



ABU UL HASAN
ONLINE QURAN ACADEMY

نماز کا طریقہ

Method of Salah



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نماز کا طریقہ (حنفی)

Namāz kā Tarīqah (Hanafī)

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Method of Ṣalāh

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	Ḥ/ḥ	ع	ع	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِمدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِمدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِمدہ	Ā/ā

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

METHOD OF ṢALĀĤ

(Ḥanafī)

No matter how hard Satan tries to prevent you from reading this booklet, please read it completely, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will see the benefits for yourself.

Excellence of Durūd Sharīf

The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the one praising Allāh عَزَّوَجَلَّ and reciting Durūd Sharīf having offered Ṣalāh, ‘Present your supplication, it will be answered; ask (for anything), you will be granted.’ (*Sunan-e-Nasāī, V.1, P.189, Bāb-ul-Madīnaḥ, Karachi*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Many virtues of offering Ṣalāh and severe punishments for abandoning it have been stated in the Qurān and Aḥādīṣ. Therefore, the 9th Āyah of Sūra-tul-Munāfiqūn in Parāḥ 28 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

TRANSLATION FROM KANZ-UL-IMĀN

O believers! Do not let your wealth or your children distract you from the remembrance of Allāh ﷺ and those who do so are at loss.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Ṣābi narrates that the honourable Mufasssīrīn say, “In this Holy Āyah, the remembrance of Allāh ﷺ refers to the five daily Ṣalāh, therefore, the one who does not offer his Ṣalāh at its specified time because of his preoccupation with his wealth (i.e. trading), cultivation and employment, goods and his children, is at loss. (*Kitāb-ul-Kabā’ir*, P20, Beirut)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Very First Question on the Day of Judgement

The beloved and blessed Prophet ﷺ said, “On the day of judgement, the very first question that will be asked to man out of his deeds will be about Ṣalāh; if his Ṣalāh is correct he will succeed but if it is incomplete, he will be disgraced and will suffer loss.” (*Kanz-ul-‘Ummāl*, V7, P115, Ḥaḍīṣ 18883, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)

Nūr for Muṣalli

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who secures his Ṣalāh, the Ṣalāh will be Nūr, evidence and salvation for him on the day of judgement; and the one who does not protect it, there will be no Nūr, evidence or salvation for him on the day of judgement and such a person will be kept with Pharaoh, Qārūn, Hāmān and Ubay bin Khalaf on the day of judgement.” (*Majma’-uz-Zawāid, V2, P21, Ḥadīṣ 1611, Dār-ul-Fikr, Beirut*)

Whom will People be resurrected with?

Dear Islamic brothers! Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Zāhabī رَحِمَهُ اللهُ عَلَيْهِ narrates, “Some honourable scholars رَحِمَهُمُ اللهُ تَعَالَى say that the one who abandons Ṣalāh will be resurrected with Pharaoh, Qārūn, Hāmān and Ubay bin Khalaf on the day of judgement because people usually abandon their Ṣalāh due to wealth, rule, ministry and trade.”

The one who abandons his Ṣalāh due to being occupied with state affairs will be resurrected with Pharaoh. The one who abandons his Ṣalāh owing to his wealth will be resurrected with Qārūn. If the reason of abandoning Ṣalāh is ministry, he will be resurrected with Pharaoh’s minister, Hāmān and if the reason of abandoning Ṣalāh is busyness in trade, he will be resurrected with Ubay bin Khalaf, the head trader of the unbelievers in Makka-tul-Mukarramah.” (*Kitāb-ul-Kabā’ir, P21, Dār Maktaba-tul-Ḥayāh, Beirut*)

Ṣalāh even in Severely Wounded State

When Ḥaḍrat Sayyidunā ‘Umar Fārūq-e-A’zam رضي الله عنه was seriously wounded as a result of an attack, he was told, “Yā Amīr-ul-Muminīn رضي الله عنه, (it is time to offer) Ṣalāh!” He رضي الله عنه said, “Yes, listen! The one who abandons Ṣalāh has no share in Islam.” He رضي الله عنه offered Ṣalāh despite being severely wounded. (*ibid*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of Nūr or Darkness for Ṣalāh

Ḥaḍrat Sayyidunā ‘Ubādaḥ bin Ṣāmit رضي الله عنه narrates that our Makkī Madanī Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The one who makes Wuḍū properly, stands for Ṣalāh and completes its Rukū’, Sujūd and recitation, his Ṣalāh says, ‘May Allāh عَزَّوَجَلَّ secure you as you have secured me!’ The Ṣalāh is then elevated to the sky and there is glare and brilliance for it. The portals of the sky are opened for it and it is presented in the court of Allāh عَزَّوَجَلَّ and such Ṣalāh intercedes for that Muṣallī (the one who offered it).”

On the contrary, if he does not complete its Rukū’, Sujūd and recitation, the Ṣalāh says, “May Allāh عَزَّوَجَلَّ discard you as you have distorted me!’ The Ṣalāh covered in darkness is then taken to the sky. The portals of the sky are closed for it and it is then bundled up like an old piece of cloth and thrown onto the face of that Muṣallī.” (*Kanz-ul-‘Ummāl, V7, P129, Ḥadīṣ 19049*)

A Cause of Bad End

Ḥaḍrat Sayyidunā Imām Bukhārī رَحْمَةُ اللهِ عَلَيْهِ says that Ḥaḍrat Sayyidunā Ḥuẓayfāh bin Yamān رَضِيَ اللهُ عَنْهُ saw a person performing his Rukū' and Sujūd improperly during his Ṣalāh, so he رَضِيَ اللهُ عَنْهُ said to the person, “If you die offering Ṣalāh in the way as you have just offered, you will not die in accordance with the teachings of Ḥaḍrat Sayyidunā Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.”
(*Ṣaḥīḥ Bukhārī, VI. P112*)

The narration in Sunan Nasāī also states that he رَضِيَ اللهُ عَنْهُ asked (the person), “For how long have you been offering Ṣalāh in this way?” The person replied, “**For forty years**”. He رَضِيَ اللهُ عَنْهُ said, “You haven't offered Ṣalāh at all for the past **forty** years; if you die in this state, you will not die following the religion of Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.” (*Sunan-e-Nasāī, V2, P58 Dār-ul-Jil, Beirut*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Thief of Ṣalāh

Ḥaḍrat Sayyidunā Abū Qatādaḥ رَضِيَ اللهُ عَنْهُ narrates that Beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The worst thief is the one who steals from his Ṣalāh.” He was humbly asked, “Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who is the thief of Ṣalāh?” He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “The one who does not perform its Rukū' or Sujūd properly.” (*Musnad-e-Imām Aḥmad bin Ḥanbal, V8, P386, Ḥadīṣ 22705, Dār-ul-Fikr, Beirut*)

Two Types of Thieves

Commenting on the foregoing Ḥadīṣ, the famous Mufassir of Qurān, Ḥakīm-ul-Ummat Ḥaḍrat Muftī Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ says, “It became obvious that the **thief of Ṣalāh** is worse than that of money because the thief of money gains at least some worldly profit though he is punished, the thief of Ṣalāh will be punished but he will not gain any benefit at all. The thief of money violates the right of people but the thief of Ṣalāh, violates that of Allāh عَزَّوَجَلَّ. It is the condition of those offering defective Ṣalāh; so those who do not offer Ṣalāh at all should learn a lesson.” (*Mirāh, V2, P78, Zīā-ul-Qurān Publications*)

Dear Islamic brothers! Many people do not offer Ṣalāh at all and even most of those offering Ṣalāh are deprived of offering Ṣalāh properly due to the lack of interest in learning Sunnah. Therefore, a brief method of offering Ṣalāh is being presented. For the sake of Madīnah! Please read it very carefully and correct your Ṣalāh.

Method of Ṣalāh (Ḥanafī)

Stand erect facing the Qiblah in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands making thumbs touch the ear-lobes. 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 be focused at the place of Sajdah. Now make a firm intention (in your heart) of the Ṣalāh that you are about to

offer. To say it verbally is better (for example, “I intend to offer four Rak’at for today’s Farḍ Zuḥar Ṣalāh.” If you are in a Jamā’at, add the words “following this Imām”).

Now, utter Takbīr-e-Taḥrīmah (الله أكبر) lowering your hands and fold them below navel with right palm on the back of left wrist joint, three middle fingers straight on the back of left forearm and thumb and small finger making a loop on either side of wrist. Now recite Ṣanā like this:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Glory is to You Yā Allāh عَزَّوَجَلَّ! I praise You, Blessed is Your name, Your greatness is exalted and none is worthy of worship except You.

Then recite the Ta’aw-wuḏ:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط

I seek protection from Allāh عَزَّوَجَلَّ against the accursed satan.

Then recite the Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh’s name I begin with, the Most Kind, the Most Merciful.

Then recite the whole of Sūrah Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكِ يَوْمِ الدِّينِ ۝
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

TRANSLATION FROM KANZ-UL-IMĀN

All praise to Allāh عَزَّوَجَلَّ, Rab عَزَّوَجَلَّ of the worlds, the most Kind and Merciful. Owner of the Day of Requit. We worship You alone, and beg You alone for help. Make us tread on the straight path; the path of those whom You have favoured, not of those who have earned (Your) wrath and nor of those who have gone astray.

After you finish Sūrah Fātiḥah, utter **أَمِينَ** (Āmīn) in low volume and then recite either three short Ayahs or one long Āyah that is equivalent to three short Ayahs or any Sūrah such as Sūrah Ikhlaṣ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

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

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ

يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say He is Allāh عَزَّوَجَلَّ, the One. Allāh عَزَّوَجَلَّ is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.

Now bow down for Rukū' uttering **اللَّهُ أَكْبَرُ**. Hold knees firmly with both palms and keep fingers spread out. The back should be straight and head should also be in the straightness of the back (not lower or higher than the back); in Rukū', focus eyesight at feet. Recite **سُبْحَانَ رَبِّيَ الْعَظِيمِ**¹ at least three times in Rukū'. Then utter the Tasmī' **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**² and stand erect; the standing after Rukū' is called Qawmah. If you are a Munfarid then utter **اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**³.

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

The tips of all ten toes should be towards Qiblah with their soles flattened with 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 **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times; then lift your head (forehead first then nose), then hands and sit up straight;

¹ Glory to my Magnificent Rab **عَزَّوَجَلَّ**.

² Allāh **عَزَّوَجَلَّ** heard whoever praised Him.

³ Oh our Rab **عَزَّوَجَلَّ**! All praise is for You.

keep your right foot upright with its toes facing Qiblah; lay your left foot flat and sit on it; 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 Sujūd 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 ⁴**اللَّهُمَّ اغْفِرْ لِي** 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 hands unnecessarily on the ground while standing up. You have now completed one Rak'at.

In the second Rak'at, start with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** and then recite Sūra-e-Fātiḥah and another Sūraḥ, then do the Rukū' and Sujūd as you did in the first Rak'at.

After completing the second Sajdah (of the second Rak'at) sit up straight with your right foot upright and your left foot flat.

To sit after the second Sajdah of the second Rak'at is called Qa'dah.

Recite Tashahhud in Qa'dah:

⁴ "Yā Allāh **عَزَّوَجَلَّ** forgive me."

التَّحِيَّاتِ لِلَّهِ وَالصَّلَاةِ وَالطَّيِّبَاتِ ط السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ۞ أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ۞

All types of worship i.e. oral, physical and monetary are for Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Salutation be upon you Yā Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the mercy and blessings of Allāh عَزَّ وَجَلَّ. Salutation be upon us and the pious men of Allāh عَزَّ وَجَلَّ. I testify that there is none worthy of worship except Allāh عَزَّ وَجَلَّ and I testify that Muḥammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His (distinguished) Servant and Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

When you are about to utter the word لا in Tashahhūd, form a circle with the middle finger and thumb of your right hand and put the tips of your ring-finger and the pinkie at palm; as soon as you begin to utter the word “لا” (immediately after “أَشْهَدُ أَنْ”), raise your index finger without waving it side to side. When you reach إِلَّا put it down and straighten your all fingers out instantly. If you are offering more than two Rak’at, stand up erect uttering اللَّهُ أَكْبَرُ.

If it is Farḍ Ṣalāh, recite only بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and Sura-e-Fātiḥah in the third and fourth Rak’at, an additional Sūrah is not needed. The rest of the acts must be performed in the same way as before.

However, if it is a Sunnah Ṣalāh or Nafl Ṣalāh, then Sūrah must be added after Sūrah Fātiḥah in the third and fourth Rak'at (You must remember that if you are offering the Ṣalāh following an Imām, you cannot recite anything in the Qiyām of any Rak'at, you must stand quietly). Once you have offered all four Rak'at, sit in **Qa'dah-e-Ākhīrah**, and then recite Tashāhūd and the Durūd-e-Ibrāhīm عَلَيْهِ السَّلَام.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ
إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُبْجِدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُبْجِدٌ ۝

O Allāh صَلِّ اللهُ تَعَالَى عَزَّوَجَلَّ send Durūd on (our Master) Muḥammad عَلَيْهِ السَّلَام and on his descendents as You sent Durūd on (our Master) Ibrāhīm عَلَيْهِ السَّلَام and his descendents. Indeed you alone are praise worthy and Glorious. O Allāh صَلِّ اللهُ تَعَالَى عَزَّوَجَلَّ shower Your blessings on (our Master) Muḥammad عَلَيْهِ السَّلَام and his descendents as You showered blessings on (our Master) Ibrāhīm عَلَيْهِ السَّلَام and his descendents. Indeed You are praise worthy and Glorious.

Then recite any Du'ā-e-Māshūrah e.g.

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

Yā Allāh صَلِّ اللهُ تَعَالَى عَزَّوَجَلَّ! Our Rab صَلِّ اللهُ تَعَالَى عَزَّوَجَلَّ! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell.

Then, to finish the Ṣalāh, first turn face towards right shoulder saying **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** and then towards left shoulder saying the same words. Now your Ṣalāh has completed. (*Marāqil falāh ma' Hāshiya-tuṭ-Taḥṭāwī*, P278, *Ghunya-tul-Mustamlī*, P261, *Karachi*)

A Few Differences in the Ṣalāh of Islamic Sisters

The afore-mentioned method of Ṣalāh is for an Imām or a man offering individually. There are some differences between the Ṣalāh of Islamic sisters and that of Islamic brothers. At the time of Takbīr-e-Taḥrīmah, Islamic sisters should raise their hands up to their shoulders; their hands should remain covered in their shawl. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr*, VI, P246) In Qiyām, Islamic sisters should place their left palm on chest just below their breast and put the right palm on the back of the left palm. Islamic sisters should bow slightly in Rukū' i.e. to the extent of placing their hands on their knees. They should neither apply weight to their knees nor hold them; their fingers should be close together and feet should be slightly bent i.e. not completely straight, like men. Islamic sisters should perform Sajdah keeping their 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, they should draw their feet out towards the right side.

