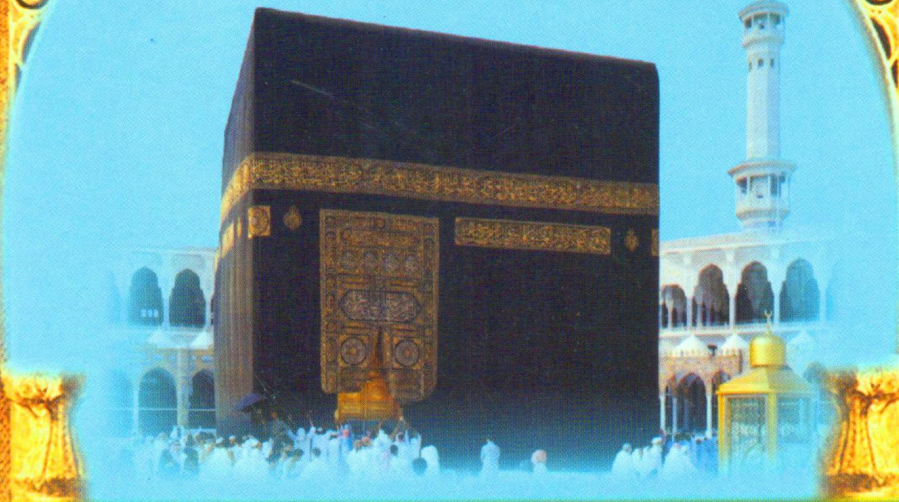


**Rules and Regulations
Pertaining to**



Namāz of Mo'min

(A Comprehensive Guide)

'Allāmah Abdūssattār Hamdāni 'Masroof'
(Barkātee, Noorie)

MARKAZ-E-AHLE SUNNAT BARAKAAT-E-RAZA
Porbandar

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‘Allāmah Abdūssattār Hamdāni ‘Maşroof’
(Barkātee, Noorie)

English translation

By

Dr. Ameerul Haque
M.S. (Ophthalmology)
Noorie Eye Hospital, Porbandar.

Second Edition



Markaz-e Ah'l-e Sūnnat Barkāt-e Razā

Imām Ahmad Razā Road, Porbandar, Gujarat-India.

Phone & Fax: (0091-286) 2220886

Mobile: 9824277786 Resi: 2247925

Email: hamdani786@hotmail.com

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Fax & Phone: (0286) 2220886
Email: hamdani786@hotmail.com

www.Markazahlesunnat.com



Dedicated to

‘Alā Ĥažrat Imām-e Ah'l-e Sūnnat, Mūjaddid-e deen-o Millat,

Imām Aĥmad Raḓā

Mūhaddiṣ-e Bareillvee رحمه الله تعالى عليه

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allāh's Name I begin with, Extremely Compassionate, the Merciful

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Acknowledgement

If you are thankful, I will surely give you more; but if you are ungrateful,
My punishment is terrible indeed.
(Qūr'ān Shareef, Soorah 14 – Ibrāheem, Verse 7)

All Praises and Gratitude be to Allāh Ta'ālā and Salām to His Prophet and those people beloved and chosen by Him.

With great pleasure I take this opportunity to express my deep sense of gratitude and indebtedness to 'Allāmah Abdūssattār Hamdāni 'Maşroof' (Barkātee, Noorie) firstly for entrusting and providing me the opportunity to translate 'Mo'min Kee Namāz' into English and secondly for his consummate knowledge, due criticism, invaluable guidance and encouragement which has enabled me to give present shape to this book.

I am heavily indebted to 'Allāmah No'mān Ā'zmee Azharee for his valuable guidance and comments. I have had the benefit of suggestions and criticism to drafts of translated script by him. It was he who has been unstintingly generous in time and in offering suggestions as to new ways of conceptualizing the translation.

I am immensely thankful to Maulānā Arshad 'Ali Jeelane, Jabalpur for his everlasting willingness to extend his profound knowledge in the preparation and elucidation of footnotes, appendices, bibliography and most important composing all Arabic texts of this book.

How can I ever thank justifiably to my wife 'Ayesah and daughter Nida, who have contributed in various ways to complete this work.

Dr. Ameerul Haque

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Foreword

Allāh's Name I begin with, Extremely Compassionate, the Merciful

It was my earnest desire to see the English version of Mo'min kee Namāz written by our Barkātee Khaleefah (Caliph), dialectician of Ah'l-e Sūnnat, expert in Raḥaviyyāt (*Raḥviologist*) 'Allāmah Abdūssattār Hamdāni 'Maṣroof' (Barkātee, Noorie) since it was first published in Urdu and later on in Hindi and in Gujarati language. His prestigious work earned tremendous fame among the Mūslim masses all over the world from the moment it appeared in Urdu. This is a ready reckoner for Sūnni Mūslims who intend to follow correct method of performing namāz with utmost dedication, sincerity and rightfulness.

Alḥamdū-lillāh, I feel very happy to introduce our readers to the English version of Mo'min kee Namāz. For the benefit of new generation the English translation of this valuable book was the need of the hour. Dr. Ameerul Haque has taken pains in translating it into English to popularize its contents to the international community.

The original Urdu version of Mo'min kee Namāz has been compiled in 296 pages. Amazingly the English version is spread in 663 pages. This has been done laboriously to simplify the issues and the subject concerned and to provide extra information to the readers to ease out the process of learning in the form of footnotes, glossary, appendices regarding short introduction of Islamic dignitaries and on ḥadeeṣ and an extraordinary index. In short, this work has taken the shape of *Mini Encyclopedia* (information bank) concerning issues pertaining to namāz. And, Inshā-Allāh, it will prove itself the Comprehensive Guide for namāz in its real sense.

May Allāh Ta'ālā in appeasement and offerings (ṣadqāh) of His Beloved Prophet ﷺ bestow His favours and Grace to the author 'Allāmah Abdūssattār Hamdāni and to the translator Dr. Ameerul Haque in this world and in the Hereafter.

May He bestow blessings upon all connected with the project – especially our gracious readers! I beg in the Merciful court of Almighty Allāh to accept this endeavor and make it a reason for entire Mūslim community to benefit from it.

Dr. Saiyyed Moḥammad Ameen Barkātee

Sajjadah Nasheen, Barkātee Monastery,
Marahra Shareef (U.P.)

Prelude

Allāh's Name I begin with, Extremely Compassionate, the Merciful

I feel extremely contented while introducing our readers to the English version of Mo'min kee Namāz. I wrote this book in Urdu when I was in special prison of Porbandar, Gujarat in 1999. As soon as it was published, the response was overwhelming. The first two (Urdu) editions were exhausted within short span of their publication. The book was acknowledged from every section of the community, from all directions, from common folk as well as special elite (ʿUlamā-e Kirām). Heavy demand arose from our Mūslim brethren to publish this book in other languages so that they could have this excellent reckoner of issues pertaining to namāz in their own mother tongue or in the language, which they can understand in a better way. When Hindi and Gujarati versions were published, the response was same as of Urdu. Then after, people who do not understand these regional languages or Urdu started demanding English version of the book.

I requested my friend and well-wisher, a staunch supporter and true sympathizer of Sūnniyyat, Dr. Ameerul Haque Noorie (M.S. in Ophthalmology) to translate Mo'min kee Namāz into English. In spite of his busy schedule, he accepted my request and consented to translate. After few weeks he approached me with a novel idea of restructuring the contents of the book by putting them under headings or subheadings, inserting footnotes and appendices and making an index. I agreed with him. We started working altogether to make the book a real guide. Our prime motto was to provide all sorts of information, which will enable the reader to understand the Islamic Sciences in a better way in the process of understanding the issues of namāz. All the details and information incorporated in the footnotes or appendices are gathered from the authentic reference books, which are mentioned in the bibliography. The original Urdu version of Mo'min kee

Namāz has been compiled in 296 pages. To our surprise, when the entire manuscript of English version was ready, it was spread in 663 pages.

I am extremely happy while introducing the English version of Mo'min kee Namāz to our readers. The book in your hand is the result of relentless discussions and unfathomable consideration of all aspects of the subject/s that has been tried to elucidate in a simplified manner for better understanding and making the book a real reference book for self-study of issues pertaining to Namāz.

Though professionally being an Eye Surgeon, Dr. Ameerul Haque is genuinely commendable for his knowledge and pursuit of Islamic literature. He has really worked hard for precise translation and elucidation of Urdu terminology for which I find no words to thank him. May Allāh Ta'ālā in appeasement and offerings (ṣadqāh) of His Beloved Prophet ﷺ accept his endeavor and bestow His favors and Grace in this world and in the Hereafter.

Pauper of
Barkātee Monastery, Marahra Shareef

And
Ražvee and Noorie Monastery, Bareilly Shareef

Monday, August 23, 2004
Rajab 6, 1425

Abdūssattār Hamdāni
'Maşroof'
(Barkātee, Noorie)
Author and Publisher

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Notes on Transliteration
And
Invocations

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Rules and Regulations
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(A comprehensive guide)

Ĥamd be to Allāh Ta'ālā and Salām to His Prophet and those people beloved and chosen by Him.

When 'Allāmah Abdūssattār Hamdāni 'Maşroof' (Barkātee, Noorie) entrusted me the translation of 'Mo'min Kee Namāz', I was perplexed a bit about methodology of transliteration. I was fully aware about the fact that temperament of English and Urdu language is different. I am not a man of language. For me it was a difficult job to preserve and maintain the temperament of language in a transliterated text and that also without altering the essence of Urdu and Arabic text.

After lengthy discussion with 'Allāmah Abdūssattār Hamdāni 'Maşroof' (Barkātee, Noorie), we framed our objectives.

01. The phraseology of the book should be easy enough to be understood by a high school student. This will enable the common folk to understand the issues in a better way.
02. For a better perception of the subject, usage of footnotes defining and explaining that particular term or subject taking account of the need of that particular section of readers who wish to understand the Islāmic culture and history and the Islāmic Sciences (religious and experimental elementary sciences in particular - Al-'ūloom an-naqliyyah and Al-'ūloom al-'aqliyyah), which will enable the reader to understand the rules of Islamic jurisprudence, where ever it is applicable.
03. While going through Ĥadeeş Shareef, if the reader is not aware about who's who of the narrator or about the author of the quoted book, there are all chances of underestimation and hence to add an appendix giving detail of all Islamic dignitaries

like ṣaḥābah-e kirām, tābe'een, tab'e-tābe'een, mūḥaddiṣeen and great Islamic scholars whose narrations or references are quoted in the book.

04. To preserve and maintain the impact of Islamic traditions by the usage of Urdu and Arabic terminology after due explanations of their lexical meaning and to add a glossary of all Urdu terms used in the book for ready reference to readers.

With these objectives in my mind I started the work. Text of footnotes and appendix have been framed and elucidated after due consultation and advice of 'Allāmah Abdūssattār Hamdāni 'Maṣroof' (Barkātee, Noorie) et al.

Further, chronological order of the text has been changed to maintain the flow of English temperament of the description or elucidation. I have tried to define all the terms or subject collectively and put headings for better and quick reference of the topics, and therefore, at some places I have to assimilate similar issues pertaining to one subject at one place under one head leading to alteration in the chronological order from the original Urdu version.

I have tried to number all the issues subhead, head and subject wise respectively. In a chapter, first of all, the subject matter is classified into various heads and subheads theme wise. All the issues pertaining to that particular theme are put under one head and then they are numbered. For instance, issue number 3.15.1 of Chapter 3 represents that this is the first issue of fifteenth subhead (i.e. Rectification of a missed obligation) of third subject (third farā'iz i.e. qirā'at out of seven farā'iz-e namāz discussed in the chapter). The system will help us in finding and memorizing the issues in a better way, Inshā-Allāh.

The transliteration of Asian personal names and technical terms used in the Islamic Jurisprudence follows Urdu pronunciation. Therefore, I have used the transliteration symbols as shown in table given on Page 23 for transforming Urdu or Arabic words into English. This helped me a lot in illustrating the difference of pronunciation of various Urdu or Arabic letters in transliterated transcript viz. ṣ for ث, s for س, sh for ش and ṣ for ص in written text. Though the system I have used is not a universally

accepted one, but to ease out the problem there was no option left. Whenever we go through any English version of Islamic literature, it becomes very difficult to articulate the Urdu or Arabic terms in correct manner. For instance, ṣahābee that starts with Urdu letter ص. Suppose it is written like saḥābee then one may articulate it as if it starts with Urdu letter س and further, the lexical meaning of the word will be altered.

Likewise, in spelling usage I have opted Urdu pronunciation where it differs from classical Arabic. Therefore, the letter ض has been depicted with symbol ž to maintain the accent of Urdu speaking people though as per Arabic accent it is articulated as dh. For instance, for ablution Urdu speaking people say – 'vuzu', while, Arabic temperament forces us to spell as 'vudhoo'; similarly, for obligatory deeds the term 'farz' is used in Urdu whilst it is uttered as 'fardh' in Arabic, etc.

Two types of bullets (★ and ■) have been used in this book, viz.

- ★ Used to enumerate the points to be discussed in the following pages or to enumerate the topics to be covered in the chapter.
- Used to enumerate the points to be discussed in the following text.

Special care has been taken to ensure that this book is free from errors; however, we request all the readers to acknowledge any error left therein and will welcome any suggestion for the improvement of the quality of the book.

I beg in the Merciful court of Almighty Allāh for his Grace to accept my humble and sincere endeavor. May Allāh bless the reader and me with Divine protection on the Day of Judgment.

Monday, August 23, 2004
Rajab 6, 1425

Dr. Ameerul Haque
M.S. (Ophthalmology),
Noorie Eye Hospital,
Kamla Baug, Porbandar,
Gujarat – 360575.
Phone: (0286) 22 04 056,
(0286) 30 90 335
Mobile: 98 255 900 18

Transliteration Symbols:

Vowels		Consonants			
ا	A	ب	B	ص	Ş
إِ	I	پ	P	ض	Ž
و	Ū	ت	T	ط	Ṭ
آ	Ā	ٹ	Ṭ	ظ	Ẓ
اے	E	ث	Ṣ	ع	‘
اِے	AI	ج	J	غ	GH
ای	EE	چ	CH	ف	F
او	O	ح	Ĥ	ق	Q
اُو	OO	خ	KH	ك	K
آو	AU	د	D	گ	G
The minute sign (') is placed immediately after every stressed syllable to denote accent.		ڈ	Ḍ	ل	L
		ذ	Z	م	M
		ر	R	ن	N
		ڑ	Ṛ	و	V
		ز	Z	ه	H
		ژ	<u>ZH</u>	ء	‘
		س	S	ی	EE
		ش	SH		

Invocations

We should keep the honour of Allāh, Prophets, ṣaḥābah-e kirām, tābe'een, tab'e-tābe'een, mūhaddiiseen, great Islamic scholars and jurists at the time of reciting or saying their name. Here under the exact respectable words with their transliteration are given.

For Allāh Ta'ālā:

- جل جلاله : *Jalla Jalālūhū*
- (1) Almighty and Glorious is He,
 - (2) Exalted and Glorious is He,
 - (3) Hallowed and Glorious is He

For Prophet Moḥammad, the last Nabee:

- صلى الله تعالى عليه وآله وسلم : *Ṣal-lAllāhū-Ta'ālā-'alaihi-va-ālehi-va-sallam*
Blessings and Salutations of Allāh Ta'ālā be on him and on his descendants

For Prophets and angels:

- عليه الصلوة والسلام : *'Alaihis- ṣalātū- vas- salām*
May blessing of Allāh be on him
- عليهم الصلوة والسلام : *'Alaihimūs- ṣalātū - vas- salām*
May blessing of Allāh be on them

For ṣaḥābah-e kirām:

- رضى الله تعالى عنه : *Radi- Allāhū Ta'ālā 'Anhū*
May Allāh Ta'ālā be pleased with him
- رضى الله تعالى عنها : *Radi- Allāhū Ta'ālā 'Anhā*
May Allāh Ta'ālā be pleased with her
- رضى الله تعالى عنهما : *Radi- Allāhū Ta'ālā 'Anhūmā*
May Allāh Ta'ālā be pleased with both of them
- رضى الله تعالى عنهم : *Radi- Allāhū Ta'ālā 'Anhūm*
May Allāh Ta'ālā be pleased with them
(more than two Ṣaḥābah-e Kirām)

For mūḥaddiṣeen, great Islamic scholars and jurists:

رحمة الله تعالى عليه : *Raḥmatullāh Ta‘ālā ‘Alaih*
Mercy of Allāh be on him

رحمة الله تعالى عليهم : *Raḥmatullāh Ta‘ālā ‘Alaihim*
Mercy of Allāh be on them

Abbreviations used in the book

- AD: Anno Domini (in Latin it is used to understand ‘in the year of the Lord’). It is placed after a date indicating that it comes the specified number of years after the traditional date of Ḥaḏrat ‘Eesā’s ﷺ birth.
- AH: After Hijrat. It is placed after a date indicating that it comes the specified number of years after Hijrat (migration) to Madeenah.
- BC: Before Christ. It is placed after a date indicating that it is before Christian era.
- D: Death.
- e. g. *exempli gratia* (in Latin it is used to understand ‘for the sake of example’); for example
- i. e. *id est* (in Latin it is used to understand ‘that is’); that is to say
- Pl. Plural

Preface



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إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ يَوْمَ الْقِيَمَةِ صَلَاتُهُ.

*Accounting (of 'Amāl) will commence first of all from namāz
on the Day of Resurrection. (Nasa'ee shareef, Page: 55)*

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
اللَّهُ رَبُّ مُحَمَّدٍ صَلَّى عَلَيْهِ وَسَلَّمَ
نَحْنُ عِبَادُ مُحَمَّدٍ صَلَّى عَلَيْهِ وَسَلَّمَ

Namāz¹ is an utmost important commandment of Islām², which ranked next to imān (faith)³. The amazing infinite power of

¹ **Namāz:** According to Urdu lexicographers Ah'l-e Islām uses this term to mean the worship to Allāh جل جلاله. Muslim scholars on the initiative of orientalist have translated namāz as prayer by mistake. Generally prayer is addressed to God and other deity where as namāz is a special mode of worship to Allāh جل جلاله by Ah'l-e Islām.

² **Commandments of Islām:**

1. To say kalimāt-e shahādat (i.e. to have imān)
2. To perform namāz
3. To give zakāt of one's property
4. To fast every day of the month of Ramzān
5. For the able person to perform Hajj (pilgrimage) once in his life

³ **Imān:** Heart's acknowledgement of or belief in all the tenets which, according to unanimity (of scholars) Rasoolallāh صلى الله تعالى عليه وآله وسلم has brought from Allāh Ta'ālā. Following are the six fundamental tenets (principles) of imān:

- Believe in Allāh جل جلاله
- Believe in His Angels
- Believe in the Books Revealed by Allāh جل جلاله
- Believe in His Prophets
- Believe in the Last Day
- Believe in the Predestination.

1. Believe in Allāh جل جلاله :

Allāh جل جلاله is vājibūl vūjood (necessary existence. He always existed. He has never been nonexistent, nor will stop existing in the everlasting future), the one worshipped and the creator of all creatures.

Allāh Ta'ālā exists by His zāt (self); His existence is of Himself. As He exists now, He has always existed and will continue to exist. There cannot be nonexistence before or after His being. His existence is indispensable (vājibūl vūjood). Allāh Ta'ālā is one.

That is, He does not have a partner or likeness. He does not have a partner in being vājibūl vūjood, in being worshiped or in being worthy of worship. He is sufficient, independent.

Allāh Ta‘ālā has perfect attributes that are not deficient. They are: Ĥayāt (to exist), ‘Ilm (to know), Sam‘a (to hear), Baṣar (to see), Qūdrat (to be omnipotent), Irāda (to will), Kalām (to say), Takveen (to create). These eight attributes are called Ṣifāt-e Ĥaqeeqeyah. These attributes of His are eternal i.e. they are not of recent occurrence. They exist separately from Himself.

The other attributes of Allāh Ta‘ālā are: He is not a substance. He is not a matter. He is not a state. He does not have a place. He is not of time. He has not entered anything or settled in any place. He is not limited or surrounded by anything. He is not any side or any direction. He is not connected with any thing. He does not resemble anything. He does not have a likeness or opposite. He does not have a mother, father, wife or children. No defective attributes exist in Him.

2. Believe in His Angels:

Angels are ethereal and alive. They are creature of Allāh Ta‘ālā. They obey His commandments and never commit sins or disobey the commands (as evils peculiar to human beings do not exist in angels). They are neither male nor female. They do not get married. They do not have children. Of all creatures, angels are the most plentiful. There is no empty space in the universe where angels do not worship.

3. Believe in the books revealed by Allāh ﷻ:

Allāh Ta‘ālā sent these books to some prophets by making the angels read to them. To some He sent books/booklets inscribed on tablets and to some others by making them hear without the angels. All these books are words of Allāh Ta‘ālā. They are eternal in the past and everlasting. They are not words made by angels, nor are the words of prophets. All the books sent down by Allāh Ta‘ālā are just and right. There is no lie or fault in them. 104 heavenly books/booklets were revealed to us:

10 booklets to Ĥaṣrat Ādam ﷺ
 50 booklets to Ĥaṣrat Sheeṣ ﷺ
 30 booklets to Ĥaṣrat Idrees ﷺ
 10 booklets to Ĥaṣrat Ibrāheem ﷺ
 Tavrāt (Torah) to Ĥaṣrat Moosā ﷺ
 Zabūr (Psalms) to Ĥaṣrat Dāood ﷺ
 Injeel (Bible, latin – Evengelium) to Ĥaṣrat ‘Eesā ﷺ
 Qūr‘ān to Ĥaṣrat Moḥammad ﷺ

namāz to safeguard and protect imān (faith) and to keep one steadfast within the fold of Islām is well known.

Namāz stands for the realization of the basic human urge to give expression to one's humility, to submit oneself out of deep devotion and reverence and to come under the merciful protection of Allāh⁴, the Gracious one, who is the Absolute, the All-powerful,

4. Believe in His Prophets:

They were sent to make people attain the way He likes and to guide them to the right path. Every Prophet have seven peculiarities:

- Trustworthiness
- Devotion
- Communication (tabligh)
- Justness
- Purity: They did not commit any grave or venial sins before or after they were informed of their prophethood
- Super intelligence
- Security against dismissal from prophethood

The exact number of prophets is not known. Only twenty-eight names of them have been mentioned in Qūr'ān Shareef. The last prophet, Ḥaẓrat Moḥammad ﷺ, who is the reason for the creation of all the creatures and the highest, the most prominent, the most honourable of mankind, is Ḥabeebūllāh (Darling of Allāh Ta'ālā).

5. Believe in the Last Day (Qiyāmat): Ibid, page 42

6. Believe in the Predestination.

⁴ **Transliteration of Allāh into God:** Allāh Ta'ālā has many names. We do not know their number. He has communicated ninety-nine of His names to people in the Qūr'ān Shareef. The ninety-nine names of Allāh Ta'ālā are called Asmā-e ḥusnā. The Shari'at has not permitted to call Him or to refer Him with any names other than these. This means to say that it is not permissible to call Allāh Ta'ālā "God" i.e. it is sin to call Him God (as God is not included in Asmā-e ḥusnā).

This humble slave of Allāh (translator) has not translated the personal name of Allāh ﷻ into GOD through out this book. Muslim scholars on the initiative of orientalist have translated personal name of the Supreme Being, Allāh as 'God' by a mistake. Allāh means the Being worth worship. There is none equal to Him and He is the One and the only.

Non-Muslims have god (masculine gender) and goddesses (feminine gender). The Christians have Jesus God, and the Hindus

the All-wise, the All-knowing, the All-hearing, the All-merciful, the Sustainer, the Giver.

Namāz is a more safe, relaxing, pleasing and comforting sanctuary for the believer than the lap of a mother for a weak and sick child. Just as when the child is annoyed or afflicted with thirst or hunger, he clings to his mother or sits in her lap thinking that he is safe now. Similarly namāz is the greatest shelter and haven of peace for the Mūslim. It is a strong rope, which is stretched between him and his Creator. He can gain the assurance of safety by holding it whenever he wants. It is the sustenance for his soul, ointment for the wound and cure for his ills.

The sole object of the excellent design and structure of Namāz set up by the Divine Law is that by means of it:

1. One may attain the fulfillment of his spiritual destiny,
2. One may develop the love and fear of Allāh جل جلاله and
3. One may dissociate oneself completely from all wrongs (acts forbidden by Shari'at) and turn his back upon everyone who should seek to be a partner of Allāh جل جلاله.

1. Namāz a prime mode of worship:

Namāz, an invaluable gift of Holy Prophet's⁵ Me'rāj (accession)⁶, is not only prime mode but also best among all possible means of worship (ibādāt)⁷. When revelation came

have Krishna God. They worship them as personified God for their idol worship. There are 'god-fathers' and 'god-mothers' (the term father depicting masculine gender and mother depicting feminine gender are affixed with god). The criminal under-world also has their 'mafia-gods'. Is the Mūslim Allāh جل جلاله is similar God? Not at all! It is a great blunder to translate Allāh into God. All Mūslims must desist from translating the personal name of Allāh جل جلاله into God and keep it Allāh as Ism-e 'Āzam (the Greatest Name).

⁵ Ibid, Appendix II; Page 493-526

⁶ Ibid, Appendix II; Page 502

⁷ **'Ibādāt:** Worship – means keeping steadfast to, and being obedient to Allāh جل جلاله, in complete submission and surrender to Him; following

to Ĥużoor-e Aqdas⁸ ﷺ and his Prophethood became manifested, at that time Ĥużoor-e Aqdas ﷺ performed namāz with the knowledge and training imparted by Jibra'eel⁹ عليه السلام. Since Rasoolallāh ﷺ had performed namāz at the very inception of revelation (even prior to revelation of Soorah Mūzammil¹⁰) confirms the fact

the guidance and taking the good example set by His Prophet ﷺ.

Worship can be divided into two:

1. Obligatory (farż): Ordained by the divine revelations, for instance namāz.
2. Supererogatory (naf'l): Permissible deeds, which turn into worship through intention. In fact, the Mūslim can turn every moment and every breadth into worship of Allāh جل جلاله as any willful (that is, with intention) action or deed performed by a person for the sake of Allāh جل جلاله is considered worship.

It is 'ibādat to do the farż and sūnnat and abstain from the ḥarām (unlawful, forbidden) and makrooh, i.e. to carry out the rules of Islām in order to attain love of Allāh Ta'ālā and receive šavāb (reward).

⁸ Ibid, Appendix II; Page 499

⁹ **Ĥaẓrat Jibra'eel:** An archangel who has brought revelations from Allāh جل جلاله to all Prophets ﷺ. In Hebrew language the literal meaning of word Jibra'eel is 'Abdullāh (the servant of Allāh). Several epithetic names of Ĥaẓrat Jibra'eel can be found in Qūr'ān Shareef like Rooḥūl Ameen, Rooḥūl 'Azeem, Rooḥūl Qud's etc.

Ĥużoor-e Aqdas ﷺ was busy in supplication and worship of Allāh جل جلاله when Ĥaẓrat Jibra'eel came first time with revelation in cave-Ḥera. He introduced himself and revealed the good news of prophethood to Ĥużoor-e Aqdas ﷺ and initial five verses of Soorah-e 'Alaq (the blood clot, soorah 96).

Ĥaẓrat Jibra'eel often came to Ĥużoor-e Aqdas ﷺ in human profile. According to Imām Būkhāree, Ĥużoor-e Aqdas ﷺ had also met him in his natural form.

¹⁰ **Soorah Mūzammil:** Soorah no. 73 of Qūr'ān Shareef. Lexically the word Mūzammil means wrapped in the garments. In this soorah Allāh جل جلاله addresses the Holy Prophet ﷺ with His Divinely attributed beautiful name of Mūzammil (wrapped up in the modest garment of piety). In section one of the soorah, Ĥużoor-e Aqdas ﷺ has been given the option of the mode of offering his voluntary late tahajjūd namāz, at his convenience. His recitation of

that namāz stands first among fundamental essentials of Imān. (Fatāvā Raḥaviyyah¹¹ – II/180)¹²

2. Virtues of Namāz:

Namāz is the key, which opens the door to this world's and the next world's happiness. Namāz has many material and spiritual benefits. A Mo'min who makes an ablution (vūḥoo) five times daily must as a result be a clean person. A person who bows down, puts his face on the carpet and stands up again fifty times (fifty rak'ats) daily has moved every part of his body, and, therefore, he must be in good shape. A clean and active person may easily maintain his good health every year of his life. If it is carefully observed, it will be seen that the most of the individuals who continuously perform namāz are quite healthy. Namāz is the best means of creating a discipline in the nation, or group. What practical lesson Mūslims take in five daily prayers by standing behind the imām, in obedience, is surely the demonstration of discipline.

If we look at the spiritual benefits of namāz, we can see that a person who is performing his five daily prayers is in fact bowing before Allāh Ta'ālā, and, thereby, frequently recalling His Holiness. He confesses the supremacy of Allāh جل جلاله and his humbleness in namāz. It creates the remembrance of Allāh جل جلاله in the heart, and realizing the purpose of creation. A person, who believes in and fears Allāh Ta'ālā, if he has been committing sins, will come to

the Holy Qūr'ān with best rhythm (slowly and distinctly) was so dear to Allāh جل جلاله that it is made obligatory for everybody.

¹¹ **Fatāvā Raḥaviyyah:** This book is an excellent collection of Fatā'vā issued by 'Alā Ḥaḥrat Imām Aḥmad Raḥā. For followers of Ah'l-e Sūnnat this book is chief source and guidepost for belief and actions in their lives. The book is entitled "Al-'Ataya Al Nabviyyah Fil Fatāvā Al-Raḥaviyyah (The Gifts of the Prophet صلى الله تعالى عليه وآله وسلم in the Fatāvā Raḥaviyyah)" and published in twelve-volume collection. Markaz-e Ah'l-e Sūnnat Barkāt-e Raḥā, Porbandar has published Fatāvā Raḥaviyyah recently (2003 AD) in twenty-eight volumes.

¹² **First among namāz performers:** On the day of first revelation Ḥaḥrat Khadijah رضي الله تعالى عنها had performed namāz with training given by Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم. On the next day Ḥaḥrat 'Ali رضي الله تعالى عنه performed namāz along with Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم.

better understand his wrong behavior. Consequently, he will try not to repeat his sins and certainly will find a way to reform himself. Namāz is the best remedy for leading men to the right path. Namāz teaches the lesson of sympathy, love, equality and unity. Namāz keeps away evils. Namāz influences every Mūslim to be a perfect person. Hence, any society formed by such men will, of course, be a happy one.

Record maintenance of innumerable benefits and rewards, which can be achieved by performing namāz, is impossible for us (and as a matter of fact, we should not be apprehensive in relation to records since Allāh ﷻ has already deputed Kirāman Kātebeen, twin-recording angels who record the 'amāl, for that purpose). Exhaustive descriptions of such benefits and rewards are available in books of ahadees [Pl. of hadees – tradition of Huḏoor-e Aqdas ﷺ]. But the BIG question is: when and how these excellences (benefits and rewards) can be achieved? The answer is absolutely obvious, transparent and of course very simple. These virtues and excellences can be achieved only and only by performing namāz in a correct manner. If rules and regulations pertaining to performance of namāz are not followed while performing namāz, then namāz will remain incomplete and the performer will go without virtues and excellences of namāz.

It is very distressing matter that many of our mo'min¹³ brethren could not perform essential ruk'n of namāz systemically in a correct (ṣaḥeeḥ) manner merely due to their unawareness or lack of knowledge of important issues pertaining to namāz. Subsequently their namāz tends to be either imperfect or invalid. As you would expect, performer of such imperfect or invalid namāz will be deprived of the virtues and excellences (benefits and rewards) of namāz.

¹³ **Mo'min:** Lexically the word mo'min means 'the believer'. The person who believes in the fact that Rasoolallāh is the Allāh's ﷻ Prophet, that he is the Nabee chosen by Him, and say this with the heart and believe in what he transmitted the information from Allāh ﷻ through revelations (vaḥee) and say the kalimāt-e shahādat whenever possible.

In brief, Mo'min is one who believes in following six fundamental tenets (principles) of Imān as discussed in footnote 3, page 27-29.

3. What Qūr'ān says regarding namāz of Mo'min and mūnāfiq?

Mo'min and mūnāfiq¹⁴ both perform namāz but there is vast difference in the namāz of both as mentioned in the Holy Qūr'ān.

3.1 Quotation from Qūr'ān Shareef regarding namāz of mo'min:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝
وَالَّذِينَ هُمْ عَنِ الْغَوِّ مُعْرِضُونَ ۝

(Qūr'ān Shareef, Soorah 23-Al-Mo'mineen, verse 1, 2 and 3)

¹⁴ **Mūnāfiq:** Lexically it means Hypocrite. They are in disguise of Muslim though they believe in another religion. Thus they can be called **Pretender to Islām**. The present-day kufār (infidels) are divided into two groups. The one whose kūfr is open is called a kāfir (infidel) and the other; whose kūfr is hidden is called mūnāfiq (hypocrite).

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝

(Qūr'ān Shareef, Soorah 63 -Al- Mūnāfiqoon: verse – 1)

Allāh bears the witness that the hypocrites are surely, liars.

In brief, the mūnāfiq is a hidden kāfir (infidel). The beliefs of the mūnāfiqeen (Pl. of mūnāfiq) who lived during the time of the Holy Prophet ﷺ had the following characteristics.

1. They were in the habit of insulting and degrading the dignity of Allāh's Beloved Prophet ﷺ
2. They considered the Prophet ﷺ as an ordinary man like themselves and that he was completely powerless.
3. They were strongly opposed to the intercession (shafā'at) of the Holy Prophet ﷺ
4. They outrightly rejected the vasilah (medium) of the Prophet.
5. They laughed and jeered at the Prophet's ﷺ knowledge of the unseen.

Mūnāfiqeen were in the habit of sitting amongst themselves in groups in the Prophet's ﷺ mosque, perpetually creating mischief and disunity amongst the Believers. The Holy Prophet ﷺ and his Companions threw them out of the mosque and they were compelled to build their own mosque nearby called Masjid-e Žirār, subsequently Allāh جل جلاله ordered the Holy Prophet ﷺ to burn and raze their mosque to the ground.

Surely, the believers are the successful, who are humble in their ṣalāt (namāz), and who shuns all that is non-sense (vain).

Tafseer (exegesis) of the aforementioned verse:

Those who fear of offending Allāh ﷻ keep their parts of the body quiescent. Some tafseer¹⁵ (exegesis) experts opined that

¹⁵ **Tafseer:** As defined by the Arabic lexicographers, the term tafseer denotes “expounding, explaining, or interpreting the narratives that occur within the Qūr’ān Shareef, and making known the significations of the strange words and explaining the occasions on which the verse was revealed.”

In order to understand the Qūr’ān Shareef, it is necessary to know Qūraish Arabic (i.e. the Arabic language spoken by Qūraish tribe), not today’s Arabic. We should understand it by reading the interpretations (tafseer), the explanations written by Islamic Savants.

Significance of tafseer:

Teachings of Qūr’ān Shareef are of three categories:

1. Facts/teachings/knowledge, which Allāh ﷻ has not imparted to anybody. Nobody besides Allāh ﷻ Himself knows Him, His Names and His Attributes.
2. Facts/teachings/knowledge, which Allāh ﷻ has intimated only to His Prophet ﷺ. No one besides this exalted Prophet and the superior savants, who are his inheritors (Ghaus), can explain this type of knowledge. For instance, Mūtashabih (Ambiguous) verses of Qūr’ān Shareef.
3. Facts/teachings/knowledge, which Allāh ﷻ has communicated to His Prophet and has commanded him to teach his Ūm’mat (followers).
 - There are some sorts of teachings/knowledge from this category, which cannot be understood through mind or experimentation. These can be understood only after being explained by Rasoolallāh (by means of sūnnat or ḥadees).
 - There are some sorts of teachings/knowledge, which can be understood through mind, experimentation and learning Arabic. For instance, deriving rules from Qūr’ān Shareef. A scholar of tafseer can very well do this by understanding such facts through a verse, through a signal, through denotation, through inclusion, through necessitation and through conclusion of the said verses of Qūr’ān Shareef.

expression of fear of offending Allāh ﷻ by performer of namāz should be in following manner:

1. Should be thoroughly absorbed in namāz
2. Should withdraw mind from worldly matters
3. Should save oneself from activities of sinful disobedience to Allāh ﷻ, for instance:
 - Should not sight out of prayer-mat
 - Should not indulge in useless acts or movements
 - Should not hang both ends of cloth from shoulder
 - Should not indulge in finger crackling
 - Should not look skywards

(Tafseer Khazāinūl 'Irfān, Page: 615)

In aforementioned exegesis of the verse of Qūr'ān Shareef correct manner of performance of namāz is described and cautioned us to refrain from the activities of sinful disobedience to Allāh ﷻ. Along these lines the dignity of Mo'min is established through Qūr'ān Shareef since Mo'min:

1. Perform perfect namāz with fullest concentration and fear of offending Allāh ﷻ.
2. Perform perfect namāz without indulging in activities of sinful disobedience to Allāh ﷻ by keeping parts of the body quiescent.

To understand this statement more clearly we will go through an example:

A verse of the Qūr'ān Shareef declares:
Do not say, "Ugh (Uf) to your parents"

01. The verse: Do not use this word "ugh!" towards your parents.
02. Signal: Do not use the words that will hurt your parent's hearts. (This is what this verse points out through these words)
03. Denotation: Do not do any thing that may hurt your parent's hearts.
04. Inclusion: Do not beat or kill your parents.
05. Necessitation: Do favours to your parents.
06. Conclusion: Offending your parents causes disasters; pleasing parents causes happiness.

Six types of meanings can be derived, as exemplified above, from each verse of Qūr'ān Shareef that communicates Islamic rules.

3.2 Quotation from Qūr'ān Shareef regarding namāz of mūnāfiq:

فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَآءُونَ ۝

(Qūr'ān Shareef, Soorah 107-Al- Mā'oon: Verse: 4, 5 and 6)
So, curse be to those offering ṣalāt (namāz), who are neglectful of their ṣalāt, those who show it to others.

Exegesis of the aforementioned verse:

This is in reference to those hypocrites who do not perform namāz when they are alone. This is because they do not have faith in it. They just show to others that they are namāzee but in real sense they are far away from the worship of Allāh جل جلاله.

4. Perform namāz in absolutely correct manner:

It has been enormously emphasized in the books of ahādeeṣ (Pl. of ḥadeeṣ) to perform namāz in absolutely correct manner. We will go through few ahādeeṣ:

4.1 Ḥadeeṣ Shareef:

Imām Aḥmad has quoted this ḥadeeṣ ascribing to Ḥaḏrat Ḥassan (and, Abū Y'ālā has also quoted this ḥadeeṣ) that Ḥaḏrat Abū Hūrairah has narrated that:

Ḥuḏoor-e Aqdas ﷺ has forbidden three things in namāz:

- (1) Hen pecking¹⁶,
- (2) Sitting like a dog and
- (3) Looking here and there like a fox.

4.2 Ḥadeeṣ Shareef:

Imām Būkhāree has written in his renowned book Tāreekh (History) and Ib'n-e Khūzaimah has quoted this ḥadeeṣ as well, ascribing to Ḥaḏrat Khālīd bin Valeed, Ḥaḏrat 'Am'r bin

¹⁶ Ibid, page 294

‘Ās, Ḥaẓrat Yazeed bin Abee Sūfiyān and Ḥaẓrat Shūrahbeel bin Ḥasanah رضى الله تعالى عنهم that:

Once, a person was performing namāz and Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم happened to be there. On inspecting his namāz, Rasoolallāh صلى الله تعالى عليه وآله وسلم commented that this person is performing incomplete rūkoo‘ and sūjood. His sajdah resembles hen pecking. Then he commanded him to perform complete rūkoo‘ and cautioned that if he dies without rectifying his namāz, he will not be among his followers.

Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم further narrated: suppose a hungry person eats merely one or two dates, his appetite will not be satisfied. Similar is the case of performing sajdah like hen pecking and making incomplete rūkoo‘.

4.3 Ḥadeeṣ Shareef:

Imām Aḥmad has quoted this ḥadeeṣ ascribing to Ḥaẓrat Abū Qatādah رضى الله تعالى عنه and according to that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

The biggest thief is the person who does thievery from his own namāz. Ṣaḥābah-e Kirām¹⁷ surprisingly asked the Holy Prophet صلى الله تعالى عليه وآله وسلم; How a person can steal from his own namāz? Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم explained them that this is by performing incomplete rūkoo‘ and sūjood.

4.4 Ḥadeeṣ Shareef:

Imām Aḥmad and Imām Mālik have recorded from Ḥaẓrat Nū‘mān bin Mūrrah رضى الله تعالى عنه that:

Once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم inquired about the opinion of ṣaḥābah-e kirām regarding alcoholics, adulterer and thief long before revelation regarding Ḥūdood (fixation of punishment by Divine Law)¹⁸. All ṣaḥābah-e kirām replied

¹⁷ Ibid, Appendix: III: Page 528-550

¹⁸ **Ḥūdood (fixation of punishment by Divine Law):** The specific punishments prescribed by Islamic law (Ḥūdood, Pl. of Ḥadd) are:

that Allāh ﷻ and his Prophet ﷺ know the best. Then Ĥužoor-e Aqdas ﷺ explained them that these are bad things and carries punishment. The worst thievery is to steal from one's own namāz. Ṣaḥābah-e kirām surprisingly asked the Holy Prophet ﷺ; O Rasoolallāh! How a person can steal from his own namāz? Ĥužoor-e Aqdas ﷺ explained them that this is by performing incomplete rūkoo' and sūjood.

4.5 Ĥadeeṣ Shareef:

In Ṣaḥeeḥ Būkhāree Shareef it has been recorded from Ĥažrat Shafeeq that:

Once Ĥažrat Ĥūzaifah رضي الله تعالى عنه observed a person who was performing incomplete rūkoo' and sūjood. When he finished his namāz, Ĥažrat Ĥūzaifah called him and said; "your namāz is not acceptable in the court of Allāh ﷻ and if you die before you rectify your namāz, you will die out of Ummat-e-Moḥammad.

4.6 Ĥadeeṣ Shareef:

Imām Aḥmad has recorded from Ĥažrat Mutlaque bin 'Ali رضي الله تعالى عنه that Ĥužoor-e Aqdas ﷺ has narrated that:

Allāh ﷻ does not pay attention towards those namāzes in which namāz performer's back is not straightened between rūkoo' and sajdah.

4.7 Ĥadeeṣ Shareef:

Imām Tirmizee has quoted this ḥadeeṣ ascribing to Ĥažrat Ḥassan that Once Ĥužoor-e Aqdas ﷺ instructed Ĥažrat Anas bin Mālik رضي الله تعالى عنه that:

1. For zinā in the sense of adultery (voluntary sexual intercourse between a married person and a person who is not their spouse): stoning or driving away (rajm).
2. For zinā in the sense of fornication (has sexual intercourse with someone one is not married to): one hundred lashes.
3. For qaz'f (false accusation of adultery): eighty lashes.
4. For irtidād (apostasy: renunciation of a belief or principle): death.
5. For drinking intoxicated liquor: eighty lashes.
6. For theft (sariqa): amputation of the hand.

O young man! Save yourself from looking here and there in namāz. It is detrimental (halākat) for namāz.

4.8 **Ĥadeeṣ Shareef:**

Būkhāree, Abū Dāood, Nasa'ee and Ib'n-e Mājah have quoted this ĥadeeṣ ascribing to Ĥaḥrat Anas bin Mālik رضى الله تعالى عنه and accordingly Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

You know, what will happen to those who look skyward? They should save themselves from such acts; else they will be punished by enucleating their eyes.

4.9 **Ĥadeeṣ Shareef:**

Dāramee has quoted this ĥadeeṣ ascribing to Ĥaḥrat Kā'b bin 'Oj'rah رضى الله تعالى عنه and according to that Once Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم was saying in supplication to our Rabb جل جلاله that:

I am bound to fulfill my promise to reward all those who perform their namāzes in prescribed time with enabling them their entry in the Paradise, but I am not bound for those who do not perform namāz in prescribed time. However, I may take them either in the Paradise or in the Hell as per my wish.
(Ref: Fatāvā Raḥaviyyah-II/314)

5. Fundamental theme of this book:

As an overview, many of our Mo'min brethren who submissively perform namāz with due commitment and strictly on regular bases are totally unaware about some of the important issues pertaining to namāz and its performance. Numerous namāz performers even do not know:

- What are the conditions for the validity of the namāz?
- What are the obligations in namāz?
- What are the essential components of namāz?
- What are sūnnats in namāz?
- What are desirables in namāz?
- What are reprehensible and forbidden acts in namāz?
- When sajdah-e saḥ'v is inevitable?
- What are the factors rendering namāz makrooh-e taḥreemee and ought to be repeated?

There are people who perform namāz so hurriedly that essential and fundamental ruk'n of namāz like rükoo' and sajdah are imperfectly performed which in turn invalidates the namāz. However, due to lack of religious knowledge, they do not pay attention towards these deficiencies and remain under the impression that they are performing namāz in a perfect (ṣaḥeeḥ) manner and will be rewarded for their namāzes. On the contrary, the fact is that such incomplete and imperfectly performed namāz will not be able to draw attention of Allāh جل جلاله, and will remain deprived of the excellences (benefits and rewards) of namāz. Therefore, it is inevitable for all of us to perform namāz in perfect way and that is possible only by acquiring the knowledge of various issues pertaining to namāz and its performance.

Many of our Mo'min brethren pay attention towards excellences (benefits and rewards) of namāz and disregard issues pertaining to namāz and its performance. Certainly, from our deepest heart we accept and believe in the unlimited excellences due to performance of a ṣaḥeeḥ namāz. But as a matter of fact, without observing the rules and regulations regarding namāz and its performance laid down by the scholars of Islamic jurisprudence in reference to the Holy Qūr'ān and Ḥadees Shareef, one cannot achieve the excellences (benefits and rewards) of namāz. For example, it is well known that two-rak'ats namāz performed with turban ('Amāmā) is better than seventy rak'ats namāzes without turban. This Ḥadees Shareef proves the superiority in terms of excellences (benefits and rewards) of namāz performed after putting on turban. But here is a hidden pre-condition and that is the namāz must be a complete and perfect (ṣaḥeeḥ) one and worth acceptable in the court of Allāh جل جلاله. Suppose, to achieve more excellences (benefits and rewards) one has performed namāz putting on turban but forgot to cover the knees (this may happen due to lack of religious knowledge), which are 'Aurat part of the body, his namāz will get ruined. Thus there will be no benefit of putting on turban.

Here is a wonderful and eye-opening incidence from most glorious imām, Islamic leader, debater and mentor for

Mūslims, Abū Hāmid, Ḥaẓrat Moḥammad bin Moḥammad Toosee, Imām Ghazālee's رضى الله تعالى عنه Book - Minhājul 'Ābedeen.

Ḥaẓrat 'Atā Solamee رضى الله تعالى عنه made a fabric, which was very nicely woven. The fabric was very fine and attractive. He took it to market for sale and put before a cloth merchant who after careful observation and after showing the deficiencies and errors in weaving, fixed a very low price. Ḥaẓrat 'Atā Sola'mee took the fabric back and started weeping. He wept excessively and continuously. With this the cloth merchant became very much embraced and felt sorry. He agreed to pay his price.

Ḥaẓrat 'Atā Solamee replied: "I am not weeping because price has been fixed very low. But I am disgusted and disturbed due to the fact that though I am an expert in fabric making and I have made this fabric very carefully, I have paid special attention to its durability, perfect weaving and its beautifulness. I was under the impression that this fabric is without any deficiency. But when it came in the hands of a cloth expert, many of the deficiencies from which I was unaware, came out.

Similarly, what will happen to our 'amāl (practices of worship) on the Day of Resurrection¹⁹, when they will be presented

¹⁹ **Day of Resurrection (Qiyāmat):** Lexically it means the day of rising of the dead (restoring life) at the Last Judgment. After the flesh and bones decompose, disintegrate and turn into the soil and gases, they will come together again, the souls will enter the bodies they belong to and every body will rise up from their graves. Therefore, this day is called the Day of Resurrection (Qiyāmat).

All living creatures will gather at the place of Maḥ'shar. The deed books of the pious will be given from their right, and those of the sinful will be given from their left. Every 'amāl done secretly or openly, good or bad, will be in that book. Those who have imān with good 'amāl will be rewarded and people without imān and with bad 'amāl will be severely punished. Everybody will be commanded to cross the bridge called Ṣirāt, which will be built over the Hell. People with imān and good 'amāl will cross this bridge easily and reach the Garden of Paradise. This bridge will be thinner than a hair and sharper than a sword. People without imān and with bad 'amāl will fall off this bridge and reach the Hell.

We must know that Allāh جل جلاله created the Garden of Paradise and filled with blissful comfort, as a reward for those who are worthy

of it. Allāh جل جلاله created the fire of Hell and filled it with torment, as a punishment for those who deserve it.

As far those who receive their records with their right hands, they will be granted a light from the Light of their Lord and the angels will congratulate them on their mark of honour. Then they will pass over the Bridge (Şirāt), through the mercy of their Lord, and proceed to enter their Gardens of Paradise. They will then gleefully make tracks towards their palatial mansions, where they will enter into the company of their spouses. They will sight that their tongues could never have described, that their eyes have never beheld, and the very idea of which have never occurred to their minds. They will eat and drink, and put on their fine new cloths and ornaments. There will be different types of fruits, milk, honey, wine (sweet smelling non-alcoholic) and other nice type of foods. The residents of the Garden of Paradise will be given cloths so gorgeous that no one in this world will have ever had fortune to wear. For assistance and company, thousands of clean, pure maidens with eyes so fair, known as Houries (literally according to the Arabic Lexicographers, women whose eyes are characterized by intense whiteness of the part that is white, and intense blackness of the part that is black) will be available. As for health, they will never sleep, nor will they become ever sick nor will they ever die. The biggest gift of all for them will be to see their Lord Allāh Ta'ālā.

As far those who receive their records with their left hands, their face will be darkly stained, the fair colour of their eyes will be altered, their bodies will be blotted, and their skin will turn coarse and rough. They will cry out in woeful distress, when they will look at their records and see their sins with their own eyes. Whatever the nature of the sins they have committed in the past, be they minor or major offences, they will find them every single one of them substantiated in their records. Therefore they will be dejected in their feelings, and their thoughts will be filled with anxiety. Their heads will be bowed, their eyes downcast, and their necks bent low. Thus they will acknowledge their servitude to their Lord, Allāh جل جلاله. They will confess their sins. They will experience their confession as a scorching fire, a shameful disgrace, a sorrowful affliction, a painful agony, a compulsory obligation, and an extremely distasteful necessity. These people will be unable to pass over the Bridge (Şirāt) and will fell in the fire of the Hell. Hell is a place where there is strong fire and has been made for the sinners and the infidels. The Müslim sinful disobedient will be relieved from the Hell and will get entry into the Garden of Paradise after their punishment will be over, but the infidels will remain here forever. The fire of Hell is so strong that if a small fraction of it were thrown into this world, every single person would die from its heat. Big snakes and scorpions will bite. They will have their heads crushed by big hammers. They will suffer with extreme hunger and thirst. They will be given boiling hot oil type of

before Allāh ﷻ? We do not know how many deficiencies will be exposed of our ‘amāl, from which we are unaware.

(Ref: Minhājūl ‘Ābedeen, Page 297)

To sum up, one is eligible for all excellences (benefits and rewards) of namāz only after accomplishing a complete and perfect (ṣaḥeeḥ) namāz, which is attainable by having sound knowledge of issues. Keeping this in mind, the basic theme of writing this book is to emphasize and elaborately discuss the issues pertaining to namāz and its performance.

water to drink and poisonous thorny fruits (zaqoom and žaree’) to eat. When they will eat this fruit, the bitterness of which will be extremely intense and the thorns of which will be very many, will get stuck in the throat and to wash it down they will ask for water and will be given boiling hot water. Due to the intensity of the heat of the fire of the Hell, its grievous affliction, the varied range of its torment, and the narrowness of its dwelling places, the fleshy parts of its inhabitants will turn green, their bones will split and crack, their brains will boil and pour down over their outer layers of skin. As their skin is burnt away, their limbs will be cut off at the joints. Pus will ooze out from their dismembrated limbs and their bodies will be riddled with maggots and worms.

All the inhabitants of the Hell are made to suffer torments commensurate with the wickedness of their respective deeds. As far as Garden of Paradise is concerned, they will lead a life of ease and comfort therein.

Entry into the Hell is the result of:

1. Unbelief (kūfr)
2. Multiplication of punishment (as per punishable ‘Amāl)

Allotment of the descending levels of the Hell is determined by:

1. Scale of the evil deeds
2. Evil attributes of that individual

Entry into the Paradise is the result of:

1. Faith (Imān)
2. Multiplication of blessed Grace (as per worthy ‘Amāl)

Allotment of the ascending levels of the Paradise is determined by:

1. Scale of the righteous deeds
 2. Excellent attributes of that individual
-

Chapter: 1

Introductory Note on Conventional Terminology



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِنْ تَكَ حَسَنَةً
يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ۝

(Qūr'ān Shareef, Soorah 4, An Nisā: verse 40)

*Allāh does not do any cruelty to anyone to an atom's weight. If
there is any good deed He doubles it and gives from Himself a great
reward.*

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فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ۝

(Qūr'ān Shareef, Soorah 30, Room: verse 15)

*As for those who believed, and did good works, they shall be made
happy in a charming meadow (rosy gardens).*

Shari'at (Islamic Jurisprudence) is an incontrovertible set of principles laid down by our religious authorities. It not only defines good or bad deeds but also grades them. Some deeds are extremely good and others are extremely bad. A comparison of the good and the bad deeds will give a better understanding. For a better explanation all good and bad deeds and their grading are classified below.

Good deeds	Versus	Bad deeds
1 Farż	-----	7 Ĥarām
2 Vājib	-----	8 Makrooh-e tahreemee
3 Sūnnat-e mūakkadah	-----	9 Isā'at
4 Sūnnat-e ghair-mūakkadah	-----	10 Makrooh-e tanzeehee
5 Mūstaḥab	-----	11 Khilāf-e aulā
6 Mūbāḥ		

Those deeds, which are emphasized and appreciated by Shari'at and carry a reward, are called good deeds. And, deeds, which are abhorred by Shari'at and are punishable, are called bad deeds.

Let us examine the relevance and importance of the eleven deeds tabled above and the rewards or punishment they carry. It is essential that the reader familiarize himself with the explanations given below for motivation to do good deeds and avoid the bad ones.

1. Good deeds:

1.1 Farḥ (obligatory):

An act, commanded by Allāh ﷻ in the Holy Qūr'ān is known as farḥ. Following are the silent features of farḥ deed:

- An act that must be done
- It is proved by absolute religious arguments.
- Denial will make one kāfir (infidel).
- Makes one a transgressor (fāsiq), guilty of gūnāh-e kabeerah¹ and severely punishable if relinquished without any lawful (religious) reasons.

¹ **Gūnāh-e kabeerah:** Cardinal sin (deprives the soul of divine grace), grave sin, major sin. Sin means guilt committed against Allāh ﷻ by means of breaking the rules of Islām. Omission of a farḥ duty is Gūnāh-e kabeerah. According to some authorities, the exact number of Gūnāh-e kabeerah sins cannot be enumerated with certainty, since this is one of those matters that have been kept deliberately vague to make people extra cautious, to the point of giving up all sins of any kind. This idea has been expressed in the verse, by the unknown poet who said:

*You must forsake all kinds of sin, the great and the small alike,
For such is the pious duty of the righteous and devout.
You must advance as you would when treading over thorny ground,
Avoiding the prickly spots and casting warily about.
Do not rule out a little sin as trivial in itself;
Since mountains are made of pebbles, they can never be ruled out.*

Following are few examples of Gūnāh-e kabeerah:

1. Gūnāh-e kabeerah committed within the Heart:
 - 1.1 Persisting disobedience towards Allāh ﷻ
2. Gūnāh-e kabeerah committed by Tongue:
 - 2.1 Bearing false witness
 - 2.2 False accusation of adultery against a married person of unblemished reputations.
 - 2.3 Perjury (false swearing)
 - 2.4 Uttering the incantation of sorcery and witchcraft.
3. Gūnāh-e kabeerah committed in the Belly:
 - 3.1 Alcohol consumption
4. Gūnāh-e kabeerah committed by Genitals:
 - 4.1 Adultery
 - 4.2 Sodomy
5. Gūnāh-e kabeerah committed by using Hands:

- If someone deliberately misses farḥ namāz then he is a transgressor (fāsiq), guilty of gūnāh-e kabeerah and is punishable by the fire of Hell. (Fatāwā Raḥaviyyah, II/194)

1.2 Vājib:

A belief or act that is almost as compulsory as farḥ and not to be omitted; something never omitted by Prophet ﷺ. In the technical vocabulary of Islamic jurisprudence, the term vājib is applied to a religious duty that is “necessary,” but which cannot be classed as “absolute obligatory (farḥ)”.

- An act that is essential to do.
- It is proved by conjectural religious arguments.
- One who denies will be misled and is wicked.
- One is transgressor (fāsiq), deserve punishment of Hell if relinquishes without any lawful authentic reason.
- Deliberate omission of a vājib is gūnāh-e ṣagheerah², however persistent omission of a particular vājib turns to be gūnāh-e kabeerah.

5.1 Murder

5.2 Theft

6. Gūnāh-e kabeerah committed by whole body:

6.1 Undutiful treatment of one's parents, e.g.

- Failing to respect their warning
- Striking them when they speak to you
- Refusing to give them something when they ask for it
- Refusing to feed them when they are hungry or thirsty.

Allāh Ta'ālā has told us through Qūr'ān Shareef:

إِنَّ تَجْتَنِبُوا كَبْرًا مَّا تُنْهَوْنَ عَنْهُ نَكَفَرْنَا عَنْكُمْ
سَيِّئَاتِكُمْ وَنُدْخِلُكُمْ مُدْخَلًا كَرِيمًا ۝
(Qūr'ān Shareef, Soorah 4, Nisā, verse 31)

If you avoid the major sins that you are forbidden to commit, We will acquit you of your evil deeds, and We will admit you by a gate of honour.

- ² **Gūnāh-e ṣagheerah:** Pardonable sin, venial sin (not regarded as depriving the soul of divine grace), minor sin. For the purpose of differentiation and a guideline, all that is important to know that the omission of a farḥ duty is major sin and of a vājib duty is minor sin.

1.3 **Sūnnat-e mūakkadah:**

According to Urdu lexicographers the word sūnnat is generally understood to mean: an act, though not commanded by Allāh ﷻ but done or liked by Prophet ﷺ as worship. There is ṣavāb if done, but no sin if omitted. Yet it is a sin if continually omitted and disbelief if disliked. Sūnnat-e mūakkadah is more emphasized sūnnat.

- An act that is necessary to do.
- An act always performed by The Holy Prophet ﷺ but occasionally omitted so as to differentiate from vājib.
- Allāh ﷻ and his Prophets ﷺ are displeased even on occasional omission. Making it a habit of omitting is punishable.
- Sūnnat-e mūakkadah is near to vājib. (Fatāvā Raḥaviyyah-III/279)
- Sūnnat-e mūakkadah is also known as **sūnnat-e hūda**. (Fatāvā Raḥaviyyah-II/174)

Example: It is sūnnat (mūakkadah) to remove ring bearing name of Allāh ﷻ and/or His Prophet ﷺ whilst post-lavatory wash of private parts. (Example is quoted from Fatāvā Raḥaviyyah-I/162)

1.4 **Sūnnat-e ghair-mūakkadah:**

- An act, good if done and will be recompensed.
- Ĥuḥoor-e Aqdas ﷺ has done this but also omitted it without any reason.
- Relinquishing is disliked in Shari'at but is not punishable.
- Sūnnat-e ghair-mūakkadah is also known as **sūnnat-e zavaid**. (Fatāvā Raḥaviyyah-II/174)

1.5 **Mūstaḥab (desirables):**

- An act appreciated by Shari'at.
- No harm if omitted.

- Not referred to in ḥadeeṣ, but done and encouraged by the Holy Prophet ﷺ and are liked by Islamic scholars.
- Recompensed if done but absolutely no punishment if omitted

2. Indifferent deeds (mūbāḥ):

- An act that neither ordered nor prohibited by Shari'at-Indifferent
- There is no reward if done and no punishment if omitted.

3. Bad deeds:

3.1 Ḥarām (unlawful and forbidden):

- Totally forbidden act
- It is proved by absolute religious arguments.
- Denial will make one kāfir (infidel).
- If done even once deliberately and intentionally then the doer is a transgressor (fāsiq), guilty of gūnāh-e kabeerah and will be punished.
- It is rewarded if refrained from.
- It is considered opposite of farḡ.

3.2 Makrooh-e taḥreemee:

The term makrooh is generally understood to mean not desirable. Despite the fact that makrooh (act, thing) are not unlawful but disapproved, improper, disliked and abstained by the Prophet ﷺ. According to Urdu lexicographers the word makrooh-e taḥreemee is generally understood to mean: disapproved to the point of forbidden or strongly prohibited.

- It is essential to avoid it.
- It is sin and against the Shari'at, proved by conjectural religious arguments.
- The doer is transgressor (fāsiq) and will be punished.
- There is reward if refrained from.

- If done, the sin is not up to the extent of gūnāh-e kabeerah or ḥarām but repeating of the same is gūnāh-e kabeerah.
- It is considered opposite of vājib.

3.3 **Isā'at:**

Not removing the ring bearing name of Allāh ﷻ and / or His Prophet ﷺ whilst post-lavatory wash of private parts is good example of Isā'at. (This example is borrowed from Fatāvā Raḥaviyyah-I/162)

- An act, whose avoidance is compulsory,
- It is necessary to refrain from such deeds to save one self.
- Omission is recompensed.
- Allāh ﷻ and his prophet ﷺ will be displeased with occasional doer but one who develops habit of doing the same will be punished.
- It is considered opposite of sūnnat-e mūakkadah.

3.4 **Makrooh-e tanzeehee:**

According to Urdu lexicographers the word makrooh-e tanzeehee is generally understood to mean: makrooh of a lesser degree.

- Disliked by the Shari'at.
- If done there is no sin or punishment. (Fatāvā Raḥaviyyah-V/136))
- It is bad to develop habit of doing such deeds.
- There is šavāb (reward) if avoided.
- It is considered opposite of sūnnat-e ghair-mūakkadah

3.5 **Khilāf-e aulā:**

No sin in doing it, but best, if avoided. For instance, to perform namāz wearing spectacles with metal frames.

- It is better to omit such deeds and save oneself but if done there is no sin.
- It is considered opposite of mūstaḥab.

Chapter: 2

Prerequisites for a Valid Namāz

(Shara‘it-e Namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

الطَّهَارَةُ نِصْفُ الْإِيمَانِ

Purity (cleanliness) is half imān
(Ĥadeeṣ)

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Allāh ﷻ wants people to live in comfort and peace in this world and to attain endless happiness in the next world. It is for this reason that He has commanded useful things that cause happiness and forbidden harmful things that cause calamity. And, therefore, he who wants to attain happiness in this world, in his grave and in the next world must, after adapting his Imān to the Ah'l-e Sūnnat, perform his most significant farḡ duty of performing regular namāz with utmost sincerity and righteousness. For this, below-mentioned six conditions must be fulfilled prior to commencement of namāz. These are prerequisites for the validity of namāz.

1. Tahārat
 2. Sat'r-e 'aurat
 3. Face towards qiblah
 4. Time
 5. Niyyat
 6. Takbeer-e taḥreemah
- Namāz will be invalidated if any one condition remains unfulfilled prior to commencement of namāz or violated during namāz.

1. **Tahārat (purification):**

- ★ *Definition*
 - ★ *Impurities*
 - ★ *Permissible limits of najāsah*
 - ★ *Tahārat from najāsah*
 - ★ *Means of tahārat*
 - ★ *Issues pertaining to tahārat*
-

1.1 Definition:

Tahārat (purity) means cleanliness from impurities of:

- (1) The body of worshiper:
The body of the worshiper should be clean enough (from ḥadaṣ-e akbar) so as not to require an obligatory bath, and, should be in state of ablution (vūḏoo) (i.e. free from ḥadaṣ-e aṣghar impurity).
- (2) The clothes of worshiper and
- (3) The place (either earth or prayer-carpet) where namāz is to be offered should be perfectly clean.

For better understanding we will discuss about impurities (pollutants) first and then go through issues of tahārat.

1.2 Impurities:

- ★ *Najāsat ḥaqeeqee (filth which can be seen)*
 - *Najāsat-e ghaleezah*
 - *Najāsat-e khafeefah*
- ★ *Najāsat ḥūkmee: (filth which can not be seen)*
 - *Ḥadaṣ-e akbar: Coital or menstrual impurities*
 - *Ḥadaṣ-e aṣghar: Farting or answering call of nature*

1.2.1 Najāsat ḥaqeeqee (filth which can be seen)

This variety of filth is again of two sorts:

1.2.1.1 Najāsat-e ghaleezah:

Dense or thick filth (strong pollutant)

For instance: Discharge material from human body such as faeces, urine, flowing blood, puss, mouthful vomit, menstrual blood, puerperal blood, blood discharge, sperm or semen, water from hurting eyes; Meat or fat of a dead animal; Faeces or urine of a ḥarām four legged animal such as dog, cat, tiger, cheetah, fox, wolf, donkey, elephant, pig, horse (only dung) etc; Faeces of any Ḥalāl four legged animal such as cow, buffalo, goat, camel, deer, etc; Faeces of those birds who do not fly high such as chicken or duck; Alcohol etc.

1.2.1.2 **Najāsat-e khafeefah:** Light or minor filth

For instance: Urine of ḥalāl four legged animal such as cow, buffalo, goat, camel, deer, etc; Urine of horse (a ḥarām animal); Droppings of those birds whose meat is ḥarām such as crow, eagle etc; Milk of ḥarām four legged animals (except horse whose milk is clean but not allowable to drink); etc.

Please note that droppings of those Ḥalāl birds that fly high such as pigeon, etc are not impure.

1.2.2 **Najāsat ḥūkmee:**

(Filth that cannot be seen and breaks ablution or bath)

This variety of filth is again of two sorts:

1.2.2.1 **Ḥadaṣ-e akbar:**

Coital or menstrual impurities, which requires bath

1.2.2.2 **Ḥadaṣ-e aṣghar:**

Farting or answering call of nature, which requires ablution (vūḏoo)

1.3 **Permissible limits of impurities:**

Up to limited extend body and clothes of the worshiper should be clean from major and minor dirt.

1.3.1 **Permissible limits of najāsat-e ghaleezah:**

Impurity from major dirt (najāsat-e ghaleezah) is permissible only when it is less than the size of Dirham¹.

Addendum:

- It is farḏ (compulsory) to clean the cloth when najāsat-e ghaleezah gets stuck on and is more than the size of Dirham. Without cleaning namāz (wearing such cloth) will be rendered invalid.

¹ **Dirham:** Basic monetary unit of the United Arab Emirates, (Arabic) weight equivalent to 3.12 gram. Here it signifies the quantum of filth. Please note that conventionally the size of Dirham is considered to quantify wet type of filth whereas the weight (3.12 gm) of Dirham is considered to quantify dry filth.

