.

In the second Rak'at recite only **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and then start Qira'at then do Ruku' and Sujood as you did in the first Rak'at. Sit up straight with your right foot upright and your left foot flat.

Now recite Tashahhud:

السَّحِيحَاتُ لِلَّهِ وَالصَّلَاتُ وَالطَّيِّبَاتُ السَّلَامَةُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامَةُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الضَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All oral, physical and monetary worships are for Allah Almighty alone. Salutation be upon you, o Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the mercy and blessings of Allah Almighty. Salutation be upon us and the pious men of Allah Almighty. I testify that there is none worthy of worship except Allah Almighty and I testify that Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is His (distinguished) Servant and Rasool.

When you are about to utter the word “و” in Tashahhud, form a circle with the middle finger and thumb of your right hand and put the tips of

your ring finger and the small finger at your palm; as soon as you begin to utter the word “لا” (immediately after “أشهد أن”), raise your index finger without waving it side to side. When you reach “إلا” put it down and straighten all your fingers instantly. If you are offering more than two Rak’aat, stand up straight uttering اللهُ أَكْبَرُ and offer in the same way as before. In Fard Salah, it is not necessary to add any Surah after Fatihah in these Rakats. In Qa’dah-e-Aakhirah, recite Durood-e-Ibraheemi after Tashahhud.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّحِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّحِيدٌ

O Allah Almighty send peace on (our Master) Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and on his descendants as You sent peace on (our Master) Ibrahim عَلَيْهِ السَّلَام and his descendants. Indeed, you alone are All-Praiseworthy and Most Honourable. O Allah Almighty shower Your blessings on (our Master) Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his descendants as You showered blessings on (our Master) Ibraheem عَلَيْهِ السَّلَام and his descendants. Indeed, You alone are All-Praiseworthy and Most Honourable.

In Durood, it is better to add the word ‘Sayyiduna’ before the blessed names: ‘Muhammad’ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and ‘Ibrahim’ عَلَيْهِ السَّلَام.¹

Then recite any Du’a-e-Masurah (which has been mentioned in the Holy Quran or Hadith). For example, recite the following:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

‘(O Allah Almighty!) O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.’

¹ Bahar-e-Shari’at, vol. 1, p. 531 Summarized

Then, to finish Salah, first, turn the face towards the right shoulder saying **اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ** and then towards the left shoulder saying the same words. Now your Salah is complete.¹

The above-mentioned method of Salah is for either an Imam or a male alone. A few things in this method are not permissible for Muqtadis (i.e., those who perform Salah with Jama'at). For example, they should not recite Fatihah or any other Surah behind Imam.

A few differences in Salah of Islamic sisters

At the time of Takbeer-e-Tahrimah, an Islamic sister should raise her hands up to the shoulders; the hands should remain covered in her shawl. In Qiyam, an Islamic sister should place her left palm on her chest and put the right palm on the back of the left hand. An Islamic sister should bow slightly in Ruku' i.e. to the extent of placing her hands on her knees. She should neither apply weight to her knees nor hold them; her fingers should be close together and her legs should be bent i.e. not completely straight, like men's. An Islamic sister should perform Sajdah keeping the body parts close together, i.e. arms touching sides, belly touching thighs, thighs touching shins and shins touching the ground. In Sajdah and Qa'dah, she should bend her feet out towards the right side.

In Qa'dah, she should sit on the left buttock. She should place the right and the left hands on the middle of the right and the left thighs respectively. The rest method is like that of men.

Both should pay attention!

Some of the acts described in the method of Salah for Islamic brothers

¹ Derived from *Bahar-e-Shari'at*, vol. 1, pp. 504-506, etc.

and Islamic sisters are Fard without which Salah will not be valid; whereas, some acts are Wajib leaving which deliberately is a sin; repenting of it and repeating such a Salah at most occasions is Wajib. In the case of missing a Wajib forgetfully, Sajdah Sahw becomes Wajib. Some of the acts in Salah are Sunnat-e-Muakkadah missing them once or twice is bad and making a habit of missing a Sunnat-e-Muakkadah is a sin. Similarly, some of the acts in Salah are Mustahab, performing a Mustahab is a rewarding act while leaving a Mustahab is not a sin.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Six Pre-Conditions of Salah

1. Taharat (Purity)

- ❖ The body, clothes and place of Salah must be pure from all types of impurities (that invalidate Salah).²
- ❖ Salah is not valid if a person is not in the state of Wudu, or Ghusl is Fard for him.
- ❖ Purity is necessary for Salah so much that Salah is not possible without purity. In fact, if someone performs Salah without purity deliberately, Islamic scholars write this act of his as disbelief. Why it should not be so, as the one who has performed Salah without Wudu or Ghusl, has disrespected worship.³

¹ Derived from: *Bahar-e-Shari'at*, vol. 1, p. 507, etc.

² *Sharh-ul-Wiqayah*, vol. 1, p. 156, summarised

³ *Bahar-e-Shari'at*, vol. 1, p. 282

- ❖ If someone performs Salah by spreading a thick cloth on an impure place and does not see any colour or feel any smell of impurity, then Salah will be valid.
- ❖ While performing Sajdah, if the lower edge of the shirt comes into contact with an impure ground, it is not harmful [to Salah].¹
- ❖ If someone spreads on an impure place such a thin transparent cloth which cannot be used for Satr and performs Salah, Salah becomes invalid. If someone performs Salah on glass and there is an impurity underneath it - though it is visible - Salah is valid.²

2. Satr-e-'Awrat (Body parts veiled obligatorily)

- ❖ Men's body from below the navel to the knees (including knees) must be covered; whereas, women's whole body must be covered except for the following five parts: face, both palms, and instep of both feet. However, according to the (valid opinion), Salah of a woman will be valid even if her both hands, up to the wrist, and feet, up to the ankle, are completely uncovered.³
- ❖ If someone wears such thin clothing that exposes such a part of the body which is Fard to be concealed in Salah, or that exposes the colour of skin (of that part), Salah will not be valid.⁴

Offering Salah in thin clothes

- ❖ Nowadays, the trend of wearing thin clothing is growing. Wearing such thin pyjamas that expose any part of the thigh or

¹ *Bahar-e-Shari'at*, vol. 1, p. 478

² *ibid*

³ *Summarised from Fatawa Razawiyyah Referenced and Annotated*, vol. 6, p. 39,

⁴ *Derived from Bahar-e-Shari'at*, vol. 1, p. 480; *Fatawa 'Aalamgiri*, vol. 1, p. 58

Satr is a sin even when not in Salah (while it is also not covered with any other cloth).¹ I have frequently suggested to those Islamic brothers who wore thin pyjamas that they change their clothes immediately or wrap a shawl on the pyjama like Tahband. While buying a set of clothes, you are requested to place your hand underneath it and see in the light, ensuring that it should not reveal the colour of your hand.

Offering Salah wearing skin-tight clothes

- ❖ Wearing such thick skin-tight clothes that do not expose the colour of the body but reveal the shape of Satr will not invalidate Salah but it is not permissible for other people to look at that part of the body.² Coming in front of others wearing such skin-tight clothes is prohibited and it is more strictly forbidden for women.³

Women should not wear thin shawls in Salah

- ❖ Some women wear such thin shawl made of muslin, etc. that reveals the blackness of their hair during Salah or wear such a dress through which the colour of body parts that must be covered is visible; the Salah offered wearing such a dress will not be valid.

3. Istiqbal-e-Qiblah

Istiqbal-e-Qiblah means keeping the face towards Qiblah (the holy Ka'bah) during Salah.

- ❖ If the one offering Salah turns his chest deliberately from Qiblah without a valid reason, his Salah will become invalid even if he

¹ *Bahar-e-Shari'at*, vol. 1, p. 480, Summarised

² *Radd-ul-Muhtar*, vol. 2, p. 103

³ *Bahar-e-Shari'at*, vol. 1, p. 480

turns back to Qiblah instantly. However, if his chest turns unintentionally and he turns back to Qiblah within the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered thrice, his Salah will not be invalid.¹

- ❖ If only the face turned from Qiblah, it is Wajib to turn the face back towards Qiblah instantly. Although Salah will not become invalid in this case, it is Makruh-e-Tahrimi to do so without a valid reason.²
- ❖ If someone is present at such a place where there is neither any means to know the direction of Qiblah nor any Muslim is there whom he could ask the direction, so, in this case, he has to do Taharri, i.e. ponder (as to where the direction of Qiblah may be). He should turn towards the direction in which his heart guides him. This is the direction of Qiblah for him.³
- ❖ If someone offered Salah doing Taharri and got to know later on that the direction in which he offered Salah was not the correct direction of Qiblah, his Salah will still be valid, it does not need to be repeated.⁴
- ❖ If someone is offering Salah doing Taharri, another person sees him and starts offering Salah facing the same direction without doing Taharri, his Salah will not be valid; he will have to do his own Taharri.⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Al-Bahr al-Raiq*, vol. 1, p. 497; *Bahar-e-Shari'at*, vol. 1, p. 491

² *Bahar-e-Shari'at*, vol. 1, p. 491

³ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 143

⁴ *Tanveer-ul-Absar*, vol. 2, p. 143; *Bahar-e-Shari'at*, vol. 1, p. 489

⁵ *Radd-ul-Muhtar*, vol. 2, p. 143; *Bahar-e-Shari'at*, vol. 1, p. 490

4. Time

It is necessary to offer Salah within its stipulated time. For example, today's 'Asr Salah is to be offered, it is necessary that the time for 'Asr has begun. 'Asr Salah will not be valid if it is offered before the beginning of its time.

- ❖ The current era is of progress. Now getting the information of time is not difficult anymore. There are clocks for us to know the time. Previously, people used to learn about time by observing the sun, the moon, and stars. Still, the scholars knowledgeable in horology, in order to facilitate us, acquire knowledge from these resources and create the schedules of Salah, Sahr, and Iftar. Usually, the time-tables (of Salah) are displayed in our Masajid.¹
- ❖ It is Mustahab for Islamic sisters to offer Fajr Salah in its initial time; as for other Salah, it is better for them to wait for men's congregational Salah, and offer Salah after the congregational Salah ends.²

¹ **الْحَمْدُ لِلَّهِ** Under the supervision of Dawat-e-Islami, a religious movement of the devotees of Rasool, 'Department of Tauqeet' has been committed for many years to guide all the Muslims around the world pertaining to the correct timings of Salah as well as the direction of Qiblah, in accordance with the research of Hazrat Imam Ahmad Raza Khan **رحمته اللو عليه**. (At the time of writing this) The time-tables of Pakistan's several cities have been published which can be obtained from the different branches of 'Maktabah-tul-Madinah'. Moreover, the publishing of the 'time-tables' of many cities within and outside the country is underway. In addition to considering the areas of cities and the tall buildings in these time-tables, a possible difference of the next 26 years has been included with Shar'i precaution. Remember! Every year, there is a little difference in the timings of Salah, which reverses in four years. Therefore, for more correction, a possible difference of the next 26 years has been included with Shar'i precaution. In addition to the mobile apps and the online time-tables prepared under the supervision of Majlis, the timings and the direction of Qiblah can also be ascertained by 'Awqat-us-Salat' software for around 2.7 million places all over the world.

² *Durr-e-Mukhtar, vol. 2, p. 30*

Three Makruh Times

1. From the time of sunrise up to the next 20 minutes.
2. From 20 minutes before sunset to the time of sunset¹.
3. From Nisf-un-Nahar to the time when the sun begins to decline. No Salah, whether it is Fard, Wajib, Nafil or Qada is permissible during these three times. Similarly, the Sajdah of recitation is also impermissible. However, if someone has not offered 'Asr Salah of that day and Makruh time has started, he can still offer it, but delaying Salah to this extent is Haraam.²

Method of finding out Nisf-un-Nahar Shar'i

"Nisf-un-Nahar" refers to the Shar'i midday, which is the halfway point between true dawn (subh-e-sadiq) and sunset. This is also known as "Dohwa-e-kubra," which signifies the declining of the sun. To calculate Nisf-un-Nahar, divide the total duration from true dawn to sunset into two equal parts. The end of the first part represents Nisf-un-Nahar Shar'i, while the period from that point until the declining of the sun is called the Istiwa time. It is important to note that during the Istiwa time, it is forbidden to perform any Salah.³

¹ It is written under the footnote of three Makruh timings on page no. 147 of '27 *Wajibat of Hajj and Detailed Rulings*', a publication of Maktabah-tul-Madinah: '20 minutes are [taken] as a precaution. Otherwise, the actual prohibited duration is a little bit less than 20 minutes.' Remember! 20 minutes written in *Bahar-e-Shari'at* is for the subcontinent; for the other countries (like the Gulf countries) situated in the same latitude it is just an estimation, not the research. The amount of time is less than 20 minutes in Pakistan. (For Karachi, it is 14 to 15 minutes, and for Lahore, 14.5 to 16 minutes). In the equatorial countries (i.e. Indonesia, Kenya, Brazil, etc.), the amount of time is around 12 minutes. Then as the latitude increases, the amount of time also increases. Therefore, for England and its suburbs, it is 19-25 minutes, and for Norway and its suburbs, it is more than that.

² *Bahar-e-Shari'at*, vol. 1, p. 454 summarised

³ *Bahar-e-Shari'at*, vol. 1, p. 454

If Makruh time begins during ‘Asr Salah, then ...?

The Salam of ‘Asr Salah should be performed at least 20 minutes before the sunset. A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “It is preferable to delay Salat-ul-‘Asr as long as possible, but it should be completed before the Makruh time begins.”¹ “If someone takes precaution and lengthens Salah such that Makruh time begins during his Salah, even then, he will not be objected to.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

5. Niyat (Intention)

Niyat means the firm intention in the heart.³

- ❖ Although the verbal intention is not necessary, it is Mustahab; provided that the intention is present in the heart. Further, making an intention in the Arabic language isn’t necessary; it can be made in any language.⁴
- ❖ As regards the intention, there is no significance of verbal utterance. For example, if the intention of Zuhr Salah was present in the heart but the word ‘Asr instead of Zuhr was mistakenly uttered, Zuhr Salah will still be valid.⁵
- ❖ The least level of the intention is that if someone asks as to which Salah is about to be offered, one should reply promptly. If he is in

¹ *Fatawa Radawiyah, Referenced and Annotated, vol. 5, p. 156*

² *ibid, p. 139*

³ *Tanveer-ul-Absaar, vol. 2, p. 111*

⁴ *Referenced from Durr-e-Mukhtar, vol. 2, p. 113*

⁵ *Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 112*

such a state that he has to recall before replying, then his Salah will not be valid.¹

- ❖ If Salah is Fard, the intention of Fard is also necessary. For example, the intention ‘I am offering Fard Salah of today’s Zuhr’ should be present in the heart.²
- ❖ Even though it is correct to make just a general intention of Salah for Nafil, Sunnah and Tarawih, it is safer to make the intention of Tarawih or current Sunnah while offering Tarawih; as for other Sunnah Salah, one should make the intention of Sunnah or that of the following of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because some Mashaikh (scholars) consider a general intention insufficient for Salah.³
- ❖ For Nafil Salah, a general intention of Salah is sufficient even if ‘Nafil’ is not included in the intention.⁴
- ❖ The intention ‘My face is towards Qiblah’ is not a condition.⁵
- ❖ While offering Salah following Imam (in Jama’at), a Muqtadi can make the following intention as well: “I intend to offer the same Salah that Imam is offering”.⁶
- ❖ The intention for the funeral Salah is: [This] Salah is for Allah Almighty and the supplication is for this deceased person.⁷

¹ *ibid*, vol. 2, p. 113

² *Durr-e-Mukhtar ma’ Radd-ul-Muhtar*, vol. 2, pp. 117-118

³ *Munya-tul-Musalli*, pp. 225, 227

⁴ *Durr-e-Mukhtar and Radd-ul-Muhtar*, vol. 2, p. 116

⁵ *Durr-e-Mukhtar*, vol. 2, 129

⁶ *Bahar-e-Shari’at*, vol. 1, p. 496

⁷ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 126

- ❖ It is necessary to make the intention of Wajib for a Wajib Salah and it has to be specified as well. For example, Eid-ul-Fitr, Eid-ul-Adha, Nazr (votive), Salah after Tawaf (Wajib-ut-Tawaf) or the Nafil Salah that was deliberately cancelled; as Qada of such a Salah is also Wajib.¹
- ❖ Though Sajdah-e-Shukr is Nafil, its intention is also necessary. For example, the intention 'I am going to perform Sajdah-e-Shukr' should be present in the heart.²
- ❖ According to the author of 'Nahr-ul-Faiq', the intention is necessary even for Sajdah-e-Sahw³ i.e., one has to make the intention in his heart that he is performing Sajdah-e-Sahw.⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. Takbir-e-Tahrimah

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would start Salah by uttering اللهُ أَكْبَرُ.⁵

- ❖ Takbir-e-Tahrimah is a unit in the funeral Salah. In other Salahs, it is a precondition.⁶

¹ Radd-ul-Muhtar, vol. 2, p. 119

² Radd-ul-Muhtar, vol. 2, p. 120

³ Radd-ul-Muhtar, vol. 2, p. 120

⁴ Bahar-e-Shari'at, vol. 1, p. 498

⁵ Bahar-e-Shari'at, vol. 1, p. 500

⁶ Radd-ul-Muhtar, vol. 2, p. 159

Seven Fara'id of Salah

There are seven Fara'id in Salah.

1.	Takbir-e-Tahrimah	5.	Sujood (Prostrations)
2.	Qiyam (i.e., to stand)	6.	Qa'dah-e-Akhirah (i.e., to sit in Qa'dah for the amount of time in which complete الْحَيَّاتُ is recited at the end of Salah)
3.	Qira'at (i.e., to recite one verse of the Holy Quran from your memory)	7.	Khuruj-e-Bisun'ih (i.e., to complete Salah with your intention)
4.	Ruku' (Bowing)		

(Durr-e-Mukhtar, vol. 2, pp. 158-170; Bahar-e-Shari'at, vol. 1, p. 507)

1. Takbir-e-Tahrimah

In fact, Takbir-e-Tahrimah (also called Takbir-e-Ula, first Takbeer) is one of the pre-conditions for Salah but it has also been included in the Fara'id because it is closely attached to the acts of Salah.¹

- ❖ If the Muqtadi says the word **‘الله’** of Takbir-e-Tahrimah with Imam but utters the word **‘أَكْبَرُ’** before Imam utters the same word, his Salah will not be valid.²
- ❖ The safer side is that when Imam reaches the least level of **‘اللهُ أَكْبَرُ’** i.e., ‘bar’, then Muqtadi should start to utter his Takbir.

If Imam is in Ruku', what is the method of joining?

- ❖ If a Muqtadi finds Imam in Ruku' and bends [instantly] for Ruku' uttering Takbir-e-Tahrimah, i.e. he finished Takbir-e-

¹ Ghunya, p. 256

² 'Aalamgiri, vol. 1, p. 68

Tahrimah after he had already bent down to such an extent that his hands would touch his knees if he stretched them, his Salah will not be valid.¹ (What he should do on such an occasion is to utter complete Takbir-e-Tahrimah while standing straight and then do Ruku' uttering **اَللّٰهُ اَكْبَرُ**. If he manages to join Imam in Ruku' even for a moment, for example, Imam started rising from Ruku' but he was still bent to the extent that if he stretched his hands, he could touch the knees if someone manages to bend and join Imam at the exact point which is the least level of Ruku', the Rak'at will be counted, but if Imam stands up before he joins Imam in Ruku', the Rak'at will not be counted.)

- ❖ If someone is unable to say Takbir because of a natural speaking disability or loss of the faculty of speaking due to any other reason, he does not have to utter it; just making the intention in his heart is sufficient for him.²

Salah becomes invalid by saying **اَللّٰهُ اَكْبَارُ** or **اَكْبَرُ**

- ❖ If the word "اَللّٰهُ" is mispronounced as "اَللّٰهُ" (Aallahu) or the word **اَكْبَرُ** (Akbar) as **اَكْبِرُ** (Aakbar) or **اَكْبَارُ** (Akbaar), Salah will be invalid. If anyone deliberately utters any of these words despite understanding their wrong meaning, he will become a disbeliever.³ These days, in case of a large Jama'at, most of the Mukabbirs, voluntarily conveying the voice of Takbir to those offering Salah at the back rows, are heard mispronouncing the word **اَكْبَرُ** as **اَكْبَارُ** due to the lack of [religious] knowledge. As a

¹ 'Aalamgiri, vol. 1, p. 69

² Durr-e-Mukhtar, vol. 2, p. 220

³ Bahar-e-Shari'at, vol. 1, p. 509

result of this mispronunciation, Salah of such Mukabbirs as well as that of those offering Salah following their Takbir becomes invalid. Therefore, one should refrain from uttering Takbir without learning [necessary rulings].