In Qa'dah, they should sit on their left buttock. They should place their right and left hands on the middle of their right and left thighs respectively. The rest method is like that of men. (*Rad-dul-Muḥṭār*, V2, P259, *'Alamgīrī*, VI, P74)

Both Should Pay Attention!

Some of the acts described in the method of Ṣalāh for Islamic brothers and Islamic sisters are Farḍ without which the Ṣalāh will not be valid whereas some acts are Wājib leaving which deliberately is a sin; repenting of it and repeating such a Ṣalāh is Wājib. In case of missing a Wājib forgetfully, Sajdah Saḥw becomes Wājib. Some of the acts in Ṣalāh are Sunnat-e-Mūakkadaḥ; making a habit of abandoning a Sunnat-e-Mūakkadaḥ is a sin. Similarly, some of the acts in Ṣalāh are Mustaḥab; performing a Mustaḥab is an act of Ṣawāb while leaving a Mustaḥab is not a sin. (*Baḥār-e-Sharī'at, Part 3, P66, Madīnatul-Murshid, Bareilly Sharīf*)

Six Pre-Conditions of Ṣalāh

(1) Ṭahārat (Purity)

The body, clothes and place of Ṣalāh must be pure from all types of impurities. (*Marāqil Falāḥ ma' Hāshiya-tuṭ-Ṭaḥṭāwī, P207*)

(2) Sitr-e-'Awrat (Veiling)

1. Men's body from navel to the knees (including knees) must be covered whereas women's whole body must be covered except the following five parts: Face, both palms, soles of both feet. However, according to a Muftā biḥī Qawl (valid verdict), the Ṣalāh of a woman will be valid even if her both hands, up to wrist, and feet, up to ankle, are completely uncovered. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār, V2, P93*)

2. If someone wears such thin clothing that exposes such a part of the body which is Farḍ to be concealed in Ṣalāḥ, or that exposes the colour of skin (of that part), the Ṣalāḥ will not be valid. (*Fatāwā-e-'Alamgīrī, VI, P58*)
3. Nowadays, the trend of wearing thin clothing is growing. Wearing such thin clothes that expose any part of thigh or Sitr is Ḥarām even when not offering Ṣalāḥ. (*Baḥār-e-Sharī'at, Part 3, P42, Madīna-tul-Murshid Bareilly Sharīf*)
4. Wearing such thick skin-tight clothes that do not expose the colour of the body but reveal the shape of Sitr will not invalidate the Ṣalāḥ but it is not permissible for other people to look at that part of the body. (*Rad-dul-Muḥtār, V2, P103*) Coming in front of others wearing such skin-tight clothes is prohibited and it is more strictly forbidden for women. (*Baḥār-e-Sharī'at, Part 3, P42, Madīna-tul-Murshid, Bareilly Sharīf*)
5. Some women wear such thin shawl made of muslin etc. that reveals the blackness of their hair during Ṣalāḥ or wear such dress through which the colour of body-parts is visible; the Ṣalāḥ offered wearing such a dress will not be valid.

(3) Istiqbāl-e-Qiblaḥ

Istiqbāl-e-Qiblaḥ means facing towards the Qiblaḥ during Ṣalāḥ.

1. If the Muṣallī (the one offering Ṣalāḥ) turns his chest deliberately from Qiblaḥ without a valid reason, his Ṣalāḥ

will become invalid even if he turns back to Qiblaḥ instantly. However, if his chest turns unintentionally and he turns back to Qiblaḥ within the amount of time in which ‘سُبْحَانَ اللَّهِ’ can be uttered thrice, his Ṣalāh will not be invalid. (*Al-Baḥr-ur-Rā-aiq, VI, P497*)

2. If only face turned from Qiblaḥ, it is Wājib to turn the face back towards Qiblaḥ instantly. Although the Ṣalāh will not become invalid in this case, it is Makrūḥ-e-Taḥrīmī to do so without a valid reason. (*Ghunya-tul-Mustamlī, P222, Karachi*)
3. If someone is present at such a place where there is neither any means to know the direction of Qiblaḥ nor any such Muslim whom he could ask the direction, so, in this case, he has to do **Taḥarrī**, i.e. ponder (as to where the direction of Qiblaḥ may be). He should turn towards the direction in which his heart guides him. This is the direction of Qiblaḥ for him. (*Al-Ĥidāyah ma’ Faṭḥ-ul-Qadīr, VI, P236*)
4. If someone offered Ṣalāh doing **Taḥarrī** and got to know later on that the direction in which he offered Ṣalāh was not the correct direction of Qiblaḥ, his Ṣalāh will still be valid, it does not need to be repeated. (*Fatāwā-e-‘Alamgīrī, VI, P64*)
5. If someone is offering Ṣalāh doing Taḥarrī, another person sees him and starts offering Ṣalāh facing the same direction

without doing Taḥarrī, his Ṣalāh will not be valid; he will have to do his own Taḥarrī. (*Rad-dul-Muḥtār, V2, P143*)

(4) Waqt (Timings)

It is necessary to offer Ṣalāh **within its stipulated time**. For example, today's 'Aṣr Ṣalāh is to be offered, it is necessary that the time for 'Aṣr has begun. 'Aṣr Ṣalāh will not be valid if it is offered before the beginning of its time. (*Ghunya-tul-Mustamlī, P224*)

1. Usually, the time-tables (of Ṣalāh) are displayed in Masājid. The timings of Ṣalāh can easily be ascertained with the help of the time-tables compiled by reliable Tawqīt Dān (Experts in Ṣalāh/fasting timings) and certified by Ahl-e-Sunnah scholars.
2. It is Mustahab for Islamic sisters to offer Fajr Ṣalāh in its initial time; as for other Ṣalāh, it is better for them to wait for men's Jamā'at, and offer Ṣalāh after the Jamā'at ends. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār, V2, P30*)

Three Makrūh Times

1. From the time of sunrise up to the next 20 minutes.
2. From 20 minutes before sunset to the time of sunset.
3. From Niṣf-un-Naḥār to the time when the sun begins to decline. No Ṣalāh, whether it is Farḍ, Wājib, Nafl or Qaḍā is permissible during these three times.

However, if someone has not offered ‘Aṣr Ṣalāh and Makrūh time has started, he can still offer it, but delaying Ṣalāh to this extent is Ḥarām. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P40–Bahār-e-Sharī’at, Part 3, P23, Madīna-tul-Murshid, Bareilly Sharīf*)

If the Makrūh Time Begins during Ṣalāh, then ...?

The Salām of ‘Aṣr Ṣalāh should be performed at least 20 minutes before the sunset. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَنُ says, “It is preferable to delay Ṣalā-tul-‘Aṣr as long as possible, but it should be completed before the Makrūh time begins.” (*Fatāwā-e-Razavīyyah Sharīf Jadīd, V5, P156*) “If someone takes precaution and lengthens Ṣalāh such that the Makrūh time begins during his Ṣalāh, even then, he will not be objected to.” (*Fatāwā-e-Razavīyyah Sharīf Jadīd, V5, P139*)

(5) Niyyat (Intention)

Niyyat means firm intention in heart. (*Ḥāshiyā-tuṭ-Ṭaḥṭāwī, P215 Karachi*)

1. Although verbal intention is not necessary, it is better; provided the intention is present in heart. (*Fatāwā-e-‘Alamgīrī, VI, P65*) Further, making intention in Arabic language isn’t necessary; it can be made in any other language. (*Mulakhkhas az Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P113*)
2. As regards intention, there is no significance of verbal utterance. For example, if the intention of Zuḥar Ṣalāh was present in heart but the word ‘Aṣr instead of Zuḥar

was mistakenly uttered, Zuḥar Ṣalāh will still be valid.
(*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P112*)

3. The least level of intention is that if someone asks as to which Ṣalāh is about to be offered, one should reply promptly. If he is in such a state that he has to recall before replying, then his Ṣalāh will not be valid. (*Fatāwā-e-‘Alamgīrī, VI, P65*)
4. If the Ṣalāh is Farḍ, the intention of Farḍ is also necessary. For example, the intention ‘I am offering the Farḍ of today’s Zuḥar’ is to be present in heart. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P116*)
5. Even though it is correct to make just a general intention of Ṣalāh for Nafl, Sunnat and Tarāwīḥ, but it is safer to make the intention of Tarāwīḥ or current Sunnah while offering Tarāwīḥ; as for other Sunnah Ṣalāh, one should make the intention of Sunnah or that of the following of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because some Mashāikh (scholars) consider a general intention insufficient for Sunnah Ṣalāh. (*Munya-tul-Muṣallī, ma’ Ghunya-tul-Mustamlī, P245*)
6. For Nafl Ṣalāh, a general intention of Ṣalāh is sufficient even if ‘Nafl’ is not included in intention. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P166*)
7. The intention ‘My face is towards Qiblah’ is not a condition. (*ibid*)
8. While offering Ṣalāh following an Imām (in Jamā’at), a Muqtadī can make the following intention as well: “I

intend to offer the same Ṣalāh that the Imām is offering”.
(‘Alamgīrī, V1, P66)

9. The intention for the funeral Ṣalāh is: “This Ṣalāh is for Allāh ﷺ and the supplication is for this deceased person.”
(*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P126*)
10. It is necessary to make the intention of Wājib for a Wājib Ṣalāh and it has to be specified as well. For example, Eīd-ul-Fiṭr, Eīd-ul-Aḏḥā, Naẓr (votive), the Ṣalāh after Ṭawāf (Wājib-ut-Ṭawāf) or the Nafl Ṣalāh that was deliberately cancelled, as the Qaḏā of such a Ṣalāh is also Wājib.
(*Hāshiya-tuṭ-Ṭaḥṭāwī, P222*)
11. Though Sajda-e-Shukr is Nafl, its intention is also necessary. For example, the intention ‘I am going to perform Sajda-e-Shukr’ is to be present in heart. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P120*)
12. According to the author of ‘Naḥr-ul-Fā-aiq’, intention is necessary even for Sajda-e-Saḥw, (*ibid*) i.e. one has to make intention in his heart that he is performing Sajda-e-Saḥw.

(6) Takbīr-e-Taḥrīmah

Starting Ṣalāh by uttering ﷻ is compulsory. (*‘Alamgīrī, V1, P68*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Seven Farāiḍ of Ṣalāh

There are seven Farāiḍ in Ṣalāh.

(1) Takbīr-e-Taḥrīmah (2) Qiyām (3) Qirā-at (4) Rukū' (5) Sujūd (6) Qa'dāh-e-Ākhīrah (7) Khurūj-e-Biṣun'ihī. (*Ghunya-tul-Mustamlī, P253-286*)

(1) Takbīr-e-Taḥrīmah

In fact, Takbīr-e-Taḥrīmah (also called Takbīr-e-Aulā) is one of the pre-conditions for Ṣalāh but it has also been included in the Farāiḍ because it is closely attached to the acts of Ṣalāh. (*Ghunya-tul-Mustamlī, P253*)

1. If the Muqtadī says the word 'Allāh' of Takbīr-e-Taḥrīmah with the Imām but utters the word 'Akbar' before the Imām utters the same word, his Ṣalāh will not be valid. (*'Alamgīrī, VI, P68*)
2. If the Muqtadī finds the Imām in Rukū' and bends instantly for Rukū' uttering the Takbīr, i.e. he finishes the Takbīr after he had already bent down to such an extent that his hands would touch his knees if he stretched them, his Ṣalāh will not be valid. (*Khulāṣa-tul-Fatāwā, VI, P83*) (What he should do on such an occasion is to utter the Takbīr-e-Taḥrīmah whilst standing erect and then do Rukū' uttering **اللَّهُ أَكْبَرُ**. If he manages to join the Imām in Rukū' even for a moment, the Rak'at will be counted, but if the Imām stands up before he joins the Imām in Rukū', the Rak'at will not be counted.)

3. If someone is unable to pronounce Takbīr because of dumbness or loss of the faculty of speaking due to any other reason, he does not have to utter it; just making intention in heart is sufficient for him. (*Tabyīn-ul-Haqā-aiq, VI, P109*)
4. If the word “Allāh” is mispronounced as اللهُ (Āllāh) or the word أَكْبَر (Akbar) as أَكْبِر (Ākbar) or اكْبَار (Akbār), the Ṣalāh will be invalid. If anyone deliberately utters any of these words despite understanding their Fāsid (wrong) meaning, he will become a Kāfir (disbeliever). (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P177*)

These days, in case of a big Jamā’at, most of the Mukabbirs, voluntarily conveying the voice of Takbīr to those offering Ṣalāh at the back side, are heard mispronouncing the word ‘Akbar’ as ‘Akbār’ due to the lack of religious knowledge. As a result of this mispronunciation, the Ṣalāh of such Mukabbirs as well as that of those offering Ṣalāh following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

5. If someone performs first Rak’at’s Rukū’ with the Imām, he will gain the Šawāb of Takbīr-e-Aulā. (*‘Alamgīrī, VI, P69*)

(2) Qiyām

1. The least level of Qiyām is that if the hands are stretched, they should not reach knees whereas complete Qiyām is to stand erect. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P163*)

2. The duration of Qiyām and that of Qirā-at is the same; standing in Qiyām is Farḍ, Wājib or Sunnah for as long as Farḍ Qirā-at, Wājib Qirā-at or Sunnah Qirā-at requires respectively. (*ibid*)
3. Qiyām is Farḍ for Farḍ, Witr, Eīdāin and the Sunan of Fajr Ṣalāh. If anyone offered any of these Ṣalāh sitting without a valid reason, Ṣalāh would not be valid. (*ibid*)
4. Feeling just slight pain in standing is not a valid excuse, instead, a person can be exempted from Qiyām when he/she is unable to stand or perform Sajdah, or when his wound bleeds due to standing or performing Sajdah or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirā-at. Similarly, if a person is able enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Ṣalāh sitting. (*Ghunya-tul-Mustamlī, P258*)
5. If it is possible to stand for Qiyām leaning on a staff (crutches) or wall, or by the help of a servant, it is Farḍ to do so. (*Ghunya-tul-Mustamlī, P258*)
6. If it is possible to utter just Takbīr-e-Taḥrīmah standing, it is Farḍ to utter اللهُ أَكْبَرُ whilst standing and then (if it isn't possible to remain standing anymore), he may sit down. (*Ghunya-tul-Mustamlī, P259*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Beware!

Beware! The people who offer their Farḍ Ṣalāh sitting due to any slight pain, injury etc. should consider the foregoing ruling of Sharī'ah; it is Farḍ to repeat every such Ṣalāh offered sitting despite having the strength to stand. Similarly, it is also Farḍ to repeat all such Ṣalāh offered sitting despite the fact that they could have been offered standing by leaning on a staff, wall or with the help of a person. (*Mulakkkhaṣ az Baḥār-e-Sharī'at, Part 3, P64, Madīna-tul-Murshid, Bareilly Sharīf*) The same rule applies to women, i.e. they are not allowed to offer Ṣalāh sitting without Shara'ī permission.

