بسم اللہ الرحمن الرحیم

Ruling of Giving Luqmah In Urdu During Salāh

Darulifta Ahlesunnat (Dawateislami)

(Translated Fatwa)

Question

What do the noble scholars and jurists of Islamic law say about the following: (1) The Imām was leading tarāwīḥ and while reciting, the sāmiʿ (appointed rectifier) said “Theek hai” meaning, you are reciting correctly. (2) Similarly, in tarawīḥ the sāmiʿ behind the Imām was his son. When giving luqmah to his father, i.e., the imām, he said “Nahi Abu Ji” meaning, what you are reciting is incorrect. Please provide guidance as to what is the ruling of salāh in both cases.

Note – Despite the muqtadī saying these words, the Imām did not say or do anything that would nullify his salāh.

Answer

(1,2) In both cases, the salāh of the one who gave the luqmah with the words “theek hai” and “nahi abu ji” is nullified. This is because although it is allowed to give luqmah to the imām when necessary, the proper sharʿī method is that when the imām makes a mistake in the recitation, the muqtadī should repeat that same verse or the preceding verse. If the imām makes a mistake in the transitions, such as rukūʿ, sujūd, qiyām, etc., and the situation warrants giving a luqmah, then the tasbīḥ should be recited to alert the imām. In the described situations, “theek hai” and “nahi abu ji” are considered kalām al-nās (ordinary human speech) and speaking in salāh, whether out of necessity or without necessity, deliberately or forgetfully, invalidates the salāh in every case. Nevertheless, the speech of the muqtadī did not affect the imām’s salāh in the aforementioned situation. Therefore, the imām’s salāh was valid.

If the imām forgets during qira’ah, the verse should be recited to give the luqmah. Thus, it is narrated in Musannaf ʿAbdul-Razzāq, Sunan al-Kubrā Lil-Bayhaqī, Sunan Daraqutnī, and other books of ḥadīth:

عن علي رضي اللہ عنہ إذا استطعمكم الامام فأطعموه قلنا: ما استطعامه؟ قال: إذا تعايا فسكت فافتحوا عليه

Translation: It is narrated from ʿAlī رضي اللہ تعالی عنہ that when the imām asks you for a morsel, give him a morsel. The narrator says, “We asked, what does it means for him to ask for a morsel?” He said: “When the imām is unable to recite and becomes silent, give him a luqmah (by reciting the verse)”. (Sunan al-Kubra Lil-Bayhaqī, Book of Jumuʿah, Ch. of when the imām is unable to continue, Vol. 03, p. 301, Publ. Beirut)

Then mentioning the method of giving luqmah for transitions, the Prophet ﷺ said:

من نابه شيء في صلاته فليسبح فإنه إذا سبح التفت إليه

Translation: When anything happens to the imam during salāh, then recite the tasbīḥ. When the tasbīḥ is recited, the imam will become alert. (Saḥīḥ Muslim, Vol. 01, p. 316, Publ. Beirut)

It is stated in Fatāwā Tātārkhāniyah:

المصلی اذا کبر بنیة ان یعلم غیره انه فی الصلاة لا تفسد صلاته، والاولی التسبیح لقوله علیه السلام: التسبیح للرجال والتصفیق للنساء

Translation: When the one offering salāh utters takbīr with the intention of informing someone that he is in salāh, the salāh will not become invalid. But, reciting tasbīḥ is better because The Prophet ﷺ said: "Tasbīḥ is for men and Tasfeeq(Striking the fingers of the right hand against the back of the left hand) is for women." (Fatāwā Tātārkhāniyah, Vol. 02, p. 220, Publ. Quetta)

Regarding the prohibition of speaking during salāh, the following narration is reported in Saḥīḥ al-Bukhārī:

عن أبي عمرو الشيباني، قال: قال لي زيد بن أرقم: إن كنا لنتكلم في الصلاة على عهد النبي صلى الله عليه وسلم يكلم أحدنا صاحبه بحاجته، حتى نزلت: (**حافظوا على الصلوات و الصلاة الوسطى، و قوموا لله قانتين**) فأمرنا بالسكوت