- ❖ If someone performs Ruku' of the first Rak'at with Imam, he will gain the reward of Takbir-e-Ula.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Qiyam (Standing)

- ❖ The least level of Qiyam is that if the hands are stretched, they should not reach the knees; whereas, the complete Qiyam is to stand straight.²
- ❖ The duration of Qiyam remains as long as Qira'at is done; standing in Qiyam is Fard, Wajib or Sunnah for as long as Fard Qira'at, Wajib Qira'at or Sunnah Qira'at requires respectively.³ This ruling applies to Rak'at other than the first Rak'at. In the first Rak'at, Fard Qiyam will also include the duration of Takbir-e-Tahrimah, and Sunnah Qiyam will include the duration of Sana, Ta'awwuz, and Tasmiyah.⁴
- ❖ Qiyam is Fard for Fard, Witr, Eidain and the Sunan of Fajr Salah. If anyone offered any of these Salahs sitting without a valid reason, those Salahs would not be valid.⁵

¹ 'Aalamgiri, vol. 1, p. 69

² Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 163

³ ibid

⁴ Bahar-e-Shari'at, vol. 1, p. 510

⁵ Bahar-e-Shari'at, vol. 1, p. 510

Offering Nafil Salah being seated

It is permissible to offer Nafil Salah being seated despite having the strength to stand; however, it is better to offer it while standing. The Holy Prophet ﷺ said, “The Salah of the one offering it being seated is half of the Salah of the one offering it while standing (the reward would be the half).”¹ However, the reward will not be reduced if someone offers it sitting due to a valid reason. Nowadays, the trend of offering Nafil Salah being seated has developed. People seem to be under the impression that offering Nafil being seated is better; it is their misconception. The same ruling applies to the two Rak’aat Nafil after the Witr (to offer them while standing is better). In this situation, it is not appropriate to take a reference from the particular Hadith that the Holy Prophet ﷺ performed Nafil being seated after Witr; for, it is one of the distinctions of the Noble Prophet ﷺ.² Read more rulings on Qiyam in this book on pages no. 112-123 under the topic, ‘Salah on a chair’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

3. Qira’at (Recitation of the Holy Quran)

- ❖ Qira’at means ‘pronouncing each and every letter from its correct origin so that each letter is quite distinct from every other letter.’³

Definition of reciting

- ❖ Even when reciting in an inaudible voice, it is necessary for the reciter to hear his voice of recitation.⁴

¹ Muslim, p. 370, Hadith 735

² Bahar-e-Shari’at, vol. 1, p. 670

³ Bahar-e-Shari’at, vol. 1, p. 511

⁴ *ibid*

- ❖ If the letters are pronounced correctly, but not loud enough for the reciter to hear them himself and there is no obstruction such as noise or the problem of being hard of hearing either, Salah will not be valid in this case.¹
- ❖ Although it is necessary for the reciter to listen to the voice of recitation himself, the sound of the recitation and Tasbeehat, etc. should not reach others in Sirri Salah (the Salah in which recitation is done in an inaudible voice).
- ❖ Likewise, whatever is to be recited or said even other than Salah, it must be recited or said in such an audible voice that the reciter or the speaker could hear it himself; for example, giving a divorce, freeing a slave or mentioning the name of Allah Almighty when slaughtering an animal. In all these cases, the words must be loud enough for the reciter to hear.² The same should be kept in mind when reciting Durood Sharif and other invocations.
- ❖ To recite one verse in the first two Rak'aat of a Fard Salah, every Rak'aat of Witr, Sunan and Nawafil Salah is Fard for Imam as well as Munfarid (offering Salah alone).³

Imam's Qira'at is sufficient for Muqtadi

- ❖ Qira'at in Salah is not permissible for Muqtadi, neither Surah Fatihah nor any other verse; neither in a Sirri Salah nor in a Jahri Salah. The Qira'at of Imam is sufficient for Muqtadi.⁴

¹ *ibid*

² *Bahar-e-Shari'at, vol. 1, p. 512; 'Aalamgiri, vol. 1, p. 69*

³ *Maraqi al-falah, p. 128*

⁴ *Bahar-e-Shari'at, vol. 1, p. 512*

- ❖ If someone did not do Qira'at in any Rak'at of Fard Salah or did Qira'at only in one Rak'at, his Salah would be invalid.¹

How to do Qira'at in Salah

One should recite the Quran in slow distinct stages in Fard Salah and, at a medium pace, in Tarawih. Fast recitation in Nawafil of the night is permissible; however, the words should be clearly understandable i.e. the Maddat should be pronounced with at least the minimum degree of the length set by recitation experts; otherwise, it is Haraam, because we have been commanded to recite the Quran with Tartil (slow distinct stages).² These days, most of the Huffaz recite in such a way that let alone maintaining the length of Madd, no other words are understood except **يَعْلَمُونَ، تَعْلَمُونَ**; they do not pronounce the letters properly, they even miss out words hastily. Even worse, they boast amongst others about their speed of recitation. Reciting the Quran in such a manner is strictly Haraam.³

Correct pronunciation of alphabets is essential

Most of the people are unable to distinguish between the sounds of ط, ت, س, ص, ث, ا, ع, ه, ح, ض, ذ, ظ. Remember, if the meaning of a word becomes wrong as a result of changing the sound of letters, Salah will not be valid.⁴

For example, if someone says عَزِيم instead of عَظِيم (with a ز instead of a ظ)

¹ 'Aalamgiri, vol. 1, p. 69

² Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 320

³ Bahar-e-Shari'at, vol. 1, p. 547

⁴ Bahar-e-Shari'at, vol. 1, p. 557, summarized

in **سُبْحَانَ رَبِّيَ الْعَظِيمِ**, his Salah will become invalid. Therefore, if someone cannot utter **عَظِيمِ** properly, he should utter **سُبْحَانَ رَبِّيَ الْكَرِيمِ** instead.¹

Warning!

Just a little practice is not enough for the one who is unable to pronounce letters correctly; in order to learn, he must practise hard day and night. If such a person can offer Salah led by Imam reciting correctly, it is Fard for him to do so, or he must recite only such verses that he can recite correctly. If both the aforementioned cases are impossible, his own Salah will be valid during his learning period. These days a lot of people have this shortcoming. They do not know how to recite the Quran correctly and do not try to learn either. Remember, this ruins Salah.²

If someone could not correct his pronunciation in spite of making every possible effort day and night (as some people are unable to pronounce the letters properly) he must keep practising day and night, in this case, he will be considered exempted during his learning period. His own Salah will be valid but he cannot lead Salah of those who can recite correctly; however, during his learning period. During his learning period, he can lead Salah of those who cannot correctly pronounce such letters that he is also unable to pronounce correctly. But if he does not make any effort at all, even his own Salah will not be valid, how can others' Salah led by him be valid!³

Madrasa-tul-Madinah

O devotees of Rasul! You may have realised the importance of Qira'at very well. Indeed, extremely unfortunate is the Muslim who does not

¹ *Qanoon-e-Shari'at, part 1, p. 186; Radd-ul-Muhtar, vol. 2, p. 242*

² *Bahar-e-Shari'at, vol. 1, p. 570, summarised*

³ *Derived from: Fatawa Razawiyyah (Annotated and Referenced), vol. 6, p. 254*

learn the correct recitation of the Holy Quran. **اَلْحَمْدُ لِلّٰهِ**! Numerous Madaris by the name of ‘Madrasa-tul-Madinah’ have been established by the religious movement of devotees of Rasul, Dawat-e-Islami. In these Madaris, girls and boys are taught Hifz and Nazirah Quran free of cost.

Moreover, thousands of branches of ‘Madrasa-tul-Madinah (for adults)’ have also been established by Dawat-e-Islami around the world. The correct pronunciations of letters as well as Sunnahs and the Holy Quran are taught to the adults usually after Salat-ul-‘Isha in these Madaris. **اَلْحَمْدُ لِلّٰهِ** similarly there are innumerable Madrasa-tul-Madinah (for Islamic sisters) as well.

If only every such Islamic brother who is able to recite the Quran correctly started teaching other Islamic brothers! Likewise, the Islamic sisters who can recite correctly should teach other sisters. **اِنْ شَاءَ اللّٰهُ**, Quranic teachings will prevail everywhere and those learning and teaching will earn great reward, **اِنْ شَاءَ اللّٰهُ**.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

4. Ruku’ (Bowing)

The least level of Ruku’ is to bend forward to such an extent that if hands are stretched, they should reach the knees¹ while complete Ruku’ is to keep the back horizontally straight.²

The Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Allah Almighty does not see (mercifully) at such a Salah of the person in which he does not

¹ *Durr-e-Mukhtar*, vol. 2, p. 165

² *Bahar-e-Shari’at*, vol. 1, p. 513

straighten his back between Ruku' and Sujood.”¹ That is, the one who does not stay for the amount of time in which 'سُجِدَ اللهُ' can be uttered in Ruku' and Sujood at least once.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

5. Sujood (Prostration)

- ❖ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “I have been commanded to perform Sajdah on seven bones: (i) the face, (ii & iii) both hands, (iv & v) both knees and (vi & vii) toes of both feet; I have (also) been commanded not to settle my clothes and hair.”²
- ❖ Two Sujood are Fard in each Rak'at.³

Ruling for toes in Sajdah

- ❖ Resting the forehead firmly on the ground is the soul of Sajdah, and resting the sole of a toe is a condition. Therefore, if someone performs Sajdah in such a way that the toes of both feet remain above the ground, Salah is invalid. In fact, if the tip of a toe touches the ground, Salah is still invalid. A lot of people are unaware of this ruling.⁴ In Sajdah, resting a toe on the ground is Fard, and resting most of the toes (e.g., three each) of the feet on the ground is Wajib.⁵

¹ Musnad Imam Ahmad, vol. 3, p. 617, Hadith 10803

² Muslim, p. 253, Hadith 490

³ Bahar-e-Shari'at, vol. 1, p. 513

⁴ ibid

⁵ Fatawa Razawiyyah, vol. 3, p. 253 summarized

Method of performing Sajdah on a carpet

- ❖ In the case of performing Sajdah on something soft, such as grass, cotton bedding or a carpet, if the forehead firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdah will be valid, otherwise, not.¹
- ❖ These days carpets are laid in most Masajid, and in some places, a piece of foam is also spread under the carpets. While performing Sajdah on a carpet, make sure that the forehead firmly rests on the ground, otherwise Salah will be invalid. If the nasal bone did not rest on the ground properly, Salah will be *Makruh-e-Tahrیمی* and it will be *Wajib* to repeat such a Salah.²
- ❖ As the forehead does not properly rest on a spring mattress, Salah offered on it will not be valid.³

Disadvantages of carpets

It is difficult to perform Sajdah properly on a carpet; carpets cannot usually be cleaned either. Therefore, dust and germs accumulate inside them. In Sajdah, dust and germs enter the body by means of breathing. Allah forbid, the fluff of carpet, in case of sticking to the lungs as a result of inhaling, could give rise to the danger of cancer. Sometimes, children vomit or urinate on the carpet; similarly, cats, rats and lizards also excrete on them. In the case of carpet being impure, it is usually not even bothered to purify it according to Shari'ah. If only the trend of using carpets in Masajid, homes, etc. died out!

¹ 'Aalamgiri, vol. 1, p. 70

² Derived from: *Bahar-e-Shari'at*, vol. 1, p. 514, etc.

³ *Bahar-e-Shari'at*, vol. 1, p. 514

How to purify a carpet

Wash the impure area of the carpet and hang it once; let it remain hanging until drops of water stop falling from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time, in the same way, it will become pure when it stops dripping. If a soft cloth is likely to be torn to shreds by squeezing, purify it in the same way.

Another way of purifying an impure carpet or a piece of cloth, etc. is to keep it dipped into flowing water (for example, a river, stream, or under a running tap or pipe) for the amount of time till one gets the strong probability that the impurity has been carried away by the water. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember, the urine of even a one-day-old infant is impure just like that of adults. *(For detailed information, go through the booklet of Maktabah-tul-Madinah "Method of Purifying Clothes" and Bahar-e-Shari'at volume one, pp. 396-405)*

6. Qa'dah-e-Aakhirah

After the completion of [all] Rak'aat of Salah, it is Fard to sit in Qa'dah for the amount of time in which complete Tashahhud (الْتَّحِيَّاتُ) up to **وَرَسُوْلُهُ** is recited.¹ If a Salah - performer offering four Rak'aat Fard Salah did not perform Qa'dah after the fourth Rak'at and has not yet performed Sajdah of the fifth Rak'at, he has to sit down. However, if he has performed the Sajdah of the fifth Rak'at or in the case of Fajr, did not sit after two Rak'aat and did the Sajdah of the third Rak'at or in the case of Maghrib, did not sit after the third Rak'at and did the Sajdah of the fourth Rak'at, Fard Salah will become invalid in all these cases. He should add one more Rak'at in other Salahs except for Maghrib.²

¹ 'Aalamgiri, vol. 1, p. 70

² Ghunyah, p. 290; Bahar-e-Shari'at, vol. 1, p. 516

7. Khuruj-e-BiSun'ih

After Qa'dah-e-Aakhirah, perform Salam and finish Salah deliberately. However, if any other deliberate act except Salam was found, repeating such a Salah will be Wajib; and if any such act was found without intention, Salah will become invalid. It is Fard to perform from the beginning.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

More than thirty Wajibat of Salah

1. Uttering 'اللهُ أَكْبَرُ' for Takbir-e-Tahrimah.
2. Reciting Surah Fatihah (to leave even one letter of it, is to leave a Wajib), a Surah, or one such Quranic verse that is equivalent to three small ones or three small verses in every Rak'at of every Salah except the third and fourth Rak'at of Fard Salah. For example, reciting 'وَالْفَجْرِ وَاللَّيْلِ عَشْرِ وَالشَّفْعِ وَالْوَتْرِ'. The number of the letters in these verses is calculated to be 25.²
3. Reciting Surah Fatihah once in every Rak'at before the Surah.
4. Not reciting anything except 'آمِينَ' and 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' between Surah Fatihah and the other Surah.
5. Doing Ruku' immediately after Qira'at.
6. Doing the second Sajdah after the first one (in sequence).
7. Maintaining Ta'dil-e-Arkan, i.e. staying in Ruku', Sujood, Qawmah and Jalsah for the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered at least once.

¹ *Sunni Bahishti Zaywar, p. 204*

² *Jadd al-Mumtar, vol. 3, p. 153, summarized*

8. Qawmah, i.e. standing straight after Ruku' (some rushing people do not straighten their back after Ruku'; a Wajib is missed).
9. Jalsah, i.e. sitting upright between two Sujood (some people, due to haste, do the second Sajdah before they properly sit upright after the first one for the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered once and thus they miss Wajib).
10. The first Qa'dah is Wajib even in a Nafil Salah.
11. Not reciting anything after Tashahhud in the first Qa'dah of Fard, Witr or Sunnah-e-Muakkadah Salah.
12. Reciting complete Tashahhud (i.e. اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ up to وَرَسُوْلُهُ) in both Qa'dahs. Similarly, however many Qa'dahs have to be performed, complete Tashahhud is Wajib. If even one word is missed, Wajib will be missed.
13. If someone forgetfully recites اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ or اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا after Tashahhud in the first Qa'dah of Fard, Witr, and Sunnat-e-Muakkadah, Sajdah-e-Sahw will become Wajib; if someone says it deliberately, repeating that Salah will be Wajib.
14. Saying the word اَلسَّلَامُ while turning the face to the right and the left side is Wajib each time; saying the word عَلَيْنَكُمْ is not a Wajib.
15. Uttering Takbir of Qunut in Witr.
16. Reciting Du'a-e-Qunut in Witr.
17. The six Takbirat of both Eid Salahs.
18. Takbir of Ruku' in the second Rak'at of both Eid Salahs and uttering the word اَللّٰهُ اَكْبَرُ for it.
19. Imam's doing Qira'at in such an audible voice (that other people who are standing in the first row could hear) in Jahri Salah, such

as the first two Rak'at of Maghrib and 'Isha and all the Rak'at of Fajr, Jumu'ah, Eidain, Tarawih and the Witr of Ramadan.

20. Doing Qira'at quietly in "Sirri Salah", such as Zuhr and 'Asr.
21. Performing every Fard and Wajib in its prescribed order.
22. Performing Ruku' only once in each Rak'at.
23. Performing Sajdah only twice in each Rak'at.
24. Not doing Qa'dah before the second Rak'at.
25. Not doing Qa'dah in the third Rak'at of a four Rak'at Salah.
26. Doing the Sajdah of Tilawat in the case of reciting a verse of Sajdah.
27. Doing Sajdah-e-Sahw if it has become Wajib.
28. Avoiding the pause for the amount of time in which Tasbih (i.e. **سُبْحَانَ اللَّهِ**) can be uttered three times in between two Fara'id, two Wajibat or a Fard and a Wajib (act).
29. Muqtadi's remaining silent when Imam is doing Qira'at whether aloud or quietly.
30. Following Imam in all Wajibat except Qira'at.
31. The words of Tashahhud should be aimed at considering their meaning as if one is praising Allah Almighty and sending Salam to the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, himself, and Awliya of Allah rather than imagining the parable of the Night of Mi'raj.¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلَّوْا عَلَى الْحَبِيبِ

¹ Bahar-e-Shari'at, vol. 1, pp. 517-520

Approximately Ninety-Five (95) Sunan of Salah

Sunan of Takbir-e-Tahrimah

1. Raising hands for Takbir-e-Tahrimah
2. Keeping fingers in their normal position i.e. neither keep them too close nor produce tension in them.
3. The palms as well as the palm-side of the fingers should face the Qiblah.
4. Not bowing head at the time of Takbir (Tahrimah)
5. Raising both hands up to the ears before starting the utterance of Takbir (Tahrimah), similarly
6. Takbir-e-Qunut
7. Raise both hands up to the ears in Takbirat of both Eid Salah as well and utter Takbir after that. Besides these, raising hands in Salah is not a Sunnah.
8. Imam's uttering اللهُ أَكْبَرُ loudly,
9. سَبِّحَ اللهُ لَيْسَ مِنْ حَيْدَرَه and
10. Performing Salam (raising the voice louder than needed is Makruh)
11. Folding hands immediately after Takbir is a Sunnah (after uttering Takbir-e-Ula, some people drop their hands to their sides or move their arms backwards and then fold their hands; this is a deviation from Sunnah).
12. It is a Sunnah for Imam to raise his voice louder in Takbir-e-Tahrimah and Takbirat-e-Intiqal.¹

¹ Bahar-e-Shari'at, vol. 1, pp. 520-522

Sunan of Qiyam

13. Men should fold their hands below their navel with their right palm on the back of their left wrist joint, the right thumb and small finger should encompass the left wrist and the remaining right-hand fingers should be on the back of the left forearm.
14. Reciting Sana first and then
 15. Ta'awwuz (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and then
 16. Tasmiyah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).
17. Reciting Sana, Ta'awwuz and Tasmiyah immediately one after the other.
18. Uttering all of them quietly.
19. Uttering آمين.
20. Uttering آمين quietly as well.
21. Reciting Sana immediately after Takbir-e-Ula. (In Salah, Ta'awwuz and Tasmiyah are linked with Qira'at, as Muqtadi does not have to do Qira'at, it is not Sunnah for him to recite Ta'awwuz and Tasmiyah either; however, Muqtadi missing one or more Rak'at should recite them while offering his missed Rak'at).¹
22. Ta'awwuz should be recited in the first Rak'at only.
23. Tasmiyah is a Sunnah at the beginning of every Rak'at.² If someone utters 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' instead of Surah Al-Fatihah in the last two Raka'at of four Raka'at Fard or keeps standing silently

¹ Durr-e-Mukhtar, vol. 2, p. 234

² Bahar-e-Shari'at, vol. 1, p. 522, 523

in this duration, then in this condition Tasmiyah is not Sunnah. It is stated in '*Fatawa Radawiyah*: Tasmiyah is a Sunnah at the beginning of Surah Al-Fatihah.)¹

Sunan of Ruku'

24. Uttering اللهُ أَكْبَرُ for Ruku'.
25. Uttering سُبْحَانَ رَبِّيَ الْعَظِيمِ three times in Ruku'.
26. Man's holding knees with hands;
27. Spreading fingers wide apart and,
28. Keeping legs straight in Ruku' (some people often bend their legs like a bow, this is Makruh).²
29. In Ruku', the back should be so straight (horizontally) that even if a glass of water is placed on the back, the glass should remain still.³
30. In Ruku', the head should neither be higher nor lower (than the back); it should be straight in the line of the back.⁴ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Salah of the one not keeping his back straight in Ruku' and Sujood is insufficient (i.e. it is not perfect)."⁵ Keeping the back straight in Ruku (bowing) and Sujood (prostration) refers to Ta'dil-e-Arkan, which means extending the duration of these acts, as well as the Qawmah

¹ *Fatawa Razawiyah*, vol. 6, p. 191

² *Bahar-e-Shari'at*, vol. 1, p. 525

³ *Fath-ul-Qadeer*, vol. 1, p. 259

⁴ *Hidayah*, vol. 1, p. 50

⁵ *Abu Dawood*, vol. 1, p. 325, *Hadith* 855

(standing) and Jalsah (sitting) positions in Salah, for a period of time sufficient to recite **سُبْحَانَ اللَّهِ** once.