7. Some Masājid provide chairs on which some old people sit and offer Ṣalāh despite coming to the Masjid on foot, they even talk with others standing after the Ṣalāh; if such people offer Ṣalāh sitting without Shara'ī permission, their Ṣalāh will not be valid.
8. It is permissible to offer Nafl Ṣalāh sitting despite having the strength to stand; however, it is better to offer it standing. Ḥaḍrat Sayyidunā 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ narrates that the Prophet of Raḥmah, the intercessor of Ummah, the distributor of Na'mah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "The Ṣalāh of the one offering in sitting-posture is half of the one offering in standing-posture (the Šawāb would be half)." (*Ṣaḥīḥ Muslim, VI, P253*) However, the Šawāb will not be reduced if someone offers it sitting due to any valid reason. Nowadays, the trend of offering Nafl Ṣalāh in sitting-posture has developed. People seem to be under

the impression that offering these Nafl sitting is better; it is their misconception. The same ruling applies to the two Rak'at Nafl after the Witr (to offer them standing is better). (*Baḥār-e-Sharī'at*, V4, P17, *Madīna-tul-Murshid*, Bareilly *Sharīf*)

(3) Qirā-at (Recitation of the Holy Quran)

1. Qirā-at means 'pronouncing each and every letter from its correct place of origin so that each letter is quite distinct from every other letter.' (*Alamgīrī*, VI, P69)
2. Even when reciting in low volume, it is necessary for the reciter to hear his voice of recitation. (*Ghunya-tul-Mustamlī*, P271)
3. If the letters are pronounced correctly, but not loud enough for the reciter to hear himself (and there is no obstruction such as noise or the problem of hard of hearing either), the Ṣalāh will not be valid in this case. (*Alamgīrī*, VI, P69)
4. Although it is necessary for the reciter to listen to the voice of recitation himself, the sound should not reach others in Sirrī Ṣalāh (the Ṣalāh in which recitation is done in low volume). Similarly, listening to the voice of recitation while reciting Tasbīhāt etc. is also necessary.
5. Likewise, whatever is to be recited or said even other than Ṣalāh, it must be recited or said in such a loud voice that the reciter or speaker could hear himself; for example,

giving a divorce, freeing a slave or mentioning the name of Allāh **عَزَّوَجَلَّ** when slaughtering an animal. In all these cases, the words must be said loud enough for the reciter to hear. (*ibid*) The same should be kept in mind when reciting Durūd Sharīf and other Awrāds.

6. To recite at least one Āyah in the first two Rak'at of a Farḍ Ṣalāh, every Rak'at of Witr, Sunan and Nawāfil Ṣalāh is Farḍ for the Imām as well as the Munfarid. (*Marāqil falāh ma' Hāshiyā-tuṭ-Taḥṭāwī, P226*)
7. A Muqtadī is not allowed to do Qirā-at in Ṣalāh, neither Sūra-e-Fātiḥah nor any other Āyah; neither in a Sirrī Ṣalāh nor in a Jāhrī Ṣalāh. The Qirā-at of the Imām is sufficient for the Muqtadī. (*Marāqil falāh ma' Hāshiyā-tuṭ-Taḥṭāwī, P227*)
8. If someone did not do Qirā-at in any Rak'at of Farḍ Ṣalāh or did Qirā-at only in one Rak'at, his Ṣalāh would be invalid. (*'Alamgīrī, VI, P69*)
9. One should recite the Qurān slowly in Farḍ Ṣalāh and, at a medium pace, in Tarāwīḥ. Fast recitation in Nawāfil 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 length set by Qurrā, otherwise, it is Ḥarām, because we have been commanded to recite the Qurān with Tartīl (slowly). (*Durr-e-Mukhtār, Rad-dul-Muḥṭār, VI, P363*)

These days, most of the Ḥuffāz recite in such a way that not to speak of maintaining the length of Mad; one cannot

understand any word except **يَعْلَمُونَ، تَعْلَمُونَ**, they do not pronounce the letters properly, they even miss out words. Even worse, they boast amongst others about their speed of recitation. Reciting the Quran in such a manner is strictly **Ḥarām**. (*Bahār-e-Sharī'at, V3, P86-87, Madīna-tul-Murshid, Bareilly Sharīf*)

Correct Pronunciation of Alphabets is Essential

Most of the people are unable to distinguish between the sounds of **ت ط، س ص ث، اء ع، ه ح، د ذ ظ**. Remember, if the meaning of a word becomes **Fāsīd** (wrong) as a result of changing the sound of letter, Ṣalāh will not be valid. (*Bahār-e-Sharī'at, Part 3, P108, Maktaba-e-Razavīyah*)

For example, if someone says **عَزِيم** instead of **عَظِيم** (with a **ز** instead of a **ظ**) in **سُبْحَانَ رَبِّيَ الْعَظِيمِ**, his Ṣalāh will become invalid. Therefore, if someone cannot utter **عَظِيم** properly, he should utter **سُبْحَانَ رَبِّيَ الْكَرِيمِ** instead. (*Qānūn-e-Sharī'at, Part 1, P119, Farīd Book Stall, Lahore*)

Warning!

Just a little practice is not enough for the one unable to pronounce letters correctly; he must practice hard day and night. If such a person can offer Ṣalāh led by the Imām reciting correctly, it is **Fard** for him to do so, or he must recite only such **Ayaḥs** that he can recite correctly. If both the aforementioned

cases are impossible, his own Ṣalāh will be valid during his learning period. Regretfully, these days a lot of people have this shortcoming. They do not know how to recite the Qurān correctly and do not try to learn either. Remember, this ruins Ṣalāh. (*Mulakhkhaṣ az Bahār-e-Sharī'at, Part3, P116*)

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 practicing day and night, in this case, he will be considered **excused** during his learning-period. His own Ṣalāh will be valid but he cannot lead the Ṣalāh of those who can recite correctly, however, during his learning period, he can lead the Ṣalāh 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, so even his own Ṣalāh will not be valid, how can others' Ṣalāh be valid under his Imāmat. (*Mākhūz az Fatāwā-e-Razavīyah, V6, P254, Razā Foundation, Lahore*)

Madrasa-tul-Madīnah

Dear Islamic brothers! You may have realised the importance of Qirā-at. Indeed, extremely unfortunate is the Muslim who does not learn correct recitation of the Holy Qurān. **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ!** Numerous Madāris by the name of '**Madrasa-tul-Madīnah**' have been established by **Dawat-e-Islami**, the global, non-political, religious movement of the Qurān and Sunnah. In these Madāris, girls and boys are taught Ḥifẓ and Nāẓirah Qurān free of cost.

Moreover, the correct pronunciations of letters as well as Sunnahs are taught to the adults usually after Ṣalā-tul-‘Ishā in Masājīd. Would that everyone starts teaching and learning the Holy Qurān in their homes! Would that every such Islamic brother able enough to recite the Qurān correctly starts teaching other Islamic brothers! Likewise, the Islamic sisters who can recite correctly should teach others and those who cannot recite properly should learn from them. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, Qurānic teachings will prevail everywhere and those learning and teaching will earn great Ṣawāb, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(4) Rukū’

The least level of Rukū’ is to bend forward to such an extent that if hands are stretched, they should reach the knees (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P166*) while complete Rukū’ is to keep the back horizontally straight. (*Hāshiyā-tuṭ-Ṭaḥṭāwī, P229*)

The beloved Rasūl of Allāh *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, “Allāh *عَزَّوَجَلَّ* does not see (mercifully) at such a Ṣalāh of the person in which he does not straighten his back during Rukū’ and Sujūd.” (*Musnad-e-Imām Aḥmad bin Ḥanbal, V3, P617, Ḥadīṣ 10803, Dār-ul-Fikr, Beirut*)

(5) Sujūd

1. The beloved Rasūl of Allāh *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ 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) finger-set of both feet; I have (also) been commanded not to fold my clothes and hair. (*Ṣaḥīḥ Muslim, VI, P193*)
2. Two Sujūd are Farḍ in each Rak'at. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P167*)
 3. It is necessary that the forehead properly rests on the ground. Resting of forehead means hardness of the ground should be felt. If someone performed Sajdaḥ in such a way that his forehead did not properly rest on the ground, Sajdaḥ would not be valid. (*'Alamgīrī, VI, P70*)
 4. In case of performing Sajdaḥ on something soft such as grass, wool or a carpet, if the forehead firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdaḥ will be valid, otherwise, not. (*Tabyīn-ul-Haqā-aiq, VI, P117*)
 5. These days, the trend of using carpets in Masājid has developed (in some Masājid foam is also spread underneath the carpets). While performing Sajdaḥ on a carpet, make it sure that the forehead firmly rests, otherwise Ṣalāh will not be valid. If the nasal bone did not rest on the ground properly, the Ṣalāh will be Makrūh-e-Taḥrīmī and it would be Wājib to repeat such a Ṣalāh. (*Mulakhkhaṣ az Baḥār-e-Sharī'at, Part 3, P71*)
 6. As the forehead does not properly rest on a spring mattress, Ṣalāh will not be valid on it. (*ibid*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Disadvantages of Carpets

It is difficult to perform Sajdah properly on the carpet; carpets cannot easily be cleaned either. Therefore, dust and germs accumulate inside them. In Sajdah, dust and germs enter the body by means of breathing. Allāh عَزَّوَجَلَّ forbid, the fluff of carpet, in case of sticking to the lungs as 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 case of carpet's being impure, it is not even bothered to purify it. Would that the trend of using carpets in Masājid die out!

How to Purify an Impure Carpet

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping 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. Purify mats, shoes and such clay pots that absorb water according to the same method.

Another way of purifying impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) 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 one day's old infant is impure. (For detailed information, go through Bahār-e-Sharī'at part two)

(6) Qa'daḥ-e-Ākhīrah

After the completion of all Rak'āt of Ṣalāh, it is Farḍ to sit in Qa'daḥ for the amount of time in which complete Tashahḥud (التَّحِيَّات) up to **وَرَسُولُهُ** is recited. (*'Alamgīrī, VI, P70*) If the Muṣallī offering a four-Rak'at Farḍ Ṣalāh did not perform Qa'daḥ after the fourth Rak'at and has not yet performed the Sajdaḥ of the fifth Rak'at, he has to sit down. However, if he has performed the Sajdaḥ of the fifth Rak'at (or in case of **Fajr**, did not sit after two Rak'āt and did the Sajdaḥ of the **third Rak'at** or in case of **Maghrib**, did not sit after the third Rak'āt and did the Sajdaḥ of the **fourth Rak'at**), the Farḍ Ṣalāh will become invalid in all these cases. In these cases, he should add one more Rak'at except Maghrib Ṣalāh. (*Ghunya-tul-Mustamlī, P284*)

(7) Khurūj-e-Biṣun'ihī

After the Qa'daḥ-e-Ākhīrah, deliberately saying Salām, talking or any other such act that finishes the Ṣalāh. However, if any other deliberate act except Salām was found, repeating such a Ṣalāh will be Wājib, and if any such act was found without intention, the Ṣalāh will become invalid. (*Ghunya-tul-Mustamlī, P286*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Thirty Wājibāt of Ṣalāh

1. Uttering 'اللَّهُ أَكْبَرُ' for Takbīr-e-Taḥrīmah.
2. Reciting Sura-e-Fātiḥah, a Sūrah, or one such Qurānic Āyah that is equivalent to three small ones or three small Āyahs in every Rak'at of every Ṣalāh except the last two Rak'at of Farḍ Ṣalāh.
3. Reciting Sura-e-Fātiḥah before the Sūrah.
4. Not reciting anything except 'أَمِينَ' and 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' between Alḥamd and the Sūrah.
5. Doing Rukū' immediately after Qirā-at.
6. Doing the second Sajdah after the first one (in sequence).
7. Maintaining Ta'dīl-e-Arkān, i.e. staying in Rukū', Sujūd, Qawmah and Jalsah for the amount of time in which 'سَبَّحَانَ اللَّهَ' can be uttered at least once.
8. Qawmah, i.e. standing erect after Rukū' (some people do not straighten their back after Rukū', it is the missing of a Wājib).
9. Jalsah, i.e. sitting upright between two Sujūd (some people do the second Sajdah before they properly sit upright after the first one missing a Wājib. No matter how extreme hurry is, it is mandatory to sit straight or else the Ṣalāh will become Makrūh-e-Taḥrīmī and repeating such a Ṣalāh will be Wājib).
10. The first Qa'dah is Wājib even in a Nafl Ṣalāh (In fact, every Qa'dah in two Rak'at Nafl Ṣalāh is the 'last Qa'dah')

and is, therefore, Farḍ; if someone did not do Qa'daḥ and stood up forgetfully and if he has not yet done Sajdaḥ of the third Rak'at, he must return and do Sajda-e-Saḥw).

(Baḥār-e-Sharī'at, Part 4, P52, Madīna-tul-Murshid, Bareilly Sharīf)

If someone has done the Sajdaḥ of the 3rd Rak'at of Nafl Ṣalāh, now he has to complete the fourth Rak'at and do Sajda-e-Saḥw. Sajda-e-Saḥw became Wājib because although Qa'daḥ is Farḍ after every two Rak'at of Nafl Ṣalāh, the first Qa'daḥ turned into Wājib from Farḍ because of performing the Sajdaḥ of the third or fifth Rak'at and so on. *(Mulakhkhaṣan Ṭaḥṭāwī, P466)*

11. Not reciting anything after Tashaḥḥud in the first Qa'daḥ of Farḍ, Witr or Sunnaḥ-e-Muakkadaḥ Ṣalāh.
12. Reciting complete Tashaḥḥud in both Qa'daḥ. If even one word is missed, Wājib will be missed and Sajda-e-Saḥw will be Wājib.
13. If someone forgetfully recites **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** or **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا** after Tashaḥḥud in the first Qa'daḥ of Farḍ, Witr, and Sunnat-e-Muakkadaḥ, Sajda-e-Saḥw will become Wājib; if someone says it deliberately, repeating the Ṣalāh will be Wājib. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P269)*
14. Saying the word **'السَّلَامُ'** when turning face to the right and left side is Wājib each time; saying the word **'عَلَيْكُمْ'** is not a Wājib, it's a Sunnaḥ.

15. Uttering the Takbīr of Qunūt in Witr.
16. Reciting Du'ā-e-Qunūt in Witr.
17. The six Takbīrāt of both Eīd Ṣalāh.
18. Takbīr of Rukū' in the second Rak'at of both Eīd Ṣalāh and uttering the word 'اللَّهُ أَكْبَرُ' for it.
19. Imām's doing Qirā-at in such a loud voice (that at least three persons could hear) in Jahri Ṣalāh such as the first two Rak'ats of Maghrib and 'Ishā and all the Rak'ats of Fajr, Jumu'aḥ, Eīdāin, Tarāwīḥ and the Witr of Ramaḍān.
20. Doing Qirā-at with low volume in the "Sirri Ṣalāh" such as Zuḥar and 'Aṣr.
21. Performing every Farḍ and Wājib in its prescribed order.
22. Doing Rukū' only once in each Rak'at.
23. Doing Sajdaḥ only twice in each Rak'at.
24. Not doing Qa'daḥ before the second Rak'at.
25. Not doing Qa'daḥ in the third Rak'at of a four Rak'at Ṣalāh.
26. Doing the Sajdaḥ of Tilāwat in case of reciting an Āyaḥ of Sajdaḥ.
27. Doing Sajda-e-Saḥw if it has become Wājib.
28. Avoiding the pause for the amount of time in which Tasbīḥ (i.e. سُبْحَانَ اللَّهِ) can be uttered three times in between two Farāiḍ, two Wājibāt or a Farḍ and a Wājib.
29. Muqtaḍī's remaining silent when the Imām is doing Qirā-at whether aloud or quietly.