- It is vājib (necessary) to clean the cloth when najāsāt-e ghaleezah gets stuck on and is the same size as of Dirham. Without cleaning namāz (wearing such cloth) will be rendered makrooh-e taḥreemee and must be repeated.
- It is sūnnat to clean the cloth when najāsāt-e ghaleezah gets stuck on and is less than the size of Dirham. Without cleaning namāz (wearing such cloth) will be against sūnnat.

1.3.2 Permissible limits of najāsāt-e khafeefah:

If the dirt is minor (najāsāt-e khafeefah) on the body, it should not be more than one fourth size of that part of the body. Similarly if najāsāt-e khafeefah got stuck on a portion of cloth (sleeve, collar, trouser leg etc.) it should not be more than one-fourth size of that portion of cloth. If it is more than that then without washing namāz will be rendered invalid.

1.4 Tahārat from najāsāt:

Najāsāt (i.e. an item that is impure in itself) such as alcohol, faeces, urine, dung etc. cannot be made clean in its original form. Alcohol will remain impure as long as it stays as alcohol, and if it is made into vinegar then it becomes clean. Cow dung will remain impure until it is burnt and turned into ashes.

There are certain objects, which are not impure in themselves but due to having impurity stuck on them, they are impure. These can be cleaned with clean water and any other clean liquid, which would be able to clean it, such as vinegar, rose water, etc. Impurity cannot be cleaned with milk or oil, because these liquids will not remove the impurity.

To clean these objects the method of cleaning depends upon the type of impurity and its place where it is.

- ★ *Method of cleaning solid Impurities*
- ★ *Method of cleaning liquid Impurities*
- ★ *Method of cleaning private parts*

1.4.1 Method of cleaning solid impurities:

If the impurity is thick such as faeces, dung or blood etc, then there is no rule on how many times it should be washed. If it takes just once to wash it clean, then this will suffice. If it takes four or five times to clean it, then it must be done. However, if the impurity is cleaned off on first wash, it is *mūstahab* to clean it three times.

- If the impurity is cleaned off but there is still some smell, clour or a sign left, then it is important to clean this also. However, if it is very difficult to get rid of its existence, then washing it thrice will suffice, it is not necessary to wash it with soap, acid or hot water.
- If an impure colour or impure henna has been applied on the body or on the cloths, then it is necessary to wash with clean water as many times as it takes to run off from it, however, it is not necessary for the colour to disappear.

1.4.2 Method of cleaning liquid impurities:

- If a child has urinated in the saffron or some other dye, which was prepared for colouring the cloths and/or some other impurity has dropped in it and inadvertently clothing are coloured with such impure dye, then these clothing must be washed three times to make them clean. It is better to clean it until colourless water drops from it.
- If impure oil has stuck on cloths or body, wash it thrice to make it clean. However, even if stickiness of the oil is persisting, cloth or part of the body has become pure and there is no need to use soap or hot water to make it clean.
- If fat from the dead animal has stuck on the cloth or body, then until the stickiness goes, the body or clothing will not become clean.

1.4.2.1 Washing and squeezing:

If the impurity is liquid (stuck on squeezable object, such as cloth), then in this case, both washing and squeezing thrice respectively will make that object clean. To squeeze adequately means the person who is washing the cloth, squeezes it to his own strength and ability, so that no more drops would fall if the cloth were squeezed again.

1.4.2.2 **Washing but no squeezing:**

The objects that cannot be squeezed such as leather table cloth, shoes, etc should be washed and left to drip, and when all the water has dripped repeat the process again totaling to three times to make that object clean. The same rule applies to clothing, which is very fragile and would tear if squeezed.

1.4.3 **Method of cleaning private parts:**

Cleaning one's front or back after najāsāt has been discharged is called **Istinjā**. Cleaning is not necessary when gas has been discharged (i.e. on farting).

After urinating or emptying the bowel, it is sūnnat for a man or woman to clean his or her front or back (private organs) first with a dhelā (lump of dry soil) and then with water so as not to leave any urine or excrement. It is allowed (permissible) to wash with water only; however, it is mūstaḥab to first clean with dhelā and then with water. The number of washing needed has not been prescribed.

It is makrooh-e taḥreemee to make an istinjā with bones, food, manure, pieces of pots or glass, coal, animal food, silk, leaves and paper (excluding toilet paper). Even a blank piece of paper must be respected. It is permissible to make istinjā with piece of newspaper containing writings that have nothing to do with religion. But one must not make an istinjā with any paper containing Islamic letters.

It is vājib for men to make an **Istibrā**, i.e. not to leave any drop of urine in the urethra, by shaking the front organ slowly from left to right or back and forth; by coughing; or by hitting leg on the floor. Women do not make an istibrā. One must not make an ablution (vūḏoo) unless one is satisfied that there are no drops of urine left. One-drop oozing out will both nullify the vūḏoo and makes one's underwear dirty.

1.5 Means of tahārat (for 'ibādat):

- Ablution (vūžoo)
- Obligatory bath (ghūs'l)
- Tayammūm

1.5.1 Ablution (vūžoo):

- ★ *Farā'iz (farż elements) in vūžoo*
- ★ *Sūnnat elements in vūžoo*
- ★ *Mūstahab elements in vūžoo*
- ★ *Makrooh elements in vūžoo*
- ★ *Things that nullify vūžoo*
- ★ *Leave the mosque on voidance of ablution*
- ★ *A person with an excuse*

1.5.1.1 Farā'iz in ablution (vūžoo):

1. To wash the face once,
2. To wash the two arms together with elbows once
3. To apply masaḥ on one-fourth of the head i.e. to rub a wet hand softly on it
4. To wash the feet together with ankle bone on both sides once.

1.5.1.2 Sūnnat elements in an ablution (vūžoo):

01. To recite Bismillāh-ir-Raḥmān-ir-Raḥeem when beginning to make an ablution
02. To wash the hands including the wrist three times.
03. To rinse the mouth three times by using new water each time.
04. To wash each nostrils three times, taking fresh water each time.
05. It is sūnnat (not farż) to wet the invisible parts of the skin under the eyebrows, the beard and the moustache. It is farż to wash their exterior surface. If the hairs are scarce and the skin can be seen, it will be farż to wet and wash the skin.
06. To wet the section under the two eyebrows when washing the face.
07. To apply the masaḥ on the hanging part of the beard.

08. To comb the hanging part of the beard with wetted fingers of the right hand.
09. To rub and clean the teeth with something (misvāk).
10. To apply masaḥ on the whole head once.
11. To apply masaḥ on both ears once.
12. To apply masaḥ on the neck once with the three adjacent fingers of both hands.

How to make masaḥ:

The two hands are moistened. The three thin adjacent fingers of both hands are joined together; their inner surfaces are placed on the beginning of the hair right above the forehead. The ends of these three fingers of both hands must touch one another. Thumb, index finger and palms must be in the air, not touching the head. The two hands are drawn backward, thereby applying masaḥ on the head. When hands reach the end of the hair in the back, the three fingers of each hand are detached from the head and palms of the both hands are then slightly pressed against the hair of both sides of the head and drawn forward, applying masaḥ on the sides of the head. Then putting the index fingers of both hands in the ears and the inner surface of the thumbs on the back of the ears, we apply masaḥ on the ears by drawing the thumb downwards. Then the outer (dorsal) surface of each three thin fingers is put on the back of the neck and masaḥ is applied on the neck by drawing them from the middle of the neck towards the sides.

13. To wash between the fingers and the toes. For washing between toes, the little finger of the left hand is inserted between the toes in succession, beginning with the little toe of the right foot, and after finishing the right foot, carrying on with the big toe of the left foot.
14. To wash every limb thrice. At each washing every part of the limb must be moistened.
15. To intend through the heart (to make niyyat) when beginning to wash the face.
16. Tarteeb (maintaining order): In other words, to wash the two hands, the mouth, the nostrils, the face, the arms, then to apply the masaḥ on the head, on the ears, on the neck, and then to wash the feet successively, and not to change this order.

17. To rub the limbs washed.
18. To wash the limbs, first right and then left, quickly.

1.5.1.3 **Mustaḥab elements in an ablution (vūḥoo):**

01. To make an ablution (vūḥoo) before namāz time.
02. Not to ask for help from anybody, but to perform ablution (vūḥoo) by oneself. If someone pours water without being asked, it is permissible.
03. To turn towards the qiblah when making an ablution (vūḥoo).
04. Not to talk while making an ablution (vūḥoo).
05. To recite Kalima-e Shahādat while washing each limb.
06. To recite the prescribed dū'ā for ablution (vūḥoo).
07. To put water in the mouth with the right hand.
08. To put water in the nose with the right hand and to clean the nose with the left hand.
09. When washing the mouth, to brush the teeth with a misvāk. Misvāk is a span long piece of stick cut from a branch of a tree of Erāk (Peelo), which grows in Arabia. In case an Erāk branch is not available, branches of Olive tree or others can be used as replacement. If one cannot find a misvāk, a brush can be used. If a brush is not available, either, one must clean one's teeth with one's thumb and index finger; for doing this, the former is rubbed on the teeth on the right hand side and the later is rubbed on the teeth of the left hand side, three times each.
10. When washing the mouth, rinse it if not fasting.
11. When washing the nostrils, to draw the water almost up to the bones.
12. When applying masaḥ on the ears, insert each little finger into each ear hole, respectively.
13. To use the little finger of the left hand when washing between the toes by inserting from the lower side.
14. To shift the ring when washing the hands. It is farḥ to shift the tight ring.
15. Not to waste water though it is plentiful.
16. To clean the inner corners of the eye and clear away the dried mucus in the eyelids when washing the face.

17. When washing the face, the arms and the feet, wash a little more than the compulsory amount. When washing the arms, we must fill our palm with water and then pour it towards the elbow.
18. When performing an ablution (vūžoo), do not let the water used splash back on the body or cloths.

1.5.1.4 Makrooh elements in an ablution (vūžoo):

01. One must not spit or throw mucus into the pool where one makes ablution.
02. While washing the, one must not splash the water on one's face, but pour it from upper forehead downwards.
03. One must not close one's mouth or eyes tightly. If even a tiny part of the outward parts of the lips or the eyelids are left dry, the ablution (vūžoo) will not be acceptable.
04. One must not expel mucus from one's nose with one's right hand.
05. One must not make masaḥ on one's head, ears or neck more than once after moistening the hand each time. But it can be repeated without moistening the hands again.
06. One must not talk of worldly affairs at the time of performing ablution.

1.5.1.5 Things that nullify ablution (vūžoo):

Seven things nullify an ablution (vūžoo). These are:

- 1st. Everything excreted from the front and rear organs:

For instance, excretion of faeces or urine or wind (farting) or worms, breaks an ablution. The worms coming out of the skin, ear or a wound do not break the ablution. When a man's finger is inserted into one's anus and taken out, if it is moist ablution (vūžoo) is broken. If it is dry, it will be better to renew the ablution. The case is so with everything that is partly inserted into the anus. If a person's hemorrhoids come out and he drives them back in with his hand or with something like a cloth, his ablution will be broken.

2nd. Unclean things coming out of the mouth breaks an ablution:

For instance, blood, food and water coming out of the stomach break an ablution (vūžoo) when they amount to a mouthful. They are all najāsāt-e ghaleezah. Vomiting phlegm will not break the vūžoo.

3rd. Discharge through skin:

For instance, blood, pus or yellow liquid discharged through skin; and painful discharge of colorless liquid through skin break a vūžoo.

Some clarifications:

- If one sees blood on the misvāk or on the toothpick, this will not break one's vūžoo, if the inside of the mouth has not been smeared with the blood. But, on the other hand it will break one's vūžoo if one puts one's finger on the suspected part in one's mouth and then sees blood on one's finger.
- Vūžoo does not break in case of watering from eyes due to onion, smoke or other gases.
- A woman suckling her child does not break her vūžoo.
- Sweating, no matter how much, does not break a vūžoo.
- Liquid coming out of ears, naval or nipples because of some pain breaks a vūžoo.
- A leech sucking too much blood breaks a vūžoo.
- Harmful insects such as flies, mosquitoes, fleas and lice do not break an ablution (vūžoo) even if they suck a great deal.
- A little blood on the skin that does not spread, blood which bleed in the mouth and which is not a mouthful and a little vomit that is thrown up do not break an ablution (vūžoo).

4th. To sleep:

- Sleeping by drawing up the legs and putting the head on the knees does not break a vūžoo.
- Sleeping in a position that will leave the anus loose, such as by lying on one's flank or back or by leaning on one's elbow or on something else, will break an ablution (vūžoo). However, if one does not fall down when the thing on

which one leans is taken away suddenly, one's ablution (vūžoo) is not broken.

- Sleeping by sitting with the feet on one side does not break an ablution. However, if a person sleeps by erecting one of his shank and sitting on other thigh, his ablution (vūžoo) will break.
 - Sleeping on a bare animal does not break an ablution (vūžoo), provided the animal is going uphill or on the level road.
 - Sleeping on a saddle or a panel does not break an ablution.
- 5th. Fainting, going crazy, or having an epileptic fit breaks an ablution (vūžoo). Being as drunk (under the influence of alcohol or intoxicated) as to waver on walking breaks an ablution (vūžoo).
- 6th. Laughter during namāz breaks both namāz and ablution (vūžoo).
- 7th. When a man and a woman physically rub their private parts on each other, vūžoo will be broken. Touching the uncovered private parts will also break the ablution.

Note:

Cutting one's hair, beard, moustache or nails does not break one's ablution (vūžoo). It is not necessary to wash the places cut.

1.5.1.6 Leave the mosque on voidance of ablution:

According to a ḥadees recorded by Abū Dāood from Ummūl-Mo'mineen Ḥaẓrat 'Ayesah رضى الله تعالى عنها, once Ḥužoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

Whenever ablution (vūžoo) is broken immediately leave the mosque by holding nose. Straightway go for making ablution (vūžoo) and without talking join the jamā'at.

Please note that after making ablution (vūžoo) from the nearest possible place and without talking or involving in

worldly affair after joining the jamā'at accomplish the rest of the namāz in the capacity of lāhiq mūqtadee² after imām concludes the namāz with first (one) salām. (Bahār-e Shari'at, P: 114, Published from Al-Majmaul – Misbahi, Mubarakpur, Azamgarh, U.P., 1998 Edition)

1.5.1.7 A person with an excuse (Ma'zoor):

A person who, within the permissible duration of any particular namāz which is farḥ to perform, could not keep his/her ablution (vūḥoo) even as long as to perform only the farḥ namāz if he made the ablution (vūḥoo) at any time from the beginning to the end of that particular namāz, becomes an excused person at the moment he/she notices he excuse.

For example:

If one of the causes of breaking an ablution (vūḥoo) exists continuously, such as urine and other discharges; diarrhoea; incontinent wind-breaking; discharge of blood and/or pus from a wound; oozing of blood or any liquid from the nipples, navel, eyes or ears because of some diseases, that is, if from the beginning till the end of any prescribed namāz time one could not stop it as long as to make an ablution (vūḥoo) and perform only farḥ namāz, one becomes a person with an excuse.

A person with an excuse performs ablution (vūḥoo) whenever he like. With this vūḥoo he performs as many farḥ and nafl namāz as he likes and reads the Qūr'ān Shareef as much as he likes. When the prescribed time for that particular namāz is over, his vūḥoo is broken automatically. Performing a new vūḥoo after each namāz time arrives; he does every kind of 'ibādat until the time is over. He cannot perform a namāz with the vūḥoo he made before the time of that particular namāz time arrived.

² Ibid, page 349-350

1.5.2 **Obligatory bath (ghūs'l):**

An acceptable namāz requires an acceptable ablution (vūžoo) and acceptable ghūs'l.

- ★ *What aspects make it obligatory to bath?*
 - *Jūnūb*
 - *Menstrual bleeding (ḥaiḡ)*
 - *Puerperal bleeding (nifās)*
 - *Other indications*
- ★ *Farḡ elements of ghūs'l*
- ★ *System of making a ghūs'l*

1.5.2.1 **What aspects make it obligatory to bath?**

Coital (Jūnūb), menstrual or puerperal impurities requires obligatory bath (ghūs'l).

Ib'n-e 'Ābideen has written in Raddūl-Mūhtār: It is farḡ for every man and woman who is Jūnūb and for every woman after menstruation and puerperium to perform a ghūs'l ablution when there is enough time to perform the time's namāz before the prayer time expires.

A. **Jūnūb:**

There are three ways of becoming Jūnūb:

- When tip of the penis goes into the vulva, or into woman or man's anus, whether it is with or without lust, with or without orgasm; in such case both the man and the woman become Jūnūb. Even though, inserting penis into an animal or into a dead person does not necessitate a ghūs'l if semen was not discharged, but these two acts are done by psychopaths called sadist and such acts are utterly abominable and grave sins (gūnāh-e kabeerah).

- Ejeculation of semen (sperm) with lust

When semen is discharged forth because of being thrashed, lifting something heavy, or falling down from a place, a ghūs'l is not necessary. If semen that leaves its place lustfully remains in the urethra and does not go out, a ghūs'l is not necessary. However, if it comes out later, even without lust, it will be necessary to make a ghūs'l. If

a person who has become Jūnūb makes a ghūs'l without urinating and if later on the rest of the semen comes out without lust, he has to make another ghūs'l. If he has performed a namāz with his first ghūs'l, he does not have to perform it again. For this reason, it is necessary to urinate and thereby wash out the semen that has remained in the urethra and afterwards make a ghūs'l.

- Nocturnal emission

Postscript:

- If the semen that has been discharged by rubbing penis on a part of the woman's body except her vulva goes into the vulva, the woman does not have to make a ghūs'l.
- A child's penis, an animal's penis, a dead person's penis or anything like a penis, such as finger or a penis with a condom is inserted into the vulva, a ghūs'l is necessary if she is aroused by it. If she is not aroused by it, making a ghūs'l is still preferred.

B. Menstrual bleeding (ḥaiḡ):

Ḥaiḡ is discharging blood and other material from the lining of the uterus (i.e. the womb, where offspring are conceived and gestated before birth) through vagina of a healthy girl over nine years of age at the interval of about one lunar month for three to ten days. Any coloured liquid, except for a white (colourless) liquid or turbidity is called the blood of ḥaiḡ. When a girl begins ḥaiḡ, she attains puberty (becomes bāligh) that is, a woman.

The number of days beginning from the moment bleeding is seen until the bleeding comes to an end is called menstrual period ('ādat). It varies from three to ten days. Any bleeding per vagina, which is for less than three days or for more than ten days, is not ḥaiḡ. The nature of menstrual bleeding is not continuous but interrupted one. However, in normal course of time every woman has her own fixed pattern of menstrual period. Suppose, a woman has five days habit of menstrual period, then on sixth day onward she is supposed to resume namāz after Ṭahārat.

Namāz, fasting, reading or holding the Qūr'ān Shareef, visiting the Ka'bah Shareef, and sexual intercourse are all ḥarām (unlawful, forbidden) during the days of ḥaiḡ. If at each namāz time she performs ablution (vūḡoo) and sits on mūṡallā (prayer carpet) and recites tasbeeh for as long as it normally takes her to perform namāz, she will be rewarded as many blessings as she would normally receive if she performed namāz in the best manner.

Note:

A woman must let her husband know when her menstrual cycle begins. It is grave sin not say it when her husband asks. It is also a grave sin if she says that her menstrual cycle has begun when she is pure. Our Prophet صلى الله تعالى علىه وآله وسلم has stated:

A woman who conceals the beginning and termination of her menstrual cycle from her husband is accursed.

It is ḥarām (unlawful, forbidden), a grave sin, to have anal intercourse with one's wife both during and after ḥaiḡ. He who does so is accursed. Pederasty (sexual intercourse between a man and a boy) is even more sinful.

C. Puerperal bleeding (nifās):

Bleeding that occurs after delivering fetus or abortion of fully developed fetus from uterus per vagina is called lochia or puerperal bleeding (nifās). There is no minimum duration for nifās. Maximum it can occur up to forty days. On the day the bleeding stops, she must resume namāz after Tahārat. After forty days she can take bath for Tahārat to resume namāz even if her bleeding continues, this is because bleeding after fortieth day is not nifās but istiḥāza.

Namāz, fasting, reading or holding the Qūr'ān Shareef, visiting the Ka'bah Shareef, and sexual intercourse are all ḥarām (unlawful, forbidden) during the days of nifās.

D. Other indications of ghūs'l:

1. It is farž-e kifāyah to wash a Mūslim after his death. Before a dead Mūslim is washed his funeral (namāz) cannot be performed.
2. When a disbeliever becomes Mūslim, it is mūstaḥab for him to make a ghūs'l.
3. It is mūstaḥab to make ghūs'l
 - Before putting on the Eḥrām for Ḥajj and 'Umrah
 - When entering Makkah and Madeenah,
 - When standing for waqoof (stay) at Mūzdalfāh,
 - Before washing a dead Mūslim,
 - When a mad person becomes a sane.

1.5.2.2 Farā'iḏ in a ghūs'l:

01. To wash the entire mouth very well so that every parts of mouth (oral cavity) from the beginning of the lips up to the throat are cleaned with water. Water must reach the gaps between the teeth, the gums, all the sides of the tongues and the edge of the throat. If one is not fasting, one must gargle so that the water reaches clearly everywhere in the oral cavity.
02. To wash the nostrils. A ghūs'l will not be acceptable if one does not wash under any dry mucus in the nostril.
03. To wash every part of the body, every spot on the body must wet if there is no difficulty in wetting it. It is not necessary but mūstaḥab to rub the parts gently. It is farž to wash inside the navel, the moustache, the eyebrows and the beard as well as the skin under them, the hair on the head and on the genital areas. It is not farž but mūstaḥab to wash the eyes, the closed earring holes and under the foreskin. When a woman washes the skin under her plaited hair it is not necessary to wash the plait. However, if the skin under the hair cannot be washed it becomes necessary to undo the plait. It is farž to wash all parts of the hair that is not plaited. If a person gets haircut, it is not necessary to wash the haircut (or other hairs or nails cut).

Some clarifications:

- It is not farḡ to wash under the henna or under the skin's natural dirt.
- It is necessary to wash under the waterproof things such as fingernail polish.
- If food remains are left between the teeth and one cannot wash under them, a ghūs'l will be acceptable. For water is fluid and can infiltrate under the remains. But if the remains have been masticated and become solid and therefore, water will not soak through such solid food remains in the teeth or cavities, a ghūs'l will not be acceptable.
- If a ring is tight, it is necessary to take it off or to shift it. So is the case with earrings.

1.5.2.3 System of making a ghūs'l:

01. First of all we must wash both our hands and private parts, even if they may be clean.
02. Then, if there is any najāsāt on our body, we must wash it away.
03. Then we must perform a complete vūḡoo. While washing face, we must intend to perform a ghūs'l. If water is not going to accumulate under our feet, we must wash our feet, too.
04. Then we must pour water on our entire body three times. To do this, we must pour it on our head three times first, then on our right shoulder three times and then on the left shoulder three times. Each time the part on which we pour water must become completely wet.
05. We must also rub it gently during the first pouring.

Addendum:

- A ghūs'l and a vūḡoo do not have vājib components.
- The sūnnats of a ghūs'l are like the sūnnats of a vūḡoo. Only, in a ghūs'l it is not sūnnat to wash in the same sequence as done in a vūḡoo.
- Their mūstaḥabs are the same, too, with the mere difference that, in a ghūs'l one does not turn towards qiblah or recites any dū'ā.

- A person who has been soaked in a pool, a river or sea or drenched by rain washes his mouth and nose too, he will be considered as having performed a vūžoo and ghūs'l.
- When a ghūs'l is completed it is makrooh to perform a vūžoo again. However, it will be necessary to perform a vūžoo again if it is broken while making a ghūs'l.

1.5.3 **Tayammūm (dry ablution):**

It is permitted for both ablution and bath with due authentic lawful reasons like:

- a) When water is unavailable within the radius of 1 mile (1.609 kilometers),
- b) When the use of water is injurious to health: A sick person can make a tayammūm if it is understood that having an ablution (vūžoo), bath or moving will worsen the sickness and delay the healing, either from his own experience or from the words from the specialized Muslim doctor who does not commit sins openly.
- c) If water is close but there is an enemy, wild or poisonous animals, a fire or guard near the water, or if he is imprisoned or if someone threatens him with death or takes away his possessions if he makes an ablution (vūžoo).
- d) When water is so little that if the water is used up then there is fear of thirst, etc.

1.5.3.1 **System of making tayammūm:**

- 1st. Make niyyat: to intend to purify oneself from the state of being without an ablution (vūžoo). If a person without an ablution (vūžoo) makes a tayammūm in order to teach his disciple, he cannot perform namāz with it.
- 2nd. Strike both hands on clean earth, earth products or dust. Then dust the hands and blow off the excess dust on the hands. Rub both the hands over the complete face without leaving a hair's breadth of space. This is known as **masaḥ** of the face. To make a perfect masaḥ on the face, the two open-hand palms, with four fingers of each hand closed together are put on the forehead, the fingers on the hairline, and moved slowly down towards the chin.

The fingers, in the level line, must be rubbed on the forehead, on the eyelids, on both sides of the nose, on the lips and on the facial part of the chin. Meanwhile the palms will be rubbed on the cheeks.

- 3rd. Strike both hands again in the ground. Then dust the hands and blow off the excess dust. Rub the left hand over the complete right hand including the elbow. Rub the right hand over the complete left hand including the elbow.
- 4th. Then do khilāl of fingers. If one is wearing a ring, it is necessary to remove it or at least revolve it. It is sūnnat to do khilāl of beard also.

Note:

Things that break ablution also break dry ablution.

1.6 Issues pertaining to ṭahārat:

- 1.6.1 **Issue:** The area of the ground, which touches parts of the body while in sajdah and the area below the feet, should be clean. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)
- 1.6.2 **Issue:** If there is filth more than the size or mass of Dirham underneath one foot of the worshiper, namāz is not valid. Namāz is also not valid if total filth underneath both feet of a worshiper is more than the size or mass of Dirham. (Dūrr-e Mūkhtār)
- 1.6.3 **Issue:** While performing sajdah, if the forehead is placed on unsoiled place and the nose on filth then namāz will be valid because area underneath the nose is less than the size of Dirham. (But if it happens so, filth should be cleaned, else it will be makrooh). (Raddūl-Mūhtār)
- 1.6.4 **Issue:** There is no harm if sleeve or cuff of shirt touches the filth while performing sajdah. (Raddūl-Mūhtār)
- 1.6.5 **Issue:** Namāz will not be valid if offered on a transparent cloth spread over the filth and the filth is visible through that cloth. However, there is no harm in offering namāz on a transparent glass over the filth. (Raddūl-Mūhtār, Bahār-e Shari‘at)

- 1.6.6 **Issue:** Namāz will be valid if offered on thick cloth (prayer carpet) spread on dry filth, which is not absorbed by cloth and smell of the same is not felt. This cloth will work as separator between filth and worshiper. (Bahār-e Shari'at)

Addendum:

If neat and clean space is available then prayer mat should not be spread on filth for namāz. The said issue is applicable in compelling conditions.

2. **Sat'r-e 'aurat:**

2.1 **Definition:**

First of all we should understand the meaning of sat'r-e 'aurat. Lexically the term sat'r means to hide or to cover. Parts of the body that men and women have to cover both during namāz or elsewhere are called 'aurat parts. The term sat'r-e 'aurat is generally understood to mean: not exposing private parts as instructed in the Shari'at. Exposure of these parts is immoral and to cover them is obligatory. Moreover, sat'r-e 'aurat is a prerequisite for a valid namāz.

2.1.1 **Ĥadeeṣ Shareef:**

Imām Tirmizee has recorded a ĥadeeṣ through Ĥaṣrat 'Abdūllāh bin 'Abbās رضى الله تعالى عنهما that once our Holy Prophet صلى الله تعالى عليه وآله وسلم has narrated that:

*Woman is 'Aurat and, is suppose to remain covered.
Shaitān'³ stares at her no sooner than woman exposes herself.*

³ **Shaitān:** Satan, devil, an evil spirit or demon. Iblees is the personal name of shaitān. Arab philologists have derived it from the root b-l-s, on the grounds that Iblees "has nothing to expect (Arabic word ubalisa means to expect) from the mercy of Allāh جل جلاله."

Though the shaitān is invisible, he is conceived in the mind as the foulest (or ugliest) of things. Shaitān is dedicated to the ruination and destruction of the mankind. Shaitān uses amazing methods to mislead us. He misses no opportunity of cheating and deceiving us by

2.2 Male ‘aurat parts:

2.2.1 **Issue:** For gents, from navel to knee is ‘aurat part. Navel is excluded and knee is included in ‘aurat parts of gents and hence to hide these parts is obligatory. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

2.2.2 **Issue:** Male ‘aurat parts are divided into eight portions. Each portion has separate entity. If one-fourth area of any portion is exposed then namāz will be void. Eight portions of male private (‘aurat) part are:

- (1) Penis (including both shaft and glance penis)
- (2) Both testicles
- (3) Anus
- (4) Right buttock
- (5) Left buttock
- (6) Right thigh including knee
- (7) Left thigh including knee
- (8) Areas just below navel to hip and corresponding area at the back.

(Fatāvā Raḥaviyyah-III/2)

filling our heart and mind with interference (vas'vasa or evil insinuation). Shaitān's real object is not merely to attract us into sinful disobedience, but his real purpose is to take us into the Hell. As ﷻ has told us:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ط
إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ط

(Qūr'ān Shareef, Soorah: 35 –Fātir, Verse: 6)

Undoubtedly the Shaitān is your enemy, so you observe him as enemy too. The Shaitān summons his party only that they may be among the inhabitants of the blazing inferno.

Shaitān has no goal other than transporting the believers into disbelief in Allāh ﷻ. He simply transports them from one state to another, until Allāh ﷻ becomes angry with them. Then he leaves them to their own devices, so they fall into the Fire of the Hell in the company of shaitān.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

(Lā ḥavla valā qūv'vata illā billāhil – ‘Aliyyil ‘Aẓeem)

There is no might, nor any power, except Allāh, the All-High, the Almighty.

2.3 Female 'aurat parts:

2.3.1 **Issue:** For ladies, whole body except face, both palms and both soles are considered as 'aurat part and hence namāz will be valid even if these parts are exposed during namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

2.3.2 **Issue:** Whole female body except face, both palms and soles, is considered as female private ('aurat) part, which is divided into 26 portions. Each portion has separate entity.

- (01) Scalp
- (02) Scalp hair
- (03) Right ear
- (04) Left ear
- (05) Neck including Nape
- (06) Right Shoulder
- (07) Left shoulder
- (08) Area between two shoulders
- (09) Right arm
- (10) Left arm
- (11) Right wrist
- (12) Left wrist
- (13) Chest
- (14) Right breast
- (15) Left breast
- (16) Upper abdomen (area between just below breasts to waist line)
- (17) Lower abdomen (area between just below navel to pubes)
- (18) Back
- (19) Right buttock
- (20) Left buttock
- (21) Vulva (vagina)
- (22) Anus
- (23) Right thigh
- (24) Left thigh
- (25) Right calf
- (26) Left calf

(Fatāvā Raḥaviyyah-III/6 to 8)

2.4 Sat'r-e 'aurat with thin and transparent cloths – Not permissible:

- 2.4.1 **Issue:** If the private parts of the body are merely covered with a thin cloth through which they are visible, the namāz will be rendered invalid if performed with such clothes. (Fatāvā Raḥaviyyah-III/1)
- 2.4.2 **Issue:** Thin dupatta, through which black hue of hair is visible, is improper for a valid namāz. (Fatāvā Raḥaviyyah-II/1)

2.5 Exposure of 'aurat parts invalidates the namāz:

- 2.5.1 **Issue:** Namāz will be void if one-fourth area of any portion of 'aurat part is exposed for the time sufficient to recite سُبْحَانَ اللَّهِ (Sūb'hānallāh - Glory be to Allāh) thrice. (Ālam-geeri, Raddūl-Mūhtār)
- 2.5.2 **Issue:** Namāz will be rendered invalid if any namāzee intentionally exposes one-fourth area of any portion of 'aurat part for the time not even sufficient to recite سُبْحَانَ اللَّهِ (Sūb'hānallāh) thrice though he has covered it immediately. (Fatāvā Raḥaviyyah-III/2)
- 2.5.3 **Issue:** At the time of takbeer-e taḥreemah (saying Allāhū-Akbar - اللَّهُ أَكْبَرُ - Allāh is Supremely Great) if one-fourth area of any portion of aurat part is exposed then namāz will be invalid. (Dūrr-e Mūkhtār)

2.6 Sat'r-e 'aurat - In all state of affairs:

- 2.6.1 **Issue:** It is unanimously accepted obligatory to keep one's private parts of the body unexposed in all state of affairs (either one is offering namāz or otherwise). It is improper to expose private parts in front of anybody or alone.⁴ (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

⁴ **Sat'r-e 'aurat - In all state of affairs:** This is because Allāh Ta'ālā commands us through Qūr'ān Shareef:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ... الآية

- 2.6.2 **Issue:** Woman should not allow ghair-maḥram⁵ (persons from whom hiding is obligatory) to see her face though it

Say to the believer (Muslim) men to lower down their eyes and guard their private parts.

قُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

وَيَحْفَظْنَ فُرُوجَهُنَّ... الآية

Please declare that the believing (Muslim) women should lower their eyes and guard their chastity.

(Qūr'ān Shareef, Soorah 24 – Noor, verse 30 & 31)

It is farḥ to cover one's 'Aurat parts outside the namāz as well as when performing namāz. Even though silk has been declared ḥarām (unlawful, forbidden) for man, he can use something made of silk to cover himself if he cannot find anything else.

When a sick person who lies naked under a blanket performs namāz by signs with his head inside the blanket, he has performed it naked. If he performs it keeping his head outside the blanket, it will be counted as he has performed it by covering himself, which is acceptable. For, it is compulsory not to cover oneself but to cover one's 'aurat parts. For this reason, it is not permissible to perform namāz naked in the dark, in a lonely room.

A person who is not able to cover his 'aurat parts, sits like sitting in namāz, or stretches his feet side by side towards the qiblah, which is better, covers his front part with his hands, and performs namāz by signs. For, covering one's 'aurat parts is more important than the other percepts of namāz. Here this rule clearly indicates that even a person who is naked has to perform namāz in its proper time and must not omit it. **Hence, it must be understood that those who do not perform their namāz because of laziness and who do not pay their debts of omitted namāz are under great sinful responsibility.**

- ⁵ **Maḥram:** Close relation from whom woman need not go into hiding. Maḥram is he with whom women cannot marry under any circumstances. There are three types of maḥram:

1. **Maḥram Nasabee:** This is genealogical maḥram, e.g. father, brothers, grandfather, maternal and paternal uncles, sons and nephews etc.
2. **Maḥram Raḥa'ee:** The relation from suckling from one woman (breast-fed).
3. **Maḥram Ṣahri:** This is due to marriage, e.g. father-in-law, son-in-law, etc.

Peer-o Mūrshid (spiritual guide) of women falls in the category of ghair-maḥram. Hiding is obligatory on women in her shaikh's (spiritual guide) presence. Although the spiritual guide is in the place of her father, this does not exempt him from the rule. It is an

is not an ‘aurat part of female body. Similarly persons, from whom hiding is obligatory, should not see towards a woman’s face. (Dūrr-e Mūkhtār)

- 2.6.3 **Issue:** Namāzee is supposed to hide ‘aurat parts from others in such a way that if someone has a look on the body, nothing immoral should be seen. Allāh forbid (Ma‘āz-Allāh), if some scoundrel tries to see aurat part of namāzee, namāz will not be void and that scoundrel will be a great sinner. (‘Ālam-geeri, Bahār-e Shari‘at)

Postscript:

Namāz will be valid if offered wearing Lungi (a cotton cloth worn as a loincloth without undergarments).

3. Face towards qiblah:

3.1 Introduction:

Any portion of face should face towards qiblah⁶. It is not essential that whole face should remain exactly towards

understood fact that as the father cares and nourishes the soul of his daughter; Mūrshid does for his Mūreedah (mystic disciple). However, this does not mean that Murshid is equivalent to the father in all aspects of the law.

Recently, it is a common finding that the female Mūreeds are not observing hiding from their Mūrshid. Sometimes they even shake hands or kiss hands. This is totally ḥarām (unlawful, forbidden) and violation of Shari‘at. Any act that conflicts with the sacred Shari‘at, no matter who does it, is forbidden.

- ⁶ **Qiblah:** The holy Ka‘bah. The first House built on earth for offering prayers at Makkah Shareef.

Ka‘bah was first built by Ḥaẓrat Ādam عليه الصلوة والسلام and later it was reconstructed (retaining the site and design unaltered) Ḥaẓrat Ibrāheem عليه الصلوة والسلام and it was called the House of Allāh – بيت الله – **Baitullāh**. The stone on which Ḥaẓrat Ibrāheem عليه الصلوة والسلام stood and built the Baitullāh, the said stone on account of the touch of his sacred feet, was venerated and placed in front of Ka‘bah. It is a sacred site for offering namāz, which is called **Maqām-e Ibrāheem**.

Baitullāh was the pivot of the Holy Prophet صلى الله تعالى عليه وآله وسلم. It wonderfully became qiblah of the cave Ḥira. It was yearning desire of

qiblah but even if some portion of the face is towards qiblah then namāz will be valid. Deviation of face is permissible only up to the extent of 45 degree i.e. 45 degree of either side of qiblah.

- 3.1.1 **Issue:** Our qiblah is the holy Ka'bah. It is not merely the name of the structure but space between 7th earth and cosmos ('arsh). (Raddūl-Mūhtār, Bahār-e Shari'at)

3.2 Permissible deviation from qiblah:

- 3.2.1 **Issue:** Namāz is valid if offered on high hill or in deep well facing towards qiblah, though here face is not exactly towards structure of the holy Ka'bah. In this given situation face is towards cosmos. (Raddūl-Mūhtār)

the Holy Prophet ﷺ that Baitūllāh should be the qiblah of Muslims. After one year and five and half months after Hijrat on Monday 15th Rajab 02 AH (Dec 623) during zoh'r namāz at Masjid-e Bani Salma, Revelations came:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ
قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ط
وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ط
(Qūr'ān Shareef, Soorah 2 – Baqarah, verse 144)

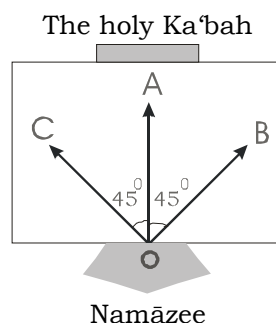
Certainly We (Allāh) observed that repeatedly you raised your face towards the heaven. Therefore, We allowed you (Moḥammad) to turn your face towards the qiblah (Grand Muslim center, the Ka'bah in Makkah for directions of prayers), which you like. You just now turn your face towards Masjidul Ḥarām (sacred mosque around Ka'bah in Makkah).

Muslims do not offer their saj'dah to Ka'bah. Turning towards Ka'bah, the House of Allāh - Baitūllāh, we offer our saj'dah to Allāh. In each rak'at of namāz, after performing saj'dah towards Ka'bah, we recite Soorah Fāteḥah which approves fullest submission only to Allāh, desists from all idols, prostrate to the Being worth worship and ask the perfect help and guidance. It keeps continuity of piety, sincerity and purity of human faith in Allāh.

Namāz will be acceptable only if the opening between the crosswise directions of the optic nerves includes Ka'bah. This angle is approximately 45 degree.

3.2.2 **Issue:** Deviation of the direction of face for more than 45 degrees from qiblah renders the namāz null and void. (Dūrr-e Mūkhtār, Fatāvā Ražaviyyah-III/12)

3.2.3 **Issue:**



If direction of face is towards arrow A then face is exactly towards qiblah. If face is deviated but within angle BOC then it is within permissible deviation of 45 degree from central position A and namāz will be valid. If there is more deviation and face turns outside angle BOC i.e. deviation of more than 45 degree from central position A then it has gone out of qiblah direction and namāz is void. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

3.3 When qiblah is unrecognizable: What to do?

3.3.1 **Issue:** The direction of qiblah may be unrecognizable in following situations:

- There is no Mūslim to tell the direction of qiblah
- No mosque and minaret to indicate the direction of qiblah
- Sun, moon or stars are not visible
- Moon and stars are visible but one is unable to know the direction of qiblah.

If this is the case, then do Taḥar'ri (deep self-thinking) and offer namāz in the direction of your wish assuming that face is towards qiblah. (Bahār-e Shari'at)

3.3.2 **Issue:** If you have offered namāz after deep self-thinking but subsequently came to know that the direction of qiblah was wrong, in that case there is no need to repeat the namāz. (Tanveerūl Abṣār, Fatāvā Ražaviyyah-I/661)

- 3.3.3 **Issue:** If there is someone to tell you the direction of qiblah, nevertheless you have offered namāz after deep self-thinking without asking that person; in that case namāz will be valid only if face was in the right direction of qiblah, otherwise not. (Raddūl-Mohtar, Bahār-e Shari'at)

3.4 **Turning away of chest from qiblah:**

- 3.4.1 **Issue:** Namāz will be rendered invalid, if
- Namāzee has turned his chest from qiblah intentionally even if turned back immediately towards qiblah.
 - Namāzee has turned his chest from qiblah unintentionally and remain in that direction for the duration sufficient to recite tasbeeh⁷ thrice.
(Mūnyatūl-Mūṣallee, Baḥrūr-Rā'iq)
- 3.4.2 **Issue:** If only the face of the namāzee has turned away from qiblah (not the chest) then it is obligatory to turn back his face immediately towards qiblah. Here namāz does not tend to be void. However, it is makrooh (disapproved) to do so unnecessarily. (Mūnyatūl-Mūṣallee, Bahār-e Shari'at)

4. **Time:**

Defining and determining the time of various namāzes require knowledge of the system of reckoning dates or timings. It is farḥ-e kifāyah (i.e. if a group of people do this duty then the responsibility of the whole community is over) to calculate the namāz timings.

4.1 **Namāz time differs from place to place:**

As you go westward the time of namāz becomes four minutes later at each longitudinal distance (111.1

⁷ **Tasbeeh:** Glorification of Allāh Ta'ālā, Saying
سُبْحَانَ اللَّهِ
Sūb'hānallāh: Glory be to Allāh

kilometer). At every 27.775 kilometers (say about 28 kilometers) the azān of the same namāz is called again one minute after the one is called at a place 28 kilometers eastward. Thus azān is called every moment all over the earth and the namāz is being performed every moment. There is no moment when namāz is not being performed within twenty-four hours.

4.2 **Permissible duration for a particular namāz:**

Namāz	Time starts	Time ends
Faj'r (Morning) namāz	As soon as dawn sets in (ṣubḥ-ṣādiq)	Sunrise
Ẓoh'r (Early afternoon) namāz	Midday (At zavāl)	Till shadow of any object becomes double to its own actual size
‘Aṣ'r (Late afternoon) namāz	When ẓoh'r time ends	Sunset
Maghrib (Evening) namāz	Sunset	Till twilight goes off
Ishā (Night) namāz	Completion of twilight	Starting of dawn

Namāz must be performed within the permissible length of time.

5. Niyyat (intention):

5.1 Definition:

According to Urdu lexicographers the term 'Niyyat' is generally understood to mean: the intention to offer namāz and that is must for a perfect and valid namāz.

5.1.1 Ḥadees Shareef:

According to Ameer-ūl-mo'mineen say'yedūnā Fārooq-e Ā'zam رضى الله تعالى عنه, The Holy Prophet صلى الله تعالى عليه وآله وسلم has said that:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَلِكُلِّ امْرِءٍ مَا نَوَى.

'Amal (practice) depends upon niyyat. 'Āmāl (Plural of 'Amal) for every person is that for which he has done niyyat.

5.2 Niyyat from deepest heart:

5.2.1 **Issue:** Merely to say is not niyyat but firm intention from hearts of the heart is called niyyat. (Tanveerūl Abṣār)

5.2.2 **Issue:** If some one asks, which namāz are you offering? One has to answer this question spontaneously. And, simply it should be the level and depth in mind regarding niyyat. Namāz is valid if offered with such sort of niyyat. On the other hand namāz will be invalid if above question is answered after thinking and with some delay. (Dūrr-e Mūkhtār)

5.3 Slip of tongue in niyyat:

5.3.1 **Issue:** Saying is not as significant as intention from the bottom of the heart e.g. niyyat has been done for ḥoḥ'r prayer and due to slip of tongue word 'aṣ'r has been articulated. However, here the ḥoḥ'r prayer will be valid. (Raddūl-Mūhtār, Dūrr-e Mūkhtār)

5.4 Language of niyyat:

5.4.1 **Issue:** It is desirable to utter niyyat in words. It is not essential to make niyyat of namāz in Arabic language. The

niyyat can be made in any regional language; however, it is mūstaḥab to make it in Arabic language. (Dūrr-e Mūkhtār)

5.5 Timing for forming niyyat:

5.5.1 **Issue:** Niyyat must be formed at the time of takbeer-e taḥreemah⁸. (Mūnyatūl-Mūṣallee)

5.6 Niyyat for farṣ namāz⁹:

⁸ **Takbeer-e taḥreemah:** Ibid: Page 96, 104-107

⁹ **Niyyat for farṣ namāz:**

We will go through phraseology of niyyat of various farṣ namāzes. The term **Behind this imām** (إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) is said only when one is performing namāz in congregation.

1. **Two rak'ats farṣ of faj'r:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَاةِ الْفَجْرِ
(إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) قَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform two rak'ats farṣ namāz of today's faj'r for Allāh Ta'ālā (behind this imām) facing towards qiblah.

2. **Four rak'ats farṣ of zoh'r:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتِ صَلَاةِ الظُّهْرِ
(إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) قَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform four rak'ats farṣ namāz of today's zoh'r for Allāh Ta'ālā (behind this imām) facing towards qiblah.

3. **Four rak'ats farṣ of 'aṣ'r:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتِ صَلَاةِ الْعَصْرِ
(إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) قَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform four rak'ats farṣ namāz of today's 'aṣ'r for Allāh Ta'ālā (behind this imām) facing towards qiblah.

4. **Three rak'ats farṣ of maghrib:**

- 5.6.1 **Issue:** For farḥ namāz, the word farḥ must be expressed clearly in the niyyat. Simply intention for namāz is not enough. (Dūrr-e Mūkhtār)
- 5.6.2 **Issue:** For farḥ namāz, it is essential to specify the namāz in niyyat. For example, if offering farḥ namāz of ḥoh'r then intention of ḥoh'r must be clear in niyyat. (Tanveerūl Abṣār)
- 5.6.3 **Issue:** For farḥ namāz, just intention for today's farḥ namāz will not suffice. It is essential to specify the time of namāz in niyyat. For example, if offering farḥ namāz of ḥoh'r then, word *farḥ namāz of today's ḥoh'r* must be expressed clearly in niyyat. (Raddūl-Mūhtār)

5.7 Niyyat for vājib namāz¹⁰:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتٍ صَلَاةَ الْمَغْرِبِ
(إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) فَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ. اللَّهُ أَكْبَرُ

I intend to perform three rak'ats farḥ namāz of today's Maghrib for Allāh Ta'ālā (behind this imām) facing towards qiblah.

5. Four rak'ats farḥ of 'ishā:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكَعَاتٍ صَلَاةَ الْعِشَاءِ
(إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) فَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ. اللَّهُ أَكْبَرُ

I intend to perform four rak'ats farḥ namāz of today's 'ishā for Allāh Ta'ālā (behind this imām) facing towards qiblah.

6. Two rak'ats farḥ of jūm'ah:

نَوَيْتُ أَنْ أُسْقِطَ مِنْ ذِمَّتِي فَرَضَ الظُّهْرِ بِأَدَاءِ رَكَعَتَيْ صَلَاةِ
الْجُمُعَةِ (إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) فَرَضَ اللَّهُ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكُعْبَةِ الشَّرِيفَةِ. اللَّهُ أَكْبَرُ

I intend to perform two rak'ats farḥ namāz of Jūm'ah in place of ḥoh'r for Allāh Ta'ālā behind this imām facing towards qiblah.

¹⁰ Niyyat for vājib namāz:

We will go through phraseology of niyyat of various vājib namāzes. The term "Behind this imām" (إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) is said only when one is

- 5.7.1 **Issue:** In vājib namāz, not only form niyyat for vājib namāz but specify the type of vājib namāz viz. vit'r, Namāz-e 'Eid-ūl fit'r, 'Eid-ūl aẓḥa, post ṭavāf¹¹ namāz, naz'r¹² etc. (Raddūl-Moḥtar, Dūrr-e Mūkhtār)

performing namāz in congregation. Please remember that vit'r namāz is performed in congregation only in the month of Ramzān.

1. **Three rak'ats vit'r:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى ثَلَاثَ رَكَعَاتٍ صَلَوةَ الْوُتْرِ وَاجِبٍ لِلَّهِ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform three rak'ats vājib namāz of today's vit'r for Allāh Ta'ālā facing towards qiblah.

2. **Two rak'ats namāz of 'Eid-ūl fit'r:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَوةِ عِيدِ الْفِطْرِ
إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مَعَ سِتَّةِ تَكْبِيرَاتٍ رَائِدَةٍ وَاجِبٍ لِلَّهِ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform two rak'ats vājib namāz of 'Eid-ūl fit'r with additional six takbeers for Allāh Ta'ālā behind this Imām facing towards qiblah.

3. **Two rak'ats namāz of 'Eid-ūl aẓḥa:**

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكَعَتَيْ صَلَوةِ الْأَضْحَى
إِقْتَدَيْتُ بِهَذَا الْإِمَامِ مَعَ سِتَّةِ تَكْبِيرَاتٍ رَائِدَةٍ وَاجِبٍ لِلَّهِ تَعَالَى
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ- اللَّهُ أَكْبَرُ

I intend to perform two rak'ats vājib namāz of 'Eid-ūl aẓḥa with additional six takbeer's for Allāh Ta'ālā behind this Imām facing towards qiblah.

¹¹ **Tavāf:** One of the obligatory acts in Ḥajj and 'Umrah. Lexically it means circumambulation (walk all the way round) of Holy Ka'bah. It is sūnnat of Ḥaẓrat Hajra, blessed wife of Ḥaẓrat Ibrāheem and blessed mother of Ḥaẓrat Ismā'eel عليه السلام and over and above sūnnat of our Holy Prophet صلى الله تعالى عليه وآله وسلم too! Tavāf of any object or person other than the Holy Ka'bah is ḥarām (unlawful, forbidden).

¹² **Naz'r namāz:** Oblation prayer (namāz presented or offered to Allāh جل جلاله). Naz'r is like taking an oath. Naz'r (vow) is a kind of worship and that is why namāz, fasting and other kinds of worships can be vowed. Naz'r must be performed only for Allāh جل جلاله. Shari'at commands the fulfillment of the naz'r. It is sinful not to fulfill it.

5.8 Niyyat for sūnnat namāz:

Issue: For sūnnat, nafl and tarāveeh¹³ namāz, it is quite correct to do niyyat for only namāz. But precautionary it is advisable to specify the namāz in niyyat viz. tarāveeh namāz, night prayers, sūnnat namāz of faj'r, zoh'r, 'aṣ'r, maghrib or 'ishā etc. In sūnnat namāz including tarāveeh your intention should be to follow Nabi-e kareem ﷺ. ¹⁴ (Mūnyatūl-Mūṣallee)

The thing vowed must fulfill following criteria:

1. Has to be like one of the kinds of worship (farz or vājib).
2. Has to be an act of worship by itself.

Visiting the ill, carrying the dead Mūslims to their graves, entering the mosque, holding the Qūr'ān Shareef, calling the azān, building religious schools, building mosques are within the area of worship but none of them is act of worship by itself. They cannot be vowed. It is permissible to vow donating something to a pious foundation. Building a mosque is not an act of worship by itself, but donating to a pious foundation is an act of worship by itself.

It is not correct to vow to do something, which is already farz for one to do. For example, Ḥajj is already farz for a rich person, who vows to perform Ḥajj. To vow to perform Ḥajj is to inform that one is going to perform the Ḥajj, which is farz. In this case, it is farz for the rich person to perform Ḥajj only once. It is not necessary for him to go again for Ḥajj for the fulfillment of his vow.

It is permissible to vow to offer qurbānee (sacrifice of an animal like sheep, goat, ox or camel). It is permissible to vow to kill an animal when laying a foundation or when one's sick relative recovers and then to give the meat as alms to the poor. It is permissible to vow to read the Qūr'ān Shareef or to perform a certain number of (nafl) namāz.

¹³ Ibid: Chapter 7; Page 212

¹⁴ **Niyyat for sūnnat namāz:**

1. Two rak'ats sūnnat of faj'r:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَاةِ الْفَجْرِ سُنَّةَ رَسُولِ
اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ
*I intend to perform two rak'ats sūnnat namāz of faj'r for Allāh
Ta'ālā facing towards qiblah.*

2. Four rak'ats sūnnat of zoh'r:

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتِ صَلَاةِ الظُّهْرِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

5.9 **Niyyat for nafl namāz¹⁵:**

Issue: For nafl namāz (supererogatory namāz), just intention for the namāz will suffice. Though word nafl has not been uttered in niyyat, namāz will be okay. (Dūrr-e Mūkhtār)

I intend to perform four rak'ats sūnnat namāz of zoh'r for Allāh Ta'ālā facing towards qiblah.

3. **Two rak'ats sūnnat of zoh'r:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَوةِ الظُّهْرِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform two rak'ats sūnnat namāz of zoh'r for Allāh Ta'ālā facing towards qiblah.

4. **Four rak'ats sūnnat of 'aṣ'r:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتِ صَلَوةِ الْعَصْرِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform four rak'ats sūnnat namāz of 'aṣ'r for Allāh Ta'ālā facing towards qiblah.

5. **Two rak'ats sūnnat of maghrib:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَوةِ الْمَغْرِبِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform two rak'ats sūnnat namāz of magh'rib for Allāh Ta'ālā facing towards qiblah.

6. **Four rak'ats sūnnat of 'ishā:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى أَرْبَعَ رَكْعَاتِ صَلَوةِ الْعِشَاءِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform four rak'ats sūnnat namāz of 'ishā for Allāh Ta'ālā facing towards qiblah.

7. **Two rak'ats sūnnat of 'ishā:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَوةِ الْعِشَاءِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform two rak'ats sūnnat namāz of 'ishā for Allāh Ta'ālā facing towards qiblah.

¹⁵ **Niyyat for nafl namāz:**

نَوَيْتُ أَنْ أَصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَوةِ النَّفْلِ
مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

I intend to perform two rak'ats nafl namāz for Allāh Ta'ālā facing towards qiblah.

5.10 Niyyat for qaḏā namāz:

5.10.1 **Issue:** If someone is offering qaḏā ¹⁶ (late) farḏ namāz then it is essential to specify the day or date, time (faj'r, ḏoh'r, 'aṣ'r, maghrib or 'ishā) and type of namāz (farḏ) in niyyat. Niyyat is erroneous if only time or type of namāz has been intended in and forgotten to say the day or date of namāz. (Dūrr-e Mūkhtār)

5.10.2 **Issue:** If many namāzes are due and day & date has been forgotten, then easiest way of doing niyyat is:

*I am offering my first and foremost or last qaḏā namāz,
which is due on me.*

(Dūrr-e Mūkhtār, Fatāwā Raḏaviyyah-III/624)

5.11 Say number of rak'ats in niyyat:

5.11.1 **Issue:** It is better but not a must to say number of rak'ats in niyyat. If you have erred in saying number of rak'ats in niyyat viz. three rak'ats of farḏ of ḏoh'r or four rak'ats of farḏ of magh'rib but offered appropriately i.e. four rak'ats of farḏ of ḏoh'r or three rak'ats of farḏ of maghrib, then namāz is valid. (Raddūl-Mūhtār, Dūrr-e Mūkhtār)

5.12 Niyyat of a Mūqtadee:

5.12.1 **Issue:** Mūqtadee (follower) in congregational namāz should intend to accept the leadership of imām. ('Ālam-geeri)

Note: Mūqtadee should say – Behind this imām (إِقْتَدَيْتُ بِهَذَا الْإِمَامِ) to accept the leadership of imām in niyyat.

5.12.2 **Issue:** If mūqtadee (follower) in congregational namāz has said, “the imām’s namāz is my namāz (behind this imām)” with the intention of accepting the leadership of imām, then namāz is valid. ('Ālam-geeri)

5.12.3 **Issue:** If mūqtadee in congregational namāz has done niyyat for only imām’s namāz without accepting his leadership, then namāz is void. ('Ālam-geeri)

¹⁶ Ibid, footnote, page 181-183

5.12.4 **Issue:** Knowledge of who's who of imām is not required for the purpose of doing niyyat for accepting the leadership of imām. It is sufficient just to say “behind this imām” in niyyat, who so ever the imām may be. (Ālam-geeri)

5.12.5 **Issue:** If follower in congregational namāz has done niyyat to accept the leadership of Mr. X in niyyat but later on he came to know that imām was Mr. Y, then niyyat is invalid. (Ālam-geeri, Ghūnyah)

5.13 **Niyyat of imām:**

5.13.1 **Issue:** Imām is not supposed to do niyyat for leading the followers. Even if imām has intention not to lead a particular person and that follower has done niyyat for accepting the leadership of the said imām, the namāz of the follower is valid.

5.14 **Niyyat for not to deviate from qiblah:**

5.14.1 **Issue:** It is not conditional to say that “my face is towards qiblah” in niyyat. In fact your intention should be not to deviate from qiblah. (Dūrr-e Mūkhtār)

6. **Takbeer-taḥreemah:**¹⁷

- Saying Allāhū-Akbar (الله أكبر) to begin namāz is takbeer-e taḥreemah.
- Takbeer-e taḥreemah is a prerequisite for all sorts of namāz except in funeral (namāz-e janāzah) wherein it is a part of the namāz. (Dūrr-e Mūkhtār)

Note: We will further discuss in detail regarding takbeer-e taḥreemah in chapter III.

¹⁷ **Taḥreemah:** Forbidding other things than permissible acts in namāz;

Chapter: 3

Obligations in Namāz

(Farā'īẓ-e Namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
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وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا
يَحْتَسِبُ ۚ وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ
إِنَّ اللَّهَ بِالْأُمُورِ قَدِيرٌ ۝

(Qūr'ān Shareef, Soorah 65 – Falāq, Verse 2 & 3)

And whenever someone observes his duty to Allāh, Allāh will prepare a way out for him. And He will provide for him from sources he could never imagine. And whoever puts all his trust in Allāh, He is sufficient for him. Verily, Allāh is to fulfill his work. Undoubtedly, Allāh has kept a measure for everything.

‘Allāmah Amjad ‘Ali Ražvee has written in his renowned book of Islamic Jurisprudence “Bahār-e Shari‘at” that:

Either inadvertent or deliberate omission of any farā’iẓ invalidates the namāz and cannot be rectified even with sajdah-e sah’v. In such instances namāz has to be repeated.

Considering the aforementioned fact, we must take utmost care to abide by all obligations of namāz (farā’iẓ-e namāz) and must fulfill them as well. Farā’iẓ-e namāz (obligations of namāz) are of two types:

- A. Khārijee farā’iẓ (external obligations)
- B. Dākhlee farā’iẓ (internal obligations)

A. Khārijee farā’iẓ:

Khārijee farā’iẓ are those external obligations, which are supposed to be fulfilled prior to commencement of namāz. We have already discussed these farā’iẓ in Chapter II: Terms and Conditions for the validity of namāz. As such, these are prerequisites for a perfect and acceptable namāz. Without fulfilling these obligations namāz cannot be established and if started, namāz will be rendered null & void.

B. Dākhlee farā’iẓ:

Dākhlee farā’iẓ are those internal obligations, which are to be fulfilled during namāz. These are:

1. Takbeer-e taḥreemah
2. Qiyām
3. Qirā'at
4. Rūkoo'
5. Sajdah
6. Qa'dah
 - Qa'dah-e ākheerah
 - Qa'dah-e oolā
7. Khūrooj-be Ṣūn'ehi

Above mentioned seven farā'iz are to be fulfilled during namāz and hence these are called Dākhlee – farā'iz. Namāz will be rendered invalid if any one of them is unfulfilled.

Each and every rūk'n of a rak'at of namāz contains its farž, vājib, sūnnat and/or makrooh elements. On the pages ahead, we shall explain these in detail.

1. **Takbeer-e taḥreemah:**

In fact, it is a prerequisite for namāz. However, it is included in Fara'iz-e namāz owing to its immensely adjoined connection with acts of namāz. Issues pertaining to takbeer-e taḥreemah will be discussed under following heads:

- ★ *Definition*
- ★ *Prior fulfillment of prerequisites – Must*
- ★ *Farž elements in takbeer-e taḥreemah*
- ★ *Vājib elements in takbeer-e taḥreemah*
- ★ *Sūnnat elements in takbeer-e taḥreemah*
- ★ *Degree of loudness of saying takbeer*
- ★ *After saying takbeer-e taḥreemah*

1.1 **Definition:**

Takbeer is praising Allāh جل جلاله by saying:

الله أكبر
Allāhū-Akbar (Allāh is Great)

There are two types of takbeer in namāz:

1.1.1 **Takbeer-e taḥreemah:**

Takbeer-e taḥreemah is the initial takbeer, announcing commencement of namāz and after that all worldly thoughts are forbidden. It is obligatory. Namāz will be rendered null and void if one has missed takbeer-e taḥreemah.

1.1.2 **Takbeer-e intiqāl:**

Takbeer-e intiqāl is takbeer said while moving from one position of namāz to another, (or in other words, shifting over from one element of namāz to another).

1.2 **Prior fulfillment of prerequisites – Must:**

1.2.1 **Issue:** All terms and conditions of namāz, which are prerequisites of a valid namāz (as discussed in chapter 2), should be fulfilled prior to utterance of takbeer-e taḥreemah. Once takbeer-e taḥreemah has been said and if any condition remains unfulfilled, then in fact, namāz is not yet established. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

1.2.2 **Issue:** If rūkoo' of first rak'at is found in congregational namāz then the virtues and divine excellencies of takbeer-e taḥreemah are achieved. ('Ālam-geeri, Bahār-e Shari'at)

1.3 **Farḥ elements in takbeer-e taḥreemah:**

1.3.1 **Issue:** To say takbeer-e taḥreemah in standing position is obligatory in all those namāzes in which qiyām (standing up in namāz) is obligatory. As a matter of fact the namāz is not established, if some one says **الله أكبر** (Allāhū-Akbar) in sitting position and then stands up. (Dūrr-e Mūkhtār, 'Ālam-geeri)

1.3.2 **Issue:** Namāz will be rendered void if takbeer-e taḥreemah is said in rūkoo'. However, namāz will remain in order if takbeer-e taḥreemah is said in sitting position in case of nafl namāz (which is being performed in sitting posture). (Raddūl-Mūhtār)

- 1.3.3 **Issue:** In case of joining congregational namāz, if imām is found in rūkoo‘ and someone hurriedly bows to rūkoo‘ saying اللهُ أَكْبَرُ (Allāhū-Akbar), pronouncing ‘R’ of word Akbar in bent position (up to such an extent that his stretched hands can touch knee), then his namāz would be rendered null and void. Namāz has to be repeated. (Raddūl-Mūhtār, Fatāvā Ražaviyyah-III/393)

1.4 **Vājib elements in takbeer-e taḥreemah:**

- 1.4.1 **Issue:** It is vājib to say the verse اللهُ أَكْبَرُ (Allāhū-Akbar) in takbeer-e taḥreemah. (Bahār-e Shari‘at)
- 1.4.2 **Issue:** It is not vājib to say takbeer-e taḥreemah with tongue for dumb people or whose ability of pronunciation has been hampered due to medical reasons. Here intention to say takbeer-e taḥreemah from the deepest heart will suffice. (Dūrr-e Mūkhtār)

1.5 **Sūnnat elements in takbeer-e taḥreemah:**

- 1.5.1 **Issue:** For gents, it is sūnnat to raise both hands up to ear lobule while saying takbeer-e taḥreemah. (Bahār-e Shari‘at)
- 1.5.2 **Issue:** It is sūnnat-e mūakkadah to elevate hands while saying takbeer-e taḥreemah. One is sinner who develops habit of missing the act of hand elevation at the time of saying takbeer-e taḥreemah. (Fatāvā Ražaviyyah-I/176)
- 1.5.3 **Issue:** While raising both hands up to ear lobules for takbeer-e taḥreemah fingers should be left in complete resting position. Fingers should be kept neither closely apposed nor widely separated. This is the sūnnat way of performing takbeer-e taḥreemah. (Bahār-e Shari‘at)
- 1.5.4 **Issue:** It is sūnnat to keep palm and ventral side (belly) of fingers towards qiblah while saying takbeer-e taḥreemah. (Bahār-e Shari‘at)
- 1.5.5 **Issue:** It is sūnnat to raise both hands before utterance of takbeer-e taḥreemah. (Bahār-e Shari‘at)

1.5.6 **Issue:** It is sūnnat to keep head straight rather than stooped while saying takbeer-e taḥreemah. (Bahār-e Shari'at)

1.5.7 **Issue:** If any one is unable to raise one hand due to some valid reason then one should elevate only one hand up to ear lobules. (Ālam-geeri)

1.5.8 **Issue:** For women, it is sūnnat to raise both hands up to shoulder while saying takbeer-e taḥreemah. (Raddūl-Mūhtār)

1.6 Degree of loudness of saying takbeer-e taḥreemah:

1.6.1 **Issue:** For imām, it is sūnnat to say both takbeer-e taḥreemah well as takbeer-e intiqāl loudly. (Raddūl-Mūhtār)

1.6.2 **Issue:** Mūqtadee (followers of the congregational namāz) and mūnfarid (those who offer namāz alone) are not supposed to say takbeer-e taḥreemah loudly. Volume of one's voice should be audible by oneself. (Baḥrūr-Rā'iq, Dūrr-e Mūkhtār)

1.6.3 **Issue:** Only sūnnat is missed if inadvertently imām has said the takbeer-e intiqāl slowly. Since to say Allāhū-Akbar loudly is sūnnat, the act of saying takbeer-e intiqāl slowly is makrooh one, but namāz remains in order. (Fatāvā Raḥaviyyah-II/147)

1.7 What to do after saying takbeer-e taḥreemah?

Issue: Immediately after takbeer-e taḥreemah, fold the hands (i.e. right hand should be placed over left below umbilicus). Hands should not be hanged. (Bahār-e Shari'at)

Note: Some people first hang their hands straight parallel to trunk of the body, and, then place their right hand over left, after takbeer-e taḥreemah. One should abstain from such acts.

2. Qiyām:

- ★ Definition
- ★ How to stand in qiyām?
- ★ Farḥ elements in qiyām
- ★ Sūnnat elements in qiyām
- ★ Mūstaḥab elements in qiyām
- ★ Makrooh elements in qiyām
- ★ Sick and aged persons
- ★ Namāz in sitting position

2.1 Definition:

According to Urdu lexicographers the term qiyām is understood to mean: standing erect in namāz. Essential feature of a valid qiyām is to stand in such a way that if hands are stretched they should not reach up to the knee. Perfect qiyām is standing totally erect.