The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, “Perform your Ruku’ and Sujood completely because, by Allah Almighty, I see you from my back.”¹

31. It is better (for a Salah - performer) to utter **اللَّهُ أَكْبَرُ** while bending for Ruku’ i.e. to utter Takbir when he starts bending for Ruku’ and finish it having bent completely.² In order to do so, stretch لام (lam) of the word Allah, not ب (ba) of Akbar or any other letter.³ Uttering **اللَّهُ** (Allahu), **أكبر** (Aakbar) or **أكبار** (Akbaar) will invalidate Salah.⁴

Sunan of Qawmah

32. Keeping hands on the sides when standing after Ruku’.⁵
33. Imam’s uttering **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** when standing from Ruku’
34. Muqtadi’s uttering **اللَّهُمَّ رَبَّنَا ذَكَرَ الْحَمْدَ**
35. Uttering both is a Sunnah for Munfarid.⁶ The Sunnah will be fulfilled if the words **رَبَّنَا ذَكَرَ الْحَمْدَ** are uttered but it is better to add the letter “و” after the word “رَبَّنَا”; uttering **اللَّهُمَّ** is better than it; and adding both is even better i.e. utter **اللَّهُمَّ رَبَّنَا ذَكَرَ الْحَمْدَ**.⁷ The Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ**

¹ Bukhari, vol. 1, p. 263, Hadith 742

² ‘Aalamgiri, vol. 1, p. 74

³ Bahar-e-Shari’at, vol. 1, p. 525

⁴ Durr-e-Mukhtar es Radd-ul-Muhtar, vol. 2, p. 218

⁵ ‘Aalamgiri, vol. 1, p. 73

⁶ Bahar-e-Shari’at, vol. 1, p. 527

⁷ Durr-e-Mukhtar vol. 2, p. 246

والله وسئلهم has stated: When Imam utters **سَمِعَ اللهُ لِمَنْ حَمِدَهُ**, utter **اللَّهُمَّ رَبَّنَا وَذَكَرَكَ الْحَمْدُ**, for if someone's saying follows the angels' saying, his past sins will be forgiven.¹

36. A Munfarid should start uttering **سَمِعَ اللهُ لِمَنْ حَمِدَهُ** while standing from Ruku' and, having stood straight, he should utter **اللَّهُمَّ رَبَّنَا وَذَكَرَكَ الْحَمْدُ**.² A'la Hadrat **رَحْمَةُ اللهِ عَلَيْهِ** has stated: Sunnah (Ghair Muakkadah) is that one should utter 'سَمِعَ اللهُ' of 'سَمِعَ اللهُ' raising his head from Ruku' and complete 'حَمِدَهُ' of 'حَمِدَهُ' standing straight. Similarly, it is a ruling that in every Takbir-e-Intiqal (i.e., a Takbir that is uttered when entering from one part to another part of Salah is called Takbir-e-Intiqal) 'اَلِفْ' of 'اَللّٰهُ اَكْبَرُ' should start with the beginning of this shift and should also end with its end. Raising the head from Ruku', Muqtadi should utter 'اَلِفْ' of 'اللَّهُمَّ رَبَّنَا وَذَكَرَكَ الْحَمْدُ' or anyone who utters only 'رَبَّنَا وَذَكَرَكَ الْحَمْدُ', should utter 'ر' of 'رَبَّنَا' and end with 'دال' of 'حَمْدُ' standing straight. Then while going into Sajdah, he should utter 'اَلِفْ' of 'اَللّٰهُ اَكْبَرُ' and extend 'لام' of the word 'اَللّٰهُ'. As he is about to place his forehead, he should complete 'حَمْدُ' of the word 'اَللّٰهُ' and 'ر' of 'اَللّٰهُ اَكْبَرُ' while placing his forehead (on the ground). The reason for extending 'لام' is that if it is not extended to cover the distance, 'اَللّٰهُ اَكْبَرُ' will finish before going in Sajdah. It is contrary to Sunnah, if someone extends 'الف' or 'ب' of 'اَللّٰهُ اَكْبَرُ' to cover the distance, Salah becomes invalid. If someone extends 'ر', this is wrong and contrary to Sunnah.³

Sunan of Sajdah

37. Uttering **اَللّٰهُ اَكْبَرُ** when going down for Sajdah

¹ Bukhari, vol. 1, p. 279, Hadith 796

² Durr-e-Mukhtar, vol. 2, p. 247

³ Fatawa Razawiyah, vol. 6, p. 188 Summarized

38. Uttering **اللَّهُ أَكْبَرُ** when returning from Sajdah.
39. Uttering **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times in Sajdah.
40. Placing palms on the ground in Sajdah
41. When going down for Sajdah, placing knees first,
42. Hands,
43. Nose and
44. Forehead on the ground, in that order.
45. Doing that in reverse order when returning from Sajdah i.e.
46. Forehead,
47. Nose,
48. Hands and
49. Knees should be lifted from the ground, in that order.
50. During Sajdah, it is a Sunnah for men to keep their arms apart from the sides and
51. Thighs apart from the belly, not laying forearms on the ground. If you are in a row during congregational Salah, then do not keep your arms away from the sides.
52. In Sajdah, the fingers should be in the direction of Qiblah.
53. The fingers should be touching each other.
54. Making the soles of all ten toes of both feet touch the ground in such a way that their tips should face the Qiblah. ¹

¹ *Bahar-e-Shari'at, vol. 1, pp. 528-530*

Sunan of Jalsah

Sitting between both Sujood, which is called Jalsah.

55. Keeping the right foot drawn up and the left foot flat and sitting on the left foot.
56. Placing both hands on the thighs.¹

Sunan of standing for the Second Rak'at

57. After the completion of both Sujood, it is a Sunnah to stand up for the second Rak'at with the support of toes.
58. Placing hands on knees. However, there is no harm in placing hands on the ground for standing up due to compulsion e.g. weakness, etc.²

Sunan of Qa'dah

59. After performing Sujood of the 2nd Rak'at, it is a Sunnah for men to lay their left foot flat.
60. Resting both buttocks on the left flattened foot and
61. Keeping right foot drawn up and
62. Keeping the toes of the right foot towards the Qiblah. (A woman should draw both of her feet towards the right side and sit on the left buttock.)
63. Keeping the right hand on the right thigh and

¹ *Bahar-e-Shari'at, vol. 1, p. 530, Summarised*

² *Durr-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, p. 262*

64. The left hand on the left thigh.
65. Leaving fingers in a normal state i.e. neither too close together nor too wide apart.
66. Keeping fingertips close to the knees but one should not hold the knees.
67. Raising the index finger of the right hand while reading Shahadah (Testimony) during **الشَّحَادَاتِ**. Its method is as follows:
- Fold the ring finger and the pinkie, form a ring with the middle finger and thumb, raise the index finger while uttering “سُبْحَانَكَ” and do not move it here and there, bring it down while uttering **سُبْحَانَكَ** and straighten all fingers.¹
68. Sitting in the second Qa’dah just like the first one. Recite Tashahhud as well.²
69. Reciting Durud Sharif after Tashahhud. Reciting Durud-e-Ibrahimi is preferable.³
70. It is a Sunnah to recite Durud Sharif (after Tashahhud) in the first Qa’dah of Nawafil and Sunan-e-Ghair Muakkadah.⁴
71. Reciting Du’a (in Arabic) after Durud Sharif. It is Makruh in (any language) other than Arabic.⁵

¹ *Bahar-e-Shari’at*, vol. 1, p. 530

² *Durr-e-Mukhtar*, vol. 2, p. 272

³ *Bahar-e-Shari’at*, vol. 1, p. 531

⁴ *Radd-ul-Muhtar*, vol. 2, p. 281

⁵ *Bahar-e-Shari’at*, vol. 1, p. 534

Sunan of performing Salam

72. Performing Salam twice uttering the following words:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

73. Turning the face to the right side first and then

74. The left side. During Salam towards the right side, one should turn his face to the extent that his right cheek can be seen and vice versa.¹

The explanation of "Cheeks can be seen"

The act of "Cheeks can be seen" refers to turning one's face while saying Salam to the extent that the people offering Salah behind can see his cheeks.² It is mentioned in *Marat al-Munajjih*: "That is, the Beloved and Last Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to turn his blessed face so much in Salam that the blessed companions behind him could see the whiteness of both blessed cheeks, those on the right of his right blessed cheek and those on the left of his left blessed cheek."³

75. It is a Sunnah for the Imam to say both Salams aloud, but the second one should be less audible than the first one.⁴

What intention should be made while saying Salam (in Salah)?

76. As soon as Imam utters the word 'سلام' while performing the first Salam, his Salah will finish even if he has not yet uttered the word عَيْنَيْكُمْ; therefore, if any latecomer joined Jama'at after Imam had

¹ Bahar-e- Shari'at, vol. 1, p. 535 summarized

² Radd-ul-Muhtar, vol. 2, p. 291

³ Mirat-ul-Manajjih, vol. 2, p. 111

⁴ Durr-e-Mukhtar, vol. 2, p. 294

already uttered the word 'سلام', his Iqtida would not be valid. However, his Iqtida will be valid if Imam, having performed the first Salam, performs Sajdah-e-Sahw.¹

77. When Imam turns his face to the right and the left side while performing Salam, he should make the intention of saying Salam to the people offering Salah on his right and left side respectively; but he should not intend to perform Salam to any woman even if she is present in the Jama'at. Further, he should also intend to perform Salam to Kiraman Katibin (angels deputed for writing deeds) as well as the angels deputed for safeguarding during both Salams, but he should not fix any number in the intention.²
78. Muqtadi (the one offering Salah with Jama'at performing Salam with Imam) should also intend to perform Salam to the people and angels on both sides; further, he should also make the intention for Imam while performing Salam towards the side where Imam is present. If Imam is in front of Muqtadi, he should intend to perform Salam to Imam while performing both Salams. A Munfarid should intend to perform Salam to the angels only.³
79. Muqtadi's all transitions i.e. Ruku', Sujood Qawmah, etc. should be with those of Imam's.⁴

Sunan after performing Salam

80. It is a Sunnah for Imam either to turn right or left after performing Salam; turning to the right side is preferable. To sit facing Muqtadis is also permissible provided that not a single

¹ Bahar-e-Shari'at, vol. 1, p. 536; Radd-ul-Muhtar, vol. 2, p. 292

² Radd-ul-Muhtar, vol. 2, p. 294

³ Durr-e-Mukhtar, vol. 2, p. 299

⁴ Bahar-e-Shari'at, vol.1, p. 535

person is offering Salah in front of Imam's face up to the last row.¹

81. It is permissible for a Munfarid to make supplication without turning any side.²

Du'a after Fard

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Salah, he would perform Istighfar thrice. Then, he 'صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ' implored in the court of Allah Almighty.

‘اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ’

The narrator has stated: I asked Imam Auza'i رَحِمَهُ اللهُ عَلَيْهِ, 'How would he perform Istighfar?' Imam Auza'i رَحِمَهُ اللهُ عَلَيْهِ said,

أَسْتَغْفِرُ اللهَ، أَسْتَغْفِرُ اللهَ.³

Sunan of Sunnah Salah after Fara'id

82. Talking should be avoided after Fard Salahs that are followed by Sunnah Salah. Even though the Sunan will be valid in spite of talking but their reward will be reduced. To delay the Sunan is Makruh; similarly, lengthy Awrad and Wazaif (invocations) are not permitted (between Fard and the Sunan Salah).⁴

83. After Fard followed by Sunnah, Du'a should be brief; otherwise, the reward of the Sunan will be reduced.⁵

¹ Bahar-e- Shari'at, vol. 1, p. 537

² 'Aalamgiri, vol. 1, p. 77

³ Muslim, p. 297, Hadith 591

⁴ Ghunyah, p. 343; Radd-ul-Muhtar, vol. 2, p. 300

⁵ Bahar-e-Shari'at, vol. 1, p. 539

84. Even though it is correct that talking between Fard and Sunnah does not invalidate Sunnah, the reward reduces; the same ruling applies to every such act, such as eating, drinking, selling and purchasing¹ that contradicts Tahrimah.²

Where should we perform Sunan after completing Jama'at?

85. Do not offer Sunnah Salah at the same place where Fard Salah was offered, instead, it should be offered at a different place such as right or left or front or back or at home.³ (There is no harm in the pause taking place as a result of going home for offering Sunnah Salah. However, it is a sin to pass across the front of a Salah-performer or face his front for changing the place or going home; if there is no space to go, offer Sunnah Salah at the same place).

Sunan for Islamic Sisters

1. It is a Sunnah for Islamic sisters to raise their hands to their shoulders while uttering Takbirat.⁴
2. In Qiyam, Islamic sisters and intersex persons⁵ should place their left palm on their chest and put their right palm on the back of their left palm.⁶
3. For Islamic sisters, in Ruku', placing hands on the knees and keeping the fingers not wide apart is a Sunnah.⁷

¹ *Haashiya-tut-Tahtawi ala al-Durr-al-Mukhtar*, vol. 1, p. 286

² *Tanveer-ul-Absar*, vol. 2, p. 558

³ *'Aalamgiri*, vol. 1, p. 77; *Durr-e-Mukhtar*, vol. 2, p. 302

⁴ *Durr al-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 222

⁵ For detailed information about intersex persons, please read pages 287-294 of " , a publication of Maktabah-tul-Madinah.

⁶ *Al-Bahr al-Raa'iq*, vol. 1, p. 529

⁷ *Bahar-e-Shari'at*, vol. 1, p. 525

4. Islamic sisters should slightly bow in Ruku' (just enough for their hands to reach their knees). Their backs should not be completely straight and they should not apply weight on their knees (simply place their hands on knees); their fingers should be close together and their legs should be slightly bent i.e. not completely straight like men.¹
5. Islamic sisters should perform Sajdah keeping their body parts close together, i.e. arms touching body sides,
6. Belly touching thighs,
7. Thighs touching shins and
8. Shins touching the ground.²
9. After performing Sujood of the second Rak'at, they should draw out their both feet towards the right side [in Qa'dah].
10. They should sit on their left buttock.³

Approximately seventeen Mustahabbat of Salah

Definition of Mustahab

Mustahab is an act that is liked in Shari'ah. However, leaving it is not disliked to any extent, whether the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself performed it or motivated to perform it, or even Islamic scholars liked it, although it has not been mentioned in Ahadith, it is a rewarding act, and leaving it is (completely) fair.⁴

¹ 'Aalamgiri, vol. 1, p. 74

² Bahar-e-Shari'at, vol. 1, p. 529

³ Bahar-e-Shari'at, vol. 1, p. 530

⁴ Bahar-e-Shari'at, vol. 1, p. 283

1. Uttering the words of intention verbally.¹ The presence of the intention in the heart is necessary; otherwise, Salah will not be valid even if the verbal intention is made.
2. In Qiyam, standing with a gap of four fingers between both the feet.²
3. Focusing the sight on the place of Sajdah in Qiyam.
4. Focusing the sight on the feet in Ruku'
5. Focusing the sight on the nose in Sajdah
6. Focusing the sight on the lap in Qa'dah
7. Focusing the sight on the right shoulder in the first Salam and
8. Focusing the sight on the left shoulder in the second Salam.³
9. It is better for a Munfarid to utter Tasbih more than three times in Ruku' and Sujood (but in odd numbers i.e. 5, 7, 9).⁴
10. According to the narration on the authority of Sayyiduna 'Abdullah bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ, it is Mustahab for Imam to utter Tasbihat five times.⁵
11. To avoid coughing as long as possible.⁶
12. If you need to yawn, keep your mouth closed, if the yawn does not stop, press your lips with your teeth, if this does not stop yawn either, put the back of your right hand on your mouth if you are

¹ *Durr-e-Mukhtar*, vol. 2, p. 113

² *'Aalamgiri*, vol. 1, p. 73;

³ *Bahar-e-Shari'at*, vol. 1, p. 538; *Tanvir-ul-Absar*, vol. 2, p. 214,

⁴ *Fath al-Qadeer*, vol. 1, p. 259

⁵ *Bahar-e-Shari'at*, vol. 1, p. 527

⁶ *Ibid*, p. 538

in the state of Qiyam, and the back of your left hand if you are in any state other than Qiyam, or use your sleeve in both conditions. An effective way of stifling a yawn is to recall that the Prophets ﷺ never yawned.¹

13. For Imam and Muqtadis to stand up when Mukabbir says **سَمِعَ عَلَى الْقَلَامِ**². There are four situations while standing up at the time of Iqamat: (1) If Imam and Muqtadis are present in Masjid, standing up at the time of **سَمِعَ عَلَى الْقَلَامِ** is Mustahab. (This situation usually prevails in our society.) (2) If Imam comes forward from behind during Iqamat, the row he reaches should stand up. (3) If Imam comes from the front during Iqamat, all the Muqtadis should stand up as they see him coming. (4) The situations mentioned above are applicable only when Imam does not say Iqamat. If Imam himself says Iqamat and he is in the Masjid, Muqtadis should stand up when he completes Iqamat.³
14. It is better for a man to perform Takbir-e-Tahrimah with his hands outside the cloth.
15. It is better for a woman to perform with her hands inside the cloth.
16. Muqtadis should start Salah with Imam.
17. Sajdah should be performed on the ground without any obstacle.⁴

It is preferable to perform Sajdah on the bare ground

Hujjat-ul-Islam Sayyiduna Imam Muhammad bin Muhammad bin

¹ Summarised Bahar-e-Shari'at, vol. 1, p. 538; Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 215

² Bahar-e-Shari'at, vol. 1, p. 538

³ Referenced from: Fatawa 'Aalamgiri, vol. 1, p. 57

⁴ Bahar-e-Shari'at, vol.1, p. 538

Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ narrated that Sayyiduna ‘Umar bin ‘Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ would always perform Sajdah on the bare ground without spreading any prayer-mat, etc.¹

The excellence of a dusty forehead

Sayyiduna Wasilah bin Asqa رَضِيَ اللهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “None of you should remove his forehead-dust until he finishes his Salah because angels keep praying for his forgiveness as long as the mark of Sajdah remains on his forehead.”²

Dear Islamic brothers! It is not better to remove dust from the forehead during Salah and, Allah forbid, removing it out of arrogance is a sin. However, if the Salah-performer feels pain or his attention is diverted because of not removing the dust, there is no harm in removing the dust in this case. If one suspects the fear of show-off, he should remove the dust from his forehead after Salah. It is stated under the footnote of ‘Fatawa Razawiyyah: If someone thinks that people will consider him a Salah-performer by looking at the dust on his forehead, not removing the dust will be Haraam for him.³

Thirty-three acts that invalidate Salah

1. Talking. It invalidates Salah only if it is loud enough that at least he himself can hear, provided there is no barrier. And, if it is not that loud but only the words are uttered, Salah will not become invalid.⁴

¹ *Ihya-ul-‘Uloom, vol. 1, p. 204*

² *Mu’jam Kabeer, vol. 22, p. 56, Hadith 134*

³ *Fatawa Razawiyyah, vol. 1, p. 1006*

⁴ *‘Aalamgiri, vol. 1, p. 98*

2. Saying Salam to someone.¹
3. Replying to Salam of someone else.²
4. Replying to someone's sneeze (if you sneeze while offering Salah, you should remain silent); however, if you say **اَلْحَمْدُ لِلّٰهِ**, there is no harm in it. If you didn't say **اَلْحَمْدُ لِلّٰهِ** during Salah, say it after Salah).³
5. Uttering **اَلْحَمْدُ لِلّٰهِ** as a reply on hearing good news.⁴
6. Saying **رَقَائِبُهُ وَاَقْبَابُهُ رَجْمُونَ** as a reply on hearing a piece of bad news (or news of someone's death).⁵
7. Replying to Azan.⁶
8. Uttering **جَلَّ جَلَالُهُ** as a reply on hearing the name of Allah Almighty.⁷
9. Reciting Durood Sharif, for example, **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**, as a reply on hearing the blessed name of the Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ**.⁸ (If **جَلَّ جَلَالُهُ** or **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** were uttered without the intention of reply, Salah will not become invalid.)

Crying during Salah

10. Due to pain or trouble, if the words 'Ouch', 'Oww' etc. are uttered (deliberately) while it was possible to stop them or if letters are

¹ 'Aalamgiri, vol. 1, p. 98

² Durr-e-Mukhtar, vol. 2, p. 450

³ 'Aalamgiri, vol. 1, p. 98-100

⁴ *ibid*

⁵ *Ibid*

⁶ *ibid*

⁷ Durr-e-Mukhtar, vol. 2, p. 460

⁸ Durr-e-Mukhtar, vol. 2, p. 460

pronounced while crying during Salah, Salah will become invalid. However, there is no harm if just tears welled up without the utterance of sound and letters.¹ If a Muqtadi begins to cry in Salah due to the voice of Imam's recitation and the words "yes", "yeah" are uttered, Salah will be valid, for these words were uttered due to humility and devotion. However, if he said these words due to Imam's pleasant manner of recitation, Salah would become invalid.²

Unconsciousness during Salah

11. Death, insanity, and unconsciousness invalidate Salah. If insanity is relieved and he regains consciousness within the Salah time, he should perform it, otherwise, perform Qada; provided that a full day including the night has not passed.³ If insanity and unconsciousness remain for an entire day and night or more, there is an exemption for the Salahs that come during this period.