30. Following the Imām in all Wājibāt except the Qirā-at.
(*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P181 – ‘Alamgīrī, VI, P71*)

Approximately Ninety-Six (96) Sunan of Ṣalāh

Sunan of Takbīr-e-Taḥrīmāh

1. Raising hands for Takbīr-e-Taḥrīmāh
2. Keeping fingers in their normal position, i.e. neither keep them too close nor produce tension in them.
3. The inside part of palms as well as that of fingers should face the Qiblah.
4. Not bowing head at the time of Takbīr
5. Raising both hands up to ears before starting the utterance of Takbīr
6. The same Sunan apply to the Takbīr of Qunūt and
7. The Takbīrāt of the both Eid Ṣalāh as well. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P208*)
8. Imām’s uttering اللهُ أَكْبَرُ،
9. سَبَّحَ اللهُ لَمَنْ حَمَدَهُ and
10. Salām loudly (raising voice louder than requirement is Makrūh). (*Rad-dul-Muhtār, V2, P208*)
11. Folding hands immediately after the Takbīr is Sunnah (after uttering Takbīr-e-Aulā, some people drop their hands

to their sides or sway their arms backwards and then fold their hands; this is a deviation from Sunnah). (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P229*)

Sunan of Qiyām

12. Men should fold their hands beneath their navel with their right palm on the back of their left wrist joint, right thumb and small finger should be around left wrist and their remaining right hand fingers should be on the back of left forearm. (*Ghunya-tul-Mustamlī, P294*)
13. Reciting Ṣanā first and then
14. Ta'aw-wuḏ (أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and then
15. Tasmiyah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ).
16. Reciting Ṣanā, Ta'aw-wuḏ and Tasmiyah immediately one after the other.
17. Uttering all of them with low volume. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P210*)
18. Uttering آمين.
19. Uttering also (آمِين) in low voice.
20. Reciting Ṣanā immediately after Takbīr-e-Aulā. (*ibid*) (In Ṣalāh, Ta'aw-wuḏ and Tasmiyah are linked with the Qirā-at, as the Muqtadī does not have to do Qirā-at, it is not Sunnah for him to recite Ta'aw-wuḏ and Tasmiyah either; however, the Muqtadī missing one or more Rak'at should

recite them while offering his missed Rak'at). (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr*, VI, P253)

21. Ta'aw-wuẓ should be recited in the first Rak'at only.
22. Tasmiyah is Sunnah at the beginning of every Rak'at. (*'Alamgīrī*, VI, P74)

Sunan of Rukū'

23. Uttering **اللَّهُ أَكْبَرُ** for Rukū'. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr*, VI, P257)
24. Uttering **سُبْحَانَ رَبِّيَ الْعَظِيمِ** three times in Rukū'.
25. Man's holding knees with hands;
26. Spreading fingers wide apart and,
27. Keeping legs straight in Rukū' (some people bend their legs like a bow, this is Makrūh). (*'Alamgīrī*, VI, P74)
28. In Rukū', the back should be so straight (horizontally) that even if a glass of water is placed on the back, the glass should remain still. (*Marāqil falāh ma' Hāshiya-tuṭ-Ṭaḥṭāwī*, P266)
29. In Rukū', the head should neither be higher nor lower (than the back) it should be in the straightness of the back.

The beloved Rasūl of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The Ṣalāh of the one not keeping his back straight in Rukū' and Sujūd is insufficient (imperfect).” (*Sunan-ul-Kubrā*, V2, P126, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Perform your Rukū’ and Sujūd completely as, by Allāh عَزَّوَجَلَّ, I see you from my back side.” (*Muslim Sharīf, VI, P180*)

30. It is better (for a Muṣallī) to utter اللهُ أَكْبَرُ while bending for Rukū’ i.e. to utter Takbīr when he starts bending for Rukū’ and finish it having bent completely. (*‘Alamgīrī, VI, P69*) In order to do so, stretch the لام (lām) of Allāh, not the ب (bā) of Akbar or any other letter. (*Bahār-e-Sharī’at, Part 3, P72, Madīna-tul-Murshid, Bareilly Sharīf*) Uttering اللهُ (Āllāhu), أَكْبَر (Ākbar) or اكْبَار (Akbār) will invalidate the Ṣalāh. (*Durr-e-Mukhtār, Rad-dul-Muhtār, VI, P232*)

Sunan of Qawmah

31. Keeping hands down to sides when standing after Rukū’
32. Imām’s uttering سَبَّحَ اللهُ لِمَنْ حَمِدَهُ when standing from Rukū’
33. Muqtaḍī’s uttering اللهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ
34. Uttering both is a Sunnah for Munfarid. The Sunnah will be fulfilled if the words اللهُمَّ رَبَّنَا are uttered but it is better to add the letter “و” after the word “رَبَّنَا”; uttering اللهُمَّ رَبَّنَا is better than uttering اللهُمَّ رَبَّنَا and adding both i.e. uttering اللهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ is better than uttering اللهُمَّ رَبَّنَا. (*Ghunya-tul-Mustamlī, P310*)

35. A Munfarid should start uttering **سَبَّحَ اللهُ لِمَنْ حَيَّدَهُ** while standing from Rukū' and, having stood erect, he should utter **أَللَّهُمَّ رَبَّنَا وَكَالْحَمْدِ**. (*'Alamgīrī, VI, P74*)

Sunan of Sajdah

36. Uttering **الله أكبر** when going down for Sajdah
37. Uttering **الله أكبر** when returning from Sajdah. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr, VI, P261*)
38. Uttering **سُبْحَانَ رَبِّيَ الْأَعْلَى** at least three times in Sajdah. (*ibid*)
39. Placing palms on the ground in Sajdah
40. Keeping the fingers close together, facing the Qiblah
41. When going down for Sajdah, placing knees,
42. Hands,
43. Nose and
44. Forehead on 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 ground in that order.
50. During Sajdah, it is a Sunnah for men to keep their arms apart from sides and
51. Thighs apart from belly. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr, VI, P266*)

52. Not laying forearms on the ground. If you are in a Ṣaf (row) during Jamā'at, then do not keep arms away from sides. (*Rad-dul-Muhtār, V2, P257*)
53. Making the soles of all ten toes of both feet touch the ground in such a way that their tips face the Qiblah. (*Al-Ĥidāyah ma' Fath-ul-Qadīr, VI, P267*)

Sunan of Jalsah

54. Sitting between both Sujūd, which is called Jalsah
55. Keeping the right foot upright and the left foot flat and sitting on the left foot
56. Keeping the toes of right foot towards the Qiblah
57. Placing both hands on thighs. (*Tabyīn-ul-Haqā-aiq, VI, P111*)

Sunan of Standing for the Second Rak'at

58. After the completion of both Sujūd, it is a Sunnah to stand up for the second Rak'at with the support of toes.
59. Placing hands on knees; however, there is no harm in placing hands on the ground for standing up due to weakness or pain in foot. (*Rad-dul-Muhtār, V2, P262*)

Sunan of Qa'dah

60. After performing the Sujūd of the 2nd Rak'at, it is a Sunnah for men to lay their left foot flat.
61. Sitting with both buttocks on the left flattened foot

62. Keeping right foot upright and
63. Keeping the toes of right foot towards the Qiblaḥ. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr, VI, P75*)
64. Keeping right hand on right thigh and
65. Left hand on left thigh.
66. Leaving fingers in a normal state i.e. neither too close together nor too wide apart. (*ibid*)
67. Keeping fingertips close to the knees but one should not hold the knees. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P265*)
68. Raising the index finger of right hand while giving Shaḥadaḥ (Testimony) during اَلشَّحِيَّات. Its method is as follows:
Fold ring finger and the pinkie, form a ring with the middle finger and thumb, raise the index finger while uttering “لَا” and do not shake it hither and thither, put it down while uttering اَللّٰهُمَّ and straighten all fingers. (*Rad-dul-Muhtār, V2, P266*)
69. Sitting in the second Qa'daḥ just like the first one. Reciting Tashaḥḥud as well.
70. Reciting Durūd Sharīf after Tashaḥḥud. (*Al-Ĥidāyah ma' Faṭḥ-ul-Qadīr, VI, P274*) Reciting Durūd-e-Ibrāḥīm is preferable. (*Baḥār-e-Sharī'at, Part 3, P85*)
71. It is a Sunnaḥ to recite Durūd Sharīf after Tashaḥḥud in the first Qa'daḥ of **Nafl** and **Sunan-e-Ghaīr Muakkadaḥ**. (*Rad-dul-Muhtār, V2, P282, Ghunya-tul-Mustamlī, P322*)

72. Reciting Du'ā after Durūd Sharīf. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P283*)

Sunan of Performing Salām

73. Performing Salām twice uttering the following words:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

74. Turning the face to the right side first and then
75. The left side.
76. Saying both Salām loudly is a Sunnah for the Imām, but the voice of the second Salām should be lower than the first one. (*'Alamgīrī, VI, P76*)
77. As soon as the Imām utters the word **السَّلَام** while performing the first Salām, his Ṣalāh will finish even if he has not yet uttered the word **عَلَيْكُمْ**; therefore, if any latecomer joined the Jamā'at after the Imām had already uttered the word **السَّلَام**, his Iqtidā would not be valid. However, his Iqtidā will be valid if the Imām, having performed the first Salām, performs Sajda-e-Saḥw provided Sajda-e-Saḥw had become Wājib. (*Rad-dul-Muhtār, VI, P352*)
78. When the Imām turns his face to the right and left side while performing Salām, he should make the intention of saying Salām to the people offering Ṣalāh at his right and left side respectively; but he should not intend to say Salām to any woman (even if she is present in the Jamā'at).

Further, he should also intend to say Salām to Kirāman Kātibīn (angels deputed for writing deeds) as well as the angels deputed for safeguard during both Salām, but he should not fix any number in the intention. (*Durr-e-Mukhtār, VI, P354*)

79. Muqtadī (the one offering Ṣalāh with Jamā'at) should also intend to say Salām to the people and angels on both sides, further, he should also make intention for the Imām while performing Salām towards the side where the Imām is present. If the Imām is in front of the Muqtadī, he should intend to say Salām to the Imām while performing both Salāms. A Munfarid should intend to say Salām to the angels only. (*Durr-e-Mukhtār, VI, P356*)
80. Muqtadī's transitions i.e. Rukū', Sujūd etc. should be with those of Imām's.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sunan after Performing the Salām

81. It is a Sunnah for the Imām either to turn right or left after performing the Salām; turning to right side is preferable. To sit facing the Muqtadīs is also permissible provided that not a single person is offering Ṣalāh in front of Imām's face up to the last Ṣaf. (*Ghunya-tul-Mustamlī, P330*)
82. It is permissible for a Munfarid to ask supplication without turning any side. (*Alamgīrī, VI, P77*)

Sunan of the Sunan-e-Ba'diyyah

(The Sunan after the Farāiḍ)

83. Talking should be avoided after the Farḍ Ṣalāh that is followed by Sunnah Ṣalāh. Even though the Sunan will be valid in spite of talking but their Ṣawāb will be reduced. To delay the Sunan is Makrūh; similarly, lengthy Awrād (invocations) are not permitted (between the Farḍ and the Sunan Ṣalāh). (*Ghunya-tul-Mustamlī, P331, Rad-dul-Muhtār, V2, P300*)
84. After the Farḍ that are followed by Sunnah, Du'ā should be brief; otherwise, the Ṣawāb of the Sunan will be reduced. (*Bahār-e-Sharī'at, Part 3, P81, Madīna-tul-Murshid, Bareilly Sharīf*)
85. Even though it is correct that talking between Farḍ and Sunnah does not invalidate Sunnah, but their Ṣawāb is reduced; the same ruling applies to every such act that contradicts Tahrimah. (*Tanvīr-ul-Abṣār ma' Rad-dul-Muhtār, V2, P558*)
86. Do not offer Sunnah Ṣalāh at the same place where Farḍ Ṣalāh was offered, instead, it should be offered at a different place such as right or left or front or rear side or at home. (*'Alamgīrī, VI, P77*)

(There is no harm in the pause taking place as a result of going home for offering Sunnah Ṣalāh. However, it is a sin to pass across the front of a Muṣallī or face his front for changing the place or going home; if there is no space to go, offer Sunnah Ṣalāh at the same place).

An Important Ruling of the Sunan

The Islamic brothers who engage in talking and walking having offered Sunan-e-Qabliyah or Ba'diyyah should learn a lesson from the following blessed Fatwa of A'lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ. Therefore, replying to a question, A'lā-Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ said, "The best time for the Sunan-e-Qabliyah is the initial time (of the Ṣalāh) provided talking or any other act that contradicts Ṣalāh is avoided between the Farḍ and Sunnah. As for Sunan-e-Ba'diyyah, it is Mustahab to offer them immediately after the Farāiḍ; there is no harm in the pause taking place as a result of going home to offer them at home. However, the pause due to contradictory acts should be avoided; such a pause will result in the loss of the Ṣawāb of the Sunan-e-Qabliyah as well as Ba'diyyah and will render them out of the prescribed Sunnah method." (*Fatāwā-e-Razaviyyah Jadīd, V5, P139, Razā Foundation, Markaz-ul-Auliya, Lahore*)

Sunan for Islamic Sisters

1. It is a Sunnah for the Islamic sisters to raise their hands to their shoulders whilst uttering Takbīr-e-Taḥrīmah and Takbīr-e-Qunūt. (*Al-Ḥidāyah ma' Faṭḥ-ul-Qadīr, VI, P236*)
2. In Qiyām, Islamic sisters and eunuchs should place their left palm just below breasts on their chest and put the right palm on the back of the left palm. (*Ghunya-tul-Mustamlī, P294*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

3. For Islamic sisters, in Rukū', placing hands on knees and keeping fingers not wide apart is a Sunnah. (*Al-Ĥidāyah ma' Fath-ul-Qadīr, VI, P258*)
4. Islamic sisters should slightly bow in Rukū' (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 legs should be slightly bent i.e. not completely straight like men. (*'Alamgīrī, VI, P74*)
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.
9. After performing the Sujūd 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. (*Al-Ĥidāyah ma' Fath-ul-Qadīr, VI, P75*)

Fourteen Mustahab-bāt of Ṣalāh

There are fourteen Mustahab-bāt in Ṣalāh.

1. Uttering the words of intention verbally. (*Tanvīr-ul-Abṣār ma' Rad-dul-Muhtār, V2, P113*) The presence of intention in heart

is necessary; otherwise, Ṣalāh will not be valid even if verbal intention is made.