- Duration of qiyām and qirā'at are same. If the category of qirā'at belongs to farḥ, vājib or sūnnat then the same category applies to qiyām respectively. (Dūrr-e Mūkhtār)
- Above decree is for all rak'ats except first. In first rak'at, takbeer-e taḥreemah is a constituent of farḥ component of qiyām while ṣanā¹, ta'avvūz² and tasmiyah³ are considered as sūnnat component of qiyām. (Bahār-e Shari'at)

¹ **Ṣanā:** Opening Supplication; to begin namāz with praise of Allāh Ta'ālā.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ
اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

All Glory is to You, O Allāh! All praises be to You. Blessed is Your Name and exalted is Your Majesty. There is non-worthy of worship besides You.

² **Ta'avvūz:** Seeking refuge in Allāh by saying:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'ooz-o billāhi minash shaitān ir-rajeem
I seek refuge with Allāh from shaitān, the accused.

Shaitān is far removed from Allāh, distant from all that is good, very far away from the Garden of Paradise and extremely close to the fire of Hell. This is why Allāh ﷻ has commanded us to make a practice of praying for refuge from Shaitān the accursed.

2.2 How to stand in qiyām:

Issue: In qiyām, men should place their right hand over left below umbilicus and encircle right thumb and little finger over left wrist and remaining three fingers of right hand should be placed on the dorsal aspect of left wrist. Women should place left palm below breast and right hand be placed on the dorsum of left hand. (Ghūnyah Shar'ḥ-e Mūnyah, Fatāvā Raḥaviyyah-III/46)

2.3 Farḥ elements:

Issue: Qiyām is farḥ (obligatory) in all farḥ, vit'r, 'Eid and sūnnat of faj'r namāz. If these namāzes are offered in sitting position without any valid reason then the namāz is rendered invalid. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

2.4 Sūnnat elements:

2.4.1 **Issue:** Imām-e 'āzam has narrated that it is sūnnat to keep four-finger space between two legs in qiyām. (Fatāvā Raḥaviyyah-III/51)

2.4.2 **Issue:** It is sūnnat to keep body weight on either leg one by one. (Fatāvā Raḥaviyyah- I/448)

2.5 Mūstaḥab elements:

Issue: It is desirable (mūstaḥab) to keep eyesight at the place of sajdah in qiyām. (Bahār-e Shari'at)

2.6 Makrooh elements:

2.6.1 **Issue:** In qiyām it is makrooh-e tanzeehee to oscillate one's body from side to side. (Bahār-e Shari'at-III/173)

³ **Tasmiyah:** Saying

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillāh-ir-Raḥmān-ir-Raḥeem

Allāh's Name I begin with, Extremely Compassionate, The Merciful.

2.6.2 **Issue:** It is makrooh-e tahreemee to do qiyām on one leg with other leg lifted. However, there is no harm to do so in presence of a valid reason. (‘Ālam-geeri)

2.7 **Qiyām for sick and aged persons:**

2.7.1 **Issue:** If someone is able to stand up even for a while, then it becomes obligatory to say takbeer-e tahreemah while standing and then one may sit down and complete his namāz. (Ghūnyah, Fatāvā Raḥaviyyah-III/52)

2.7.2 **Issue:** Now-a-days, it is a common finding that if some one is slightly weak, ill or very aged then he often used to offer namāz in sitting position from the very beginning of namāz. However, majority from the people who offer namāz in sitting position can offer complete farḥ namāz in standing position and while doing so their illness may not increase or even they are not in position to fall down. Such people are generally found indulged in worldly affairs while standing for a quite long time. For such people it is obligatory to offer farḥ namāz in standing position. (Fatāvā Raḥaviyyah-III/53 & 424)

2.7.3 **Issue:** If a person is sick or weak but can stand up with the support of a wall, stick or servant then it is obligatory on him to offer his namāz in standing position with the support. (Ghūnyah Sharḥ-e Mūnyah, Fatāvā Raḥaviyyah-III/53)

2.7.4 **Issue:** One is able to stand up erect but there is a definite risk of bursting abscess in doing sajdah then, namāz can be offered in sitting or standing position with sign (symbolic performance) of sajdah. (Bahār-e Shari‘at-III/68)

2.7.5 **Issue:** Suppose if someone goes to mosque for congregational namāz and is unable to stand up erect due to weakness (perhaps due to post walking fatigability). On the contrary, in case of offering namāz at home he can stand up erect, then he should offer his namāz at home only. It is better if congregational namāz is available at home, otherwise namāz can be offered alone. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari‘at- III/69)

- 2.7.6 **Issue:** If urine drips while standing but stops in sitting position and dripping of urine cannot be stopped by any means in standing position (suffering from incontinence of urine), then it is obligatory to offer namāz in sitting position. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at -III/69)

2.8 Namāz in sitting position:

- 2.8.1 **Issue:** Naf'l namāz can be offered in sitting position even though one is able to stand up. According to a ḥadees, namāz offered in sitting position carry half reward than the namāz offered in standing position. However, there will be no reduction in ṣavāb if namāz is offered in sitting position due to some excuse (authentic reasons). Nowadays, it is customary to offer naf'l namāz in sitting position and people feel proud of doing so. But, this attitude is wrong. It's better to offer naf'l namāz in standing position and ṣavāb will be double if done so. Thus, naf'l namāz offered in sitting position without any excuse (due authentic reasons) is in order but ṣavāb gained will be just half. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at-IV/17)

- 2.8.2 **Issue:** Our Holy Prophet ﷺ has offered namāz in sitting position but has narrated that:

I am not alike you, my ṣavāb is same whether I offer namāz in sitting or standing position.

Hence, it is better to offer naf'l namāz in standing position with double ṣavāb and there is no harm if offered in sitting position. (Fatāvā Raḥaviyyah-III/461)

- 2.8.3 **Issue:** While offering naf'l namāz in sitting position, rūkoo' should be done in such a way that forehead reaches nearer to knee but buttocks should not be lifted. It is makrooh-e tanzeehee to lift buttocks while doing rūkoo'. (Fatāvā Raḥaviyyah-III/51& 69)
- 2.8.4 **Issue:** Namāz can be offered in sitting position in a moving boat. (Ghūnyah). In moving vehicle like train, bus where a person may feel giddiness or vehicle in which it is not feasible to stand up, namāz can be offered in sitting position. However, this namāz should be repeated after completion of journey. (Fatāvā Raḥaviyyah-III/627)

3. Qirā'at:

- ★ Definition
- ★ Pronunciation
- ★ Volume (degree of loudness)
- ★ Speed
- ★ Length
- ★ Reverse qirā'at
- ★ Šanā, Tasmiyah and Ta'avvūz
- ★ Recitation of Soorah-e Fātiḥah
- ★ Saying āmeen after Soorah-e Fātiḥah
- ★ Annexation of another soorah
- ★ Miscellaneous issues
- ★ Qirā'at of nafl namāz
- ★ Mūqtadee's qirā'at
- ★ Aḥādeeṣ regarding mūqtadee's qirā'at
- ★ Rectification of missed obligations

3.1 Definition:

Lexically qirā'at is recitation of the Qūr'ān Shareef⁴ systematically and with correct pronunciation in namāz.

⁴ **Qūr'ān Shareef:** Qūr'ān Shareef is the collection of Divine verses. The words are in Arabic. Any human being did not arrange these words. Words of Qūr'ān Shareef have been revealed by Allāh Ta'ālā and descended in verses. An angel named Ḥaḏrat Jibra'eel (Gabriel) recited the verses with these words and letters, and Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم, hearing them through his blessed ears, memorizing them and immediately recited them to his Companions. The Qūr'ān Shareef began to descend on the Qad'r night (Occurring the last ten nights of Ramḏān, usually regarded as 27th night), and continued to descend for 23 years. The Holy Prophet and majority of Ṣaḥābah-e Kirām memorized the whole Qūr'ān.

The Qūr'ān Shareef has been descended in a language suitable with Arabic Grammar spoken by the people of Qūraish Tribe of that time. It is in poetic form and therefore it is harmonious like poetry. It is replete with the subtleties of Arabic language. It has all the subtleties of the '**Ilm-e Badee'**' (Rhetoric, the art of effective or persuasive speaking or writing), '**Ilm-e Bayān**' (branch of Rhetoric dealing with metaphorical use of language i.e. a figure of speech in which a word or phrase is applied to something to which it is not literally applicable), '**Ilm-e Ma'ānee**' (meaning) and '**Ilm-e Balāghat**' (eloquence). It is therefore, very difficult to understand. A person who does not know the subtleties of Arabic language cannot understand the Qūr'ān Shareef well even if he reads and write Arabic. Even those

who knew these subtleties could not understand it. As a result, Ĥużoor-e Aqdas ﷺ explained most of its parts. The şahābah-e kirām communicated to younger generations what they had heard and learned from our Prophet ﷺ. These explanations are called Ĥadeeş Shareef.

After the sad demise of Ĥużoor-e Aqdas ﷺ from this world, Ĥaẓrat Abū Bak'r Şiddique, the Caliph, gathering those who knew it by heart and, uniting the written parts together, formed a committee to write down the whole Qūr'ān on paper. Thus a manuscript was formed. At that time Soorahs (chapters) were not separated. Ĥaẓrat 'Uşmān Ghaneē, the third Caliph, separated the soorahs (chapters) from one another in 25 AH. He put them in order.

The Qūr'ān Shareef was sent down in clear Arabic language read and spoken by the people of Qūraish tribe. There was some difference among various Arab tribes in reading and writing of Arabic language. One finds such differences usually in other languages too. In English and Urdu languages there is difference in the use of proverbs and words among literary men, and writers. Similarly there was difference in the way of eloquence and expression of Arabic words. In the beginning when various Arab tribes entered into Islām, it was not possible for young, old, women and children to read Holy Qūr'ān in only one dialect. Once Ĥaẓrat 'Umar found a person reciting some words of Qūr'ān Shareef other than the eloquence and expression of Qūraish. Many such cases came to the knowledge of Caliph 'Uşmān. Even the students and teachers differed among themselves. This was the beginning of a great disruption whose end could have been disastrous and could spread havoc in Islamic World. Therefore it became necessary to solve this problem forever. Ĥaẓrat 'Uşmān called the companions of the Prophet ﷺ, and counseled among them and presented his own views. It was unanimously decided that entire Qūr'ān Shareef should be compiled in one Book form on one dialect and various copies should be prepared and be sent to various countries and regions, and all persons should necessarily be bound to follow the script strictly. While giving final shape to holy Qūr'ān Ĥaẓrat 'Uşmān not only relied on the Book compiled by Ĥaẓrat Abū Bak'r Şiddique but he collected all the writings and scribe from parchment and stone tablets and also consulted those who had learnt Qūr'ān Shareef by heart, so that any error or omission or oversight may be corrected. Extra ordinary precaution was taken by Ĥaẓrat 'Uşmān while completing the Qūr'ān Shareef in a Book shape. All written pieces and the compilations of Ĥaẓrat Abū Bak'r Şiddique were scrutinized and re-examined confirming from all those who heard and learnt by heart any verse or verses of Qūr'ān through Prophet ﷺ himself. Then for complete satisfaction and for removing a least doubt or difference for every verse and written piece two witnesses were called, though there

3.2 Pronunciation:

- 3.2.1 **Issue:** In namāz the holy Qūr'ān Shareef is to be recited in such a way that each and every word is pronounced clearly, syllable by syllable and can be differentiated from each other. For example jim (ج), zāl (ذ), zā (ز), dād (د) and zo'e (ظ) should be pronounced accurately so that the said syllable can be recognized on hearing. (Bahār-e Shari'at, Fatāwā Raḥaviyyah--III/104 &111)
- 3.2.2 **Issue:** Knowledge of phonetics⁵ for recitation of Qūr'ān Shareef is not a must. Simply articulation (as per orthography rules) should be correct. There are so many persons who do not know the technique of phonetics and do not have the exact knowledge of syllabification and articulation but they have learnt the art of recitation of Qūr'ān Shareef just by listening others. (Fatāwā Raḥaviyyah-III/128)

was no harm if the compilation of Ḥaḥrat Abū Bak'r Ṣiddique would have been accepted. Now it has been clearly proved without any doubt that there is no change, alteration, misplacement, shortfall, addition or omission in entire Qūr'ān Shareef, which was directly heard from the pious mouth of the Prophet ﷺ, written and learnt by heart. The Holy Qūr'ān was saved from all such shortcomings from before and it shall remain saved forever as Allāh Ta'ālā has Himself promised its safety. After completion of Qūr'ān Shareef, all scattered pieces were destroyed, so that no controversy and difference may arise after wards, and mischief-makers may not get the chance to disturb Mūslim unity.

It is impossible to write the Qūr'ān in any language other than Arabic. This is because the meaning becomes defiled. The transliterations thus read become meaningless crowd of noises rather than the Qūr'ān Shareef. Translations of the Qūr'ān in other languages are not called the Qūr'ān. They are simply explanations. If devout Mūslims, who are expert and who have good intentions towards the subject, have prepared them, they can be read in order to understand the meaning of Qūr'ān Shareef. However, they cannot be read as Qūr'ān itself. Mūslims should read it as Allāh Ta'ālā has revealed it. It is reward deserving to read it without understanding the meaning. Certainly, it is all the more reward deserving and better to read it with understanding the meaning.

⁵ **Phonetics:** The study and classification of speech sounds.

- 3.2.3 **Issue:** Phonetic recitation of Qūr'ān Shareef is must. At least syllabification and articulation should be correct. It is farḥ-e 'ain' to avoid wrong pronunciation in qirā'at. (Bazāziah, Fatāvā Raḥaviyyah-III/130)

3.3 Degree of loudness in qirā'at (volume):

Minimum degree of loudness of voice in qirā'at of jahree namāz should be such that at least first row of the congregation should listen. Maximum degree of loudness of voice in qirā'at is not limited or fixed. As far as sirree namāz is concerned, silent recitation of qirā'at literally means that it should be listened by oneself.

Jahree Namāz (Audible Qirā'at)	Sirree Namāz (Silent Qirā'at)
<ul style="list-style-type: none"> All rak'ats of Faj'r, Jūm'ah, 'Eid, Tarāveeh & vit'r in Ramḥān month First two rak'at of Maghrib & 'Ishā 	Ḥoh'r & 'Aṣ'r - All four rak'ats
	Maghrib -- Third rak'at
	'Ishā -- Last two rak'ats

- 3.3.1 **Issue:** Qirā'at should be done slowly. It means that the holy Qūr'ān Shareef should be recited in such a way that it should be audible to oneself. If the person is neither deaf nor noisy atmosphere around, then namāz will be rendered invalid unless oneself hears qirā'at. ('Ālam-geeri)
- 3.3.2 **Issue:** It is makrooh to keep the intensity of qirā'at so high that it causes pain for himself or others. (Raddūl-Mūhtār)
- 3.3.3 **Issue:** It is forbidden to recite Bismillāh Shareef (tasmiyah) loudly in namāz. However, wherein entire Qūr'ān Shareef is to be recited in the month of Ramḥān during tarāveeh namāz, tasmiyah should be recited loudly only once in any soorah starting from Soorah-e Baqrah to Soorah-e Nās (Chapter 2: The Cow to Chapter 114: The Mankind of Qūr'ān Shareef). (Fatāvā Raḥaviyyah-III/484)

- 3.3.4 **Issue:** Regardless of whether namāz is sirree or jahree, Bismillāh-ir-Raḥmān-ir-Raḥeem should be recited slowly with low and soft voice in both conditions. (Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-III/561 & 565)
- 3.3.5 **Issue:** For imām, it is vājib to recite qirā'at aloud in jahree namāz. (Dūrr-e Mūkhtār)
- 3.3.6 **Issue:** For imām, it is vājib to recite qirā'at silently in sirree namāz. (Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-III/93)
- 3.3.7 **Issue:** Recitation of qirā'at in such a way that only one or two persons who are nearby imām can listen, is not considered as loud qirā'at but it is silent one. (Dūrr-e Mūkhtār)
- 3.3.8 **Issue:** In jahree namāz, recitation of qirā'at is left on mūnfarid's wish. Mūnfarid may recite silently or loudly according to his wish. However, it is desirable to recite qirā'at loudly in case of adā namāz whereas in qaḏā namāz it is vājib to recite qirā'at silently. (Dūrr-e Mūkhtār, Bahār-e Shari'at)
- 3.4 **Speed of qirā'at:**
- 3.4.1 **Issue:** Qirā'at of farḏ namāz should be recited very slowly (in terms of speed), of tarāveeh namāz should be recited with intermediate speed whereas fast recitation is permissible in nafl namāz. However, one should recite in such a way that listener must understand and differentiate the syllabification and articulation of different words and punctuation marks. For instance, pronunciation of Madd must be clear. Qirā'at will be ḥarām (unlawful, forbidden) if recited so hurriedly that utterance of Madd is not distinguishable. It is a clear decree that the Qūr'ān Shareef must be recited slowly with clear pronunciation. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)
- 3.4.2 **Issue:** Nowadays, in the month of Ramḏān whilst tarāveeh namāz, Ḥāfiḏ (one who knows the Qūr'ān Shareef by heart) most often recites the Qūr'ān Shareef so hurriedly that listener or mūqtadee can just recognize the word 'Ya'lagoon - Ta'lagoon' and rest of the words are slurred and muffled. Sometimes they use to skip few words from
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Soorah inadvertently just because of haste. If this is the case then clear pronunciation of Madd is a remote chance. Nevertheless people feel proud of them and often encourage them for their speedy recitation of Qūr'ān Shareef. However, speedy recitation in such manner is ḥarām (unlawful, forbidden). (Bahār-e Shari'at)

3.5 Length of qirā'at:

- 3.5.1 **Issue:** It is favorable (mūstaḥab) to recite slightly longer qirā'at in first rak'at than second one. Same dictum applies to Jūm'ah & 'Eid namāz. ('Ālam-geeri, Bahār-e Shari'at)
- 3.5.2 **Issue:** It is makrooh-e tanzeehee to keep qirā'at of second rak'at longer than the first rak'at with obvious difference. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/100)
- 3.5.3 **Issue:** Imām should not recite lengthy qirā'at taking account of the presence of old and sick persons in congregation and those who has to go to their work places. This will help in alleviating their problems. (Fatāwā Raḥaviyyah-III/120)
- 3.5.4 **Issue:** It is better to keep equal length of qirā'at of both rak'ats of sūnnat and nafl namāz. (Mūnyatūl-Muṣallee)

3.6 Reverse qirā'at:

- 3.6.1 **Issue:** Recitation of Qūr'ān Shareef in namāz in reverse order⁶ is a great sin. Reverse order of reciting Qūr'ān

⁶ **Reverse qirā'at:** In qirā'at after Soorah-e Fāteḥah few verses of the Qūr'ān Shareef are to be recited in ascending order. It means, for example, in a four rak'ats namāz, recite Soorah – Al Feel, Chapter 105 of Qūr'ān Shareef in first rak'at, then Soorah-e Al-Qūraish, Chapter 106 of Qūr'ān Shareef in second rak'at. In third rak'at recite Soorah-e Al - Mā'oon, Chapter 107 of Qūr'ān Shareef and lastly in fourth rak'at Soorah-e Al - Kauṣar, Chapter 108 of Qūr'ān Shareef. Proper manner of reciting Qūr'ān Shareef in namāz is this. Thus Recitation of Qūr'ān Shareef in namāz in reverse manner is reciting Soorah-e Al - Kauṣar, Chapter 108 of Qūr'ān Shareef in first rak'at and then Soorah-e Al - Mā'oon, Chapter 107 of Qūr'ān Shareef in second rak'at.

Shareef is recitation of Soorah-e Kāfiroon (Chapter 109 of Qūr'ān Shareef: The disbelievers) in first rak'at and Soorah-e Feel (Chapter 105 of Qūr'ān Shareef: The Elephant) in second rak'at. (Dūrr-e Mūkhtār)

- 3.6.2 **Issue:** Recitation of Qūr'ān Shareef in reverse order is strictly forbidden.

Ĥaẓrat 'Abdūllāh ib'n-e Mas'ud رضى الله تعالى عنه has narrated that:

Are those, who recite Qūr'ān Shareef in reverse order, do not fear with Allāh جل جلاله that He may reverse their hearts?
(Bahār-e Shari'at)

- 3.6.3 **Issue:** If Qūr'ān Shareef has been recited inadvertently in reverse order, then there is no sin. Sajdah-e sah'v is also not required. (Bahār-e Shari'at)

- 3.6.4 **Issue:** If even a single word has been uttered with tongue from a particular soorah, then it is must to recite the same soorah irrespective of being in ascending or descending order from previously recited soorah. (Fatāwā Raẓaviyyah-III/135 & 136)

- 3.6.5 **Issue:** If imām has recited Soorah Nās (Chapter 114 of Qūr'ān Shareef: The Mankind) in first rak'at and Soorah-e Faluq (Chapter 113 of Qūr'ān Shareef: The Dawn) in second rak'at erroneously, then there is no harm and even sajdah-e sah'v is also not required. Moreover, if recited deliberately, then imām will be sinner but their namāz will remain unharmed (i.e. in order) and sajdah- e sah'v is still not required. If so happens, imām should do taubah⁷ and abstain from such practice. (Fatāwā Raẓaviyyah-II/132)

⁷ **Taubah:** Repentance: After performing namāz-e taubah (consists of two rak'at namāz which should be performed after one has committed act of sinful disobedience) one should raise hands sincerely and humbly in dū'ā and repent abundantly. Say repeatedly:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لَا إِلَهَ إِلَّا
هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

Astaghfirullāh-al a'zeem- lā-ilāha - illā
hūval- ḥayyūl – Qayyoom va atoobū ilaih.

3.7 Šanā, Ta'avvūz and Tasmiyah in qirā'at:

- 3.7.1 **Issue:** Ta'avvūz is only in first rak'at. It is sūnnat to recite tasmiyah i.e. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillāh-ir-Rahmān-ir-Raḥeem) in the beginning of each and every rak'at. (Raddūl-Mūhtār)

I beg forgiveness of Allāh the Almighty, affirming that there is none worthy of worship but Allāh, the Ever-Living, the Eternally Self-Sustaining, and I turn to Him in repentance.

It is highly unlikely that any of us has never committed acts of sinful disobedience. Repentance is obligatory. It is inconceivable that any member of the human race could be exempt from the duty to repent. Repentance has three significant requirements:

- (1) The penitent must feel remorse.
- (2) He must make a firm resolution to refrain from any future lapse into conduct forbidden by Allāh ﷻ. It means that no trace of sinful disobedience remains attached to the person who is repenting, neither in private nor in public. When someone's repentance is sincere, he is not the least bit worried about anything that may lie in store for him that night or the morning after.
- (3) He must make a strenuous effort to compensate for all the wrongs he has committed until the good deeds added to his credit are sufficient in every respect to cancel out all the bad deeds in his account. This is based on the words of Allāh ﷻ:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

(Qūr'ān Shareef, Soorah 11: Hood, verse 114)
Surely the pious deeds finish the evil deeds.

For instance, for the sin of listening to musical entertainments, most appropriate atonement will be listening to the recitation of Qūr'ān Shareef, Ḥadeeṣ and the stories of the righteous saints (ṣāliḥeen). In case of omitted or defectively performed namāz, the penitent is required to make up all the namāz he ever omitted or performed defectively, from the time he reached puberty right up to the moment of his repentance. He must devote himself continuously to the performance of compensatory namāzes, interrupting the process only when he would otherwise miss the period of time prescribed for one of the farḥ or vājib namāz of the current day. At this point he must perform the namāz in question as a present duty, but then he must immediately apply himself again to the task of making up for the past omissions, continuing in this fashion until he has compensated for them all.

- 3.7.2 **Issue:** Though بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillāh-ir-Rahmān-ir-Raḥeem) is a complete verse in itself, nevertheless, farḡ of qirā'at remains unfulfilled with recitation of only this verse. (Dūrr-e Mūkhtār)
- 3.7.3 **Issue:** بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ (Bismillāh-ir-Rahmān-ir-Raḥeem) is a complete verse from Qūr'ān Shareef. Therefore it is unlawful to recite in rūkoo', sajdah and qa'dah except in qiyām. If recited it is vājib to perform sajdah-e sah'v. (Fatāvā Raḡaviyyah-III/134, Al-Malfooḡ -III/43)
- 3.7.4 **Issue:** It is virtuous to recite tasmiyah if soorah (to be annexed to Soorah-e Fātiḡah) has been started from beginning. (Dūrr-e Mūkhtār)
- 3.7.5 **Issue:** Ta'avvūz is masnoon (traditional) for first rak'at whereas tasmiyah in the beginning of every rak'at. (Raddūl-Mūḡtār)
- 3.7.6 **Issue:** It is sūnnat to recite tasmiyah at the commencement of Soorah-e Fātiḡah. If commenced with initial verses, it is mūstaḡhab to recite tasmiyah at the commencement of soorah to be recited after Soorah-e Fātiḡah. (Fatāvā Raḡaviyyah-III/67)
- 3.7.7 **Issue:** One has forgotten to recite šanā, ta'avvūz and tasmiyah and started reciting qirā'at. At this moment there is no need to repeat šanā, ta'avvūz and tasmiyah as the chronology has been missed. For instance, one has started ta'avvūz, forgetting šanā; in that case šanā should not be recited. One can proceed from where he was. (Raddūl-Mūḡtār, Bahār-e Shari'at)
- 3.8 **Recitation of Soorah-e Fātiḡah:**
- 3.8.1 **Issue:** It is vājib to recite all seven verses of Soorah-e Fātiḡah. If a word of Soorah-e Fātiḡah is missed, you have overlooked vājib. (Bahār-e Shari'at)
- 3.8.2 **Issue:** It is vājib to recite entire Soorah-e Fātiḡah with utmost perfection along with annexation of a long verse or three short verses from other soorah. (Fatāvā Raḡaviyyah-III/123)
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- 3.8.3 **Issue:** It is vājib to recite Soorah-e Fātiḥah only once but if recited more than once then one has missed vājib. (Bahār-e Shari'at)
- 3.9 **Saying āmeen (آَمِيْنُ) after Soorah-e Fātiḥah:**
- 3.9.1 **Issue:** It is makrooh and against sūnnat to say Āmeen loudly in namāz. (Fatāwā Raḥaviyyah-III/63)
- 3.9.2 **Issue:** It is sūnnat to say آَمِيْنُ (āmeen) after valāḥ ḡalleen of Soorah-e Fātiḥah for both imām and mūnfariḍ in each and every rak'at of namāz. (Fatāwā Raḥaviyyah-III/72)
- 3.9.3 **Issue:** If voice of imām is not perceived by a mūqtadee but he sensed that his neighboring mūqtadee has said آَمِيْنُ (āmeen), albeit silently, then he should also imitate and say آَمِيْنُ (āmeen). Thus it is obvious that to say آَمِيْنُ (āmeen) is sūnnat if you come to know (either perceived directly from voice of imām or sensed from neighboring mūqtadee) that imām has recited the word valāḥ ḡalleen. (Dūrr-e Mūkhtār)
- 3.9.4 **Issue:** Mūqtadee should imitate and say آَمِيْنُ (āmeen) if he is around imām and perceived the voice of imām saying آَمِيْنُ (āmeen) in sirree namāz. (Dūrr-e Mūkhtār)
- 3.10 **Annexation of another soorah:**
- 3.10.1 **Issue:** No sooner recitation of Soorah-e Fātiḥah is completed; recitation of other soorah should be started without any gap or delay and within less time than taken to recite سُبْحَانَ اللَّهِ (Sūbḥānallāh) thrice. If time taken to start reciting soorah is more than the time taken to recite سُبْحَانَ اللَّهِ (Sūbḥānallāh) thrice, then it will be considered as delayed starting and one has missed the vājib for which sajdah-e saḥ'v is must. (Fatāwā Raḥaviyyah-III/279 & 630)
- 3.10.2 **Issue:** It is vājib to recite Soorah-e Fātiḥah first and then add another soorah. (Bahār-e Shari'at)
- 3.10.3 **Issue:** It is vājib to annex a soorah with Soorah-e Fātiḥah in initial two rak'ats of farḡ namāz. (Bahār-e Shari'at)
- 3.10.4 **Issue:** In all rak'ats of vit'r, sūnnat and nafl namāz, it is vājib to annex a soorah with Soorah-e Fātiḥah. (Bahār-e Shari'at)
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- 3.10.5 **Issue:** There is no harm if a soorah is annexed to Soorah-e Fātiḥah either inadvertently or deliberately in the last two rak'ats of farḡ (of ḡoh'r, 'aṣ'r and 'ishā) namāz. Namāz remains undisturbed and sajdah-e saḥ'v is not required. (Aḥkām-e Shari'at-II/10, Fatāwā Raḡaviyyah-III/637)
- 3.10.6 **Issue:** It is vājib to annex a short soorah with Soorah-e Fātiḥah. A soorah comprised of three short verses or a long verse equal to three short verses should be annexed with Soorah-e Fātiḥah. (Bahār-e Shari'at, Fatāwā Raḡaviyyah-III/123 & 134)
- 3.10.7 **Issue:** It is makrooh to skip the short (in terms of less number of verses) soorahs following the soorah recited in the first rak'at of namāz and recite longer one (in terms of more number of verses in a soorah) just after it. For instance, after reciting Soorah Kāfiroon (Chapter 109 of Qūr'ān Shareef: The disbeliever) in the first rak'at it will be makrooh to recite Soorah-e Lahub (Chapter 111 of Qūr'ān Shareef: The Flame – which consists of 5 verses) in the second rak'at skipping Soorah-e Naṣ'r (Chapter 110 of Qūr'ān Shareef: The Help - which consists of 3 verses). (Dūrr-e Mūkhtār, Fatāwā Raḡaviyyah-III/136)
- 3.10.8 **Issue:** It is makrooh-e tanzeehee to repeat the same soorah in both rak'ats without any excuse (due authentic reason). However, there is no harm in repeating same soorah in both rak'ats with due authentic reasons like:
1. One has inadvertently started reciting same soorah, which was recited in previous rak'at.
 2. One has memorized only one soorah and wish to perform namāz.
- (Fatāwā Raḡaviyyah-III/99)
- 3.10.9 **Issue:** In nafl namāz, it is permissible to
- Repeat same soorah in both rak'ats.
 - Recite any one soorah repeatedly in a rak'at.
- (Ghūnyah, Fatāwā Raḡaviyyah-III/655)
- 3.10.10 **Issue:** It is vājib that there should be no gap or unknown word as separator between Soorah-e Fātiḥah and another soorah. Soorah should be annexed to Soorah-e Fātiḥah immediately. Word آمين (āmeen) is considered as
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part of Soorah-e Fātiḥah; moreover Bismillāh is considered as part of soorah to be annexed to Soorah-e Fātiḥah and hence these two words do not play the role of separator. (Bahār-e Shari'at)

3.11 Miscellaneous issues:

- 3.11.1 **Issue:** Qirā'at is obligatory in initial two rak'ats of farḥ namāz and in all rak'ats of sūnnat, vit'r and nafl namāz. It is obligatory to recite at least one small verse in qirā'at. (Fatāvā Raḥaviyyah-III/122, 123)
- 3.11.2 **Issue:** Farḥ will be accomplished if a small verse containing two words is recited. However, if a verse is of a single alphabet e.g. swād (ص), noon (ن) or qāf (ق), then farḥ will not be accomplished even though recited repeatedly. ('Ālam-geeri, Raddūl-Mūhtār, Fatāvā Raḥaviyyah-III/131)
- 3.11.3 **Issue:** It's obligatory to recite at least a small verse in initial two rak'ats of farḥ namāz and all rak'ats of vit'r, sūnnat and nafl namāz for both imām and mūnfarid. (Bahār-e Shari'at-III/71)
- 3.11.4 **Issue:** Namāz will be rendered void if qirā'at is done in only one rak'at and forgotten in another rak'ats. ('Ālam-geeri, Bahār-e Shari'at-III/70)
- 3.11.5 **Issue:** As soon as āyat-e sajdah (verse of the Qūr'ān Shareef where sajdah is obligatory) has been recited in qirā'at of any sort of namāz (viz. tarāveeh, farḥ, sūnnat, nafl), either performing alone or in congregation, sajdah must be done immediately. It is sin to delay more than the time taken to recite three verses. (Fatāvā Raḥaviyyah-III/655)

3.11.6 **Issue: Part A:**

One should not pause at the last word of a soorah before saying takbeer, where lexically the last word denotes the name of Allāh جل جلاله and rather adjoin this last word to takbeer.

For instance,

- i. Last word of Soorah-e Naṣ'r (Chapter 110 of Qūr'ān Shareef: The help; - إِذَا جَاءَ نَصْرُ اللَّهِ, Izā jā'a naṣrullāh) is

إِنَّهُ كَانَ تَوَّابًا - (innahū-kāna tauvāban⁸). Here, adjoin takbeer to last word of soorah and say تَوَّابًا لِلَّهِ أَكْبَرُ (tauvā banillāh-o-Akbar).

- ii. Similarly in Soorah-e Teen (Chapter 95 of Qūr'ān Shareef: The fig), last word - بِأَحْكَمِ الْحَاكِمِينَ - (bi-aḥkamil ḥākimeena⁹) should be adjoined to takbeer and say بِأَحْكَمِ الْحَاكِمِينَ اللَّهُ أَكْبَرُ (Bi-aḥkamil ḥākeminallāhū-Akbar).

Part B:

If last word of soorah does not denote the name of Allāh جل جلاله or the word does not concern with the honour and dignity of Allāh جل جلاله, then one may or may not adjoin the last word of soorah to takbeer.

For instance, in Soorah-e Alam nashraḥ - أَلَمْ تَشْرَحْ (Chapter 94 of Qūr'ān Shareef: The Expanding) the last word is - فَارْغَبْ - (farghab¹⁰). Here one may pause and then say takbeer or may adjoin with takbeer.

Part C:

Where last word of soorah is inappropriate in association with the name of Allāh جل جلاله or lexically the word is against the honour and dignity of Allāh جل جلاله, then one should never adjoin such word to takbeer and must pause.

For instance, last word of Soorah-e Kauṣar (Chapter 108 of Qūr'ān Shareef: The Abundance) is هُوَ الْبَاقِرْ - (huval-

⁸ **Innahū-kāna tauvāban** (- إِنَّهُ كَانَ تَوَّابًا -): He is All Relenting.

According to Arabic lexicographers the term is understood to mean: He accepts all repentance (taubah). As per exegesis of Qūr'ān Shareef this term is used for Allāh جل جلاله.

⁹ **Bi-aḥkamil - ḥākimeena** (- بِأَحْكَمِ الْحَاكِمِينَ -): Mightiest Ruler above all rulers. As per exegesis of Qūr'ān Shareef this term is used for Allāh جل جلاله.

¹⁰ **Farghab** (- فَارْغَبْ -): According to Arabic lexicographers the term farghab is understood to mean: to keep attention or to pay attention. The term attention is not concerned any way with the dignity and honour of Allāh جل جلاله and hence there is no harm in adjoining this word with takbeer.

abtar¹¹). Here one should pause and then say takbeer. The word abtar must not be adjoined with takbeer. (Fatāwā Raḥaviyyah- III/126)

- 3.11.7 **Issue:** To pause at the completion of each and every verse of Qūr'ān Shareef is absolutely correct, and it is described as sūnnat. Furthermore, if one has refrained from reciting qirā'at and performed rūkoo' at the verse labeled with symbol la (لا), his namāz will be in order. (Fatāwā Raḥaviyyah-III/132 and XII/113, Aḥkām-e Shari'at-II/32)
- 3.11.8 **Issue:** Namāz will be rendered invalid if in qirā'at, Qūr'ān Shareef has been recited by reading on seeing the text in the Qūr'ān Shareef (i.e. with open book), written on the wall or on arch or niche¹² of mosque. (Dūrr-e Mūkhtār, Raddūl-Mūḥtār)
- 3.11.9 **Issue:** It is vājib to perform rūkoo' immediately after completion of qirā'at. (Bahār-e Shari'at)
- 3.11.10 **Issue:** There is no harm in extending qirā'at to recite more Qūr'ān Shareef, even if takbeer has been said to bow to rūkoo' but yet hands have not reached up to knee. (Ālam-geeri)

3.12 Qirā'at of nafl namāz:

- 3.12.1 **Issue:** For imām, it is vājib to recite audible qirā'at if nafl namāz is performed in congregation at night. (Dūrr-e Mūkhtār)
- 3.12.2 **Issue:** For imām, it is vājib to recite qirā'at silently if nafl namāz is performed in congregation in daytime. Even if nafl namāz is to be performed alone in daytime, qirā'at should be recited silently. However, it is up to you to recite qirā'at silently or aloud if nafl namāz is being performed alone (not in congregation) at night. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

¹¹ **Abtar:** According to Arabic lexicographers the term abtar is understood to mean one with severed (chopped off) tail. As per exegesis of Qūr'ān Shareef this term is used for those with lost progeny.

¹² **Niche:** A shallow recess, especially one in a wall to display something.

3.13 Qirā'at of mūqtadee:

- 3.13.1 **Issue:** Mūqtadee must not recite qirā'at (Soorah-e Fātiḥah or any soorah) in congregational namāz. Mūqtadee ought to remain silent whether imām is reciting qirā'at loudly or silently in a particular namāz (see table, page-115). Qirā'at of imām is qirā'at of mūqtadee in both types of namāzes. (Fatāvā Raḥaviyyah-III/62 & 88)
- 3.13.2 **Issue:** Mūqtadee should stand silently. He is not supposed to recite qirā'at in congregation. Ta'avvūz & tasmiyah are considered as part of qirā'at and hence they are not supposed to be recited by mūqtadee. However, if mūqtadee has missed some rak'ats due to delayed joining the congregation and he is completing his remaining missed rak'ats after imām concludes congregational namāz by means of one salām', then and only then ta'avvūz & tasmiyah should be recited. (Dūrr-e Mūkhtār)
- 3.13.3 **Issue:** In jahree namāz, once imām has started reciting qirā'at loudly with audible voice then mūqtadee must not recite ṣanā (opening supplication), and he should stay and listen qirā'at silently. As a matter of fact, listening qirā'at is obligatory. (Fatāvā Raḥaviyyah-III/61)
- 3.13.4 **Issue:** Once imām has started the qirā'at in jahree namāz, mūqtadee must not recite ṣanā. Even if qirā'at is not being heard as in farther row or owing to far distance from Imām (especially in Jūm'ah or 'Eid namāz) or in case of inability to listen the qirā'at due to deafness, ṣanā must not be recited by mūqtadee in jahree namāz. However, in Sirree namāz (viz. zoh'r or 'aṣ'r) mūqtadee can recite ṣanā. ('Ālam-geeri, Raddūl-Mūhtār)

3.14 Aḥādeeṣ regarding qirā'at of mūqtadee:

Qirā'at is strictly forbidden for mūqtadee behind imām in congregation. In this regard stern instructions and, if not followed, stringent punishment is mentioned in Ḥadeeṣ Shareef. Following are few aḥādeeṣ for the ready reference of the readers.

3.14.1 **Ĥadeeĥ Shareef:**

Tirmizee, Ĥākim and Mūslim have recorded this ĥadeeĥ ascribing to Ĥaĥrat Jābir رضى الله تعالى عنه that Ĥuĥoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

If someone is behind imām then imām's qirā'at is his qirā'at.

3.14.2 **Ĥadeeĥ Shareef:**

Ĥaĥrat Sa'ad bin Abee Vaqqāṣ رضى الله تعالى عنه has once narrated that:

I would like to see fire in the mouth of those mūqtadee who recite qirā'at behind imām.

3.14.3 **Ĥadeeĥ Shareef:**

Ameer-ul-mo'mineen, Ĥaĥrat 'Umar Fārooq-e 'Āzam رضى الله تعالى عنه has narrated that:

Alas! There should be stones in the mouth of those mūqtadee who recite qirā'at behind imām.

3.14.4 **Ĥadeeĥ Shareef:**

Ĥaĥrat 'Abdūllāh ib'n-e Zaid ib'n-e Šābit and Ĥaĥrat Jabir bin 'Abdūllāh رضى الله تعالى عنهم when asked, they narrated that:

There is no qirā'at for mūqtadee behind imām in any namāz.

3.14.5 **Ĥadeeĥ Shareef:**

Ameerul-mo'mineen, Ĥaĥrat Sayyedūnā Maulā 'Ali Mūrtūṣa رضى الله تعالى عنه has stated that:

One is faulty of the dictum of divine power if recited qirā'at behind imām.

3.15 **Rectification of a missed obligation in qirā'at ¹³:**

3.15.1 **Issue:** Sajdah-e sah'v is must if even a word is missed from Soorah- e Fātiĥah. (Dūrr-e Mūkhtār)

3.15.2 **Issue:** Namāz will be valid only if sajdah-e sah'v is performed in case of:

¹³ Ibid, page 370

- Forgotten to add a soorah to Soorah-e Fātiḥah.
 - Forgotten to recite Soorah-e Fātiḥah and recited other soorah directly.
- (Fatāwā Raḥaviyyah-III/125)

3.15.3 **Issue:** sajdah-e sah'v is vājib:

- If a soorah has been recited before Soorah-e Fātiḥah (Alḥamdo-Shareef)
 - There is delay in annexation of a soorah to Soorah-e Fātiḥah for more than the time taken to recite سُبْحَانَ اللَّهِ (Sūb'ḥānallāh) thrice.
- (Dūrr-e Mūkhtār, Bahār-e Shari'at)

3.15.4 **Issue:** Recitation of a soorah after Alḥamdo Shareef has been forgotten and one recollects in rūkoo", at this moment, immediately return to qiyām position and recite the soorah, thereafter perform the rūkoo' after saying takbeer. Sajdah-e sah'v is must in the end to rectify the error. Namāz will be in order. There is no need to repeat the namāz. (Fatāwā Raḥaviyyah-III/639)

3.15.5 **Issue:** After reciting āyat-e sajdah, if performance of sajdah-e tilāvat¹⁴ has been inadvertently delayed for the time taken to recite three verses or more, then sajdah-e sah'v is must. (Ghūnyah)

3.15.6 **Issue:** Sajdah-e sah'v will become vājib if imām has erroneously or inadvertently recited even a single verse of Qūr'ān Shareef aloud in qirā'at of sirree namāz. However, in such instances, namāz will have to be repeated if –

- Sajdah-e sah'v is not done,
- Deliberately recited loudly.

(Fatāwā Raḥaviyyah-III/93)

¹⁴ Ibid, Sajdah-e tilāvat, Page 134

4. Rūkoo‘:

- ★ *Definition*
- ★ *Vājib elements in rūkoo‘*
- ★ *Sunnat elements in rūkoo‘*
- ★ *Mustaḥab elements in rūkoo‘*
- ★ *What to recite in rūkoo‘?*
- ★ *What to recite while coming back from rūkoo‘?*
- ★ *Rectification of missed obligations*
- ★ *Qaumah*

4.1 Definition:

The term Rūkoo‘¹⁵ can be defined as flexing from waist (i.e. Hip joint) in such a way that hands reach up to the knee. This (posture of the body) is the minimum prerequisite that must be satisfied for a perfect rūkoo‘. (Dūrr-e Mūkhtār)

- 4.1.1 Rūkoo‘ is exclusively our Prophet’s ﷺ and his disciple’s peculiarity. Rūkoo‘ has been conferred to us after me’rāj¹⁶. The rūkoo‘ did not exist until the day of me’rāj up to zoh'r namāz. It was commanded to perform rūkoo‘ on the day of me’rāj from ‘aṣ'r namāz and our Holy Prophet ﷺ along with Ṣaḥābah-e Kirām performed the rūkoo‘ from then onward. (Fatāwā Raḥaviyyah-II/182)

4.2 Vājib element in rūkoo‘:

Issue: It is vājib to remain in rūkoo‘ position at least for the time taken to recite سُبْحَانَ اللَّهِ (Sūbḥānallāh: Glory be to Allāh) once. (Bahār-e Shari‘at)

¹⁵ **Rūkoo‘:** (Mūsliṃ form of) Genuflection, Bowing in namāz.

According to English lexicographers the word genuflection (L. Genu ‘knee’ + L.flectere ‘to bend’) is generally understood to mean: lower one’s body briefly by bending knee on ground in worship or as a sign of respect. But in Mūsliṃ form of genuflection knee remains unbent and bending takes place at hip joint to the extent of 90 degree in male and less than 90 degree in female.

¹⁶ Ibid, page 502-503

4.3 **Sūnnat elements in rūkoo‘:**

- 4.3.1 **Issue:** For gents, it is sūnnat to hold the knee firmly with hands and keep the fingers wide apart. (Bahār-e Shari‘at)
- 4.3.2 **Issue:** For ladies, it is sūnnat not to hold the knee firmly with hands and not to keep the fingers wide apart. (Bahār-e Shari‘at)
- 4.3.3 **Issue:** For ladies, it is sūnnat to flex slightly, not to keep back straight, to hold the knee loosely with fingers approximated, lower extremity relaxed with slightly bent knee joint (unlike gents who keep knee joint straight). (Ālam-geeri)
- 4.3.4 **Issue:** For gents, it is sūnnat to keep back straight and parallel to ground in rūkoo‘ position. A bowl filled with water should not fall if kept on the back whilst in rūkoo‘ position (Fat’hūl Qadeer). For perfect rūkoo‘ back should be kept straight and parallel to ground (Bahār-e Shari‘at).

Ĥadeeṣ Shareef:

Abū Dāood, Tirmizee, Nasa'ee, Ib'n-e Mājah and Dāramee have recorded a ḥadeeṣ transmitted through Ḥaḏrat Abū Mas‘ood رضى الله تعالى عنه that once Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Namāz of those who do not keep their back straight in rūkoo‘ and sajdah is incomplete.

- 4.3.5 **Issue:** For gents, it is sūnnat to keep head straight in the level of back. It should remain neither markedly stooped nor raised upward. (Hidāyah, Dūrr-e Mūkhtār)
- 4.3.6 **Issue:** For gents, it is sūnnat to keep lower extremity straight in rūkoo‘ position. It is makrooh to keep lower extremity bow shaped whilst in rūkoo‘. (Bahār-e Shari‘at)

4.4 **Mūstaḥab elements in rūkoo‘:**

Issue: It is mūstaḥab (desirable) to look at the feet in rūkoo‘ position. (Fatāwā Raḏaviyyah-III/72)

4.5 What to recite in rūkoo'?

4.5.1 **Issue:** It is sūnnat to say اَللّٰهُ اَكْبَرُ (Allāhū-Akbar) while bowing to rūkoo'. (Bahār-e Shari'at)

4.5.2 **Issue:** It is sūnnat to say thrice following verse in rūkoo':

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

(Sūb'hān Rabbiyal 'Azeem)

How Glorious is my Rabb¹⁷, The Great.

Sūnnat will not be accomplished if said less than thrice. Further, it is better to say five times. (Fat'hūl Qadeer)

Author's note:

The pronunciation of سُبْحَانَ رَبِّيَ الْعَظِيمِ (Sūb'hān Rabbiyal 'Azeem) should be distinct and the word 'Azeem must be articulated with utmost care. Some people articulate 'Azeem as Ajim. The lexical meanings of these two words are totally different. According to Urdu Lexicographers the term 'Azeem is used to mean, "exalted, great, magnificent, august, glorious" whereas Ajim is meant to understand – "dumb". Please note that the use of word 'ajim' is strictly forbidden for Allāh جل جلاله.

4.5.3 **Issue:** In case of inability to syllabize (divide into or articulate by syllables) the word 'Azeem, Sūb'hān – Rabbiyal Kareem (lexically kareem means merciful or generous) can be said in place of Sūb'hān- Rabbiyal 'Azeem. (Raddūl-Mūhtār)

4.5.4 **Issue:** Namāz will be in order even if inadvertently recited سُبْحَانَ رَبِّيَ الْأَعْلَى (Sūb'hān Rabbiyal 'Alā) instead of سُبْحَانَ رَبِّيَ الْعَظِيمِ (Sūb'hān Rabbiyal 'Azeem). Sajdah-e sah'v is not required. (Fatāwā Raḥaviyyah-III/64)

¹⁷ **Rabb:** Rabb is the most brilliant characteristic of Allāh as His ṣifati (gracious) Name out of His 99 Glorious Names. It never should be translated as Lord, as there are hundreds of lords everywhere. Jesus, Buddha and Krishna are also Lords but Rabb of Mūslims sustains all creatures. So we should not translate this Glory of Allāh as Lord but it should be maintained as Rabb as repeated in the Holy Qur'ān 2660 times.

4.6 What to recite while coming back from rūkoo‘?

4.6.1 **Issue:** While coming back from rūkoo‘ it is sūnnat to say:

1. **For imām:**

○ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami‘allāhū leman ḥamidah

Allāh ﷻ has listened to him, who has praised Him

2. **For mūqtadee:**

○ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

Allāhūmma Rabbanā va lakal ḥamd

O Allāh, our creator! All praise belongs unto you

3. **For mūnfarid:** Both

While returning back from rūkoo‘ mūnfarid should say

○ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ (Sami‘allāhū leman ḥamidah) and immediately after standing erect say ○ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ (Allāhūmma Rabbanā va lakal ḥamd).

(Dūrr-e Mūkhtār)

4.6.2 **Issue:** Do not stress the syllable ‘h’ of Sami‘allāhū leman ḥamidah i.e. do not articulate as ḥamidahu; similarly do not stress the syllable ‘da’ also. Aforementioned way of articulation is sūnnat. (Ālam-geerī)

4.6.3 **Issue:** Sūnnat will be accomplished if just said:

○ رَبَّنَا وَلَكَ الْحَمْدُ

Rabbanā lakal ḥamd

O our creator! All praise belongs unto you.

But it is better to add “Allāhūmma” (O Allāh!) and ‘va’ (and, also) and say:

○ اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

Allāhūmma Rabbanā va lakal ḥamd.

(Dūrr-e Mūkhtār)

Ḥadees Shareef:

This Ḥadees Shareef is quoted here in support of issue 4.6.3. According to Ḥaẓrat Abū Hūrairah رضى الله تعالى عنه, Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

When imām says *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (Sami'allāhū leman ḥamidah), at that time you say *اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ* (Allāhūmma Rabbanā va lakal ḥamd). This will resemble angel's way and all your previous sins will be forgiven. (Būkhāree, Mūsliim)

4.6.4 **Issue:** Namāz will be in order even though imām has inadvertently said *اللَّهُ أَكْبَرُ* (Allāhū-Akbar) instead of *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (Sami'allāhū leman ḥamidah). Sajdah-e sah'v is not required. (Fatāwā Raḥaviyyah-III/647)

4.6.5 **Issue:** It is sūnnat to begin *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (Sami'allāhū leman ḥamidah) as soon as you raise your head while returning back from rūkoo' and complete the verse with 'h' syllable of ḥamidah' in qaumah. (Fatāwā Raḥaviyyah-III/65)

4.7 **Rectification due to missed obligation in rūkoo':**

Issue: Sajdah-e sah'v becomes vājib if inadvertently performed twice in a rak'at as there is only one rūkoo' in each rak'at. (Dūrr-e Mūkhtār)

4.8 **Qaumah:**

Standing up in namāz after making rūkoo' is known as qaumah.

4.8.1 **Issue:** It is vājib to stay in qaumah at least for the time taken to recite *سُبْحَانَ اللَّهِ* (Sūb'hānallāh) once. (Bahār-e Shari'at)

4.8.2 **Issue:** Just after coming back from rūkoo' (in qaumah), it is sūnnat to keep upper extremity straight hanging side by side. Hands must not be folded on navel alike qiyām. (Ālam-geeri, Bahār-e Shari'at)

5. Sajdah¹⁸:

- ★ *Definition*
- ★ *What to recite in sajdah?*
- ★ *System of making sajdah*
- ★ *Jalsah*
- ★ *Farż elements in sajdah*
- ★ *Vājib elements in sajdah*
- ★ *Sunnat elements in sajdah*
- ★ *Mustaḥab elements in sajdah*
- ★ *Makrooh elements in sajdah*
- ★ *Sajdah on the back of the person of front row*
- ★ *Rectification of the missed obligation*

¹⁸ **Sajdah:** (Mūslim form of) Prostration on knees and forehead.

Prostration: Lying stretched out on the ground with one's face downwards. However, in Mūslim form of prostration body is not stretched out on the ground but only eight parts of the body viz. forehead, nose, both hands, both knees and all toes of the feet touches the ground, remaining parts of the body remains away from the ground. Sajdah is only offered to Allāh ﷻ in Ah'l-e Islām.

Various types of Sajdah:

1. **Sajdah-e 'ibādat:** Devotional sajdah (as of namāz)
2. **Sajdah-e tilāvat:** Sajdah after reciting āyat-e sajdah (verse of the Qūr'ān Shareef where sajdah is obligatory). There are 14 āyat-e sajdah in Qūr'ān Shareef. For any one who reads or hears one of them, even if he does not understand its meaning, it is vājib to make one sajdah. A person who writes or spells āyat-e sajdah does not need to make sajdah. To make sajdah-e tilāvat, with an ablution, one stands towards the qiblah, says Allāhū-Akbar without lifting hands up to the ears, prostrate for sajdah. In the sajdah one says سُبْحَانَ رَبِّيَ الْأَعْلَى (Sūb'hān Rabbiyal 'Alā) thrice and then stands up saying Allāhū-Akbar to complete the sajdah. It is necessary to make the niy'yat first.
3. **Sajdah-e sah'v:** Compensatory sajdah (in namāz for some missed obligations of it)
4. **Sajdah-e ta'zeem:** Reverential Sajdah, which has been declared Ḥarām (unlawful, forbidden) in Islām.
5. **Sajdah-e shuk'r:** Sajdah for thanking Allāh ﷻ

5.1 Definition:

The term Sajdah can be defined as placing the forehead on the ground wherein below mentioned eight parts of the body must touch the ground.

1. Forehead
2. Nose
3. Right hand
4. Left hand
5. Right knee
6. Left knee
7. Toes of right leg
8. Toes of left leg

It is unlawful to offer sajdah except to Allāh جل جلاله, and further it is shir'k (polytheism) to offer devotional sajdah to other than Allāh جل جلاله and Shari'at has declared reverential sajdah as ḥarām (unlawful, forbidden).

(Concept borrowed from: *Azzū-bad'tūz-zakkiyyah le-taḥreem-e sujoodeet-taḥeeyah* by Imām Aḥmad Raḥā Mūhaddiṣ-e Bareillvee)

Ḥadeeṣ Shareef:

According to Ḥaẓrat Abū Hūrairah رضى الله تعالى عنه Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Worshiper is closest to his Allāh جل جلاله in sajdah position.
(Imām Mūslim)

5.2 What to recite in sajdah:

Issue: It is sūnnat to say following verse thrice in sajdah:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Sūb'ḥān Rabbiyal 'Alā

All glory is to my Rabb, the Most High.

Sūnnat will not be accomplished if said less than thrice. Further, it is better to say five times. (Fat'hūl Qadeer)

5.3 System of making sajdah:

5.3.1 Issue: Sūnnat method of sajdah is as follow: -

While going into sajdah first place the knee on the ground, then the hands, then the nose and lastly forehead. Whilst coming back from sajdah just do in reverse manner. (‘Ālam-geeri, Bahār-e Shari‘at)

5.3.2 **Issue:** For gents, it is sūnnat to perform sajdah with following posture: -

- Arm should be kept away from the trunk (sides of the body)
- Abdomen should be kept away from thighs
- Wrist should not touch the ground
- Only palm should be placed on the ground and elbow is raised to keep the wrist away from the ground.

(Dūrr-e Mūkhtār, ‘Ālam-geeri, Bahār-e Shari‘at)

5.3.3 **Issue:** For ladies, it is sūnnat to perform sajdah by drawing whole body close together viz. arms touching the trunk, abdomen touching the thigh, legs with calf touching the ground, elbow and wrist touching the ground. (‘Ālam-geeri)

5.3.4 **Issue:** If due to any lawful authentic reason one is unable to place the forehead on the ground, then perform sajdah only on nose. However, in this condition nose will have to be pressed up to bone. Merely placing the nose on the ground will not suffice. (Raddūl-Mūhtār, ‘Ālam-geeri)

5.3.5 **Issue:** Whilst standing from sajdah for second rak‘at sūnnat method is just to hold the knee to stand erect. Don’t take support of the ground. There is no harm if due to weakness or any lawful authentic reason one keeps the hands on the ground to take support. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

5.4 **Jalsah:**

Sitting for a while in-between two-sajdah (consecutive) is called Jalsah.

5.4.1 **Issue:** Jalsah between two sajdah is vājib. (Bahār-e Shari‘at)

5.4.2 **Issue:** For gents, sūnnat method of sitting in Jalsah position is as follows.

Left leg should be turned and spread in such a way that one can sit on it and right leg should be placed erect perpendicular to the ground with toes facing qiblah. Both palms should be placed on respective thigh with fingers in natural (normal rest) position. Fingers should neither be widely spread nor closely approximated. Knee should not be hold with fingers. (Bahār-e Shari'at)

- 5.4.3 **Issue:** For ladies, sūnnat method of sitting in jalsah position is as follows: -

Both legs should be placed on the right side and sit on the ground on left buttock. (Bahār-e Shari'at)

- 5.4.4 **Issue:** It is sūnnat to keep all fingers in close approximation and facing towards qiblah. (Bahār-e Shari'at)

- 5.4.5 **Issue:** It is vājib to remain in Jalsah position for the time taken to recite سُبْحَانَ اللَّهِ (Sūb'hānallāh) once. (Bahār-e Shari'at)

- 5.4.6 **Issue:** For both imām and mūqtadee, it is mūstahab to say in Jalsah position:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي

Allāhūmmagh firlee var hamnee

O my Allāh! Forgive me and have mercy upon me.

(Fatāvā Ražaviyyah-III/62)

5.5 Farż elements in sajdah:

- 5.5.1 **Issue:** It is obligatory (farż) to touch the ground by the belly of at least one toe in sajdah. Namāz will be rendered null and void if either all toes are totally lifted from the ground or just touching the ground from tip of toe only while performing sajdah. (Fatāvā Ražaviyyah-I/556)

- 5.5.2 **Issue:** It is obligatory to perform two sajdah in each rak'at. (Bahār-e Shari'at, Fatāvā Ražaviyyah-III/57)

5.6 Vājib elements in sajdah:

- 5.6.1 **Issue:** It is vājib to remain in sajdah position at least for the time taken to recite سُبْحَانَ اللَّهِ (Sūb'hānallāh) once. (Bahār-e Shari'at)

5.6.2 **Issue:** It is vājib to touch the ground by the belly of at least three toes of each leg while performing sajdah. It is sūnnat if belly of all ten toes are touching the ground. (Fatāwā Raḥaviyyah-I/556)

5.6.3 **Issue:** It is vājib not to offer more than two successive sajdah in a rak'at. (Bahār-e Shari'at)

5.6.4 **Issue:** It is vājib to perform second sajdah consecutively after first one. There should be no rūk'n as separator in-between two-sajdah. (Bahār-e Shari'at, Fatāwā Raḥaviyyah-III/59)

5.7 **Sūnnat elements in sajdah:**

5.7.1 **Issue:** It is sūnnat to keep all ten fingers towards qiblah. (Bahār-e Shari'at)

5.7.2 **Issue:** It is sūnnat to say **الله أكبر** (Allāhū-Akbar) while going into as well as returning back from sajdah. (Bahār-e Shari'at)

5.8 **Mūstaḥab elements in sajdah:**

5.8.1 **Issue:** It is mūstaḥab to look at nose in sajdah. (Bahār-e Shari'at)

5.8.2 **Issue:** It is better and mūstaḥab to offer namāz on the ground rather than on clothe or prayer carpet. It is mūstaḥab to perform sajdah directly on the ground without any intervening object between forehead and ground. (Bahār-e Shari'at, Fatāwā Raḥaviyyah- I/203)

5.8.3 **Issue:** It is mūstaḥab to keep the body weight on right side while going into sajdah and on left side whilst coming back from sajdah. (Fatāwā Raḥaviyyah-III/173)

5.9 **Makrooh elements in sajdah:**

5.9.1 **Issue:** Namāz will be rendered invalid if forehead is not pressed enough to feel hardness of the ground in sajdah. It will be makrooh-e taḥreemee if nose is not pressed up to bones and kept just touching the ground. If such makrooh-e taḥreemee occurs, it becomes vājib to repeat the namāz. (Bahār-e Shari'at)

-
- 5.9.2 **Issue:** If namāz is being performed on a thick carpet, soft thick carpet type grass or cotton mattress then namāz will be valid only if forehead is pressed enough to feel rigidity of it and does not deepens more with increasing pressure; i.e. your forehead cannot move downward any more. Thus the forehead is to be set and feel hardness whilst in sajdah. Otherwise namāz will be rendered invalid. ('Ālam-geeri)
- 5.9.3 **Issue:** If namāz is being performed on cushion with underlying spring, namāz will be rendered invalid. This is because one can press forehead more and more with increasing pressure and forehead will not be set and feel hardness. (Bahār-e Shari'at)
- 5.9.4 **Issue:** Sajdah will be rendered invalid, if performed on heap of grains (viz. millet, oat, wheat, rice, corn etc.) on account of non-availability of hard surface for the forehead to be set there. However, if grains are tightly packed in bag (sack) and sajdah is being done on this bag then namāz will be in order. ('Ālam-geeri)
- 5.9.5 **Issue:** If forehead is covered with cap, handkerchief or turban, sajdah will be in order. Nevertheless, namāz becomes makrooh. (Fatāvā Ražaviyyah-III/419)
- 5.9.6 **Issue:** Sajdah will be rendered invalid if the place where the forehead touches whilst in sajdah is at about 12 fingers height than the level of place of feet. (Dūrr-e Mūkhtār)
- 5.10 **Sajdah on the back of the person of front row:**
- Issue:** If due to heavy rush or over congestion sajdah is being done on some one's back who is also performing sajdah in front row, then following conditions apply.
- 1st. If the person in the front row, on whose back you are performing sajdah, is offering the same namāz as of yours (e.g. as in congregational namāz), then sajdah is in order.
 - 2nd. If the person in the front row, on whose back you are performing sajdah, is not in the namāz then your sajdah tends to be invalid.
-

3rd. If the person in the front row, on whose back you are performing sajdah, is offering some other namāz (other than yours namāz), then yours sajdah tends to be invalid.

(Ālam-geeri)

5.11 **Rectification of the missed obligations:**

Issue: If three-sajdah (consecutive) has been performed rather than obligatory two-sajdah:

(a) Recollects before concluding the namāz by making salām, then perform sajdah-e sah'v. Here, farż component has been accomplished but you have missed the vājib and hence, sajdah-e sah'v is must.

(b) Recollects after concluding the namāz by making salām, then repeat the namāz from beginning.

(Fatāwā Rażaviyyah-III/646)

6. **Qa'dah:**

6.1 **Qa'dah-e ākheerah:**

- ★ *Introduction*
- ★ *System of Qa'dah-e ākheerah*
- ★ *Farż elements in qa'dah*
- ★ *Vājib elements in qa'dah*
- ★ *Sūnnat elements in qa'dah*
- ★ *Mūstaḥab elements in qa'dah*
- ★ *Lifting index finger*
- ★ *Masbooq and qa'dah-e ākheerah*
- ★ *Rectification of missed obligation*
- ★ *Do not respond mūazzin whilst reciting kalima-e shahādat of tashahhūd*

6.1.1 **Introduction:**

Qa'dah is to sit in namāz to recite tashahhūd. Last qa'dah after which namāz is concluded by making salām is called qa'dah-e ākheerah.

Tashahhūd:

Confessing faith openly by reciting the formula called Kalima-e Shahādat. In namāz it is generally understood to mean to recite At-tahiyāt in qa'dah position.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ - السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَالسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

All reverence, all worship, all sanctity are due to Allāh جل جلاله. Salutation to you O Prophet صلى الله تعالى عليه وآله وسلم! and the mercy of Allāh جل جلاله and His blessings. Blessings of Allāh جل جلاله be upon us and all righteous servants (Pious saints) of Allāh جل جلاله. I bear witness that none is worthy of worship besides Allāh جل جلاله and Moḥammad صلى الله تعالى عليه وآله وسلم is His devotee and Rasool.

6.1.2 System of qa'dah:

Issue: In qa'dah both palms should be placed on respective thigh near the knee with fingers in natural (normal rest) position. Fingers should neither be widely spread nor closely approximated. Knee should not be hold with fingers. (Bahār-e Shari'at)

6.1.3 Farḡ elements in qa'dah:

(Recitation of entire tashahhūd – Must)

Issue: If imām has either started third rak'at or concluded the namāz and mūqtadee has not yet finished tashahhūd, in this situation mūqtadee has to recite entire tashahhūd whatsoever time he may take. (Fatāwā Raḡaviyyah-III/319)

6.1.4 Vājib elements in qa'dah:

6.1.4.1 Issue: While reciting tashahhūd it is highly essential to understand and intent its literal meaning. One must not recite tashahhūd keeping in view and with the consideration of story and incidence of the Me'rāj¹⁹. (Dūrr-e Mūkhtār, 'Ālam-geeri)

¹⁹ Ibid: Page 502-503

6.1.4.2 **Issue:** It is obligatory to sit in qa'dah-e ākheerah (last qa'dah) to recite entire tashahhūd from the word At-taḥiyyāt (lexically this term is understood to mean: the salutation to Allāh ﷺ) to the last word Rasoolullāh ﷺ. (Bahār-e Shari'at)

6.1.4.3 **Issue:** While reciting At-taḥiyyāt one should visualize the Holy Face of Ḥuḏoor-e Aqdas ﷺ²⁰. Holding a view of the existence and presence of Ḥuḏoor-e Aqdas ﷺ in one's heart say "As-salāmū-'alaika- aiyūhan-nabiya" with due respect and believe that my salām reaches Him and He replies in His own grandeur way.

(Ref: Ihya'ul-'ūloom, Ḥaḏrat Imām Ghazālee (Arabic edition) Part-1, Page-107)

6.1.5 **Sūnnat elements in qa'dah:**

6.1.5.1 **Issue:** It is sūnnat to recite dūrood shareef²¹ and dū'a-e māsoorah²² after tashahhūd. (Bahār-e Shari'at)

²⁰ Ibid: The appearance of Ḥuḏoor-e Aqdas ﷺ; Page 496-497

²¹ **Dūrood:** Invoke Allāh's ﷻ blessings on the Holy Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.
اللَّهُمَّ بَارِكْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

O Allāh! Shower Your mercy on Moḥammad ﷺ and the followers of Moḥammad ﷺ as You showered Your mercy upon Ibrāheem عليه الصلوٰۃ والسلام and the followers of Ibrāheem عليه الصلوٰۃ والسلام. No doubt, You are Praiseworthy, Glorious. O Allāh! Shower Your mercy on Moḥammad ﷺ and the followers of Moḥammad ﷺ as You showered Your mercy upon Ibrāheem عليه الصلوٰۃ والسلام and the followers of Ibrāheem عليه الصلوٰۃ والسلام. No doubt, You are Praiseworthy, Glorious.

²² **Māsoorah:** Mentioned in the Holy Prophet's ﷺ tradition.

Dū'a-e Māsoorah: Prayer of the Holy Prophet ﷺ.