Coughing in Salah

12. If a patient spontaneously utters the words "Oww" and "Ouch", Salah will not be invalid. Similarly, the letters uttered under compulsion while sneezing, yawning, coughing or burping, etc. are an exemption.⁴
13. Blowing without making a sound is like breathing and will not invalidate Salah; but it is Makruh-e-Tahrیمی to blow deliberately;

¹ *Halba-tul-Majli*, vol. 2, p. 393-396

² *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 456

³ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 472; *Bahar-e-Shari'at*, vol. 1, p. 613

⁴ *Durr-e-Mukhtar*, vol. 2, p. 456

however, if two letters are uttered while blowing, (uff, tuff, etc.) Salah will become invalid.¹

14. Uttering two letters (e.g., “ah”) while clearing your throat will invalidate Salah; however, if there is a valid excuse or proper purpose, for example, if you are naturally urged to do so or to clear your voice or to correct Imam’s mistake or to draw the attention of the one passing by in front of you, then there is no harm in coughing in all these cases.²

Reading (from a written script) in Salah

15. Reciting the Quran seeing from its printed form or from any piece of paper or from writing on an arch, etc. during Salah will invalidate Salah.³ (However, if a Salah-performer just takes a glance at a printed Quran or an arch, etc. while reciting the memorized verses, there is no harm in it. Similarly, if a Salah-performer saw and comprehended verses written on a piece of paper, etc. but did not recite them, there is no harm in it either.)
16. If one looks at the printed Quran and understands it during Salah, there is no harm. Similarly, if one looks at an Islamic jurisprudence book and understands it, it does not invalidate Salah whether he looks at it to understand or not. However, if he looks at it and understands it intentionally, it is Makruh-e-Tanzih. If it is not intentional, it is not even Makruh. The same ruling applies to every script. If the script is non-Islamic, it is disliked even more.⁴ One should keep things, such as books, packets and shopping bags,

¹ Ghunyah, p. 451

² Bahar-e-Shari’at, vol. 1, p. 608, Summarised

³ Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 463

⁴ Bahar-e-Shari’at, vol. 1, p. 609

with any writing on them, a mobile phone or a watch, etc. in such a way that their writings do not come into his sight during Salah. Or he should cover them with a handkerchief, etc. Furthermore, avoid taking a glance at frames, stickers and leaflets, etc. displayed on pillars or walls, etc. Avoid writing verses and phrases on particular places of Mihrab (niche), walls, etc. where they can come into sight of the Salah performer.

Meaning of ‘Amal-e-Kaseer

17. ‘Amal-e-Kaseer invalidates Salah provided it is neither from the acts of Salah nor it is aimed at rectifying Salah. Such an act seeing which from distance suddenly, one gets the impression as if the doer of that act is not offering Salah or if there is a strong supposition that he is not offering Salah, even then that act is ‘Amal-e-Kaseer. If the one watching from distance is in doubt as to whether or not the doer of that act is offering Salah, the act will be ‘Amal-e-Qaleel that does not invalidate Salah.¹

Wearing clothes during Salah

18. Wearing a kurta, pyjama or Tahband, will invalidate Salah.²
19. While keeping Satr open (i.e., one-fourth of the organ) or with the amount of impurity hindering permissibility in Salah, offering any act (of Salah), or (in the same condition) the passing of the amount of time in which **سُبْحَانَ اللَّهِ** can be uttered thrice, will invalidate Salah. Similarly, if the crowd causes one to end up in the ladies’ row to that extent or if he goes ahead of Imam, it will invalidate Salah. The intentional undressing of Satr

¹ *Durr-e-Mukhtar*, vol. 2, p. 464, summarised; *Bahar-e-Shari’at*, vol. 1, p. 609

² *Ghunya*, p. 452

invalidates Salah in any case. Though he has covered immediately, yet there is no need for any interval.¹

Swallowing something during Salah

20. During Salah, if one eats or drinks something even in the least amount such as swallowing a sesame seed without chewing or swallowing a drop that fell into the mouth, his Salah will become invalid.²
21. If something was stuck in the teeth before the beginning of Salah, and the Salah-performer swallowed it, his Salah would become invalid provided the swallowed thing was equal to or bigger than a chick-pea. If it was smaller than a chick-pea, Salah would not become invalid but it would be Makruh.³
22. Before Salah, one ate a sweet thing whose crumbs were not in the mouth; just a little sweetness remained in saliva, swallowing it will not invalidate Salah.⁴
23. If there is sugar, etc. in the mouth that dissolves and reaches the throat, Salah will become invalid. If there is gum in the mouth that is chewed, and some particles go through the throat, Salah will become invalid.⁵
24. If gums bleed and the amount of saliva dominates blood, swallowing it will not invalidate Salah, otherwise, it will.⁶ (The sign of

¹ *Bahar-e-Shari'at*, vol. 1, pp. 609-610

² *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 462

³ *'Aalamgiri*, vol. 1, p. 102

⁴ *ibid*

⁵ *ibid*

⁶ *ibid*

blood's domination is that if its taste is felt in the throat, Salah will become invalid. The invalidation of Salah depends on the taste while that of Wudu depends on the colour. Therefore, Wudu will become invalid when saliva turns red; if it is yellow, it will not become invalid.)

Turning away from Qiblah during Salah

25. Turning the chest from the direction of Qiblah at or beyond the angle of 45 degrees without a valid reason will invalidate Salah. If there is a valid reason, Salah will not become invalid. For example, one suspected Hadas (the invalidation of Wudu) and as soon as he turned his face, he realized the mistake of suspecting; in this case, if he has not yet exited the Masjid, his Salah will not become invalid.¹

Walking in Salah

26. If one walks up to [the distance of] one row towards Qiblah, waits up to [the duration of] one unit, then walks and stays once again for a few times, Salah will not become invalid unless he changes his place. For example, if he went out of the Masjid or Salah was being performed in a plain and he got out of all rows, both of these situations fall into the category of changing the place and Salah will become invalid. Similarly, if he walks to the extent of two rows, Salah becomes invalid.
27. If a quadruped (e.g. a goat etc.) pulls someone up to [the distance of] three steps or pushes him (upto the distance of 3 steps), Salah will become invalid.²

¹ *Durr-e-Mukhtar*, vol. 2, p. 468; *Bahar-e-Shari'at*, vol. 1, p. 611

² *Bahar-e-Shari'at*, vol. 1, p. 611

Killing a snake, a scorpion, or lice or plucking hairs during Salah

28. Killing a snake or a scorpion does not invalidate Salah provided that the Salah-performer does not have to walk three steps, nor is there a need for three strikes, otherwise Salah will become invalid. It is permissible to kill it even though Salah becomes invalid.¹ Killing a snake or a scorpion is permissible when it is passing by in front of the Salah-performer and there is fear of harm; if there is no fear of harm, killing it is Makruh.²
29. Plucking three hairs consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Salah. If Salah-performer did not beat consecutively, Salah will not become invalid but it would be Makruh-e-Tanzihi.³

Itching in Salah

30. Scratching thrice in one unit (i.e., Qiyam, Ruku' or Sajdah) will invalidate Salah; i.e., scratching once and then lifting the hand, then scratching and lifting hand once again; it is twice-scratching. If the act of scratching is repeated for the third time, Salah will become invalid. Placing the hand once (at an organ) and moving it several times will be considered scratching once only.⁴
31. If one scratches two times in one unit, such as Qiyam, he can scratch less than three times in another unit, such as Ruku'. A'la Hadrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ عَلَيْهِ stated: If someone needs to scratch during Salah, he should tolerate; and if he cannot tolerate or feels uncomfortable due to this, he can scratch.

¹ 'Aalamgiri, vol. 1, p. 103

² 'Aalamgiri, vol. 1, p. 103

³ 'Aalamgiri, vol. 1, p. 103; Ghunyah, p. 448

⁴ 'Aalamgiri, vol. 1, p. 104; Ghunyah, p. 448

However, he should not scratch three times in one unit, such as Qiyam, Qa'dahs, Ruku', Sujood (Qawmah or Jalsah). Scratching twice is allowed.¹

Mistakes in reciting اللهُ أَكْبَرُ

32. While uttering Takbirs of Intiqal² (transitions), if the word “Allah” is read with a stretched الف (Alif) اللهُ (Allah) or the word أَكْبَرُ (Akbar) is read with a stretched الف (Alif) أَكْبَرُ (Aakbar) or with a stretched ب (ba) أَكْبَارُ (Akbaar), Salah will be invalid. If this mistake was committed while uttering Takbir-e-Tahrimah, Salah would not start at all.³ Most of the Mukabbirs, conveying the voice of Takbir to those offering Salah at the back, often commit these mistakes. As a result of this mispronunciation, Salah of such Mukabbirs as well as that of those offering Salah following their Takbirs becomes invalid. Therefore, one should refrain from uttering Takbir without learning the necessary rulings.
33. While reciting the Holy Quran or Azkar in Salah, the mistake that makes the meaning wrong will result in the invalidation of Salah.⁴

A sensitive issue on the invalidation of Salah

There is always a possibility of pronouncing some words incorrectly in reciting hastily or not paying full attention to the correct recitation during Salah. If someone chews one single word and the meaning distorts, Salah will become invalid. The meaninglessness of any word

¹ *Fatawa Razawiyah*, vol. 7, p. 384

² *The Takbirs recited for a transition from one unit of Salah to another are called “Takbirs of Intiqal”.*

³ *Durr-e-Mukhtar* vol. 2, p. 177

⁴ *Bahar-e-Shari'at*, vol. 1, p. 614

also results in the invalidation of Salah. In the first two Fard Rak'at and in each Rak'at of other Salahs, reciting every letter of Surah Al-Fatihah and Attahiyyat is Wajib in such a way that if there is no obstacle in listening, one should listen to it himself. If a single word is pronounced incorrectly while the meanings do not distort, even then Salah will become Makruh-e-Tahrimi.

Thirty Makruhat-e-Tahrimah of Salah

Definition of Makruh-e-Tahrimi: It is opposite to Wajib. The worship becomes defective by committing it, and the doer becomes a sinner. Although its sin is lesser than Haraam, committing it a few times is a major sin.¹

Folding clothes

1. Fidgeting with beard, body or clothes.²
2. Folding clothes – for example, some people lift their trousers, etc. from the front or the back while going down for Sajdah. If they do it to save their clothes from dust, it is Makruh, and if they do it unnecessarily, it is more serious Makruh.³ (However, if the cloth sticks to the body, there is no harm in unsticking it unless he has to perform 'Amal-e-Kaseer.)

Different ways of folding clothes

People often lift their trousers while going down for Sajdah, settle the lower back of the kurta or kameez after rising from Ruku', or

¹ *Bahar-e-Shari'at*, vol. 1, p. 283

² *'Aalamgiri*, vol. 1, p. 105

³ *Bahar-e-Shari'at*, vol. 1, p. 624

unnecessarily spread the lower front corner of the kameez. Those who do all these should be careful.

Hanging a shawl on shoulders

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on the head or a shoulder in such a way that both of its ends are hanging loose. However, if one end is on a shoulder and the other is hanging, there is no harm in it.
4. These days, some people keep their handkerchief on one shoulder in such a way that one of its ends is hanging at their belly while the other at their back, offering Salah in this state is Makruh-e-Tahrimi.¹
5. If either of the sleeves is rolled up above half the forearm, Salah will become *Makruh-e-Tahrimi*.²

Intense call of nature

6. Being in the intense need of urinating, defecating or breaking wind, etc. If there is intensity before starting Salah, starting Salah in this case is a sin provided that there is sufficient time available (for Salah). Even if congregational Salah is missed, he should relieve himself. However, if the time for Salah will elapse in the case of making Wudu, urinating or defecating, offer Salah in the same condition. (However, repeating Salah later on will remain Wajib.) If this state occurred during Salah, it is Wajib to break Salah provided that there is sufficient time available (for Salah). If one offered Salah in the same state, he would be a sinner.³ In this

¹ *Bahar-e-Shari'at*, vol. 1, p. 624 summarized

² *Bahar-e-Shari'at*, vol. 1 p. 624 and *Durr-e-Mukhtar* vol. 2, p. 490 summarized

³ *Durr-e-Mukhtar ma' Radd-ul-Muhtar*, vol. 2, pp. 492-493

case, he will have to repeat Salah. The recognition of intensity is that your attention remains towards it only during Salah.

Removing grit during Salah

7. It is Makruh-e-Tahrimi to remove grit during Salah.¹ Sayyiduna Jabir رضي الله عنه said that when he asked the Holy Prophet صلى الله عليه وآله وسلم about touching grit during Salah, the Holy Prophet صلى الله عليه وآله وسلم replied, 'Once; and, if you avoid doing so, it is better than a hundred black-eyed she-camels.'² However, if Sajdah cannot be performed according to the complete Sunnah due to grit, removing it once is allowed. It is better to avoid it. Further, if any Wajib cannot be performed without removing the grit, removing it is Wajib in this case even if there is the need of removing it more than one time.³

Cracking knuckles during Salah

8. There are three rulings on cracking knuckles:⁴
- Cracking knuckles during Salah as well as Tawabi'i (connectors of) Salah such as going for offering Salah or waiting for Salah is Makruh-e-Tahrimi.⁵
 - Cracking knuckles unnecessarily when not offering Salah (nor even during Tawabi'i Salah) is Makruh-e-Tanzihi.
 - When not offering Salah, cracking knuckles out of a need such as giving rest to fingers is Mubah.⁶

¹ *Durr-e-Mukhtar ma' Radd-ul-Muhtar*, vol. 2, pp. 492-493

² *Ibn-e-Khuzaimah*, vol. 2, p. 52, Hadith 897

³ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 493

⁴ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 493

⁵ *Bahar-e-Shari'at*, vol. 1, p. 625

⁶ *Radd-ul-Muhtar wa Durr-e-Mukhtar*, vol. 2, pp. 493-494

9. Tashbik, i.e., interlocking the fingers of one hand with those of the other.¹ It also has the same ruling as cracking knuckles. Besides that, it is Makruh-e-Tanzihi to crack knuckles unnecessarily or to interlock the fingers of one hand with those of the other. The people who crack knuckles unnecessarily or interlock their fingers while sitting should learn from it.

Placing the hand on the back

10. One should not place the hand on the back without a reason even when not offering Salah.² The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that placing the hand on the back during Salah is the comfort of hell-dwellers.³ In other words, it is the practice of the Jews who will be hell-dwellers; in reality, there would be no comfort for hell-dwellers.⁴

Looking towards the sky or looking around

11. Raising the eyes towards the sky.⁵ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘How are those who raise eyes towards the sky during Salah; they had better refrain from it or else their eyes will be taken away.’⁶
12. Seeing here and there by turning the face (whether completely or partially) during Salah is *Makruh-e-Tahrimi*. Seeing here and there unnecessarily just by turning eyes without turning face is

¹ *Radd-ul-Muhtar wa Durr-e-Mukhtar*, vol. 2, pp. 493-494

² *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, pp. 493-494

³ *Al-Sunan al-Kubra lil Bayhaqi*, vol. 2, p. 408, Hadith 3566

⁴ *Hashiya Bahar-e-Shari'at*, vol. 1, p. 618

⁵ *Bahar-e-Shari'at*, vol. 1, p. 626

⁶ *Sahih Bukhari*, vol. 1, p. 265, Hadith 750

Makruh-e-Tanzihi; and if it is rarely done out of a valid need, there is no harm.¹

The Holy Prophet ﷺ said, ‘The special mercy of Allah Almighty remains attentive to Salah-performer until he sees here and there; when he turns his face, Allah’s mercy also turns.’²

13. Men’s laying their forearms (on the ground) in Sajdah.³

Offering Salah facing the face of a person

14. To offer Salah facing the face of a person is impermissible and a sin. For the other person, it is also impermissible and a sin to turn the face towards a Salah-performer. If one starts offering Salah facing the face of a person who was beforehand sitting in that direction, the one starting Salah will be a sinner.⁴ All those who look back after Salam of Jama’at is performed, facing the face of a Salah-performer offering Salah just behind them or those who stand facing him and wait for him to perform Salam so that they could go back, all should repent of this sin.

Orators should pay attention

Orators should also be careful. If a person is performing Salah in front of the pulpit, they should not come to the pulpit. They should wait for the Salah-performer to perform Salam. If anything enters in the middle – for example, a tall person stands while his back is towards the Salah-performer that now the orator does not face the Salah-

¹ *Bahar-e-Shari’at*, vol. 1, p. 626

² *Sunan Abu Dawood*, vol. 1, p. 344, *Hadith 909*

³ *Durr-e-Mukhtar ma’ Radd-ul-Muhtar*, vol. 2, p. 496

⁴ *Durr-e-Mukhtar*, vol. 2, pp. 496-497

performer, there is no harm now in coming to the pulpit. However, the [tall] person will have to stand like that until the Salah-performer performs Salam. If a mat or a long sheet with a different colour from the sheets that are already laid on the floor is spread vertically right from the pulpit to the last row, and Salah-performers are informed about this ruling and requested not to perform pre-offered Sunnah on the mat, the issue can be resolved.

Yawning during Salah

15. To cover the nose and the face during Salah.¹
16. Clearing throat, i.e. bringing phlegm to the mouth unnecessarily.²
17. Yawning deliberately is *Makruh-e-Tahrیمی*³ (but if it is spontaneous, there is no harm in it; yet it is Mustahab to stifle it). The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If someone feels the urge to yawn during Salah; he should stifle it as long as possible because Satan enters the mouth.'⁴ If he cannot stifle though he tries to stifle, he should press a lip with the teeth. If he cannot stifle, he should put his hand on the mouth or cover the mouth with the sleeve. He should cover the mouth with the right hand in Qiyam and with the left hand in other units.⁵

State of yawning and a better way to stifle it

Yawning is a process of opening the mouth and stretching the body. Islamic scholars said. 'Whoever opens the mouth during yawning,

¹ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 511

² *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 511

³ *Maraqī Al-Falah* p. 181

⁴ *Sahih Muslim*, p. 1597, Hadith 2995

⁵ *Maraqī Al-Falah*, p. 181

Satan spits into his mouth. The sound that comes out is a guffaw of Satan who laughs seeing the contorted face of the one yawning; and the fluid that comes out is the saliva of Satan.’ A better idea to stifle yawning is that when one feels he is about to yawn, he should think that the Prophets عَلَيْهِمُ السَّلَام are safe from it, it will stop immediately.¹

Reciting the Holy Quran in reverse order

18. To recite the Holy Quran in reverse order: Reciting the Holy Quran in reverse order is that in the second Rak’at one recites the Surah which precedes the Surah he recites in the first Rak’at. This is *Makruh-e-Tahrimi*. For example, he recites ‘مَنْ يَأْكُلُ الْكُفْرُونَ’ in the first Rak’at, and ‘أَلَمْ تَرَ كَيْفَ’ in the second Rak’at.² There is a severe warning about it. Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللَّهُ عَنْهُ stated, ‘Does not he fear who recites the Holy Quran in reverse order that Allah Almighty may reverse his heart.’ If he does so forgetfully, there is neither a sin nor is Sajdah Sahw needed.³

- For ease for children, it is permissible to recite the 30th part of the Holy Quran in reverse order.⁴
- If one started the former Surah forgetfully in the second Rak’at or there came a gap of one small Surah and then he remembered, he should complete what he started even though he recited a single word. For example, he recited ‘مَنْ يَأْكُلُ الْكُفْرُونَ’ in the first Rak’at, and

¹ *Radd-ul-Muhtar*, vol. 2, p. 498; *Bahar-e-Shari’at*, vol. 1, p. 627

² *Durr-e-Mukhtar*, vol. 2, p. 330

³ *Bahar-e-Shari’at*, vol. 1, p. 549

⁴ *Radd-ul-Muhtar*, vol. 2, p. 330

‘*اَلَمْ تَرَ كَيْفَ* or *تَبَيَّنَ*’ in the second Rak’at, then upon recalling, he should finish it. It is not permitted to leave it and recite *‘اِذَا جَاءَ’*.¹

- A’la Hadrat *رَحْمَةُ اللهِ عَلَيْهِ* stated: Doing it intentionally is prohibited and impermissible. There is a severe warning in a Hadith regarding this. If it is done forgetfully that he recites Surah Nasr in the first Rak’at and intends to recite Surah Falaq in the second Rak’at but happens to recite Surah Kafiroon, in this case, he should complete Surah Kafiroon; he should not leave it and recite the other.² A’la Hadrat *رَحْمَةُ اللهِ عَلَيْهِ* wrote on another place: Whether it is Salah or the recitation of the Quran (besides Salah), it is Wajib to take care of the order. If someone reverses the order, he will be a sinner. If he is reciting the Holy Quran besides Salah that he recites a Surah and now he thinks he should recite another Surah, he recites it but it is former than the one he recites first, there is no harm in it. For example, reciting four Surahs in the night is mentioned in a Hadith. If someone recites Yaseen Sharif at night, he will awake forgiven in the morning. It is mentioned about reciting Surah Dukhaan Sharif: if someone recites it at night, he will awake in the morning in such a way that 70 thousand angels will ask forgiveness for him. If someone recites Surah Waaqi’ah Sharif at night, poverty will not reach him. If someone recites Surah Mulk Sharif every night, he will remain safe from the punishment of the grave. This is the very order of these Surahs, but if someone wants to recite the four Surahs miscellaneously for some purpose as each of them is a separate act, he is at liberty to recite it first or last as he wants. If Imam forgetfully recites the Surah in an improper order, there is no harm. If he does so

¹ *Bahar-e-Shari’at*, vol. 1, p. 550

² *Fatawa Razawiyah*, vol. 6, 270, summarized

intentionally, he will be a sinner; it will not affect Salah to any extent.¹

Not straightening the back in Qawmah and Jalsah

19. Missing a Wajib: for example, going down for Sajdah without standing straight in Qawmah or going for the second Sajdah without straightening the back in Jalsah is Makruh-e-Tahrimi.² It is Wajib to straighten the back in Qawmah and Jalsah as well as waiting for an amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered once. Alas! A large number of Muslims seem involved in this sin. Remember! It is Wajib to repeat all such Salahs.
20. Reciting the Holy Quran in any other unit of Salah except Qiyam.³
21. Completing Qira'at having bent for Ruku'.⁴
22. Not placing hands on the ground during Sajdah.⁵