2. In Qiyām, standing with a gap of four fingers between both the feet. (*‘Alamgīrī, VI, P73*)
3. Focussing sight at the place of Sajdah in Qiyām.
4. Focussing sight at feet in Rukū’
5. Focussing sight at nose in Sajdah
6. Focussing sight at lap in Qa’dah
7. Focussing sight at right shoulder in the first Salām and
8. Focussing sight at left shoulder in the second Salām. (*Tanvīr-ul-Abṣār ma’ Rad-dul-Muhtār, V2, P214*)
9. For a Munfarid to utter the Tasbīh more than three times in Rukū’ and Sujūd (but in odd numbers i.e. 5, 7, 9). (*Rad-dul-Muhtār, V2, P242*)
10. According to the narration on the part of Ḥaḍrat Sayyidunā ‘Abdullaḥ bin Mubārak رضي الله عنه mentioned in the book “Ḥilyah” etc., it is Mustahab for the Imām to utter Tasbīhāt five times.
11. To avoid coughing as long as possible. (*Marāqil falāh ma’ Ḥāshiyā-tuṭ-Taḥṭāwī, P277*)
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 in state of Qiyām, and the back of your left hand if you are in any other unit of Ṣalāh.

An effective way of stifling yawn is to recall that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the other Prophets عَلَيْهِمُ السَّلَام never yawned. *إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ* yawn will stop instantly. (*Mulakhkhaṣan, Durr-e-Mukhtār-o-Rad-dul-Muhtār, V2, P215*)

13. For the Imām and Muqtadīs to stand up when the Mukabbir says *سَجَّ عَلَى الْفَلَاحِ*. (*‘Alamgīrī, VI, P57, Maktaba-e-Ḥaqqaniyāh*)
14. Performing Sajdah on earth without anything in between forehead and the ground. (*Marāqil falāh ma’ Ḥāshiyā-tuṭ-Ṭaḥṭāwī, P371*)

A Practice of ‘Umar Bin ‘Abdul Aziz رَضِيَ اللهُ عَنْهُ

Ḥujja-tul-Islām Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي narrates that Ḥaḍrat Sayyidunā ‘Umar bin ‘Abdul Aziz رَضِيَ اللهُ عَنْهُ would always perform Sajdah on the bare ground without spreading any mat etc. (*Iḥyā-ul-‘Ulūm, VI, P204, Beirut*)

Excellence of a Dusty Forehead

Ḥaḍrat Sayyidunā Wāšilah bin Asqa رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “None of you should remove his forehead-dust until he finishes his Ṣalāh because angels keep praying for his forgiveness for as long as the mark of Sajdah remains on his forehead.” (*Majma’-uz-Zawāid, V2, P311, Ḥadīṣ 2761, Dār-ul-Fikr, Beirut*)

Dear Islamic brothers! It is not better to remove dust from forehead during Ṣalāh and, Allāh عَزَّ وَجَلَّ forbid, removing it out

of arrogance is a sin. However, if the Muṣallī 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 someone suspects the fear of show-off, he should remove the dust from his forehead after the Ṣalāh.

Twenty-Nine acts that Invalidate Ṣalāh

1. Talking. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P445*)
2. Saying Salām to someone.
3. Replying to Salām of someone else. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P322*)
4. Replying to someone's sneeze (if you sneeze while offering Ṣalāh, you should remain silent; however, if you say **أَلْحَمْدُ لِلَّهِ**, there is no harm in it. If you didn't say **أَلْحَمْدُ لِلَّهِ** during the Ṣalāh, say after the Ṣalāh). (*Alamgīrī, VI, P98*)
5. Uttering **أَلْحَمْدُ لِلَّهِ** on hearing a good news. (*Alamgīrī, VI, P99*)
6. Saying **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** on hearing a bad news (or news of someone's death). (*ibid*)
7. Replying to the Aẓān. (*Alamgīrī, VI, P100*)
8. Uttering **عَزَّ وَجَلَّ** on hearing the name of Allāh **جَلَّ جَلَالُهُ**. (*Ghunya-tul-Mustamlī, P420*)
9. Reciting Durūd Sharīf, for example **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, as a reply on hearing the blessed name of the Holy Prophet **جَلَّ جَلَالُهُ** or **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. (*Alamgīrī, VI, P99*) (If **جَلَّ جَلَالُهُ** or

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were uttered without the intention of reply, the Ṣalāh will not become invalid.)

Crying during Ṣalāh

10. Due to pain or trouble, if the words ‘āh’, ‘ooh’, ‘uff’, ‘tuff’ are uttered or if letters are pronounced while crying during Ṣalāh, the Ṣalāh will become invalid. However, there is no harm if just tears welled up without the utterance of letters. (*‘Alamgīrī, VI, P101*) If the Muqtadī begins to cry in Ṣalāh due to the voice of Imām’s recitation and the words “Na’am”, or “yes” are uttered, the Ṣalāh will be valid, for this word was uttered due to Khushū’ (humility). However, if he said these words due to Imām’s attractive manner of recitation, the Ṣalāh would become invalid. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P456*)

Coughing in Ṣalāh

11. If a patient spontaneously utters words “āh” and “ūh”, the Ṣalāh will not be invalid. Similarly, the letters uttered under compulsion whilst sneezing, yawning, coughing or burping etc. are exempted. (*Durr-e-Mukhtār, VI, P416*)
12. Blowing without making a sound is like breathing and will not invalidate Ṣalāh; but it is Makrūh to blow deliberately; however, if two letters are uttered whilst blowing, (**uff**, **tuff** etc.) Ṣalāh will become invalid. (*Ghunyah, P427*)

13. Uttering two letters (e.g. “**akh**”) while clearing throat will invalidate Ṣalāh; however, if there is a valid excuse or proper purpose, for example, if you naturally feel to do so or to clear voice or correct Imām’s mistake or draw the attention of the one passing from your front, then there is no harm in coughing in all these cases. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P455*)

Reading (from a written script) in Ṣalāh

14. Reciting the Quran seeing from its script or from any piece of paper or from writing on arch etc. during the Ṣalāh will invalidate the Ṣalāh. (However, if a Muṣallī just takes a glance at a Muṣḥaf Sharīf or arch etc. while reciting the memorized Ayāh, there is no harm in it. Similarly, if the Muṣallī saw and comprehended an Āyah written on a piece of paper etc. but did not recite it, there is no harm in it either.) (*Rad-dul-Muhtār, V2, P464*)
15. Deliberately seeing and comprehending an Islamic book or any Islamic topic during the Ṣalāh is Makrūh (*‘Alamgīrī, VI, P101*) and, if a worldly topic is seen and comprehended during the Ṣalāh, it would be more Makrūh. Therefore, one should keep things, such as books, packets and shopping bags, with any writing on them, mobile phone or watch etc. in such a way that their writing does not come into his sight during Ṣalāh. Or he should cover them with a handkerchief etc. Furthermore, avoid taking a glance at frames, stickers and leaflets etc. displayed at the pillars etc.

Definition of ‘Amal-e-Kašīr

16. ‘Amal-e-Kašīr invalidates Ṣalāh provided it is neither from the acts of Ṣalāh nor it is aimed at rectifying Ṣalāh. Doing the act seeing which from distance seems as if the doer of that act is not offering Ṣalāh or if there is strong likelihood that he is not offering Ṣalāh, that act is ‘Amal-e-Kašīr. If the one watching from distance is in doubt as to whether or not the doer of that act is offering Ṣalāh, the act will be ‘Amal-e-Qalīl that does not invalidate Ṣalāh. *(Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P464)*

Wearing Clothes during Ṣalāh

17. Wearing a kurta, pyjama or Tahband during Ṣalāh. *(Rad-dul-Muhtār, V2, P465)*
18. Undressing of Sitr during the Ṣalāh and, in the same condition, offering any act (of Ṣalāh) or the passing of the amount of time in which **سُبْحَانَ اللَّهِ** can be uttered thrice. *(Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P467)*

Swallowing during Ṣalāh

19. During Ṣalāh, if someone 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 Ṣalāh will become invalid. *(Ghunya-tul-Mustamlī, P418)*

20. If something was embedded among teeth prior to the beginning of Ṣalāh, and the Muṣalli swallowed it, his Ṣalāh would become invalid provided the swallowed thing was equal or bigger than chick-pea. If it was smaller, the Ṣalāh will not become invalid but it would be Makrūh. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P341*)
21. Before Ṣalāh, someone ate a sweet thing whose crumbs were not in the mouth; just a little sweetness remained in saliva, swallowing it will not invalidate the Ṣalāh. (*Khulāṣatul-Fatāwā, VI, P127*)
22. If there is sugar etc. in the mouth that dissolves and reaches the throat, the Ṣalāh will become invalid. (*ibid*)
23. If gums bleed and the amount of saliva dominates that of blood, swallowing it will not invalidate the Ṣalāh, otherwise it will. (*'Alamgīrī, VI, P102*) The sign of blood's domination is that if its taste is felt in throat, the Ṣalāh will become invalid. The invalidation of Ṣalāh depends upon taste while that of Wuḍū depends upon colour. Therefore, Wuḍū will become invalid when saliva turns red; if it is yellow, it will not become invalid.

Deviating from the Qiblah during Ṣalāh

24. Turning chest from the direction of Qiblah at or beyond the angle of 45 degree without a valid reason will invalidate the Ṣalāh. If there is a valid reason, the Ṣalāh will not become invalid. For example, someone suspected Ḥadaṣ

(the invalidation of Wuḍū) 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 Ṣalāh will not become invalid. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P468*)

Killing a Snake during Ṣalāh

25. Killing a snake or scorpion does not invalidate the Ṣalāh provided that the Muṣallī does not have to walk three steps, nor is the need of three strikes, otherwise the Ṣalāh will become invalid. (*Ghunya-tul-Mustamlī, P423*) Killing a snake or scorpion is permissible when it is passing in front of the Muṣallī and there is fear of harm; if there is no fear of harm, killing it is Makrūh. (*'Alamgīrī, VI, P103*)
26. Plucking three hair consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Ṣalāh. If the Muṣallī did not beat consecutively, the Ṣalāh will not become invalid but it would be Makrūh. (*ibid*)

Itching in Ṣalāh

27. Scratching thrice in one unit (of Ṣalāh) will invalidate Ṣalāh; i.e. scratching once and then lifting hand, then scratching and lifting hand once again; it is twice-scratching. If the act of scratching is repeated for the third time, Ṣalāh will become invalid. Placing the hand once (at an organ) and moving it several times will be considered scratching once only. (*'Alamgīrī, VI, P104 – Ghunya-tul-Mustamlī, P423*)

Mistakes in Reciting اللهُ أَكْبَرُ

28. While uttering Takbīrs of Intiqāl (transitions), if the word “Allāh” is read with a stretched الف (Alif) اللهُ (Āllāh) or the word أَكْبَرُ (Akbar) is read with a stretched الف (Alif) أَكْبَرُ (Ākbar) or with a stretched ب (bā) اكْبَارُ (Akbār), the Ṣalāh will be invalid. If this mistake was committed while uttering Takbīr-e-Taḥrīmaḥ, the Ṣalāh would not start at all. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P177*)

Most of the Mukabbirs, conveying the voice of Takbīr to those offering Ṣalāh at the back side, often commit these mistakes. As a result of this mispronunciation, the Ṣalāh of such Mukabbirs as well as that of those offering Ṣalāh following their Takbīrs becomes invalid. Therefore, one should refrain from uttering Takbīr without learning necessary rulings.

29. While doing Qirā-at or reciting Azkār (invocations) in Ṣalāh, the mistake that makes the meaning Fāsīd (wrong) will result in the invalidation of the Ṣalāh. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P473*)

Thirty-two Makrūhāt-e-Taḥrīmaḥ of Ṣalāh

1. Fidgeting with beard, body or clothes. (*‘Alamgīrī, VI, P104*)
2. Folding cloth, as these days, some people lift their trousers etc. from front or rear side while going down for Sajdaḥ. (*Ghunya-tul-Mustamlī, P337*) However, if the cloth sticks to

the body, there is no harm in un-sticking it with one hand.

Hanging Shawl over Shoulders

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on head or shoulder in such a way that its both ends are hanging. However, if one end is on a shoulder and the other is hanging, there is no harm in it. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P488*)
4. These days, some people keep their handkerchief on one shoulder in such a way that its one end is hanging at their belly while the other at their back, offering Ṣalāh in this state is Makrūh-e-Taḥrīmī. (*Baḥār-e-Sharī'at, Part 3, P165*)
5. Likewise, if either of the sleeves is folded higher than a half forearm, the Ṣalāh will become Makrūh-e-Taḥrīmī. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P490*)

Intense Physical Needs

6. Being in the intense need of urinating, defecating or breaking wind etc. If there is intensity before starting the Ṣalāh, starting Ṣalāh in this case is a sin provided there is sufficient time available (for Ṣalāh). However, if the time for Ṣalāh will elapse in case of making Wuḍū having urinated or defecated, offer Ṣalāh in the same condition. If this state occurred during Ṣalāh, it is Wājib to cancel Ṣalāh provided there is sufficient time available (for the

Ṣalāh). If someone offered Ṣalāh in the same state, he would be a sinner. (*Rad-dul-Muhtār, V2, P492*)

Removing Grit during Ṣalāh

7. It is Makrūh-e-Taḥrīmī to remove grit during Ṣalāh. (*Ghunya-tul-Mustamī, P338*) Ḥaḍrat Sayyidunā Jābir رَضِيَ اللهُ عَنْهُ said that when he asked the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about touching grit during Ṣalāh, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Once, and if you avoid doing so, it is better than a hundred black-eyed she-camels.’ (*Ṣaḥīḥ ibn-e-Khuzaīmah, Ḥadīṣ 897, V2, P52, Al-Maktab-ul-Islāmī, Beirut*) However, if Sajdaḥ cannot be performed according to Sunnah due to grit, removing it once is allowed. Further, if any Wājib cannot be performed without removing the grit, removing it is Wājib in this case even if there is the need of removing it more than one time.”