A Ḥadees is worth quoting here from Būkhāree Shareef and Mūslim Shareef: Once Ḥaḏrat Abū Bak'r Ṣiddeeqe رضی اللہ تعالیٰ عنہ asked Ḥuḏoor-e Aqdas ﷺ to confer him a dū'a which can be

6.1.5.2 **Issue:** Recite dū'ā-e māsoorah in Arabic only. It is makrooh to recite in other than Arabic language. (Dūrr-e Mūkhtār)

6.1.5.3 **Issue:** In dūrood it is favorable to add word “sayyedūnā” with the Holy name of Ĥużoor-e Aqdas ﷺ and Ĥaẓrat Ibrāheem عليه الصلوة والسلام. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

6.1.5.4 **Issue:** Dūrood shareef should not be recited except in qa'dah ākheerah in farẓ namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

6.1.6 Mūstaḥab elements in qa'dah:

6.1.6.1 **Issue:** It is mūstaḥab to fix eyesight at (one's) lap in qa'dah. (Bahār-e Shari'at)

6.1.6.2 **Issue:** It is favorable to recite Dūrood-e Ibrāheem as dūrood shareef. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at)

6.1.7 Lifting of index finger:

6.1.7.1 **Issue:** While reciting tashahhūd, when kalima-e shahādat أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ (Ash'hadū-allā-ilāha-il'lal'lāhū) is said, all fingers except index finger should be lightly closed alike a fist with the syllable 'la' (لا) of لَا إِلَهَ إِلَّا اللَّهُ (lā-ilāha-

recited during namāz. In response Ĥużoor-e Aqdas ﷺ conferred him following Dū'ā.

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَإِنَّهُ لَا يَغْفِرُ
الدُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ
وَارْحَمْنِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

Allāhūmma innē ḡalamtū- nafsee ḡul-man kaṣee-rav- va innahū lā
yagh-fi-rūz-zū-nooba illā an-ta fagh-fir-lee magh-fi-ra-tam'min-'in-
dee-ka varḥamnee inna-ka an-tal ghafoo-rū-raḥeem.

*O Allāh! I have been extremely unjust to myself, and none grant
forgiveness against sins but you, therefore forgive me, with
forgiveness that comes from you, and have Mercy upon me. Verily you
are the Forgiving the Merciful.*

il'la'lāhū). Keeping the thumb slightly touched with the middle finger, raise index (shahādat) finger. No sooner than the word **إِلَّا اللَّهُ** (il'la'lāhū) has been recited, immediately all fingers including index finger and thumb should be taken back to original position. (Fatāvā Raḥaviyyah- III/173)

Postscript:

Some people after reciting **إِلَّا اللَّهُ** (il'la'lāhū) bring down the index finger but keep remaining fingers as in fist position and therefore do not keep their palm on thigh. This trend is incorrect. One must immediately bring back all fingers including thumb in original position i.e. fingers directed towards qiblah.

- 6.1.7.2 There are various advantages of lifting the index finger, below mentioned Ḥadeeṣ Shareef reconfirms the same.

Ḥadeeṣ Shareef:

According to Ḥaẓrat ‘Abdullāh ib'n-e ‘Umar رضى الله تعالى عنهما, Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Indicating index finger is more distressing and painful to shaitān than attacking with sharp instruments.
(Fatāvā Raḥaviyyah-III / 48)

6.1.8 Masbooq and qa’dah ākheerah:

Issue: Masbooq will have to recite only tashahhūd in qa’dah ākheerah. Imām will take more time as he has to recite dūrood and dū’ā, as well. Therefore masbooq should recite tashahhūd a bit slowly to reduce waiting period till imām accomplishes namāz with salām. If masbooq has concluded tashahhūd earlier, he should repeatedly repeat last verse of tashahhūd. (Dūrr-e Mūkhtār, Fatāvā Raḥaviyyah-III/69)

6.1.9 Rectification of missed obligations:

- 6.1.9.1 **Issue:** Sajdah-e saḥ'v is vājib if any portion of tashahhūd is forgotten to recite in any qa’dah. (Dūrr-e Mūkhtār, Bahār-e Shari’at)

6.1.9.2 **Issue:** Sajdah-e sah'v should be performed after reciting tashahhūd and performing only one salām. Second salām is forbidden. If one has accomplished second salām, sajdah-e sah'v is not possible now. It is vājib to repeat the namāz. (Fatāwā Raḥaviyyah-III/638)

6.1.10 **Do not respond mūazzin whilst reciting kalima-e shahādat of tashahhūd:**

Issue: Someone is reciting kalima-e shahādat of tashahhūd in qa'dah and at the same time mūazzin (one who shouts the call to namāz) calls shahādat in azān (call to namāz).

In this situation, if namāzee recites kalima-e shahādat (*viz.* أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ (Ash'hadū-allā-ilāha-il'lal'lāhū va ash-hadū an'na Mūḥammadan 'abdū-hū va Rasoolahū) with the intention of responding to mūazzin, his namāz will be rendered invalid. (Fatāwā Raḥaviyyah-III/406)

6.2 **Qa'dah-e oolā:**

- ★ *Introduction*
- ★ *Vājib elements in qa'dah-e oolā*
- ★ *Rectification of missed obligation*
- ★ *Luqmah*

6.2.1 **Introduction:**

Qa'dah-e oolā (chief or main qa'dah) and qa'dah-e ākheerah (last qa'dah) are same in two-rak'ats namāz whereas in four-rak'ats namāz the first qa'dah to be performed after second rak'at is qa'dah-e oolā and the second qa'dah to be performed after fourth rak'at is qa'dah-e ākheerah.

6.2.1.1 **Issue:** Qa'dah-e oolā is vājib even if namāz is naf'l. (Bahār-e Shari'at)

6.2.1.2 **Issue:** Nothing should be recited after tashahhūd in qa'dah-e oolā of four-rak'ats farḥ or sūnnat-e mūakkadah and vit'r namāz. After completing tashahhūd one should immediately stand up for third rak'at. (Dūrr-e Mūkhtār)

6.2.1.3 **Issue:** To recite dūrood shareef and dū‘ā-e māsoorah after tashahhūd is masnoon in qa‘dah-e oolā of nafl and sūnnat-e ghair mūakkadah namāz. (Dūrr-e Mūkhtār, Fatāvā Raḥaviyyah-III/469)

6.2.1.4 **Issue:** Do not take support of the ground while standing from qa‘dah-e oolā for third rak‘at. However, one can hold his knee to have support while standing. There is no harm in taking the support of the ground in case of any diseases or pain. (Ghūnyah Shar‘h-e Mūnyah, Bahār-e Shari‘at)

6.2.2 **Vājib elements:**

6.2.2.1 **Issue:** It is vājib not to do qa‘dah before second rak‘at. (Bahār-e Shari‘at)

6.2.2.2 **Issue:** It is vājib not to do qa‘dah in third rak‘at in a four-rak‘ats namāz.

6.2.3 **Rectification of missed obligation:**

6.2.3.1 **Issue:** In qa‘dah-e oolā of farḥ, vit‘r and sūnnat-e mūakkadah, in case of inadvertent utterance of **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (Allāhūmma ṣalli ‘alā Mūhammadin) OR **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا** (Allāhūmma ṣalli ‘alā Sayyedenā) after tashahhūd, sajdah-e sah‘v becomes absolutely essential. However, if recited deliberately, namāz must be repeated. (Dūrr-e Mūkhtār, Fatāvā Raḥaviyyah-III/626)

6.2.3.2 **Issue:** The impetus behind the decree in above-mentioned issue is not because dūrood shareef has been recited but it is in view of delaying the qiyām. Qiyām is farḥ for third rak‘at. By reciting, even if inadvertently, the initial few words of dūrood shareef cause delay in accomplishment of a farḥ component and that’s why sajdah-e sah‘v is must. Thus it is self-explanatory why, if someone does not recite anything after tashahhūd and just delays up to the extent of time taken to recite **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (Allāhūmma ṣalli alā Mūhammadin), then also sajdah-e sah‘v becomes vājib. (Raddūl-Mūhtār, Dūrr-e Mūkhtār, Bahār-e Shari‘at-IV/53, Fatāvā Raḥaviyyah- III/636)

6.2.3.3 **Issue:** It is vājib to recite entire tashahhūd in qa'dah-e oolā. Even if a single word has been missed, one has missed the vājib, and then sajdah-e sah'v has to be performed. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

6.2.3.4 **Issue:** If someone recollects after reciting entire tashahhūd that he has forgotten sajdah (either of namāz or sajdah-e tilāvat) and consequently performs sajdah. Now, it becomes farż to repeat tashahhūd as previous qa'dah stands invalid. Without qa'dah namāz is rendered null & void and hence it is to be repeated. (Munyatūl-Mūṣallee, Bahār-e Shari'atIII/73)

6.2.4 **Luqmah (Prompting):**

6.2.4.1 **Issue:** Suppose, imām forgets qa'dah-e oolā after two rak'ats and stands up by saying **الله أكبر** (Allāhū-Akbar) for qiyām. Herein, if imām stands completely and then prompted (given luqmah) by a mūqtadee then –

- Namāz of the mūqtadee will be rendered invalid
- If imām comes back for qa'dah-e oolā then namāz of imām and all mūqtadees will be rendered null & void. Hereupon namāz will have to be repeated. (Fatāvā Rażaviyyah-III/645)

6.2.4.2 **Issue:** In case, imām is being standing up for qiyām forgetting qa'dah-e oolā and still has not come absolutely in qiyām position, then mūqtadee can and should prompt. Imām should not be prompted for the error when he has already come back entirely in qiyām position (i.e. stands up erect). It is forbidden (ḥarām) to come back for qa'dah-e oolā from qiyām position and hence if mūqtadee prompts imām at this point then it is not only worthless trouble and unsolicited sentence but a call for ḥarām and therefore a seditious step in namāz. (Fatāvā Rażaviyyah-III/123)

7. Khūrooj be-ṣūn‘ehi: (Concluding Namāz)

- ★ *Introduction*
- ★ *System of making salām*
- ★ *Vājib elements*
- ★ *Sūnnat elements*
- ★ *Mūstaḥab elements*
- ★ *Makrooh elements*
- ★ *Degree of loudness of making salām*
- ★ *Supplications*
- ★ *Move in any direction for sūnnat namāz after congregational farḥ namāz*

7.1 Introduction:

According to Urdu lexicographers, the word Khūrooj be-Ṣūn‘ehi is generally understood to mean: to terminate and come out from namāz by making salām.

Khūrooj: to come out

Ṣūn‘ehi: to occur

- Making salām means to say following verse after qa‘dah ākheerah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As salāmū ‘alaikūm va Raḥmatullāh

Salutations be upon you and mercy of Allāh جلالہ

As such saying salām or replying salām is forbidden in namāz but this salām is for the purpose of terminating the namāz. One should note that if any word other than salām is uttered deliberately even in or after qa‘dah ākheerah, namāz will be rendered null & void, and this namāz will have to be repeated. (Bahār-e Shari‘at)

7.1.1 **Issue:** Once imām says “As-salām” he comes out of namāz even though the word ‘alaikūm is not yet uttered. If someone joins the congregation at this moment, his injunction in congregation is invalid. (Raddūl-Mūhtār)

7.1.2 **Issue:** Simply saying salām concludes the namāz. (Fatāwā Raḥaviyyah-III/344)

7.2 System of making salām²³:

- 7.2.1 **Issue:** While making salām on right side face should be turned in such a way that right cheek becomes visible and similarly while making salām on left side left cheek should be visible to those who are in back rows. (‘Ālam-geeri)
- 7.2.2 **Issue:** It is unlawful to make salām by mūqtadee prior to the imām. (Raddūl-Mūhtār)
- 7.2.3 **Issue:** Mūqtadee must follow imām in making salām, except he has not yet recited entire tashahhūd. Suppose, imām is making salām and at this juncture mūqtadee has not yet recited entire tashahhūd, then it becomes wājib on mūqtadee to complete the tashahhūd first before imitating in making the salām. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)
- 7.2.4 **Issue:** Imām should have intention to address the mūqtadee of respective side while making Salām. Especially niyyat should be to address Kirāman Kātebeen (twin-recording angels who record the ‘amāl) and those angels who are deputed by Allāh جلاله for protection. However, one should not fix their number. (Dūrr-e Mūkhtār)
- 7.2.5 **Issue:** Niyyat of the mūqtadee should be to address mūqtadee and angels of the respective side while making salām. If imām is on the right side of the mūqtadee then he should also be included while making salām on right side. Correspondingly if imām is on the left side of the mūqtadee then he should also be included while making Salām on left side. If imām is exactly in front of the mūqtadee then he should be included while making Salām on both sides. (Dūrr-e Mūkhtār)
- 7.2.6 **Issue:** Mūnfariid should have the intention to address only angels while making Salām. (Dūrr-e Mūkhtār)

²³ **How to make salām:** Salām is made by saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ (As salāmū ‘alaikūm va Raḥmatullāh) and simultaneously turning the head towards the right – side focusing one’s gaze on right shoulder. Again salām is recited second time, turning the face to the left side with gaze fixed on the left shoulder this time.

7.3 Vājib elements in salām:

- 7.3.1 **Issue:** To say **السَّلَامُ** (As-salām) is vājib. Please note that saying **عَلَيْكُمْ** ('alaikūm) is not vājib. (Bahār-e Shari'at)
- 7.3.2 **Issue:** Namāz of mūqtadee would not be concluded along with the salām of imām until mūqtadee himself makes salām. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

7.4 Sūnnat elements in salām:

Issue: It is sūnnat to say **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** (As salāmū 'alaikūm va Raḥmatullāh) twice to conclude the namāz. It is sūnnat too to make salām first on right side and then on left side. (Bahār-e Shari'at)

7.5 Mūstaḥab elements of salām:

Issue: It is favorable to fix gaze on right shoulder while making first salām and on left shoulder while making second salām. (Bahār-e Shari'at)

7.6 Makrooh elements of salām:

- 7.6.1 **Issue:** To say **عَلَيْكُمُ السَّلَامُ** ('alikūmūs-salām) is makrooh and **وَبَرَكَاتُهُ** (va-barkātūhū) should not be added in the end. (Bahār-e Shari'at)
- 7.6.2 **Issue:** It is makrooh for imām to remain seated facing qiblah even after namāz. Imām should turn either towards north, south or east. If any masbooq is still offering namāz, though in the last row, imām should not turn and face towards east. If imām did not turn after namāz, he has missed the sūnnat. (Fatāvā Raḥaviyyah-III/74)

7.7 Degree of loudness of saying salām:

Issue: It is sūnnat to make salām loudly for imām. However, second salām should be with slightly lower magnitude than first one. (Dūrr-e Mūkhtār)

7.8 Supplication (dū'ā):

7.8.1 **Issue:** After terminating the namāz it is sūnnat for imām to turn either towards right or left side for dū'ā²⁴. It is

-
- ²⁴ **Dū'ā** - (a) Invocation of Allāh جل جلاله,
 (b) Appeal to Allāh جل جلاله,
 (c) Supplication.

Put faith in Allāh جل جلاله . Seek His protection. Direct your prayers, requests, solicitations and supplications to Him and Him alone. Ask as much of His favours as you can. Know that Allāh جل جلاله owns the treasures of the heavens and the earth. Not only He has given permission to ask for His mercy and favours, but also has promised to listen to your prayers. Invoke His help in difficulties and distress. Implore Him to grant you long life and sound health. Pray to Him for prosperity. Think over it that by simply granting you the privilege of praying for His favours and mercy, He has handed over the keys of His treasures to you. Whenever you are in need, pray, and He gives His favours and blessings.

Every true believer must seek help of Allāh جل جلاله to avoid the company of unjust people who not only do not believe in Allāh جل جلاله but have gone astray by not following the rules and regulations made by Allāh جل جلاله to direct their behaviour in this world. Although good in the permanent life of Hereafter is the aim of all Mūslims, but good in this world is also necessary because man has been asked by his creator Allāh جل جلاله to take part in all activities of this world without breaking the rules and regulations, made by Him. So beseech Him for the good in both the worlds.

No matter how much wisdom you have, beseech Allāh جل جلاله to guide you on the right path, whatever the field of enquiry or activity you are taking after. Seek help of Allāh جل جلاله to keep you very close to the ways and means of the righteous and the pious servants of His, the surest road to success, in this and the next world, and to keep you away from the dishonest methods and hypocritical attitude of the astray shaitān, although they may appear profitable for a little while, but finally bring ruin and destruction in the end. Putting in the best efforts does not make your labour fruitful, because there are many unknown and uncontrollable forces working in the universe that can bring disappointment if Allāh جل جلاله, who not only knows but has total control over all things and events, does not help you. So always invoke Allāh جل جلاله.

We are responsible for what we do. If we make mistakes, by breaking laws of Shari'at, we must admit our mistakes and humbly and sincerely seek forgiveness (with firm determination that we will not commit such sins any more) of our merciful Creator, who not only forgives faults but helps us to overcome our enemies and the enemies

favorable to turn towards right side. However, if none is in namāz (not even in last row) then imām can turn and face mūqtadee also. (Ghūnyah Shar'h-e Mūnyah, Fatāvā Raḥaviyyah-III/66)

- 7.8.2 **Issue:** It is sūnnat to supplicate dū'ā after namāz. It is also sūnnat to raise hands for dū'ā and rub hands slightly on face afterwards. (Fatāvā Raḥaviyyah-III/83)
- 7.8.3 **Issue:** There should be some space between two hands while making dū'ā. Hands should not be kept in approximation. (Fatāvā Raḥaviyyah-III/131)
- 7.8.4 **Issue:** It is lawful for mūnfarid to beg for dū'ā, whilst sitting on the same place without turning. (Ālam-geeri)

of Allāh جل جلاله ; and in this way, keeps away from us hardships and sorrows that they (enemies) might bring if Allāh جل جلاله does not stop them, in answer to our supplications.

Sometimes you find requests are not immediately granted. Do not be disappointed. Fulfillment of desires rest in the true purpose or intention of the prayer. More often fulfillment is delayed because Allāh جل جلاله wants to bestow upon you suitable rewards. In the meantime bear patiently hardships, believing sincerely in His help. You will get better favours, because, unknowingly you may ask for things which are really harmful to you. Many of your requests, if granted, may bring eternal damnation. So at times, withholding fulfillment is a blessing in disguise.

Do not turn to anyone but Allāh جل جلاله to ask for fulfillment of all your wants and needs, and also makes it clear that there is no other way to get satisfaction of your desires except to invoke Allāh جل جلاله , who answers whenever called by a supplicant. It brings you near Allāh جل جلاله and keeps you on the right path. He answers to the cry for help because the love of Allāh جل جلاله for His servants is much greater than the love of a mother for her children.

System of saying dū'ā:

When saying dū'ā raise your (man) arms up to the level of your chest. Do not open your arms apart in the right-left direction. They are held close to each other, forward. It is sūnnat to begin the dū'ā with ḥamd, with ṣanā (praise of Allāh جل جلاله) and dūrood (prescribed blessing invoked on the Prophet's blessed soul) and to rub both palms gently on the face after dū'ā. While making dū'ā both hands should be opened towards the sky, apart from each other, and on the level with the chest. A woman does not stretch her hands forward while making dū'ā, but she keeps them inclined towards her face.

7.8.5 **Issue:** One should satisfy oneself with short supplications after farḥ namāz of ḥoh'r, maghrib and 'ishā to perform subsequent remaining sūnnat namāz at the earliest. After aforesaid farḥ namāz lengthy supplications should be avoided. ('Ālam-geeri, Fatāvā Raḥaviyyah-III/86)

7.9 **Change your place for sūnnat namāz after congregational farḥ namāz:**

7.9.1 **Issue:** It is makrooh to delay sūnnat namāz after farḥ. One should not talk after farḥ namāz, if subsequent sūnnat namāz is to be performed. If delay occurs, namāz will be in order but ṣavāb will be reduced. Lengthy litanies (aurād²⁵ and vaza'if²⁶) are unlawful between farḥ and sūnnat namāz. (Ghūnyah, Raddūl-Mūhtār)

7.9.2 **Issue:** It is better to sit on the very same place after farḥ namāz of faj'r till sunrise and should remain busy in zik'r²⁷-o azkār²⁸ and recitation of Qūr'ān Shareef. ('Ālam-geeri)

²⁵ **Aurād:** (Pl of Vir'd) Daily round of optional prayer formula or litanies. In the context of Islamic worship, it refers to a definite time of day or night devoted to private namāz (over and above the five daily namāzes) as well as to the litany (a tedious recital) or zik'r-e ilāhee.

²⁶ **Vaza'if:** (Pl. of vaḥeefāh) Daily round of practice or recital incantation. Incantation: series of words said as a magic spell or charm.

²⁷ **Zik'r:** Repeatedly invoke Allāh's ﷻ Name. Zik'r means to remember Allāh Ta'ālā. When a person makes zik'r, his heart becomes purified. That is, love of the world leaves his heart and love of Allāh takes its place. There are mainly three types of devotion:

1. Zik'r: This act is verbal and performed by the tongue
2. Shugh'l: This is silent act performed by heart
3. Murāqabah: This is an act of meditation to visualize a thing and lock it in one's thought.

²⁸ **Azkār:** (Pl. of zik'r) Recital commemoration

Example of zik'r-o azkār' and vaza'if:

- Following litanies (vaza'if) are very simple but most beneficial and full of virtues. They are to be recited at least 100 times.

01. After faj'r namāz: Yā 'Azeezū Yā Allāhū (يَا عَزِيزُ يَا اَللّٰهُ)
02. After ḥoh'r namāz: Yā Kareemū Yā Allāhū (يَا كَرِيْمُ يَا اَللّٰهُ)
03. After 'aṣ'r namāz: Yā Jab'bārū Yā Allāhū (يَا جَبَّارُ يَا اَللّٰهُ)
04. After maghrib namāz: Yā Sat'tārū Yā Allāhū (يَا سَتَّارُ يَا اَللّٰهُ)
05. After 'ishā namāz: Yā Ghaffārū Yā Allāhū (يَا غَفَّارُ يَا اَللّٰهُ)

- 7.9.3 **Issue:** It is better not to perform sūnnat namāz on the very same place where farz has been performed. One should move in any direction (viz. right, left, anterior or posterior) or sūnnat namāz may be offered at home. (Dūrr-e Mūkhtār, ‘Ālam-geeri)

Recite Dūrood-e Ghausia thrice before and after each vaza'if

▪ **Tasbeeh:**

After namāz, it was the Prophet's habit, so it is sūnnat, to recite:

- Āyatal-Kūrsee once,
- Sūb'hānallāh (سُبْحَانَ اللَّهِ) 33 times,
- Alḥamdū-lillāh (الْحَمْدُ لِلَّهِ) 33 times,
- Allāhū-Akbar (اللَّهُ أَكْبَرُ) 34 times.

We must recite Dūrood-e Ghausia thrice before and after each vaza'if.

- One should make it daily practice to read the Shajra Shareef (list of a saintly line), especially the silsila (saintly line viz. Raż'vee or Barkātee) of which one is mūreed (spiritual disciple). After reading the complete Shaj'ra Shareef make the Fāteḥah as per system given below:
 1. Recite the complete Shajra Shareef once
 2. Read 11 times Dūrood-e Ghausia
 3. Soorah-e Fātiḥah once
 4. Āyatal-Kūrsee once
 5. 3 or 7 times Soorah-e Ikhlāṣ with tasmiyah
 6. 3 or 7 times Dūrood-e Ghausia

Offer the ṣavāb of this to the souls of the Mashāikh (all saintly guides of the chain) and if your Mūrshid (spiritual guide) is alive, then pray for his well-being. If he has passed away, then include him in the Fāteḥah. The Fāteḥah is read after faj'r and maghrib namāz.

- The author and translator both are follower of Qādiriy'yah order and therefore in aforementioned litany advised to recite Durood-e Ghausia. In fact, all Mashāikh and spiritual orders derive spiritual enlightenment and blessings from the Ghaus-e 'āzam. However, if a devotee belongs to any spiritual order, viz. Soharvardee, Chishtee or Naqshbandee, he will always love and respect Say'yedūnā Shaikh 'Abdūl Qādir Jilānee.

Chapter: 4

Essential Elements of Namāz

(Vājibāt-e Namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

At the time of Allāh's 'ibādat you believe that you are seeing Him,
or, at the least, He (Allāh ﷻ) Sees you. (Ĥadeeṣ)

Vājibāt (Pl. of vājib) are essential elements of namāz. Either deliberate or inadvertent omission of any of these essential elements invalidates the namāz. Sajdah-e sah'v rectifies the namāz with some inadvertently missed obligations (vājib). Sajdah-e sah'v will become obligatory if any of vājibāt is erroneously missed and one recollects before concluding the namāz.

- If any of vājibāt is deliberately left, then namāz cannot be rectified even with sajdah-e sah'v and namāz will have to be repeated.
- List of vājibāt is given hereunder. More or less all these points are discussed in the form of issues in Chapter 3.

The list of vājibāt-e namāz is enlisted here under following heads for easy reference:

- ★ *Vājib acts in takbeer-e taḥree'mah*
- ★ *Vājib acts in qirā'at*
- ★ *Vājib acts in rūkoo'*
- ★ *Vājib acts in sajdah*
- ★ *Vājib acts in ta'deel-e arkān*
- ★ *Vājib acts in qa'dah*
- ★ *Vājib acts in vit'r namāz*
- ★ *Vājib acts in 'Eidain namāz*
- ★ *Vājib acts in Khūrooj be-ṣūn'ehi*
- ★ *Miscellaneous vājib acts*

1. Vājib acts in takbeer-e taḥreemah:

- 1.1 To say **الله أكبر**. (Allāhū-Akbar). (Dūrr-e Mūkhtār)

2. Vājib acts in qirā'at:

- 2.1 To recite entire Soorah-e Fātiḥah i.e. not a single word should be left. (Fatāwā Raḥaviyyah)
- 2.2 To add a soorah or a long verse or three small verses with Soorah-e Fātiḥah. (Bahār-e Shari'at)
- 2.3 To add a soorah with Soorah-e Fātiḥah in only first two rak'ats of farḥ namāz. (Bahār-e Shari'at)
- 2.4 To add a soorah with Soorah-e Fātiḥah in all rak'ats of nafl, sūnnat and vit'r namāz. (Bahār-e Shari'at)
- 2.5 Soorah-e Fātiḥah should be recited prior to any Soorah. (Bahār-e Shari'at)
- 2.6 To recite Soorah-e Fātiḥah only once. (Bahār-e Shari'at)
- 2.7 There should be no gap between Soorah-e Fātiḥah and Soorah to be annexed i.e. nothing should be recited except Āmeen and Bismillāh. (Bahār-e Shari'at)
- 2.8 To do qirā'at loudly in jahree namāz by imām. (Dūrr-e Mūkhtār)
- 2.9 To do qirā'at slowly and softly in sirree namāz by imām. (Fatāwā Raḥaviyyah)
- 2.10 To recite nothing by mūqtadee while imām is reciting qirā'at, which may be sirree or jahree. (Fatāwā Raḥaviyyah)

3. Vājib acts in rūkoo':

- 3.1 To make rūkoo' immediately after qirā'at. (Raddūl-Mūhtār)
- 3.2 To stand erect in qaumah (i.e. standing up totally erect after making rūkoo'). (Bahār-e Shari'at)
- 3.3 To perform only one rūkoo' in each rak'at. (Dūrr-e Mūkhtār)

4. Vājib acts in sajdah:

- 4.1 To perform second sajdah immediately after first one so that there is no gap between two sajdah. (Bahār-e Shari'at)
- 4.2 Belly of at least three toes (of each leg) should touch the ground while in sajdah. (Fatāwā Raḥaviyyah)
- 4.3 To sit straight in jalsah (i.e. sitting straight for a while between two sajdah). (Bahār-e Shari'at)
- 4.4 To perform only two (not more than two) sajdah in each rak'at. (Fatāwā Raḥaviyyah)

- 4.5 To perform sajdah-e tilāvat if āyat-e sajdah has been recited. (Fatāwā Raḥaviyyah)
- 4.6 To do sajdah-e saḥ'v if any error occurs. (Dūrr-e Mūkhtār)

5. Vājib acts in ta'deel-e arkān:

According to Urdu lexicographers the term ta'deel is used to understand correct performance of various postures. And, the term arkān means basic essentials viz. rūkoo', sajdah, jalsah, qaumah.

It is vājib to stay at least for the time taken to say سُبْحَانَ اللَّهِ (Sūb'hānallāh) once while performing each ta'deel-e arkān viz. rūkoo', sajdah, jalsah, qaumah.

6. Vājib acts in qa'dah:

- 6.1 Not to do qa'dah prior to second rak'at i.e. qa'dah should not be done after first rak'at and one should return back immediately to qiyām position for second rak'at. (Bahār-e Shari'at)
- 6.2 To do qa'dah after every two rak'ats. Qa'dah-e oolā even if in nafl namāz is vājib. (Mūnyatūl-Mūṣallee)
- 6.3 To recite tashahhūd entirely without missing any word in both qa'dah-e oolā and qa'dah-e ākheerah. (Dūrr-e Mūkhtār)
- 6.4 To recite nothing after tashahhūd in qa'dah-e oolā of farḥ, vit'r and sūnnat-e mūakkadah namāz. (Fatāwā Raḥaviyyah)
- 6.5 Not to do qa'dah after third rak'at and stand up erect for qiyām position of fourth rak'at. (Raddūl-Mūhtār)

7. Vājib acts in vit'r namāz:

- 7.1 To say takbeer اللَّهُ أَكْبَرُ (Allāhū-Akbar) for dū'ā-e qūnoot in vit'r namāz. ('Ālam-geeri)
- 7.2 To recite dū'ā-e qūnoot in vit'r namāz. (Fatāwā Raḥaviyyah)

8. Vājib acts in 'Eidain namāz:

- 8.1 To say six additional takbeer in namāz-e 'Eid. (Bahār-e Shari'at)

- 8.2 To say takbeer **الله أكبر** (Allāhū-Akbar) to make rūkoo‘ of second rak‘at in namāz-e ‘Eid. (Bahār-e Shari‘at)

9. Vājib acts in Khūrooj be-ṣūn‘ehi:

- To say As-salām in making both salām
- To say ‘Alaikūm in addition to As-salām is not vājib. (Fatāwā Raḥaviyyah)

10. Miscellaneous vājib acts:

- 10.1 To perform each farḥ and vājib components of namāz in their respective places. (Raddūl-Mūhtār)
- 10.2 Not to pause for more than the time taken to recite tasbeeh **سُبْحَانَ اللهِ** (Sūb’hānallāh) thrice between two farḥ rūk’n, two vājib rūk’n or farḥ and vājib rūk’n. (‘Ālam-geeri)
- 10.3 To follow imām in performing all vājibāt except qirā‘at. (Bahār-e Shari‘at)

Chapter 5

Sūnnat Acts in Namāz

(Sūnnat-e Namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
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مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He who obeys the Rasool, he indeed obeyed Allāh.
(Qūr'ān Shareef, Soorah: 4 – An-Nisā, Verse: 80)

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Without offering sūnnat, namāz remains incomplete consequently leading to reduced achievement of šavāb. And, therefore it is essential to perform all sūnnat acts in namāz. Performer of sūnnat acts will be rewarded.

*Shari'at says, "It is bad to omit sūnnat".
Making a habit of omitting sūnnat is punishable.*

More or less all sūnnat acts are discussed in detail in the form of issues in Chapter 3. A list of sūnnat acts is enlisted hereunder under following heads for easy reference.

- ★ Sūnnat acts in takbeer
- ★ Sūnnat acts in qiyām
- ★ Sūnnat acts in qirā'at
- ★ Sūnnat acts in rükoo'
- ★ Sūnnat acts in qaumah
- ★ Sūnnat acts in sajdah
- ★ Sūnnat acts in jalsah
- ★ Sūnnat acts in ta'deel-e-arkān
- ★ Sūnnat acts in qa'dah
- ★ Sūnnat acts in khūrooj-be-ṣūn'ehi

1. Sūnnat acts in takbeerāt:

1.1 Sūnnat acts in takbeer-e taḥreemah:

- 1.1.1 To raise hands
 - Up to ear lobule (for men)
 - Up to shoulder (for women)
 - Prior to takbeer
- 1.1.2 To keep head straight (without bowing)

- 1.1.3 To keep belly of fingers and palm towards qib'lah
- 1.1.4 To keep fingers at ease (in rest position without spreading wide apart or approximating too much)

1.2 Sūnnat acts in takbeer-e intiqāl:

- 1.2.1 To commence articulation of syllable 'A' of Allāhū-Akbar as soon as the act of moving from one position to another begins and complete the verse **الله أكبر** (Allāhū-Akbar) with articulation of last syllable 'R' at end of the act

1.3 Sūnnat acts in general:

- 1.3.1 To say **الله أكبر** (Allāhū-Akbar) aloud by imām
- 1.3.2 To appoint mūkabbir (to enable mūqtadee of the back rows to perceive takbeer)
- 1.3.3 To articulate syllable 'R' of word **الله أكبر** (Allāhū-Akbar) like jāzam in each and every takbeer
- 1.3.4 To raise both hands prior to takbeer-e qūnoot (in vit'r namāz)
- 1.3.5 To raise both hands prior to additional takbeer (in namāz-e 'Eidain)

2. Sūnnat acts in qiyām:

- 2.1 Not to hang hands after takbeer-e tahreemah
 - Fold hands below umbilicus (for men)
 - Fold hands on breast (for women)
- 2.2 To keep the distance of at least four finger between both legs
- 2.3 To keep weight on either leg one by one.

3. Sūnnat acts in qirā'at:

- 3.1 To silently recite šanā, ta'avvūz and tasmiyah
- 3.2 To recite first šanā, then ta'avvūz and then tasmiyah one after another without gap.
- 3.3 To recite šanā after takbeer-e tahreemah and to recite ta'avvūz and tasmiyah after takbeerāt-e vajibāt i.e. after fourth takbeer, in Namāz-e 'Eidain (both 'Eid)
- 3.4 To say silently āmeen after completion of Soorah-e Fātiḥah.
- 3.5 To say tasmiyah after first rak'at in each and every rak'at.

4. Sūnnat acts in rūkoo':

- 4.1 To say takbeer **اَللّٰهُ اَكْبَرُ** (Allāhū-Akbar) whilst going to rūkoo' position.
- 4.2 To say at least thrice **سُبْحَانَ رَبِّيَ الْعَظِيمِ** (Sūb'hān-Rabbiyal-'Azeem)
- 4.3 To firmly hold the knee with widely separated fingers (for men)
- 4.4 Not to hold the knee firmly, rather just to keep hands on knee with closely approximated fingers (for women)
- 4.5 To bend sufficiently (90-degree flexion of hip joint) so that back remains straight and parallel to the ground (for men)
- 4.6 To flex slightly (less than 90-degree flexion of hip joint) just to reach and touch knee (for women)
- 4.7 To keep the head in the same plane as of the back (head neither more bent downward nor elevated), which in turn is parallel to the ground (for men)
- 4.8 Not to keep the head in the same plane as of the back, rather to keep head elevated from the level of back (for women)
- 4.9 Not to flex the knee, rather keep knee and legs straight (for men)
- 4.10 To keep knee slightly flexed (for women)
- 4.11 To say **سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ** (Sami'allāhū leman ḥamidah) aloud while coming to qaumah (for imām)
- 4.12 To say **اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ** (Allāhūmma Rabbanā va lakal ḥamd) silently with soft and low voice while coming to qaumah (for mūqtadee)
- 4.13 To say both **سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ** and **اَللّٰهُمَّ رَبَّنَا وَ لَكَ الْحَمْدُ** (Sami'allāhū leman ḥamidah and Allāhūmma Rabbanā va lakal ḥamd) as well, while coming to qaumah (for mūnfarid)
- 4.14 To utter the 'S' of Sami'allāhū leman ḥamidah simultaneously along with the process of raising the head and to accomplish the utterance of 'ḥ' of ḥamidah when stood up erect. 'ḥ' of ḥamidah should be syllabized sa'kin¹ and 'dah' should not be stressed too much.

¹ According to Urdu lexicographers, the word sākin is generally understood to mean: quiescent, quite, calm, and tranquil.

5. Sūnnat act in qaumah:

Not to fold hands in qaumah (i.e. hands should not be folded while standing up after making rūkoo‘ and prior to going for sajdah).

6. Sūnnat acts in sajdah:

- 6.1 To say **اللَّهُ أَكْبَرُ** (Allāhū-Akbar) whilst going to as well as raising head from sajdah
- 6.2 To place first of all knee, then hands, nose and lastly forehead on the ground to make sajdah
- 6.3 To take off first of all forehead, then nose, hands and lastly knee from the ground whilst coming back from sajdah to qiyām
- 6.4 To say at least thrice **سُبْحَانَ رَبِّيَ الْأَعْلَى** (Sūb’hān-Rabbiyal-‘Alā)
- 6.5 To touch the belly of all ten toes to the ground in such a manner that their tips remain towards qiblah
- 6.6 To keep fingers in close proximity and tips of the fingers towards qiblah
- 6.7 To keep apart arms from trunk and abdomen from thighs (for men)
- 6.8 To draw whole body inward as much as possible, arms touching the trunk and abdomen with thighs and thighs with calf (for women)
- 6.9 Not to spread wrist and elbow on the ground (for men)
- 6.10 To spread wrist and elbow on the ground (for women)

7. Sūnnat acts in jalsah:

- 7.1 To spread out left foot horizontally on the ground to rest on it and to place the right foot on the ground in a perpendicular (erect, standing up) position with the tip of the toes towards qiblah, while sitting in jalsah (for men)
- 7.2 To rest posterior (buttocks) on the ground with both feet spread out right side horizontally on the ground, while sitting in jalsah (for women)

8. Sūnnat acts in ta'deel-e arkān:

- 8.1 To place both hands on the respective knee for support to stand up erect whilst coming back from sajdah to qiyām position
- 8.2 Not to place hands on the ground for support while standing up for third rak'at from qa'dah-e- oolā

9. Sūnnat acts in qa'dah:

9.1 Sūnnat acts in mūtlaq² qa'dah:

- 9.1.1 To sit in the same way as in jalsah (for both men and women)
- 9.1.2 To place both hands on their respective thighs near knee with fingertips facing towards qiblah
- 9.1.3 To keep fingers in resting position i.e. neither tightly held together nor widely spread
- 9.1.4 To recite dū'ā-e māšoorah in Arabic language
- 9.1.5 To raise right index finger and keep remaining fingers folded like a fist while reciting 'lā' (لَا) of اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ (lā-ilāha- il'lal'lāhū) and release all fingers and place them in original position on the thigh near to knee with the word اَللّٰهُ (il'lal'lāhū)

9.2 Sūnnat acts in qa'dah-e oolā:

To recite dūrood shareef and dū'ā-e māšoorah after tashahhūd in qa'dah-e oolā of nafl and sūnnat-e ghair-mūakkadah namāz

9.3 Sūnnat acts in qa'dah-e ākheerah:

To recite dūrood shareef and dū'ā-e māšoorah after tashahhūd in qa'dah-e ākheerah of all namāzes

10. Sūnnat acts in khūrooj-be sūn'ehi:

- 10.1 To say **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ** (As-salāmū-'alaikūm-va-rahmatullāh) to conclude the namāz
- 10.2 To say salām twice, to begin with on right and subsequently on left side
- 10.3 To say both salām loudly (for imām). The second salām should be said with slightly less volume (of voice) than first one.
- 10.4 To turn face for making salām in such a way that right cheek should be visible whilst making salām on right side, and left cheek should be visible whilst making salām on left side, to those who are in back rows.

11. Sūnnat acts of khārij-e namāz:

- 11.1 To supplicate dū'ā after inhīrāf³ either on right or left or towards mūqtadee, however inhīrāf on right side is better (for imām)
- 11.2 To raise hands to supplicate dū'ā and on conclusion move hands on face.

² **Mūtlaq:** According to Urdu lexicographers, the word mūtlaq is generally understood to mean: absolute, entirely, altogether. Term mūtlaq qa'dah refers both qa'dah-e oolā as well as qa'dah-e ākheerah.

³ **Inhīrāf:** To turn away (from)

Chapter 6

Desirables in Namāz

(Mūstaḥab'bāt-e Namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ أَحْسَنَتُمْ أَحْسَنَتُمْ لِنَفْسِكُمْ

(Qūr'ān Shareef, Soorah: 17-Banee Isrā'eel, Verse: 7)
If you do good, you will do it for your own advantage.

If mūstaḥab'bāt are carried out, namāz becomes more perfect and acceptable. These acts are very good if done, and will be recompensed. However, there is no sin and any sort of punishment if these acts are missed in the namāz. More or less all mūstaḥab deeds are discussed in the form of issues in Chapter 3. The list of mūstaḥab deeds is provided here for easy reference.

01. To make niyyat (intention) for namāz in Arabic language.
02. To take out hands from cloths at the time takbeer-e taḥreemah (for men)
03. Not to take out hands from cloths at the time takbeer-e taḥreemah (for women)
04. To perform namāz directly on the ground instead of prayer-carpet.
05. To fix gaze during qiyām on the spot where forehead touches ground in sajdah.
06. To recite tasmiyah (Bismillāh) prior to recitation of any soorah, if started from beginning after Soorah-e Fātiḥah.
07. To stand up for namāz when mūkabbir says: حَيَّ عَلَى الْفَلَاحِ (Ḥay-ya 'alal-falāḥ; i.e. come to success) (for both imām and mūqtadee)
08. To start namāz after Iqāmat¹, however namāz may be started with قَدْ قَامَتِ الصَّلَاةُ (Qad qā-matis ṣalāh; i.e. namāz has begun) (for imām)
09. To start namāz along with imām (for mūqtadee)
10. Try to avoid or stop coughing as far as possible during namāz.

¹ Ibid: footnote, page 322

11. Try to avoid yawning.²
12. To recite more than thrice or at least five times following verse in rükoo‘:

سُبْحَانَ رَبِّيَ الْعَظِيمِ.

Sūb'hān - Rabbiyal - ‘Aẓeem

How Glorious is my Rabb, The Great

13. To recite more than thrice or at least five times following verse in sajdah:

سُبْحَانَ رَبِّيَ الْأَعْلَى.

Sūb'hān Rabbiyal ‘Alā

All glory is to my Rabb, the Most High.

14. To fix gaze on foot in rükoo‘.
15. To fix gaze on tip of the nose in sajdah.
16. To recite following verse in jalsah (for both imām and mūqtadee):

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي

Allāhūmmagh firlee var hamnee

O my Allāh! Forgive me and have mercy upon me.

17. To recite Dūrood-e Ibrāheem where dūrood is to be recited.
18. To say saiy'yedūna prior to the Holy name of Ĥuẓoor-e Aqdas ﷺ and Ĥaẓrat Ibrāheem عليه السلام.
19. To fix gaze on lap in qa'dah.
20. To make first salām towards right shoulder followed by towards left shoulder.
21. After performing farẓ namāz, just shift slightly in any direction and then perform sūnnat namāz.

² **Yawning** should be avoided and withhold by keeping mouth tightly closed as soon as urge of yawning occurs. If this does not work, then press the lip with teeth. However, even if this tactics does not work and yawning seems to be unavoidable and one is in qiyam position, then cover the mouth with back of the right hand while yawning. In other than qiyam position, mouth should be covered with the back of left hand. Proved remedy to avoid yawning is to just think that: All prophets especially Ĥuẓoor-e Aqdas ﷺ have never yawned. *Insha-Allāh* with this thought yawning will be avoided or withhold. (Bahār-e Shari'at, part 3)

Chapter: 7

The Five Daily Namāzes



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا.

(Qūr'ān Shareef, Soorah: 4 – An-Nisā, Verse: 103)
*Regular ṣalāt (namāz) have been made obligatory at the fixed
timings for all the believers (Mūslims).*

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N a m ā z C h a r t

	Faj'r	Ẓoh'r	‘Aṣ'r	Maghrib	‘Ishā	Jūm'ah
Sūnnat-e Mūakkadah (Sūnnat-e Qabliyah)	2	4	-	-	-	4
Sūnnat-e Ghair- Mūakkadah (Sūnnat-e Qabliyah)	-	-	4	-	4	-
Farż	2	4	4	3	4	2
Sūnnat-e Mūakkadah (Sūnnat-e Ba'diyah)	-	2	-	2	2	4+2
Naf'l	-	2	-	2	2+2	2
Vājib (Vit'r)	-	-	-	-	3	-
Total Rak'ats	4	12	8	7	17	14

‘Eidain: **Two rak'ats vājib with six extra takbeers.**
No azān and no iqāmat for ‘Eidain namāz.
No naf'l namāz before or after ‘Eidain namāz.
No ‘Eid namāz for women.

Tarāveef: Twenty rak'ats sūnnat-e mūakkadah for men and women during the month of Ramḡān to be performed after the farż and sūnnat of ‘ishā namāz and before vit'r namāz.

Namāz-e janāzah : With four takbeers
No azān and no iqāmat for namāz-e janāzah
No rak'ats in namāz-e janāzah.

For those who have yearning desire to draw near to Allāh ﷻ, there is no finer means of drawing close than the performance of religious duties (ṣalāts) prescribed by Allāh ﷻ.

It is farḥ for every Mūslim who is sane and has reached the age of puberty to perform five daily namāzes. When a prayer time comes, it becomes farḥ for him/her to perform that particular namāz. If the prayer time is over before he/she has performed it without a good excuse of not doing so, he/she will have committed a grave sin. Whether he/she has had a good excuse or not, qaḥā will be necessary.

In this chapter, we will go through issues pertaining to five daily namāzes and few mūstaḥab and supererogatory namāzes.

1. Morning namāz (namāz-e faj'r):

- ★ *Permissible timings*
- ★ *Divine excellences*
- ★ *Sūnnat-e faj'r*
- ★ *Qaḥā*
- ★ *'Ibādat at sunrise*
- ★ *Miscellaneous issues*

1.1 Permissible timings:

- Permissible time for faj'r namāz is from dawn to sunrise. Dawn is the first appearance of light in the sky before sunrise in the east.
- Minimum duration for faj'r namāz: 1 hour 18 minutes
- Maximum duration for faj'r namāz: 1 hour 35 minutes

- Following table shows change in namāz-e faj'r duration (Reference: Bahār-e Shari'at III/18):

No.	When	Duration	Gradual change What happens?
1	21 March	1 hour 18 minutes	Increases
2	22 June	1 hour 35 minutes	Decreases
3	22 September	1 hour 18 minutes	Increases
4	22 December	1 hour 24 minutes	Decreases
5	21 March	1 hour 18 minutes	Increases

Postscript:

Timings shown in the above table is meant for Bareilly Shareef and nearby areas, which are situated in the same latitude on longitude as of Bareilly Shareef. Timings will differ for other places.

- 1.1.1 **Issue:** For gents, namāz-e faj'r should be performed in the later phase of the permissible duration. It should be delayed till incipient gleam spread all over the ground and clear visualization is possible. (Raddūl-Mūhtār)
- 1.1.2 **Issue:** For gents, timing for namāz-e faj'r should be fixed in such a way that 40 to 60 verses can be recited slowly and systemically. Further, after accomplishing namāz enough time must remain so the namāz in question can be repeated if it is ruined due to any undue error. (Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-II/365)
- 1.1.3 **Issue:** For ladies, it is desirable to perform namāz-e faj'r in early phase of the permissible duration. As far as rests of the namāzes are concerned, it is better to wait till gents have accomplished their congregational namāz. (Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-II /366)
- 1.1.4 **Issue:** It is makrooh to delay performance of namāz-e faj'r up to such an extent that doubt arises in mind about sunrise. ('Ālam-geerī, Bahār-e Shari'at)
- 1.1.5 **Issue:** Suppose a person requires ṭahārat (purity) for performance of namāz and if he goes to take bath, there are all chances of missing the namāz-faj'r. At this juncture primarily he should perform namāz-e faj'r with tayammūm and later on after attaining ṭahārat (taking bath) repeat the namāz. (Fatāwā Raḥaviyyah- III / 371)
- 1.1.6 **Issue:** Faj'r namāz can be performed anytime within its permissible duration from dawn to sunrise. Namāz-e faj'r

is never makrooh in its permissible duration. (Baḥrūr-Rā'iq, Bahār-e Shari'at, Fatāwā Raḥaviyyah-II/351)

1.2 Divine excellence of namāz-e faj'r:

- 1.2.1 According to Ūmmūl-Mo'mineen Ḥaẓrat 'Ayesah Şiddeeqah رضى الله تعالى عنها Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Two rak'ats namāz of faj'r is better than the entire world along with all its belongings.
(Mūsliṃ, Tirmizee)

- 1.2.2 Ḥaẓrat 'Abdūllāh ib'n-e 'Ūmar رضى الله تعالى عنهما has narrated that: Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has once narrated:

Two rak'ats of faj'r namāz carry lot of virtues and excellences and hence observe it as an obligatory duty.

- 1.2.3 Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has once narrated:

Do not miss sūnnat of faj'r namāz even though enemy mounted on horses are on your head.

- 1.2.4 Much excellence (faẓeelat) has been described in aḥādees for performing namāz-e faj'r after the incipient gleam has spread all over the ground¹. We will go through few aḥādees:

1.2.4.1 Ḥādees Shareef:

Imām Tirmizee has recorded a ḥādees from Ḥaẓrat Rāfa'e bin Khūdaij رضى الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has once narrated that:

Great reward is there in performing namāz-e faj'r in gleam.

1.2.4.2 Ḥādees Shareef:

Ḥaẓrat Anas رضى الله تعالى عنه has narrated that:

*Those who perform namāz-e faj'r in light will be:
1st. Blessed with maghfirat.*

¹ **Incipient gleam:** A dim dull white glow appears vertically in the eastern horizon about 90 minutes before sunrise followed by a brightness, which appears horizontally. This horizontal glow spreads instantly along horizon and becomes larger and larger until after a short while it becomes light. With appearance of this horizontal glow in the eastern horizon, time for namāz-e faj'r commences.

2nd. Allāh جل جلاله will bless with acceptance of namāz and illumination of the heart and grave.

(Dailāmee)

1.2.4.3 Ĥadeeṣ Shareef:

According to Ĥaẓrat Abū Hūrairah رضي الله تعالى عنه, Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

My ūmmat (followers) will always be on true religion till they offer namāz-e faj'r in light.

(Mo'ajm-e Ausat by Faḡrānee)

1.3 Sūnnat-e faj'r namāz:

1.3.1 **Issue:** It is unlawful to perform sūnnat-e faj'r namāz after congregational faj'r namāz even though sufficient time is lasting. (Ālam-geeri, Fatāwā Raẓaviyyah-III/620)

1.3.2 **Issue:** Sūnnat namāz of faj'r is most important sūnnat among all sūnnats. Some religious leaders have termed this as vājib. One who deliberately denies the significance and legitimacy of sūnnat-e faj'r namāz will be termed as kāfir (infidel). Hence, sūnnat-e faj'r should not be performed in sitting position without any excuse (lawful authentic reason). And yes! This sūnnat namāz cannot be offered in moving vehicle. This sūnnat is like vājib. (Raddūl-Mūhtār, Fatāwā Raẓaviyyah- III /44)

1.3.3 **Issue:** In sūnnat namāz of faj'r, it is sūnnat to add Soorah-e Kāfiroon (Chapter 109 of Qūr'ān Shareef: The disbelievers) and Soorah-e Ikhlāṣ (Chapter 112 of Qūr'ān Shareef: The purity of faith) to Soorah-e Fātiḡah in first and second rak'at respectively. (Ghūnyah Sharḡ-e Mūnyah)

1.3.4 **Issue:** It is unlawful to start any nafl or sūnnat namāz after congregational farẓ namāz has been announced and/or started except sūnnat-e faj'r namāz. If one firmly believes that after offering sūnnat, he will be able to join the congregational namāz, however, may be in qa'dah, then first of all he should perform sūnnat-e faj'r namāz in any corner of the mosque and then join the congregational namāz. (Bahār-e Shari'at, Fatāwā Raẓaviyyah-III/614)

1.3.5 **Issue:** If congregational farẓ namāz has been established and one thinks that congregational namāz will be missed

if he opts to offer sūnnat-e faj'r namāz, in that case one should join the congregational namāz leaving sūnnat-e faj'r namāz. This is because missing congregational namāz in lieu of sūnnat is unlawful and punishable. (Ālam-geeri, Fatāvā Raḥaviyyah-III/370, 613)

- 1.3.6 **Issue:** Perform only farḥ and vājib constituents of namāz in sūnnat-e faj'r namāz leaving sūnnat and mūstaḥab constituents if there is fear of missing congregational namāz of faj'r, viz. ṣanā, ta'avvūz and tasmiyah can be omitted and tasbeeh can be recited only once. (Raddūl-Muḥtār, Bahār-e Shari'at)
- 1.3.7 **Issue:** One has started sūnnat-e faj'r namāz and somehow ruined, and subsequently wishes to repeat performance of sūnnat-e faj'r namāz after congregational farḥ namāz. In this situation also it is invalid and unlawful. (Ālam-geeri)
- 1.3.8 **Issue:** Sūnnat-e faj'r, vājib and farḥ namāz will be rendered invalid if performed in moving train. However, if train is not going to stop or there is no stop and it seems that stipulated time for the namāz in question will expire, then one can perform namāz in moving train but when train stops, namāz will have to be repeated. (Fatāvā Raḥaviyyah-III/44)

1.4 **Qaḥā namāz:**

- 1.4.1 **Issue:** Qaḥā² of sūnnat-e faj'r namāz should be performed after sunrise. It is unlawful to perform qaḥā of sūnnat-e

² **Qaḥā Namāz:** Lapsed or omitted namāzes are called qaḥā namāzes. Namāz cannot be performed on behalf of someone else. Everyone has to perform it himself. A person who is seriously ill or very old cannot give fidyah (compensatory money or ransom) to the poor in place of performing namāz. However, he can give fidyah as a substitute for fasting when he is not able to fast.

Performing any namāz in its prescribed time is called **adā**. Performing any namāz for second time before its time is over is named **i'ādah** (repetition). If a namāz is not performed in its time, performing it after its prescribed time is over is named **qaḥā**. It is farḥ to make qaḥā of a farḥ. It is vājib to make qaḥā of a vājib.

A person who has omitted a namāz with an excuse or without an excuse has to make qaḥā of it (has to perform it later). It is a grave sin (gūnāh-e kabeerah) to perform namāz after its prescribed time without an excuse (i.e. without one of the good reason prescribed by Shari'at). This sin is not forgiven when simply the namāz is

performed later. In addition to make qazā of it, it is necessary to make taubah or to make Ḥajj. The basis of this is that acceptance of the taubah requires eliminating the sin.

When performing the farḥ of five daily namāzes and the namāz of vit'r and when making qazā of them, it is necessary to observe the **tarteeb**. That is when performing namāz it is necessary to pay attention to the order of time. Tarteeb means prescribed order is necessary for qazā and adā namāz as long as they are less than six missed namāzes and in such cases qazā must be performed first and then adā. For example, if today someone's faj'r, ḥoh'r, aṣ'r and maghrib became qazā then he cannot perform the 'Ishā namāz until he has performed the qazā for the four namāz in sequence first. Furthermore, the farḥ of Friday congregational namāz must be performed at the time of day's aṣ'r namāz. A person who cannot wake up for the namāz-e faj'r has to make qazā of it as soon as he remembers it, even if he remembers it during khūtbah. If a person, who has overslept or forgotten a namāz, remembers it while performing the following namāz in congregation, he must finish the namāz together with the Imām and then make qazā of previous namāz. Then he must perform again the one that he has performed with Imām.

The qazā can be performed at any time except at the time sunrise, sunset and mid-noon. If a person remembers that he did not perform the vit'r namāz before he begins the namāz-e faj'r or he performs it, his namāz-e faj'r will not be accepted. The namāz-e faj'r will be valid only in case there is enough time so as to be able to perform vit'r namāz before sunrise. This means to say that if at end of a namāz time there is not enough time to make the qazā also, the necessity to make the qazā first lapses. A person, who performed the farḥ of time's namāz while thinking that there was very little time left, finds out that there was enough time, he must make the qazā and then again perform the time's farḥ namāz. If he forgets that he has namāz of qazā as he begins the time's namāz or as he performs the time's namāz, the namāz that he performs is valid one even if he remembers the qazā after the namāz. For it is an excuse to forget.

When number of namāzes of qazā equals six, tarteeb is not necessary. A person who omitted six successive farḥ namāzes, or performed them but they were invalid, is not a person with tarteeb. If a person has fewer than six namāzes that he did not perform, the five daily namāzes that he performs without observing tarteeb are invalid. However, necessity of tarteeb lapses when there is no enough time to perform all qazā and adā namāzes. For instance, both the farḥ of 'Ishā and vit'r are qazā and in the morning if a person had time only to perform five rak'ats, then he should perform three rak'ats of vit'r and two rak'ats farḥ of faj'r. And, if he had time only to perform six rak'ats then he should perform qazā of farḥ of 'Ishā and two rak'ats farḥ of faj'r. Here tarteeb is missed due to lack of time and that is permissible. If a person has more than five namāzes of qazā, and if as he makes qazā of some of them, the number of namāzes which he did not perform becomes fewer than six, nevertheless, the necessity of observing the tarteeb does not reapply.

He may perform the remaining namāzes without paying attention to their sequence.

The moment number of namāzes of qaḏā equals six tarteeb is not necessary. For instance, a person has already missed five namāzes and the time for the sixth namāz has gone, then tarteeb is no longer required, whether all the six namāzes are old or some are recent and rest of them old one. This means to say that if a person has missed namāzes of a month altogether and then started performing namāzes again, however, yet again he misses a couple of namāzes, in this circumstances the tarteeb is not farḏ on him. As he has more than six qaḏā in total to perform, he may perform the remaining namāzes without paying attention to their sequence.

When number of namāzes of qaḏā exceeds or equals six, tarteeb must not be observed in performing qaḏā namāz. This means to say that remaining qaḏā can be performed in whichever sequence deemed suitable, for example, if a person has missed namāz of a month, he can perform all thirty farḏ of faj'r then thirty farḏ of ḏoh'r, etc. or in any sequence.

Nowadays there are few who perform regular namāz. And the number of namāzes that many of them have omitted is a matter of years. Because they have omitted without any excuse they have become very sinful. According to a ḥadees if a person has omitted his farḏ namāz and has debts of qaḏā, his performing the naf'l (supererogatory) namāz is useless trouble. Unless he pays his qaḏā Allāh Ta'alā will not accept his naf'l namāz. Seeing this fact, in order not to die with debts of namāz, and to escape the torment in the Hell, those who have omitted their namāzes without an excuse for years and years should, at least, reschedule their five daily namāz and intend to make qaḏā instead of performing the naf'l and sūn'nat-e ghair-mūakkadah namāz.

- | | | |
|---------|---|--|
| Faj'r | : | No change in schedule |
| ḏoh'r | : | In place of naf'l, perform qaḏā by intending to make qaḏā of the farḏ of the earliest ḏoh'r namāz that you have not performed and perform four rak'ats. |
| Aṣ'r | : | In place of sūn'nat-e ghair-mūakkadah, perform qaḏā by intending to make qaḏā of the farḏ of the earliest aṣ'r namāz that you have not performed. |
| Maghrib | : | In place of naf'l, perform qaḏā by intending to make qaḏā of the farḏ of the earliest maghrib namāz that you have not performed and perform three rak'ats. |
| ʿIshā | : | <ol style="list-style-type: none"> 1. In place of sūn'nat-e ghair-mūakkadah, perform qaḏā by intending to make qaḏā of the farḏ of the earliest ʿIshā namāz that you have not performed. 2. In place of naf'l, perform qaḏā by intending to make qaḏā of the vit'r of the earliest that you have not performed and perform three rak'ats. 3. In place of naf'l, perform qaḏā by intending to make qaḏā of the farḏ of the earliest faj'r namāz that you have not performed. |

Thus each day you will pay the debt of a day's qaḏā.

faj'r namāz between faj'r namāz and sunrise. (Fatāwā Raḥaviyyah-III / 462, 616)

Addendum: Qaḏā of sūnnat-e faj'r should be performed after twenty minutes of sunrise.

- 1.4.2 **Issue:** If qaḏā of faj'r namāz is being performed on the same day before niṣf-ūn-nahār, then qaḏā of farḏ as well as sūnnat should be performed. (Raddūl-Muḥtār)

Addendum: Qaḏā of sūnnat-e faj'r namāz will be rendered invalid except performed before niṣf-ūn-nahār of the same day.

- 1.4.3 **Issue:** If qaḏā namāz of faj'r is to be offered after niṣf-ūn-nahār of the same day or next day onward then perform only qaḏā of farḏ. Qaḏā namāz of sūnnat-e faj'r is invalid after niṣf-ūn-nahār. (Fatāwā Raḥaviyyah-III/620)

- 1.4.4 **Issue:** One has already performed sūnnat-e faj'r namāz and while performing farḏ sunrise occurred and consequently resulted into ruination of farḏ namāz. Now, while performing qaḏā of this farḏ namāz, sūnnat namāz need not be repeated. (Ghūnyah, Bahār-e Shari'at)

- 1.4.5 **Issue:** Qaḏā namāz can be offered between dawn and sunrise. But during this period qaḏā namāz should not be performed in mosque. People may consider that you are performing nafl namāz, and if asked by someone, you have to commit that you were performing qaḏā namāz. Qaḏā must not be disclosed and hence, it is desirable to perform it at home. (Fatāwā Raḥaviyyah-II/624)

- 1.4.6 **Issue:** Any sort of namāz must not be performed at sunrise. All sort of namāzes including farḏ, sūnnat, nafl or qaḏā are disapproved at sunrise. Even sajdah-e tilāvat and sajdah-e sah'v are abominable at this time. If somebody has started performing qaḏā namāz at sunrise, then he should be allowed to accomplish his namāz first and afterward make him understand about this issue that his

One must calculate the number of days, months or years of qaḏā namāz, the debt of qaḏā which are due since he has attained the puberty; and then with a deep sense of repentance must pay the debts of qaḏā as early as possible. If a person without any debts of qaḏā makes qaḏā instead of a namāz which is sūnnat, his namāz becomes supererogatory. We have stated earlier that the ṣavāb for a nafl namāz is quite insignificant when compared to the ṣavāb for a namāz that is sūnnat.

namāz has been rendered invalid and unacceptable in the court of Allāh ﷻ and hence it must be repeated after twenty minutes of sunrise. (Bahār-e Shari'at, Dūrr-e Mūkhtār, Fatāvā Raḥaviyyah-III /714)

1.5 'Ibādat at sunrise:

- 1.5.1 **Issue:** Recitation of Qūr'ān Shareef is disapproved at sunrise. (Fatāvā Raḥaviyyah-II/714)
- 1.5.2 **Issue:** However, if someone recites āyat-e sajdah at sunrise and does sajdah-e tilāvat, it is lawful and permissible. (Ālam-geeri - I/49, Bahār-e Shari'at)
- 1.5.3 **Issue:** All worldly matters except zik'r-e ilāhee are disapproved between dawn and sunrise. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāvā Raḥaviyyah-I/197)
- 1.5.4 **Issue:** One should remain busy with zik'r-e ilāhee and recitation of dūrood shareef at sunrise (for twenty minutes). (Dūrr-e Mūkhtār)

1.6 Miscellaneous issues:

- 1.6.1 **Issue:** If a Ḥanafite³ mūqtadee follows Shāfe'ee⁴ imām in namāz-e faj'r and Shāfe'ee imām in accordance with Shāfe'ee's school of Islamic Jurisprudence recites dū'ā-e qūnoot, at that time Ḥanafite mūqtadee should not recite dū'ā-e qūnoot and should remain standing silently with hands hanging.⁵ (Dūrr-e Mūkhtār, Bahār-e Shari'at)

³ **Ḥanafite:** Those who follow Ḥanafite school of Islamic Jurisprudence founded by Imām-e 'Āzam Abū Ḥaneefāh are called Ḥanafite.

⁴ **Shāfe'ee:** Shāfaite: Those who follow Shāfi'ee's school of Islamic Jurisprudence, founded by Imām Shāfi'ee.

⁵ **Four sects of Ah'l-e Sūnnat:** Ibid: Appendix II, Page 579-586
Four sects of Ah'l-e Sūnnat are:

1. **Ḥanafite:** (699 – 767 AD)
Founded by Imām Abū Ḥanifāh No'mān bin Šābit رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
2. **Mālikee:** (709 – 795 AD)
Founded by Imām Mālik ib'n -e Anas رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
3. **Shāfi'ee:** (767 – 820 AD)
Founded by Imām Moḥammad ib'n-e Idris ash-Shāfi'ee رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
4. **Ḥambalee:** (780 – 855 AD)
Founded by Imām Aḥmad bin Moḥammad bin Ḥambal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

2. Early afternoon namāz:

(Namāz-e ḡoh'r)

- ★ Permissible timings
- ★ Divine excellences
- ★ Miscellaneous issues

2.1 Permissible timings for namāz-e ḡoh'r:

- The time for namāz-e ḡoh'r commences from just after midday (niṣf-ūn-nahār). (Fatāvā Raḡaviyyah-II/352)
- According to Imām-e Ā'zam⁶ Abū Ḥanifāh, the time for namāz-e ḡoh'r lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow that was cast at the time of zavāl (starting point of the waning of sun). (Fatāvā Raḡaviyyah-II/210)

Example: The shadow of two-yard long stick was 4 inches at the time of zavāl. The time for ḡoh'r namāz will remain until the shadow of the stick attains a length of four yard i.e. twice the length of object plus shadow at the time of zavāl (4 yard 4 inches).

An important clarification:

Zavāl should not be considered as makrooh time for namāz. In fact, time for ḡoh'r namāz commences from zavāl.

Usually people believe that zavāl is makrooh time for namāz but this is not so. As a matter of fact makrooh time for namāz is not zavāl but it is niṣf-ūn-nahār. At niṣf-ūn-nahār any type of namāz (viz. farḡ, sūnnat, vājib, nafl or qaḡā), sajdah-e tilāvat and sajdah-e sah'v are disapproved, unlawful and forbidden.

- **Now, we will go through lexical meaning and practical implications of niṣf-ūn-nahār and zavāl:**

Niṣf: Half, Mid

Nahār: Day

Niṣf-ūn-nahār: Half of the day, Meridian Midday

⁶ **Imām-e Ā'zam:** The Greatest among Imām; this term has been used very respectfully in this book for Imām Abū Ḥanifāh No'mān bin Ṣābit رحمه الله تعالى عليه.