Performing acts before Imam

23. Muqtadi's bending for Ruku' or going down for Sajdah, etc., or raising the head before the Imam, all are *Makruh-e-Tahrimi*.⁶ Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has stated: 'The one who raises and lowers his head before Imam does, his forehead is in the hand of Satan.'⁷ Similarly, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Does the

¹ *Fatawa Razawiyyah*, vol. 6, 239, summarized

² *Bahar-e-Shari'at*, vol. 1, p. 629

³ *Bahar-e-Shari'at*, vol. 1, p. 629

⁴ *Bahar-e-Shari'at*, vol. 1, p. 629

⁵ *Jad Al-Mumtar*, vol. 3, p. 180 derived from

⁶ *Bahar-e-Shari'at*, vol. 1, p. 629

⁷ *Muwatta Imam-e-Malik*, vol. 1, p. 102, Hadith 212

person raising his head before Imam not fear that Allah Almighty may turn his head with the head of a donkey?'¹

Donkey-resembling face (A Parable)

A Muhaddith went to Damascus to listen to a Hadith from a very famous person. He used to teach his students keeping his face covered. He learnt a lot from him for a long time but did not see his face. After a long time, when Muhaddith realized that the students were very eager to acquire the knowledge of Hadith, one day he unveiled his face. To the student's utter astonishment, the face of Muhaddith was like that of a donkey. He reported: My son! 'Fear from preceding Imam during Jama'at (i.e., lowering head for Ruku' or raising it from Ruku' or raising head from Sajdah before Imam)' when I got to know about this Hadith, I considered it Mustab'ad (impossible) and preceded the Imam deliberately, as a result my face became like this that you see now (i.e., my face has turned into the face of a donkey).²

Offering Salah wearing just trousers

24. Offering Salah wearing just trousers or a Tahband despite having other clothes.³
25. Imam's prolonging Salah for an acquainted person (to value him) is *Makruh-e-Tahrیمی*; however, if it was aimed at helping him in joining Salah, there is no harm in lengthening Salah for the amount of time in which Tasbih can be uttered once or twice.⁴
26. Offering Salah on an illegally seized piece of land, or

¹ *Sahih Muslim*, p. 228, Hadith 427

² *Mirqat al-Mafatih*, vol. 3, p. 221 summarised

³ *Aalamgiri*, vol. 1, p. 106

⁴ *Aalamgiri*, vol. 1, p. 108

27. On someone else's field that is used for cultivation,¹ or offering Salah in a ploughed field.²

Offering Salah whilst facing grave

28. Facing a grave (if there is nothing in between Salah-performer and the grave).³ If there is a Sutrah (barrier) between Salah-performer and the grave even though a half a yard wooden piece is erected in front or the grave is so far from the place of Salah that if Salah-performer puts his sight on the spot of Sajdah lowering his eyes, his sight does not reach the grave, now there is no need for any Sutrah (barrier). Salah is permissible without any dislike.⁴
29. Offering Salah in disbelievers' places of worship, such as a church, a temple, etc.; even going there is forbidden.⁵

Offering Salah wearing clothes printed with images

30. Offering Salah wearing such clothes that have the image of an animate being is *Makruh-e-Tahrیمی*. Wearing such a dress is not permissible even when not offering Salah.⁶
- ❖ If someone is wearing such clothes that have the image of an animate being but puts another cloth on, that the image is covered, now Salah will not become Makruh.⁷

¹ *Durr-e-Mukhtar*, vol. 2, p. 54

² *Durr-e-Mukhtar*, vol. 2, p. 54

³ *Aalamgiri*, vol. 5, p. 319

⁴ *Fatawa Razawiyyah*, vol. 7, p. 304, summarised

⁵ *Radd-ul-Muhtar*, vol. 2, p. 53

⁶ *Bahar-e-Shari'at*, vol. 1, p. 627

⁷ *Radd-ul-Muhtar*, vol. 2, p. 504

Forty-two Makruhat-e-Tanzihi of Salah

1. Despite having other clothes, offering Salah wearing the working dress,¹
2. Wearing a shirt which is unbuttoned that the chest remains exposed is *Makruh-e-Tanzihi*.²
3. Having something in the mouth; if the thing prevents Qira'at or, because of it, such words are uttered that are not the words of the Holy Quran, Salah will become invalid.³

Offering Salah being bareheaded

4. Offering Salah being bareheaded out of laziness meaning that wearing a cap causes a burden or it makes someone feel hot, it is *Makruh-e-Tanzihi*. If it is meant to devalue Salah – for example, Salah is not any remarkable thing for which a cap or 'Imamah should be put on, then this is disbelief. If Salah is performed being bareheaded for *Khushu'* and *Khudu'* [humility of body & heart], it is *Mustahab*.⁴

What if the cap falls from the head?

If the cap or Imamah fell from the head during Salah, it is preferable to pick it up, provided 'Amal-e-Kaseer is not needed, otherwise, Salah will become invalid. If there is a need of picking it up again and again, leave it. If not picking it up is aimed at attaining *Khushu'* and

¹ *Sharh al-Wiqayah*, vol. 1, p. 198

² Derived from *Fatawa Razawiyyah*, vol. 7, pp. 386,387

³ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 491

⁴ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 491

Khudu' [humility of body & heart], then not picking it up is better.¹ If one is offering Salah bareheaded or his cap has fallen, the other person should not place his cap on his head.

Uttering Tasbehat less than three times

5. In Ruku' or Sajdah, uttering Tasbeih less than three times unnecessarily; it is the very thing referred to as the pecking of a rooster in a blessed Hadith. If time is about to elapse (for Salah) or the train is about to depart, then it doesn't matter. If Imam has raised his head (from Ruku' or Sajdah) before the Muqtadi utters Tasbeih thrice, the Muqtadi should follow Imam.²

What if grass sticks to forehead?

6. It is Makruh to remove dust or grass from the forehead while it does not cause doubt during Salah. If it causes arrogance, it is Makruh-e-Tahrimi. However, if dust or grass is painful or distracts attention from Salah, there is no harm in removing it; and after Salah, there is no harm explicitly in removing it; rather, he should remove it so that show-off cannot befall him.³
7. Turning fingers from Qiblah in Sajdah, etc.⁴
8. Man's making his thighs touch his belly in Sajdah.⁵
9. Replying to Salam during Salah with a gesture of the hand or a nod of the head;⁶ replying to Salam verbally will nullify Salah.⁷

¹ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, p. 491

² *Bahar-e-Shari'at*, vol. 1, p. 630

³ *'Aalamgiri*, vol. 1, pp. 105-108-109, etc.

⁴ *'Aalamgiri*, vol. 1, pp. 105, 108, 109, etc.

⁵ *'Aalamgiri*, vol. 1, pp. 105, 108, 109, etc.

⁶ *Durr-e-Mukhtar*, vol. 2, p. 497

⁷ *'Aalamgiri*, vol. 1, p.98

10. Sitting in a cross-legged position during Salah without a reason.¹
11. Stretching (as one does after waking up) and

Coughing during Salah

- 12-13. Deliberately coughing or clearing throat is Makruh-e-Tanzihi. If there is a natural need of doing so, there is no harm.²
14. If the nose runs during Salah, it is better to wipe it than letting it drop to the ground; and if the nose runs in the Masjid, it is necessary (to wipe it).³
15. While going down for Sajdah, placing hands on the ground before placing the knees without any compulsion.⁴
16. Lifting the knees before lifting the hands without any compulsion while standing.⁵
17. Man's keeping his head higher or lower than the back in Ruku'.⁶
18. Uttering Sana, Ta'awwuz, Tasmiyah and Aameen loudly in Salah.⁷
19. Leaning against a wall, a stick, etc. without any reason.⁸

¹ *Durr-e-Mukhtar*, vol. 2, p. 498

² *Bahar-e-Shari'at*, vol. 1, p. 633; *'Aalamgiri*, vol. 1, p. 107

³ *'Aalamgiri*, vol. 1, p. 105, etc.

⁴ *Munya-tul-Musalli*, pp. 340-349

⁵ *Munya-tul-Musalli*, pp. 340-349

⁶ *Munya-tul-Musalli*, pp. 340-349

⁷ *Ghunya*, p. 352; *'Aalamgiri*, vol. 1, p. 107

⁸ *Ghunya*, p. 353

20. Not placing the hands on the knees in Ruku¹

Swaying during Salah

21. Swaying from side to side is Makruh-e-Tanzihi. However, Tarawuh, i.e. sometimes applying weight on the right foot and sometimes applying weight on the left foot, is a Sunnah.²
22. If you lift your foot to and fro when standing from Sajdah, it is Makruh-e-Tanzihi and it is Mustahab to apply weight on the right side when going down for Sajdah and on the left side when standing from Sajdah.³

Closing eyes during Salah

23. Closing eyes in Salah is Makruh-e-Tanzihi; however, if closing eyes brings Khushu' (humility), there is no harm in closing them. Instead, it is preferable.⁴
24. Offering Salah in front of a burning fire; if a candle or an oil lamp is on in front of a Salah-performer, there is no harm.⁵
25. Offering Salah in front of such a thing that distracts attention from Salah; for instance, adoration or games, etc.⁶
26. Running for Salah.⁷

¹ 'Aalamgiri, vol. 1, p. 109

² Bahar-e-Shari'at, vol. 1, p. 634

³ 'Aalamgiri, vol. 1, p. 108

⁴ Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 499

⁵ 'Aalamgiri, vol. 1, p. 108

⁶ Bahar-e-Shari'at, vol. 1, p. 636

⁷ Radd-ul-Muhtar, vol. 2, p. 513

Offering Salah at the following places is also Makruh-e-Tanzihi.

27. On a public path.
28. At a rubbish dump
29. In a slaughterhouse
30. In a stable
31. In a bathroom
32. On a cattle farm (especially where camels are kept)
33. In a desert without a Sutrah (barrier) [provided there is a possibility of people passing across the front of the Salah-performer].¹
34. Swatting a fly or mosquito with a hand without any reason.² (If a louse or a mosquito harms the Salah-performer during Salah, there is no harm in killing it provided 'Amal-e-Kaseer is avoided).³
35. Such an 'Amal-e-Qaleel that is beneficial for a Salah-performer (rectifies Salah) is permissible; whereas, the one that is not beneficial (does not rectify Salah) is Makruh.⁴
36. Offering Salah wearing clothes inside out; or hanging such clothing over the body.⁵

¹ *Durr-e-Mukhtar*, vol. 2, p. 52-55; *Bahar-e-Shari'at*, vol. 1, pp. 636-637

² *'Aalamgiri*, vol. 1, p. 109

³ *Ghunyah*, p. 353; *Bahar-e-Shari'at*, vol. 1, p. 635

⁴ *'Aalamgiri*, vol. 1, p. 105

⁵ *Fatawa Razawiyyah annotated and referenced*, vol. 7, pp. 358-360

Imam's standing alone in the Mihrab (Niche)

37. Mihrab is part of a Masjid. It is Makruh (Tanzihi) for Imam to stand alone in the Mihrab. If he is standing outside and performs Sajdah in the Mihrab or he is not alone but some Muqtadis are also standing with him in the Mihrab, there is no harm. Likewise, if the Masjid is narrow for the Muqtadis, it is not Makruh to stand in the Mihrab.¹
38. Imam's standing alone in an elevated place is Makruh. The amount of elevation is that his height seems to be obvious. And if this is a little elevation, it is Makruh-e-Tanzihi, otherwise, it is Makruh-e-Tahrimi. If Imam is below and the Muqtadis are on an elevated place, it is also Makruh and contrary to Sunnah.²

Salah on the roof of a Masjid

39. Performing Salah on the roof of Ka'bah Mu'azzamah and a Masjid is Makruh (Tanzihi) as it has an element of disrespect.³ However, if the Masjid has two floors and the top floor is specifically constructed for Salah as well, there is no harm in performing Salah on it. Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ stated: Climbing the roof of a Masjid was declared Makruh by the Islamic jurists. It is known from this that if there is no need, Salah is also Makruh. However, a two-floor Masjid will remain exceptional from this ruling as they are constructed for this purpose only.⁴ (That is, the second was mainly built for Salah.)

¹ 'Aalamgiri, vol. 1, p. 108; Bahar-e-Shari'at, vol. 1, p. 635

² Durr-e-Mukhtar, vol. 2, pp. 500-501; Bahar-e-Shari'at, vol. 1, p. 635

³ 'Aalamgiri, vol. 1, p. 108; Bahar-e-Shari'at, vol. 1, p. 635

⁴ Fatawa Amjadiyyah, vol. 1, p. 249

40. If one specifies a place in a Masjid for himself to perform Salah, it is Makruh (Tanzihi).¹

What is the ruling on offering Salah wearing a half sleeves Shirt?

41. Despite having other clothes, offering Salah wearing a half sleeves shirt is Makruh-e-Tanzihi and disliked. Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللَّهِ عَلَيْهِ says, ‘Offering Salah wearing a half sleeves shirt or a vest despite having other clothes is Makruh-e-Tanzihi; if there are no other clothes, there is no detestability.’² Mufti-e-A’zam Pakistan Mufti Waqar-ud-Din Qadiri Razavi رَحْمَةُ اللَّهِ عَلَيْهِ has said, ‘The one who hesitates to come in front of others in a half sleeves shirt (i.e. T-shirt), his Salah will become Makruh-e-Tanzihi; whereas, the one who does not hesitate to do so, his Salah will not become Makruh.’³

Offering Salah with turn-ups

42. It is Makruh-e-Tanzihi for men to keep the hems below the ankles during Salah. Besides Salah, it is Sunnah to keep Tahband, trousers, Jubba, kurta, etc., every type of men’s clothes above the ankles. Some Islamic brothers fold the hems upward or waistband to keep the garment above the ankles, it is Makruh-e-Tahrimi to perform Salah in this state. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظِمٍ وَلَا أَكْفُ ثَوْبًا وَلَا شَعْرًا’ i.e., I have been commanded to

¹ ‘Aalamgiri, vol. 1, p. 108, etc; Bahar-e-Shari’at, vol. 1, p. 635

² Fatawa-e-Amjadiyyah, vol. 1, p. 193

³ Waqar-ul-Fatawa, vol. 2, p. 246

perform Sajdah on seven bones and not to fold the clothes and hair.¹

Excellence of the last two-Rak'aat Nafil of Zuhr

A blessed Hadith says, 'Allah Almighty will render fire Haraam for the one who regularly offers four (Rak'aat) before and four (Rak'aat) after Zuhr.'² Commenting on the abovementioned Hadith, 'Allamah Syed Tahtavi رَحْمَةُ اللهِ عَلَيْهِ has said: Such a person would not enter fire at all, his sins would be erased and Allah Almighty would make the one whose rights he may have violated be pleased with him. Or the Hadith implies that Allah Almighty will enable him to perform such deeds which will not lead to punishment.'³ 'Allamah Shami رَحْمَةُ اللهِ عَلَيْهِ has said, 'There is glad-tiding for him (the one offering two Nawafil of Zuhr) that he would die a believer and would not enter Hell.'⁴

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! We offer ten Rak'aat of Zuhr Salah [daily]; if we offer two more Rak'aat Nafil Salah at the end, completing twelve Rak'aat in connection with the sacred number of twelfth of Rabi-ul-Awwal, it would not take much time. Make the intention of offering two- Rak'aat Nafil regularly.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Muslim p. 253, Hadith 490

² Tirmizi, vol. 1, p. 436, Hadith 428

³ Hashiya-tut-Tahtawi ala Durr-e-Mukhtar, vol. 1, p. 284

⁴ Radd-ul-Muhtar, vol. 2, p. 547

Jama'at (Congregational Prayer)

8 Ahadith of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding Salah with Jama'at

1. Allah Almighty keeps those His beloved who perform Salah with Jama'at.¹
2. The Salah performed with Jama'at is 27 times greater than the Salah performed alone.²
3. If one performs Fajr Salah with Jama'at and keeps remembering Allah Almighty until the sun rises, there is the reward of Hajj-e-Mabroor and an accepted Umrah for him.³
4. If one performs 'Isha Salah with Jama'at, it is as if he does Qiyam for half of the night; and if one performs Fajr Salah with Jama'at, it is as though he does Qiyam the whole night.⁴
5. If one performs Fajr and 'Isha Salahs with Jama'at and doesn't miss any of the Rak'aat of the Jama'at, salvation from Hell and hypocrisy is written for him.⁵
6. If one performs complete Wudu, goes for Fard Salah, and performs Salah with Imam, his sins will be forgiven.⁶
7. If one goes to a Masjid in the morning and the evening, Allah Almighty will have him get hospitality in Paradise in the morning

¹ Masnad Ahmad, vol. 2, p. 309, Hadith 5112

² Bukhari, vol. 1, p. 232, Hadith 645

³ Shu'ab-ul-Iman, vol. 7, p. 138, Hadith 9762

⁴ Muslim p. 258, Hadith 491

⁵ Shu'ab-ul-Iman, vol. 3, p. 62, Hadith 2875

⁶ Ibn-e-Khuzaima, vol. 2, p. 373, Hadith 1489

and the evening.¹

8. When Imam recites ‘غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ’, you should say ‘آمين’, for anyone whose word will be in accordance with angels’ word, his previous sins will be forgiven.²

It is Wajib for every sane, adult, and capable Muslim to attend the Jama’at. The one missing Jama’at even once without a valid reason is a sinner and deserving of the punishment of hellfire. If he abandons Jama’at many times, he is a transgressor and unqualified to give evidence.

Twenty valid reasons for missing Jama’at

Due to any one of the reasons mentioned below, the one who misses Jama’at will not be a sinner.

1. The patient having difficulty in reaching the Masjid.
2. A disabled person.
3. The one whose leg has been severed.
4. A paralysed person.
5. The one who is too old to get to the Masjid.
6. A visually disabled person, even if there is someone who can take this person to the Masjid by holding his hand.
7. Heavy rain.
8. Too much mud (that is an obstruction for a Salah-performer to get to the Masjid).

¹ Bukhari vol. 1, p. 237, Hadith 662

² Bukhari, vol. 1, p. 275, Hadith 782

9. Intense cold.
10. Extreme darkness.
11. Tornado.
12. Fear of the loss of possessions or food.
13. Fear of a creditor that the debtor is not in a position to repay the loan.
14. Fear of an oppressor.
15. Intense need of defecating
16. Urinating or
17. Breaking wind.
18. Presence of food (with a desire of eating).
19. Fear of the departure of the travelling group (train, aeroplane or bus).
20. Looking after a patient who will be upset and have anxiety if the attendant goes to offer Salah with Jama'at.

All these are the valid reasons for not attending the Jama'at.¹

Fear of losing Faith at the time of Death

It is not allowed at all to miss the primary Jama'at of Fard Salahs held in a local Masjid on account of attending Iftar-dinner, ceremonies, Niyaz (meal served to send the reward to holy men) and Na'at-reciting gathering, etc. In the case of holding the Jama'at of Tarawih at home or in a hall or a bungalow, if there is a Masjid in the vicinity, it is Wajib to offer Fard Rak'aat (of 'Isha Salah) with the primary Jama'at in the Masjid first. Those not offering Fard Salah with the

¹ *Durr-e-Mukhtar*, vol. 2, pp. 347-349; *Bahar-e-Shari'at*, vol. 1, pp. 583-584

primary Jama'at held in a Masjid without a Shar'i exemption despite having capability should fear. Sayyiduna 'Abdullah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, 'The one liking to meet Allah Almighty in the state of being a Muslim tomorrow (on the Judgement Day) should regularly offer these five Salahs (with Jama'at) at the place where the Azan is uttered, for Allah (Almighty) has rendered Sunan-e-Huda as requisite for your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Salah with Jama'at is also one of the Sunan-e-Huda. If you give up the Sunnah of your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you will deviate from the right path.'¹

What is Sunan Huda?

This Hadith's explanation, as summarized in Miraat Vol. 2 page 175 by Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ is: The blessed acts that the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed out of blessed habit are referred to as Sunan Zawaid, like, combing the blessed hair, enjoying gourd as a favourite dish. And the blessed acts performed as worship are Sunan Huda. There are two different categories of Sunan Huda: Muakkadah, which refers to the blessed deeds that the Blessed and Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ consistently performed, and if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed to carry them out as well are Wajib (obligatory). Those blessed acts which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed occasionally are non-Muakkadah. Therefore, congregational Salah and (for this) attending the Masjid is right, as both these are Wajib.² Here is a more scholarly explanation: Mufti Sahib adds under this part of this blessed hadith, "where the Azan (call to Salah) is called", that is, where a congregational Salah is being performed, as the Azan is intended for congregational Salah. This (Hadith) confirms that a person who attends the Masjid and

¹ Sahih Muslim, p. 328, Hadith 654

² Mir'at-ul-Manajih, vol. 2, p. 175

congregational Salah will be blessed with an end in faith and piety **إِنْ شَاءَ اللَّهُ**. This blessed Hadith brings them good news.

After Iqamah, Imam Sahib should announce like this

Keep your heels, back and shoulders in a straight line and make a straight row. It is a sin to leave space between two people. One's shoulder should touch the other's, it is Wajib to keep the shoulders well touched together, it is Wajib to keep the row straight. Until the preceding row (up to both corners) is completed, intentionally starting Salah in subsequent row is contrary to Wajib, impermissible and sinful. Do not make minor children below 15 years of age stand in rows, do not send them to the corner either, make a row of minor children at the end. (For detailed information see: Fatawa Razawiyah Volume 7 Pages 219 to 225).