Cracking Knuckles

8. It is Makrūh-e-Taḥrīmī to crackle knuckles during Ṣalāh. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P493*) Ḥaḍrat Sayyidunā Khātīm-ul-Muḥaqqiqīn Ḥaḍrat ‘Allāmah Ibn-e-‘Abidīn Shāmī رَحِمَهُ اللهُ عَلَيْهِ has mentioned a narration with the reference of Sunan-e-Ibn-e-Mājah that the beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Don’t crackle your knuckles during Ṣalāh.’ (*Sunan ibn-e-Mājah, VI, P514, Ḥadīṣ 965, Dār-ul-Ma’rifah, Beirut*) Another narration with the reference of ‘Mujtaba’ says that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited

from crackling knuckles at the time of waiting for Ṣalāh. One more narration says that knuckle-crackling was forbidden for the one going for offering Ṣalāh. On the basis of the foregoing Aḥādīṣ, the following three rulings were proved:

- a) Crackling knuckles during Ṣalāh as well as Tawābi'i (connectors of) Ṣalāh such as is going for offering Ṣalāh or waiting for Ṣalāh is Makrūh-e-Taḥrīmī.
 - b) Crackling knuckles unnecessarily when not offering Ṣalāh (nor even during Tawābi'i Ṣalāh) is Makrūh-e-Tanzīhī.
 - c) When not offering Ṣalāh, crackling knuckles out of a need such as giving rest to fingers is Mubāh. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār, V2, P409, Multan*)
9. Tashbīk, i.e. intermixing the fingers of one hand with those of the other. (*Ghunya-tul-Mustamlī, P338*) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one proceeding to Masjid should not do Tashbīk i.e. he should not intermix both hands' fingers with each other, (as) verily, he is in Ṣalāh.' (*Musnad-e-Imām Aḥmad bin Ḥanbal, Ḥadīṣ 18126, V6, P320, Dār-ul-Fikr, Beirut*) Tashbīk is Makrūh-e-Taḥrīmī at the time of waiting for Ṣalāh as well as going for offering Ṣalāh. (*Marāqil falāh ma' Hāshiyā-tuṣ-Ṭaḥṭāwī, P346*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Placing Hand on Back

10. Placing hand on back during Ṣalāh is Makrūh-e-Taḥrīmī. (*ibid*, P347) One should not place hand on the back i.e. at the middle of both the sides without a reason even when not offering Ṣalāh. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P494) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said that placing hand on back is the comfort of those who would be in Hell. (*Sunan-ul-Kubrā*, V2, P408, *Hadīṣ* 3566, *Dār-ul-Kutub-ul-'Ilmiyyah, Beirut*) In other words, it is the practice of the Jews who would be in Hell; in reality, there would be no comfort for those who would be in Hell.” (*Bahār-e-Sharī'at*, Part 3, P115, *Maktabah Islāmiyah, Lahore*)

Looking towards the Sky

11. It is Makrūh-e-Taḥrīmī to raise the eye-sight towards the sky during Ṣalāh. (*Al-Baḥr-ul-Rā-aiq*, V2, P38) The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘How are those who raise eyes towards the sky during Ṣalāh; they had better refrain from it or else their eyes will be plucked.’ (*Ṣaḥīḥ Bukhārī*, V2, P103)
12. Seeing here and there by turning the face (whether completely or partially) during Ṣalāh is Makrūh-e-Taḥrīmī. Seeing here and there unnecessarily just by turning eyes without turning face is Makrūh-e-Tanzīhī; and if it is rarely done out of a need, there is no harm. (*Bahār-e-Sharī'at*, Part 3, P194)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The mercy of Allāh remains attentive to the Muṣallī unless he sees hither and thither; when the Muṣallī turns his face, His (Allāh’s) mercy also turns.’ (*Abū Dāwūd, VI, P334, Hadīṣ 909, Dār Iḥyā-ut-Turāṣ-il-‘Arabī, Beirut*)

13. Men’s keeping their forearms laid (on the ground) in Sajdah. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P496*)

Looking towards the Muṣallī

14. To offer Ṣalāh facing the face of a person is Makrūh-e-Taḥrīmī. For the other person, it is impermissible and sin to turn face towards the Muṣallī. If someone starts offering Ṣalāh facing the face of a person who was beforehand sitting in that direction, the one starting Ṣalāh will be sinner and will be accused, otherwise, the one turning face towards a Muṣallī will be sinner and will be accused. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P496*) All those who look back after the Salām of Jamā’at is performed, facing the face of the Muṣallī offering Ṣalāh just behind them or those who stand facing him and wait for him to perform Salām so that they could go back or those who make announcement, deliver Dars or Speech sitting or standing just in front of the Muṣallī, all should repent.
15. To cover nose and face during Ṣalāh. (*‘Alamgīrī, VI, P106*)
16. Clearing throat, i.e. bringing phlegm to the mouth unnecessarily. (*Ghunya-tul-Mustamlī, P339*)

17. Yawning deliberately during Ṣalāh is Makrūh-e-Taḥrīmī; (*Marāqil falāh ma' Hāshiyā-tuṭ-Ṭaḥṭāwī, P354*) but if it is spontaneous, there is no harm in it; yet it is Mustahab to stifle it. The beloved and blessed Prophet of Allāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If someone feels the need of yawning during Ṣalāh; he should stifle it as long as possible, because satan enters the mouth.' (*Ṣaḥīḥ Muslim, P413*)
18. To recite the Holy Qurān in the reverse order (for example, reciting Sūraḥ-e-Laḥab in the first Rak'at and Sūraḥ-e-Nasr in the second)
19. Missing a Wājib. (*Marāqil falāh ma' Hāshiyā-tuṭ-Ṭaḥṭāwī, P345*) For example, going down for Sajdaḥ without standing erect in Qawmaḥ or going for the second Sajdaḥ without straightening the back in Jalsaḥ is Makrūh-e-Taḥrīmī. (*'Alamgīrī, VI, P107*) A large number of Muslims seem involved in this sin. Remember! It is Wājib to repeat all such Ṣalāḥs.
20. Reciting the Holy Qurān in any other unit of Ṣalāh except Qiyām. (*Marāqil falāh ma' Hāshiyā-tuṭ-Ṭaḥṭāwī, P351*)
21. Completing Qirā-at having bent for Rukū'. (*ibid*)
22. Muqtadī's bending for Rukū' or going down for Sajdaḥ etc. or raising head prior to the Imām, all are Makrūh-e-Taḥrīmī. (*Rad-dul-Muḥṭār, V2, P513*) Ḥaḍrat Sayyidunā Imām Mālik narrates via Ḥaḍrat Sayyidunā Abū Ḥuraīrah رَضِيَ اللهُ عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The one who raises and lowers his head before the Imām does, the hair

of his forehead are in the hand of satan.’ (*Muwaṭṭan Imām-e-Mālik, Ḥadīṣ 212, VI, P102, Dār-ul-Ma’rifah, Beirut*) Similarly, Ḥaḍrat Sayyidunā Abū Ḥuraīrah رَضِيَ اللهُ عَنْهُ narrates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Does the person raising his head before the Imām not fear that Allāh عَزَّوَجَلَّ turns his head with the head of a donkey?’ (*Ṣaḥīḥ Muslim, VI, P181*)

Donkey-Resembling Face

Once Ḥaḍrat Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي went to Damascus to listen to a Ḥadīṣ from a very famous person who used to teach his students keeping his face covered. Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي learnt a lot from him for a long time but did not see his face. After a long time, when the Muḥaddīṣ (the famous person) realized that Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي was very eager to acquire the knowledge of Ḥadīṣ, one day he unveiled his face. To Imām Nawawī’s utter astonishment, the face of the Muḥaddīṣ was like that of a donkey. The Muḥaddīṣ said, ‘Son! Fear from preceding the Imām during Jamā’at (i.e. lowering head for Rukū’ or raising it from Rukū’ or raising head from Sajdah prior to Imām); when I got to know about this Ḥadīṣ, I considered it Mustab’ad (unauthentic) due to the unreliability of its narrators and preceded the Imām deliberately, which resulted in my face being distorted in this state that you are seeing now (i.e. my face has turned into the face of a donkey). (*Baḥār-e-Sharī’at, Part 3, P95, Madīna-tul-Murshid, Bareilly Sharif*)

23. Offering Ṣalāh wearing just a trousers or a Taḥband (Sarong) despite having other clothes.
24. Imām's prolonging the Ṣalāh for an acquainted person (to value him) is Makrūh-e-Taḥrīmī; (*'Alamgīrī, VI, P107*) however, if it was aimed at helping him in joining the Ṣalāh, there is no harm in lengthening the Ṣalāh for the amount of time in which Tasbīḥ can be uttered once or twice. (*ibid*)
25. Offering Ṣalāh on an illegally seized piece of land, or
26. On someone else's field that is used for cultivation (*Marāqil falāḥ ma' Ḥāshiya-tuḥ-Taḥṭāwī, P258 – Durr-e-Mukhtār ma' Rad-dul-Muḥtār, V2, P52*) or
27. On a ploughed farm, (*ibid*) or
28. Facing a grave (if there is nothing in between the Muṣallī and the grave). (*'Alamgīrī, VI, P107*)
29. Offering Ṣalāh in disbelievers' places of worship; even going there is forbidden. (*Rad-dul-Muḥtār, V2, P53*)
30. If a shirt's buttons were left undone in such a way that exposes the chest, the Ṣalāh will become Makrūh-e-Taḥrīmī. However, inside the shirt, if there is any other clothe that keeps the chest still covered, the Ṣalāh will become Makrūh-e-Tanzīhī.

Ṣalāh and Pictures

31. Offering Ṣalāh wearing such clothes that have the image of an animate being is Makrūh Taḥrīmī. Wearing such a

dress is not permissible even when not offering Ṣalāh. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P502*)

32. If the portrait of an animate being is displayed above Muṣallī's head i.e. at the ceiling, the place of Sajdah, at his front, his right or left side, it is Makrūh-e-Taḥrīmī. If the picture is displayed at the rear side, though it is also Makrūh, yet it is less severe than the previous cases.

If the picture is lying on the floor and Sajdah will not be performed on it, there is no repugnance; if the portrait is of an inanimate object such as river, mountain etc., there is no harm in it.

If the portrait is so tiny that if it is put on the ground and someone sees it standing, the clear shape of facial organs will not be visible, like the portraits of the scene of the Ṭawāf of Ka'bah are so tiny, such portraits are not the cause of repugnance in Ṣalāh. (*Ghunya-tul-Mustamlī, P347 – Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P503*) However, if the face of even single person becomes clearly visible in the picture of Ṭawāf-crowd, it will remain prohibited.

There is no harm in the pictures in which the body-organs except face such as hand, foot, back, the rear part of face are visible. Similarly, there is no harm in the picture of the face whose eyes, nose, lips etc. have all been erased.

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صَلُّوا عَلَى الْحَبِيبِ

Thirty-three Makrūhāt-e-Tanzihī of Ṣalāh

Thirty three acts are Makrūh-e-Tanzihī in Ṣalāh:

1. Despite having other clothes, offering Ṣalāh wearing the working-dress, (*Ghunya-tul-Mustamlī, P337*) having something in the mouth; if the thing prevents Qirā-at or, because of it, such words are uttered that are not the words of Quran, the Ṣalāh will become invalid. (*Durr-e-Mukhtār, Rad-dul-Muhtār*)
2. Offering Ṣalāh with bare-head out of laziness; (*‘Alamgīrī, VI, P106*) if cap or turban fell from the head during Ṣalāh, it is preferable to pick it up, provided ‘Amal-e-Kašīr is not needed, otherwise, Ṣalāh will become invalid. If there is a need of picking it up again and again, leave it. If not picking up is aimed at attaining Khushū’ and Khuḍū’ [Humility of body & heart], then not picking up is better. (*Durr-e-Mukhtār ma’ Rad-dul-Muhtār, V2, P491*) If someone is offering Ṣalāh bare-headed or his cap has fallen, the other person should not place his cap onto his head.
3. In Rukū’ or Sajdah, uttering Tasbīh less than three times unnecessarily. [if time is about to elapse (for Ṣalāh) or train is about to depart, then it doesn’t matter. If the Imām has raised his head (from Rukū’ or Sajdah) before the Muqtadī utters Tasbīh thrice, the Muqtadī should follow the Imām].
4. Removing dust or grass from forehead during Ṣalāh. However, if dust or grass distracts attention from Ṣalāh, there is no harm in removing it. (*‘Alamgīrī, VI, P106*)

5. Turning fingers from Qiblah in Sajdah etc. (*Fatāwā-e-Qāzī Khān ma' Alamgīrī, VI, P119*)
6. Man's making his thigh touch his belly in Sajdah. (*'Alamgīrī, VI, P109*)
7. Replying to Salām during Ṣalāh with the gesture of hand or nod of head; (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P497*) replying to Salām verbally will nullify the Ṣalāh. (*Marāqil falāh ma' Hāshiyā-tuṭ-Ṭaḥṭāwī, P322, Qadīmī Kutub Khānāh*)
8. Sitting in cross-legged position during Ṣalāh without a reason. (*Ghunya-tul-Mustamlī, P339*)
9. Stretching (as one does having woken up from sleep).
10. Deliberately coughing or clearing throat, (*Ghunya-tul-Mustamlī, P340*) if there is a natural need of doing so, there is no harm.
11. While going down for Sajdah, placing hands on the ground before placing knees without any reason. (*'Alamgīrī, V1, P107*)
12. Lifting knees before lifting hands without any reason when standing. (*Ghunya-tul-Mustamlī, P335*)
13. Keeping head higher or lower than back in Rukū'. (*Ghunya-tul-Mustamlī, P338*)
14. Uttering Šanā, Ta'aw-wuḏ, Tasmiyah and Āmīn loudly in Ṣalāh. (*'Alamgīrī, VI, P107*)
15. Leaning against a wall etc. without any reason. (*ibid*)
16. Not placing hands on knees in Rukū', and
17. Not placing hands on the ground in Sajdah.

18. Swaying from side to side. [However, Tarāwuḥ, i.e. sometimes applying weight on right foot and sometimes applying weight on left foot, is Sunnah. (*Bahār-e-Sharī'at, Part 3, P202*)] It is Mustahab to apply weight on right side when going down for Sajdah and on the left side when standing from Sajdah. (*ibid, P101*)
 19. Closing eyes in Ṣalāh; however, if closing eyes brings about Khushū' (humility), it is preferable. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P499*)
 20. Offering Ṣalāh in front of burning fire. If a fire-torch or a lamp is in front of the Muṣallī, there is no harm. (*'Alamgīrī, VI, P108*)
 21. Offering Ṣalāh in front of such a thing that distracts attention from Ṣalāh; for instance, cosmetics or games etc. (*Rad-dul-Muhtār, VI, P439*)
 22. Running for Ṣalāh.
- Offering Ṣalāh at the following places is also Makrūh-e-Tanzīhī.
23. At a public path.
 24. At a rubbish dump
 25. In a slaughter house where animals are slaughtered
 26. In a stable i.e. the place where horses are kept
 27. In a bathroom
 28. On a farm (especially where camels are kept)

29. On the roof of a toilet or
30. In a desert without a Sutraḥ (provided there is a possibility of people passing across the front of the Muṣallī). (*Ghunyatul-Mustamlī, P339*)
31. Swatting a fly or mosquito with hand without any reason. (*Fatāwā-e-Qāzī Khān ma' Alamgīrī, VI, P118*) (If a louse or mosquito harms the Muṣallī, there is no harm in killing it provided 'Amal-e-Kaṣīr is avoided). (*Baḥār-e-Sharī'at*)
32. Any such 'Amal-e-Qalīl that is beneficial for the Muṣallī (rectifies Ṣalāh) is permissible, whereas the one that is not beneficial (does not rectify Ṣalāh) is Makrūh. (*Alamgīrī, VI, P109*)
33. Offering Ṣalāh wearing clothes with their stitched-side out; or hanging such clothing over body. (*Fatāwā-e-Razavīyāh, V7, P358-360, Fatāwā Aḥl-e-Sunnat*)

How is it to offer Ṣalāh wearing a half Sleeved Shirt?