There are two types of day:

1. Nahār-e Shar'ee (from dawn to sunset)
2. Nahār-e 'Ūrfi (from sunrise to sunset)

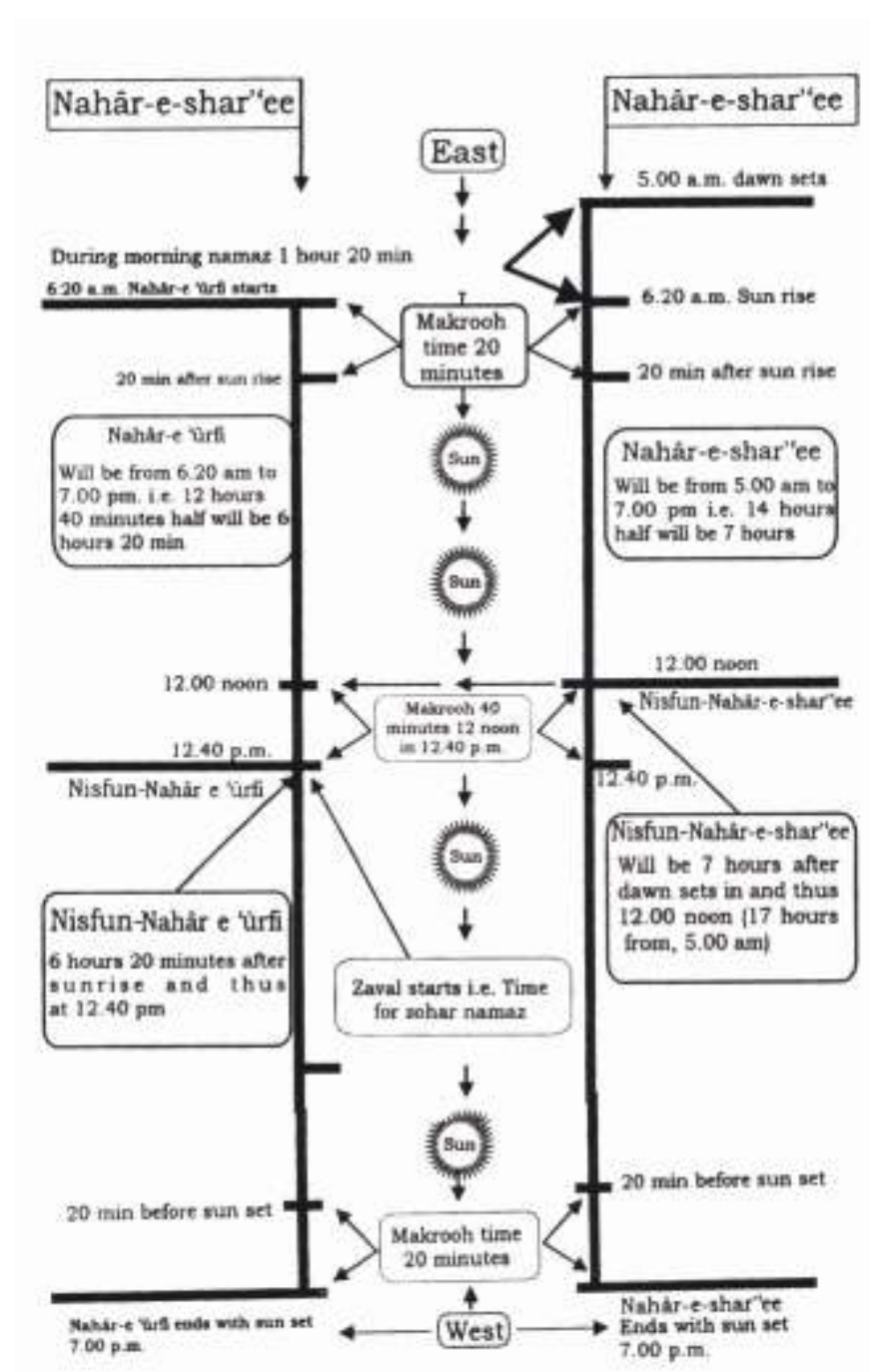
If permissible duration of namāz-faj'r is added to nahār-e-'Ūrfi, it becomes nahār-e-shar'ee. This definition clearly shows that nahār-e shar'ee will be more than the nahār-e-'Ūrfi. If you take middle part of both days, in that case meridian midday of nahār-e-shar'ee comes earlier rather than the meridian midday of nahār-e-'Ūrfi. In other words, time difference between nahār-e-shar'ee and nahār-e-'Ūrfi is equal to the permissible duration of namāz-e faj'r.

Dawn to sunrise		Sunrise to sunset		Dawn to sunset
Permissible duration of namāz-e faj'r	+	Nahār-e 'Ūrfi	=	Nahār-e Shar'ee

- 2.1.1 **Issue:** Waning of sun is called zavāl. This is the time when restriction for namāz has elapsed. Hence, it is myth to consider zavāl as prohibited time. (Fatāvā Raḥaviyyah-II/206)

The flowchart (on page 188) is drawn for better understanding of events of a day. This is based on following issues from Fatāvā Raḥaviyyah:

1. Nahār-e-shar'ee begins from dawn and ends with sunset. (Fatāvā Raḥaviyyah – II / 207,357)
2. Nahār-e 'Ūrfi begins from sunrise and ends with sunset. (Fatāvā Raḥaviyyah– II / 207,357)
3. Niṣf-ūn-nahār-e shar'ee is always earlier to the extent of the half duration of namāz-faj'r than niṣf-ūn-nahār-e 'Ūrfi. (Fatāvā Raḥaviyyah –II/207,357)
4. As a matter of fact, the resultants time from niṣf-ūn-nahār-e shar'ee minus niṣf-ūn-nahār-e 'Ūrfi is the makrooh period which starts from niṣf-ūn-nahār-e shar'ee. (Fatāvā Raḥaviyyah- II / 358)



5. Nişf-ün-nahār-e shar'ee is 40 minutes earlier than the nişf-ün-nahār-e 'ūrfi. (Fatāwā Raḥaviyyah-II/207)
 6. Nahār-e 'ūrfi is also known as Nahār-e Ḥāqeeqee. Actual midday is meridian midday of nahār-e 'ūrfi. At this moment sun is in the mid-sky. Namāz is makrooh up to this moment stating from meridian midday of nahār-e shar'ee. After that there is no restriction. (Fatāwā Raḥaviyyah-II/358, 208)
 7. Time for namāz-e ḥoh'r commences from nişf-ün-nahār-e 'ūrfi. (Fatāwā Raḥaviyyah – II/207, 357, 352)
- 2.1.2 **Issue:** Namāz is makrooh for the time nişf-ün-nahār-e shar'ee minus nişf-ün-nahār-e 'ūrfi. This makrooh time is minimum 39 minutes to maximum 47 minutes in a year for Bareilly Shareef city. (Fatāwā Raḥaviyyah-II/ 345)

Explanation:

Permissible duration of namāz-faj'r in a year is:

Minimum: 1 hour 18 minutes = 78 minutes

(Half will be 39 minutes)

Maximum: 1 hour 35 minutes = 95 minutes

(Half will be 47.5 minutes)

Remember:

- Resultant time from nişf-ün-nahār-e shar'ee minus nişf-ün-nahār-e 'ūrfi is makrooh time for any sort of namāz.
- Zavāl starts from nişf-ün-nahār-e 'ūrfi (i.e. meridian midday of nahār-e 'ūrfi)

Example:

Suppose on a particular day dawn starts at 5.00 a.m., sunrises at 6.20 a.m. and sunsets at 7.00 p.m., then:

- Nahār-e shar'ee will be from 5.00 a.m. to 7.00 p.m. i.e. 14 hours
- Nişf-ün-nahār-e shar'ee will be 7 hours after dawn sets in and thus 12.00 noon (7 hours from 5.00 a.m.)
- Nahār-e 'ūrfi will be from 6.20 a.m. to 7.00 p.m. i.e. 12 hours 40 minutes.
- Nişf-ün-nahār-e 'ūrfi 6 hours 20 minutes after sunrise and thus at 12.40 p.m.

Half of the permissible duration of namāz-e faj'r	+	Niṣf-ūn-nahār-e shar'ee	=	Niṣf-ūn-nahār-e 'ūrfi
40 minutes		12.00 noon		12.40 p.m.

Now it is very obvious that resultant time from niṣf-ūn-nahār-e shar'ee (12.00 noon) minus niṣf-ūn-nahār-e 'ūrfi (12.40 p.m.) will be 40 minutes which is makrooh time for namāz-e ḥoh'r or any kind of namāz. From niṣf-ūn-nahār-e 'ūrfi (12.40p.m.) waning of sun (zavāl) starts and with this time for namāz-e ḥoh'r commences.

2.1.3 **Issue:** The time for namāz-e ḥoh'r lasts until the length of shadow of an object becomes the twice the size of the object plus its true shadow i.e. the size of the shadow that was cast at the time of zavāl. (Fatāvā Raḥaviyyah- II/226)

Explanation: Sun rises in the east, travels from eastern horizon to western horizon to set there. We can divide this journey in three phases:

Phase I: From eastern horizon (where sun rises) to mid-sky

Phase II: In mid-sky remains there for some time (i.e. from niṣf-ūn-nahār-e shar'ee to niṣf-ūn-nahār-e 'ūrfi).

Phase III: It starts waning from mid-sky and goes to western horizon to set there.

In process of understanding aforesaid issue 2.1.3 first of all we will try to elucidate following two factors:

- 1st. Shadow of an object cast at zavāl (true shadow)
- 2nd. Shadow becoming twice the size of an object.

Example: Suppose on a particular day dawn starts at 5.00 a.m., sunrises at 6.20 a.m. and sunsets at 7.00 p.m., then:

In afore-mentioned situation:

Niṣf-ūn-nahār-e shar'ee will be at 12.00 noon.

Niṣf-ūn-nahār-e 'ūrfi will be at 12.40 p.m.

Thus:

- Phase I will be 6.20 a.m. to 12.00 noon and in this phase shadow of an object will be cast in west direction
- Phase II will be 12.00 noon to 12.40 p.m. and shadow of this phase is known as True Shadow.
- Phase III will be 12.40 p.m. to 7.00 p.m. and in this phase shadow of an object will be cast in east direction.

TRUE SHADOW:

Keep a stick erect, perpendicular to the ground and observe minutely its shadow in all three phases. In phase I shadow will be cast in the west direction. Slowly the size of the shadow will reduce and at one moment it will stop reducing. Until shadow was reducing, *niṣf-ūn-nahār* does not occur. When shadow ceases reducing in size, this point is known as *niṣf-ūn-nahār-e shar'ee*. At this moment shadow will not be on west side but on south or north direction with slightly biased towards east. This is true shadow.

The size of the shadow does not change from *niṣf-ūn-nahār-e shar'ee* to *niṣf-ūn-nahār-e 'urfī* (Phase II). In phase III i.e. *niṣf-ūn-nahār-e shar'ee* shadow will progress towards east and increase in size. At one point size of the shadow will be of about true shadow plus twice the size of the object. Until this moment time for *namāz-e ḏoh'r* lasts. (This explanation is based on issue from *Fatāwā Raḏaviyyah-II/ 353*)

Figure A

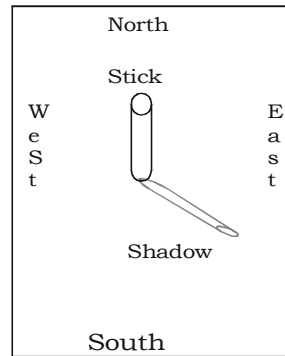
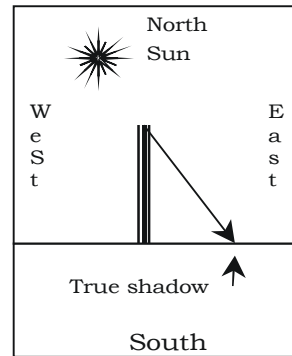
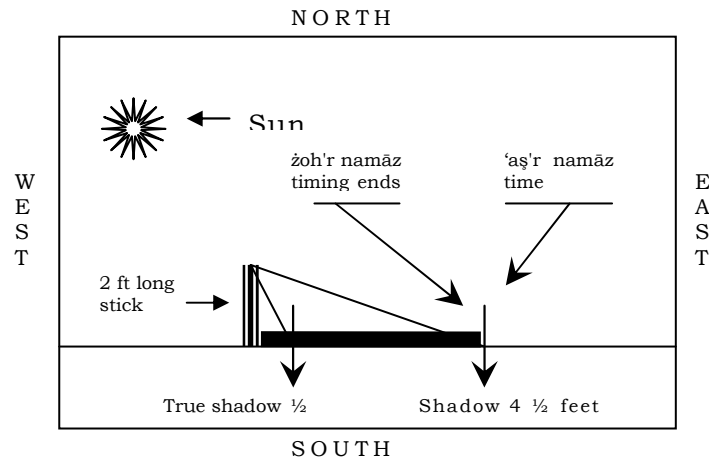


Figure B



Example: Suppose, length of the stick is 2 feet and length of true shadow at niṣf-ūn-nahār is $\frac{1}{2}$ foot.

The time for namāz-e ḥoḥ'r lasts until the length of the shadow of an object becomes twice the size of object ($2+2=4$ feet) plus its true shadow ($\frac{1}{2}$ foot). Hence, it is very clear that the time for namāz-e ḥoḥ'r lasts until the shadow becomes $4\frac{1}{2}$ feet in this given example. From this point onward time for namāz-e 'aṣ'r commences. (See fig.)



Above-mentioned explanation, example and illustrations are borrowed from Fatāwā Raḥaviyyah.

2.1.4 **Issue:** It is desirable and sūnnat to perform namāz-e ḥoḥ'r in the second half part of the permissible length of time in summer days. (Fatāwā Raḥaviyyah-II/227)

2.1.4.1 Ḥadeeṣ Shareef:

Imām Būkhāree and Nasa'ee have recorded a narration in their collection from Ḥaḏrat Anas رضى الله تعالى عنه that:

Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم used to perform namāz-e ḥoḥ'r after cooling the noon in summer whereas somewhat earlier in winter days.

(Fatāwā Raḥaviyyah- II / 367)

2.1.4.2 **Ĥadeeṣ Shareef:**

Ĥaẓrat Abū Hūrairah رضى الله تعالى عنه has narrated that:

Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has commanded to perform namāz-e ẓoh'r after cooling because extreme heat is due to surge from the hell.

(Imām Būkhāree and Imām Mūsliṃ)

2.1.4.3 **Ĥadeeṣ Shareef:**

According to the Azān chapter of the Ṣaḥeeḥ Būkhāree Shareef, Ĥaẓrat Abū zārr Ghefāree رضى الله تعالى عنه has narrated that:

Once we were with Rasoolallāh صلى الله تعالى عليه وآله وسلم in journey. Mūazzin thought to call the azān. Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم told him to wait until noon is cooled down and the length of the shadow of the hill equalizes to its height. Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم explained the reason that the extreme heat is due to surge from the Hell and therefore, if it is too hot, perform namāz-e ẓoh'r after cooling.

(Fatāvā Raẓaviyyah- II / 211, 367)

- 2.1.5 **Issue:** In summer, it is desirable to delay the performance of namāz-e ẓoh'r. Nevertheless, if congregational namāz is fixed in early phase of permissible length of time then one must offer namāz-e ẓoh'r in congregation. It is unlawful to miss congregational namāz. (Dūrr-e Mūkhtār, 'Ālam-geeri)
- 2.1.6 **Issue:** Time for namāz-e jūm'ah (Friday congregational namāz) and ẓoh'r are same, which lasts until the shadow of an object becomes twice the size of the object plus true shadow. (Fatāvā Raẓaviyyah-II/361)

2.2 **Divine excellence of namāz-e ẓoh'r:**

- 2.2.1 In fact, first four-rak'ats sūnnat namāz of ẓoh'r is ranked next to sūnnat-e faj'r. (Dūrr-e Mūkhtār) And, it has been emphasized enormously in aḥādeeṣ stating the commandment of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم:

Those who miss these four-rak'ats namāz will not gain My Shafā'at ⁷.

- 2.2.2 Fabrānee has quoted a ḥadeeṣ, which is ascribed to Ameerūl-mo'mineen Ḥaẓrat 'Umar Fārooq رضى الله تعالى عنه. Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Those who perform four rak'ats namāz prior to ḡoh'r namāz (farḡ), so to say, they performed four rak'at Tahajjūd ⁸.

2.3 Miscellaneous issues:

- 2.3.1 **Issue:** Four-rak'ats sūnnat-e mūakkadah of ḡoh'r namāz, which is sūnnat-e qabliyah, should be performed with one salām and in qa'dah-e oolā recite only tashahhūd. Sajdah-e sah'v will be vājib if inadvertently Dūrood Shareef recited up to اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ (Allāhūmma ṣalli 'alā Muḥammadin) or اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا (Allāhūmma ṣalli 'alā Sayyedenā). Šanā and Ta'avvūz should not be recited in third rak'at. A soorah should be added to Soorah-e Fātiḥah in all four rak'ats. (Dūrr-e Mūkhtār, Bahār-e Shari'at – IV/15, Fatāvā Raḡaviyyah-III/636)

⁷ **Shafā'at (Intercession):** Prophets, Auliya (saints), Pious Muslims, angels and those who are allowed by Allāh جل جلاله will intercede for the forgiveness of the venial and grave sins of those Muslims who die without having repented, and their intercession will be accepted.

In the next world, Shafā'at (intercession) will be of five sorts:

- 1st. The sinful becoming tired of the crowd and waiting so long at the place of judgment will wail and ask that the judgment commences as soon as possible. There will be intercession for this.
- 2nd. There will be intercession so that the questioning will be done easily and quickly.
- 3rd. There will be intercession for sinful Muslims so that they shall not fall off the Šerāt into Hell and so that they will be saved from Hell's torture.
- 4th. There will be intercession for taking gravely sinful Muslims out of Hell.
- 5th. There will be intercession for the promotion of Muslims to a higher grade in the paradise where though there will be innumerable favours and an eternal stay, there will be eight grades and every person's grade will be in proportion to the degree of his Imān and his deeds.

⁸ **Tahajjūd namāz:** Ibid Page: 213

- 2.3.2 **Issue:** If someone has yet not offered four-rak'ats sūnnat-e qabliyah namāz of ḥoḥ'r and congregational namāz has established. In this situation, one must join the congregation first and after performing two-rak'ats sūnnat-e ba'diyah namāz (to be offered after farḥ namāz), perform four-rak'ats sūnnat namāz that was missed earlier and was to be performed prior to farḥ namāz. (Fatāvā Raḥaviyyah-III/617)
- 2.3.3 **Issue:** If someone is still offering four-rak'ats sūnnat-e mūakkadah of ḥoḥ'r namāz and congregational namāz has established. In this situation, one should conclude it by making salām after two-rak'ats and join the congregation. After performing two-rak'ats sūnnat-e ba'diyah namāz (to be offered after farḥ namāz), repeat entire four-rak'ats sūnnat namāz. (Fatāvā Raḥaviyyah-III/611)
- 2.3.4 **Issue:** No act (that renders the namāz invalid) should occur between sūnnat-e qabliyah and farḥ namāz viz. talk, discussion, eating, drinking, etc.

According to one school of thought, ṣavāb is reduced due to such activity and another school of thought says that because of such acts only sūnnat is missed. To be on safer side and to remain away from such dispute one should repeat the sūnnat namāz if such acts have taken place. However, it is unlawful to repeat sūnnat-e faj'r. (Fatāvā Raḥaviyyah- III / 472)

- 2.3.5 **Issue:** In case of joining congregation in last rak'at of namāz-e ḥoḥ'r then complete the remaining rak'ats in the following manner:

After imām concludes the namāz by making one salām, stand erect for qiyām position without imitating imām in making salām. If ṣanā has not been recited earlier, then begin with ṣanā, ta'avvūz and tasmiyah. If ṣanā has been recited earlier in that case begin directly with ta'avvūz and tasmiyah. In first rak'at recite Soorah-e Fātiḥah, add a soorah and thenceforth perform rūkoo' and sajdah. Thereafter, sit for qa'dah and recite only tashahhūd. Afterward, stand erect in qiyam position for second rak'at, recite Soorah-e Fātiḥah and add a soorah. Perform rūkoo', sajdah and without qa'dah stand up again

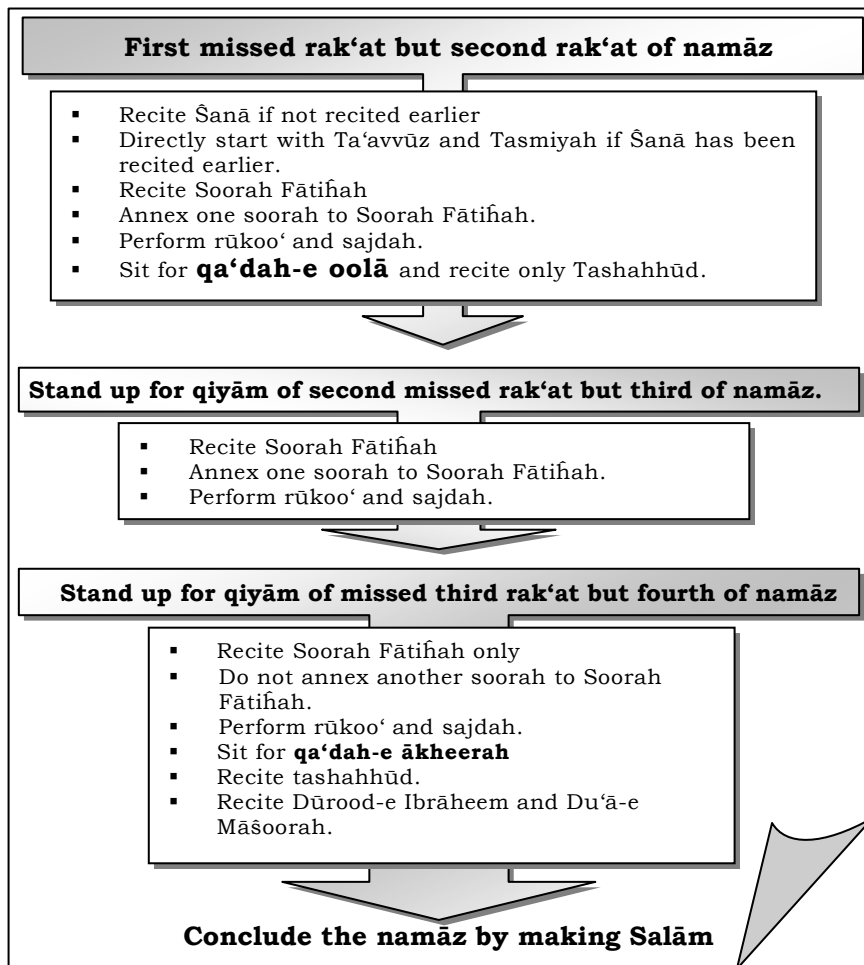
for third rak'at-qiyaam. In third rak'at recite only Soorah-e Fātiḥah and go for rūkoo' and sajdah and with qa'dah-e ākheerah accomplish the namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at-III/136, Fatāwā Raḥaviyyah-III/393, 396)

Remark: Same method is applicable to namāz-e 'aṣ'r and namāz-e 'ishā.

Joined Jamā'at in IV rak'at

In jamā'at only one rak'at has been accomplished

Stand up erect to perform missed rak'ats after imām concludes the namāz by one salām



3. Late afternoon namāz:

(Namāz-e 'aṣ'r)

- ★ *Permissible timings*
- ★ *Divine excellences*
- ★ *'Ibā'dat at sunset*
- ★ *Qaḏā and nafl namāz after namāz-e 'aṣ'r*
- ★ *Miscellaneous issues*

3.1 Permissible timings:

- Total time for namāz-e 'aṣ'r remains
Minimum: 1 hour 35 minutes
Maximum: 2 hour 06 minutes

	Date	Remains for how long	Then what happens
1	21 January	1 hour 35 minutes	Increases
2	20 April	1 hour 50 minutes	Increases
3	22 May	2 hour 01 minute	Increases
4	23 June	2 hour 06 minutes	Increases
5	23 July	2 hour 01 minute	Decreases
6	23 August	1 hour 50 minutes	Decreases
7	23 September	1 hour 41 minutes	Decreases
8	24 October	1 hour 36 minutes	Decreases
9	01 November	1 hour 35 minutes	Remains unchanged until 21 January

- Gradual change in time for namāz-e 'aṣ'r takes place as shown in following table: (Bahār-e Shari'at, Fatāwā Raḏaviyyah-II/216)

3.1.1 Ḥadees Shareef:

According to Imām Ib'n-e Ābān Ḥaḏrat 'Abdūllāh bin 'Abbās رضي الله تعالى عنهما, Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Time for namāz-e ḏoh'r remains until 'aṣ'r; time for namāz-e 'aṣ'r remains until maghrib; time for namāz-e maghrib remains until 'ishā and time for namāz-e 'ishā remains until faj'r.

(Fatāwā Raḏaviyyah-II/320)

- 3.1.2 **Issue:** The moment time for namāz-e ḡoh'r expires, time for namāz-e 'aṣ'r commences and lasts until sunset. (Bahār-e Shari'at)
- 3.1.3 **Issue:** According to Ḥaẓrat Say'yedūnā Imām-e Ā'zam Abū Ḥanifāh رحمه الله تعالى عليه, time meant for namāz-e 'aṣ'r starts only when shadow of an object becomes twice the size of the object plus size of its true shadow. (Fatāwā Raḡaviyyah-II/210)
- 3.1.4 **Issue:** It is desirable to delay namāz-e 'aṣ'r within acceptable limits of the timings. However, one should not delay up to such an extent that yellowish hue appears in the sky and sun can be gazed easily. (Dūrr-e Mūkhtār, 'Ālam-geeri)
- 3.1.5 **Issue:** Sun becomes yellowish just 20 minutes prior to sunset. (Fatāwā Raḡaviyyah-II /222)
- 3.1.6 **Issue:** In cloudy atmosphere namāz-e 'aṣ'r should be offered in early phase of permissible duration of namāz-e 'aṣ'r. Care should be taken not to perform namāz-e 'aṣ'r before time. It is better to delay namāz-e 'aṣ'r in rest of the days (other than cloudy days). (Fatāwā Raḡaviyyah-II/213)
- 3.1.7 **Issue:** Mūstaḥab (desirable) time for namāz-e 'aṣ'r is second half phase of permissible duration of namāz-e 'aṣ'r except in cloudy days where earlier performance of namāz is better. (Fatāwā Raḡaviyyah-II/352)
- 3.1.8 **Issue:** Mūstaḥab time for namāz-e 'aṣ'r is second half phase of permissible duration of namāz-e 'aṣ'r. For calculation, first deduct 20 minutes (that is makrooh time) from the permissible duration. Divide into two equal phases. Though first half phase is not unlawful, second half phase is mūstaḥab time for namāz-e 'aṣ'r. (Fatāwā Raḡaviyyah-II/216)

Example:

Suppose, today's time for namāz-e 'aṣ'r commences at 5.20 p.m. and sunsets at 7.10 p.m.

Deduct 20 minutes from sunset time which is makrooh, this comes to 6.50 p.m.

- Permissible duration of namāz-e 'aṣ'r is from 5.20 to 6.50 p.m. (1 hour 30 minutes). Any fraction of this duration is not makrooh.

Divide this into two equal phases.

- First half phase (niṣf-avval): From 5.20 to 6.05 p.m.
- Second half phase (niṣf-ākheer): From 6.05 to 6.50 p.m.

It is mūstaḥab to offer namāz-e 'aṣ'r during 6.05 to 6.50 p.m. (niṣf-ākheer) on this particular day.

3.2 Divine excellence of namāz-e 'aṣ'r:

- 3.2.1 According to Ḥaẓrat 'Abdūllāh ib'n-e 'Umar رضى الله تعالى عنهما Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Allāh's جل جلاله compassion and mercy will be on those who prefer to perform namāz-e sūnnat-e qabliyah of 'aṣ'r.
(Abū Dāood, Tirmizee)

- 3.2.2 According to Ūmmūl-Mo'mineen Ḥaẓrat Ūmm-e Salmah رضى الله تعالى عنها Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Allāh جل جلاله will make the body of those who perform sūnnat-e qabliyah of 'aṣ'r ḥarām on fire (i.e. fire will not burn the body of those who perform sūnnat-e qabliyah of 'aṣ'r).
(Fabrānee)

3.3 'Ibādat at sunset:

- 3.3.1 **Issue:** Twenty minutes prior to sunset is such a makrooh time that any sort of namāz (viz. farḥ, vājib, sūnnat, nafl or qaḥā) is unlawful. However, if 'aṣ'r namāz of the same day is due, one can perform namāz-e 'aṣ'r up to sunset. But such delay is forbidden, if underlying reason for delay is unexplainable according to Islamic jurisprudence. According to a ḥadeēṣ, performer of such sort of namāz will be considered as mūnāfiq. ('Ālam-geeri, Bahār-e Shari'at-III/21)
- 3.3.2 **Issue:** When 20 minutes are left for sunset, makrooh time begins. All sort of namāzes except namāz-e 'aṣ'r of the same day are prohibited. (Fatāvā Raḥaviyyah-II/215)

Note: Only farḡ namāz of ‘aṣr can be offered during this makrooh time. Sūnnat-e qabliyah of ‘aṣr cannot be offered during this makrooh time.

- 3.3.3 **Issue:** Recitation of Qūr’ān Shareef should be postponed and exclusively zik’r-e ilāhee is advisable during this makrooh period at sunset. (Fatāvā Raḡaviyyah-359, Aḡkām-e Shari’at – Part-2, Issue: 52, Page: 31)

3.4 **Naf’l and qaḡā namāz after namāz-e ‘aṣr:**

- 3.4.1 **Issue:** After namāz-e ‘aṣr naf’l is proscribed (forbidden). Therefore naf’l namāz must not be performed in between ‘aṣr and maghrib. (Dūrr-e Mūkhtār, ‘Ālam-geeri)
- 3.4.2 **Issue:** Qaḡā namāz ⁹ can be performed after namāz-e ‘aṣr until 20 minutes are left for sunset. (Bahār-e Shari’at, Fatāvā Raḡaviyyah- II/359)

3.5 **Miscellaneous Issues:**

- 3.5.1 **Issue:** If someone is performing sūnnat-e qabliyah and congregation is established. In this situation one must terminate his sūnnat namāz after two rak’ats by making salām and join the congregation. There is no need to repeat the sūnnat namāz. (Fatāvā Raḡaviyyah-III/611)
- 3.5.2 **Issue:** In case of joining congregation in the last rak’at of namāz-e ḡoh’r then complete the remaining rak’ats in the following manner:

Stand erect in qiyām position after imām makes one salām. If ṡanā has not been recited earlier, then begin with ṡanā, ta’avvūz and tasmiyah. If ṡanā has been recited earlier in that case begin directly with ta’avvūz and tasmiyah. In first rak’at recite Soorah-e Fātiḡah, add a soorah and then after perform rūkoo’ and sajdah. After that, sit for qa’dah and recite only tashahhūd. Afterward, stand erect in qiyām position for second rak’at, recite Soorah-e Fātiḡah and add a soorah. Perform rūkoo’, sajdah and without qa’dah stand up again for third rak’at-

⁹ Ibid, footnote on page 181-183.

qiyām. In third rak'at recite only Soorah-e Fātiḥah and go for rükoo' and sajdah and with qa'dah-e ākheerah accomplish the namāz. (Fatāwā Raḥaviyyah-III/393)

- 3.5.3 **Issue:** There are four rak'ats sūnnat-e ghair-mūakkadah namāz prior to farḥ namāz of 'aṣ'r, which are to be offered with one salām. After two rak'ats, also recite dūrood shareef following tashahhūd in qa'dah-e oolā. Begin third rak'at with ṣanā, ta'avvūz and tasmiyah, as sūnnat-e ghair-mūakkadah is alike nafl namāz and each qa'dah of nafl namāz is qa'dah-e ākheerah. Therefore dūrood shareef must be recited in each qa'dah and a soorah is to be added to Soorah-e Fātiḥah in each rak'at. (Dūrr-e Mūkhtār, Bahār-e Shari'at-IV/15, Fatāwā Raḥaviyyah-III/461)

4. Evening namāz:

(Namāz-e maghrib)

- ★ *Permissible timings*
- ★ *Divine excellences*
- ★ *Miscellaneous issues*

4.1 Permissible timings:

Immediately after sunset the time for namāz-e maghrib commences and lasts until white glow of twilight remains. Duration of namāz-e maghrib will be same as of namāz-e faj'r of a particular day.

- Duration of namāz-e maghrib varies as per below.

1	31 March	1 hour 18 minutes	Then increases
2	30 June	1 hour 35 minutes	Then decreases
3	30 September	1 hour 18 minutes	Then increases
4	31 December	1 hour 24 minutes	Then decreases

- 4.1.1 **Issue:** Immediately after sunset the time for namāz-e maghrib commences and lasts until white glow of twilight remains. After that the time for namāz-e 'ishā begins. (Fatāwā Raḥaviyyah- II/ 226)
- 4.1.2 **Issue:** Time for namāz-e maghrib is from sunset to till twilight goes off. (Bahār-e Shari'at)

4.1.3 **Issue:** Twilight is nothing but white glow spread from north to south in western horizon. This is similar to white glow found with commencement of dawn, which appears after red glow wanes off in eastern horizon. (Hidāyah, Shar'ḥ-e Vaqāyah, 'Ālam-geeri)

4.1.4 **Issue:** Duration of namāz-e faj'r and namāz-e maghrib are equal¹⁰. (Bahār-e Shari'at)

4.2 **Divine excellence of namāz-e maghrib:**

4.2.1 **Ḥadees Shareef:**

According to Mak'hool from Razeen, Ḥużoor-e Aqdas ﷺ has narrated that:

Namāz of those who perform two-rak'at namāz after namāz-e maghrib without talking any worldly talks will be placed in 'illiyūn ¹¹.

4.2.2 **Ḥadees Shareef:**

According to Ḥaẓrat Ḥūzaifah رضى الله تعالى عنه, Ḥużoor-e Aqdas ﷺ has declared that:

Perform two-rak'at namāz after namāz-e farḡ of maghrib as early as possible, since they are to be presented along with farḡ.

(Fabrānee)

4.3 **Miscellaneous issues:**

4.3.1 **Issue:** Initiation of congregational namāz-e maghrib should be announced (i.e. iqāmat) in such a way that three small verses or a long verse can be recited after azān. ('Ālam-geeri)

¹⁰ Permissible duration of namāz-e maghrib will be same as of namāz-e faj'r of a particular day.

¹¹ **'Illiyūn:** Upper most Heaven

The promotion of Muslims to a higher grade where though there will be innumerable favours and an eternal stay in the paradise, there will be eight grades and every person's grade will be in proportion to the degree of his Imān and his deeds.

- 4.3.2 **Issue:** It is against sūnnat to delay azān-e maghrib without any excuse (religiously authentic and lawful reason). (Fatāwā Raḥaviyyah-II / 355)
- 4.3.3 **Issue:** If takbeer-e taḥreemah of namāz-e maghrib is said and at that moment a small portion of sun is yet remains to set then namāz will be rendered invalid. (Fatāwā Raḥaviyyah-II/360)
- 4.3.4 **Issue:** It is forbidden to offer nafl namāz between sunset and maghrib. (Dūrr-e Mūkhtār, 'Ālam-geeri)
- 4.3.5 **Issue:** It is makrooh to delay namāz-e maghrib so much, so that stars appear in the sky. (Fatāwā Raḥaviyyah-II/226)
- 4.3.6 **Issue:** It is desirable to perform namāz-e maghrib immediately after sunset except in cloudy days. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

We will go through two aḥadees supporting this issue:

4.3.6.1 Ḥadees Shareef:

Abū Dāood has recorded this ḥadees ascribing to Ḥaḥrat 'Abdūl 'Azeez bin Rafee'a رضى الله تعالى عنه, Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

In cloudy days offer namāz-e 'aṣ'r in early phase of permissible duration for the same and delay is desirable in namāz-e maghrib.

4.3.6.2 Ḥadees Shareef:

According to Ḥaḥrat Ayyoob and Ḥaḥrat 'Uqbā bin 'Amir رضى الله تعالى عنه has said that:

Once Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that my followers will remain sagacious (having or showing good judgement) till they will not delay namāz-e maghrib up to such an extent that dense stars become visible in the sky.
(Imām Aḥmad and Abū Dāood)

- 4.3.7 **Issue:** Namāz-e maghrib should be offered immediately after sunset. Delay to the extent of time required to perform two-rak'ats namāz is permissible. Delay more than this much time is makrooh-e tanzeefee. Delay to the extent that stars appear in the sky is makrooh-e taḥreemee. However, such delay is not objectionable only

if it happens with due authentic reasons that can be explained according to Islamic Jurisprudence viz. during journey, sickness. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

4.3.7.1 **Hadees Shareef:**

Once Ḥaẓrat Nafe'a رضى الله تعالى عنه had been traveling on foot along with Ḥaẓrat 'Abdullāh ib'n-e 'Ūmar رضى الله تعالى عنهما. Ḥaẓrat Nafe'a رضى الله تعالى عنه has narrated that:

I knew his habit of performing namāz well in time. But on that particular day he did not performed namāz after sunset. I said, salutations be upon you – Namāz! He looked at me and continued journey. When some twilight remained he came down from his ride and performed namāz. Then he performed namāz-e 'ishā when twilight was totally not present. Then he turned towards me and said that Rasoolallāh صلى الله تعالى عليه وآله وسلم use to do so in journey when He was in haste.

(Nasa'ee, Ref. borrowed from: Fatāvā Raḥaviyyah-II/240)

- 4.3.8 **Issue:** One should offer sūnnat namāz immediately after farḥ of namāz-e maghrib and should not indulge in worldly talks between sūnnat and farḥ. (Bahār-e Shari'at)

4.3.8.1 **Hadees Shareef:**

According to Ḥaẓrat Ḥūzaifah رضى الله تعالى عنه, Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Those who perform two-rak'ats namāz after namāz-e maghrib without indulging in any worldly affairs will be placed in 'illiyūn.

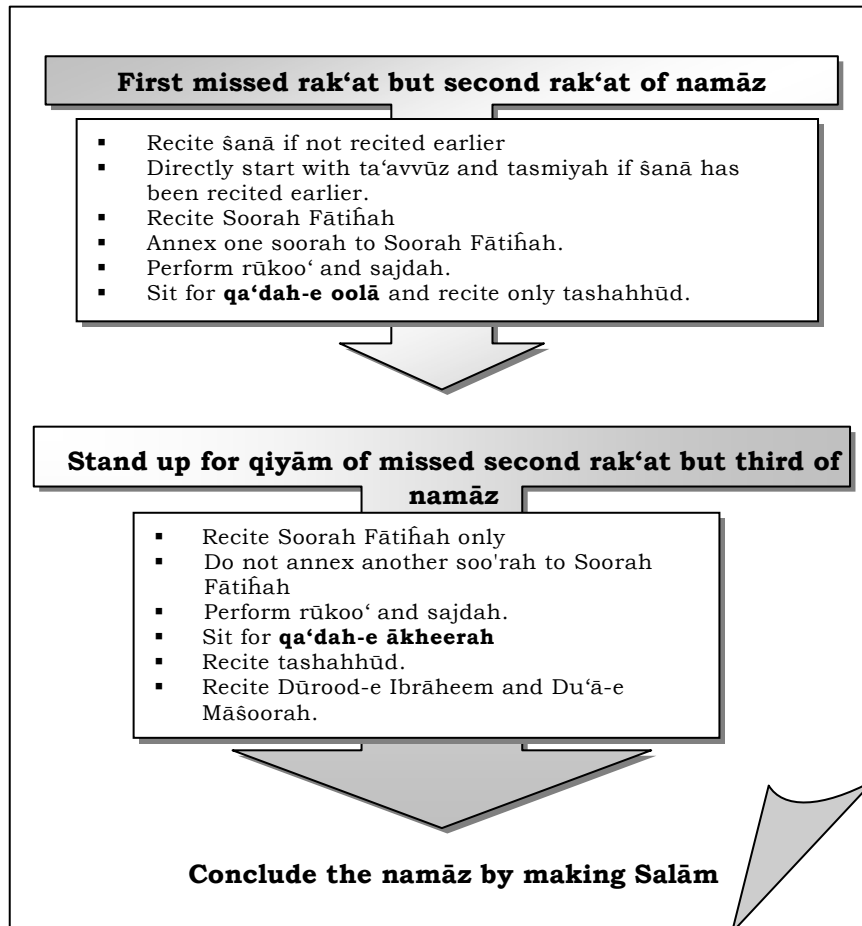
- 4.3.9 **Issue:** If a mūqtadee joins the congregation in third rak'at, he will perform his missed rak'ats in the following manner:

Stand up erect for qiyām after first salām of imām. Recite šanā if not recited earlier. After ta'avvūz and tasmiyah recite Soorah-e Fātiḥah and a soorah. After first rak'at make qa'dah and stand up again for second rak'at after reciting only tashahhūd. Complete second rak'at as first one and make qa'dah, which will be qa'dah-e ākheerah and then complete the namāz. (Fatāvā Raḥaviyyah-III/392)

Joined Jamā'at in III rak'at

In jamā'at only one rak'at has been accomplished

Stand up erect to perform missed rak'ats after imām concludes the namāz by one salām



5. Night namāz:

(Namāz-e ‘ishā)

- ★ *Permissible Timings of namāz-e ‘ishā*
- ★ *Divine Excellences of namāz-e ‘ishā*
- ★ *Sūnnat-e ghair-mūakkadah namāz in namāz-e ‘ishā*
- ★ *Vit'r namāz*
- ★ *Vit'r of masbooq*
- ★ *Qaḏā of namāz-e ‘ishā*
- ★ *Naf'l namāz in namāz-e ‘ishā*
- ★ *Miscellaneous issues pertaining to namāz-e ‘ishā*

5.1 Permissible timings:

The moment stipulated time of namāz-e maghrib expires, time for namāz-e ‘ishā commences and lasts until dawn.

- 5.1.1 **Issue:** At the finishing point of stipulated time of namāz-e maghrib, time for namāz-e ‘ishā commences and lasts until dawn. (Fatāwā Raḏaviyyah- II / 226)
- 5.1.2 **Issue:** It is mūstaḥab to delay performance of namāz-e ‘ishā up to one-third night. Delay is permissible up to midnight. (Dūrr-e Mūkhtār)
- 5.1.3 **Issue:** It is makrooh to delay namāz-e ‘ishā beyond midnight. (Fatāwā Raḏaviyyah-II / 355)
- 5.1.4 **Issue:** In cloudy days it is mūstaḥab to offer namāz-e ‘aṣ'r and namāz-e ‘ishā in early phase of permissible duration. In similar situation it is mūstaḥab to delay rest of the namāzes (i.e. faj'r, ḏoh'r and ‘ishā). (Bahār-e Shari‘at)

5.2 Divine excellence of namāz-e ‘ishā:

5.2.1 Ḥadees Shareef:

Ib'n-e Mājah has recorded this ḥadees ascribing to Ḥaḏrat ‘Abdūllāh bin ‘Umar رضى الله تعالى عنهما that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has commanded that:

Allāh جل جلاله will bestow freedom from Hell to those who will offer namāz-e ‘ishā consecutive forty nights in congregation without missing even a single rak‘at.

5.2.2 **Ĥadeeĥ Shareef:**

*Among all namāzes, namāz-e faj'r and namāz-e 'ishā are more painful for hypocrites (mūnāfiqeen).
(Fabrānee)*

5.2.3 **Ĥadeeĥ Shareef:**

*Those who present themselves for namāz-e 'ishā, so to say they do qiyām up to midnight.
(Baihaqee)*

5.2.4 **Ĥadeeĥ Shareef:**

*Vit'r is truth. Those, who do not offer vit'r, are not from us.
(Abū Dāood)*

5.2.5 **Ĥadeeĥ Shareef:**

*Names of those, who deliberately missed the namāz-e 'ishā, will be written down on the door of the Hell.
(Abū No'aim)*

5.3 **Sūnnat-e ghair-mūakkadah:**

5.3.1 **Issue:** If one has not performed four-rak'ats sūnnat-e ghair-mūakkadah namāz and wishes to perform after congregation, it is permissible and can be offered after two-rak'ats sūnnat-e ba'diyah (sūnnat-e mūakkadah) namāz. (Fatāvā Raḥaviyyah-III/367)

5.3.2 **Issue:** If someone begins four-rak'ats sūnnat-e ghair-mūakkadah namāz and meanwhile congregation has established, in that case one should conclude his namāz after two rak'ats by making salām and join the congregation. No need to repeat the sūnnat. (Fatāvā Raḥaviyyah-III/611)

5.3.3 **Issue:** There are four rak'ats sūnnat-e ghair-mūakkadah namāz prior to farḥ namāz of 'ishā, which are to be offered with one salām. After two rak'ats, recite dūrood shareef also (along with dū'ā-e māṣoorah) following tashahhūd in qa'dah-e oolā. Begin third rak'at with ṣanā, ta'avvūz and tasmiyah, as sūnnat-e ghair-mūakkadah is alike nafl namāz and each qa'dah of nafl namāz is qa'dah-e

ākheerah. Therefore dūrood shareef must be recited in each qa'dah and a soorah is to be added to Soorah-e Fātiḥah in each rak'at. (Bahār-e Shari'at- IV/15, Fatāwā Raḥaviyyah- III/461)

5.4 Vit'r Namāz:

5.4.1 Ḥadees Shareef:

Ḥaẓrat Abū Dāood, Tirmizee, Nasa'ee and Ib'n-e Mājah have recorded a narration ascribing to Ameerul-mo'mineen say'yedūnā Ḥaẓrat 'Ali رضى الله تعالى عنه that, once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Allāh جل جلاله is vit'r (singular) and He likes vit'r namāz. Hence O! Faithful followers, perform vit'r namāz.

5.4.2 **Issue:** Although timings for farḥ and vit'r of 'ishā are identical but a sequential order must be maintained. Vit'r should be offered after farḥ namāz. If someone performs namāz-e vit'r prior to farḥ of 'ishā, vit'r namāz will be rendered null and void. (Dūrr-e Mūkhtār, 'Ālam-geeri)

5.4.3 **Issue:** It is mūstahab to perform namāz-e vit'r in the last part of night for those who can remain awaken, otherwise perform before going to bed. In case someone wake up in the last part of night to perform tahajjūd namāz, at that time vit'r namāz should not be offered as one has slept and then wake up. Further, it is unlawful to repeat vit'r namāz, once one has already offered it along with namāz-e 'ishā. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

5.4.4 **Issue:** There are three rak'ats in vit'r namāz and qa'dah-e oolā is vājib. After reciting only tashahhūd in qa'dah-e oolā, one should standup for third rak'at. However, if someone stands up erroneously without doing qa'dah-e oolā, there is no need to go back to qa'dah-e oolā but continue third rak'at and perform sajdah-e sah'v. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at)

5.4.5 **Issue:** Qirā'at is obligatory in all three rak'ats of vit'r. It is vājib to add a soorah after Soorah-e Fātiḥah in all rak'ats. (Bahār-e Shari'at – IV / 4)

- 5.4.6 **Issue:** In third rak'at of vit'r namāz after qirā'at say takbeer **الله أكبر** (Allāhū-Akbar) and simultaneously raise hands up to ear lobule (as is done whilst takbeer-e taḥreemah) and fold both hands just below navel. Recite dū'ā-e qūnoot and then make rūkoo'. (Bahār-e Shari'at-IV/4)
- 5.4.7 **Issue:** It is vājib to recite dū'ā-e qūnoot in vit'r namāz. Suppose, someone forgets to recite dū'ā-e qūnoot and goes for rūkoo' and at that moment recollects. In this situation, there is no need to come back from rūkoo' to qiyām position. Complete the namāz and do sajdah-e sah'v. (Ālam-geeri, Fatāvā Raḥaviyyah-III/645)
- 5.4.8 **Issue:** All (i.e. imām, mūqtadee or mūnfarid) should recite dū'ā-e qūnoot silently. Whether namāz is adā or qaḏā, whether in Ramḡān shareef or else but recite dū'ā-e qūnoot silently. (Raddūl-Mūhtār)
- 5.4.9 **Issue:** By all means mūqtadee has to follow imām. Even in vit'r namāz, if mūqtadee has not recited entire dū'ā-e qūnoot and imām has proceeded for rūkoo', in that case also mūqtadee has to follow imām and must bow for rūkoo'. (Ālam-geeri, Raddūl-Mūhtār)
- 5.4.10 **Issue:** Those who do not remember dū'ā-e qūnoot:

- They should recite once:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rab'banā ātinā fid dūnyā ḥasanatanv va feel ākhirati
ḥasanatanv va qinā 'azāban nāri
*O Allāh! Grant us goodness both in this world and in the
world to come, and protect us from the pain of the fire.*

OR

- Recite thrice

اللَّهُمَّ اغْفِرْ لَنَا

Allāhūm-magh fir lanā
(Ālam-geeri, Bahār-e Shari'at)

5.5 Vit'r namāz of masbooq:

- 5.5.1 **Issue:** If masbooq joins congregational vit'r namāz¹² in third rak'at, in this situation while completing missed two rak'ats after imām has concluded namāz by making first (one) salām, do not recite dū'ā-e qūnoot. ('Ālam-geeri, Bahār-e Shari'at)
- 5.5.2 **Issue:** If masbooq has missed all rak'ats and joins congregation in qa'dah-e ākheerah, in this situation while completing missed all three rak'ats after imām has concluded namāz by making one salām, recite dū'ā-e qūnoot' in third rak'at. (Fatāvā Raḥaviyyah-III/488)

5.6 Qaḏā namāz:

- 5.6.1 **Issue:** If namāz-e 'ishā has been missed and qaḏā¹³ is to be performed then qaḏā of vit'r too becomes vājib even if a long time has been elapsed. Even though namāz-e 'ishā might have been missed either deliberately or erroneously, whatsoever the reason may be, but once qaḏā namāz of 'ishā is to be performed, perform qaḏā of vit'r too. Whilst performing qaḏā of vit'r namāz, recite dū'ā-e qūnoot. If qaḏā of namāz-e vit'r is being performed in public (viz. in mosque) then do not raise hands along with takbeer-e qūnoot, so that no one should know that qaḏā namāz is being offered. To miss a namāz is sin and its disclosure is greater sin. Hence, while offering qaḏā namāz it should not be disclosed. However, if someone is offering qaḏā of namāz-e vit'r at home or in isolation, hand should be raised up to ear lobules along with takbeer-qūnoot. (Raddūl-Muḥtār, 'Ālam-geeri, Fatāvā Raḥaviyyah-III/624)
- 5.6.2 **Issue:** In the month of Ramḏān¹⁴, those who could not join congregational farḏ of namāz-e 'ishā, will not join congregation of vit'r namāz. Thus those who have performed farḏ of namāz-e 'ishā solitarily will perform vit'r namāz also alone. (Fatāvā Raḥaviyyah- III/624)

¹² Congregational vit'r namāz is offered in the month of Ramḏān only.

¹³ Ibid, footnote on page 181-183.

¹⁴ Ninth month of Hijri calendar; fastening month; Month in which revelation of the Holy Qūr'ān Shareef began.

5.7 Naf'l namāz of 'ishā:

- 5.7.1 **Issue:** It is exceptionally good to perform two-rak'at naf'l namāz after namāz-e vit'r. It is most excellent to recite in its first rak'at Soorah-e Zilzāl (Chapter 99 of Qūr'ān Shareef: The Earthquake) and in second rak'at Soorah-e Kāfiroon (Chapter 109 of Qūr'ān Shareef: The disbelievers). According to a ḥadees shareef if anyone could not wakeup for tahajjūd namāz, these two-rak'at naf'l will work as substitute for tahajjūd. (Bahār-e Shari'at)
- 5.7.2 **Issue:** It is mūstaḥab to perform last two-rak'at naf'l namāz in standing position. However, there is no objection if offered in sitting position. (Fatāwā Raḥaviyyah-III/461)

5.8 Miscellaneous issues:

- 5.8.1 **Issue:** It is makrooh to sleep before namāz-e 'ishā and indulge in worldly talks after namāz-e 'ishā. However, there is no objection for essential talks of day-to-day work, recitation of Qūr'ān Shareef, zik'r-e ilāhee, religious issues, stories of ṣāleheen, v'āz and discussion with guests. (Dūrr-e Mūkhtār)
- 5.8.2 **Issue:** It is makrooh to indulge in worldly talks after namāz-e 'ishā (Fatāwā Raḥaviyyah- I/197)
- 5.8.3 **Issue:** Some people use to recite following verse in sajdah position after namāz-e vit'r and believe that this is a wonderful 'amāl as per aḥadees and practiced by būzūrgān-e deen.

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Sūbbūḥun qūddūsun rabbūnā-va rabbūl malā'ik kat-e var rūḥ

Our Rabb, Rabb of all angels and Ḥaẓrat Jibra'eel, is Pure and Elite.

But as a matter of fact, it is makrooh in view of some Mūslim jurist. The so-called ḥadees showing excellence of this 'amāl is also untrue and fallacious. All famous Islamic Jurisprudence books like Ghūnyah, Tātār-khāniyāh, Dūrr-e Mūkhtār, Faḥṭāvee, 'Ad-dūrar etc has described it as makrooh, perhaps because of the fear of considering this amāl as sūnnat or vājib by the common people. (Fatāwā Africa by 'Alā Ḥaẓrat; issue 37; page 34)

6. Sūnnat-e mūakkadah namāz:

(Other than five daily namāzes)

Tarāveeh namāz:

Twenty rak'ats sūnnat-e mūakkadah namāz for both (adult) men and women to be performed after namāz-e 'ishā with ten salāms in the month of Ramzān. After every four rak'ats it is mūstahab to sit a while and make dū'ā.

Ḥaẓrat 'Umar رضى الله تعالى عنه ordered for the congregation in tarāveeh during his Caliphate and on seeing the congregation remarked, "This is very nice bid'at". To perform namāz-e tarāveeh individually is sūnnat. And, to form a regular congregation is bid'at-e ḥasanah (praiseworthy innovation). However, it should be noted that if the innovation was brought into practice in the age of ṣaḥābah-e kirām, then we should not call it bid'at but sūnnat of the ṣaḥābah (as it is respectfully to call it so), though it is a bid'at-e ḥasanah.

A person cannot perform the tarāveeh before performing 'ishā namāz. Tarāveeh is performed after last sūnnat of 'ishā namāz and before the vit'r. However, it can be performed after the vit'r. It can be performed any time until faj'r namāz, but one must remember that it cannot be performed after dawn has broken. It cannot be performed as qaḏā namāz, either.

It is sūnnat-e kifāyah to perform tarāveeh namāz in jamā'at. If one performs tarāveeh namāz alone at home, he will be deprived of virtues and blessings of jamā'at in the mosque. Those who did not perform 'ishā namāz in jamā'at cannot perform tarāveeh namāz in jamā'at.

Niyyat for two rak'ats sūnnat of tarāveeh:

نَوَيْتُ أَنْ أُصَلِّيَ لِلَّهِ تَعَالَى رَكْعَتَي صَلَاةِ التَّرَاوِيحِ سُنَّةَ
رَسُولِ اللَّهِ تَعَالَى مُتَوَجِّهًا إِلَى جِهَةِ الْكَعْبَةِ الشَّرِيفَةِ - اللَّهُ أَكْبَرُ

*I intend to perform two rak'ats sūnnat namāz of tarāveeh
for Allāh Ta'ālā facing towards qiblah.*

7. Mūstaḥab and supererogatory namāzes:

- ★ Tahajjūd Namāz
- ★ Ṣalātūl Ishrāq
- ★ Namāz-e Chāshṭ
- ★ Ṣalātūl Auvābeen

7.1 Tahajjūd namāz:

It is greatest in the rank of all the supererogatory (nafl) namāz ¹⁵, to be performed in the last part of night. After having gone to bed one should rise late in the night and engage in this wonderful worship (ʿibādat). It consists of four to twelve (4-12) rakʿats of nafl namāz in two to four rakʿats units.

7.1.1 **Issue:** Tahajjūd namāz is the most mūstaḥab sūnnat and best among all mūstaḥab namāzes. All religious books including our Holy Qūrʿān support this fact. Though it is not a sūnnat-e mūakkadah namāz, one who misses it, remains devoid of great virtues and excellences. However, skipper of tahajjūd namāz is not a sinner. (Fatāwā Raḥaviyyah-III/454)

7.1.2 **Issue:** In the beginning, the tahajjūd namāz was farḥ on Ḥuḏoor-e Aqdas ﷺ and on his followers, but later on this farḥ duty was abolished by consensus of the Ummat. A ḥadees is quoted here in support of this issue.

Ummūl-Mo'mineen Ḥaḏrat 'Ayeshaḥ رضى الله تعالى عنها has narrated that:

¹⁵ **Author's Note:** It is very much essential to perform farā'iz first. Nafl will be acceptable only when one has offered all farā'iz. Above faḏeelat (Divine excellence) of supererogatory (nafl) namāz are meant for those, whose even qazā of farḥ or vājib are not left.

The sūnnat performed by those who do not carry out the farḥ, that is, who owe debt to Allāh جل جلاله, will not be accepted, and they will not be given rewards. They are not looked upon as having adapted themselves to our Prophet ﷺ. If a person does all the farḥ and omits one farḥ without an excuse, none of his supererogatory (nafl) worships and sūnnat of this kind will be given rewards until he pays his debt of his. In other words, Allāh جل جلاله will not accept supererogatory (nafl) namāz of the person who has a debt of qazā namāz.

*Namāz-e tahajjūd was farz for Ĥužoor-e Aqdas
صلی اللہ تعالیٰ علیہ وسلم and sūnnat for his followers.*

(Fatāvā Ražaviyyah-III/455, 456)

7.2 **Ṣalātūl ishrāq:**

It comprises of two rak'ats nafl namāz. The permissible time for Ṣalatūl Ishrāq starts 20 minutes after sunrise.

Ĥadeeṣ Shareef: Imām Tirmizee has recorded a narration ascribing to Ĥažrat Anas رضی اللہ تعالیٰ عنہ that Ĥužoor-e Aqdas صلی اللہ تعالیٰ علیہ وآلہ وسلم has stated that:

He who performs faj'r namāz with jamā'at and remains seated in the same place engaging in zik'r-e ilāhee until after sunrise and there after performs two rak'ats nafl namāz, will obtain the šavāb of one Ĥajj and one 'Umrah.
(Bahār-e Shari'at-IV/21)

7.3 **Namāz-e chāsht:**

Namāz-e chāsht comprises of 2 to 12 rak'ats of nafl namāz. Time starts from 20 minutes after sunrise and lasts up to nişf-ün-nahār. It is mūstahab to offer Namaz-e-chasht in first ¼ part of the day.

Ĥadeeṣ Shareef: Imām Tirmizee and Ib'n-e Mājah have recorded this ĥadeeṣ ascribing to Ĥažrat Anas that Ĥužoor-e Aqdas صلی اللہ تعالیٰ علیہ وآلہ وسلم has narrated that:

Allāh جل جلالہ will build golden palace in paradise for those who perform 12 rak'ats namāz-e chāsht.

7.4 **Ṣalātūl auvābeen:**

Six-rak'ats supererogatory (nafl) namāz to be performed after namāz-e maghrib in three sets of two rak'at each

Ĥadeeṣ Shareef:

Whatsoever the sins are, all (even if they are equal to foam of sea) will be forgiven who perform six-rak'ats namāz of Ṣalāt-ūl Auvābeen after namāz-e maghrib. (Ṭabrānee)

Chapter: 8

Friday Congregational Namāz

(Namāz-e Jūm‘ah)



Rules and Regulations
Pertaining to
Namāz of Mo‘min
(A comprehensive guide)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ
الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ط
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

(Qūr'ān Shareef, Soorah: 62 – Al-Jūm'ah, Verse: 9)

*O you who believe! When the call is made for ṣalātūl Jūm'ah
(Friday congregational namāz) hasten to the remembrance of Allāh
and leave off all the merchandise. That is the best for you, if you
know.*

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Friday congregational namāz consists of fourteen rak'ats including two rak'ats farḥ. It is farḥ-e 'ain for every man (on whom it is obligatory) to perform two rak'ats farḥ in congregation. He, who disbelieves or slights it, becomes a kāfir (infidel). It is a farḥ stronger than the namāz-e ḥoh'r.

As Saturday was given to Jews and Sunday to Christians, Friday has been given to Mūslims. On this day there are auspiciousness and goodness for Mūslims. We will discuss namāz-e Jūm'ah under following heads:

- ★ *Permissible timings for namāz-e Jūm'ah*
- ★ *Divine excellences of namāz-e Jūm'ah*
- ★ *Prerequisites for namāz-e Jūm'ah*
- ★ *On whom namāz-e Jūm'ah is farḥ?*
- ★ *Essential issues pertaining to namāz-e Jūm'ah*
- ★ *Secondary azān of Jūm'ah (azān-e khūtbah)*

1. Permissible timings:

Mūstaḥab time for namāz-e Jūm'ah is the same as of namāz-e ḥoh'r. (Baḥrūr-Rā'iḳ)

2. Divine excellences:

2.1 Ḥadees Shareef:

Mūslim, Abū Dāood, Tirmizee and Ib'n-e Mājah has quoted this ḥadees from Ḥaḥrat Abū Hūrairah رضى الله تعالى عنه that Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

All sins that are committed within one week from one Friday to another Friday will be forgiven to those who after making ablution in order come for namāz-e Jūm'ah and listen sermon (khūtbah) silently.

2.2 Ĥadeeṣ Shareef:

It is written in ṣaḥeeḥ Mūslim from Ĥaẓrat 'Abdūllāh ib'n-e Mas'ood رضى الله تعالى عنه that Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has once narrated that:

I am thinking of to order a person to lead namāz-e Jūm'ah and set afire houses of those who miss namāz-e Jūm'ah.

2.3 Ĥadeeṣ Shareef:

Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

- *Allāh جل جلاله will seal the hearts of those who will skip three consecutive Jūm'ah namāz due to laziness.*
- *Those who fail to attend three consecutive namāz-e Jūm'ah without any excuse (authentic lawful reason), will be adjudged pretender to Islām (mūnāfiq).*
- *Those who avoid three consecutive namāz-e Jūm'ah, throw Islām aback.*

Aforesaid ḥadeeṣ (2.3) is quoted by following Moḥaddiṣeen:

1. Abū Dāood, Tirmizee, Nasa'ee and Ib'n-e Mājah ascribing to Ĥaẓrat Abū Ja'ad Žūmree,
2. Imām Mālik ascribing to Ĥaẓrat Ṣafvān bin Solaim
3. Imām Aḥmad ascribing to Ĥaẓrat Abū Qatādah.

3. Prerequisites for namāz-e Jūm'ah:

- ★ *City or suburb*
- ★ *Žoh'r time*
- ★ *Islamic ruler*
- ★ *Khūtbah*
- ★ *Khūtbah prior to namāz*
- ★ *Congregation*
- ★ *Common permission*

It is written in Fatāvā Raḥaviyyah-III/746 that there are seven conditions for the validity of namāz-e Jūm'ah.

- (1) City or suburb,
- (2) Time of ḥoh'r,
- (3) Islamic ruler or his deputy or ruled by a Governor authorized by Islamic ruler, who can lead the namāz-e Jūm'ah if required,
- (4) Khūṭbah within stipulated time of ḥoh'r,
- (5) Khūṭbah prior to namāz and at least before three sane male Mūslim,
- (6) Congregation of at least three sane male Mūslims,
- (7) Common permission.

3.1 City and suburb:

- ★ *Definition of City*
- ★ *Suburbs - part of the city*
- ★ *Villagers may come to city for namāz-e Jūm'ah*
- ★ *Do not establish namāz-e Jūm'ah in villages*

- 3.1.1 **Issue:** City is must to establish namāz-e Jūm'ah. According to Imām-e Ā'zam Abū Ḥanifāh رَحْمَةُ اللهِ تَعَالَى city can be defined and described as:

City is densely populated and well-defined area that incorporates buildings, lanes, streets and permanent market. It should be a district or taluka level place (heading many villages). There should be a ruler and a court where public disputes can be solved by judge/s. (Fatāvā Raḥaviyyah- III / 703)

- 3.1.2 **Issue:** True definition of a city is:

The area (habitation or population) incorporating many lanes, a permanent market (market should not be transitory), and geographically divided into talukas each heading many villages and whole area governed (administered) by a Governor¹. There should be a judge fully empowered to do justice in the process of solving the public disputes. This is the true definition of a city.

Namāz-e Jūm'ah is lawful only for areas fulfilling above-mentioned criteria. (Fatāvā Raḥaviyyah-III/672)

¹ Currently, Collector who works on behalf of Government

- 3.1.3 **Issue:** Surrounding areas of the city that are meant for public amenity, for instance grave yard, ground for horse race ², cantonment area, station etc., will be considered as part of city even if these areas are in outskirts of the city (suburbs). Here namāz-e Jūm'ah is lawful. (Ghūnyah, Bahār-e Shari'at)
- 3.1.4 **Issue:** Jūm'ah is farz on those who can hear the azān called from the mosque of the city area and they can come for the namāz-e Jūm'ah without any undue problem, even though, that locality (where azān call is heard) may be to some extent away from the city. (Dūrr-e Mūkhtār, Bahār-e Shari'at)
- 3.1.5 **Issue:** Those who reside in villages adjacent to cities, should come to city for namāz-e Jūm'ah. (Bahār-e Shari'at - IV/ 94)
- 3.1.6 **Issue:** Jūm'ah is unlawful in villages. Those who perform Jūm'ah namāz in village will be sinner. In village Jūm'ah is neither farz nor performance lawful and hence responsibility of namāz-e ḡoh'r persists even after performing namāz-e Jūm'ah. (Fatāwā Raḡaviyyah-III/671, 710)
- 3.1.7 **Issue:** Jūm'ah must not be established in those villages where until that time it was not there. Similarly it should not be stopped in those villages where it has been already established since long. There is no need to prevent people of such villages from performing namāz-e Jūm'ah. It is better that they are remembering and worshipping the Allāh جل جلاله and His Prophet صلى الله تعالى عليه وآله وسلم in what so manner it may be. If forbidden, there are chances that they may abstain from the daily namāz (ḡoh'r).

As quoted in Dūrr-e Mūkhtār, once Ameerul-mo'mineen, Maulā 'Alī رضي الله تعالى عنه saw a person offering naf'l namāz after 'Eid namāz. Despite the fact that naf'l is makrooh after namāz-e 'Eid, he did not forbid. On asking by someone Ameerul-mo'mineen, Maulā 'Alī رضي الله تعالى عنه replied, I am afraid to be a part of the threat (va'id) as Allāh جل جلاله has cautioned through Qūr'ān Shareef:

² At the present time a play ground to play any sort of games

أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى ۖ

Have you seen him who prohibits (Allāh's) devotee when he (she) offers ṣalāt (namāz)!