Announcement after Fard Salah

After the conclusion of the Fard Salah, it is impermissible and considered sinful to make announcements on the microphone or in a loud voice that would cause disturbance or concern to those who are still performing their Salah, such as the Masbuqeen (those who join the congregational Salah late) or those who are engaged in offering Sunnah Salah. On such occasion, first Du'a (supplication) or the second Du'a even if using a microphone, should be recited in a low voice and kept brief. The same precautions apply to Na'at and Bayan.

Ruling on using Masjid's electricity

Except for essential purposes like the Azan (call to Salah) and Khutbah (sermon), it is advisable to avoid using a microphone in the Masjid unless the gathering is large, such as consisting of hundreds of people. If the Imam's voice can be clearly heard by the congregation

without any difficulty, there is no need to use the microphone even for Jamat (congregational Salah). When it comes to the use of electricity and the microphone of the Masjid, it is important to adhere to the established norms and guidelines of that place. For instance, the electricity of the Masjid can be used according to the norms set for congregational events and gatherings. However, it is not permissible to consume excess electricity by habitually keeping unnecessary lights on, and even the Masjid committee does not have the authority to permit such usage. If someone misuses Masjid donations by utilizing them for electricity usage exceeding the norms, he is sinful, and it is mandatory upon him to repent and reimburse the same amount of money.

O the Lord of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Grant us the honour of offering five-time [daily] Salah regularly with Takbir-e-Ula of the primary Jama'at in the first row of the Masjid.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Fourteen Madani Pearls about Witr Salah

1. Witr Salah is Wajib.
2. If Witr Salah is missed, it is mandatory to offer it as Qada.¹
3. It is necessary to perform Witr after offering Fard of 'Isha and prior to Subh-e-Sadiq (dawn). The time of 'Isha and Witr is the same. However, there is an obligatory sequence between them that if Witr Salah is performed prior to Isha Salah, it will not be

¹ 'Aalamgiri, vol. 1, p. 111

valid. However, if Witr Salah was performed first unintentionally or later on he recalled that Isha Salah was performed without Wudu but Witr Salah was performed with Wudu, then Witr Salah was valid.¹

4. The one who can get up at night having slept, it is preferable for him to offer Witr Salah in the later part of the night. Otherwise, he can offer it after 'Isha.²
5. The Witr Salah consists of three Rak'at.³
6. The first Qa'dah is Wajib; recite only Tashahhud and then stand up.
7. In the third Rak'at, it is Wajib to utter the Takbir-e-Qunut (اللَّهُ أَكْبَرُ) after the Qira'at.⁴
8. Just like Takbir-e-Tahrimah, raise the hands to your ears first and then utter اللَّهُ أَكْبَرُ (for Takbir-e-Qunut).
9. Then fold hands and recite Du'a-e-Qunut.

Du'a-e-Qunut

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَتُبْنِنِي عَلَيْكَ الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ
وَتَخَلِّمْ وَتَبْرِكْ مَنْ يُفْجِرُكَ اللَّهُمَّ إِنَّاكَ نَعْبُدُوَلَا نُصَلِّحُ وَنَسْجُدُ وَإِلَيْكَ نَسْطَعِي وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنُخْشِي عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

O Allah Almighty! We seek Your help and we seek forgiveness from You

¹ Bahar-e-Shari'at, vol. 1, p. 451, 'Aalamgiri, vol. 1, p. 51

² Bahar-e-Shari'at, vol. 1, p. 658

³ Durr-e-Mukhtar, vol. 2, p. 532

⁴ Bahar-e-Shari'at, vol. 1, p. 521

and we embrace belief in You and we have trust in You and we glorify You abundantly well and we are grateful to You and we are not ungrateful to You and we abandon and stay away from the one who disobeys You. O Allah Almighty! We worship You alone and for only You we offer Salah and prostrate and it is You we run towards and we come in attendance to serve You and seek Your mercy and we fear punishment from You; indeed the punishment from You is about to catch the disbelievers.

10. Reciting Durud Sharif after Du'a-e-Qunut is better.¹

11. Those who cannot recite Du'a-e-Qunut may recite:

اللَّهُمَّ رَبَّنَا اتِّفِقِ الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

'(O Allah Almighty!) O our Lord, give us good in the world and (also) good in the Hereafter, and save us from the punishment of Hell.'

Or they can recite this اللَّهُمَّ اغْفِرْ لِي thrice (O Allah Almighty! Forgive me).²

12. If someone forgot to recite Du'a-e-Qunut and bent for Ruku', he should not return to Qiyam; instead, he has to do Sajdah-e-Sahw.³

13. In the case of offering Witr with Jama'at (as offered in Ramadan), if Imam bends for Ruku' before the Muqtadi finishes [Du'a-e-Qunut, the Muqtadi should also bend for Ruku' following Imam (without completing his Du'a-e-Qunut).⁴

14. If Masbuq (i.e., the one who does not get the complete Jama'at) recites Qunut with Imam, he should not recite after it; and if he

¹ Bahar-e-Shari'at, vol. 1, p. 655

² Ghuniyyah, p. 418

³ 'Aalamgiri, vol. 1, p. 111

⁴ 'Aalamgiri, vol. 1, p. 111

joins Imam in Ruku' of the third Rak'at, he should not recite Qunut in the Rak'at he performs after that.¹

A Sunnah after performing the Salam of Witr

When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the Salam of Witr, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say 'السَّلَامُ عَلَيْكَ أَيُّهَا الْقُدُّوسُ' thrice and say the third time in an audible voice.²

It is a grave sin to pass by in front of a Salah-performer

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If someone knew what it causes to pass by in front of his brother during Salah, he would consider it better to wait for 100 years rather than walking even one step further.'³
2. Sayyiduna Imam Malik stated that Sayyiduna Ka'b-ul-Ahbar stated, 'If someone who passes by in front of a Salah-performer knew what sin he had on him, he would consider it better to sink into the ground rather than walking.'⁴ The one who passes by in front of a Salah-performer is indeed a sinner, but Salah of the Salah-performer in front of whom he walked will not be affected to any extent.⁵

17 Rulings on passing by in front of a Salah-performer

1. In a plain or a large Masjid (which is like a field), it is

¹ 'Aalamgiri, vol. 1, p. 111

² Nasae, p. 299, Hadith 1729

³ Ibn-e-Majah, vol. 1, p. 506, Hadith 946

⁴ Muwatta Imam Malik, vol. 1, p. 154, Hadith, 371

⁵ Derived from: Fatawa Razawiyyah Makharajah, vol. 7, p. 254, Annotated and Referenced

impermissible to pass through the passage between the feet of a Salah-performer and (موضع سجود) the place of Sajdah. The place of Sajdah means the area where the gaze extends as far as possible, while one looks towards the point of Sajdah in standing position.

2. It is impermissible to pass by in front of this area.¹ The area of the spot of Sujood from the feet is estimated to be up to three yards. Therefore, there is no harm in walking beyond three yards from the place where the Salah-performer stands.²
3. Masjid Nabawi Sharif and Masjid-ul-Haraam Sharif are like plains. In these Masajid, it is even permissible to walk in front of the Salah-performer without any Sutrah (barrier) after the spot of Sajdah.
4. If there is no Sutrah (barrier) placed in front of the Salah-performer in a house or a small Masjid, it is not permissible to pass through the passage from the feet of the Salah-performer up to the wall towards Qiblah.³
5. If there is a Sutrah (barrier) placed in front of the Salah-performer, there is no harm in walking in front of him beyond that Sutrah (screen).⁴

What should a Sutrah (barrier) be like?

6. A Sutrah (barrier) should be at least one-hand (i.e., around half a yard) high and one-finger thick, and Sunnah is that the maximum distance between the Sutrah (barrier) and the Salah-performer should be three hands.⁵

¹ 'Aalamgiri, vol. 1, p. 104; Durr-e-Mukhtar, vol. 2, p. 479

² Qanoon Shari'at, part 1, p. 114,

³ 'Aalamgiri, vol. 1 p. 104; Durr-e-Mukhtar vol. 2, p. 479

⁴ 'Aalamgiri, vol. 1 p. 104; Durr-e-Mukhtar vol. 2, p. 479

⁵ Durr-e-Mukhtar, vol. 2, p. 484

7. If there is even a Sutrah (barrier) of a curtain, a piece of wooden plank which is less thick than a finger, or a thin piece of tin, it is allowed to pass by in front of him. The items mentioned above will act as a Sutrah (barrier).¹
8. A Sutrah (barrier) for Imam will also act for the Muqtadis.² That is, if there is a Sutrah (barrier) in front of Imam and someone walks in front of the Muqtadis (who follow an Imam in congregational Salah), he will not be a sinner.
9. A tree, a person, or an animal can also be a Sutrah (barrier).³
10. A person should be made to act as a Sutrah (barrier) when his back is towards the Salah-performer.⁴ (If a person faces towards the Salah-performer, he can also act as a Sutrah (barrier). However, it is not permissible to face the Salah-performer. Remember! If anyone directly faces the Salah-performer, there is no disapproval towards the Salah-performer but towards the one who faces the Salah-performer. Therefore, after Imam performs Salam, caution should be taken when you look behind, for if someone is performing the rest of his Salah right behind you and you intentionally face him, you will be a sinner.)
11. Suppose that a person wants to pass by in front of a Salah-performer, if the other person makes him (the first person) a Sutrah (barrier) and walks along with the first person at the same pace, then the first person will be a sinner and he will also become a Sutrah (barrier) for the second person.⁵

¹ *Fatawa Dar-ul-Ifta Ahl al-Sunnat (unpublished)*

² *Durr-e-Mukhtar, Radd-ul-Muhtar, vol. 2, p. 487*

³ *Ghuniyyah, p. 367*

⁴ *Bahar-e-Shari'at, vol. 1, p. 616*

⁵ *'Aalamgiri, vol. 1, p. 104*

12. If someone starts performing Salah with Jama'at behind in spite of the place in the front row, the person coming from behind can skip his neck as he himself lost his dignity.¹
13. If someone is performing Salah on such a high place that the body parts of the one passing by in front of the Salah-performer do not come in front of him, the passer-by is not a sinner.²

Method for 2 persons passing by in front of a Salah-performer

14. If two persons want to pass by in front of a Salah-performer, the method is that one of them should stand facing his back towards the Salah-performer. Now the second person should pass by making the first person a Sutrah (barrier). After that, the second person should stand behind the first person with his back towards the Salah-performer. Now the first person should pass by and the second person should go back to where he came from.³

How should a Salah-performer stop the one who passes by in front of him?

15. If someone wants to pass by in front of a Salah-performer, the Salah-performer is allowed to stop him whether he utters 'سُبْحَانَ اللَّهِ' or does Qira'at loudly or forbids him with a gesture of his hand, head, or eye. Permission is not granted more than that, such as hitting or jerking the cloth. However, if there is an 'Amal-e-Kaseer, Salah becomes invalid.⁴

¹ *Durr-e-Mukhtar*, vol. 2, p. 483

² *Bahar-e-Shari'at*, vol. 1, p. 215

³ *'Aalamgiri*, vol. 1, p. 104

⁴ *Durr-e-Mukhtar wa Radd-ul-Muhtar*, vol. 2, pp. 485-486

16. It is Makruh to combine Tasbih and a gesture unnecessarily to stop the one passing by in front of the Salah-performer.¹
17. If someone passes by in front of a woman performing Salah, she should forbid using Tasfiq i.e. she beats the right hand's fingers on the back of the left hand. If a man does Tasfiq and a woman utters Tasbih, Salah does not become invalid, but it is contrary to Sunnah.²
1. During Tawaf, it is permissible for the one who is performing Tawaf to walk in front of the Salah-performer.³

Details of five Salahs

There are total of 48 Rak'at in five Salahs which include 17 Fard Rak'at, three Wajib Rak'at, 12 Sunnah-e-Muakkadah Rak'at, 8 Sunnah-e-Ghair Muakkadah Rak'at and 8 Nafil Rak'at.

Timings	Pre-offered Sunnah Muakkadah	Sunnah Ghair Muakkadah	Fard	Post-offered Sunnah Muakkadah	Nafl	Wajib	Nafl	Total
Fajr	2	-	2	-	-	-	-	4
Zuhr	4	-	4	2	2	-	-	12
Asr	-	4	4	-	-	-	-	8
Maghrib	-	-	3	2	2	-	-	7
'Isha	-	4	4	2	2	3	2	17

50 Rulings on Sajdah-e-Sahw

(Most Madani Pearls have been extracted from Bahar-e-Shariat Vol.1 pages 708 to 719 whereas, some from pages 519 & 520)

¹ *Durr-e-Mukhtar, vol. 2, p. 486*

² *Durr-e-Mukhtar, vol. 2, p. 486*

³ *Radd-ul-Muhtar, vol. 2, p. 482*

Method of Sajdah-e-Sahw

1. If a Wajib act of Salah is forgetfully missed, Sajdah-e-Sahw becomes Wajib for its expiation.
2. The method of performing Sajdah-e-Sahw is that after Attahiyyat one should perform Salam towards his right side and perform two Sujood. Then he should recite Tashahhud, etc. and perform Salam.
3. If he performs the (two) Sujood (of Sahw) without performing Salam, it is sufficient. However, it is Makruh-e-Tanzihi to do this.¹
4. It is Wajib to recite Attahiyyat even after Sajdah-e-Sahw. After reciting Attahiyyat, he should perform Salam, and it is better that he should recite *Durud* Sharif in both Qu'ud.² He is also at liberty to recite Attahiyyat and *Durud* in the first Qa'dah and Attahiyyat only in the second (Qa'dah).
5. If some Wajib acts were omitted during one Salah, then those two Sujood (of Sahw) are sufficient for all.³
6. If a Wajib act was omitted (intentionally), Sajdah-e-Sahw will not make up for that deficiency. In fact, it is Wajib to repeat Salah. Similarly, if a Wajib act was omitted (unintentionally) and Sajdah-e-Sahw was not performed, even then it is Wajib to repeat Salah.⁴

The case of Sajdah-e-Sahw not being Wajib despite the omission of a Wajib act

7. If such a Wajib act was omitted which is not from the Wajib acts

¹ 'Aalamgiri, vol. 1, p. 125; Durr-e-Mukhtar, vol. 2, p. 653

² 'Aalamgiri, vol. 1, p. 125

³ Radd-ul-Muhtar, vol. 2, p. 655, etc.

⁴ Durr-e-Mukhtar, vol. 2, p. 655, etc.

of Salah, Sajdah-e-Sahw is not Wajib. For example, not reciting the Holy Quran in a sequence is an omission of a Wajib act. However, reciting sequentially is from the Wajib acts of Tilawat rather than Salah itself. Therefore, Sajdah-e-Sahw is not needed.¹

Sajdah-e-Sahw is not Wajib if Sunan are missed

8. Omitting a Fard act invalidates Salah. Sajdah-e-Sahw will not make up for this deficiency. Therefore, he should repeat it; Sajdah-e-Sahw is not even applicable in the case of omitting Sunan and Mustahabbat, such as Ta'awwuz, Tasmiyah, Sana, Aameen, Takbirat-e-Intiqal (i.e. the Takbir that is uttered to enter from one unit to another unit of Salah), Tasbihat (i.e., **سُبْحَانَ رَبِّيَ الْأَعْلَى** ، **سُبْحَانَ رَبِّيَ الْعَظِيمِ**). In fact, Salah is valid.² However, it is Mustahab to repeat Salah whether he omitted intentionally or unintentionally.
9. If he performed three Sujood or two Rukus in one Rak'at or forgot Qa'dah Ula, he should perform Sajdah-e-Sahw.³
10. Sajdah-e-Sahw is Wajib at the occasion when there is sufficient time, and if there is no time available – for example, if Sahw happened in Fajr Salah and one said the first Salam but before he performed Sajdah-e-Sahw, the sun rose, then Sajdah-e-Sahw would be exempt. Similarly, if he performed Qa'da and before Sajdah-e-Sahw, if the sun turned yellow (i.e., the Makruh time before the sunset came in), Sajdah-e-Sahw will be exempt. If Friday or Eid Salah time elapses, the ruling is the same.⁴
11. If anything (like talking) that is forbidden in Salah is found after

¹ *Radd-ul-Muhtar*, vol. 2, p. 655

² *Radd-ul-Muhtar*, vol. 2, p. 655, *Guniyah*, p. 455

³ *Durr-e-Mukhtar*, vol. 2, p. 201

⁴ *Aalamgiri*, vol. 1, p. 125; *Radd-ul-Muhtar*, vol. 2, p. 654

Salam, Sajdah-e-Sahw cannot be possible now.¹

If even a single word of Al-Hamd is omitted, then?

12. If a verse (in fact one single letter) of Surah Al-Hamd is omitted in the first two Rak'at of Fard or any Rak'at of Nafl and Witr, or Al-Hamd was recited twice before a Surah, or a Surah was omitted, or a Surah was prioritized over Al-Hamd (i.e., the Surah was recited prior to Al-Hamd), or one recited one or two small verses after Al-Hamd, went in Ruku', remembered after that, returned from Ruku', recited three verses and performed Ruku', in all these cases Sajdah-e-Sahw is Wajib.²
13. If a Surah was recited after Al-Hamd and Al-Hamd was again recited after that, Sajdah-e-Sahw is not Wajib. Similarly, Sajdah-e-Sahw did not become Wajib if, in the last two Rak'at of Fard, Fatihah (i.e., Al-Hamd) was recited repeatedly; and if most of the part of Al-Hamd was recited in the first or the second Rak'at and then recited that again unintentionally, Sajdah -e-Sahw is Wajib.

Mistake in joining Al-Hamd Sharif and a Surah

14. One forgot to recite Al-Hamd, started a Surah and recited equivalent to a verse, then he remembered it, now he should recite Al-Hamd and a Surah, and Sajdah -e-Sahw is Wajib. Similarly, he recalled after reciting the Surah or in Ruku' or after standing from Ruku', he should recite a Surah after Al-Hamd, repeat Ruku' (i.e. perform Ruku' again) and perform Sajdah -e-Sahw.³

¹ 'Aalamgiri, vol. 1, p. 125; Radd-ul-Muhtar, vol. 2, p. 654

² 'Aalamgiri, vol. 1, p. 126

³ 'Aalamgiri, vol. 1, p. 126

15. If one recited a Surah first and then Al-Hamd or remained silent between Al-Hamd and a Surah for the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered thrice, Sajdah -e-Sahw is Wajib.¹
16. If even one single word (rather a single letter) of Al-Hamd was omitted (except in the third and the fourth Rak'at of four Rak'at Fard or the third Rak'at of Maghrib, in each Rak'at of every kind of Salah) , he should perform Sajdah-e-Sahw.²

If a verse was recited in Ruku', Sujood, and Qu'ood, then?

17. If a Surah was included (after Surah Fatihah) in the last two Rak'at of Fard, Sajdah-e-Sahw is not required. If it was included intentionally, there is no harm. In fact, it is preferable for an individual Salah-performer, but Imam should not do it. Similarly, if Al-Hamd was not recited in the last two Rak'at (of Fard) (but he uttered 'سُبْحَانَ اللَّهِ' thrice or remained silent to that extent), Sajdah-e-Sahw is not required; and if the Holy Quran was recited unintentionally in Ruku', Sujood, and Qa'dah, Sajdah-e-Sahw is Wajib.³
18. If the acts are repetitive in Salah, the sequence is Wajib. Therefore, if the acts are done against the sequence, he should perform Sajdah-e-Sahw. For example, Ruku' was performed before Qira'at and Qira'at was not recited after Ruku', Salah becomes invalid as a Fard act was omitted. And if Qira'at was recited after Ruku' but Ruku' was not performed after that, Salah still becomes invalid as Ruku' was omitted due to Qira'at. And if he performed it after the Fard Qira'at but the Wajib Qira'at was not recited, such as Al-

¹ Durr-e-Mukhtar, vol. 2, pp. 184,187

² Durr-e-Mukhtar, vol. 2, pp. 184-187

³ 'Aalamgiri, vol. 1, p. 126

Hamd was not recited or a Surah was not included, then the ruling is that he should return and perform Ruku' after reciting Al-Hamd and a Surah. Then he should perform Sajdah-e-Sahw, and if he didn't perform Ruku' again, Salah becomes invalid as the first Ruku' was omitted.¹

If a Sajdah of any Rak'at is missed, what should be done?

19. If a Sajdah of any Rak'at was missed and one recalled it in any other Rak'at, there are two methods to perform it: (1) If one recalls it in a Sajdah, he should raise his head from this [current] Sajdah, perform the missed Sajdah, and at the end perform Sajdah-e-Sahw. However, in this case, it is Mustahab to repeat that Sajdah in which he recalled the missed Sajdah. (2) He should delay the missed Sajdah until the end of Salah (i.e. before the last Qa'dah). However, if he performed that Sajdah after Qa'dah Akhirah, he will have to perform Qa'dah again as Qa'dah Akhirah was omitted because of performing Sajdah. Sajdah-e-Sahw is obligatory in this case. However, the repetition of the Ruku' or Sujood in which that [missed] Sajdah was recalled is not required.²

What if someone forgot Ta'dil [time interval] of the units?

20. If someone forgot Ta'dil of the units, Sajdah-e-Sahw is Wajib.³ Ta'dil of the units means to prolong Ruku', Sujood, Qawmah, and Jalsah for the amount of time in which 'سُبْحَانَ اللَّهِ' is uttered at least once.