Despite having other clothes, offering Ṣalāh wearing a half-sleeved shirt is Makrūh-e-Tanzīhī. Ḥaḍrat Ṣadrush-Sharī'ah, Muftī Muḥammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي says, 'Offering Ṣalāh wearing a half-sleeved shirt or a vest despite having other clothes is Makrūh-e-Tanzīhī; if there is no other clothe, there is no repugnance.' (*Fatāwā-e-Amjadiyyāh Part 1, P193, Maktaba-e-Razavīyāh, Bāb-ul-Madīnah, Karachi*)

Muftī-e-A'zam Pakistan Ḥaḍrat Qiblah Muftī Waqār-ud-dīn Qādirī Raḍavī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي says, 'A half-sleeved shirt is included

in the working-clothes (and a person, in working-clothes, normally hesitates in coming in front of the nobility). Therefore, the one who hesitates to come in front of others in the working-clothes, his Ṣalāh will become Makrūh-e-Tanzīhī whereas the one who does not hesitate to do so, his Ṣalāh will not become Makrūh-e-Tanzīhī. (*Waqār-ul-Fatāwā, V2, P246*)

The Excellence of Last two Nafl of Zuḥar

It is Mustahab to offer four Rak'at as a blessed Ḥadīṣ says, 'Allāh عَزَّوَجَلَّ will render fire Ḥarām for the one regularly offering four (Rak'at) before and four (Rak'at) after Zuḥar.' (*Sunan-e-Nasāī, Ḥadīṣ 1817, P2207, Dār-ul-Jil, Beirut*) Commenting on the foregoing Ḥadīṣ, Imām Ṭaḥṭāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي says that such a person would not enter fire at all, his sins would be deleted and Allāh عَزَّوَجَلَّ would make the one whose rights he may have violated pleased with him. Or the Ḥadīṣ implies that Allāh عَزَّوَجَلَّ will enable him to perform such deeds which will not lead to punishment. Ḥaḍrat 'Allāmah Shāmī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي says, 'There is a glad-tiding for him (the one offering two Nawāfil of Zuḥar) that he would die with faith and would not enter the Hell.' (*Shāmī, V2, P452*)

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We offer ten Rak'at of Zuḥar Ṣalāh daily; if we offer two more Rak'at Nafl Ṣalāh at the end, completing twelve Rak'at in connection with the sacred number of twelfth of Rabī'-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.

Imāmat

There are six pre-conditions of Imāmat for leading those who are not disabled, i.e. leading those who do not have Shara'i disability. The pre-conditions include:

1. Being a Muslim with correct Islamic beliefs.
2. Being an adult.
3. Being Sane.
4. Being male.
5. Being correct in recitation of the Holy Qurān.
6. Not being disabled. (*Durr-e-Mukhtār, Rad-dul-Muhtār*)

Conditions of Following an Imām

1. Intention.
2. Doing Iqtidā (act of following an Imām) and making its intention at the time of Taḥrīmaḥ. The intention can be made before the Taḥrīmaḥ as well provided no such irrelevant act that separates the intention and Taḥrīmaḥ is done.
3. The Imām as well as Muqtadī's being in the same place.
4. The Ṣalāh of both (the Imām as well as the Muqtadī) has to be the same or Muqtadī's Ṣalāh has to be inclusive in Imām's Ṣalāh.
5. According to Muqtadī's school of thought, Imām's Ṣalāh's being valid.
6. The Imām as well as Muqtadī's considering the Ṣalāh valid.

7. A woman's not standing next to a man (Subject to certain conditions).
8. Muqtadī's not being ahead of the Imām.
9. (Muqtadī's) Being aware of Imām's Intiqālāt (transitions).
10. Muqtadī's knowing that the Imām is a resident or a traveller.
11. Muqtadī's participating in performing the units of Ṣalāh.
12. Muqtadī's being equivalent or inferior as compared to Imām in performing units of Ṣalāh.
13. Similarly, Muqtadī's not being superior to Imām in attributes (of Ṣalāh). (*Rad-dul-Muhtār, V2, P284 to 285*)

The Imām should make the following announcement after the Iqāmat

Straighten the Ṣaf (row) by positioning your heels, necks and shoulders in the same alignment. Leaving space between two men is a sin. Making the shoulders touch with others' is Wājib. Straightening the Ṣaf is Wājib. Unless the front Ṣaf is complete up to its ends, deliberately starting Ṣalāh at a rear Ṣaf is the abandonment of a Wājib, Ḥarām and a sin. Do not let minors (aged less than 15 years) stand in the Ṣafs, nor ask them to stand at the corners of the Ṣaf; the Ṣaf for minors should be made at the end.

(For detailed information refer to *Fatāwā-e-Razaviyyah, V7, P219 to 225, Razā Foundation Lahore*)

Jamā'at (Congregational Prayer)

It is Wājib for a sane, adult, free and capable person to attend the primary Jamā'at of the Masjid. The one missing Jamā'at even once without a valid reason is a sinner and deserving of punishment. If he abandons Jamā'at many times, he is a transgressor and unqualified to give evidence and he will be punished severely. If his neighbours remain silent (did not adopt any strategy to reform him) they will also be sinners. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P287*)

Some of the Honourable Scholars *رحمهم الله تعالى* say that the one waiting for the Iqāmat staying at home having heard the Azān is a sinner and his evidence will not be accepted. (*Al-Baḥr-ur-Rā-aiq, VI, P451, 604*)

Twenty Valid Reasons for Missing Jamā'at

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

9. Chilly weather.
10. Extreme darkness.
11. Tornado.
12. Fear of the loss of possessions or food.
13. Fear of a creditor and he is not in a position to pay back.
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 caravan.
20. Looking after a patient who will be distressed and confused if the attendant goes to offer Ṣalāh with Jamā'at.

All these are the valid reasons for not attending the Jamā'at. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P292 to 293*)

Fear of Losing Faith at the Time of Death

It is not allowed at all to miss the primary Jamā'at of Farḍ Ṣalāh held in Masjid on account of attending Iftār-dinner, ceremonies, Niyāz (meal served to send Ṣawāb to the saints) and Na'at-reciting etc. In case of holding the Jamā'at of Tarāwīḥ at home or in a hall or a bungalow, if there is a Masjid in the vicinity, it is Wājib to offer the Farḍ-Rak'at (of 'Ishā Ṣalāh) with the primary Jamā'at in the Masjid first. Those not offering Farḍ Ṣalāh with the primary Jamā'at held in Masjid without a Shara'i exemption despite having capability should fear. There

is an alarming saying of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘The one liking to meet Allāh عَزَّوَجَلَّ in the state of being a Muslim tomorrow (the Judgement Day) should regularly offer these five Ṣalāh with Jamā’at at the place where the Azān is uttered, for Allāh has rendered Sunan-e-Ĥudā as Mashrū’ for your Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Ṣalāh with Jamā’at is also one of the Sunan-e-Ĥudā. If you give up your Prophet’s Sunnah, you will deviate from the right path.’ (*Muslim Sharīf, VI, P232*) The foregoing Ḥadīṣ indicates that the one offering Ṣalāh with the primary Jamā’at (of the Masjid) regularly will have a good end (die with faith) whereas the one abandoning the primary Jamā’at of the Masjid without a Shara’i exemption is in the danger of dying in the state of Kufr (disbelief).

Those not offering Ṣalāh with complete Jamā’at out of sheer laziness should pay attention to the following saying of Ala Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَن. Therefore, he says that it is stated in Baḥr-ur-Rā-aiq with the reference of Quniyyah that if someone kept waiting for Iqāmat to enter the Masjid having heard the Azān, he would be a sinner.” (*Fatāwā-e-Razavīyyah, V7, P102 – Al-Baḥr-ur-Rā-aiq, VI, P604*) On the same page of Fatāwā-e-Razavīyyah Sharīf, he رَحْمَةُ اللهِ عَلَيْهِ writes, “The one waiting for Iqāmat staying at his home having heard the Azān, his evidence will not be accepted.” (*Al-Baḥr-ur-Rā-aiq, VI, P451*)

Dear Islamic brothers! According to some respected Islamic Jurists رَحْمَةُ اللهِ تَعَالَى, the one not getting to the Masjid by the time of Iqāmat is a sinner and unqualified for evidence. Even such a

person is a sinner, so what would be the condition of those holding Jamā'at at home without Shara'ī exemption or offering Ṣalāh without Jamā'at or (Allāh عَزَّوَجَلَّ forbids) do not offer Ṣalāh at all!

Yā Rab عَزَّوَجَلَّ of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Grant us the privilege of regularly offering five-time daily Ṣalāh with the Takbīr-e-Aulā of the primary Jamā'at in the first Ṣaf of the Masjid.

Nine Madanī Pearls about Ṣalāh of Witr

1. Witr Ṣalāh is Wājib. (*Baḥr-ur-Rā-aiq*, V2, P66)
2. If Witr Ṣalāh is missed, it is mandatory to offer it as Qaḍā. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār*, V2, P532)
3. The time for Witr begins after the offering of the Farḍ of 'Ishā and remains up to Ṣubḥ-e-Ṣādiq (dawn). (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī*, P178)
4. The one who can get up at night having slept, it is preferable for him to offer Taḥajjud (first) and then Witr Ṣalāh in the later part of the night having woken up from sleep. (*Ghunya-tul-Mustamlī*, P403)
5. The Witr Ṣalāh consists of three Rak'āt. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī*, P375)
6. The first Qa'dāh is Wājib; recite only Tashaḥḥud and then stand up (for the third Rak'at).

7. In the third Rak'at, it is Wājib to utter the Takbīr-e-Qunūt after the Qirā-at. (*Durr-e-Mukhtār ma' Rad-dul-Muhtār, V2, P533*)
8. Just like Takbīr-e-Taḥrīmah, raise the hands up to ears first and then utter اللهُ أَكْبَرُ (for Takbīr-e-Qunūt). (*Hāshiyatuḥ-Taḥṭāwī, P376*)
9. Then fold hands and recite Du'ā-e-Qunūt.

Du'ā-e-Qunūt

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي
عَلَيْكَ الْحَمْدَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتَذَرُكَ مَنْ يَفْجُرُكَ ط اللَّهُمَّ
إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْفِدُ وَنَرْجُو رَحْمَتَكَ
وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

Oh Allāh عَزَّوَجَلَّ! We seek Your help and we seek forgiveness from You and we have belief in You and we have trust in You and we glorify You and we are grateful to You and we are not ungrateful to You and we abandon and stay away from anyone who disobeys You. Yā Allāh عَزَّوَجَلَّ! It is only You we worship and for only You we offer Ṣalāh and perform Sajdah and it is You we run towards and we come in attendance to serve You and seek Your mercy and we fear torment from You; indeed Your torment is about to arrest the non-believers.

10. Reciting Durūd Sharīf after Du'ā-e-Qunūt is preferable. (*Ghunya-tul-Mustamlī, P402*)

11. Those who cannot recite Du'ā-e-Qunūt may recite:

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

Oh Allāh عَزَّوَجَلَّ! Our Rab عَزَّوَجَلَّ! Grant us goodness in the world and in the Hereafter and save us from the torment of the fire.

Or they can recite this اللَّهُمَّ اغْفِرْ لِي (Yā Allāh عَزَّوَجَلَّ! Forgive me). (*Marāqil falāh ma' Hāshiya-tuṭ-Ṭaḥṭāwī, P385*)

12. If someone forgot to recite Du'ā-e-Qunūt and bent for Rukū', he should not return to Qiyām; instead, he has to do Sajda-e-Saḥw. (*'Alamgīrī, VI, P110*)

13. In case of offering Witr with Jamā'at (as usually offered in Ramaḍān), if the Imām bends for Rukū' before the Muqtaḍī finishes Du'ā-e-Qunūt, the Muqtaḍī should also bend for Rukū' following the Imām (without completing his Du'ā-e-Qunūt). (*'Alamgīrī, VI, P110 – Tabyīn-ul-Haqā-aiq, VI, P171 Multan*)

Sajda-e-Saḥw

1. If any Wājib act of Ṣalāh is forgetfully missed or any Wājib or Farḍ act is forgetfully delayed, Sajda-e-Saḥw becomes Wājib. (*Durr-e-Mukhtār, Rad-dul-Muḥṭār, V2, P655*)
2. If the Sajda-e-Saḥw that had become Wājib was not performed, it is now Wājib to repeat the whole Ṣalāh. (*ibid*)
3. If a Wājib was deliberately missed, Sajda-e-Saḥw would not be sufficient; it is Wājib to repeat Ṣalāh in this case. (*ibid*)

4. In case of missing such a Wājib that does not pertain to the Wājibāt of Ṣalāh; instead, it pertains to such Wājibāt that are out of Ṣalāh, Sajda-e-Saḥw will not be Wājib. For example, recitation of the Holy Qurān in the reverse order is the abandonment of a Wājib and a sin but it doesn't pertain to the Wājibāt of Ṣalāh; instead, it pertains to the Wājibāt of the recitation of the Holy Qurān. Therefore, Sajda-e-Saḥw is not needed (but one has to repent). (*ibid*)
5. Missing a Farḍ results in the invalidation of Ṣalāh and Sajda-e-Saḥw cannot make up for it; therefore, the Ṣalāh must be offered again.
6. Sajda-e-Saḥw does not become Wājib in case of missing a Sunnah or Mustahabbāt like Šanā, Ta'aw-wuḏ, Tasmiyah, Āmīn, Takbīrs of Intiqālāt or Tasbīhāt. Ṣalāh would be valid. (*Faḥ-ul-Qadīr, VI, P438*) However, repeating such a Ṣalāh is Mustahab whether the Sunnah etc. was missed forgetfully or deliberately.
7. Even if 10 Wājibāt were missed in Ṣalāh, only two Sujūd of Saḥw are sufficient. (*Rad-dul-Muḥtār, V2, P655*)
8. In case of forgetting to maintain Ta'dīl-e-Arkān (e.g. standing erect after Rukū' or sitting straight between two Sujūd for the amount of time in which **سُبْحَانَ اللَّهِ** can once be uttered), Sajda-e-Saḥw will become Wājib. (*'Alamgīrī, VI, P127*)
9. In case of forgetting to recite Du'ā-e-Qunūt or utter Takbīr-e-Qunūt, Sajda-e-Saḥw will become Wājib. (*'Alamgīrī, VI, P128*)

10. If the amount of time in which **سُبْحَانَ اللَّهِ** can be uttered thrice elapsed during Qirā-at etc. out of thinking, Sajda-e-Saḥw would become Wājib. (*Rad-dul-Muḥtār, V2, P655*)
11. Reciting **التَّحِيَّاتُ** even after performing Sajda-e-Saḥw is Wājib; perform Salām after reciting **التَّحِيَّاتُ**. It is better to recite Durūd Sharīf as well in both sittings (i.e. before and after the Sajda-e-Saḥw). (*‘Alamgīrī, VI, P125*)
12. If the Imām did Saḥw (mistake out of forgetfulness) and performed Sajda-e-Saḥw on that account, Sajda-e-Saḥw is Wājib for the Muqtadī as well. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P658*)
13. If a Muqtadī did Saḥw during Iqtidā, Sajda-e-Saḥw is not Wājib for him. (*‘Alamgīrī, VI, P128*) It is not needed to repeat the Ṣalāh either.