(Qūr'ān Shareef, Soorah: 96-Alaq, Verse- 9 & 10)

(Fatāwā Raḥaviyyah-III/710 to 714, 719)

- 3.1.8 **Issue:** As per Ḥanafee school of Islamic jurisprudence, namāz-e Jūm'ah is unlawful in villages. However, because of ignorance, in some villages it has been found that people used to perform namāz-e Jūm'ah. They should not be instructed to discontinue their practice rather they should be advised to perform four-rak'ats farḥ of namāz-e ḥoh'r in addition to namāz-e Jūm'ah. This is because responsibility of ḥoh'r namāz still remains over them even though they have offered Jūm'ah namāz. Therefore namāz-e ḥoh'r is must for them. (Fatāwā Muṣṭafviyah, page-213)
- 3.1.9 **Issue:** Religious authorities have commanded to offer four rak'ats ḥoh'r namāz after namāz-e Jūm'ah precautionary in case of discordance about a place whether it is a city or village. But this decree is for special elite (religious dignitaries) and not for common people. (Fatāwā Raḥaviyyah-III/688)
- 3.1.10 **Issue:** Namāz-e Jūm'ah is essential in those places where there is discordance about whether the place is village or city. In these places if namāz-e Jūm'ah is missed, it is just like turning your face (in sense of leaving) from Sha'air-e Islām (signs of Islamic rules and culture). Precautionary four rak'ats namāz should be offered after Jūm'ah namāz. This verdict is for some special elite (religious dignitaries). Common people should avoid ḥoh'r namāz. (Fatāwā Raḥaviyyah-III/675)
- 3.2 **Ḥoh'r time:**
- 3.2.1 **Issue:** Time of ḥoh'r is prerequisite for khūtbah and namāz-e Jūm'ah. Khūtbah will be rendered invalid if delivered before commencement of the stipulated time for namāz-e ḥoh'r. Invalid khūtbah in turn renders the namāz-e Jūm'ah null and void. (Bahār-e Shari'at)

- 3.2.2 **Issue:** If Jūm'ah namāz is delayed so much so that stipulated zoh'r time exhausts, then qaḏā of zoh'r is to be performed. In case, if Jūm'ah namāz is being performed and meanwhile stipulated time for namāz-e zoh'r exhausts just before making salām, namāz becomes null and void and consequently qaḏā of namāz-e zoh'r is to be offered. (Bahār-e Shari'at)

3.3 **Islamic ruler:**

- 3.3.1 **Issue:** One of the basic condition for the validity of namāz-e Jūm'ah is presence of Islamic ruler or his deputy. This can be fulfilled by a proxy, as in the case of namāz where tayam'mūm is valid in lieu of ablution in absence of water. Similarly, in absence of Islamic ruler, Mūslims can appoint an imām whose deliverance of khūtbah and imāmat (leading namāz-e Jūm'ah) will be lawful. (Fatāwā Raḏaviyyah-III/682, 718)
- 3.3.2 **Issue:** Islamic king or ruler himself or his deputy should deliver khūtbah and lead the namāz-e Jūm'ah. India is a Dārūl Islām³. However, in absence of Islamic king or ruler (as it happens in India), imām selected by common people for Jūm'ah namāz will lead the namāz-e Jūm'ah. (Fatāwā Raḏaviyyah-III/690, 691)

Author's note:

Those who are appointed to lead five daily namāzes, can lead namāz-e Jūm'ah. They are appointed and / or agreed on their appointment for imāmat and therefore they are eligible for delivering khūtbah and leading namāz-e Jūm'ah.

³ **Dārūl Islām:** According to Arabic lexicographers it means those countries, which are either presently or previously ruled by the Islamic ruler. Dārūl ḥarb means Non-Mūslim country.

In 1298 AH (1888 AD), when 'Alā Ḥaḏrat, Imām Aḥmad Raḏā رحمه الله تعالى عليه were only 24 years old, one Mr Mirzā 'Ali Baig from Badayun (UP, India) submitted an inquiry application asking whether India is Dārūl Islām or Dārūl ḥarb. In reply, 'Alā Ḥaḏrat, Imām Aḥmad Raḏā رحمه الله تعالى عليه issued fatwā that: India is Dārūl Islām, because Dārūl ḥarb is that country where Islamic laws and conventions cannot be promulgated. As such conditions do not exist in India therefore it is Dārūl Islām.

3.4 **Khūtbah:**

- ★ *Introduction*
- ★ *Khūtbah is zik'r-e ilāhee*
- ★ *Who can deliver khūtbah*
- ★ *Sunnat elements in khūtbah*
- ★ *Mustaḥab elements in khūtbah*
- ★ *Makrooh elements in khūtbah*
- ★ *Decrees for khūtbah listener*
- ★ *Miscellaneous Issues pertaining to khūtbah*

3.4.1 **Introduction:**

The homily (a religious discourse intended for spiritual edification) delivered at public by a permanently fixed imām or by any imām with prior permission of permanently fixed imām at the congregation of Friday and Islamic festivals, which must be read in Arabic only, all over the world. (It is sin to read khūtbah in other than Arabic language)

3.4.1.1 **Issue:** Khūtbah is a prerequisite for namāz- Jūm'ah. Without khūtbah namāz-e Jūm'ah is invalid. An individual who is unable to deliver khūtbah, cannot become imām for namāz-e Jūm'ah. (Fatāvā Raḥaviyyah- III/747)

3.4.1.2 **Issue:** Just before khūtbah azān is called in front of khateeb (imām - who delivers sermon). Khateeb can reply and supplicate dū'ā. (Tabiyeenūl Ḥaqā'iq)

3.4.1.3 **Issue:** Khateeb should recite ta'avvūz and tasmiyah silently in the beginning and then should commence the deliverance of khūtbah. (Fatāvā Raḥaviyyah- III/740)

3.4.1.4 **Issue:** Khūtbah should be delivered at least before three male Mūslims excluding khateeb. If khateeb recites khūtbah solitarily, then it is not a valid khūtbah. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at)

3.4.2 **Khūtbah is zik'r-e ilāhee:**

3.4.2.1 **Issue:** Khūtbah is zik'r-e ilāhee. However, if with the intention of khūtbah recited once – اَلْحَمْدُ لِلّٰهِ (Alḥamdū-

lillāh) or سُبْحَانَ اللَّهِ (Sūb'ḥānallāh) or لَا إِلَهَ إِلَّا اللَّهُ (La ilāha illallāhū), in that case farḥ element of khūtbah is accomplished. But it is makrooh if khūtbah is concluded after reciting only this much. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at)

3.4.2.2 **Issue:** For a valid khūtbah, its intention is must and is a condition. If khateeb (imām - who delivers sermon) sneezes on pulpit and says الْحَمْدُ لِلَّهِ (Alḥamdū-lillāh), in that case its (khūtbah) farḥ element is not fulfilled and hence khūtbah is not executed. (Fatāvā Raḥaviyyah-III/676)

3.4.2.3 **Issue:** If khateeb sneezes on pulpit and says الْحَمْدُ لِلَّهِ (Alḥamdū-lillāh), or in surprise says - سُبْحَانَ اللَّهِ - (Sūb'ḥānallāh) or لَا إِلَهَ إِلَّا اللَّهُ (La ilāha illallāhū), in that case farḥ element of khūtbah is not fulfilled and hence khūtbah is not executed. ('Ālam-geeri, Bahār-e Shari'at)

3.4.2.4 **Issue:** It is utmost essential for khateeb to know that khūtbah is nothing but zik'r-e ilāhee, so that he can make niyyat for khūtbah. If khateeb delivers khūtbah without knowing the literal meaning of word khūtbah, namāz will be rendered invalid. This is because, for a valid khūtbah, niyyat is a condition. In absence of niyyat, khūtbah turns to be null and void and without, namāz-e Jūm'ah will also be rendered invalid. (Raddūl-Mūhtār, Fat'hūl Qadeer, Fatāvā Raḥaviyyah-III/677)

3.4.3 **Who can deliver khūtbah:**

3.4.3.1 **Issue:** None can deliver khūtbah without permission of permanent appointed imām. If an individual delivers khūtbah without prior permission of permanently fixed imām, khūtbah tends to be unlawful leading to invalid namāz-e Jūm'ah. (Dūrr-e Mūkhtār, 'Ālam-geeri, Fatāvā Raḥaviyyah-III/728)

3.4.4 **Sūnnat elements in khūtbah:**

1. Khateeb should be pure, neat and clean.
2. Khateeb should deliver khūtbah in standing posture.
3. Khateeb should sit on pulpit before commencing khūtbah.
4. Khateeb should stand on pulpit to deliver khūtbah.
5. Khateeb's face should be towards audience (mūqtadee)
6. Khateeb's back should be towards qiblah.
7. Attention of audience should be towards khateeb.
8. Khateeb should recite ta'avvūz silently before commencing khūtbah.
9. Khateeb should deliver khūtbah with audible voice to all listeners.
10. Khūtbah should be started with the word الْحَمْدُ لِلَّهِ (Al-ḥamd).
11. Allāh جل جلاله should be praised in khūtbah.
12. Oneness of Allāh جل جلاله and Prophethood of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم should be witnessed in khūtbah.
13. Offer dūrood shareef to Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم.
14. Recite at least one verse of Qūr'ān Shareef in khūtbah.
15. Khūtbah should be in two phases.
16. In first phase of khūtbah, there should be sermon (homily) and advices.
17. In second phase of khūtbah – ḥamd (praise of Allāh جل جلاله), ṣanā (praise), shahādat (Oneness of Allāh جل جلاله) and Dūrood Shareef should be repeated.
18. To supplicate dū'ā for all Mūslims in second phase of khūtbah.
19. Both phases of khūtbah should not be too lengthy. It should be short one to save audience from tiredness and uneasiness.
20. Khateeb should sit on the pulpit between two phases of khūtbah at least for the time taken to recite three verses.

(‘Ālam-geeri, Dūrr-e Mūkhtār, Ghūnyah, Bahār-e Shari‘at-IV/97)

- 3.4.4.1 **Issue:** It is sūnnat to deliver khūtbah in two phases. (Dūrr-e Mūkhtār, Ghūnyah)

- 3.4.4.2 **Issue:** It is sūnnat to sit between two phases of khūtbah by khateeb for the time taken to recite three verses. (Fatāvā Raḥaviyyah- III/768)
- 3.4.4.3 **Issue:** Sūnnat is to stand on the pulpit to deliver khūtbah. There were three steps in the pulpit of Ḥuḏoor-e Aqdas ﷺ and he used to sit on the top of it. Ḥuḏoor-e Aqdas ﷺ used to deliver khūtbah from top (third) step. Ḥaḏrat Ṣiddeeqe-e Akbar رضى الله تعالى عنه used to deliver khūtbah from second step. Ḥaḏrat Fārooq-e Ā'zam رضى الله تعالى عنه has delivered khūtbah from third step of the pulpit. In days of 'Uṣmān Ghanee رضى الله تعالى عنه, he used to stand on first step of the pulpit for khūtbah. When he was asked the reason, he explained that: "If I stand up on second step, people may consider me of the equal status of Ḥaḏrat Ṣiddeeqe-e Akbar رضى الله تعالى عنه and if I stand up on third step, the people may consider me equivocal to Ḥaḏrat Fārooq-e Ā'zam رضى الله تعالى عنه, hence I selected first step and delivered khūtbah in standing position. Thus leaving no chance to compare me with Ḥuḏoor-e Aqdas ﷺ. (Būkhāree Shareef, Mūslim Shareef, Raddūl-Mūhtār, Fatāvā Raḥaviyyah- III/700)
- Author's Note:** True sūnnat is to stand up on the third step of the pulpit for khūtbah. (Fatāvā Raḥaviyyah-III/700)
- 3.4.4.4 **Issue:** Khūtbah of Jūm'ah can be delivered orally (without reading book) or from an open book (with reading book). It does not make any difference as far as lawfulness of the khūtbah is concerned. Nevertheless, oral recitation (without the help of open book) is more in accordance to sūnnat. (Fatāvā Raḥaviyyah-III/741)
- 3.4.4.5 **Issue:** While delivering khūtbah, khateeb used to take a stick in hand. According to some Islamic scholars it is sūnnat and some other consider it as makrooh. It is obvious that even if by any means it is a sūnnat, it cannot be sūnnat-e mūakkadah. That is why to remain away from controversy, if there is no compulsion; one should abstain from taking stick in hands while delivering khūtbah. (Fatāvā Raḥaviyyah-III/684)

3.4.5 **Mūstahab elements in khūtbah:**

- Degree of loudness should be slightly less in second phase of the khūtbah than the first one.
- There should be remembrance of Khūlafā-e Rāshideen⁴ in second phase of the khūtbah.
- There should be remembrance of respected both uncles of Ḥuẓoor-e Aqdas ﷺ namely Ḥaẓrat Ḥamzah رضى الله تعالى عنه and Ḥaẓrat 'Abbās رضى الله تعالى عنه along with Khūlafā-e Rāshideen.
- Second phase of khūtbah should start with following wordings:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ
وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ
يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ .

3.4.6 **Makrooh (disapproved) elements in khūtbah:**

- 3.4.6.1 **Issue:** To add a foreign language (other than Arabic) in khūtbah is makrooh-e tanzeehee and against sūnnat-e mūtvāreṣa (inherited sūnnat). If entire khūtbah is delivered in foreign language, it is makrooh of a great extent. (Fatāvā Raḥaviyyah-III/720)
- 3.4.6.2 **Issue:** It is against sūnnat-e mūtvāreṣah (inherited sūnnat) for Mūslims to say Urdu couplets or Urdu poetry during Friday khūtbah. Acts that are against sūnnat-e mūtvāreṣah (inherited sūnnat) are makrooh. Some people place indigestible excuses that common public do not understand the meaning of khūtbah delivered before them in Arabic language, and therefore they took assistance of Urdu language to make them

⁴ **Khūlafā-e Rāshideen:** Commanders of the right path; Ibid page 554-569

1. Ḥaẓrat Abū Bak'r Ṣiddeeqe رضى الله تعالى عنه
2. Ḥaẓrat 'Umar Fārooq-e Ā'zam رضى الله تعالى عنه
3. Ḥaẓrat 'Uṣmān Ghanee رضى الله تعالى عنه
4. Ḥaẓrat Maulā 'Alī Mūrtūẓa رضى الله تعالى عنه

The superiority of the four Caliphs to one another is in accordance with the sequence of their Caliphates.

understand in a better way. But this excuse is irrational, false and invalid. Thousands of non- Arabic cities or countries were conquered in the days of Ṣahābah-e Kirām رضى الله تعالى عنهم and thousands of non-Arabic people used to come for namāz-e Jūm'ah. Nevertheless, nowhere we would find description of delivering khūtbah in other than Arabic language. (Fatāvā Raḥaviyyah-III/684, Dūrr-e Mūkhtār)

3.4.6.3 **Issue:** It is makrooh not to recite verses from Qūr'ān Shareef by khateeb. Moreover, it is also makrooh not to pause and sit in between two phases of khūtbah. (Ālam-geeri)

3.4.7 **Decrees for khūtbah listener:**

3.4.7.1 **Issue:** The acts (affairs), which are ḥarām (unlawful, forbidden) for namāz are also ḥarām during khūtbah (for instance eating, drinking, talking etc). (Īilyah, Ālam-geeri, Fatāvā Raḥaviyyah- III/695)

3.4.7.2 **Issue:** It is farḥ to listen khūtbah with great attention. Do not engage in any sort of activity. It is vājib to draw deep attention physically (i.e. with whole body) and mentally towards khūtbah. Even if voice of khūtbah is not heard, one is supposed to remain silent and draw his whole attention towards khūtbah. Involvement in any sort of activity is ḥarām (unlawful, forbidden) even for those who cannot hear khūtbah owing to farther distance from khateeb. (Fat'hul Qadeer, Raddul-Mūhtār, Fatāvā Raḥaviyyah-III/698)

3.4.7.3 **Issue:** During khūtbah mūqtadee should sit just as he is in qa'dah. (Ālam-geeri, Raddul-Mūhtār, Ghūnyah, Bahār-e Shari'at)

3.4.7.4 **Issue:** It is ḥarām (unlawful, forbidden) to drink even a sip of water during khūtbah. It is also ḥarām to have a look towards anybody with turning one's neck. (Fatāvā Raḥaviyyah-III/696)

3.4.7.5 **Issue:** To reply salām is also ḥarām during khūtbah. (Fatāvā Raḥaviyyah-III/697)

- 3.4.7.6 **Issue:** During secondary call for congregational Friday namāz (azān-e šānee of Friday) do not kiss your thumb (taqbeel-e ibhāmain) on hearing the name of Ĥużoor-e Aqdas ﷺ and rather simply recite Dūrood Shareef silently without giving movement to your tongue. (Fatāvā Rażaviyyah-II/759)
- 3.4.7.7 **Issue:** It is farż to remain silent. Recite Dūrood Shareef on the name of Holy Prophet ﷺ from the deepest heart without giving movement to your tongue. (Dūrr-e Mūkhtār, Fatāvā Rażaviyyah-II/709)
- 3.4.7.8 **Issue:** It is vājib to listen attentively, when imām delivers khūtbah. It is absolutely unlawful to recite vazā'if. It is a sin to perform nafl namāz while khūtbah is being delivered. (Fatāvā Rażaviyyah-III/704)
- 3.4.7.9 **Issue:** Whilst khūtbah is being delivered; utterance of any word (viz. keep silence, shut your mouth, silence please, etc) is forbidden and absurd. Moreover it is also ḥarām (unlawful, forbidden) to command for Am'r-bil-mā'roof (teaching and preaching Islamic commandments).

All six authentic books of ahādeeş have quoted following ahādeeş:

3.4.7.9.1 **Ĥadeeş Shareef:** According to Ĥażrat Abū Hūrairah رضى الله تعالى عنه Ĥużoor-e Aqdas ﷺ has once narrated that:

When you say, 'keep silence' during khūtbah-e Jūm'ah, you have ended in a foolish job.

3.4.7.9.2 **Ĥadeeş Shareef:**

According to Mūs'nad-e Aḥmad and Sūnan Abū Dāood, Ameerul-mo'mineen Ĥażrat Maulā 'Alī رضى الله تعالى عنه has reported that once Ĥużoor-e Aqdas ﷺ narrated that:

Those who say, 'keep silence' to their friends during Friday khūtbah, have indulged in a foolish job and for them there is no šavāb on that Jūm'ah.
(Fatāvā Rażaviyyah-III/697)

- 3.4.7.10 **Issue:** It is forbidden to say آمين (āmeen) or raise hands for dū‘ā when khateeb begs dū‘ā for Mūslims during khūtbah. Doer will be sinner. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)
- 3.4.7.11 **Issue:** While listening khūtbah body movement is forbidden. To listen khūtbah in standing position without any undue authentic reason is against sun'nat. There is a common trend that when khateeb says ... وَلَذِكْرُ اللَّهِ تَعَالَى أَغْلَى... (va-la-zikrullāhi Ta‘ālā ‘ālā.....) in the last portion of khūtbah, people used to stand up for namāz. This is ḥarām (unlawful, forbidden). Still khūtbah is not finished. Few words are yet to be delivered. Since any movement during khūtbah is forbidden, such precocious standing up for namāz becomes ḥarām. (Fatāvā Raḥaviyyah-II/743)
- 3.4.8 **Miscellaneous issues pertaining to khūtbah:**
- 3.4.8.1 **Issue:** If someone is performing four rak‘ats sūnnat-e mūakkadah namāz and imām has started delivering khūtbah, in that case one should curtail and conclude the namāz after two rak‘ats by making salām. This namāz must be repeated from the very beginning after performing sūnnat-e ba‘diyah⁵ (Fatāvā Raḥaviyyah-III/611)
- 3.4.8.2 **Issue:** Undoubtedly it is lawful to supplicate dū‘ā by khateeb in-between two phases of khūtbah. In the same way, there is no harm if mūqtadee also supplicates dū‘ā from the Almighty Allāh جل جلاله to protect them from indulgence into the worldly affairs during khūtbah and save their tongue from any sort of movement. (Ināyah, Shar'h-e Vaqāyah, Fatāvā Raḥaviyyah-III/723, 764)
- 3.4.8.3 **Issue:** If the gap (rest) between khūtbah and namāz is much more, then khūtbah is rendered invalid and that should be repeated once again. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)

⁵ It is to be noted that curtailed sūnnat-e qabliyah (initial four rak‘ats sūnnat-e mūakkadah of jūm‘ah) is to be repeated again after performing sūnnat-e ba‘diyah.

- 3.4.8.4 **Issue:** It is bid'at⁶ to turn face right or left while reciting dūrood shareef during khūtbah. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

⁶ **Bid'at:**

- (A) Heresy;
(B) Innovation that may be in belief or practice.

1. **Bid'at-e 'amaliyyah** (Innovation in practice):

(a) **Bid'at-e ḥasanah** (praiseworthy innovation)

Bid'at which is in accordance with the principals and canons of Islamic law and the sūnnat and has been deduced analogically from the Qūr'ān Shareef or sūnnat (through qiyās).

Bid'at-e ḥasanah are of three sorts:

I. **Bid'at-e jā'izah** (permissible)

This is an act that Shari'at has not prohibited and that is done without expecting any reward or punishment for it. For example: Wearing nice and attractive clothing.

II. **Bid'at-e mūstaḥabbah** (appreciable):

This is an act that is done with anticipation for earning reward. For example: to hold gathering of Maulood {gathering to celebrate the Holy Prophet's ﷺ nativity}, to say Fātihah for souls of deceased Mūslims etc.

III. **Bid'at-e vājibah** (essential):

This is an act that has not been prohibited in the Shari'at but to omit it will lead to critical breakdown in religious practices. For example: tarāveeh namāz, to construct religious institutions, mosques, and water reservoir (tank) for ablution, to print the Holy Qūr'ān in press, to put expressions (Irāb) in the Holy Qūr'ān such as zabar, zer, pesh etc.

(b) **Bid'at-e sayye'ah** (Offensive innovation)

Contradicts the Qūr'ān Shareef and sūnnat. e.g. khūtbah of 'Eid and Jūm'ah in a language other than Arabic

Bid'at-e say'yah are of two sorts:

I. **Bid'at-e makroohah** (abominable)

This is an act, performance of which will lead to annihilation of sūnnat. It is makrooh-e taḥreemee if sūnnat-e mūakkadah is annihilated. And, it is makrooh-e tanzeehee if sūnnat-e ghair-mūakkadah is annihilated. For example: Delivering khūtbah in a language other than Arabic is bid'at-e makrooh-e taḥreemee.

- 3.4.8.5 **Issue:** Namāz of Shāfe‘ee mūqtadee will be rendered invalid if Hanafite khateeb does not recite following verse and dūrood shareef in first phase of khūtbah.

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ

Ooṣeekūm bi-taqvallāh

I affirm and advise you to fear with the anger of Allāh جل جلاله

This is because, for Shāfe‘ee sect vaṣiy‘yat⁷ and dūrood shareef are basic and essential elements of the khūtbah. Incomplete khūtbah (in absence of these basic elements) invalidates namāz of Shāfe‘ee mūqtadee. Therefore, in presence of other sects of Ah‘l-e sūnnat, khateeb should respect their faith. (Fatāvā Raḥaviyyah-III/722)

3.5 **Khūtbah prior to namāz:**

- 3.5.1 **Issue:** It is a condition for the validity of namāz-e Jūm‘ah that khūtbah should be delivered in time and prior to namāz. Namāz-e Jūm‘ah will be rendered null & void if prior to namāz khūtbah is not delivered. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)

II. **Bid‘at-e ḥarām** (unlawful, forbidden)

This is an act, performance of which will lead to annihilation of vājib. For example: Test-tube baby developed from sperm or ovum of other than husband and wife.

2. **Bid‘at-e itiqādi** (innovation in belief):

This is new belief (which is in contradiction of Qūr‘ān Shareef and sūnnat), which has found its way in Islām after the blessed age of Ḥuḥoor-e Aqdas ﷺ. For instance, Vahābeeism, Qadariyyah, Qadiyanism

(C) According to Urdu lexicographers the word Bid‘at is generally understood to mean: Bid‘at -e Say‘yah (Offensive innovation).

⁷ **Vaṣiy‘yat:** Teaching, testament (to recite entire “ooṣeekūm”). Lexically it is understood to mean: will, but here this word is used in the context of testament.

3.6 Congregation (Jamā'at):

- ★ *Who can lead namāz-e Jūm'ah?*
- ★ *Secondary jamā'at of Jūm'ah*
- ★ *Three male mūqtadee – minimum requirement for jamā'at*

3.6.1 Who can lead Namāz-e Jūm'ah?**3.6.1.1 None other than fixed permanent imām of the mosque:**

Issue: Every person cannot lead Jūm'ah as well as 'Eid namāz unlike other namāzes (where anybody who fulfills the criteria for being imām can lead the namāz). Suppose, there is a mosque situated nearby road where imām is not appointed for regular namāz. Travelers used to come in-groups and perform their namāzes. In this mosque, if a group of travelers come and perform namāz-e Jūm'ah under the leadership of any one among them followed by several such groups (may be 10 to 12) and performing the namāz-e Jūm'ah. In this particular example, Jūm'ah namāz of none of them is in order and namāz of all groups including first one is rendered invalid. Please note that for all of them farḡ of namāz-e ḡoh'r is still due. (Dūrr-e Mūkhtār, Fatāvā Raḡaviyyah-III/723)

3.6.2 Secondary Jamā'at of Jūm'ah:**3.6.2.1 Issue:** If 15 – 20 people come to mosque after namāz-e Jūm'ah and wish to establish secondary congregation, it is improper. They cannot do so. Once namāz-e Jūm'ah is over in a locality or area, it cannot be repeated and secondary congregation cannot be established in the same locality. Further, secondary congregation in another mosque of the same area where Jūm'ah namāz is not being offered, in open ground or in someone's house, is also improper and invalid. It should be noted that congregation for namāz-e ḡoh'r too is invalid after namāz-e Jūm'ah. Each and every person will have to perform namāz-e ḡoh'r alone once namāz-e Jūm'ah is over. (Fatāvā Raḡaviyyah-III/690, Tanveerūl Abḡār)

3.6.2.2 **Issue:** Congregational namāz-e Jūm'ah cannot be repeated in a mosque by two different groups of people. If done so, the first congregation, which was established under the leadership of permanent appointed imām, is in order. Secondary congregation under the leadership of un-appointed and temporary imām will be adjudged invalid. However, if both imāms are un-appointed and not fixed by the common people of the area, then namāz of both tends to be null & void. (Fatāvā Raḥaviyyah-III/691, 708)

3.6.3 **Three male mūqtadees: A minimum prerequisite to establish jamā'at:**

3.6.3.1 **Issue:** At least three mūqtadee are must for the congregation of namāz-e Jūm'ah unlike other namāzes where one or two mūqtadee meet the requirement. Congregation of namāz-e Jūm'ah will not be in order unless there are three male mūqtadee. (Ālam-geeri, Tanveerūl Abṣār, Fatāvā Raḥaviyyah-III/683)

3.7 **Common permission:**

- Open for all Mūslims
- The condition of common permission will not be dishonored if following people are prevented from entry into the mosque:
 - i. Women
 - ii. Apostate, hypocrite and misled

3.7.1 **Issue:** Common permission means any Mūslim can perform namāz-e Jūm'ah without any hindrance. If namāz-e Jūm'ah is performed after closing the door of the mosque to prevent entry, the namāz will be rendered invalid. (Ālam-geeri)

3.7.2 **Issue:** Namāz-e Jūm'ah will be rendered valid if performed in the palace of a king with open door so that common person can attend the congregation, though no body comes and joins the congregation. However, if doors of the palace are closed or guarded by guards to prevent the entry of common people, namāz will be rendered null and void. (Ālam-geeri, Bahār-e Shari'at IV/99)

- 3.7.3 **Issue:** Apostate, hypocrite, misled and unfaithful persons who do not maintain decorum and behave impudently in the honorable court of Rasoolallāh ﷺ and seduce innocent Mūslims to spoil their imān, ought to be stopped from entering mosque. This will not be considered as against the condition of 'common permission'. However, it is an anti-detrimental act. (Fatāvā Raḥaviyyah-VI/103, 106, 109, 433 & 447)

Aḥādeeṣ supporting above-mentioned issue:

3.7.3.1 **Hādeeṣ Shareef:**

In Ṣaḥeeḥ Mūslim Shareef it is reported that according to Ḥāẓrat Abū Hūrairah رضى الله تعالى عنه Ḥuẓoor-e Aqdas ﷺ has once narrated that:

إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يُفْتِنُونَكُمْ .

You keep yourself unattached with them and keep them apart from you so that they may not lead you astray and indulge you in trouble.

Ḥāẓrat Ib'n-e Ḥibbān has further added in aforesaid ḥadeeṣ that:

لَا تُصَلُّوا عَلَيْهِمْ وَلَا تُصَلُّوا مَعَهُمْ

Do not perform namāz-e janāzah (burial namāz) for them as well as along with them.

(Ref: An'nahyūl-akeed-'Aniṣ-ṣalāt-e varā'ed-at-taqleed: ⁸ by 'Alā- Ḥāẓrat)

- 3.7.3.2 It is written in Dūrr-e Mūkhtār:

يُمْنَعُ مِنْهُ كُلُّ مُؤَذِّ وَ لَوْ بِلِسَانِهِ

All obnoxious and pernicious objects and tormentors should be stopped and kept away from mosque, though they may be harming simply by means of their tongue.

⁸ **An'nahyūl-akeed-'Aniṣ-ṣalāt-e varā'ad-at - taqleed:** 'Alā Ḥāẓrat rules out the validity of any sort of namāz behind Ghair-Mūqallid (they also call themselves as Ah'l-e Ḥadeeṣ or Vahābee) in this book.

- 3.7.4 **Issue:** It is vājib to eliminate tormentor from mosque by all possible means, even though they would harm simply by means of their tongue. Further, stern action must be taken against tormentors especially if they spread disbelief and misled people from religion. (Fatāvā Raḥaviyyah-VI/103, 106, 109, 433 & 447)
- 3.7.5 **Issue:** Presence of an apostate in a row of a congregation is unlawful owing to his non- authentic namāz. However, externally an apostate seems to be in namāz but as a matter of fact, he is not. And, consequently it results in a breach in the row of the congregation. Making breach in the row of a congregation is Ḥarām (unlawful, forbidden). Therefore, Mūsliṃ leaders should prevent such pretenders of Islām from entering mosque and save namāz of Mūsliṃs from spoiling. (Fatāvā Raḥaviyyah-VI/103, 106, 109, 433 & 447)
- 3.7.6 **Issue:** In recent era Vahābee⁹, Deobandee¹⁰, Naj'dee and Qādiyānee¹¹ should be considered as apostate and

⁹ **Vahābee:** Moḥammad ib'n-e 'Abdūl Vahhāb produced the heretic idea of Vahābee sect. He was born in 1115 AH (1703 AD) and died in 1206 AH (1792 AD). British hired him with the sole purpose of weakening the Islām. They (Vahābee sect) misinterpreted Qūr'ān Shareef in accordance with their own ideas and with basic intention to please British Government, their employer. In order to deceive Mūsliṃs (Ah'l-e sūnnat), they said they were in Ḥambalee mazhab. However, most of the Ḥambalee scholars wrote books refuting them and explaining that they were heretics. They are disbelievers because they belittle prophets ﷺ and the auliya رضى الله تعالى عنهم.

The heretic Vahābee sect is based on following essentials:

1. Allāh جل جلاله can lie (Allāh forbid).
 2. They interpret Qūr'ān Shareef according to their own understanding.
 3. They say that the Prophet ﷺ was not a superhuman. He was a simple human being without any supernatural power. They reject the facts reported by Ṣaḥābah-e Kirām and scholars of Ah'l-e sūnnat.
 4. They say all non-vahābees including persons who imitate one of the four mazhabs are disbelievers.
 5. They say a person who prays by making the Holy prophet ﷺ and the auliya رضى الله تعالى عنهم intermediaries between himself and Allāh جل جلاله will become a disbeliever.
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6. They say it is *ḥarām* to visit prophet's صلی اللہ تعالیٰ علیہ وآلہ وسلم mausoleum or those of the *auliya* رشتی اللہ تعالیٰ علیہم.
7. They reject the concept of Maulood (celebration of birthday of *Ḥuḥoor-e Aqdas* صلی اللہ تعالیٰ علیہ وآلہ وسلم, *Fātiḥah* (reading the *Fātiḥah* on certain fixed days after person's death seeking intercession for him or her with Allāh جل جلالہ) and *nida-e ghair- Allāh* (calling upon one other than Allāh جل جلالہ for help). They say doer will become a disbeliever.

They (Vahābee) also call themselves as **Ah'l-e Ḥadees** or Non-conformist (**ghair-mūqallid**) as they do not follow any imām from four mazhabs. As Moḥammad ib'n-e 'Abdūl Vahhāb was from Najad, they are also known as **Naj'dee**.

- 10 **Deobandee:** A group of Indian Conformist (follow any one imām from four mazhabs) who believe in and follow views of Ismā'eel Dehlavee, Ashraf 'Ali Thānvee, Rasheed Aḥmad Gangohee, Qaseem Nānotvee and Khaleel Aḥmad Ambethvee. They also accept Moḥammad ib'n-e Abdūl Vahhab of Naj'd as their leader and hence they are also known as Vahābee.

The heretic Deobandee sect is based on following essentials:

1. Allāh can tell a lie.
2. Allāh does not know beforehand what His creations would do. Allāh comes to know of their doings only after they have done something.
3. Shaitān (Satan) and the Angel of death are more knowledgeable than the Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم is.
4. The kind of knowledge and the amount of knowledge of the unseen given by Allāh Ta'ālā to the Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم has also been given to animals, lunatics and children.
5. Even the thought of the holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم occurring during namāz is much worse than to be immersed in the thought of an ox or a donkey.
6. To the common people, the expression "Khātim-un-Nabiy-yeen" means the "last Prophet". To the knowing people this is not a correct view. Even if a Prophet was to be born after the Holy Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم it would still have no effect on the concept of the finality of Moḥammad صلی اللہ تعالیٰ علیہ وآلہ وسلم.
7. A follower apparently excels his Prophet in deeds.
8. The Holy Prophet's صلی اللہ تعالیٰ علیہ وآلہ وسلم wish for something to happen is of no consequence.
9. Any Muslim who regards the Prophet or the friends of Allāh to be Allāh's creations and bondsmen and yet makes them his advocates and intercessors, and gives nazr and niyāz equals Abu Jahl in apostasy.
10. Meelād shareef, giyārhveen shareef, 'urs shareef, fātiḥah khawani, and ieesāl-e-ṣavāb, all are unlawful and bad innovations and the ways of the infidel Hindus.

hypocrite.¹² (Fatāwā Raḥaviyyah-VI/103, 106, 109, 433, 447)

3.7.7 **Issue:** It has been commanded by our religious leaders to expel from the mosque to those who hurt others even with their tongue. It is utmost essential to prevent entry into the mosque of those who cause hue and cry and create disturbance. (Fatāwā Raḥaviyyah-VI/103, 106, 109, 433, 447)

3.7.8 **Issue:** Ladies must be prevented and discouraged from entering into the mosque since their presence may cause disturbance. The condition of 'common permission' will not be dishonored with this. (Raddūl-Mūhtār', Bahār-e Shari'at – IV/99)

Postscript:

Although the women are exempted from namāz-e Jūm'ah, aforementioned issue elaborates the abhorrence regarding entering mosque by women.

4. On whom namāz-Jūm'ah is farḡ?

Namāz-e Jūm'ah is vājib on those who fulfills below-mentioned **all seven** criteria:

- ★ *Free (not slave)*
- ★ *Male (zūkoor)*
- ★ *Sane*
- ★ *Adult*
- ★ *Urbanite*
- ★ *Healthy*
- ★ *Non-hindrance ('adam-e mān'e)*

¹¹ **Qādiyānee:** Founded by Gūlām Aḥmad. He was a heretic. He died in 1326 AH (1908 AD). Formerly he claimed to be a mūjaddid; then he promoted his claim to being the promised Mehdee; his next step was to assert that he was Jesus the Messiah. Finally he announced that he was Prophet and had been revealed a new religion. His sect spread among ignorant people in Punjab and Bombay. The Qādiyānee sect is still spreading under the name of **Aḥmadiyah movement** in Europe and America.

¹² For detail see: Ḥūsamūl ḥarmain 'ala-manḥaril-kūfre val-main. (Published in 1323 AH); The book by 'Ālā Ḥaḏrat describing all Fatāwā (decrees) issued by 36 great muftes of Makkah shareef and Madeenah mūnavvarah about Vahābism and Qādiyānism and declaring them as heretics and non-Mūslims.

4.1 **Free:**

One should not be the slave of anyone. Lexically the term slave is used to understand to mean a person who is another's property.

- 4.1.1 **Issue:** Jūm'ah is not farḥ on slaves as their owner can deny permission to perform namāz-e Jūm'ah.¹³ (Ālam-geeri, Bahār-e Shari'at – IV/99)

4.2 **Male (zūkoor):**

The condition of being male (and qualities traditionally associated with males) is must. For female namāz-e Jūm'ah is not farḥ. Ladies should perform namāz-e žoh'r.

4.3 **Sane:**

All modes of 'ibādat (including namāz) is farḥ only to sensible persons with normal psychological status (not being mad). Namāz-e Jūm'ah is not farḥ on mad persons.

4.4 **Adult:**

As a matter of fact, all modes of 'ibādat (including namāz) is farḥ only to adults. Following the same rule, namāz-e Jūm'ah is farḥ on those who have attained the age of majority. For minors, namāz-e Jūm'ah is not farḥ. However, minors can join congregation of namāz-e Jūm'ah.

- 4.4.1 **Issue:** A minor can neither lead namāz-e Jūm'ah nor deliver khūtbah. Minors are not entitled for imāmat (leading namāz) and hence cannot deliver khūtbah. (Ālam-geeri, Fatāvā Ražaviyyah-III/686)

¹³ **Author's Note:** Aforesaid issue does not apply nowadays, as system of slavery has been abolished. In old days there were two types of persons (1) Free and (2) Slaves. Slaves were being purchased and sold in the market. Aforesaid issue applies to these slave persons. One should not interpret and equate slaves as servants. Servant is a person employed to perform duties for others, especially in a house on domestic duties or in the service of a government. Remember that namāz-e jūm'ah is farḥ on employees.

4.5 **Urbanite:**

The person should be an urbanite. He should not be villager or a tourist. Namāz-e Jūm'ah is not farḥ on travelers.

4.6 **Healthy:**

This means that health should permit a person to go to mosque for namāz-e Jūm'ah. Namāz-e Jūm'ah is exempted for those who are:

- Sick
- Attendant of a severely ill patient
- Very aged and extremely weak
- Blind
- With amputated or paralyzed legs

4.6.1 **Issue:** Namāz-e Jūm'ah is not farḥ on sick persons.

Here sickness means

- (a) Inability to walk (unable to go to mosque),
 - (b) Enhancement of severity of illness on going outside,
 - (c) Decrease in the recovery of ailment on going outside .
- (Ghūnyah, Bahār-e Shari'at)

4.6.2 **Issue:** Very aged persons who are extremely weak are considered sick and namāz-e Jūm'ah is not farḥ on them. (Dūrr-e Mūkhtār, Bahār-e Shari'at, Fatāwā Raḥaviyyah-I/636)

4.6.3 **Issue:** Namāz-e Jūm'ah is not farḥ on attendant of a severely ill patient where condition of the patient may deteriorate if left alone and unattended and moreover there is none other person to take care of the patient. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

4.6.4 **Issue:** Namāz-e Jūm'ah is not farḥ on one-eyed persons with extremely poor visual acuity. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

4.6.5 **Issue:** Namāz-e Jūm'ah is not farḥ on blind persons who cannot reach mosque alone. Nevertheless namāz-e Jūm'ah is absolutely farḥ on persons with very poor vision who as per norms fall under the category of blindness but without assistance can walk and go anywhere they wish (on roads or in market) easily. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

- 4.6.6 **Issue:** Namāz-e Jūm'ah is not farḥ on persons with one leg amputated or paralyzed and are unable to go to mosque. However, it becomes farḥ if they can go to mosque even with support. (Dūrr-e Mūkhtār, Bahār-e Shari'at)
- 4.7 **Non-hindrance ('adam-e mān'e):**
This means, none should be prevented by means of naught from attending namāz-e Jūm'ah.
- 4.7.1 **Issue:** Namāz-e Jūm'ah is not farḥ on prisoner or house arrested persons or if there is fear of being attacked by enemy. (Raddūl-Mūhtār', Bahār-e Shari'at)
- 4.7.2 **Issue:** Namāz-e Jūm'ah cannot be performed in prison or reformatory where common public cannot go for namāz on regular bases, despite the fact that permission for daily congregational namāz and fasting have been sanctioned to the inmates. On Friday, congregation for namāz-e ḥoh'r too should not be established if prison or reformatory is located in urban area. All inmates will have to offer namāz-e ḥoh'r alone. Congregation for namāz-e ḥoh'r on Fridays can be established only if prison or reformatory is located in rural area. (Tanveerūl Abṣār, Fatāwā Razaviy'yah-III/724)
- 4.7.3 **Issue:** Namāz-e Jūm'ah is not farḥ when there is heavy rain or storm making impossible to reach the mosque. (Bahār-e Shari'at - IV/100, Fatāwā Raḥaviyyah-I/634)
- 4.7.4 **Issue:** If there are chances of thievery in absence of, and no one is available to guard and take care of the valuables and belongings of a person, then namāz-e Jūm'ah is not farḥ on that particular person. ('Ālam-geeri, Ghūnyah)

5. Essential issues:

(Pertaining to namāz-e Jūm'ah)

- ★ *Farż element in namāz-e Jūm'ah*
- ★ *Sūnnat element in namāz-e Jūm'ah*
- ★ *Mūstahab element in namāz-e Jūm'ah*
- ★ *Ĥarām element in namāz-e Jūm'ah*
- ★ *Makrooh element in namāz-e Jūm'ah*
- ★ *Žoh'r namāz on Friday*
- ★ *Rectification of missed obligations in namāz-e Jūm'ah*
- ★ *No namāz-e Jūm'ah for women*

5.1 Farż element:

5.1.1 **Issue:** Jūm'ah is farż-e 'ain (religious duty that is incumbent on every individual Mūslim). Injunction of namāz-e Jūm'ah is more stressed than namāz-e žoh'r. One who denies this farż is infidel. (Dūrr-e Mūkhtār)

5.1.2 **Issue:** Namāz-e Jūm'ah is farż on the Mūslims of Dārūl Islām, that is on the Mūslims of the countries that are:

- Ruled by Islamic Government
- Ruled by Non- Islamic Government but previously ruled by Islamic Government and still signs of Islām and its culture present (viz. mosques, permission to offer namāz in public, wear Islamic dress and observe as well as maintain Islamic culture etc). All cities of India fall under this category.

(Fatāvā Rażaviyyah-III/716)

5.2 Sūnnat element:

5.2.1 **Issue:** There is discord regarding number of rak'ats in sūnnat-e ba'diah of Jūm'ah. Real doctrine is four rak'ats and to be scrupulous be it six rak'ats.¹⁴ (Dūrr-e Mūkhtār, Fatāvā Rażaviyyah-III/693)

¹⁴ **Author's note:** There is disagreement among Islamic scholars regarding number of rak'ats of sūnnat-e mūakkadah and sūnnat-e ghair - mūakkadah. According to one school of thought it is four rak'ats and another school of thought says six rak'ats sūnnat-e mūakkadah namāz in Jūm'ah namāz. It is obvious that there is no discord for initial four rak'ats sūnnat-e mūakkadah. Now as far as two rak'ats are concerned, perform it as sūnnat-e mūakkadah. With this both school of thoughts will be satisfied. Remember that those who perform sūnnat-e ghair-mūakkadah namāz will be recompensed but those who relinquish will not be punished and those who relinquish sūnnat-e mūakkadah namāz will be punished.

5.3 Mūstaḥab element:

5.3.1 **Issue:** Following acts are mūstaḥab on Friday in relation to namāz-e Jūm'ah:

- To arrive at mosque a little bit earlier,
- To do misvāk (tooth-brush),
- To wear neat and clean preferably white cloths,
- To use oil and scents
- To take bath on Friday (in fact, a sūnnat deed) (Ālam-geeri, Ghūnyah)

5.3.2 **Issue:** Preferably nail trimming and hair cutting should be done after namāz-e Jūm'ah. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

5.4 Ḥarām element:

5.4.1 **Issue:** It is ḥarām (unlawful, forbidden) to merchandise after azān for namāz-e Jūm'ah. The acts that have been declared ḥarām after azān call are all worldly affairs, which may differ us from zik'r-e ilāhee. (Tafseer Khazāinūl -Irfān 997)

5.4.2 **Issue:** It is not ḥarām if journey has been commenced and the city area has been crossed before zavāl. It is forbidden to start journey after zavāl. Once zavāl has started, one must start his journey after namāz-e Jūm'ah. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

5.5 Makrooh element:

5.5.1 **Issue:** It is unlawful and makrooh-e taḥreemee to perform congregational namāz-e ḥoh'r for those individuals on whom namāz-e Jūm'ah is not farḥ. Congregation for namāz-e ḥoh'r is unlawful whether it is before or after namāz-e Jūm'ah. (Dūrr-e Mūkhtār)

5.6 Ḥoh'r namāz on Friday:

5.6.1 **Issue:** Those who could not perform namāz-e Jūm'ah, should perform namāz-e ḥoh'r alone, without azān. It is forbidden to offer namāz-e ḥoh'r in congregation. (Dūrr-e Mūkhtār, Bahār-e Shari'at – IV/102)

- 5.6.2 **Issue:** Those individuals, on whom namāz-e Jūm'ah is not farḥ should offer namāz-e ḥoh'r alone. If this is the case, then it is better and advisable to perform namāz-e ḥoh'r after congregation of Jūm'ah namāz is over. Performance of namāz-e ḥoh'r prior to Jūm'ah namāz is makrooh. (Dūrr-e Mūkhtār)
- 5.6.3 **Issue:** Those mosques should be kept closed during ḥoh'r time where namāz-e Jūm'ah is not being established. ('Ālam-geeri, Bahār-e Shari'at)
- 5.6.4 **Issue:** In villages namāz-e ḥoh'r can be performed in congregation with azān on Friday. ('Ālam-geeri, Bahār-e Shari'at IV/102)
- 5.7 **Rectification of missed obligations in namāz-e Jūm'ah:**
- 5.7.1 **Issue:** It is better not to perform sajdah-e sah'v in namāz-e Jūm'ah as Islamic theologians have permitted to do so just for the reason that to avoid disturbance in huge crowd. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/689)
- 5.7.2 **Issue:** If initial four-rak'ats sūnnat-e mūakkadah namāz is missed, then perform this after congregation with the niyyat of sūnnat. This namāz will be adā (regular namāz, which is being performed in time), rather than qaḥā. If stipulated time for namāz-e Jūm'ah (ḥoh'r) has elapsed, then there is no need to perform qaḥā of this sūnnat-e mūakkadah namāz. (Dūrr-e Mūkhtār, Baḥrūr-Rā'iq, Fatāwā Raḥaviyyah-III/461)
- 5.8 **No namāz-e Jūm'ah for women:**
- 5.8.1 **Issue:** Ladies should perform namāz-e ḥoh'r on Friday. However, if there is a house adjoining mosque in east direction, in that case ladies of that house can follow imām of the mosque and subsequently can perform namāz-e Jūm'ah. For them, namāz-e Jūm'ah is better. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

6. Secondary azān for namāz-e Jūm'ah:

(Azān-e khūtbah)

We will discuss azān-e khūtbah under following heads:

- ★ *Objective of secondary azān*
- ★ *Historical background*
- ★ *When and who introduced the azān-e khūtbah?*
- ★ *Azān-e khūtbah from inside the precincts of mosque is forbidden*
- ★ *'Alā Ĥaẓrat forbids us too, to execute Azān-e khūtbah from inside the precincts of the mosque*
- ★ *When and who introduced the bid'at of secondary Azān to be called from inside the precincts of mosque?*
- ★ *Put a stop to the system of calling azān-e khūtbah from inside the precincts of the mosque in your city*
- ★ *Conclusion*
- ★ *Further reference*

6.1 Objective of secondary azān:

The purpose of azān is to announce the commencement of congregational namāz and to call for namāz who have yet not come to the mosque so that they may come and join the congregation. This view is universally agreed and can be understood with common sense.

The purpose of azān-e khūtbah on Friday is same. People should consider this as final call for namāz-e Jūm'ah and come to the mosque at the earliest to join the congregation. This purpose (calling those who have yet not come for namāz) will be fulfilled only if azān is called from outside mosque. If azān is called from inside mosque, people may not listen to the call and purpose will remain unfulfilled.

- 6.1.1 **Issue:** There are two azān calls for namāz-e Jūm'ah. First azān¹⁵ is called in the beginning and second azān¹⁶ is called exactly at the time of khūtbah. Azān-e khūtbah should be called from outside the precincts of mosque. At some places due to ignorance it is found that azān-e khūtbah is called from inside the mosque, near the pulpit and in front of imām. These ignorant people consider this

¹⁵ First azān – Hereafter we will call this as: azān for namāz-e Jūm'ah.

¹⁶ Second azān - Hereafter we will call this as: azān-e khūtbah.

as sūnnat. But according to the rules of Islamic jurisprudence it is bid'at. (Fatāvā Raḥaviyyah-III/730)

6.2 Historical background:

- In the days of Ḥuḏoor-e Aqdas ﷺ azān was called from the gate of the mosque. In the days of Khulafā-e Rāshideen رضى الله تعالى عنهم the same rule was followed. Azān had been never called from inside the precincts of mosque in the days of Ḥuḏoor-e Aqdas ﷺ as well as Khulafā-e Rāshideen رضى الله تعالى عنهم. (Fatāvā Raḥaviyyah-III/726)

Ḥadeeṣ Shareef:

حَدَّثَنَا النُّفَيْلِيُّ ثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ
مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الرَّهْرِى عَنِ السَّائِبِ
بْنِ يَزِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ : كَانَ يُؤَدَّنُ
بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ
وَ سَلَّمَ إِذَا جَلَسَ عَلَى الْمَنْبَرِ يَوْمَ الْجُمُعَةِ
عَلَى بَابِ الْمَسْجِدِ وَ أَبِي بَكْرٍ وَ عُمَرُ .

According to a ḥadeeṣ reported by Dāood ascribing to Sa'eb bin Yazeed رضى الله تعالى عنهم through Zohree¹⁷, Moḥammad bin Ish'hāq¹⁸, Moḥammad bin Salmah and Nūfailee.

On Friday when Rasoolallāh ﷺ used to come on pulpit, azān was called at the gate of the mosque in front of him (before khūtbah). Same system continued in the days of Ḥaḏrat Abū Bak'r Ṣiddeeqe, Ḥaḏrat Fārooq-e Ā'zam رضى الله تعالى عنهم.

(Quoted by 'Alā Ḥaḏrat in Aufal lūm'āhfee Azān-e yaumil Jūm'ah¹⁹ from Sūnan of Abū Dāood I/156)

- ✓ This ḥadeeṣ proves that custom of calling azān from the gate of mosque was present right from the days of Ḥuḏoor-e Aqdas ﷺ and Ḥaḏrat Abū Bak'r Ṣiddeeqe رضى الله تعالى عنه.

¹⁷ Zohree (50 – 124 AH): 'Umar bin 'Abdūl 'Azeez had asked him to collect aḥādeeṣ from all possible sources to save and preserve the authenticity of aḥādeeṣ.

¹⁸ Moḥammad bin Ish'hāq (D: 151 AH): Renowned mūhaddiṣ and student of Zohree.

¹⁹ Aufal lum'āhfee azān-e yavmil jūm'ah: Book written by 'Alā Ḥaḏrat. Detail is given in this book proving the authenticity of azān to be called from outside the precincts of mosque.

6.3 When and who introduced the secondary azān?

(To be called from outside the precincts of mosque)

When Ameerul-Mo'mineen Ḥaẓrat 'Uṣmān Zoon-noorain رضى الله تعالى عنه became Caliph of Mūslims there was only one azān (azān-e khūṭbah) that was called at the gate of the mosque. Later on he introduced the trend of a superfluous azān to be called in the beginning but no alteration was done in the already existed system of azān to be given just before khūṭbah at the door of the mosque.

From aforesaid discussion we conclude that:

1. Only one azān just before khūṭbah (azān-e khūṭbah) was used to be called at gate of the mosque in the days of Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم, Ḥaẓrat Abū Bak'r Ṣiddeeqe and Ḥaẓrat 'Umar Fārooq-e Ā'zam رضى الله تعالى عنهم.
2. In the days of Ḥaẓrat 'Uṣmān Ghanee and when Ḥaẓrat Maulā 'Ali رضى الله تعالى عنه became Caliphs of Mūslims, there were two azān calls. First azān (azān for namāz-e Jūm'ah) was called in the beginning and second azān (azān-e khūṭbah) was called exactly before khūṭbah at the gate of mosque. It had never been called from inside the precincts of mosque.

6.4 Azān-e khūṭbah from inside the precincts of mosque is forbidden:

We will go through five authentic quotations, which will fully explain and prove that calling azān-e khūṭbah from inside the precincts of mosque is forbidden.

6.4.1 Quotation:

الإِقَامَةُ فِي الْمَسْجِدِ لَا بُدَّ وَ أَمَّا الْأَذَانُ فَعَلَى
الْمِئْدَنَةِ فَإِنْ لَمْ يَكُنْ فَفِي فَنَاءِ الْمَسْجِدِ
وَقَالُوا لَا يُؤَدَّنُ فِي الْمَسْجِدِ .

*Iqāmat will be said from inside the precincts of the mosque.
As far as azān is concerned, it should be from minaret. If
minaret is not there, azān should be called from the place
outside but attached to the mosque. Scholars have said that*

azān should never be called from inside the precincts of mosque.

(Fat'hūl Qadeer, Printed in Miṣr (Egypt), I/171)

6.4.2 Quotation:

It is Makrooh to execute the azān from inside the precincts of the mosque. Clear verdict regarding this can be found in the following books of Jurisprudence:

- (01) Fat'hūl Qadeer
- (02) Khazānatul Mufteen
- (03) 'Ālam-geeri
- (04) Baḥrūr-Rā'iq
- (05) Ḥāshiyah Faḥṭāvee 'Alal Mūrāqeeeyul Falāh
- (06) Raddul-Mūhtār (Fatāvā shāmee)
- (07) Barjandee
- (08) Fatāvā Khāniyah
- (09) Sirajul Vahhāj
- (10) Mūkhtaṣarul vaqāyah

6.4.3 Quotation:

يُكْرَهُ أَنْ يُؤَدَّنَ فِي الْمَسْجِدِ
كَمَا فِي الْقَهْطَانِي عَنِ النَّظْمِ فَإِنْ لَمْ
يَكُنْ ثَمَّةَ مَكَانٍ مُرْتَفِعٍ لِلْأَذَانِ يُؤَدَّنُ
فِي فِنَاءِ الْمَسْجِدِ كَمَا فِي الْفَتْحِ .

In book Qahistānee it has been quoted from a book namely "Naz'm" that execution of azān from inside the precincts of the mosque is makrooh. In Fathūl Qadeer it is described that if a high platform (or minaret) is not built for azān then it should be called from the area outside the precincts of the mosque but attached to it.

(Ḥāshiyah Faḥṭāvee – I/128, Printed in Egypt)

6.4.4 Quotation:

يَنْبَغِي أَنْ يُؤَدَّنَ عَلَى الْمِئْدَنَةِ أَوْ خَارِجَ
الْمَسْجِدِ وَلَا يُؤَدَّنُ فِي الْمَسْجِدِ

Azān should be called from the minaret or from the area outside the precincts of the mosque. It should never be called from inside the precincts of the mosque.
(Fatāwā Khāniyah)

6.5 'Alā Ĥaẓrat forbids us too, to execute azān-e khūtbah from inside the precincts of the mosque:

Azān-e khūtbah of Jūm'ah should be executed from outside the mosque but in front of imām. Khateeb and Mūazzin must see each other while azān-e khūtbah is being executed.

Execution of azān-e khūtbah from outside the precincts of the mosque is must even if construction (design) of the mosque is such that a pillar or wall comes in between mūazzin and khateeb who is sitting on the pulpit. In some mosques azān-e khūtbah is called from within the mosque in front of khateeb and they excuse by putting forward the reason of faulty design of the mosque. This reason is unlawful and unacceptable. Islamic jurisprudence emphasizes more on execution of azān-e khūtbah from outside the precincts of mosque rather than in front of khateeb.

To be in front of khateeb and to call azān from outside the precincts of mosque both are sūnnat acts. However, both are contradictory to each other. One should adopt the better option. Here more stressed sūnnat is not to execute azān-e khūtbah from within the mosque.

All books of Islamic Jurisprudence and literature like Fatāwā Qāẓee Khān, Khazānatūl Mufteen, Baḥrūr-Rā'iq, Barjandee, 'Ālam-geeri, Ĥāshiyah Faḥtāvee 'Alal Mūrāqee'yūl Falāḥ and Fat'ḥūl Qadeer clearly mention that the act of executing azān-e khūtbah from within the precincts of mosque as makrooh.

لَا يُؤَدَّنُ فِي الْمَسْجِدِ

Do not execute azān-e khūtbah from within the mosque.
(Fatāwā Raẓaviyyah-III/729, 731)

‘Alā Ḥaẓrat Imām Aḥmad Raẓā, a renowned Leader of the people following traditions of the Holy Prophet ﷺ, reformer of the religion and scholar of the tradition from Bareilly city (‘Alā Ḥaẓrat Imām-e Ah’l-e Sūnnat, Mūjaddid-e deen-o Millat, Imām Aḥmad Raẓā Mūḥaddiṣ-e Bareilvee قدس سره العزیز) has strictly forbidden to call azān from within the mosque (opposite pulpit) as stated in below – mentioned two issues in Fatāvā Raẓaviyyah.

1. It is obvious that the reason for dispute is impudicity and lack of courteousness in the court of Allāh جل جلاله. If the peon (mace-bearer) shouts from within the courtroom to courtiers and asks them to be present themselves for salām to the king, then this behavior will be termed as impudent. Those who have not seen the king’s court can understand this by comparing from the court of the law where if a plaintiff, defendant or witnesses are to be called, they are supposed to be called from outside the courtroom by the peon. If peon calls from within the courtroom, he will be punished for the bad manner. Usually to maintain decorum, known methods in accordance with the custom are adopted. (Fatāvā Raẓaviyyah-III/729)
2. Compare the call to plaintiff, defendant or witness by peon of the court of law to remain present before the judge as discussed in aforementioned issue with azān. Azān is a call for namāz where worshiper has to remain present in the court of Allāh جل جلاله. If plaintiff, defendant or witness cannot be called from within the courtroom of a judge, then how can we think of calling worshiper in the court of Allāh جل جلاله from within the mosque? (Fatāvā Raẓaviyyah-III/730)

6.6 When and who introduced the bid‘at of secondary azān to be called from inside the precincts of mosque?

Eighty years after the era of Ameerul-mo’mineen Ḥaẓrat ‘Uṣmān Ghanee رضی اللہ تعالیٰ عنہ the bid‘at of calling (Azān-e khūṭbah) from inside the precincts of mosque was introduced. It is written by Imām Ibnulhājj Makkee has mentioned in his book ‘Madkhal’ that a Marvānee king

called King Hishām bin ‘Abdūl Mālik Marvān²⁰ has altered this sūnnat of ṣaḥābah.

Era of this Marvānee king came 80 years after Ameerūl-mo'mineen Ḥaẓrat ‘Uṣmān Ghanee رضى الله تعالى عنه.

Bid‘at of executing azān-e khūtbah from within the mosque was introduced by tyrannical Marvānee Caliph who had martyred Ḥaẓrat Zaid, grandson of Ḥaẓrat Imām Ḥūssain رضى الله تعالى عنه.

Hishām ib'n-e ‘Abdūl Mālik (birth 72 AH - death 125 AH) enforced the system of azān-e khūtbah within the mosque. Those who insist for execution of azān-e khūtbah from within the mosque are following bid‘at invented by this tyrannical Caliph. He had martyred Ḥaẓrat Zaid ib'n-e Ḥaẓrat Sayyedūnā Imām Zainūl ‘Ābedeen ib'n-e Ḥaẓrat Imām Ḥūssain ib'n-e Ḥaẓrat Sayyedūnā ‘Ali رضى الله تعالى عنهم. Hishām ib'n-e ‘Abdūl Mālik had crucified Ḥaẓrat Zaid رضى الله تعالى عنه and after that he did not allow the burial of the dead body. Dead body of Ḥaẓrat Zaid رضى الله تعالى عنه remained there for years but the body remained un-putrefied and unchanged. However cloths worn by Ḥaẓrat Zaid got disintegrated and when private parts were likely to be exposed at that time Allāh جل جلاله ordered a spider to cover the private parts of Ḥaẓrat Zaid with dense web resembling loincloth. After the death of Hishām ib'n-e ‘Abdūl Mālik, dead body was buried. (Fatāwā Raḥaviyyah-II/414, 410)

6.7 Put a stop to the system of calling azān-e khūtbah from inside the precincts of the mosque in your city:

Azān-e khūtbah had been never called from inside the precincts of mosque in the days of Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم and Khūlafāh-e Rāshideen رضى الله تعالى عنهم. All great Islamic scholars have clearly mentioned in their books that Azān inside the precincts of the mosque is forbidden.

²⁰ **King Hishām bin ‘Abdūl Mālik Marvān** (born 72 AH and died 125 AH) was one of the tyrannical Caliphs of the Damascus (Syria)– based Umayyad dynasty. He succeeded his brother Yazid bin ‘Abdūl Mālik (71-105 AH) in 105 AH and his reign lasted until 125 AH, when he was succeeded by his nephew Valid bin Yazeed (90-126 AH).

Even if with all these evidences and crystal clear facts, azān-e khūṭbah is being called from inside the precincts of the mosque in your city, in that case this heresy (bid'at) should be stopped immediately and according to sūnnat-e Rasūl and sūnnat-e ṣaḥābah, you convince them to adopt practice of calling azān-e khūṭbah from outside the precincts of the mosque.

6.8 Conclusion:

- It is a sūnnat of Ḥuḏoor-e Aqdas ﷺ and Khulafā-e Rāshideen رضى الله تعالى عنهم to execute azān-e khūṭbah of Jūm'ah from outside the precincts of the mosque.
- It is a bid'at to execute azān-e khūṭbah of Jūm'ah from within the precincts of the mosque introduced by tyrannical Marvānee Caliph Hishām ib'n-e 'Abdūl Mālik.

6.9 Further references:

Those who wish to study in detail about Azān-e khūṭbah should go through following publications of 'Alā Ḥaḏrat Imām Ah'l-e Sūnnat, Mūjaddid-e deen-o Millat, Imām Aḥmad Raḏā Mūḥaddiṣ-e Bareilvee قدس سره العزیز :

- (1) اَوْفَى اللُّمْعَةِ فِي أَذَانِ يَوْمِ الْجُمُعَةِ
Aufal lum'ahfee Azān-e yaumil Jūm'ah (1320 AH)
- (2) شَمَائِمُ الْعَنْبَرِ فِي آدَابِ نِدَاءِ أَمَامِ الْمُنْبَرِ
Shamā'mūl 'ambar fee adābe nidā amāmal mimber (1321 AH)
- (3) أَذَانُ مِنَ اللَّهِ لِقِيَامِ سُنَّةِ نَبِيِّ اللَّهِ
Azānūm minal lāh le qeyāme sūnnat-e nabeey'yillāh (1322 AH)
- (4) شَمَامَةُ الْعَنْبَرِ فِي مَحَلِّ نِدَاءِ بِأَرَاءِ الْمُنْبَرِ
Shamā matūl 'ambar fee mahalle nida-in be azā'il mimber (1327 AH)
- (5) سَلَامَةٌ لِأَهْلِ السُّنَّةِ مِنْ سَيْلِ الْعَنَةِ وَالْفِتْنَةِ
Salāmatū le Ah'lis sūnnat-e min sailil 'anāt-e val fit'nat-e (1332 AH)

Chapter: 9

Reprehensible and forbidden acts during namāz

(Mūfsidāt-e namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ هَذِهِ الصَّلَاةَ لَا يَصْلَحُ فِيهَا شَيْءٌ مِّنْ
كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ

*It is forbidden to talk in namāz because namāz is nothing but tasbeeh and
takbeer
(Ṣaḥeeḥ Mūslim)*

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قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝
 الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝
 وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ۝

(Qūr'ān Shareef, Soorah 23-Al-Mo'mineen: verse 1, 2 and 3)

Surely, the believers are the successful, who are humble in their ṣalāt (namāz), and who shun all that is non-sense (vain).

In this chapter we will discuss all that is non-sense in namāz. All issues pertaining to the reprehensible and forbidden acts, whose indulgence will lead to invalidation of namāz, will be elaborately discussed. Many of our Mūslim brethren do not have the knowledge of these reprehensible and forbidden acts and hence inadvertently indulge in one or more of these activities, which consequently invalidates their namāz. If so happens, namāz will have to be repeated from beginning. Sajdah-e saḥ'v too cannot rectify such namāz. We will discuss reprehensible and forbidden acts under following heads:

- ★ *Speaking*
- ★ *Making unwanted sound*
- ★ *'Āmāl-e kaṣeer*
- ★ *Miscellaneous*

1. Speaking:

- ★ *Defining the term*
- ★ *Any sort of verbal communication*
- ★ *Greeting someone in namāz*
- ★ *Praising Allāh or replying for sneezing*
- ★ *Responding good or bad news*
- ★ *Responding qirā'at*
- ★ *Exclamatory sound or weeping due to pain*
- ★ *Saying invocations*
- ★ *Incorrect prompting*

1.1 Defining the term:

Issue: If spoken any sort of matter during namāz either deliberately or inadvertently or erroneously, namāz will be rendered invalid.

▪ **Deliberate speaking means:**

The person was fully aware that speaking would invalidate the namāz, even though, he spoke deliberately.

▪ **Inadvertent speaking means:**

The person totally forgot that he is in namāz and spoke few words or sentences.

▪ **Erroneous speaking means:**

The person was not aware that speaking would invalidate the namāz and by mistake few words or sentences were spoken.

(Dūrr-e Mūkhtār, Bahār-e Shari‘at- III/148)

1.2 Any sort of verbal communication:

1.2.1 **Issue:** It does not make any difference whether you speak more or less; you speak worldly matters or about namāz to rectify it. For instance, imām has forgotten to perform qa’dah-e oolā and stood up for third rak‘at and mūqtadee tries to rectify it by saying ‘sit down’ or ‘hun’. However, this act invalidates namāz of only mūqtadee. (Dūrr-e Mūkhtār, ‘Ālam-geeri)

1.2.2 **Issue:** Namāz will be rendered invalid if during namāz said – yes, oh etc. (Dūrr-e Mūkhtār)

1.3 Greeting someone in namāz:

Issue: Greeting someone by saying السَّلَامُ عَلَيْكُمْ (As-salāmū-‘alaikūm) or replying Salām by saying وَعَلَيْكُمْ السَّلَامُ (Va-‘laikūm-ū-salām) or shaking hands with the intention of greeting renders the namāz invalid. (‘Ālam-geeri, Dūrr-e Mūkhtār)

1.4 Praising Allāh or replying for sneezing:

1.4.1 **Issue:** Namāz will be rendered invalid if replied for sneezing by saying بِرَحْمَةِ اللَّهِ (Yar-hamūkallāh). (Ālam-geeri, Bahār-e Shari'at -III/149)

1.4.2 **Issue:** In case sneezing occurs during namāz, do not say anything. If الْحَمْدُ لِلَّهِ (Alḥamdū-lillāh) said, there is no harm to namāz. But it is advisable not to say even الْحَمْدُ لِلَّهِ (Alḥamdū-lillāh) during namāz. After accomplishing namāz praise Allāh ﷻ for sneezing. (Ālam-geeri, Bahār-e Shari'at)

1.5 Responding good or bad news:

Issue: Namāz will be rendered invalid if said:

- (a) On hearing good news: الْحَمْدُ لِلَّهِ (Alḥamdū-lillāh)
- (b) On hearing bad news:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Inna- lillāh-e va-innā- ilaih-e-raje'un

We are for Allāh ﷻ and shall return towards Him.