¹ Radd-ul-Muhtar, vol. 2, p. 655

² Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 444, summerized

³ 'Aalamgiri, vol. 1, p. 127

Ruling on standing up forgetting the first Qa'dah

21. If someone forgot the first Qa'dah in Fard (or Witr) and he was close to Qu'ood (i.e. sitting) in a way that the half of his lower body was not straight yet, he should return and Sajdah-e-Sahw is not required. And if he was close to Qiyam meaning that the lower body was straight but there still remained the hunch of his back, the ruling is still the same. However, Sajdah-e-Sahw is Wajib now. And if he stood straight, there is no ruling to return. In fact, he should perform Sajdah-e-Sahw at the end of Salah. If he still returned, he did extremely wrong and became a sinner. The ruling is that he should stand up immediately.¹
22. If a Muqtadi stood up forgetfully, it is necessary for him to return so that there is no contradiction to (the act of) Imam.²
23. If he performed four-Rak'at Nafl Salah and missed the first Qa'dah, even if he missed it intentionally, Salah does not become invalid. If he stood forgetfully in the third Rak'at, he should not return but perform Sajdah-e-Sahw. Salah will be complete. If three Rak'at were performed and he didn't sit in the second Rak'at, Salah will become invalid. And if he made the intention of two-Rak'at Salah and stood for the third Rak'at without Qa'dah, he should return, otherwise, Salah will become invalid.³

What if someone didn't sit in the last Qa'dah but stood up?

24. If he didn't perform Qa'dah in the fourth Rak'at in a four-Rak'at Fard, he can sit unless he perform the Sajdah of the fifth Rak'at and if he performed the Sajdah of the fifth Rak'at or didn't sit in

¹ *Fatawa Razawiyah, vol. 8, p. 181, simplified and summarized*

² *Durr-e-Mukhtar, vol. 2, p. 663*

³ *'Aalamgiri, vol. 1, p. 113*

the second Rak'at of Fajr but performed the Sajdah of the third Rak'at or didn't sit in the third Rak'at of Maghrib but performed the Sajdah of the fourth Rak'at, in all these cases, Fard will become invalid (and he should repeat). Other than Maghrib, he should include one Rak'at in other Salahs.¹

25. In a four-Rak'at Fard if he performed the last Qa'dah for the duration of Tashahhud and stood up forgetfully for the fifth Rak'at, he can sit if he didn't perform the Sajdah of the fifth Rak'at. After performing Sajdah-e-Sahw, he should complete Salah. And if he performed the Sajdah of the fifth Rak'at and then recalled it, he should add one Rak'at to make these six, perform Sajdah-e-Sahw and perform Salam. In this case, there will be four Fard and two-Rak'at Nafl.²
26. If he has performed the last Qa'dah for the duration of Tashahhud and stood up, he should return if he has not performed the Sajdah of that Rak'at, and after performing Sajdah -e-Sahw, he should perform Salam. And if he performed Salam in the state of Qiyam, Salah will still be valid, but Sunnah will be missed, and in this case, if Imam stood up, Muqtadis should not follow him, rather they should wait while sitting. If he returned, they should follow him; and if he didn't return but performed Sajdah, then Muqtadis should perform Salam, whereas Imam should add one Rak'at so that they become two Nafl, and after performing Sajdah-e-Sahw, he should perform Salam. And these two Rak'at will not be equivalent to Sunnah of Zuhr or 'Isha. And if in these two Rak'at someone followed Imam, i.e. he joined now, this Muqtadi should also perform six Rak'at; and if he broke, he should do the Qada

¹ Ghuniyyah, p. 290, Bahar-e-Shari'at, vol. 1, p. 516

² Derived from Fatawa 'Aalamgiri, vol. 1, p. 129

of two Rak'aat; and if Imam didn't sit on the fourth Rak'at, this Muqtadi should perform the Qada of these six Rak'aat. And if Imam made these Rak'aat invalid, there is no Qada for him explicitly.¹

What if someone started Durud Sharif in the first Qa'dah?

27. If someone recited this much in the first Qa'dah: **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ (يا اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا)** Sajdah-e-Sahw is Wajib, not because he recited Durud Sharif but because there was a delay in the Qiyam of the third Rak'at. Therefore, if he remained silent to that extent, Sajdah-e-Sahw is still Wajib in a similar way as it becomes Wajib by reciting the Holy Quran in Qa'dah, Ruku', and Sujood, though it is the Word of Allah Almighty.²

Imam-e-A'zam sees the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (Parable)

Sayyiduna Imam-e-A'zam Abu Hanifah رَحِمَهُ اللهُ عَلَيْهِ saw the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream in which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Why did you regard Sajdah as Wajib for the one who recited Durud?' Imam-e-A'zam رَحِمَهُ اللهُ عَلَيْهِ humbly said, 'It is because he recited it forgetfully.' The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked it.³

Mistake in Tashahhud

28. If some (i.e., even one letter) of Tashahhud was missed in any Qa'dah, Sajdah-e-Sahw is Wajib whether Salah is Nafl or Fard.⁴

¹ Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, pp. 667,669; Bahar-e-Shari'at, vol. 1, p. 712

² Durr-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, p. 657, etc.

³ Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 657, etc.

⁴ 'Aalamgiri, vol. 1, p. 127

29. If one recited Tashahhud after Al-Hamd in Qiyam of the first two Rak'aat, Sajdah-e-Sahw is Wajib; and if it was recited prior to Al-Hamd, Sajdah-e-Sahw is not Wajib.¹
30. If he recited Tashahhud in the Qiyam of (any) two of the last Rak'aat, Sajdah-e-Sahw does not become Wajib; and if it was recited a few times in the first Qa'dah, Sajdah-e-Sahw becomes Wajib.²
31. If he forgot to recite Tashahhud and performed Salam, upon remembering, he should return, recite Tashahhud and perform Sajdah-e-Sahw. Similarly, if he recited Al-Hamd instead of Tashahhud, Sajdah -e-Sahw becomes Wajib.³
32. If a Muqtadi has recited Tashahhud before Imam in the first Qa'dah, he should remain silent and he should not recite Durud and Du'a. And Masbuq (i.e. the one who joins the Jama'at after Imam has performed some Rak'aat and follows him up to the end of Salah) should recite slowly in the last Qa'dah that he should get free at the time when Imam performs Salam. If he got free before Salam, he should recite Kalimah-e-Shahadat repeatedly.⁴
33. If someone performed Sajdah instead of Ruku' and Ruku' instead of Sajdah or he performed such a unit again that is not repeated in Salah or he prioritized such a unit that was to be performed later or delayed a unit that was to be performed earlier, in all these cases, Sajdah-e-Sahw is Wajib.⁵

¹ 'Aalamgiri, vol. 1, p. 127

² 'Aalamgiri, vol. 1, p. 127

³ 'Aalamgiri, vol. 1, p. 127

⁴ Durr-e-Mukhtar, vol. 2, p. 270

⁵ 'Aalamgiri, vol. 1, p. 127

34. If he forgot Du'a-e-Qunut or Takbir-e-Qunut that is said for Qunut after Qira'at (in the third Rak'at of Witr), he should perform Sajdah-e-Sahw.¹

Mistake in reciting or not reciting Qira'at audibly

35. If Imam recited one Verse (that is required to fulfil Fard of Qira'at in Salah) quietly in a Jahri Salah (i.e., the Salah in which Qira'at is done audibly), or recited audibly in a Sirri Salah (i.e., the Salah in which Qira'at is done quietly), Sajdah-e-Sahw is Wajib; and if one word was recited audibly or quietly, it is forgiven.²

36. Munfarid (i.e., the one who performs Salah alone) must not make audible recitation intentionally in Sirri Salahs; and if he ever mistakenly recited audibly to the extent required to make Salah valid (or more than that), he should perform Sajdah-e-Sahw, to be on the safe side. However, if he recited inaudibly in the Jahri Salah, Sajdah-e-Sahw is not required.³

37. If someone recited Sana, Du'a, and Tashahhud in a loud voice, this is contrary to Sunnah, but Sajdah-e-Sahw is not Wajib.⁴

38. If he began to think during Qira'at, etc., to the extent of one Rukn i.e., in which 'سُبْحَانَ اللَّهِ' can be uttered thrice, Sajdah-e-Sahw is Wajib.⁵

¹ 'Aalamgiri, vol. 1, p. 127

² 'Aalamgiri, vol. 1, p. 127, Darr-e-Mukhtar, ma' Radd-ul-Muhtar, vol. 2, p. 657

³ Derived from Fatawa Razawiyyah, vol. 6, p. 252

⁴ Radd-ul-Muhtar, vol. 2, p. 657, 658

⁵ Radd-ul-Muhtar, vol. 2, p. 677

If Sajdah-e-Sahw is Wajib for Imam, it is also Wajib for Muqtadis

39. If Imam committed Sahw and performed Sajdah-e-Sahw, it is Wajib for Muqtadis to perform Sajdah-e-Sahw as well even if a Muqtadi joined the Jama'at after Sahw had been committed; and if Imam missed Sajdah-e-Sahw, it is also an exemption for Muqtadis. If Imam missed it due to his act (which makes it Wajib to repeat Salah instead of Sajdah-e-Sahw), it is Wajib for Muqtadis to repeat Salah, otherwise, they are exempted.¹
40. If a Muqtadi commits a mistake behind Imam (i.e., he missed any Wajib act forgetfully), Sajdah-e-Sahw is not Wajib.²
41. If a Muqem [resident] follows a traveller Imam and Imam committed Sahw, he should perform Sajdah-e-Sahw with Imam and then he should perform his two Rak'at; and if there is Sahw in them as well, he should perform Sajdah-e-Sahw again at the end of Salah.³
42. Imam was leading Salah. He had a doubt in the second Rak'at if it was the first or the second, or he doubted in the fourth or third Rak'at and looked at Muqtadis without turning his face so that he can follow them when they stand or sit, there is no harm in this; and Sajdah-e-Sahw did not become Wajib.⁴

Masbuq and Sajdah-e-Sahw

43. Masbuq is the one who joins (the Jama'at) after Imam has

¹ *Radd-ul-Muhtar*, vol. 2, p. 657, 658

² *Radd-ul-Muhtar*, vol. 2, p. 658

³ *Radd-ul-Muhtar*, vol. 2, p. 660

⁴ *'Aalamgiri*, vol. 2, p. 131

performed some Rak'at and follows him up to the end of Salah. He should perform Sajdah-e-Sahw with Imam even if Imam committed Sahw before he had joined; and if he didn't perform Sajdah-e-Sahw with Imam but stood to perform the rest of his Salah, he should perform Sajdah-e-Sahw at the end of Salah; and if this Masbuq also committed Sahw in his own Salah, the last (two) Sajdah-e-Sahw are enough for the error made by Imam as well.¹

44. If Masbuq performed Sajdah-e-Sahw with Imam for the mistake of Imam and committed a mistake in his own Salah as well, he should also perform Sajdah-e-Sahw in that.²
45. It is not permissible for Masbuq to perform Salam with Imam whether it is the Salam of Sajdah-e-Sahw or the last Salam, but in fact, if he performs Salam deliberately, Salah will become invalid. However, if he forgetfully said the Salam of Sajdah-e-Sahw with Imam, Sajdah-e-Sahw will not become Wajib whether he said before, with, or after the Salam of Imam because Masbuq is Muqtadi, and if a Muqtadi missed a Wajib act forgetfully, Sajdah-e-Sahw does not become Wajib. Similarly, if he forgetfully said the last Salam before or with Imam, then in the case of being Muqtadi, Sajdah-e-Sahw will not become Wajib for him. On the other hand, if he performed Salam after the Salam of Imam, Sajdah-e-Sahw will become Wajib because Masbuq is no more Muqtadi now, he became Munfarid, and if Munfarid forgetfully misses a Wajib act or delays it, Sajdah-e-Sahw becomes Wajib. (Please see pages 187-191 in volume 8 of *Fatawa Razawiyah*)

Some rulings on Sajdah-e-Sahw and Salam

46. If someone for whom Sajdah-e-Sahw was Wajib didn't remember

¹ *Aalamgiri*, vol. 1, p. 128; *Radd-ul-Muhtar*, vol. 2, p. 659

² *Durr-e-Mukhtar*, vol. 2, p. 659, etc.

to perform Sajdah-e-Sahw and he performed Salam (with an intention to complete Salah), he has not come out of Salah provided that he performs Sajdah-e-Sahw. Therefore, as long as he has not talked, or attentively committed anything that invalidates Wudu, or come out of Masjid, or committed any act that is forbidden in Salah, he is ordained to perform Sajdah-e-Sahw; and if he didn't perform Sajdah-e-Sahw after Salam, he has come out of Salah from the moment of saying Salam. Therefore, if someone followed after performing Salam and Imam performed Sajdah-e-Sahw, the following is correct; and if Sajdah-e-Sahw was not performed, it is not correct; and if he remembered that Sahw was committed but performed Salam intending to complete Salah, he has come out of Salah the moment he performed Salam, and now he cannot perform Sajdah-e-Sahw. He should repeat it; and if he performed Sajdah-e-Sahw by mistake and someone also joined him, the following (by the one who just joined) is not correct.¹

Doubt about the number of Rak'aat

If someone has a doubt about the number of Rak'aat whether he has offered three Rak'aat or four, and it is now the first incident after reaching puberty, he should break Salah by performing Salam or by committing an act that is forbidden during Salah, or continue (Salah) according to his strong supposition. However, in any case, he should perform this Salah from the start. Remember! Just an intention of breaking Salah is not enough (rather an act that invalidates Salah is necessary), and if this doubt did not occur for the first time but it also had occurred in the past, he should follow his strong supposition; otherwise, he should count on the fewer. For example, if he is doubtful over three or four, he should count on three; if he is doubtful over two or three, he should count on two. (If he is doubtful over one

¹ *Durr-e-Mukhtar, Radd-ul-Muhtar, vol. 2, p. 673*

or two, he should count on one.) وَعَلَىٰ هَذَا الْقِيَاسِ (and so on), he should do Qa'dah in both the third and the fourth Rak'at as the third Rak'at being the fourth is doubtful; and after Qa'dah in the fourth Rak'at, he should perform Sajdah-e-Sahw and perform Salam. And in the case of strong supposition, there is no Sajdah-e-Sahw. However, if he stopped to think for the equal amount of time spent in one unit (of Salah), Sajdah-e-Sahw becomes Wajib.¹ Sajdah-e-Sahw is Wajib in all the cases of doubt mentioned above and not in the case of strong supposition. However, if he delays it thinking for the equal amount of time spent in one unit, Sajdah-e-Sahw becomes Wajib.²

47. If he had a doubt after completing Salah, this will not be trusted; and if he was sure after Salah that he missed a Fard act but he had a doubt as to what Fard act was that, it is Fard for him to repeat it.³
48. Someone had a doubt whether he had performed the current Salah or not, if time has not elapsed, he can repeat it otherwise he cannot perform it.⁴
49. If he had a doubt in Witr whether it was the second or third Rak'at, he should first recite Qunut and perform another Rak'at after Qa'dah. In this Rak'at, he should also recite Qunut and perform Sajdah-e-Sahw.⁵

A cure for evil whispers regarding the number of Rak'at

A person entered the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained about the evil whisper that he didn't have any idea

¹ *Hadayah*, vol. 1, p. 76, etc.

² *Radd-ul-Mukhtar*, vol. 2, p. 678

³ *Fath Al-Qadeer*, vol. 1, p. 452; *Radd-ul-Muhtar*, vol. 2, p. 675

⁴ *'Aalamgiri*, vol. 1, p. 130

⁵ *'Aalamgiri*, vol. 1, p. 131, etc.

during Salah if he performed two or three Rak'at. The Holy Prophet ﷺ said, 'If you find this [situation], raise your right index finger, hit it on your left thigh, and utter 'بِسْمِ اللَّهِ', for it is a knife for Satan.'¹

Satan runs crying

The Holy Prophet ﷺ said: When a human being recites the Verse of Sajdah and performs Sajdah, Satan runs crying and says, "Alas! The human was ordered to do Sajdah; he performed it and got Paradise. I was ordered to do Sajdah; I denied and got Hell."²

What Sajdah is meant here?

Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ stated in regard to this Hadith: That is, upon seeing a human being performing Sajdah of Tilawat, Satan escapes from there being wistful. Since, this Sajdah is not part of Salah, and the Sajdah that Satan denied [to perform] was also not part of Salah so he is wistful for that upon seeing human performing Sajdah of Tilawat, not Sajdah of Salah because he himself had been performing Sujood of Salah.³

Fourteen Madani Pearls regarding Sajdah-e-Tilawat

1. Sajdah becomes Wajib on reciting or listening to a verse of Sajdah.⁴
2. Sajdah will become Wajib in the case of reading or hearing even

¹ Mu'jam Kabeer, vol. 1, p. 192, Hadith 512

² Muslim, p. 56, Hadith 81

³ Mirat-ul-Manajih, vol. 2, p. 83

⁴ Al-Hidaya, vol. 1, p. 78

the translation of a verse (of Sajdah) in any language regardless of whether or not the hearer comprehended that it was the translation of a verse of Sajdah. However, if he was unaware, it is necessary that he was told that it was the translation of a verse of Sajdah. If the verse of Sajdah was recited, it is not necessary to tell the listener that it is the verse of Sajdah.¹

3. In the case of reciting a verse of Sajdah, Sajdah of Tilawat will become Wajib if the voice of the reciter is loud enough for him to hear provided that there is no obstruction in his listening.
4. Deliberate hearing is not necessary for the hearer; Sajdah becomes Wajib even if he hears it unintentionally.²
5. If someone recited a verse of Sajdah loud enough that he could hear it but did not hear it due to a noise or hearing disability, Sajdah became Wajib. If he only moved his lips but did not utter any sound, Sajdah did not become Wajib.³
6. Reciting a complete verse is not necessary for Sajdah to become Wajib; reciting a particular word followed or preceded by any other word in which Sajdah is mentioned is enough.⁴

Method of Sajda-e-Tilawat

7. Sunnah method of performing Sajdah is to go down for Sajdah uttering **اللَّهُ أَكْبَرُ** from a standing position and utter **سُبْحَانَ رَبِّيَ الْأَعْلَى** (in Sajdah) at least thrice. Then, stand up uttering **اللَّهُ أَكْبَرُ**. Uttering **اللَّهُ أَكْبَرُ** while going down for Sajdah as well as standing from Sajdah is a

¹ 'Aalamgiri, vol. 1, p. 133

² Bahar-e-Shari'at, p. 728

³ 'Aalamgiri, vol. 1, p. 132, etc.

⁴ Radd-ul-Muhtar, vol. 2, p. 694

Sunnah whereas both Qiyams, i.e. going down for Sajdah from standing position and standing from Sajdah are Mustahab.¹

8. Sajdah-e-Tilawat does not require raising hands at the time of uttering **اللَّهُ أَكْبَرُ**. Similarly, neither Tashahhud is recited nor Salam is performed for Sajdah-e-Tilawat.²
9. Sajdah-e-Tilawat does not require any conditional intention that this Sajdah is for that particular verse. The intention of Sajdah-e-Tilawat is enough.³
10. If someone recites a verse of Sajdah (outside Salah), it is not Wajib to perform Sajdah immediately. However, it is better to perform it immediately. If he is in the state of Wudu, it is Makruh-e-Tanzihi to delay it.⁴
11. If he could not perform Sajdah immediately at that time, it is Mustahab for the reciter and the listeners to recite the following:
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (Translation of the Holy Quran, Kanz-ul-Iman: *'We listened and obeyed. Your forgiveness be granted (to us), O our Lord, and towards only You is (our) return.'*)⁵
12. If a verse of Sajdah is recited or listened to repeatedly in a session⁶, only one Sajdah will be Wajib even though a few people recite it.

¹ 'Aalamgiri, vol. 1, p. 135; Durr-e-Mukhtar, vol. 2, p. 699 etc.

² Tanvir-ul-Absar, vol. 2, p. 700

³ Durr-e-Mukhtar ma' Radd-ul-Muhtar, vol. 2, p. 699

⁴ Durr-e-Mukhtar, vol. 2, p. 703

⁵ Part 3, Surah Al-Baqarah, Verse 285

⁶ The conditions that either change or sustain a session: A session will not change by eating one or two morsels, by drinking one or two sips of water, by standing up, by walking one or two steps, by answering Salam, by speaking a little, and by moving from one corner to another corner of the house. A session will change by eating three morsels, by drinking three sips of water, by speaking three sentences, by walking three steps in a field, by doing Nikah, by trading, and by sleeping while lying. (Bahar-e-Shari'at, vol. 1, p. 736)

Similarly, if a verse is recited and the same verse is recited by another reciter, even then only one Sajdah will be Wajib.¹

13. It is Makruh-e-Tahrimi to recite the complete Surah but leave a verse of Sajdah. There is no harm in reciting a verse of Sajdah alone. However, it is better to include one or two verses before and after it.²

Fulfilment of any need

14. (According to Ahnaf, there are 14 verses of Sajdah in the Holy Quran.) If someone recites all (i.e., 14) verses of Sajdah and performs Sajdahs in a session for the fulfilment of any need, Allah Almighty will fulfil that need of his. It does not matter if he recites one verse of Sajdah and performs Sajdah [after that] or recites all verses of Sajdah and performs 14 Sajdahs in the end.³

14 Verses of Sajdah

١. إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿١٦٦﴾

٢. وَبِلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُمُ بِالْغُدُوِّ وَالْأَصَالِ ﴿١٦٧﴾

٣. وَبِلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٦٨﴾

¹ Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 2, p. 712

² Durr-e-Mukhtar, vol. 2, p. 717, etc.