Very Important Ruling

Many Islamic brothers ruin their Ṣalāh due to unawareness of the following ruling, so read it very carefully.

14. It is not permissible for a Masbūq (the one joining the Jamā’at having missed one or more Rak’at) to perform Salām with the Imām; if he does so deliberately, his Ṣalāh will become invalid. If he immediately performs Salām with the Imām without any pause out of forgetfulness, though there is no harm in doing so, it is a very rare case. If he performs Salām forgetfully even a moment after the

Imām's Salām, he has to stand up, complete his remaining Ṣalāh and perform Sajda-e-Saḥw at the end. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P659*)

15. If the Imām had already done Saḥw before the Masbūq joined the Jamā'at, the Masbūq still has to perform Sajda-e-Saḥw with the Imām. If he did not perform Sajda-e-Saḥw with the Imām and stands up to offer his remaining Ṣalāh, he has to perform Sajda-e-Saḥw at the end. If the Masbūq also did Saḥw while offering his missed Rak'at, only last two Sujūd of Saḥw will be sufficient for the Saḥw of the Imām as well as that of the Masbūq. (*'Alamgīrī, VI, P128*)
16. In case of reciting **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** after Tashaḥḥudin the first Qa'daḥ, Sajda-e-Saḥw will become Wājib, not because of the recitation of Durūd Sharīf, but because of delay in the Qiyām of the third Rak'at; therefore, if someone remained silent for the same amount of time, Sajda-e-Saḥw would still become Wājib.

A Parable

Ḥaḍrat Sayyidunā Imām Abū Ḥanīfaḥ **رَضِيَ اللهُ عَنْهُ** beheld the beloved and blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in a dream. The Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** asked him, “Why did you declare Sajda-e-Saḥw Wājib for the reciter of Durūd Sharīf?” He **رَضِيَ اللهُ عَنْهُ** humbly replied, “(I did so) Because he recited it forgetfully (in the state of heedlessness).” The blessed Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked this answer. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P657*)

17. In case of missing any part of Tashahhūd in any Qa'dāh (sitting), Sajda-e-Saḥw will become Wājib whether the Ṣalāh is Nafl or Farḍ. (*'Alamgīrī, VI, P127*)

Method of Sajda-e-Saḥw

Recite التَّحِيَّاتُ (reciting Durūd Sharīf after التَّحِيَّاتُ is preferable), perform Salām turning head towards the right side and perform two Sujūd. Then, recite التَّحِيَّاتُ, Durūd Sharīf and Du'ā and perform Salām (towards both the sides). (*Fatāwā-e-Qāḍī Khān ma' 'Alamgīrī, VI, P121*)

If Sajda-e-Saḥw is missed, then...?

If someone was to perform Sajda-e-Saḥw but he performs Salām forgetfully (without performing Sajda-e-Saḥw), he can perform Sajda-e-Saḥw as long as he has not exited the Masjīd. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P556*) In case of being in a ground, he can perform Sajda-e-Saḥw as long as he has not got out of Ṣaf's or has not passed ahead of the place of Sajdaḥ. However, if any act that negates the Binā (rejoining, resumption) of Ṣalāh (e.g. speaking) and invalidates the Ṣalāh is found after the Salām, Sajda-e-Saḥw can no longer be performed. (*Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P556*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sajda-e-Tilāwat and Satan's Trouble

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whenever someone recites an Āyaḥ of Sajdaḥ and performs Sajdaḥ, Satan moves away and says weeping, “I’m doomed! The son of Adam was commanded to perform Sajdaḥ which he did; there is Heaven for him; I was (also) commanded but I refused; there is Hell for me.” (*Ṣaḥīḥ Muslim, VI, P61*)

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ Every desire will be fulfilled

For the accomplishment of a desire, if someone recites all fourteen Āyaḥs of Sajdaḥ and performs Sujūd, Allāḥ عَزَّوَجَلَّ will fulfil his desire. One can recite each Āyaḥ and perform its Sajdaḥ separately or recite all fourteen Āyaḥs together and perform fourteen Sujūd at the end. (*Ghunyaḥ – Durr-e-Mukhtār and others*)

Eight Madanī Pearls Regarding Sajda-e-Tilāwat

1. Sajda-e-Tilāwat becomes Wājib on reciting or listening to an Āyaḥ of Sajdaḥ. In case of reciting an Āyaḥ of Sajdaḥ, Sajda-e-Tilāwat will become Wājib if the voice of the reciter is loud enough for him to hear provided there is no obstruction in his listening. Deliberate hearing is not necessary for the hearer; Sajdaḥ will become Wājib even if he hears unintentionally. (*‘Alamgīrī, VI, P132*)
2. Sajdaḥ will become Wājib in case of reading or hearing even the translation of an Āyaḥ (of Sajdaḥ) in any language

regardless of whether or not the hearer comprehended that it was the translation of an Āyaḥ of Sajdaḥ. However, if he was unaware, it is necessary that he may have been told that it was the translation of an Āyaḥ of Sajdaḥ. If the Āyaḥ of Sajdaḥ was recited, it is not necessary to tell the listener that it is the Āyaḥ of Sajdaḥ. (*‘Alamgīrī, VI, P133*)

3. While the recitation of the complete Āyaḥ is necessary for Sajda-e-Tilāwat to become Wājib, according to some scholars of the later age, it will become Wājib even if just the root-word of Sajdaḥ (سجده) along with its preceding or succeeding word is recited; therefore, it is safer to perform Sajda-e-Tilāwat in both cases. (*Mulakhkhaṣan Fatāwā-e-Razavīyah, V8, P223-233, Razā Foundation Lahore*)
4. In case of reciting an Āyaḥ of Sajdaḥ when not offering Ṣalāh, although it is not Wājib to perform immediate Sajdaḥ, delaying the Sajdaḥ is Makrūh-e-Tanzīhī provided the reciter has Wuḍū. (*Tanvīr-ul-Abṣār ma’ Rad-dul-Muḥtār, V2, P583*)
5. In case of reciting an Āyaḥ of Sajdaḥ in Ṣalāh, it is Wājib to perform Sajdaḥ instantly. If the Muṣalli delayed the Sajdaḥ (i.e. if he recited more than three Āyaḥs) he would be a sinner, and as long as he is in Ṣalāh or has not done any such act contrary to Ṣalāh after the Salām, he should perform Sajda-e-Tilāwat and then Sajdaḥ-e-Sāḥw subsequently. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P584*)

Beware! Be Alert!

6. Even if someone is not participating in Tarāwīḥ or Shabīnaḥ in Ramaḍān or he is offering his own Ṣalāh individually, Sajda-e-Tilāwat will still become Wājib for him in case of listening to an Āyaḥ of Sajdaḥ (recited during Tarāwīḥ or Shabīnaḥ). Similarly, Sajda-e-Tilāwat will become Wājib in case of listening to an Āyaḥ of Sajdaḥ even from a disbeliever or a minor. Furthermore, having become adult, if someone has not yet performed Sajdaḥs despite hearing Āyaḥs of Sajdaḥ, he has to make a conservative calculation on safer side as to how many Sajdaḥs he may not have performed to date and then perform Sajdaḥs accordingly in the state of Wuḍū.

Method of Sajda-e-Tilāwat

7. Go down for Sajdaḥ uttering **اللَّهُ أَكْبَرُ** from standing position and utter **سُبْحَانَ رَبِّيَ الْأَعْلَى** (in Sajdaḥ) at least thrice. Then, stand up uttering **اللَّهُ أَكْبَرُ**. Uttering **اللَّهُ أَكْبَرُ** while going down for Sajdaḥ as well as standing from Sajdaḥ is a Sunnaḥ whereas both Qiyāms, i.e. going down for Sajdaḥ from standing position and standing from Sajdaḥ are Mustahab. (*‘Alamgīrī, VI, P135*)
8. Sajda-e-Tilāwat does not require raising hands at the time of uttering **اللَّهُ أَكْبَرُ**. Similarly, neither Tashaḥḥud is recited nor Salām is performed for Sajda-e-Tilāwat. (*Tanvīr-ul-Abṣār ma’ Rad-dul-Muḥtār, V2, P580*)

Sajda-e-Shukr

It is desirable to perform Sajda-e-Shukr on getting any favour such as birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller and the like. Its method is exactly the same as that of Sajda-e-Tilāwat.

(‘Alamgīrī, VI, P136)

Likewise, it is an act of Ṣawāb to perform Sajda-e-Shukr on hearing any good news or getting any favour such as the confirmation of visa to Madīnaḥ, someone’s becoming prepared to travel with **Dawat-e-Islami’s Madanī Qāfilaḥ** as a result of your successful individual effort, beholding a practising Sunnī scholar, having a blessed dream, a religious student’s passing an exam, getting rid of a calamity, the death of an enemy of Islam etc.

Passing across the front of a Muṣallī is a Grave Sin

1. The beloved and blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If any one knew what (harm) lies in passing across the front of his brother offering Ṣalāh, he would stand for 100 years rather than taking that single step.” *(Sunan ibn-e-Mājah, Ḥadīṣ 946, VI, P506, Dār-ul-Ma’rifah, Beirut)*
2. Ḥaḍrat Sayyidunā Imām Mālik رَضِيَ اللهُ عَنْهُ narrates that Ḥaḍrat Sayyidunā Ka’b-ul-Aḥbār رَضِيَ اللهُ عَنْهُ said, “If the person passing across the front of Muṣallī knew what sin lies in this, he would prefer subsidence into the earth rather than passing.” *(Muwaṭṭan Imām Mālik, Ḥadīṣ 371, VI, P154 Dār-ul-Ma’rifah Beirut)*

Though the one passing across the front of Muṣallī is a sinner, it does not have any effect on the Ṣalāḥ of that Muṣallī. (*Mulakhkhaṣan Fatāwā-e-Razavīyyāḥ, V7, P254 Razā Foundation Lahore*)

Fifteen Rulings about Passing across the front of a Muṣallī

1. In a ground or a big Masjid, it is impermissible to pass through from the place of feet of Muṣallī to Mawḍa'-e-Sujūd. Mawḍa'-e-Sujūd means the area up to which sight spreads when eye sight is fixed at the spot of Sajdaḥ in the state of Qiyām. It is not permissible to pass through from the place of feet (of Muṣallī) up to Mawḍa'-e-Sujūd. (*Tabyīn-ul-Haqā-aiq, VI, P160*) An approximate distance of Mawḍa'-e-Sujūd is three yards from feet (towards Qiblaḥ). (*Qānūn-e-Sharī'at, Part 1, P131, Farīd Book Stall, Markaz-ul-Auliya, Lahore*) In other words, the distance of three yards from feet is the area up to which sight spreads and therefore, in a ground, there is no harm in passing beyond this distance.
2. In a small Masjid or home, if there is no Sutraḥ in front of Muṣallī, it is not permissible to pass through from the place of his feet up to the wall towards Qiblaḥ. (*'Alamgīrī, VI, P104*)
3. If there is a Sutraḥ in front of Muṣallī, there is no harm in passing beyond the Sutraḥ. (*ibid*)
4. The height of Sutraḥ should at least be equal to that of a half arm (almost a half yard) and the thickness of Sutraḥ

should at least be equal to that of a finger. (*Marāqil falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī, P365*)

5. Imām's Sutraḥ is the Sutraḥ for the Muqtadī as well. In other words, if there is a Sutraḥ in front of the Imām and somebody passes across the front of the Muqtadī, the passing person will not be a sinner. (*Rad-dul-Muḥtār, V2, P484*)
6. A tree, man or animal can serve as a Sutraḥ. (*'Alamgīrī, VI, P104*)
7. If a man serves as a Sutraḥ, it is necessary that his back faces the front of Muṣallī. (*Ḥāshiya-tuṭ-Ṭaḥṭāwī, P365, Rad-dul-Muḥtār, V2, P496*) (if somebody faces the face of Muṣallī, he will be accused, there is no blame on Muṣallī in this case. Therefore, an Imām has also to be careful while turning round and looking back having performed the Salām; if the Imām faces the front of the one offering his remaining Ṣalāh, he will be a sinner.)
8. If a person is passing across the front of Muṣallī and another person passes along with him at the same pace using him as Sutraḥ, the first person will be a sinner and he will automatically become Sutraḥ for the second person. (*Rad-dul-Muḥtār, V2, P483*)
9. During Ṣalāh with Jamā'at, if someone starts offering Ṣalāh at a rear Ṣaf in spite of vacancy at the Ṣaf ahead, the newcomer can go ahead crossing above the neck of the person offering Ṣalāh at the rear Ṣaf, as he himself lost his dignity. (*Durr-e-Mukhtār ma' Rad-dul-Muḥtār, V2, P483*)

10. If someone is offering Ṣalāḥ at so high place that the body-parts of the passing person are not in front of Muṣallī, the passing person is not a sinner. (*‘Alamgīrī, VI, P104*)
11. If two persons want to pass across the front of Muṣallī, there is a particular method for doing so. One of them should stand making his back face the front of Muṣallī, now the other person should pass using the standing person as a Sutraḥ. Then, the other who has already passed should stand behind the back of the standing person in the position that his back faces the front of Muṣallī. Now, the first person should pass and the other person should return to the side where he had come from. (*ibid*)
12. If a person is about to pass across the front of Muṣallī, the Muṣallī is allowed to prevent him from passing by uttering *سُبْحَانَ اللَّهِ*, or doing Qirā-at loudly or with the gesture of hand, head or eye but more than these acts is not allowed; for example, grabbing and jerking the clothes or beating is not allowed and, in case of ‘Amal-e-Kaṣīr, his Ṣalāḥ will become invalid. (*Rad-dul-Muḥtār, Durr-e-Mukhtār, V2, P483, Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭaḥṭāwī, P367*)
13. Doing both, Tasbīḥ and gesture simultaneously, is Makrūḥ. (*Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P486*)
14. If a person passes across the front of a woman (offering Ṣalāḥ), she should prevent by Taṣfīq i.e. hitting the back

of her left hand with the fingers of her right hand. If a man did Taṣfīq and a woman uttered Tasbīh, the Ṣalāh would not become invalid, but it is in contradiction with Sunnah. (*ibid*)

15. The one doing Ṭawāf is allowed to pass across the front of Muṣallī. (*Rad-dul-Muhtār, V2, P482*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

اللَّهُمَّ يَا مُنْعِمُ يَا مُرْسِلُ الرِّسَالِ يَا فَضْلَ الْكَرِيمِ يَا مُنْعِمُ الرِّجْزِ يَا حَقَّارُ الْإِسْمِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah

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

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

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

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



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