(Ālam-geeri, Bahār-e Shari'at-III/150, Fatāwā Raḥaviyyah-I/230)

1.6 Responding qirā'at:

Issue: Namāz will be rendered invalid if mūqtadee on listening the imām's qirā'at says:

صَدَقَ اللَّهُ وَصَدَقَ رَسُولُهُ

Ṣadaqallāhū- va- ṣadaqa-Rasoolūhū

Allāh ﷻ and His Rasool ﷺ have told the truth.
(Dūrr-e Mūkhtār, Raddūl-Mūhtār)

1.7 Exclamatory sound or weeping due to pain:

Issue: Namāz will be rendered invalid if words like *ah, oh, uff, tuff* or *hai* have been uttered due to pain or cried loudly during the namāz. If wept silently without any sound and just tears came from eyes, then namāz will be in order. However, if cried even loudly in fear of Allāh ﷻ, then namāz remains unaffected and in order. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

1.8 **Saying invocations:**

Issue: Namāz will be rendered invalid if on hearing the name of Allāh جل جلاله or epithetic name of Allāh جل جلاله said during namāz:

جل جلاله

Jalla-Jalā-lūhū
Most exalted is He

Similarly namāz will be rendered invalid if during namāz on hearing the name of Holy Prophet said,

صلى الله تعالى عليه وآله وسلم

Ṣal-lallāhū-ta'ālā-'alaihi-va-ālehi-va-sallam
Blessings and Salutations of Allāh Ta'ālā be on him and on his descendants

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at - III/150, Fatāvā Ražaviyyah-III/449)

1.9 **Incorrect prompting:**

1.9.1 **Issue:** Namāz will be rendered invalid if worshiper prompts to other than imām¹. The person (other than imām) who has been prompted may or may not be in namāz. Suppose someone is reciting Qūr'ān Shareef either in or outside namāz (in routine course of recitation) and an error in recitation of Qūr'ān Shareef occur. If a worshiper (one who is in namāz) on listening this error tries to prompt or rectify the error, then his namāz will be rendered invalid. This decree applies to all of those who are in namāz, irrespective of their status of being mūnfarid, mūqtadee or imām who is leading the namāz of others. (Dūrr-e Mūkhtār, Bahār-e Shari'at, Fatāvā Ražaviyyah-I/226)

1.9.2 **Issue:** Namāz will be rendered invalid if prompting done by other than mūqtadee has been accepted. For instance,

¹ Prompting is lawful only to Imām and that too when error is being taking place. Once error has been committed by Imām and started next ruk'n, after that prompting is unlawful and if done, namāz of that person who has prompted will be rendered invalid.

a person, who is not in congregation, has prompted to imām on erring in qirā'at or arkān-e namāz (e.g. doing qa'dah-e oolā after first rak'at) and if imām accepts the prompting, then namāz will become null and void. Similarly if a person prompts to mūnfarid and he accepts that, then namāz of that mūnfarid will be rendered invalid. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Raḡaviyyah-I/226)

2. Making unwanted sound:

- ★ *Involuntary sounds – No harm*
- ★ *Voluntary sounds – Forbidden*
 - *Blowing with sound generation*
 - *Undue hemming*
 - *Laughing*

2.1 Involuntary sounds – No harm:

Issue: Involuntary sounds usually come out during sneezing, yawning, coughing or belching. As these sounds are involuntary, it is pardonable and do not affect the namāz. Namāz remains in order. (Dūrr-e Mūkhtār, Bahār-e Shari'at -III/150)

2.2 Voluntary sounds – forbidden:

2.2.1 Deliberate blowing with sound generation:

Issue: Blowing without producing sound is like respiration and with this namāz will not be rendered invalid. But deliberate blowing is makrooh. If on blowing sound of a word (composed of two or more alphabets) like uff, huff, hush etc are generated, then namāz will be rendered invalid. (Ghūnyah Shar'h-e Mūnyah)

2.2.2 Undue hemming:

Issue: There is no harm in hemming to clear the throat even if few words like ah, akh, or hakkh may be involuntarily uttered in the process of hemming. But namāz will be rendered invalid if hemmed without any valid reason. (Dūrr-e Mūkhtār, Bahār-e Shari'at-III/152, Fatāwā Raḡaviyyah-III/102)

2.3 **Laughing** ²:

- 2.3.1 **Issue:** Giggling and burst of laughter (qahqaha - قَهْقَهَة) makes the namāz as well as ablution (vūzoo) invalid. (Dūrr-e Mūkhtār, Fatāvā Ražaviyyah-I/92)
- 2.3.2 **Issue:** Laughing silently (Žaḥak - ضَحَك) also renders the namāz invalid. However, ablution is not nullified with this. (Bahār-e Shari‘at -II/25)

3. **‘A’mal-e kašeer:**

- ★ *What is ‘amal-e kašeer?*
- ★ *What is ‘amal-e qaleel?*
- ★ *Putting on clothing or tightening loincloth*
- ★ *Itching*
- ★ *Walking for more than (width of) one row*
- ★ *Killing snake or scorpion*
- ★ *Epilating hair or killing lice*
- ★ *Writing on earth or sand*
- ★ *Counting number of verses, soorahs or tasbeeh*

3.1 **What is ‘amal-e kašeer?**

Issue: It is reprehensible and forbidden to carry out ‘amal-e kašeer. It lexically means abundance of actions or deeds that are not included in the acts of namāz nor even required for the performance of namāz. In other words, ‘amal-e kašeer can be defined as abundance of deeds or

² **Laughing:** There are three types of laughs:

1. **Tabassūm** (تَبَسُّم): This is smile. One does not hear any sound of laughter nor do people present there anything. This happens by slight movement of the lips that exposes the front teeth.
2. **Žaḥak** (ضَحَك): This is silent laugh. One who laughs only hears the sound of this laugh. None of those present can hear its sound.
3. **Qahqaha** (قَهْقَهَة): This includes giggling and burst of laughter. The sound of this laugh is heard clearly to every one present there. Lexically giggling is laughing lightly (but aloud) in a nervous or silly manner.

As per Islamic etiquette in routine day to day life:

- Tabassūm is permissible (In fact, it is sūnnat)
- Žaḥak is undesirable and
- Qahqaha is forbidden

acts that are not a part of namāz and doer will be adjudged from distance as “not in namāz”. (Dūrr-e Mūkhtār, Bahār-e Shari‘at -III/153)

3.2 What is ‘amal-e qaleel?

Issue: Namāz will not be rendered invalid if worshiper (one who is in namāz) is indulged in ‘amal-e qaleel. ‘Amal-e qaleel lexically means acts or deeds done in lesser degree during namāz, which are neither included in acts of namāz nor required for the performance of namāz. Nevertheless, as such acts have been committed in lesser degree, and an observer from distance cannot adjudge that the person is “not in namāz” and rather he will be confused about that worshiper that whether he is in namāz or not? And hence namāz will remain in order. (Fatāwā Raḥaviyyah-III/416)

Note:

Some persons used to raise their trousers while going to sajdah from qaumah position or spread the front portion of the shirt over lap with both hands. As both hands are involved, these acts may be considered as ‘amal-e kaṣeer. If it is so, namāz will be rendered invalid. Therefore it is better to abstain from such acts. Further, such acts or deeds during the namāz are makrooh-e taḥreemee and once namāz becomes makrooh-e taḥreemee, it has to be repeated. (Concept borrowed from Fatāwā Raḥaviyyah-III/416)

3.3 Putting on clothing or tightening loincloth:

Issue: The process of wearing shirt or trouser or tightening of loincloth during namāz renders the namāz invalid. (Ghūnyah Shar'h-e Mūnyah)

3.4 Itching:

- 3.4.1 **Issue:** Namāz will be rendered invalid if anywhere rubbed thrice in a single ruk'n. If itching is perceived on a particular place and one brought his fingers there and rubbed. After a while again with same feeling of itching, rubbed there and yet again after some time same thing repeated third time. Thus three episodes of itching in a

single ruk'n invalidate the namāz. Please note that if fingers are placed on a particular place for itching and moved twice or thrice or more times, will be considered a single episode of itching and with single episode namāz remains in order. (Ālam-geeri, Bahār-e Shari'at -III/156)

- 3.4.2 **Issue:** It is better to control the desire of itching. If one is unable to do so and feels uneasy then there is no harm in itching. Itching twice in a ruk'n (viz. qiyām, rūkoo^a, qaumah, sajdah, jalsah or qa'dah) is permissible. Hence, DONOT itch thrice in a ruk'n. (Fatāvā Raḥaviyyah-III/446)

3.5 **Walking for more than (width of) one row:**

Issue: Namāz will be rendered invalid if walked for the distance equal to (width of) two rows. (Dūrr-e Mūkhtār, Bahār-e Shari'at -III/154)

3.6 **Killing snake or scorpion³:**

³ **Teachings of Islām regarding animal killing:** Animals are also creation of Allāh جل جلاله. They are not to be harmed if they do not harm you.

01. **Killing dangerous and poisonous animals:**

It is permissible to kill dangerous animal before it harms you, e.g. lion, fox, bear, wild dog, rat, crow, vulture, monkey, fleas, nits, lice, snake, scorpion etc. One is allowed to kill them even though one may be donned in Pilgrim robe (Ehrām) or in the precincts of Holy Ḥaram Shareef.

02. **Killing non-dangerous animals:**

It is permissible to kill non-dangerous animals for the sake of consumption, medicinal use or sale. It is not permissible to kill such animals for sports or recreation. Some hunters use guns and arrows to hunt animals for fun and sports. They have no intention of eating or using them for medicinal purposes. It is the consensus of the 'Ulamāh that such hunting is ḥarām (unlawful, forbidden).

It is forbidden to kill any animal that is not dangerous or not used for medicine or consumption. Since, there is no use for it, hence, there is no reason to kill them.

03. **Sacrifice (performing qurbānee) or 'Aqeeqah:**

Qurbānee means to sacrifice (offering to Allāh جل جلاله) a sheep, a goat, an ox, or cow, or a camel with the intention of performing the Qurbānee on one of the first three days of the 'Eid-ul Aẓḥā.

Issue: A. Namāz will remain in order even if snake or scorpion is killed, (1) without moving more than three steps and / or (2) with less than three strokes (that are required to kill the snake or scorpion). In this way killing a snake or scorpion is permissible while in namāz.

Issue: B. However, namāz will be rendered invalid if snake or scorpion is killed, (1) with moving more than three steps and / or (2) more than three strokes (that are required to kill the snake or scorpion). Nevertheless, it is permissible and allowed to kill the snake or scorpion if sighted. And if done so, namāz will have to be repeated. ('Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at-III/156)

3.7 **Epilating hair or killing Lice:**

Issue: Namāz will be rendered invalid if:

- (1) Three hairs epilating consecutively,
- (2) Three lice (Pediculus humanus) killed or
- (3) A single louse stroked thrice.

If aforesaid acts are not done consecutively thrice, namāz will remain in order. However, this act will be considered as makrooh. ('Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at)

3.8 **Writing on earth or sand:**

Issue: Namāz will be rendered invalid if worshiper (one who is in namāz) writes three distinct alphabets making a word on earth or sand. It is makrooh-e tahreemee to write even indistinct words on water or in air. However, later case will not invalidate namāz. (Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at- III/155)

'Aqeeqah means to jugulate an animal with the intention of thanking Allāh Ta'ālā for the blessing of child.

Please remember, in qurbānee or 'aqeeqah it is not merely a killing of an animal. It is a sacrifice for the sake of Allāh ﷻ or thanking Allāh Ta'ālā.

3.9 Counting number of verses, soorahs or tasbeeh:

Issue: To count number of verses, soorahs or tasbeeh etc with tongue movement while in namāz is reprehensible act.⁴ (Bahār-e Shari‘at-III/171)

4. Miscellaneous:

- ★ *Taking food or beverage*
- ★ *Bleeding gums*
- ★ *Exposure of ‘aurat parts*
- ★ *Impurity*
- ★ *Deviation of chest from qiblah*
- ★ *Wrong pronunciation and consequently alteration in lexical meaning of the word*
- ★ *Responding mūazzin whilst reciting kalima-e shahādat of tashahhūd*
- ★ *Imitating imām in making salām is forbidden for masbooq*
- ★ *Inappropriate dū‘ā*
- ★ *Breaking namāz irrationally*
- ★ *Sajdah at higher level of about four Gireh*

4.1 Taking food or beverage:

4.1.1 **Issue:** Eating or drinking either erroneously or deliberately renders the namāz invalid. It does not make any difference whether quantity of intake is more or less. Namāz will be rendered invalid if edibles of a size of a sesamum (teel) are swallowed with or without chewing or a drop of water is ingested orally. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)

4.1.2 **Issue:** If food particle engaged between teeth is swallowed during namāz, then

- (1) Namāz will be rendered invalid if ingested food particle is equal to or more than the quantum of a gram (a variety of pulse).
 - (2) Namāz will be rendered makrooh if ingested food particle is less than the quantum of a gram.
- (Dūrr-e Mūkhtār, ‘Ālam-geeri)

⁴ Ibid, page 295, issue 4.2. It should be noted that counting is strictly forbidden with tongue. If done so, the act will be makrooh-e taḥreemee. However, if counting is to be done, it should be done by pressing fingertips without moving the fingers. The act of counting by pressing fingertips will be makrooh-e tanzeehee.

4.2 **Bleeding Gums:**

Issue: If gums bleed during namāz and the blood has been ingested along with saliva then:

- a. Namāz will remain in order if quantity of ingested part of blood is less than the quantum of saliva, which can be appreciated by taste.
- b. Namāz will be rendered invalid if quantity of ingested part of blood is more than the saliva.

If taste of saliva is more appreciable than that of blood then it indicates that the quantity of blood is less than saliva in ingested part. Similarly if taste of blood is more appreciable than that of saliva then it indicates that the quantity of blood is more than saliva in ingested part. Thus as far as avoidance of namāz or fast (rozah) is concerned, taste of the ingested part is more significant. But for avoidance of ablution (vūḏoo) colour (bleeding per se) is more significant. (Dūrr-e Mūkhtār, 'Ālam-geeri, Fatāvā Raḏaviyyah-I/32 & 522)

4.3 **Exposure of 'aurat parts ⁵:**

- 4.3.1 **Issue:** Namāz will be rendered invalid if it is being performed with (1) forbidden quantity of filth on body or cloths or (2) exposed private parts for the time taken to perform a ruk'n or equal to the time taken to recite tasbeeh سُبْحَانَ اللَّهِ (Sub'hānallāh) thrice. Above decree is applicable only if private parts are exposed inadvertently. As soon as private parts are exposed namāz becomes null and void in case of deliberate exposure of private parts. (Bahār-e Shari'at-III/153, Fatāvā Raḏaviyyah-III/1)

- 4.3.2 **Issue:** Namāz will be rendered invalid if it is performed wearing extremely thin cloths through which either skin hue or some portion of private parts are visible. Similarly it is reprehensible and forbidden for ladies to perform namāz with extremely thin dupatta through which black hue of the hair is visible. (Raddūl-Mūhtār, Fatāvā Raḏaviyyah-III/1)

⁵ Ibid, page 80-84

4.4 **Impurity:**

- 4.4.1 **Issue:** Namāz will be rendered invalid if sajdah has been done on dirty and impure place without separator. Similarly placing hands or knees on dirty place renders namāz invalid.⁶ (Dūrr-e Mūkhtār, Raddūl-Mūhtār)
- 4.4.2 **Issue:** Namāz will be rendered invalid if ablution or bath is voided. Unconsciousness of the worshiper (one who is in namāz) is also responsible for voidance of namāz.⁷ (Bahār-e Shari'at)

4.5 **Deviation of chest from qiblah:**

Issue: Deviation of the chest more than 45 degree from qiblah is forbidden and reprehensible.⁸

(Dūrr-e Mūkhtār, Bahār-e Shari'at-III/154, Fatāwā Raḥaviyyah-III/16)

4.6 **Wrong pronunciation and consequently alteration in lexical meaning of the word:**

- 4.6.1 **Issue:** Namāz will be rendered invalid owing to wrong pronunciation of takbeer in takbeer-e intiqal. For instance:

a. Pronunciation of A of Allāhū-Akbar is prolonged like:

Āllāhū-Akbar (آلله اكبر)

or

Allāhū-Ākbar (الله اكبر)

b. Ba is pronounced as Bā like Allāhū-Ak'bār (الله اكبار),

c. R is pronounced as d like Allāhū-Akbad (الله اكبد).

However, it should be noted that if such error occurs in takbeer-e taḥreemah, the namāz itself will not be established.

(Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-III/121 & 136)

- 4.6.2 **Issue:** Namāz will be rendered invalid if meaning of any word is altered in recitation of Qūr'ān Shareef in qirā'at. (Fatāwā Raḥaviyyah-III/135)

⁶ Ibid, page 78, issues 1.6.1 to 1.6.6

⁷ Ibid, page 70; fainting breaks ablution

⁸ Ibid, page 85; issue 3.2

4.7 **Responding mūazzin whilst reciting kalima-e shahādat of tashahhūd:**

Issue: Suppose a worshiper (one who is in namāz) is in qa'dah and reciting tashahhūd. Just at the point of reciting kalima-e shahādat, mūazzin calls shahādāt in azān and if worshiper (one who is in namāz) instead of reciting kalima-e shahādat of tashahhūd recites kalima-e shahādat with the intention of replying azān:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadū al-lā-ilāha il-lal-lāhū va ash-hadū anna
Mūhammadan 'abdūhū va rasoolūhū

*I bear witness that none to be worshipped but Allāh and
testify that Moḥammad is His devotee and messenger.*

Then namāz of that worshiper (one who is in namāz) will be rendered invalid. (Fatāvā Raḥaviyyah-III/406)

4.8 **Imitating imām in making salām is forbidden for masbooq:**

Issue: Masbooq is supposed to complete his missed rak'ats of namāz after imām concludes his namāz by making Salām. But it should be noted that masbooq will not follow imām in making salām as his namāz is still incomplete and he has to complete his namāz. If masbooq makes salām along with imām, namāz of the masbooq will be rendered null & void. ('Ālam-geeri, Bahār-e Shari'at-III/149)

Point to remember:

Do not imitate imām in making salām if you are masbooq.

4.9 **Inappropriate dū'ā:**

Issue: It is reprehensible and forbidden to supplicate dū'ā for those things that can be asked to His servants too. For instance, اَللّٰهُمَّ اطْعِمْنِيْ . Allāhūmma At'imnee (O Allāh, give me food) OR اَللّٰهُمَّ زَوِّجْنِيْ . Allāhūmma Zav'vijnee (O Allāh, do my marriage).

Such dū'ās will render namāz invalid. ('Ālam-geeri, Bahār-e Shari'at- III/151)

4.10 **Breaking namāz irrationally:**

Issue: It is ḥarām (unlawful, forbidden) to break namāz without any due authentic reason⁹. (Fatāwā Raḥaviyyah-III/414)

4.11 **Sajdah at higher level of about four Gireh:**

Issue: Namāz will not be established from very beginning if place where forehead touches while in sajdah, is more than four Gireh ¹⁰ higher than the level of the place where foot is placed. Even if the height difference between two levels is equal or less than four Gireh, then namāz will not be without disgust. (Dūrr-e Mūkhtār, Fatāwā Raḥaviyyah-III/42 & 438)

⁹ **Reasons that make it necessary to break any namāz:**

1. Namāz must be broken in order to save a person who screams for help, to save a blind person who is about to fall down into a well, to save a person who is about to burn or drown.
2. When your mother, father, grandmother or grandfather calls you, it is not wājib for you to break a farḥ namāz, but it is permissible; yet, you must not break it if it is not necessary. But nafl namāz (even sūnnat) must be broken. If they call for help, it is necessary to break the farḥ namāz, too. If they call you (for some task) knowing that you are performing namāz, you may not break even the nafl namāz. But if they call you and do not know that you are performing namāz, you have to break it.

Reasons for which it is permissible to break namāz:

1. In order to kill a snake;
2. In order to catch an escaping animal;
3. In order to take food that is boiling over away from the fire;
4. In order to protect or someone else's property that is worth no less than one Dirham of silver from destruction;
5. In order to urinate or to break wind; etc.

¹⁰ One **Gireh** = 3 fingers wide = 2 inches (Firozūl Lūghat P: 1093)
Four Gireh = 12 fingers wide = 8 inches = one span (one span is the maximum distance between tip of the thumb and little finger)

Chapter 10

Strongly disapproved acts in namāz

(Makrooh-e taḥreemee in namāz)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ اللَّهَ تَعَالَى كَرِهَ لَكُمْ الْعَبَثَ فِي الصَّلَاةِ

Undoubtedly, Allāh Ta‘ālā dislikes irrelevant acts (deeds) in namāz
(Mūsnad Shihāb)

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وَأَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَزُلْفَىٰ مِنَ اللَّيْلِ ۚ إِنَّ
الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرٌ لِلَّذِينَ هُمْ

(Qūr'ān Shareef, Soorah 11: Hood, Verse 114)

And, establish ṣalāt (namāz) at the two ends of the day and in the early hours of the night. Indeed, pious deeds finish the evil deeds. This is an advice for the persons who understand.

Makrooh-e taḥreemee is considered opposite to vājib. Those who indulge into makrooh-e taḥreemee acts during namāz and do not bother about it are misled and deviated.

(Fatāwā Raḥaviyyah- VI/119)

Strongly disapproved acts are not supposed to be carried out during namāz and are disapproved for the point of being forbidden. If such acts have been committed deliberately, then namāz will have to be repeated; sajdah-e sah'v will not rectify such makrooh-e taḥreemee namāz.

- Each makrooh-e taḥreemee (strongly disapproved) deed is a venial sin (gūnāh-e ṣagheerah).
- Numerous Mo'min brethren owing to lack of religious knowledge indulge into such activities and consequently namāz becomes makrooh-e taḥreemee, leading to voidance of namāz. If so happens, it is vājib to repeat the performance of namāz. However, there are several persons who, unknowingly carry out such acts during their namāz, and subsequently their namāz turns to be null & void. Surprisingly they do not even realize that their namāz has been invalidated. Therefore all Mo'min brethren must pay attention towards these issues to save their namāz.

We will discuss strongly disapproved acts under following heads:

- ★ *Irrelevant movements of the body parts*
- ★ *Irrational clothing and accessories*
- ★ *Back-knot of hair*
- ★ *Picture of living creatures*
- ★ *Extreme urge for the call of nature*
- ★ *Irrational place*
- ★ *Without intervening object (sūtrah)*
- ★ *Following faulty system of namāz*
- ★ *Miscellaneous*

1. Irrelevant movements of the body parts:

- ★ *Playing with clothing and beard*
- ★ *Adjusting garments*
- ★ *Finger cracking*
- ★ *Placing hand on waist*
- ★ *Looking here and there*

1.1 Playing with clothing and beard:

Issue: To play with cloths, beard or body or doing meaningless movements renders the namāz makrooh-e taḥreemee. (Bahār-e Shari‘at-III/165)

1.2 Adjusting garments:

Issue: Namāz will be rendered makrooh-e taḥreemee if cloths (sleeve, front or back flap of shirt etc) are drawn together or trousers lifted whilst going into sajdah.¹ (Bahār-e Shari‘at-III/165)

1.3 Finger cracking:

Issue: Crackle sound of finger cracking and criss-crossing the fingers of both hands during namāz is makrooh-e taḥreemee.² (Dūrr-e Mūkhtār, Bahār-e Shari‘at, Fatāwā Raḥaviyyah-I/205)

1.4 Placing hand on waist:

Issue: It is makrooh-e taḥreemee to place one or both hands on waist during namāz. However, hands should not be placed on waist even though one is not in namāz. (Dūrr-e Mūkhtār, Bahār-e Shari‘at)

1.5 Looking here and there:

1.5.1 **Issue:** It is makrooh-e taḥreemee to turn face either entirely or partially to look here and there. It is makrooh-e tanzeehee to look on either side by rotating the eyeball without turning the direction of face with no undue

¹ Ibid, page: 264-265

² Ibid, page 263 & 265; making voluntary sounds and ‘amal-e kaṣeer are forbidden in namāz

authentic reason. In fact it is khilāf-e avlā. (Bahār-e Shari'at - III/167, Fatāwā Raḥaviyyah-I/171)

- 1.5.2 **Issue:** It is makrooh-e taḥreemee to look skywards by rotating the eyeball. (Bahār-e Shari'at-III/167)

2. Irrational clothing and accessories:

- ★ *Shawl hanging from shoulders*
- ★ *Folded sleeves*
- ★ *Topless*
- ★ *Reverse clothing*
- ★ *Unbuttoned shirt or achkan*
- ★ *Stolen or exchanged clothing*
- ★ *Covered hands (for men)*
- ★ *Covered face*
- ★ *Golden or silver frame spectacles*
- ★ *Unlawful rings*
- ★ *Metallic ornaments*
- ★ *Wristwatch with metallic belt*

2.1 Shawl hanging from shoulders:

Issue: It is prohibited and makrooh-e taḥreemee to keep both ends of the handkerchief, shawl, bed-sheet or quilt hanging from one or both shoulders either both ends on chest side or back side or one end on the chest side and other one on the back side. There is no harm if one end is placed on the shoulder and other one hanging. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at-III/166, Fatāwā Raḥaviyyah-III/447)

2.2 Folded sleeves:

- 2.2.1 **Issue:** It is makrooh-e taḥreemee to fold up sleeves more than half of the forearm either prior to commencement of or during namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at-III/166)
- 2.2.2 **Issue:** If sleeves are folded up in a way to expose the elbow then namāz tends to be makrooh-e taḥreemee and it must be repeated. Non-performer of this repeat namāz will be sinner. (Fat'hūl Qadeer, Baḥrūr-Rā'iq, Fatāwā Raḥaviyyah-III/416 & 423)

2.3 **Topless:**

2.3.1 **Issue:** It is makrooh-e taḥreemee to perform namāz topless with wearing only trouser or loincloth (lungi) even though shirt or shawl is available. (‘Ālam-geeri, Ghūnyah Shar’ḥ-e Mūnyah, Bahār-e Shari‘at-III/170)

2.3.2 **Issue:** Namāz will be rendered makrooh-e taḥreemee if performed wearing only trouser. Here two aḥādeeṣ are quoted in support of this issue, which are borrowed from Fatāvā Raḥaviyyah-I/158:

- a. Abū Dāood and Ḥākim has recorded from Ḥaẓrat Buraidah رضى الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has strictly forbidden to perform namāz wearing only trousers (i.e. topless; no shirt or shawl above waist).
- b. In Mūsnaḍ-e Aḥmad, Ṣaḥeeḥ Būkhāree Shareef and Ṣaḥeeḥ Mūslim Shareef it has recorded on the authority of Ḥaẓrat Abū Hūrairah رضى الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

No one should perform namāz in one cloth with open shoulders.

2.4 **Reverse clothing:**

Issue: It is makrooh-e taḥreemee to perform namāz with wearing reverse clothing. Wearing reverse clothing is considered as against conformity (khilāf-e mo‘tād) as it is to go to market or before any respectable dignitary wearing reverse clothing. Then, in the court of Allāh جل جلاله, who is Supreme being, most Respectful and Honorable, how can one perform namāz wearing reverse clothing? (Bahār-e Shari‘at - III/170, Fatāvā Raḥaviyyah-III/438)

2.5 **Unbuttoned shirt or ach'kan:**

Issue: It is makrooh-e taḥreemee to perform namāz with unbuttoned shirt or achkan (tight long coat with full buttons in front) with no undergarment underneath resulting in chest and shoulder exposure. However, even if undergarment is dressed in but with unbuttoned shirt or achkan namāz tends to be makrooh-e tanzeehee. (Bahār-e Shari‘at, Fatāvā Raḥaviyyah-III/447)

2.6 Stolen or exchanged clothing:

2.6.1 **Issue:** It is makrooh-e tahreemee to perform namāz wearing stolen clothing. Namāz will have to be repeated.³ (Fatāwā Raḥaviyyah-III/451)

2.6.2 **Issue:** It is ḥarām (forbidden) to wear exchanged cloths, which is so done by washer-man (exchanged from another person's cloths), for both man and woman. Namāz will be rendered makrooh-e tahreemee if performed wearing such cloths and namāz will have to be repeated. (Fatāwā Raḥaviyyah-III/417)

2.7 Covered hands (for men):

Issue: It is makrooh-e tahreemee to perform namāz with cloth (shawl) wrapped around upper part of the body in such a way that the hands are covered (i.e. remain unexposed). (Bahār-e Shari'at-III/140)

2.8 Covered face:

Issue: Namāz will be rendered makrooh-e tahreemee if performed with covered face and nose with cloth. (Dūrr-e Mūkhtār, 'Ālam-geeri, Bahār-e Shari'at- III/167)

2.9 Golden or silver frame spectacles:

Issue: It is unlawful to wear spectacles with gold or silver frames. It is absolutely abominable to perform namāz wearing such spectacles and therefore removal of such spectacles prior to performance of namāz is must. If frame of the spectacles is made of metal other than gold or silver (for example copper alloy) in that case also removal of the spectacles is desirable prior to performance of namāz otherwise namāz will not be without abomination and khilāf-e Aula. (Fatāwā Raḥaviyyah-III/427)

³ Herewith it is to be clarified that namāz will have to be repeated after removing stolen cloths and dressed in clothing of his own earning.

2.10 Unlawful rings:

Issue: It is makrooh-e tahreemee to perform namāz putting on those things which are forbidden and unlawful according to Islamic jurisprudence. For example, it has been endorsed by Islamic jurisprudence for male to put on one silver ring weighing less than 4 ½ Māshah (4.38 gm) ⁴ including gem or precious stone. Namāz (of gents) will be rendered makrooh-e tahreemee if performed:

- i. Wearing more than one silver ring
- ii. Wearing one silver ring weighing more than 4.38 grams
- iii. Wearing one silver ring with more than one gem
- iv. Wearing golden ring
- v. Wearing silver or golden chains

Further, namāz will be rendered makrooh-e tahreemee and will have to be repeated if:

1. Male is performing namāz wearing lady's style clothing
2. Female is performing namāz wearing gent's type clothing

According to Fatāvā Raḥaviyyah if namāz has been invalidated due to performance of namāz wearing unlawful clothing then namāz must be repeated after putting off the unlawful cloths. (Fatāvā Raḥaviyyah-IX (section 2)/42)

2.11 Metallic ornaments:

Issue: Even ladies do not like to have ornaments made from metals other than silver or gold like iron, copper or lead etc., therefore there is no reason for being lawful for gents to wear such ornaments. Namāz (of male and female both) will be rendered makrooh-e tahreemee if performed wearing ornaments made from metals like iron, copper or lead etc. (Fatāvā Raḥaviyyah-IX (Section 3)/14 and III/422)

⁴ *Māshah*: Unit of measurement

1 Ser	=	80 Tola
1 Tola	=	12 Māshah
1 Māshah	=	972.16666 Milligram
4 ½ Māshah	=	4 X 972.16666 Milligram
	=	4374.7499 Milligram
	=	4.375 Gram
Say =		4.38 Gram

2.12 Wristwatch with metallic belt:

Issue: Some people use to perform namāz, wearing wristwatch with metal belt and argue that the metal belt is a part of wristwatch. As a matter of fact, the metal belt is not and cannot be a part of wristwatch but a separate object. (Fatāvā Raḥaviyyah-IX (Section 3) /34)

Islamic Scholars have given clarification regarding this in following manner: In true Islamic religion even silken belt for waist is considered improper, since waist belt is not a part of trouser but a separate object. Dūrr-e Mūkhtār says:

تَكْرَهُ التَّكْمَةَ مِنْهُ أَيْ مِنَ الدِّيْبَاجِ هُوَ الصَّحِيحُ

In fact, silken belt for waist is makrooh

Hāshiyah Faḥtāvee 'Alal Mūrāqeeṭul Falāḥ says:

هُوَ الصَّحِيحُ لِأَنَّهَا مُسْتَقَلَّةٌ

Factually it is a separate object

It is obvious that a waist-belt alone cannot be worn. A waist-belt is incomplete in itself without trouser. Though a relation between waist-belt and trouser can be established, Islamic scholars have yet declared waist-belt a separate object. Therefore how is it possible to consider the belt of wristwatch a part of watch itself? It cannot be incorporated in the entity of watch and it has to be considered a separate object.

Note:

Here without going into detail author simply wish to emphasize unlawfulness of metal chain (belt) for wristwatch. One should never use it.

3. Back-knot of hair:

- 3.1 **Issue:** For gents, it is makrooh-e taḥreemee to perform namāz with back-knot of hair. Namāz will be rendered invalid if back-knot of hair is kept tied during namāz. (Mirqat, Bahār-e Shari'at- III/166, Fatāvā Raḥaviyyah-III/417)

- 3.2 **Issue:** For ladies, there is no disgust or prohibition for performance of namāz with back-knot of hair rather it is favourable. Hair is an 'aurat part in ladies and hence it should not be exposed. If hair is kept untied or unbraided, there is possibility of exposure and therefore back-knot in ladies is favorable. (Mirqāt Shar'ḥ-e Mishkāt, Bahār-e Shari'at- III/166, Fatāvā Raḥaviyyah-III/417)

4. **Picture of living creature:**

- 4.1 **Issue:** It is makrooh-e taḥreemee to perform namāz dressed in a cloth bearing picture of living creature. It is also unlawful to dress in cloths bearing pictures of living creatures outside namāz. Similarly namāz will be rendered invalid if performed at a place where picture (photograph, painting or embroidered picture) is mounted either on wall or roof. (Bahār-e Shari'at-III/168, Fatāvā Raḥaviyyah-III/448)
- 4.2 **Issue:** If picture of living creature is hidden with other cloth or overcoat then namāz will not be rendered makrooh-e taḥreemee. (Raddūl-Mūhtār, Bahār-e Shari'at-III/169)
- 4.3 **Issue:** Namāz will be rendered makrooh-e taḥreemee if:
1. Picture of living creature is present exactly at the point where sajdah is to be done on the floor.
 2. Picture of the living creature is present on the prayer carpet, especially at the point where sajdah is to be done.
- (Bahār-e Shari'at-III/168, Fatāvā Raḥaviyyah-III/448)
- 4.4 **Issue:** If picture of the living creature is present in the abject corner of the floor especially where shoes are to be removed⁵ or in the carpet spread in the passage where people use to trample (tread on and crush), then namāz will not be rendered makrooh-e taḥreemee provided sajdah is not being done there. (Bahār-e Shari'at)

⁵ Insignificant and valueless corner of the floor

5. **Extreme urge for the call of nature:**

Issue: It is makrooh-e tahreemee to perform namāz with extreme urge for the call of nature (urination, defecation or farting). It is vājib to break the namāz if intense urge for the call of nature is felt during namāz and enough time remains for that particular namāz. One should answer the call of nature first with the condition that enough time lasts to perform or repeat the namāz. Even if there are chances to miss the congregation, call of nature must be answered first. Worshiper (one who is in namāz) will be sinner if performed namāz with so intense urge for the call of nature and such namāz will be makrooh-e tahreemee.

If there are chances of exhausting the time for a particular namāz, in that case only, giving the priority of namāz timing, namāz should be performed first. (Raddūl-Mūhtār, Bahār-e Shari'at-III/166)

6. **Irrational place:**

6.1 **Temple:**

Issue: It is makrooh-e tahreemee to perform namāz in place of worship (temple) of infidel and polytheists. These places belong to shaitān. Shari'at forbids us from entering or visiting these places. (Baḥrūr-Rā'iq, Raddūl-Mūhtār, Bahār-e Shari'at-III/170)

6.2 **Infidel's land:**

Issue: Scholars of Islamic Jurisprudence has forbidden the performance of namāz on the land of infidel. However, one can offer namāz on the land of Mūslim without permission. If standing crop is present on the Mūslim land then one can perform namāz on road, but not on the infidel's land. Though performance of namāz on road is disgusting but it is less than that if performed in the infidel's land. (Fatāvā Raḥaviyyah-VI/18)

7. Without intervening object (sūtrah)⁶:

7.1 In front of tomb without sūtrah:

Issue: It is makrooh-e taḥreemee to offer namāz in front of a tomb without any intervening object between namāzee and the tomb. (Dūrr-e Mūkhtār, ‘Ālam-geeri, Bahār-e Shari‘at- III/170, Fatāwā Raḥaviyyah-III/374)

7.2 Facing someone without sūtrah:

7.2.1 **Issue:** It is strictly unlawful, makrooh-e taḥreemee and sin to perform namāz facing someone’s face. Those namāzees who have started namāz facing someone will be sinner. However, if some one comes in front of a namāzee who is already offering namāz, then new entrant will be sinner. (Bahār-e Shari‘at-III/167)

7.2.2 **Issue:** Namāz will be rendered makrooh-e taḥreemee even if there is adequate distance between namāzee and the person who is in front of the namāzee. However, if an object is placed between two as an intervening object, then there is no harm. But the objective of such intervening object should be fulfilled in qiyām position too. For instance, someone comes and sits in between namāzee and the intervening object keeping his back towards namāzee, in this situation in qa’dah the intervening object will work but when namāzee comes in the qiyām position the intervening object will not suffice and the purpose will not be fulfilled and consequently in qiyām position state of affairs will be disgustful and abominable. (Bahār-e Shari‘at, Fatāwā Raḥaviyyah-III/66 & 74)

8. Faulty namāz system:

8.1 **Issue:** Namāz will be rendered makrooh-e taḥreemee if any vājib is missed, for instance:

- a. Back is not kept straight while bowing to rūkoo‘ or making sajdah.
- b. Sajdah is performed without sitting properly in jalsah

⁶ Ibid, page 447-448

- c. Bowing for rŭkoo' without standing erect properly
(Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at- III/170)
- 8.2 **Issue:** It is makrooh-e taḥreemee:
 a. To bow for rŭkoo' prior to imām
 b. To make sajdah prior to imām
 c. To raise head from sajdah prior to imām
 d. To raise head and return to qaumah position prior to imām.
 (Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at- III/170, Fatāvā Raḥaviyyah-III/134, Al-Malfooḏ-III/43)
- 8.3 **Issue:** Namāz will be rendered makrooh-e taḥreemee if imām alone is at higher level of about six inches than the mūqtadee. (Fatāvā Raḥaviyyah-III/415)
- 8.4 **Issue:** Namāz will be rendered invalid of those mūqtadee who before joining the row of congregation hastily say takbeer-e taḥree'mah - اللهُ أَكْبَرُ (Allāhū-Akbar) in advance and then join the congregation. (Ālam-geeri, Bahār-e Shari'at- III/170)
- 8.5 **Issue:** Namāz will be rendered makrooh-e taḥreemee if Qŭr'ān Shareef is recited in other than qiyām position or qirā'at is being recited till rŭkoo' position. (Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at-III/170, Fatāvā Raḥaviyyah-III/134, Al-Malfooḏ-III/43)
- 8.6 **Issue:** It is makrooh-e taḥreemee to place wrist on the ground whilst in sajdah. (Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at-III/170, Fatāvā Raḥaviyyah-III/134, Al-Malfooḏ-III/43)
- 8.7 **Issue:** Namāz of Imām as well as all mūqtadees will be rendered makrooh-e taḥreemee if three mūqtadees stand in the same row that includes imām (i.e. imām and three mūqtadees in one row). In that case, it is vājib to repeat the performance of such namāz. (Fatāvā Raḥaviyyah-III/323)

9. **Miscellaneous:**

9.3 **Displacing stones from sajdah site:**

Issue: It is makrooh-e tahreemee to remove or displace stones from sajdah site. However, it is permissible to do so only once if because of it sajdah could not be performed in sūnnat way⁷. It is favourable not to remove it unnecessarily. If sajdah cannot be performed in vājib manner⁸ without removing or displacing that stone, in that case it is vājib to do so even though act of removal has to be repeated more than once. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari‘at-III/166)

9.4 **Yawning:**

Issue: It is makrooh-e tahreemee to yawn intentionally. There is no harm if yawning occurs involuntarily. However, as avoidance of yawning is mūstahab during namāz, one should try his best to avoid it.⁹ (Mūrāqeey-ūl Falāh, Bahār-e Shari‘at -III/167)

⁷ In sūnnat method of performing sajdah entire forehead should touch the ground.

⁸ In vājib method of performing sajdah any portion of forehead should touch the ground.

⁹ Ibid, page 172; How to avoid yawning

Chapter: 11

Disapproved Acts in Namāz

(Makrooh-e tanzeehee)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ

(Qūr'ān Shareef Soorah: 3 Āl-e 'Imrān, Verse: 102)

*O you, who believe, observe your duty to Allāh, with the devotion
that is truly for Him.*

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حَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا

*Call yourselves to account before you are called to account, and
weigh your own selves before they are weighed.*

(Ĥadeeṣ)

*Implicating in makrooh-e tanzeehee acts is not a sin, however
ṣavāb will be reduced.
(Fatāvā Raḥaviyyah-V/136)*

Makrooh-e tanzeehee (disapproved) acts are the acts that are disliked in Shari'at and one should save himself from indulging into such acts. We will discuss makrooh-e tanzeehee acts under following heads:

- ★ *Reciting tasbeeh less than thrice*
- ★ *Repetition of same soorah*
- ★ *Alteration in prescribed system of performing various ruk'n*
- ★ *'Āmāl-e qaleel*
- ★ *Two mūqtadee abreast imām*
- ★ *Standing inside mehrāb (for imām)*
- ★ *Namāz on the roof of mosque*
- ★ *Fixing a particular place in mosque*
- ★ *Fire in front of namāzee*
- ★ *Performing namāz on disgusting places*
- ★ *Namāz with covered forehead*
- ★ *Namāz with stinking mouth*
- ★ *Namāz in working garments*
- ★ *Remove of adhered dust or hay from forehead*
- ★ *Isbāl*

However, in spite of these abominable acts, namāz will continue to be in order. There is no need to perform sajdah-e sah'v or repeat the performance of namāz as not a single farḥ or vājib component of any ruk'n of namāz would be missed due to indulgence in these disapproved acts.

1. Reciting tasbeeh less than thrice:

Issue: It is makrooh-e tanzeehee to recite tasbeeh less than thrice either in rūkoo' or sajdah. Such rūkoo' or sajdah is termed as Hen pecking in Ḥadees¹. However, if recitation of tasbeeh less than thrice is due to time crisis or chances of missing the vehicle (e.g. train) in that case there is no harm. For instance, imām has raised head before mūqtadee completes the recitation of tasbeeh thrice, in such circumstances mūqtadee has to follow imām even if he has recited tasbeeh once or twice. (Bahār-e Shari'at-III/171)

2. Repetition of same soorah:

Issue: To recite a soorah several times consecutively in a rak'at of farḥ namāz² or recite a single soorah in all rak'ats without any excuse (authentic valid reason that may be for instance, an individual remembers only one soorah) is makrooh-e tanzeehee³. (Ālam-geeri, Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at, Fatāvā Raḥaviyyah-III/99)

3. Alteration in prescribed system of performing various ruk'n:

- 3.1 **Issue:** To place hands prior to placing knees on the ground whilst going to sajdah position. In the same way it is also makrooh-e tanzeehee to take off knees prior to hands whilst returning from sajdah position. (Mūnyatūl-Mūṣallee, Bahār-e Shari'at)
- 3.2 **Issue:** To turn fingers away from qiblah whilst performing ruk'n like sajdah in namāz is makrooh-e tanzeehee. (Dūrr-e Mūkhtār, Raddūl-Mūhtār)
- 3.3 **Issue:** To keep head up or down from the level of back in rūkoo' position is makrooh-e tanzeehee. (Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at)

¹ Ibid, page 37, Ḥadees Shareef 4.1 & 4.2

² The said issue is applicable to all sorts of namāz.

³ Ibid, page 122, issues 3.10.8 & 3.10.9

- 3.4 **Issue:** To stand in qiyām with support of a stick or wall without any due authentic reason is makrooh-e tanzeehee. (Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at III/173)
- 3.5 **Issue:** To swing right or left in qiyām position is makrooh-e tanzeehee. (Ghūnyah Shar'h-e Mūnyah, Bahār-e Shari'at III/173)
- 3.6 **Issue:** To keep eyes closed in namāz is makrooh-e tanzeehee. However, with open eyes if concentration divides in that case there is no harm in closing the eyes, moreover it is further better to do so in such circumstances. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at- III/145)
- 3.7 **Issue:** It is makrooh if thigh touches with abdomen while performing sajdah by men. However, women's thigh must touch with abdomen while performing sajdah. (Ālam-geeri, Bahār-e Shari'at – III/174)

4. 'Amal-e qaleel:

'Amal-e qaleel lexically means acts or deeds done in lesser degree during namāz, which are neither included in acts of namāz nor required for the performance of namāz. Nevertheless, as such acts have been committed in lesser degree, and an observer from distance cannot adjudge that the person is "not in namāz" and rather he will be confused about that worshiper that whether he is in namāz or not? And hence namāz will remain in order. (Concept borrowed from Fatāvā Raḥaviyyah-III/416)

- 4.1 **Issue:** It is better to pick up dropped cap from head while in namāz, provided it should not happen repeatedly. Frequent picking up of cap during namāz makes the act 'amal-e kaṣeer (which is forbidden) and leads to invalid namāz. With the feeling of humility, modesty and fear of sinful disobedience of Allāh جل جلاله, it is better not to pick up the dropped cap in namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at –III/171, Fatāvā Raḥaviyyah-III/416)
- 4.2 **Issue:** To count number of verses, soorahs or tasbeeh on finger tips in either farḥ or nafl namāz is makrooh-e tanzeehee. If someone wishes to recite more number of

soorahs or verses in nafl or ṣalātūt tasbeeh⁴ namāz and intends to count the number of tasbeeh then he may count by just pressing the fingertips without moving the finger or fingertip. There is no harm in counting in this manner though counting by any means is khilāf-e aulā as

- ⁴ **Ṣalātūt tasbeeh**: A variety of four rak'ats supererogatory (nafl) namāz for forgiveness of all sins in which a tasbeeh is recited repeatedly 300 times. The tasbeeh is:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ۝

Purity belongs to Allāh ﷻ and all praises be to Allāh ﷻ and there is none worthy of worship other than Allāh ﷻ and Allāh ﷻ is the greatest. There is no might, nor any power, except with Allāh, the All-High, the Almighty.

Tasbeeh is recited in following manner:

- | | | |
|---|---|------------------------|
| 1. After šana but before Soorah | : | 15 times |
| Fātiḥah | | |
| 2. After qirā'at | : | 10 times |
| 3. In rūkoo' | : | 10 times |
| 4. In qaumah | : | 10 times |
| 5. In first sajdah | : | 10 times |
| 6. In jalsah | : | 10 times |
| 7. In second sajdah | : | 10 times |
| Total number of tasbeeh in one rak'at | : | 75 time in each rak'at |
| Total number of tasbeeh in four rak'ats | : | 75 X 4 = 300 times |

For forgiveness of sins that we indulge knowingly or unknowingly Ṣalātūt tasbeeh should be performed more often. If you can not perform daily, then every Friday; or even if this is not possible then once in a month; or even if this is not possible then once in a year; and even if this not possible then at least once in a lifetime.

Special Note:

- Do not count loudly, it will break namāz.
- Do not count on fingers or by holding a bead-tasbeeh in hand.
- You may count by pressing the fingers as a reminder.
- If you have missed a count, then make it up in the next posture. For example, if forgot to recite tasbeeh after soorah in qiyām then you may recite tasbeeh 20 times instead of 10 in rūkoo'; if you missed the tasbeeh in rūkoo' then recite 20 tasbeeh in first sajdah.
- If you missed a vājib and have to do sajdah-e sah'v, then you do not have to recite tasbeeh in sajdah-e sah'v since 300 counts has been established. But if have missed tasbeeh in any posture and remember it now, then you recite tasbeeh in sajdah-e sah'v.

while doing so, concentration will be distracted.⁵ (Bahār-e Shari'at- III/171)

- 4.3 **Issue:** During namāz lethargically stretching the limbs (angrāi), making sound from throat in attempt to clean it from cough (khakhārnā) and coughing are makrooh. ('Ālam-geeri, Murāqee'yūl Falāḥ)

5. Two mūqtadee abreast imām:

Issue: Placement of two mūqtadee adjoining imām in congregational namāz is makrooh-e tanzeehee.

6. Standing inside meḥrāb: (for imām)

Issue: Imām should not stand inside the meḥrāb (niche in the mosque) needlessly. It is makrooh. There is no harm in doing sajdah inside the meḥrāb provided legs are totally outside the meḥrāb. Similarly imām should not stand on the doorway of meḥrāb. It is makrooh too. There is no harm in doing sajdah on the doorway of meḥrāb provided legs are totally outside the meḥrāb.⁶ (Fatāvā Raḥaviyyah-III/42)

7. Namāz on the roof of mosque:

Issue: It is makrooh to perform namāz on the roof of the Holy Kābā or roof of the any mosque. It would be desertion of reverence. ('Ālam-geeri, Fatāvā Raḥaviyyah-III/174)

8. Fixing a particular place in mosque:

Issue: It is makrooh to fix a place in the mosque for the performance of namāz. ('Ālam-geeri, Bahār-e Shari'at)

9. Fire in front of namāzee:

Issue: Presence of fire in front of namāzee (simulating fire worshiper) is highly abominable. However, presence of

⁵ Ibid, page 268, issue 3.9. It should be noted that counting is strictly forbidden with tongue. If done so, the act will be makrooh-e taḥreemee.

⁶ Ibid, page 313, issue 2.3.6

flame, torch or lit up candle (chirāgh or mash‘āl) is not abominable. (‘Ālam-geeri, Bahār-e Shari‘at)

10. Performing namāz on disgusting places:

Issue: Performing namāz on the following place is makrooh:

1. Public Roads
2. Place of waste disposal
3. Slaughter house
4. Grave yards
5. Bathroom
6. Swimming pool
7. Gutter
8. Cattle (including camel) camp
9. Stable
10. Roof of the latrine.

(Dūrr-e Mūkhtār, Bahār-e Shari‘at-III/175)

11. Namāz with covered forehead:

Issue: Namāz will be rendered makrooh if forehead is covered with turban, cap, handkerchief or neck cloth. However, sajdah will be just right. (Fatāvā Raḥaviyyah-III/419)

12. Namāz with stinking mouth:

Issue: Namāz will be rendered makrooh if performed with foul smelling mouth due to ḥuqqāh (tobacco pipe), cigarette, bidi (cheap variety of cigarette made from unprocessed tobacco), etc. Further, it is forbidden to enter the mosque until foul smelling clears up. (Fatāvā Raḥaviyyah-III/446)

13. Namāz in working garments:

- 13.1 **Issue:** Performance of namāz in working clothing is makrooh-e tanzeeh provided another dress is available; otherwise (clothing other than in which person is working not available) there is no disgust.

- 13.2 **Issue:** A comprehensible explanation is available in books of all (four) sects of Islām (i.e. Ḥana'fee, Shāfa'ee, Ḥambalee and Mālikee) that:

Performance of namāz wearing working dress is makrooh.

Here working dress means those clothing which cannot be saved from being unclean or soiled while working either at home or at working place. We will go through a narration reported in Fatāvā Raḥaviyyah III/444:

أَنَّ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ رَأَى رَجُلًا
فَعَلَ ذَلِكَ - فَقَالَ أَرَأَيْتَ لَوْ أُرْسَلْتُكَ إِلَى
بَعْضِ النَّاسِ أَكُنْتَ تَمُرُّ فِي ثِيَابِكَ هَذِهِ
فَقَالَ لَا - فَقَالَ عُمَرُ فَاللَّهُ أَحَقُّ أَنْ يُتَزَيَّنَ لَهُ

Once Ameerul-Mo'mineen Ḥaḥrat Fārooq-e Ā'zam رضى الله تعالى عنه saw a person performing namāz in unclean clothing. He asked to that fellow, "If I say, will you go to a person in this unclean clothing"? He replied, "No". On this Ḥaḥrat Fārooq-e Ā'zam explained him that Allāh جل جلاله deserves most graceful and reverential presence in His court by any devotee than any one else (worldly person or dignitary).

(Tanveerul Abṣār, Dūrr-e Mūkhtār, Dūrar and Ghūrar (Shar'h-e Dūrar-va- Ghūrar), Shar'h-e Vaqāyah, Majma'ul Anhūr Shar'h-e Mūltaqeel Abḥūr, Baḥrūr-Rā'iq, Raddul-Mūhtār, Ghūnyah Shar'h-e Mūnyah, Ḥilyah (Ḥilyah Shar'h-e Mūnyah), Zakheeratul 'Uqba Fee- Shar'h-e Ṣadrish-Shari'ah, Fatāvā Raḥaviyyah-III/444)

14. Removal of adhered dust or hay from forehead:

Issue: It is makrooh-e taḥreemee to remove adhered but non-disquieting dust or hay from forehead owing to arrogance. However, if the dust or hay adhered on forehead irritates and disturbs the concentration in namāz then it must be removed to save oneself from hypocrisy. (Ālam-geeri, Bahār-e Shari'at-III/171)

15. Isbāl:

Issue: If isbāl (keeping the length of the clothing longer than the conventional limits) is for arrogance and proud, it is forbidden and ḥarām. It invites severe threat and punishment. (Fatāvā Ražaviyyah-IX, Section I / 99)

Explanatory note from Fatāvā Ražaviyyah:

Isbāl is neither ḥarām nor deserving punishment but merely makrooh and khilāf-e aulā if sense of arrogance and proud is not present. It is ḥarām if kept due to arrogance, proud and ego. This verdict is applicable only if the hind part of the legs of the trousers is covering the ankle in men. On the other hand, there is no consequence or harm if the front part of the legs of the trouser is sagging on the foot with raised hind part keeping the ankle uncovered.

*The isbāl has been elaborately discussed in chapter 19,
Page: 457-469*

Chapter: 12

Congregational Namāz

(Jamā‘at)



Rules and Regulations
Pertaining to
Namāz of Mo'mins
(A comprehensive guide)

فَاذْكُرُونِي أَذْكُرْكُمْ ۝

(Qūr'ān Shareef, Soorah 2 – Baqarah, Verse 152)

So remember Me, I will remember you

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صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

*Namāz performed in congregation is twenty seven times more virtuous
than performed alone*

(Imām Mālik, Imām Būkhāree and Imām Mūsliḥ)

One of the best qualities and distinctiveness of Islām is congregational namāz, which was not found in any prevailing religions of that time (at the inception of Islām). By congregational namāze the distances of high and low, weak and strong, scholar and illiterate, king and beggar, rich and poor, and ruler and ruled are diminished; and the feelings of brotherhood are created. They all constitute one group. The performing of the namāzes collectively is not only the obeying of the command of Allāh ﷻ but also the knowing the affairs of one another. The five daily namāzes, Friday namāze and the namāzes of 'Eids provide the best and pious opportunities to solve the collective problems of Muslims, and of extending cooperation too.

Ḥuḏoor-e Aqdas ﷺ had used to perform namāz in congregation and often commanded his Companions to do so. We will discuss about congregational namāz under following heads:

- ★ *Divine excellences of congregational namāz*
- ★ *Issues pertaining to congregation*
- ★ *Rows of congregation*
- ★ *Secondary congregation*
- ★ *Azān and iqāmat*

1. **Divine excellences of congregational namāz:**

Aḥadeeṣ declare that the virtues and excellences (benefits and rewards) of namāz performed in congregation are 27 times more than performed alone.
(Tafseer Khazāinūl 'Irfān/13)

We will discuss virtues of jamā'at under following heads:

- ★ *Sayings of aḥadeeṣ*
- ★ *Virtues in proportion to number of mūqtadee*
- ★ *Virtues of first row of congregation*

1.1 **Sayings of aḥadeeṣ:**

Excellences (benefits and rewards) of congregational namāz and admonitions against missing it have been exhaustingly discussed in many aḥadeeṣ. Let us go through some of them:

1.1.1 **Ḥadeeṣ Shareef:**

Imām Tirmizee has narrated with reference to Ḥaẓrat Anas رضي الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

One who performs namāz in congregation consecutively for forty days starting from takbeer-e taḥreemah, for him there are two rewards:

- (1) *Freedom from the fire of the Hell and*
- (2) *Freedom from the sense of hypocrisy.*

1.1.2 **Ḥadeeṣ Shareef:**

In Ṣaḥeeḥ Mūsliḥ Shareef it is mentioned in reference to Ḥaẓrat ‘Uṣmān رضي الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Those who perform namāz-e ‘ishā with congregation, so to say they have worshipped half night and those who perform namāz-e fajr with congregation, as if they have worshipped whole night.

1.1.3 **Ḥadeeṣ Shareef:**

Imām Būkhāree and Imām Mūsliḥ have referred to Ḥaẓrat Abū Ḥurairah رضي الله تعالى عنه while quoting that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

The most onerous task for the hypocrites (mūnāfiqeen) is performance of namāz-e ‘ishā and namāz-e fajr. If it (ṣavāb) had been known to them, they would be exercising it by dragging themselves. Definitely, I intended to command someone to establish congregational namāz and after appointing some one to lead the namāz, I along with some companions with bunch of woods would go to the houses of those people who do not come for congregational namāz and reduce them to ashes.

1.1.4 **Ḥadeeṣ Shareef:**

Imām Būkhāree, Imām Mūsliḥ, Imām Tirmizee, Imām Mālik and Imām Nasa'ee have quoted with reference to

Ḥaẓrat ‘Abdūllāh ib'n-e ‘Umar رضى الله تعالى عنهما that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Virtues and excellences (benefits and rewards) of namāz performed in congregation are 27 times more than performed alone.

1.1.5 Ḥadeeṣ Shareef:

Abū Dāood has quoted with reference to Ḥaẓrat ‘Abdūllāh ib'n-e Mas‘ood رضى الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Allāh جل جلاله bestows good virtues (ṣavāb, nekee) on each step, elevate their rank and delete sins of those who after complete cleanliness (tahārat) go to mosque for namāz.

1.1.6 Ḥadeeṣ Shareef:

Nasa'ee and Ṣaḥeeḥ Ib'n-e Khūzaimah have referred to Ḥaẓrat ‘Uṣmān رضى الله تعالى عنه while narrating that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has said that:

Sins will be absolved of those who after making complete and perfect ablution (vūḥoo) go to mosque and perform farḥ namāz along with imām (i.e. in congregation).

1.2 Virtues in proportion to number of mūqtadee:

- 1.2.1 **Issue:** Jamā‘at can be established with two persons, an imām and a mūqtadee. However, the excellences (benefits and rewards) of jamā‘at increases in direct proportionate to the number of mūqtadee. More the number of mūqtadee, more the excellences are achieved.

We will go through a ḥadeeṣ shareef from Ṣaḥeeḥ of Imām Aḥmad, Abū Dāood, Nasa'ee, Ib'n-e Khūzaimah and Ib'n-e Ḥibbān in support of the aforesaid issue. According to Ḥaẓrat Uba'ee bin Ka‘ab رضى الله تعالى عنه Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Performance of namāz by a person along with another person (means jamā‘at of two persons) is more pure (Pākeezah) than performing it alone, and it is even much better to perform namāz along with two persons. Further, those namāzes are dearer to Allāh جل جلاله in which the numbers of namāzees (worshippers) are more.

1.3 Virtues of the first row of the congregation:

- 1.3.1 **Issue:** First row of gents, which is near to imām, is excellent (afḡal) than the second row and that is again (i.e. second row) excellent than third row. (‘Ālam-geeri, Bahār-e Shari‘at III/133)

Some ahādeeṣ are quoted here to prove the excellency of the first row in namāz:

1.3.1.1 Ḥadeeṣ Shareef:

Būkhāree and Mūsliim have mentioned this ḥadeeṣ ascribing to Ḥaḏrat Abū Hūrairah رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

If people would know, what are the rewards (ṣavāb) in calling azān and being in the first row of the Jamā‘at, they would have drawn their names for the said purpose and without doing so it would be impossible to get the chance.

1.3.1.2 Ḥadeeṣ Shareef:

Imām Aḥmad and Tabrānee have mentioned this ḥadeeṣ ascribing to Ḥaḏrat Abū Omāmah رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has said that:

Allāh and His angels bestow dūrood on the first row. People asked, ‘And on second row’? He replied, ‘Allāh and His angels bestow dūrood on the first row’. Again people asked, ‘And on second row’? He replied, ‘On second row too’.

- 1.3.2 **Issue:** Excellency of first row exists in namāzes other than funeral namāz ¹ (namāz-e janāzah). In namāz-e janāzah last row is excellent. (Dūrr-e Mūkhtār)

¹ **Namāz-e janāzah:** Funeral namāz

The namāz-e janāzah is farḡ-e kifāyah which consists of four takbeers, ṣanā, dūrood shareef and dū‘ā for the deceased and two salāms.

Few silent features of the namāz-e janāzah:

1. Namāz-e janāzah should not be performed in mosque.
2. Jamā‘at is not the condition for this namāz. Farḡ will be fulfilled if one person performs the namāz.
3. It is mūstaḥab that the imām stands near the deceased chest and not far away.

4. There should be obstruction between grave and one who performs namāz-e janāzāh.
5. It is mūstahab to make three or more than three rows (preferably odd number of rows). Members of the jamā'at should stand close to one another as there are no sajdah in this namāz.
6. Niyyat should be made as follows:

I am performing namāz-e janāzāh for Allāh Ta'ālā to supplicate this deceased behind this imām.

7. After making niyyat raise the hands up to ear and whilst saying takbeer – **اَللّٰهُ اَكْبَرُ** (Allāhū-Akbar) fold the hands below navel and recite *ṣanā*.
8. Then without lifting hands say **اَللّٰهُ اَكْبَرُ** (Allāhū-Akbar) (second takbeer) and recite dūrood shareef (preferably Dūrood-e Ibrāheem). There is no harm if another dūrood is recited.
9. After reciting dūrood shareef say **اَللّٰهُ اَكْبَرُ** (Allāhū-Akbar) (third takbeer) and recite dū'ā for yourself and for the deceased and for the all Mūslims.

▪ **Dū'ā for adults:**

اَللّٰهُمَّ اَغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَعَائِدِنَا
وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا.
اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِيْهِ عَلٰى الْاِسْلَامِ
وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلٰى الْاِيْمَانِ

O Allāh! Forgive those of us who are alive and those of us who are dead and those of us who are present and those of us who are absent and those of us who are young and those of us who are adults, females and males. O Allāh! Whomsoever You cause to die, let him die a Believer and whomsoever You cause to live, let him live a Believer.

▪ **Dū'ā for immature boy:**

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرْطًا وَ اجْعَلْهُ لَنَا
اُجْرًا وَ دُخْرًا وَ اجْعَلْهُ لَنَا شَافِعًا وَ مُشَفَّعًا

O Allāh! Make this boy a source of our salvation. Make this boy a source of reward for us and make this boy an intercessor for us and one whose intercession is accepted.

▪ **Dū'ā for immature girl:**

اَللّٰهُمَّ اجْعَلْهَا لَنَا فَرْطًا وَ اجْعَلْهَا لَنَا
اُجْرًا وَ دُخْرًا وَ اجْعَلْهَا لَنَا شَافِعَةً وَ مُشَفَّعَةً

O Allāh! Make this girl child a source of our salvation. Make this girl child a source of reward for us and make this girl child an intercessor for us and one whose intercession is accepted.

10. Then say **اَللّٰهُ اَكْبَرُ** (Allāhū-Akbar) (fourth takbeer) and terminate the namāz by saying *salām* first towards right shoulder and then towards left shoulder.

2. Issues pertaining to congregational namāz:

We will discuss issues pertaining to jamā'at under following heads:

- ★ *Omission – A sin*
- ★ *Various aspects of congregation*
- ★ *Configuration of congregation*
- ★ *Pulling back*
- ★ *Standing abreast imām*
- ★ *Joining congregation by women – Not permissible*
- ★ *Believe imām's namāz as one's own namāz*
- ★ *Joining congregation after offering farz namāz*
- ★ *One has started performing namāz and thereafter congregation has been established - What to do?*

2.1 Omission – A sin:

2.1.1 **Issue:** It is vājib to perform namāz in jamā'at (congregation) for all sane, adult, independent (free) and capable (qādir) persons. Those who miss it even once without any excuse (due authentic reason) are sinners and deserve punishment. Those who often miss it are fāsiq (transgressor) and mardood shahādat (whose witness is not acceptable), and they will be severely punished. The persons who remain quiescent on their neighbor's habit of missing the jamā'at are also sinner. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Ghūnyah, Bahār-e Shari'at-III/129)

2.1.2 **Issue:** It is vājib to perform five times daily namāz with jamā'at in mosque. Missing even once without any excuse (due authentic reason) is sin. (Fatāvā Raḥaviyyah-III/372)

2.2 Various aspects of jamā'at:

2.2.1 **Issue:** According to Dūrr-e Mūkhtār, Raddūl-Mūhtār and 'Ālam-geeri:

1. Jamā'at is the prerequisite for Jūm'ah and 'Eidain (both – 'Eidūl fit'r and 'Eidūl aẓḥa) namāz.
2. Jamā'at for tarāveeh namāz is sūnnat-e kifāyah².

11. Takbeer and salām should be prayed loudly by imām and softly by mūqtadee.

² **Sūnnat-e kifāyah:** Sūnnat-e kifāyah means a collective duty, incumbent on the Islamic community as a whole, though not on every individual Muslim e.g. jamā'at for tarāveeh namāz.

3. Jamā'at with announcement for navāfil (Pl. of naf'l) and vit'r namāz (except in Ramḡān) is makrooh.

2.2.2 **Issue:** Presence of minimum three mūqtadee is the prerequisite for establishing jamā'at of Jūm'ah and 'Eidain namāz. Unlike other namazes, jamā'at of Jūm'ah and 'Eidain cannot be established with merely one or two mūqtadee and hence it is not ṣaḥeeḥ (correct) to establish the aforesaid namāz with less than three adult male mūqtadee. ('Ālam-geeri, Tanveerūl Abṣār, Fatāwā Raḡaviyyah-III/683)

2.2.3 **Issue:** According to Bahār-e Shari'at – III/130:

1. Jamā'at is sūnnat for namāz-e kūsoof³
2. Jamā'at with announcement is makrooh for namāz-e khūsoof⁴.

2.3 Configuration of jamā'at:

2.3.1 **Issue:** According to Dūrr-e Mūkhtār III/381:

- If there is only one mūqtadee (though he is young lad), he should stand on just right side of the imām. It is makrooh (for lone mūqtadee) to stand just behind or on the left side of the imām.
- If there are two mūqtadee, then they should stand behind imām. It is makrooh-e tanzeeḥ (for two mūqtadee) to stand abreast imām.
- If there are more than two mūqtadee, it is makrooh-e taḥreemee to stand abreast imām.

³ **Namāz-e kūsoof:** Two rak'ats special namāz performed during solar eclipse.

Silent features of this namāz are:

1. Performance of this namāz with jamā'at is sūnnat.
2. There is no azān or iqamat for this namāz.
3. Very lengthy qirā'at, rūkoo' and sajdah is to be done.
4. After terminating the namāz by making salām, remain engaged in making dū'ā until solar eclipse is over.

However, if it is time for maghrib namāz, farḡ of maghrib namāz should be offered first.

⁴ **Namāz-e khūsoof:** Two rak'ats special namāz performed during lunar eclipse.