³ Bahar-e-Shari'at, vol. 1, p. 736

⁴ Part 9, Surah Al-A'raf, Verse, 206

⁵ Part 13, Surah Ar-R'ad, Verse, 15

⁶ Part 14, Surah Al-Nahl, Verse, 49

۴. عَلَيْهِمْ يَخِرُّونَ لِلأَذْقَانِ سَجْدًا ﴿١٦﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٧﴾ وَيَخِرُّونَ لِلأَذْقَانِ يَنْسُكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٨﴾
۵. إِذَا تَنَسَّلَى عَلَيْهِمُ آيَاتِ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿١٩﴾
۶. أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۗ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۗ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿٢٠﴾
۷. وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٢١﴾
۸. أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٢﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٣﴾
۹. إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٢٤﴾
۱۰. قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۗ وَإِنَّ كَثِيرًا مِّنَ الْمُخَلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾ فَغَفَرْنَا لَهُ ذَلِكَ ۗ وَإِنَّ لَنَا عِنْدَنَا لَئِيفًا وَحُسْنَ مَآبٍ ﴿٢٦﴾

¹ Part 15, Surah Bani Israeel, Verses, 107-109

² Part 16, Surah Al-Maryam, Verse, 58

³ Part 17, Surah Al-Hajj, Verse, 18

⁴ Part 19, Surah Al-Furqaan, Verse, 60

⁵ Part 19, Surah Al-Namal, Verses, 25-26

⁶ Part 21, Surah As-Sajdah, Verse, 15

⁷ Part 23, Surah Sad, Verses, 24-25

۱۱. وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِنْ كُنْتُمْ تَعْبُدُونَ ﴿۱۶﴾ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَ

النَّهَارِ وَهُمْ لَا يَسْتَمُونَ ﴿۱۷﴾

۱۲. فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿۱۸﴾

۱۳. فَإِنَّهُمْ لَا يُؤْمِنُونَ ﴿۱۹﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿۲۰﴾

۱۴. كَلَّا لَا تَطَّعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿۲۱﴾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sajdah-e-Shukr

When someone receives good news, he should perform Sajdah of gratitude or 2-Rak'at Salah of gratitude. A Sajdah performed upon hearing worldly or religious good news is called Sajdah of Shukr.⁵ It is mentioned in “Bahar-e-Shariat”: It is Mustahab to perform Sajdah of gratitude over every blessing, such as a child is born, wealth is earned, a lost thing is found, a patient recovers, or a traveller comes back home.⁶ The method of Sajdah of Shukr (and Sajdah of Tilawat) is the same. (The method of Sajdah of Tilawat is mentioned on page 107 of this booklet.)

¹ Part 24, Surah Haa Meem As-Sajdah, Verses, 37-38

² Part 27, Surah Najm, Verse, 62

³ Part 30, Surah Inshiqaq, Verse, 20-21

⁴ Part 30, Surah Al-Alaq, Verse, 19

⁵ Mirat al-Manajih, vol. 2, p. 388

⁶ Bahar-e-Shari'at, vol. 1, pp. 738-739

Wudu is necessary for Sajdah of Shukr

Wudu is necessary for Sajdah of gratitude, and Wudu is not necessary for the Sajdah which is performed habitually because this is not a Shar'i Sajdah, it is only a Mubah act which has neither reward nor a sin. If someone has to make Du'a in Sajdah outside Salah, in addition to the Arabic language, he can also make Du'a in other languages.

May Allah Almighty also enable us to perform Sajdah of gratitude upon receiving good news!

If you receive the good news by the grace of Allah Almighty that your visa for Hajj, 'Umrah, and Madinah Munawwarah has been granted, you should perform Sajdah of gratitude over this [blessing].

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Salah on a chair

(This text has been prepared with the help of a 34-page booklet of Maktabah-tul-Madinah, 'Rulings of Performing Salah on a Chair'.)

Conditions of standing in Salah

It is Fard to do Qiyam in every Rak'at of Fara'id and Wajibat (i.e., Salahs of two Eids, Salah of Witr and Vow, including those Salahs whose repetition becomes Wajib due to any reason) and in every Rak'at of Fajr's Sunnah. If someone performs these Salahs sitting without any Shar'i permission, Salahs will be invalid; and if someone cannot perform [Salah] standing but it is possible for him to stand with the support of a stick or a wall, or with the support of a man then it is Fard for him to stand in the required Rak'at as long as he can stand with that support. If he can only utter Takbir-e-Tahrimah while

standing, it is Fard for him to do Qiyam only to that extent; and if he is not even able to do so, he can now perform the above-mentioned Salahs being seated.

Exemptions of Qiyam

If someone feels dizzy or a drop of urine falls or a one-fourth (or more than that) of Satr opens up or someone has become so weak due to illness that if he stands, he won't be able to perform Qira'at, then he will be exempted of Qiyam. However, keep in mind that there is no exemption for Qiyam in the above-mentioned Salahs by making laziness and slight pain a compulsion. If there is strong apprehension that the disease will intensify by performing Salah while standing or it will take longer to recover or it will become unbearable, then he is allowed to remain seated while performing (Salah).

Exemption of Jama'at due to Qiyam

Imagine the importance of Qiyam (i.e., to stand) being Fard in Salah from the fact that someone is so weak that if he goes to perform Salah with Jama'at, he won't be able to do Qiyam; and if he performs (Salah) at home, he can perform it with Qiyam. The ruling is that if he can get Jama'at at home, it is better, otherwise, he should perform (Salah) alone at home with Qiyam.

An important case of exemption from Qiyam

An important case of exemption from Qiyam is that someone has the strength to do Qiyam but it is not possible for him to perform Sajdah on a thing that is twelve finger space high or less high than that, then because of being helpless to perform Sajdah-e-Haqiqi (i.e., Sajdah that is usually performed), there is an exemption for Qiyam.

Two complete conditions relating to Shar'i ruling about performing Salah on a chair

First complete condition: 'Either one cannot do Qiyam or he can stand in the beginning for a little while and then he loses the strength after that. However, he can perform Ruku' and Sujood.' In this condition, he can perform the rest of Salah while sitting after he can do Qiyam for as long as possible. However, while he can perform Ruku' and Sujood, he has to do Ruku properly by bending his back and he also has to perform Sajdah only on the ground. If he can perform Sajdah on a thing that is twelve finger space above the ground, it is necessary for him to perform Sajdah only on it. His Salah will be invalid by performing Ruku' and Sujood using gestures. If such a patient follows the ruling of Shari'ah (as for standing) and performs Salah by properly performing Ruku' and Sujood on the ground, it is convenient for him on one hand and he will be able to keep himself from several difficulties on the other hand. Otherwise, if he sits on a chair instead of the ground, he will have to get down for Sajdah and after performing Sajdah in a correct manner, he will have to get back on the chair once again. That way, he will face the difficulty and there will be a weird view in the row of Jama'at. After getting off the chair, he will also have to exceed the row to perform Sajdah. That way, his act will disturb the arrangement of the row. Therefore, in the case of having the strength to perform Sajdah on the ground, one should not at all perform Salah while sitting on a chair after Qiyam. If people still do this, they put themselves into difficulties or despite having the strength to perform Ruku' and Sujood, they destroy their Salahs by sitting on the chair and performing Ruku' and Sujood using gestures.

Second complete condition: 'If someone does not have the strength to perform Ruku' and Sujood or he does not have the strength to perform Sajdah only, then despite having the strength to stand, he is

relieved of Qiyam.’ Under this condition, the patient can also perform Salah sitting on the ground. In fact, it is preferable for him to perform Salah sitting. And if such a patient performs Salah sitting on a chair, it is also permissible because Ruku’ and Sujood can also be performed with gestures while sitting on a chair. That way, the complete Salah will be performed sitting. Unlike the first complete condition, there won’t be any possibility of pointless difficulties. However, it is Mustahab to sit on knees as long as possible in Salah that is performed while sitting. Therefore, it is suitable to avoid sitting on the chair with your feet perpendicular to the shins. At your convenience, Salah should be performed sitting only on the ground. If someone can sit on knees and in any other manner equivalent to sitting, it is Mustahab to sit on knees; otherwise whatever is easier: such as he can sit cross-legged, on heels, with one knee drawn up, resting on the other foot. Moreover, if he cannot sit on the ground, then in this second complete condition, he can sit on a chair, stool or bed keeping his feet perpendicular to the shins. However, he should still refrain from taking support unnecessarily; those who are allowed to perform Salah sitting should refrain from taking support unnecessarily as far as possible and act according to the manners, respect, and Sunnah.

In this second complete condition, since the main reason for gaining the relief for performing Salah while sitting is the lack of strength to perform Ruku’ and Sujood or only Sajdah therefore he will have to use a gesture for Ruku’ and Sujood, and it is necessary for him to bend the head more during the gesture of Sajdah than that of Ruku. Keep it in mind; otherwise, Salah will not be valid.

Ruling of performing Sajdah on a support attached with the chair

If someone can’t perform Sajdah, he will have to perform Sajdah with a gesture, and it is not necessary for him to bend his back performing

Sajdah using a gesture. He should bend his head in Sajdah more than he does in Ruku' using a gesture. Suppose that if he places his head on the support, it is considered a gesture, and Salah will be valid. However, a support attached to a chair is useless; there is no need for that. And if someone who has the strength to perform Haqiqi Sajdah performs Sajdah on a support attached to a chair, his Salah will be invalid.

Ruling of placing a chair in a row

In the blessed Ahadith, there is a lot of insistence on keeping the rows straight in Salah with Jama'at that rows should be equal, Muqtadis should be standing straight, everybody's necks, shoulders, and feet should be in a straight line and one's shoulder should remain in contact with that of another. Therefore, such a helpless patient who has been allowed by Shari'ah to sit while performing Salah should perform Salah while sitting on the ground instead of a chair placed in the row. If he cannot sit on the ground, then out of compulsion, he can indeed perform Salah sitting on a chair but he should place the chair at the end of the row. If the row remains incomplete then he can place the chair in the row rather than placing it on the end. In this condition, it is important to remember that he should place the chair straight in the line. In addition, in the state of Qiyam also, he should perform Salah sitting on the chair. Otherwise, in the case of performing Salah while standing, he will be standing ahead of the other Salah-performers in the row, which is a Makruh case to cause a disturbance to the line-up. Moreover, there should not be any gap between the chair and the Salah-performer next to him.

A request to honourable Imams

The majority of people are negligent in these important rulings.

Therefore, in order to guide Ummah, please read out the abovementioned rulings pertaining to Salah performed on a chair in your Masajid from time to time and earn a lot of reward.

11 important Madani pearls regarding performing Salah sitting

(Numbers 1 to 4, including ‘important note’ have been extracted from pages 510-511 of *Bahar-e-Shari’at* vol. I; whereas numbers 5 to 11 have been extracted from pages 720-722.)

1. It is Fard to do Qiyam (i.e., to stand) in Fard Salah, Witr, Eid Salah and Sunnah of Fajr; for, if someone performs Salah while sitting without any appropriate reason, Salah will be invalid.
2. If he is so weak that after reaching Masjid to perform Salah with Jama’at, he won’t be able to perform Salah standing and if he performs Salah at home, he can perform Salah standing, then he should perform Salah at home. If he can get Jama’at, he should perform Salah with Jama’at otherwise he can perform it alone.
3. Feeling a little pain while standing is not an excuse. In fact, Qiyam will only be an exemption at the time when he cannot stand, or he cannot perform Sajdah, or a wound oozes by standing or performing Sajdah, or a drop of urine comes by standing, or a one-fourth (or more than that) of Satr opens up or he cannot do Qira’at. Likewise, if he can stand but the illness will worsen due to that or it will take too long to recover or it will become unbearable, then he should perform Salah being seated.
4. If he can stand with the support of a stick, a servant or a wall, it is Fard for him to perform Salah while standing. If he can stand for even a little while that he can utter ‘الله أكبر’ while standing, it is Fard for him to stand for that long to utter this. After that, he can sit.

Important note:

Nowadays it is usually seen that if someone has a slight fever or minor pain, he starts performing Salah sitting. As a matter of fact, while having the same condition, these people keep standing to talk about all other things for 10 to 15 minutes, even more! They should be aware of these rulings, and it is Fard for them to perform all Salahs again from the start that they performed sitting in spite of having the strength to stand. Similarly, if he could not stand like that but it was possible for him to stand with the support of a stick, a wall, or a person, then those Salahs were also invalid. It is Fard for him to perform from the start.

5. If a person does not have the strength to perform Salah by standing due to illness that it will harm him or the illness will intensify or it will take longer to recover or a drop of urine will fall, or he feels dizzy, or the intense pain will be unbearable if he performs Salah while standing, in all these conditions he can perform Salah being seated (as usually) with Ruku' and Sujood.
6. If someone cannot sit by himself but a boy, a servant, or a stranger is available there who can help him sit, then it is necessary to perform being seated. If he cannot remain sitting, he should take the support of a pillow, a wall, or a person and perform Salah. If it is even not possible, he can perform lying and if it is possible for him to perform while being seated, performing Salah lying will be invalid.
7. It is not necessary to sit in a specific manner while performing Salah sitting. In fact, he can sit in any manner easy for an ill person. However, if it is easy for him to sit on knees or in any other manner equivalent to sitting, the former manner is better, otherwise, he can opt for whichever is easier.

8. Someone can stand but cannot perform Ruku' and Sujood or Sajdah only – for example if he has a boil in the throat, etc., that will burst if he performs Sajdah, he can perform it being seated while using gestures. In fact, it is better. And in this case, he can also opt to perform Salah standing and use gestures for Ruku', or if he has the strength to perform Ruku', he should perform Ruku' and use gestures for Sajdah after sitting.
9. In the case of gestures, it is necessary that the gesture of Sajdah is lower than that of Ruku'. (If in Sajdah, the head is not bent more than Ruku', then Sajdah will not be performed using gestures. Therefore, Salah will be invalid.) However, it is not necessary to bend the head very close to the ground. It is Makruh-e-Tahrیمی (i.e., impermissible and sin) to bring a pillow, etc., close to the forehead and perform Sajdah on it whether he himself or someone else picked that thing.
10. If someone performed Sajdah on an elevated thing placed on the ground and he didn't only use the gesture for Ruku' but bent his back as well, it is correct provided that the conditions of Sajdah are found – for example, the thing on which Sajdah was performed was hard enough that the forehead was pressed so much that it couldn't be pressed anymore, and the height of that thing (on which Sajdah was performed) was not more than twelve finger space. After these conditions are found, Ruku' and Sujood are found in their real state. Therefore, he will not be considered as the one performing Salah using gestures, and the one who performs Salah standing can follow this person in Salah. And when he can perform Ruku' and Sujood like that and has the strength to do Qiyam, then Qiyam is Fard for him, or if he has the strength to do Qiyam during Salah, then it is Fard for him to perform the rest of Salah standing. Therefore, if someone cannot

perform Sajdah on the ground but can perform it by placing something on the ground by following the conditions mentioned above, it is Fard for him to perform Sajdah like that. Offering it with gestures is not permissible, and if he performed Sajdah on a thing which is not in the exact condition, Sajdah was not found in its real state. In fact, the gesture was for Sajdah. Therefore, the one who has the strength to stand cannot follow him in Salah, and if he got the strength to do Qiyam during Salah, he should perform from the start.

11. If there is a wound on the forehead that someone cannot place the forehead on the ground for Sajdah, he should perform Sajdah resting on the nose. If he didn't do so but used a gesture, then Salah is invalid.¹

If the above-mentioned 11 rulings extracted from (part 3 of volume one of) *Bahar-e-Shari'at* have been read and understood well, then **إِنْ شَاءَ اللَّهُ** the Shar'i ruling of Salah will be crystal clear to those who perform Salah sitting or using gestures. Those who are not ill or under compulsion should also learn these rulings as they might also need them ever; otherwise, they may make use of these to provide other ill Muslims with the Shar'i guidance.

Suggestion by a non-Muslim or Fasiq physician for Salah to be performed while sitting on a chair

Question: If a non-Muslim or Fasiq surgeon or physician suggests a patient to perform Salah by sitting after a bypass surgery or due to any other disease while the patient has no experience of harm caused by

¹ *Bahar-e-Shari'at*, vol. 1, pp. 720, 722 summarized

performing Salah standing in this kind of disease and he cannot form a strong supposition either, what should the patient do?

Answer: A ruling is stated in '*Bahar-e-Shari'at*': If a patient got his eye operated on and an expert Muslim doctor whose appearance is in accordance with Shari'ah suggested to the patient that he should keep lying, then the patient should perform Salah lying while using a gesture.¹

The restriction of a Muslim doctor whose appearance is in accordance with Shari'ah has been applied. Similarly, there are also the same kind of other rulings in which if it is necessary for someone to violate a Shar'i ruling by following the prescriptions given by an expert physician, then restrictions of a Muslim doctor who is not Fasiq or at least whose appearance is in accordance with Shari'ah apply.

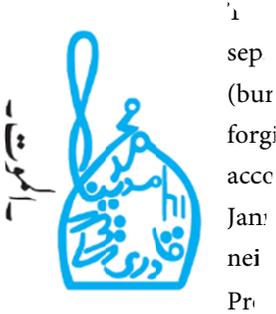
Firstly, in this era, it is difficult to find an expert physician. Secondly, if you can find one, it is still difficult to find a Muslim non-Fasiq person or at least someone whose appearance is in accordance with Shariah. Therefore, during the treatment of this kind of fatal disease, if a surgeon or a specialist gives some prescriptions based on his experience in order to keep a patient's body from serious harm and the patient strongly believes in him, then it is enough for the relieve. This is so because the prescription of a non-Muslim or Fasiq doctor is usually based on his experiences. Even if the patient has no experience and no matter if the expert physician is non-Muslim or Fasiq, something prescribed by him is strong enough to incline the patient to trust him. If a surgeon is not an expert, who else will be? Similarly, a specialist of this disease is certainly experienced and expert and his

¹ *Bahar-e-Sharia't*, vol. 1, p. 725

opinion will be considered, but if such a case comes that the physicians have a difference of opinion, in this case, we do not believe in an opinion formed by a specific physician. An opinion from the opponents obstructs the formation of a strong supposition. Therefore, one should consult two or three expert physicians in this kind of confusion or believe in the most experienced physician. This seems to be the safe side. Therefore, after the sensitive operation like bypass, we should consider the prescription of a cardiac specialist. In this kind of situation, the patient surely believes what the cardiac specialist advises; for, his opinion is based on his experience. This is not only his opinion alone; in fact, in light of the experiences of the specialists around the world, these kinds of crucial opinions are formed.

Therefore, after developing a strong belief, the patient can perform Salah while sitting for as many days as the doctor advises. Similarly, if the doctor asks not to bend (i.e., for Sajdah, that is performed as usual) and the patient cannot perform Sajdah, then he will be allowed to perform Salah sitting. In the first condition, it should be known that in Fard, Wajib and Sunnah of Fajr, it is obligatory for him to do Qiyam as long as he can. Therefore, if the patient can perform Sajdah and the specialist permits him to perform Salah with Ruku' and Sujood while sitting, then the patient should ask him if he can stand for a little while. If the specialist gives permission, the patient can do Qiyam to that extent; and if he is permitted to perform Salah using a gesture, Qiyam will be a complete exemption. He can perform Salah from the beginning using a gesture. Thus, the patient has to follow the specialist by heart. As soon as he recovers, he should consult immediately and perform Salah with the complete Fara'id. He should

not be lazy in this regard unnecessarily. He should have the physician not give him any unnecessary relief.



10 Safar Shareef 1443 AH
18-09-2021

After reading
this booklet,
give it to
someone with
the intention
of earning
reward.

After reading this booklet give it to others

Distribute the booklets and pamphlets containing Madani pearls published by Maktaba tul Madinah on the occasions of wedding and death, in Ijtima'at, A'araas and Milad processions, etc. and earn reward. Keep booklets regularly in your shops as well in order to give them to your customers as a gift with the intention of earning reward. Send booklets or pamphlets containing Madani pearls as many as you can afford to the houses of your neighbourhood through newsboys or children every month and spread the call towards righteousness and earn lots of reward.

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Hidayah	Dar-ul-Ihya Al-Tiras Al-'Arbi Beirut	***	***

Learning the necessary rulings of Salah is Fard

The Beloved and Blessed Prophet ﷺ said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ.

Translation: "Seeking knowledge is a Fard (obligation) upon every Muslim." (Sunan Ibn Mājah, Hadīṣ 224). This implies that acquiring knowledge is highly important in Islam. Therefore, the first and foremost important Fard is to acquire the knowledge of basic beliefs, as it defines a person as a true follower of the Sunni tradition. Denying or contradicting these fundamental beliefs can lead one astray and even disbeliever. After that, learn the rulings of Salah, i.e. its Fard acts, conditions and actions that invalidate Salah, so that Salah can be performed correctly. It is necessary for every sane and adult Muslim, men and women, to learn the rulings according to their current circumstances. (Learning Fard acts is Fard and learning Wajib acts is Wajib).

For details please see: Fatwa Razawiyyah Volume 23 Pages 623 to 624



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