Translation: It is narrated that Abī 'Amr al-Shaybānī said: Zayd Bin Arqam told me, "We would speak during salāh in the time of the Prophet ﷺ. One would speak to his companion about his needs, until the verse "Be punctual in all your prayers and especially the middle prayer; and stand for Allāh submissively" was revealed and we were commanded to remain silent." (Saḥīḥ al-Bukhārī, Vol. 02, p. 62, Publ. Egypt)

Any form of speaking invalidates the salāh. Thus, it is stated in al-Tajrīd Lil-Qudūrī, al-Muḥīt al-Burhānī, Badāʾiʿ al-Sanāʾiʿ, al-Baḥr al-Rāʾiq, and other books of fiqh (the following is cited from al-Muḥīt):

إذا تكلم في صلاته ناسياً أو عامداً أو خطأً أو قاصداً قليلاً أو كثيراً تكلم لاصلاح صلاته بأن قام الامام في موضع بالقعود، فقال **اقعد** أو قعد و الامام في موضع القيام، فقال له، المقتدي، **قم** أولاً لاصلاح صلاته ويكون الكلام من كلام الناس استقبل الصلاة عندنا

Translation: If one speaks during salāh, whether forgetfully or deliberately, mistakenly or intentionally, whether much or only little, even if he speaks in order to rectify the salāh, for example if the imām stood when he was supposed to sit and the muqtadī said "sit down", or if the imām sat down when he was supposed to stand and the muqtadī said "stand up", this speech will be considered "ordinary speech" and, according to us, the muqtadī should repeat the salāh (because the salāh was nullified). (Al-Muḥīt al-Burhānī, Vol. 01, p. 382, Publ. Beirut)

It is stated in Bahār-E-Sharīʿat:

کلام مفسد نماز ہے، عمداً ہو یا خطاء یا سہواً، سوتے میں ہو، یا بیداری میں اپنی خوشی سے کلام کیا، یا کسی نے کلام کرنے پر مجبور کیا، یا اس کو یہ معلوم نہ تھا کہ کلام کرنے سے نماز جاتی رہتی ہے۔ خطا کے معنی یہ ہیں کہ قراءت وغیرہ اذکارِ نماز کہنا چاہتا تھا، غلطی سے زبان سے کوئی بات نکل گئی اور سہو کے یہ معنی ہیں کہ اسے اپنا نماز میں ہونا یاد نہ رہا۔ کلام میں قلیل و کثیر کا فرق نہیں اور یہ بھی فرق نہیں کہ وہ کلام اصلاح نماز کے لیے ہو یا نہیں، مثلاً امام کو بیٹھنا تھا کھڑا ہوگیا، مقتدی نے بتانے کو کہا **بیٹھ جا**، یا **ہوں** کہا، نماز جاتی رہی۔

Translation: Talking invalidates the salāh, whether it is done deliberately, mistakenly, or forgetfully, while asleep or awake, talking willingly or due to being compelled by someone else to speak, or due to not being aware that talking invalidates the salāh. Mistakenly means that one intended to recite Qurʾān or any azkār of salāh but accidentally uttered something else. Forgetfully means that one did not even remember being in salāh. There is no difference whether one speaks much or only

little, nor is there any difference whether one speaks to rectify the salāh or otherwise. For example, if the imām was supposed to sit down but stood up and the muqtadī informed him by saying “sit down” or “Hoon”, the salāh will be invalidated. (Bahār-E-Sharīʿat, Vol. 01, pt. 03, p. 604, Publ. Maktaba-Tul-Madīnah, Karachi)

وَاللّٰہُ اَعْلَمُ عَزَّوَجَلَّ وَرَسُوْلُہ اَعْلَم صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم

(Allah Almighty knows best and His Messenger صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows best.)

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