Silent features of this namāz are:

1. Perform individually at home.
2. No jamā'at.

2.3.2 **Issue:** According to Fatāwā Raḥaviyyah III/260:

Joining jamā'at by second mūqtadee:

2.3.2.1 Suppose, an imām and a lone mūqtadee are performing namāz with jamā'at and a second mūqtadee came to join the jamā'at. In this situation, following are the possible equations:

- If first mūqtadee is aware of the issue and there is enough space left behind him, he should recede two steps backward and stand along with second mūqtadee.
- If first mūqtadee is unaware of the issue or there is no enough space left behind him to recede, then imām should move two steps forward.
- If imām does not have enough space to move forward, then the arriving second mūqtadee should stand on the left side of imām (though it is makrooh-e tanzeehee).

Joining jamā'at by third mūqtadee:

2.3.2.2 Suppose, an imām and two mūqtadee are performing namāz with jamā'at in a single row (due to either non availability of space in front of imām or behind mūqtadee), and a third mūqtadee came to join the jamā'at. In this situation, the incoming third mūqtadee cannot join the jamā'at in the same row and if he does so, the namāz of all (imām as well mūqtadee) will be rendered makrooh-e taḥreemee and namāz will have to be repeated.

2.3.3 **Issue:** Suppose, two mūqtadee are performing namāz standing abreast imām (i.e. in the same row as of imām) and a third mūqtadee comes with the intention to join the jamā'at. In this circumstances, the responsibility of not to stand on right or left side of the previously present mūqtadee rests on the new coming third mūqtadee. It is makrooh-e taḥreemee if three mūqtadee stand abreast imām (in a single row) and therefore, the new comer should stand behind them to save their namāz from turning into makrooh-e taḥreemee. (Fatāwā Raḥaviyyah-III/323)

2.3.4 **Issue:** It is makrooh to join jamā'at (congregation) accepting the leadership of imām in congregational namāz (iqtidā) at the upper floor if there is sufficient space available inside the mosque or in courtyard of the mosque. (Dūrr-e Mūkhtār, Bahār-e Shari'at)

- 2.3.5 **Issue:** It is makrooh for imām to stand in between pillars. (Raddūl-Mūhtar, Bahār-e Shari'at – III/133)
- 2.3.6 **Issue:** It is a conventional tradition (sūnnat-e mutvāreṣah) for imām to position himself in the middle of the front row. This spot is factual niche (meḥrāb-e ḥaqeeqee) of the mosque. An apparent recess made in the wall of qiblah direction is known as extrinsic niche (meḥrāb-e ṣū'varee), which symbolizes the factual niche.⁵ (Fatāvā Raḥaviyyah-III/313)
- 2.3.7 **Issue:** When the number of mūqtadee is more than two, the distance between imām and mūqtadee should be at least equivalent to a row (i.e. about 4 feet). For imām, it is not permissible; rather sin, to stand slightly forward from first row leaving little space (less than the required space for a row) between himself and mūqtadee. Namāz will be rendered makrooh-e taḥreemee wherein space between imām and mūqtadee is so less. And, such namāz must be repeated. (Fatāvā Raḥaviyyah-III/377)

2.4 **Pulling back:**

- 2.4.1 **Issue:** Suppose, imām is performing namāz with only one mūqtadee and a second mūqtadee comes to join the jamā'at. He should pull the first mūqtadee backward (either before or after making niyyat for namāz), if neither the mūqtadee is receding in back row nor imām is moving forward on themselves. However, it is always better to draw back mūqtadee after making intention for namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at III/132)
- 2.4.2 **Issue:** It is essential here to put a word of caution regarding aforesaid issue of pulling back of a mūqtadee:

Only those should be pulled back who have the knowledge (ilm) of this issue.

Explanation:

For instance, the mūqtadee who is being drawn back is totally unaware about the said issue and while pulling back, because of confusion and irritation involuntarily exclaimed – what is it, or why are you pulling me? etc., thus rendering his namāz invalid. Here invalidation of the namāz will be due to:

⁵ Ibid, page 297

1. Indulging in conversation with other than Allāh جل جلاله and His Prophet صلى الله تعالى عليه وآله وسلم, if he had uttered involuntarily something, or
2. Obeying the command or request of other than Allāh جل جلاله and His Prophet صلى الله تعالى عليه وآله وسلم, if he moves.

Thus, to summarize:

- Namāz of the person or imām will be rendered invalid if he moves just because he is following or obeying the order/request of another worshipper. However, the requester might be making niyyat (intention) for the same namāz after putting the request.
- Namāz will remain in order if mūqtadee or imām moves just to obey the Shari‘at.
- Do not move immediately after receiving request from someone. Think for a while and make niyyat to obey the commandments of Shari‘at and then move.
- Religious savants (learned persons) and leaders have cautioned against pulling back the mūqtadee simply because of the possible probability of the lack of knowledge of the said issue and if done so, the chances of invalidation of the namāz.

(Dūrr-e Mūkhtār, Raddūl-Mūhtar, Bahār-e Shari‘at III/132, Fatāwā Raḥaviyyah-III/323 and 391)

2.5 Standing abreast imām:

- 2.5.1 **Issue:** Standing abreast imām in the same line means to understand that heel of the mūqtadee should remain in the same line as of imām. Heel of mūqtadee should not advance from the line of heel of imām. However, due to better physique of mūqtadee, if toes remain advanced from the line of imām’s toes or during sajdah if head of the mūqtadee goes beyond the line of imām’s head, then there is no harm, provided, heels of mūqtadee remain in the same line as of imām. (Raddūl-Mūhtar, Bahār-e Shari‘at-III/132)

2.6 Joining male congregation by women – unlawful:

- 2.6.1 **Issue:** For women (adult or aged), it is unlawful to go to mosque for jamā‘at (congregation) of any sort of namāz (viz. daily five time namāz, Jūm‘ah or ‘Eidain namāz). (Dūrr-e Mūkhtār-I/380, Bahār-e Shari‘at-III/131)

2.7 Believe imām's namāz as one's own namāz:

- 2.7.1 **Issue:** It is farz for mūqtadee to contemplate and believe imām's namāz as his own namāz. If any mūqtadee considers imām's namāz as absurd and meaningless, his namāz will be rendered null and void even though namāz of imām is correct (ṣaḥeeḥ). (Dūrr-e Mūkhtār, Bahār-e Shari'at)

2.8 Joining congregation even after offering farz namāz:

- 2.8.1 **Issue:** Suppose, you have already offered farz and thereafter jamā'at is established in the mosque. In this situation, join the jamā'at of zoh'r and 'ishā and leave the mosque at the time of faj'r, 'aṣ'r and maghrib:

2.8.1.1 At the time of Zoh'r and 'ishā:

Join the jamā'at with the intention of nafl because you will be guilty of missing the jamā'at and being involved in abominable acts if listened the takbeer and iqāmat and went out of the mosque or remain seated there.

2.8.1.2 At the time of faj'r and 'aṣ'r:

Leave the mosque because nafl namāz is forbidden after farz of faj'r and 'aṣ'r.

2.8.1.3 At the time of Maghrib:

Leave the mosque because there are three rak'ats farz namāz and hence you cannot join the jamā'at with the intention of three rak'ats nafl namāz (nafl cannot be offered in set of three rak'ats).

(Fatāvā Raḥaviyyah-III/383, 613)

- 2.8.2 **Issue:** If one has offered namāz-e zoh'r and 'ishā with jamā'at and after that a secondary jamā'at is being established, then he should join the jamā'at with the intention of nafl. Even if he joins with the intention of farz, only nafl will be accomplished because farz cannot be repeated. Aḥadeeṣ have given clear verdict that:

لَا يُصَلِّي بَعْدَ صَلَاةٍ مَخْلُهَا

After offering farz namāz, analogous namāz cannot be offered.

(Fatāvā Raḥaviyyah-III/452)

2.9 One has started performing namāz alone and thereafter jamā'at has been established. What to do?

2.9.1 Issue: Suppose, someone has started performing namāz alone and thereafter jamā'at has been established. In this situation:

2.9.1.1 The holy Shari'at gives clear verdict to break namāz and join the jamā'at, if

- One has not accomplished sajdah of first rak'at of ḥoḥ'r, 'aṣ'r and 'ishā.
- One has not accomplished sajdah of second rak'at in faj'r and maghrib.

2.9.1.2 In namāz-e ḥoḥ'r, 'aṣ'r and 'ishā even if two rak'ats have been accomplished but sajdah of third rak'at is not yet performed, then considering these two rak'ats as nafl, break the namāz and join the jamā'at.

(Fatāwā Raḥaviyyah-III/383)

3. Rows of the congregation:

- ★ Vacant space in rows
- ★ Minor child in rows
- ★ Break in row

3.1 Vacant spaces in rows:

3.1.1 Issue: It is makrooh-e taḥreemee to leave vacant spaces in the congregational rows. Do not start second row until first row is complete. (Fatāwā Raḥaviyyah-III/318)

There are so many aḥādeeṣ regarding arrangement of congregational rows and vacant spaces. We will go through some of them:

3.1.1.1 Ḥadeeṣ Shareef:

Imām Būkhāree and Imām Nasa'ee have mentioned this Ḥadeeṣ ascribing to Ḥaḏrat Anas رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

أَقِيْمُوا صُفُوفَكُمْ وَتَرَاَصُّوا

فَإِنِّى أَرَاكُمْ مِنْ وَرَاءَ ظَهْرِىْ.

Straighten your rows and stand close to one another.

Undoubtedly, I see you from back.

(Fatāwā Raḥaviyyah-III/315)

3.1.1.2 Ĥadeeṣ Shareef:

Imām Aĥmad, Imām Mūslim, Abū Dāood, Nasa'ee and Ib'n-e Mājah have mentioned this Ĥadeeṣ ascribing to Ĥaẓrat Jābir ib'n-e Sūmra رضى الله تعالى عنه that Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated to Ṣahā'bah-e Kirām' that:

Why do not you make rows just like angels make before their Rabb?

Ṣahābah-e kirām asked, O Rasoolallāh! How angels make rows before their Rabb? Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم replied:

They complete the front row and stand very close to one another.

3.1.1.3 Ĥadeeṣ Shareef:

Imām Aĥmad on the Ṣaĥeeĥ authority of Ĥaẓrat Abū Omāmāh Bāhelee رضى الله تعالى عنه has mentioned this ĥadeeṣ that Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Stand very close to one another in rows filling all vacant spaces just like lead (soft ductile metal, symbol Pb.) fills all fissures. Wherever there is open space in rows, shaitān use to stand there.

Note:

This narration of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم implies that shaitān fills the vacant spaces in the rows to give us evil suggestions and distract us, and therefore we must stand very close to one another leaving no vacant space.

3.1.1.4 Ĥadeeṣ Shareef:

Imām Aĥmad, Abū Dāood, Tabrānee and Hākīm have mentioned this ĥadeeṣ ascribing to Ĥaẓrat 'Abdūllāh ib'n-e 'Umar رضى الله تعالى عنه that Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

Properly arrange the rows of the congregation just similar to those of angels, all should stand shoulder to shoulder, fill the vacant spaces in the rows, be soft among Mūslims, do not leave the windows in the rows for shaitān, those who unite the rows may Allāh جل جلاله unite them and those who cut-off the rows may Allāh جل جلاله severe them.

3.1.2 **Issue:** Suppose there is vacant space in front row and people have started performing namāz in the next (back)

row, in that case it is permissible to go to first row to fill the vacant space by splitting the rows. Ḥadeeṣ declares that those who fill the vacant space of congregational row will be bestowed with salvation⁶. (‘Ālam-geeri, Bahār-e Shari‘at – III/133)

⁶ **Salvation (Maghfirat):**

The salvation in Islām is based on

1. The necessity of Belief (Imān); for detail see footnote on page 27.
This is because Allāh ﷻ is the Protector of the believers but for the disbelievers there is no Protector (Kanzūl Imān, Soorah 47: Mūhammad, Verse 11)
2. The necessity of good deeds:
Allāh ﷻ has promised the believers and those who do right deeds that they will have forgiveness and a great reward (Kanzūl Imān, Soorah 5: Mā'idah, Verse 9)
Description of good deeds:
 - Establish regular namāz and pay zakāt (Kanzūl Imān, Soorah 2: Baqrah, Verse 110)
 - Those who leave their homes in the cause of Allāh ﷻ and are then slain or die (Kanzūl Imān, Soorah 22: Hajj, Verse 58)
 - Muslim men and women, believing men and women, devout men and women, truthful men and women, men and women who are patient and constant, men and women who humble themselves, men and women who give in charity (zakāt), men and women who fast, men and women who guard their chastity, men and women who engage much in Allāh's remembrance, for all of them Allāh ﷻ has prepared forgiveness and great reward. (Kanzūl Imān, Soorah 33: Ahjāb, Verse 35)
3. Allāh's ﷻ Mercy and Forgiveness:
Since Allāh ﷻ is merciful and willing to forgive, we must:
 - Seek for his Mercy (Kanzūl Imān, Soorah 3: 'Imrān, Verse 133)
 - Ask for it (Kanzūl Imān, Soorah 71; Nooh, Verse 10)
 - Turn to Allāh ﷻ (Kanzūl Imān, Soorah 39: Zūmūr, Verse 54)
 - Believe (Kanzūl Imān, Soorah 5: Mā'idah, Verse 36)
 - Obey Allāh ﷻ and His Prophet (Kanzūl Imān, Soorah 3: 'Imrān, Verse 31)
 - Do taubah (repent) from wrong deeds (Kanzūl Imān, Soorah 3: 'Imrān, Verse 135)
 - Do good deeds (Kanzūl Imān, Soorah 35: Fātir, Verse 7)
 - Make amends (Kanzūl Imān, Soorah 2: Baqrah, Verse 160)
4. Deeds judged and weighed on a balance:
The balance that Day (Day of Judgment) will be just (to a nicety); those whose scale (of good deeds) be heavy will prosper. Those, whose scale will be light, will find themselves in perdition. (Kanzūl Imān, Soorah 3: 'Arāf, Verse 8 & 9)
5. Deeds will be rewarded:
 - Good Deeds:
Allāh ﷻ does not do any cruelty to anyone to an atom's weight. If there is any good deed He doubles it and gives from Himself a great reward. (Kanzūl Imān, Soorah 4: Nisā, Verse 40)

- 3.1.3 **Issue:** Suppose, someone has made the intention (niyyat) for namāz and folded the hands but after that he saw the vacant space in front row. In this situation, it is permissible and lawful to walk forward to fill the vacant space. This little movement comes under the reason of obeying the commandments of Shari'at which allows to walk for the distance of one row (approximately 4 feet) to fill the vacant space. Shari'at does not allow more movement for this purpose and therefore walking for the distance of two rows will be considered as excessive (and fall under the category of 'amal-e kaṣeer) and forbidden. (Hilyah Shar'h-e Mūnyah, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/316)

3.2 Minor Child in congregational row:

- 3.2.1 **Issue:** If a minor child of 8 or 9 years old, who has stood in a congregational row along with adult males and started performing namāz (i.e. child has made the niyyat and folded the hands), should not be pushed back. Nowadays, it is a common finding in mosques that people (adult males) use to push minor children back in namāz position in order to make room for them. This is strictly forbidden. Fatāwā Raḥaviyyah states:

فَإِنَّ صَلَاةَ الصَّبِيِّ الْمُمَيِّزِ الَّذِي يَعْقِلُ الصَّلَاةَ
صَحِيحَةٌ قَطْعًا وَقَدْ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ
تَعَالَى عَلَيْهِ وَسَلَّمَ بِسَدِّ الْفُرْجِ وَالتَّرَاصِ
فِي الصُّفُوفِ وَنَهَى عَنْ خِلَافِهِ بِنَهْيٍ شَدِيدٍ.

It is because, namāz of the sensible child is ṣaḥeeḥ. Nabee
صلی اللہ تعالیٰ علیہ وآلہ وسلم has commanded us to make a complete row

- Bad Deeds:
If any does good, the reward for him is better than his deed; but any does evil, the doers of evil are only punished (to the extent) of their deeds. (Kanzūl Imān, Soorah 28: Qaṣaṣ, Verse 84)
 - Good deeds erase bad deeds (Kanzūl Imān, Soorah 2: Baqrah, Verse 271)
6. Eternal life or Eternal punishment:
- And those who believe and do the righteous deeds We (Allāh جل جلالہ) shall soon admit them to the Paradise, under which streams flow, to remain there for ever. (Kanzūl Imān, Soorah 4: Nisā, Verse 57)
 - That is the award of the enemies of Allāh جل جلالہ, the fire wherein they shall have the eternal home, as the punishment for that they deny Our (Allāh's) verses. (Kanzūl Imān, Soorah 41: Hā-Meem As-Sajdah, Verse 28)

(i.e. without break). *He has forbidden allowing even a slightest gap in the row.*

Moreover, it is not a significant matter (am'r) that children should always stand on the left side of the row. Islamic scholars allow them to join the congregational row and stand in between adult males.

Murāqee'yūl Falāh says:

إِنْ لَمْ يَكُنْ جَمْعٌ مِنَ الصَّبِيَّانِ
يَقُومُ الصَّبِيُّ بَيْنَ الرَّجَالِ

A child will stand along with adult males in absence of children jamā'at.

It is a complete ignorance to push a young lad back in a condition of namāz (with folded hands) in order to make a room for oneself in congregational row. Similarly, there is no authenticity in the belief that namāz tends to be void if a child stands near to an adult male in a row. This belief is totally wrong and erratic. (Fatāwā Raḥaviyyah-III/318, 381)

Postscript:

Aforesaid issue is applicable only when a minor child is present in a row and latecomers are still joining the congregation. But whilst arranging the rows, care should be taken to keep the rows of adult males at the front and of the children at rear side. Thus from the very beginning adult males and children should not stand in the same row.

3.3 Break in row:

3.3.1 **Issue:** It is ḥarām to break the row. Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

مَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ .

One, who breaks the row, may Allāh جل جلاله severe him.

Row will be broken due to the presence of Vahābee, Naj'dee, Non-conformist (ghair-mūqallid: those who do not comply with the rules, standard or laws of the social convention i.e. those who do not follow any one of four mazhab of Ah'l-e sūnnat) and Rāfḡee (a shi'ite sect) in row. Their presence is a separating factor. (Fatāwā Raḥaviyyah-III/374, 264)

4. Secondary congregational namāz: (Jamā'at)

- 4.1 **Issue:** Suppose, in a mosque of a residential area people have performed namāz, after azān and iqāmat, with jamā'at under the leadership of a pious sūnni imām who is proficient in praying qirā'at and whose faith is correct (Ṣaḥeeḥ).

Now, some people come and wish to offer namāz with jamā'at. In this situation secondary jamā'at is permissible provided following conditions are fulfilled:

- 4.1.1 Azān should not be called prior to secondary jamā'at.
- 4.1.2 Secondary jamā'at should be established only with iqāmat.
- 4.1.3 Imām should stand slightly away from niche (meḥrāb) either on the right or left side.

(Bahār-e Shari'at-III/130, Fatāvā Raḥaviyyah-III/344, 357, 372,380)

- 4.2 **Issue:** In a mosque of residential area:

- 4.2.1 It is makrooh-e taḥreemee to establish secondary jamā'at with a fresh azān call.
- 4.2.2 For imām of secondary jamā'at, it is makrooh-e tanzeehee to stand in the niche (meḥrāb) of first jamā'at.

(Fatāvā Raḥaviyyah-III/379)

- 4.3 **Issue:** In those mosques, where imām is not fixed and are located on the highways, railway stations, in the market places or in the guest houses and several groups of people (may be 10 or 20) use to come there and offer namāz under the leadership of fresh imām every time, there:

- 4.3.1 Every group will establish jamā'at with fresh azān and iqāmat.
- 4.3.2 Imām of each group will stand in niche (meḥrāb)
- 4.3.3 Each jamā'at will be considered as jamā'at-e oolā.

(Bahār-e Shari'at-III/130, Fatāvā Raḥaviyyah-III/340,380)

- 4.4 **Issue:** There is sufficient time gap between azān and jamā'at in all namazes except maghrib. It is sūnnat to keep the time gap sufficient enough so that a person if engaged in following activities could accomplish and after getting taḥārat and ablution (vūḏoo) can join the jamā'at.

- 4.4.1 One, who is having food, can complete his food.

4.4.2 One, who has urge for nature's call, can accomplish.
(Fatāvā Raḥaviyyah-III/372)

5. **Azān and Iqāmat:**

5.1 **Issue:** In daily five time namāz and namāz-e Jūm'ah calling azān and iqāmat⁷ is sūnnat-e mūakkadah and near to vājib. (Fatāvā Raḥaviyyah-II/420)

5.2 **Issue:** Calling azān, prior to daily five time namāz, is sūnnat-e mūakkadah and close to vājib. Further, it is very bad to skip system of calling azān. Ḥaẓrat Imām Moḥammad رضى الله تعالى عنه has said that:

I will do jehād (religious war) against those people who renounce (leave off) the system of calling azān.

Ḥaẓrat 'Abdūllāh ib'n-e Mas'ood رضى الله تعالى عنه has narrated that:

Azān from our local mosque fulfills our purpose (kifāyat).

Travelers are permitted to skip (leave off) the azān.

However, for travelers it is makrooh to skip iqāmat too.

(Fatāvā Raḥaviyyah-II/424)

5.3 **Issue:** It is makrooh to listen iqāmat whilst standing. If someone enters the mosque when Iqāmat is going on, then in this situation Islamic scholars have commanded that one should sit down where he is and when mūkabbir (enlarger, repeating the imām's cautions in congregation) reaches حَيَّ عَلَى الْفَلَاحِ (ḥaiya 'alal falāḥ), then stand up along with other mūqtadee. (Fatāvā Raḥaviyyah-II/419)

⁷ **Iqāmat:** To repeat the wordings of azān at the beginning of farḥ namāz. It is similar to azān, but differs in the following respects:

- The iqāmat is recited inside the mosque whereas azān is called from outside the precincts of mosque.
 - The iqāmat is recited in a soft voice while the azān is called out loudly.
 - During iqāmat, the fingers are not inserted in the ear openings as is the case in azān.
 - The iqāmat is recited rapidly while the azān is called out haltingly.
 - The verse الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ (aṣ-ṣalātū khairūm-minan-naum i.e. namāz is better than sleep) is not recited during iqāmat.
 - During iqāmat of the five daily namāzes the verse قَدْ قَامَتِ الصَّلَاةُ (Qad qā-matis-ṣalāh) is repeated twice after reciting حَيَّ عَلَى الْفَلَاحِ (ḥaiya 'alal-falāḥ i.e. come to success).
 - During iqāmat the face is not turned right and left as in azān.
 - The iqāmat is recited when congregational namāz is about to begin.
-

Chapter: 13

Leadership in Congregational Namāz

(Imāmat)



Rules and Regulations
Pertaining to
Namāz of Mo'min

(A comprehensive guide)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ۝

(Qūr'ān Shareef, Soorah: 24 – Noor, verse 62)
*Only those are the believers, who have belief in Allāh and His
Rasool.*

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Leading, commanding or preceding a group is called leadership (imāmat), which can be grossly classified into two types: Imāmat-e kūbrā (greater leadership) and Imāmat-e sūghrā (lesser leadership).

1.1 Imāmat-e kūbrā:

Due to vast vicegerency (niyābat)¹ of Ĥużoor-e Aqdas صلی اللہ تعالیٰ علیہ وسلم imāmat is bestowed on those imāms who possess unlimited powers with conformity of Shari'at on all religious and worldly matters of Mūslims. It becomes obligatory to obey the commandments pertaining to sinless matters for the Mūslims of the whole world. Thus possessor of the imāmat-e kūbrā represents the Holy Prophet صلی اللہ تعالیٰ علیہ وسلم.

For example:

- (1) Khūlafāh-e Rāshideen²
- (2) Ĥaẓrat Sayyedūnā Imām Ĥasan رضی اللہ تعالیٰ عنہ³
- (3) Ĥaẓrat 'Umar bin 'Abdūl 'Azeez⁴, and
- (4) Ĥaẓrat Imām Mehdee⁵.

¹ **Vicegerency (niyābat):** Exercising delegated powers on behalf of Ĥużoor-e Aqdas صلی اللہ تعالیٰ علیہ وسلم or in other words Representative of Ĥużoor-e Aqdas صلی اللہ تعالیٰ علیہ وسلم.

² Ibid, page 554-569

³ Ibid, page 543

⁴ Ibid, page 591

⁵ **Ĥaẓrat Imām Mehdee:**

It is our belief that imāmat will cease on Imām Mehdee. He will be the last imām. He will be from the descendants of Ĥużoor-e Aqdas صلی اللہ تعالیٰ علیہ وسلم. He will preside over Mūslims, strengthen Islām and spread it everywhere.

1.2 Imāmat-e sūghrā:

The term is generally understood to mean the leadership in congregational namāz. The person who leads the namāz is performing his own namāz as well as leads the namāz of all those who are following and imitating him.

Wherever the term **imāmat** is used in this book, it refers to imāmat-e sūghrā. We will discuss Imāmat under following heads:

- ★ *Aḥādeeṣ pertaining to imāmat*
- ★ *Prerequisites for being eligible for imāmat (of men)*
- ★ *Selection and appointment of imām*
- ★ *Characteristics responsible for disqualification from imāmat*
- ★ *Imāmat by handicapped and sick individuals*
- ★ *Imāmat by Devbandee or Vahābee imām*
- ★ *Miscellaneous*

2. Aḥādeeṣ pertaining to imāmat:

2.1 Ḥādeeṣ Shareef:

Tabrānee has recorded in his book Mo'ajam-e Kabeer from Ḥāẓrat Marṣad bin Abee Marṣad Al-Ghanvee رضى الله تعالى عنه that once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

If you are keen about your namāzes for being acceptable in the court of Allāh جل جلاله, then Islāmic scholars and

Imām Mehdee will meet Ḥāẓrat 'Eesā عليه الصلوة والسلام and together they will fight and kill Dajjāl (Charlatan). (Dajjāl, an enemy of Islām will be called Masiḥ because his fame will spread all over the world. He will kill Mūslims and bring discomfort and disorder to the Middle East. After shedding much blood, he will be killed by Imām Mehdee)

Close to the qiyāmat infidelity will spread to the whole world except in the Ḥaramain Shareefain (Makkah and Madeenah) where Islām will survive. All the pious scholars will migrate there.

It will be the month of Ramḡān when all pious persons including Imām Mehdee will be doing tavāf and a voice of unseen will come:

هَذَا خَلِيفَةُ اللَّهِ مَهْدِيٌّ فَاسْمَعُوا لَهُ وَ أَطِيعُوا

Hāzā khalifatullāh Mehdee fasme-ū-lāhū va atee'oo.
Mehdee is Caliph of Allāh جل جلاله, listen to him and obey his orders.

All the pious people will take oath accepting his leadership and will follow him. During his time, Mūslim will settle everywhere and live in comfort and ease.

theologians ('Ūlamā) should lead your namāzes because they are mediator and envoy between you and your Rabb.
(Fatāvā Ražaviyyah-III / 195)

2.2 Ĥadeeš Shareef:

Ĥākīm has recorded in his book 'Mūstadrak' that once Ĥużoor-e Aqdas ﷺ has narrated that:

If you are keen about your namāzes for being acceptable in the court of Allāh جل جلاله, then your namāzes should be lead by better ones among you because they are your envoys before Allāh جل جلاله.

(Fatāvā Ražaviyyah-III / 172)

2.3 Ĥadeeš Shareef:

According to Ĥažrat Salamā bint-e Al-Hūr رضى الله تعالى عنها Ĥużoor-e Aqdas ﷺ while enumerating the signs of qiyāmat narrated that:

One of the signs of qiyāmat is that the people assembled in the mosque (Ah'l-e Masjid) will ask each other to lead the namāz but there will be none to lead them. All of them will be ineligible for imāmat.

2.4 Ĥadeeš Shareef:

Imām Tirmizee has recorded a ĥadeeš ascribing to Ĥažrat Abū Omāmah رضى الله تعالى عنه that once Ĥużoor-e Aqdas ﷺ has narrated that:

Namāz does not move ahead of ears of following three types of persons (i.e. these persons can not achieve rewards and virtues of namāz):

1. *Slave: one who ran away until he returns back.*
2. *Woman: one who passes whole night whilst her husband is incensed (very angry) with her.*
3. *Imām: one with whose imāmat people abhor.*

2.5 Ĥadeeš Shareef:

Imām Būkhāree and Imām Mūsīm have recorded a ĥadeeš ascribing to Ĥažrat Abū Hūrairah رضى الله تعالى عنه that once Ĥużoor-e Aqdas ﷺ has narrated that:

If you are leading the namāz then shorten it, keeping in mind the presence of old, sick and weak persons in the congregation (jamā'at). However, if you are offering namāz alone then lengthen it as much as you wish.

2.6 Ḥadeeṣ Shareef:

Imām Mālik has recorded a ḥadeeṣ ascribing to Ḥaḏrat Anas رضى الله تعالى عنه that once Ḥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

The hairs of the forehead (frontal scalp) are in the hands of shaitān of those mūqtadee who lift and bow their heads prior to imām.

2.7 Ḥadeeṣ Shareef:

Imām Būkhāree and Imām Mūsliḥ have recorded a ḥadeeṣ ascribing to Ḥaḏrat Abū Hūrairah رضى الله تعالى عنه that once Ḥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

Are those people who lift their heads prior to imām, do not fear that Allāh جل جلاله may convert their head into donkey's head?

2.7.1 Exemplary and wonderful incidence:

In reference to aforementioned ḥadeeṣ Shareef 2.7 scholars of traditions (mūḥaddiṣeen) have traditionally reported the story of most glorious imām and author of the exegesis of Mūsliḥ Shareef Ḥaḏrat Abū Zakariya Navavee رضى الله تعالى عنه⁶.

Ḥaḏrat Abū Zakariya Navavee رضى الله تعالى عنه had traveled to Damascus (Syria) with the sole purpose of learning traditions of the Holy Prophet صلى الله تعالى عليه وسلم (aḥādeeṣ) from a great scholar of tradition (mūḥaddiṣ). He stayed there and learnt a lot. Astonishingly his teacher (mūḥaddiṣ) used to keep his face covered.

⁶ **Ḥaḏrat Abū Zakariya Navavee** رضى الله تعالى عنه (1233 – 1277 AD):

He was a renowned mūḥaddiṣ, Mūsliḥ jurist (faqeeh) and author (mūṣannif). He was born at Nova, situated southern side of Damascus, Syria. His famous collection is exegesis of Mūsliḥ Shareef.

After a long time when the mūḥaddiṣ found fully assured about the keenness and wholehearted desire of Abū Zakariya Navavee for learning traditions of the Holy Prophet ﷺ he removed his curtain from his face. To the surprise of Imām Navavee, the face of the mūḥaddiṣ was like a donkey.

The mūḥaddiṣ warned Imām Navavee that:

O man! Do not precede imām in namāz. When I came to know about this ḥadeeṣ, I took it lightly and rather doubted about its authenticity. I thought how is it possible that a man's head will be converted into donkey's head? I deliberately started preceding imām in namāz and you see the result.

2.7.2 Author's Note:

We should take lesson from aforementioned story and must save oneself by avoiding precedence from imām in any rük'n.

3. Prerequisites for being eligible for imāmat: (Of men)

According to Bahār-e Shari'at III/109 any individual who fulfills following conditions is eligible for imāmat:

1. A Mūslim with correct belief
2. Sane
3. Male
4. Adult
5. Aptitude to recite qirā'at correctly
6. Non-handicapped

3.1 A Mūslim with correct belief:

- 3.1.1 **Issue:** A sūnni Mūslim with correct belief deserves the most for doing imāmat even if more learned and conversant with the rules of qirā'at are available among congregates. (Dūrr-e Mūkhtār, Bahār-e Shari'at III/115)
- 3.1.2 **Issue:** Mūrtad (apostate), mūnāfiq (hypocrite) and persons with corrupt and deviated belief are ineligible for imāmat. (Bahār-e Shari'at III/109)

- 3.1.3 **Issue:** The post of imām should be awarded to that person who is with correct belief, able to recite ṣaḥeeḥ qirā'at and well acquainted with the rules and regulations of ṭahārat and namāz. Further more, there should be no evil behavior (habits) in him so that mūqtadee may not hate him. (Fatāwā Raḥaviyyah-III/264)

3.2 **Male:**

- 3.2.1 Validity of imāmat by a woman:

Issue: The condition of 'to be male' is not applicable for imāmat of purely female congregation. A woman can do lead namāz of purely female congregation, however her imāmat is makrooh. (Bahār-e Shari'at III/109)

3.3 **Adult:**

- 3.3.1 Validity of imāmat by a child:

Issue: The condition of 'to be adult' is not applicable for imāmat of a group of children only. A child with sound knowledge of ṭahārat and issues pertaining to namāz and imāmat can lead the namāz of a group of children. (Bahār-e Shari'at III/110, Raddūl-Mūhtar)

3.4 **Aptitude to recite qirā'at correctly:**

- 3.4.1 **Correct pronunciation:** Must

Issue: In each and every congregation (jamā'at) the most deserving person for doing imāmat is one who is well acquainted with the rules of ṭahārat and namāz though he may not be as much scholar in other issues as others. However, he must have to fulfill the elementary condition of not being a transgressor and bud-mazhab (with corrupt belief). Further more, the aptitude to recite qirā'at correctly with correct pronunciation is must to save namāz from getting ruined. Imāmat itself will be considered unlawful if namāz behind him is being rendered invalid due to incorrect pronunciation of qirā'at though the imām is a great scholar. (Fatāwā Raḥaviyyah-III/148, Dūrr-e Mūkhtār, Raddūl-Mūhtar, Baḥrūr-Rā'iq, Kāfee Shar'ḥ-e Vāfee)

3.4.2 **Melodious qirā'at:** Not essential

Issue: Imām should recite qirā'at with correct pronunciation. Melodious qirā'at is not a must. Those who consider melodious qirā'at as an essential prerequisite for imāmat, are accusing our sacred Shari'at. Rather melodious qirā'at is sometimes harmful because of following reasons:

- Person may feel proud due to his praiseworthy art of melodious qirā'at.
- Instead of concentrating in the namāz, the person will try to be more melodious.

(Fatāwā Raḥaviyyah-III/195, 'Ālam-geeri, Fatāwā Qāzee Khān)

4. **Selection and appointment of Imām:**

Imāmat is a great office in Islām. It has certain requirements and preconditions. It is certainly not a position that can be given to any or every person. The one who fulfills these requirements is entitled to become the Imām. The trustees of the mosque must apply these conditions (as discussed in following issues) as their criteria when employing a particular Imām.

- ★ *Deserving candidate for imāmat*
 - ✓ *Utmost most deserving candidate*
 - ✓ *Second most deserving candidate*
- ★ *Selection from several candidates of equal caliber*

4.1 **Deserving (haqdār) candidate for imāmat:**

4.1.1 **Utmost most deserving (haqdār) candidate:**

Issue: Most deserving (haqdār) candidate for the post of imām is one who knows the most about the rules and regulations of tahārat and namāz even if he is not expert in the rest of the sections but fulfills positively following conditions:

- Aptitude to recite qirā'at correctly
- Faultless in faith and mazhab
- Saves himself from abominable and anti-Shari'at acts.

(Dūrr-e Mūkhtār, Raddūl-Mūhtar, Bahār-e Shari'at III/115)

4.1.2 **Second most deserving (haqdār) candidate:**

Issue: Next, most deserving (haqdār) candidate for the post of imām is one who knows the most about the rules and regulations of qirā'at. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at III/115)

4.2 **Selection from several candidates of equal caliber:**

Issue: If several candidates are available with same qualification like similar proficiency in tahārat, namāz and qirā'at then selection of the imām should be based on following qualities of the candidate in the chronological order:

4.2.1 **Most pious** (mūttaqee, parhezgār):

This means one who saves himself not only from ḥarām (unlawful, forbidden) things but from matters which are doubtful regarding its lawfulness.

4.2.2 **Most senior** (aged):

This means one who has passed more life within the fold of Islām.

4.2.3 **Most excellent behavior**

4.2.4 **Most luminous face:**

This means one who performs tahajjūd namāz regularly. It is a well-known fact that because of tahajjūd namāz face becomes luminous.

4.2.5 **Most good-looking**

4.2.6 **Belongs to most honourable family**

4.2.7 **Belongs to most excelled and noble lineage**

4.2.8 **Most wealthy:**

This is because his financial soundness makes him independent and as far as his livelihood is concerned he remains un-scared and un-terrified whilst taking stringent action to defaulters of Shari'at, whereas a poor (in financial sense) will become submissive to defaulters of Shari'at in fear of losing livelihood.

4.2.9 **Most respectful:**

This means to whom members of the community bestow regards and respect due to his honesty, selfless services and other good qualities and virtues.

4.2.10 Wears most neat and clean cloths

After considering aforementioned ten criteria and qualities of each and every candidate, possessor of maximum best qualities must be selected for the post of imām.

Even after this if selection remains indecisive, imām should be selected by drawing or voting. The candidate who gets maximum vote should be selected for the post of imām.

However, after this lengthy exercise, if a person with inferior qualities and qualifications gets the appointment on the post of imām then though it is a very bad thing, nevertheless appointee will not be sinner.

(Dūrr-e Mūkhtār, Raddūl-Mūhtar, Bahār-e Shari'at III/115)

5. Characteristics responsible for disqualification from imāmat:

- ★ Transgressor (*fāsiq*)
- ★ Transgressor-in-public (*fāsiq-e mo'alīn*)
- ★ Astrologer and fortune-teller
- ★ Dance viewer
- ★ Miscellaneous

5.1 Transgressor (*fāsiq*):

- ★ Usurer
- ★ Fast (*rozah*) skipper
- ★ Fraud and deceiver
- ★ Involved in *ta'ziyah* and *marṣiyah*
- ★ Disrespecting parents
- ★ Whose wife goes out without veil

5.1.1 Usurer:

Issue: Usury⁷ is a transgression. Namāz will be rendered incomplete as well as makrooh-e tahreemee if performed behind a usurer imām. Namāz has to be repeated. Usurer

⁷ In Qūr'ān shareef, Allāh جل جلاله does not declare war on anyone except people who deal in usury (Soorah 2: Baqrah, verse 278 & 279). This is sufficient to explain the abhorrence of this deed in the sight of Allāh جل جلاله.

person should never be selected as imām. (Dūrr-e Mūkhtār, Murāqeeeyūl Falāḥ, Taḥtāvee, Fatāwā Raḥaviyyah-III/151)

5.1.2 **Fast (rozah) skipper:**

Issue: Those who deliberately miss fast (rozah) without any excuse (authentic religious reason) are transgressor (fāsiq). Namāz must never be performed behind such individuals. (Fatāwā Raḥaviyyah-III/158, 257)

5.1.3 **Fraud and deceiver:**

Issue: One is transgressor (fāsiq) who deceives others by telling fabricated stories (lies) and thus collects money. Such persons must never be selected as imām and rather they should be terminated from their post. (Fatāwā Raḥaviyyah-III/204)

5.1.4 **Involved in ta'ziyah and marṣiyah:**

Issue: One who pays respect to ta'ziyah (commemorative model of Imām Ḥussain's tomb carried out in procession during Mūḥarram) and sings unlawful marṣiyah (elegy, a mourning poem) is transgressor (fāsiq) and heretic. Namāz will be rendered makrooh-e taḥreemee if performed behind such imām. (Fatāwā Raḥaviyyah-III/198)

5.1.5 **Disrespecting parents:**

Issue: One who abuses, tortures and beats his parents making them unhappy is transgressor (fāsiq), debaucher and undutiful⁸. Namāz will be rendered makrooh-e

⁸ **Dutifulness towards parents:** It is vājib to obey the parents if they command you to do mūbāḥ things.

However, it is ḥarām (unlawful, forbidden) to obey them if they order or request you to do things against the Shari'at. For example, if they order you to drink liquor or not to perform farḥ namāz, you must not obey such orders.

You should observe etiquette and not reply them harshly. Instead, apply diplomacy to abstain from such acts so that they may not be offended. Suppose, parents order you not to keep nafl fasts then you must obey them, as nafl fasts are not vājib. There is no harm if one delays to execute any command of the parent if it is not vājib to obey according to the Shari'at.

taḥreemee if performed behind such person. Appointing them as imām is sin. (Fatāvā Raḥaviyyah-III/227, 229)

5.1.6 **Whose wife goes out without veil:**

5.1.6.1 **Issue:** A person is transgressor (fāsiq), who in spite of being capable does nothing to prevent his wife from going out without veil. It is a sin to select such individual as imām. Namāz performed behind such imām will be rendered makrooh-e taḥreemee and must be repeated. (Ghūnyah Shar'h-e Mūnyah, Fatāvā Raḥaviyyah-III/177, 190)

5.1.6.2 **Issue:** It is ḥarām (unlawful, forbidden) to keep head uncovered for women. Those women who go out without veil (with uncovered head) are transgressor (fāsiq). It is the duty (farḥ) of her husband to prevent her from committing transgression. Allāh جل جلاله has commanded us:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

(Qūr'ān Shareef, Soorah 66 – At-taḥreem, verse 6)

O believers! Save yourself and your family members from blazing inferno.

Ḥuḥoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

You all are leaders and rulers of your family (or community or nation). On the day of resurrection you will be questioned about your populace.

Therefore, those who do not prevent their wives from going out unveiled are transgressor (fāsiq). Namāz behind them will be makrooh-e taḥreemee. Moreover it is a sin to select such individual as imām.

(Raddūl-Mūhtār, Fatāvā Raḥaviyyah-III/188)

5.1.6.3 **Issue:** It is ḥarām (unlawful, forbidden) for women to come before ghair-maḥram (from whom hiding is obligatory) with:

- a. Exposed sat'r-e 'aurat (viz. hair of the head, neck, wrist, calf or any part of the body which are considered sat'r-e 'aurat)
- b. Extremely thin cloths through which any portion of the sat'r-e 'aurat is visible.
 - One is transgressor (fāsiq) who persistently wears such thin clothing.

- Husbands of such women, who have the same opinion with their wives or do not prevent their wives from doing so, are pimps. It is sin to select such individuals as imām.

(Fatāvā Raḥaviyyah-III/201, 2258)

5.1.6.4 **Issue:** A person, who knows that his wife use to go out without veil nevertheless does nothing to prevent her from doing so in his fullest capacity, will be termed as pimp. Namāz performed behind him will be rendered makrooh-e taḥreemee. (Fatāvā Raḥaviyyah-III/197, 210)

5.1.6.5 **Issue:** If a person works hard in his fullest capacity to prevent his wife from going out without veil even though his wife does not obey him and continues to do so, then that individual cannot be blamed for the happening. There should be no disgust in performing namāz behind him. (Fatāvā Raḥaviyyah-III/193)

5.2 **Transgressor-in-public (fāsiq-e mo'a'lin):**

- ★ *Openly involved in gūnāh-e kabeerah or persistently committing gūnāh-e sagheerah*
- ★ *Accepting invitations and taking food of corrupt belief individuals (bud-mazhab)*
- ★ *Clean-shaved face or less size of the beard than fixed by Shari'at*
- ★ *Skipping sūnnat-e-mūakkadah namāz*

5.2.1 **Openly involved in gūnāh-e kabeerah or persistently committing gūnāh-e sagheerah:**

Issue: Namāz behind a transgressor (fāsiq) imām is makrooh.

5.2.1.1 Namāz will be rendered makrooh-e taḥreemee and entire namāz must be repeated if imām is a transgressor-in-public (fāsiq-e mo'alin). This means those who are:

- Openly involved in gūnāh-e kabeerah or
- Persistently committing gūnāh-e sagheerah openly

5.2.1.2 Namāz will be rendered makrooh-e tanzeehee if imām is not a transgressor- in- public (fāsiq-e mo'alin).

(Fatāvā Raḥaviyyah-III/253)

5.2.2 **Accepting invitations and taking food of corrupt belief individuals (bud-mazhab):**

Issue: One is transgressor- in- public (fāsiq-e mo'alín) who openly accepts invitations and takes food of corrupt belief individuals (bud-mazhab) and maintains relation with them. Such persons are ineligible for imāmat. (Fatāwā Raḥaviyyah-III/269)

5.2.3 **Clean-shaved face or less size of the beard than fixed by Shari'at:**

Issue: One who keeps his face clean-shaved or less size of the beard than the fixed by the Islamic jurisprudence (i.e. less than the size of the fist) is transgressor-in-public (fāsiq-e mo'alín). It is sin to select such people for the post of imām. Namāz behind such persons will be makrooh-e taḥreemee and if performed behind such persons then it is Vājib to repeat the namāz. (Fatāwā Raḥaviyyah-III/215, 219, 255)

5.2.4 **Skipping sūnnat-e mūakkadah namāz:**

Issue: There are twelve rak'ats sūnnat-e mūakkadah namāz in a day and night (24 hours).

Sūnnat-e Mūakkadah Namāz in 24 hours		
Before farḥ of faj'r	02 Rak'ats
Before farḥ of zoh'r	04 Rak'ats
After farḥ of zoh'r	02 Rak'ats
After farḥ of maghrib	02 Rak'ats
After farḥ of 'ishā	02 Rak'ats
Total	12 Rak'ats

1. One who misses any one of these sūnnat-e-mūakkadah namāz even once deserves censure, reprehension and displeasure.
2. One who persistently misses any one of these sūnnat-e-mūakkadah namāz is sinner, transgressor (fāsiq) and deserves punishment.
3. One who openly misses any one of these sūnnat-e-mūakkadah namāz is transgressor-in-public. It is makrooh-e taḥreemee to perform namāz behind him and a sin to select such person for the post of imām. (Ghūnyah, Fatāwā Raḥaviyyah-III/201)

5.3 **Astrologer and fortune-teller:**

Issue: Astrologer, fortune-teller and false omen (augury) teller are also ineligible for imāmat. (Fatāwā Razaviyyah III/266)

5.4 **Dance viewer:**

5.4.1 **Dancing and prostitution:**

Issue: One is transgressor (fāsiq) and debaucher (fājir – excessive indulgence in sensual pleasure) who enjoys dancing by dancing girls or prostitutes (tavā'if). He would not be eligible for imāmat. (Fatāwā Razaviyyah-III/162)

5.4.2 **Listening Music:**

Issue: Listening music is ḥarām (unlawful, forbidden). One who openly listens music is ineligible for imāmat. Certainly, namāz behind such person is not devoid of disgust. (Fatāwā Razaviyyah-III/251)

5.5 **Miscellaneous:**

Issue: Following persons are ineligible for imāmat:

- Vulgar and abusive language (gālee) speaker
- Buffoon (mazāq): Absurd imitator (mockers) or a jester
- Buffoonery with vulgar and abusive language speaker
- Interest⁹ dealer

It is a sin to select such persons for the post of imām. Namāz performed behind such persons will be rendered makrooh-e taḥreemee and must be repeated. (Fatāwā Razaviyyah-III/208, 217, 255, 269)

6. **Imāmat by handicapped and sick individuals:**

- ★ *Blindness*
- ★ *Leprosy*
- ★ *Lisper*
- ★ *Stutter*

⁹ **Interest:** The term is used to understand to mean the money paid or received against the money lent.

6.1 **Blindness:**

(Lawful in absence of any eligible individual)

Issue: If a blind person is most learned about rules of ṭahārat and namāz and no one else is available with correct faith, correct pronunciation of qirā'at and non-transgressor-in-public (ghair fāsiq-e mo'alīn) then imāmat of that blind person is superlative (afzal). (Fatāwā Raḥaviyyah-III/207)

6.2 **Leprosy:**

6.2.1 **Issue:** Namāz will be rendered makrooh if performed behind imām with post-leprosy whole body leucoderma (white discoloration of whole body skin due to healed leprosy¹⁰ lesions. (Fatāwā Raḥaviyyah-III/178)

6.2.2 **Issue:** A person who is suffering from acute leprosy (lepomatous leprosy marked by oozing pus) with disfigurement and deformities can do imāmat of only those who are suffering from the same disease. For rest of the people (who are not suffering from leprosy), namāz will be incorrect behind such individuals. (Fatāwā Raḥaviyyah-III/215)

6.3 **Lisper:**

A lisper cannot speak distinctly due to speech defect. In this condition pronunciation are incorrect. He will pronounce T (ت) as Ṭ (ط) and D (د) as Ḍ (ض) etc. viz.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

Tab'bat- yadā abee lahabinv va tabb

A lisper will pronounce this verse as

طَبَّتْ يَدَا أَبِي لَهَبٍ وَطَبَّ

Ṭab'bat- yadā abee lahabinv va ṭabb

Incorrect pronunciation will alter the meaning.

¹⁰ **Leprosy:** A contagious bacterial disease that affects the skin and nerves causing discoloration of the skin and in severe cases, disfigurement and deformities. There are two principal forms of active leprosy:

(1) Lepromatous Leprosy: Severe form of acute infection
(2) Tuberculoid Leprosy: Milder form of acute infection

- 6.3.1 **Issue:** Namāz will be rendered absurd if performed behind a lisping imām who cannot speak distinctly due to speech defect. (Fatāwā Razaviyyah III/175, Fatāwā Khairiyah)

6.4 **Stutterer:**

One who talks with continued involuntary repetition of sounds, especially initial consonants is called stutterer.

Issue: There are three sorts of decrees regarding imāmat of stutterer.

- 6.4.1 Undoubtedly, namāz will be rendered null and void if imām shutters with involuntary spasmodic repetition of initial letter of word or pronounces non-existing extra letters due to anxiety.
- 6.4.2 Namāz will be rendered null and void if performed behind imām who has tendency to repeat initial letter of first word of the sentence (for instance, Q....Q....Q....Qāsim). Such letters are not from Qūr'ān Shareef and hence these letters will be counted as extra and unwanted.
- 6.4.3 Namāz will be in order if performed behind an imām who has tendency to pause involuntarily but does not repeat the initial letter of the word or pronounce extra sounds.

(Fatāwā Razaviyyah III/176, Dūrr-e Mūkhtār, Raddūl-Mūhtār, Ghūnyah Shar'h-e Mūnyah, Noorūl Eeẓāh, Murāqee'yūl Falāh, Tanveerūl Abṣār, Fatāwā Hindiyah)

7. Imāmat by Devbandee or Vahābee (Ghair-mūqallid) imām:

- 7.1 **Issue:** Namāz performed behind a Devbandee or Vahābee imām is rendered null and void. Farṣ will remain due on you. Over and above, you will be involved in a great sin of accepting the leadership of Devbandee or Vahābee imām. (Fatāwā Razaviyyah-III/235)
- 7.2 **Issue:** Those with Vahābee (Naj'dee) faith are absolutely irreligious and non-believers. Namāz is unlawful behind a non-believer. (Fatāwā Razaviyyah- III/240)

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- 7.3 **Issue:** Namāz is rendered null and void if performed behind non-conformist (ghair-mūqallid – who also call themselves as ah'l-e ḥadeeṣ) imām. Namāz performer behind non-conformist imām will be a sinner.

Further, it should be noted that presence of a Non-conformist (ghair-mūqallid) individual in the row of a Sūnni Mūslim congregation would be considered as a break. Namāz of non-conformist is not a valid one. Therefore he will be present in the row of congregation as non-namāz-performer and consequently responsible for the break in the row, which is unwanted and rather unlawful.

Moreover, aḥādeeṣ forbids us to perform namāz along with corrupt belief individuals (bud-mazhab). (Fatāwā Raḥaviyyah-III/264)

8. Miscellaneous issues pertaining to imāmat:

- ★ *Imāmat by imām facing antagonism from mūqtadee*
- ★ *Imāmat by other than designated imām*
- ★ *Imāmat after sincere repentance from gūnāh-e kabeerah deeds*
- ★ *Imāmat by surreptitious sin doer*

8.1 Imāmat by imām facing antagonism from mūqtadee:

Issue: It is makrooh-e taḥreemee to continue as imām after knowing the fact that people are aggravated and infuriated with him due to religious reasons. (Bahār-e Shari'at III/116)

8.2 Imāmat by other than designated imām:

Issue: No one should be allowed to do imāmat without prior permission of designated imām howsoever one may be a great scholar or excellent imām. It is against the verdict of aḥādeeṣ and Shari'at. Designated imām has the full rights of doing imāmat in his mosque except there is turmoil in the public because of his wrong qirā'at or his

favour for Vahābeeyat or non-conformist (ghair-mūqallid) approach and likewise reasons which are proscribed and renders him ineligible for imāmat. (Raddūl-Mūhtār, Fatāvā Ražaviyyah-III / 198)

8.3 Imāmat after sincere repentance from gūnāh-e kabeerah deeds:

Issue: If an imām who use to involve in gūnāh-e kabeerah deeds but does sincere repentance (taubah)¹¹ and strictly refrains from such gūnāh-e kabeerah deeds then not the least bit of sin (gūnāh) remains with him. There is no harm in continuation of imāmat. It is absolutely unlawful to raise objection after sincere repentance (taubah).

Ĥadeeś Shareef:

Supporting this issue Imām Tirmizee has recorded a ĥadeeś that once Ĥužoor-e Aqdas ﷺ has narrated that:

Those who blame their Mo'min brethren for the sins he has sincerely repented (taubah), will not die until they themselves become involved in the same sin.

Aforesaid ĥadeeś is good one (ĥasan) according to Ĥažrat Mū'āz bin Jabal رضى الله تعالى عنه.
(Fatāvā Ražaviyyah-III/225)

8.4 Imāmat by surreptitious sin doer:

Issue: If imām is involved in sinful acts openly and none other eligible person is available to take charge as imām then perform namāz alone. However, if imām is involved in sinful acts secretly then do perform namāz behind him and do not miss the namāz. (Fatāvā Ražaviyyah III/253)

¹¹ Ibid, Footnote on page 118-119

Chapter: 14

Follower in Congregational Namāz

(Mūqtadee)



Rules and Regulations

For

Namāz of Mo'min

(A Comprehensive Guide)

مَنْ صَلَّى خَلْفَ عَالِمٍ تَقِيٍّ فَكَأَنَّمَا صَلَّى خَلْفَ نَبِيِّ

*He, who has performed namāz behind a pious 'Ālim, has
performed namāz behind (any one of) Nabee.*

(Al-Ĥadeeṣ)

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وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ -
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

(Qūr'ān Shareef, Soorah 50 – Qāf, verse 16)

*We indeed created the human being, and We know what his lower
self whispers within him, and We are nearer to him than the
jugular vein.*

Follower in a congregational namāz behind an imām is called mūqtadee. They can be classified into four categories:

- ★ *Mūdrik mūqtadee (Perceptive follower)*
- ★ *Lāḥiq mūqtadee (Victim follower)*
- ★ *Masbooq mūqtadee (Laggard follower)*
- ★ *Lāḥiq - masbooq mūqtadee (Victimized laggard follower)*

1. **Mūdrik mūqtadee** (Perceptive follower):

1.1 **Definition:**

Follower performing namāz behind an imām from very beginning (i.e. from first rak'at) or joined congregation (jamā'at) before or during the rūkoo' of the first rak'at to the conclusion of namāz is known as mūdrik mūqtadee.

1.2 **How will mūdrik mūqtadee conclude namāz?**

Mūdrik mūqtadee will conclude namāz by making salām along with imām.

2. **Lāḥiq mūqtadee** (Victim follower):

2.1 **Definition:**

Lāḥiq mūqtadee is follower performing namāz behind an imām from very beginning (i.e. from first rak'at) but due to some unavoidable authentic reasons all or some rak'ats have been missed. For instance:

- Due to overcrowding or confusion, could not perform rŭkoo' or sajdah.
- Non-traveler mŭqtadee performing namāz behind a traveler imām in four rak'at namāz (žoh'r, 'aṣ'r or 'ishā). Traveler imām will conclude his namāz by making salām after two rak'ats but non-traveler mŭqtadee will have to complete remaining two rak'ats namāz in the capacity of lāḥiq mŭqtadee.
- Ablution (vŭžoo) has been broken due to farting during namāz.

2.2 **How will lāḥiq mŭqtadee conclude namāz?**

Lāḥiq mŭqtadee will not make salām along with imām. As soon as imām concludes his namāz by making first (one) salām lāḥiq mŭqtadee will stand up and complete missed rak'ats.

2.3 **Issues pertaining to lāḥiq mŭqtadee:**

- 2.3.1 **Issue:** While completing missed or outstanding rak'ats lāḥiq mŭqtadee will behave as mŭdrik mŭqtadee. This is meant to understand that while completing missed or outstanding rak'ats lāḥiq mŭqtadee will perform namāz assuming that he is performing namāz behind an imām. He will neither recite qirā'at nor perform sajdah-e sah'v on a missed obligation. (Bahār-e Shari'at-III/135, Dŭrr-e Mŭkhtār, Raddŭl-Mŭḥtār)
- 2.3.2 **Issue:** Suppose a non-traveler mŭqtadee is performing four-rak'ats (viz. žoh'r, 'aṣ'r or 'ishā) namāz behind a traveler imām. Traveler imām will conclude his namāz after two rak'ats by making salām but non-traveler mŭqtadee will have to complete outstanding two rak'ats in the capacity of lāḥiq mŭqtadee assuming that he is performing namāz behind an imām. In qiyām he is not supposed to recite anything, rather should remain standing silently for the time taken to recite Soorah-e Fātiḥah. (Bahār-e Shari'at -IV/82, Dŭrr-e Mŭkhtār, Raddŭl-Mŭḥtār, Fatāwā Ražaviyyah-III/395)

3. Masbooq mūqtadee (Laggard follower):

3.1 Definition:

Masbooq mūqtadee is a follower performing namāz behind an imām who has missed initial rak'ats and joined the congregation (jamā'at) late.

3.2 How will masbooq mūqtadee conclude namāz?

Masbooq mūqtadee will not make salām along with imām. As soon as imām concludes his namāz by making first (one) salām, masbooq will stand up so as to complete his missed rak'ats alone and thereafter conclude namāz.

3.3 Issues pertaining to masbooq mūqtadee:

3.3.1 **Issue:** While accomplishing missed rak'ats after imām has concluded namāz by first (one) salām, masbooq mūqtadee will recite qirā'at and perform sajdah-e sah'v on any missed obligation during namāz. (Raddūl-Mūhtār, Bahār-e Shari'at III/136)

3.3.2 **Issue:** Masbooq mūqtadee accomplishes missed rak'ats in the capacity of mūnfarid (one who performs namāz alone). And hence, all the rules and regulations of mūnfarid will be applicable to masbooq mūqtadee. He will have to begin with šanā and ta'avvūz while accomplishing missed rak'ats if not recited earlier with due reasons like:

- At the time of joining jamā'at imām was reciting qirā'at loudly.
- At the time of joining jamā'at imām was in rūkoo' and it was likely to miss rūkoo' if opted to recite šanā and ta'avvūz.
- At the time of joining jamā'at imām was in qa'dah. ('Ālam-geeri, Dūrr-e Mūkhtār, Bahār-e Shari'at III/136)

3.3.3 **Issue:** Suppose an individual came after the commencement of congregational namāz, and found imām in rūkoo', sajdah or qa'dah position. In this given situation, after saying takbeer-e taḥreemah masbooq mūqtadee must join immediately the same ruk'n as of imām saying second takbeer (takbeer-e intiqāl). Please note

that namāz will be rendered null and void if whilst saying takbeer-e tahreema bowed up to the extent of rükoo' position. ('Ālam-geeri, Bahār-e Shari'at III/136)

3.4 Masbooq mūqtadee makes salām along with imām! What to do?

3.4.1 Issue: As far as conclusion of namāz is concerned (by making salām) masbooq mūqtadee must not imitate and follow imām.

- Namāz of those masbooq mūqtadee will be rendered null and void who (because of lack of religious knowledge) deliberately made salām along with imām thinking that they are supposed to follow imām in each and every step in all circumstances.
- Namāz of those masbooq mūqtadee can be rectified by sajdah-e sah'v who erroneously made salām after some time of making salām by imām.
- Sajdah-e sah'v is not required to rectify the namāz if masbooq mūqtadee had erroneously made salām along with or just prior to imām.

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at-III/138, Fatāvā Ražaviyyah - III/394, 643)

3.5 Masbooq mūqtadee and qa'dah-e ākheerah:

3.5.1 Issue: Masbooq will recite only tashahhūd in qa'dah ākheerah albeit slowly to reduce waiting period till imām accomplishes namāz with salām. If masbooq has recited tashahhūd earlier, he should repeatedly repeat last verse of tashahhūd.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadū al-la-ilāha il-lal-lāhū va ash-hadū anna

Mūhammadan 'abdūhū va rasoolahū

There is no harm in repeating the verse starting from As-salām 'alaikūm

(Fatāvā Ražaviyyah-III/394)

4. **Lāḥiq - masbooq mūqtadee:**

(Victimized laggard follower)

4.1 **Definition:**

When a masbooq mūqtadee (laggard follower) becomes lāḥiq (victim) due to situations discussed under the head 3.1 (lāḥiq mūqtadee) then he is called as lāḥiq-masbooq mūqtadee.

For instance, a non-traveler mūqtadee joins the jamā'at of four rak'at namāz (ẓoh'r, 'aṣ'r or 'ishā) somewhat late (say in second rak'at) which is lead by a traveler imām. In this given situation traveler imām will conclude his namāz after two rak'ats. Non-traveler mūqtadee will have to complete his namāz alone after conclusion of traveler imām's namāz. Here the non-traveler mūqtadee has joined jamā'at lead by a traveler imām late hence he will be called lāḥiq-masbooq mūqtadee.

4.2 **How will lāḥiq-masbooq mūqtadee conclude namāz?**

Lāḥiq-masbooq mūqtadee will not make salām along with imām. As soon as imām concludes his namāz by making first (one) salām, masbooq will stand up so as to complete his missed rak'ats alone according to rules and regulations of both lāḥiq and masbooq and thereafter will conclude namāz.

4.3 **Issues pertaining to lāḥiq-masbooq mūqtadee:**

- 4.3.1 **Issue:** Lāḥiq-masbooq mūqtadee should accomplish his missed part of namāz after imām concludes his namāz by making first (one) salām. Those rak'ats missed as lāḥiq (due to reasons mentioned under the head 3.1) must be accomplished as per rules and regulations of lāḥiq mūqtadee. This is meant to understand that perform namāz as you are still behind imām. And, those rak'ats missed as masbooq (due to delayed joining the jamā'at) must be accomplished as per rules and regulations of masbooq mūqtadee. This is meant to understand that perform namāz as you are mūnfariḍ. (Dūrr-e Mūkhtār, Bahār-e Shari'at- III/138)

4.3.2 **Issue:** Do not recite qirā'at in those rak'ats missed as lāḥiq (due to reasons mentioned under the head 3.1) because as a rule lāḥiq is a mūqtadee (who is still following imām) and qirā'at is forbidden for those who are following and performing namāz behind an imām. (Dūrr-e Mūkhtār, Fatāvā Raḥaviyyah-III/396)

4.3.3 **Issue:** Lāḥiq-masbooq mūqtadee should take utmost care in accomplishing his missed part of namāz after imām concludes his namāz by making first (one) salām. First of all perform those rak'ats which were to be performed as lāḥiq and then perform those rak'ats which were to be performed as masbooq. (Baḥrūr-Rā'iq, Fatāvā Raḥaviyyah-III/398)

4.3.4 **Exemplification:**

Example 1: Suppose, in a four rak'at-namāz (ḏoh'r, 'aṣ'r or 'ishā) a non-traveler person joins jamā'at in second rak'at behind a traveler imām.

In this given situation, as traveler has to perform qaṣ'r namāz, traveler imām will conclude his namāz after two rak'ats by making salām. Therefore masbooq mūqtadee has performed only one rak'at behind imām. This masbooq mūqtadee will accomplish his outstanding three rak'ats as described below:

- Non-traveler mūqtadee has to perform 2 (two) rak'ats out of 3 (three) missed rak'ats in the capacity of lāḥiq and remaining 1 (one) rak'at in the capacity of masbooq.
- While accomplishing initial 2 rak'ats in the capacity of lāḥiq, one has to assume that he is performing namāz behind imām and therefore will perform all ruk'n just in the same way as performs in jamā'at.

**Non-traveler person joined Jamā'at lead by traveler imām in II rak'at
Behind imām only one rak'at has been accomplished**

Stand up erect to perform outstanding rak'ats first in the capacity of lāḥiq after imām concludes the namāz by one (first) salām

First outstanding rak'at as lāḥiq but second rak'at of namāz

- Do not recite qirā'at i.e. Soorah-e Fātiḥah or any soorah. And, rather remain stand up silently for the time imām usually takes to recite Soorah-e Fātiḥah.
- Perform rükoo' and sajdah.
- Sit for **qa'dah-e oolā** and recite only tashahhud.

**Stand up for second outstanding rak'at as lāḥiq
But third of namāz**

- Do not recite qirā'at i.e. Soorah-e Fātiḥah or any soorah. And, rather remain stand up silently for the time imām usually takes to recite Soorah-e Fātiḥah.
 - Perform rükoo' and sajdah.
 - Sit for **qa'dah-e oolā** and recite only tashahhud.
- ☀ Though this is third rak'at of namāz but from imām's point of view it is fourth rak'at (imām has already performed two rak'ats and these two rak'ats muqtadee has performed in the capacity of lāḥiq totaling to 4 (four) rak'ats).

**Stand up for qiyām of first missed rak'at as masbooq but
fourth of namāz**

- Recite šanā if not recited earlier
- Directly start with ta'avvūz and tasmiyah if šanā has been recited earlier.
- Recite Soorah-e Fātiḥah
- Annex another soorah to Soorah-e Fātiḥah.
- Perform rükoo' and sajdah.
- Sit for **qa'dah-e ākheerah**
- Recite tashahhud.
- Recite Dūrood-e Ibrāheem and Dū'ā-e Māsoorah.

Conclude the namāz
by making Salām

(Ref: Dūrr-e Mūkhtār, Raddūl-Mūhtār, Khulāṣatūl Fatāwā, ‘Ālam-geeri, Majma‘ul Anhūr Shar’h-e Mūltaqal Abhūr, Ghūnyah Shar’h-e Mūnyah, Baḥrūr-Rā‘iq, Fatāwā Raḥaviyyah-III/395, 396, 398)

Example 2: Suppose, in a four rak‘at-namāz (ḥaḥ'r, ‘aṣ'r or ‘ishā) a non-traveler person joins jamā‘at in qa‘dah-e ākheerah¹ lead by a traveler imām.

In this given situation, as traveler has to perform qaṣ'r namāz, traveler imām will conclude his namāz after two rak‘ats by making salām. Therefore masbooq mūqtadee has not performed even a single rak‘at behind imām. This masbooq mūqtadee will accomplish his outstanding all four rak‘ats as described below:

Accomplish initial two rak‘ats in the capacity of lāḥiq mūqtadee and last two rak‘ats in the capacity of masbooq mūqtadee.

Non-traveler person joins jamā‘at lead by traveler imām in qa‘dah-e ākheerah

Behind imām not a single rak‘at has been accomplished

Stand up erect to perform outstanding rak‘ats first in the capacity of lāḥiq after imām concludes the namāz by one (first) salām

First outstanding rak‘at as lāḥiq and first rak‘at of namāz

- Do not recite qirā‘at i.e. Soorah-e Fātiḥah or any soorah. And, rather remain stand up silently for the time imām usually takes to recite Soorah-e Fātiḥah
- Perform rūkoo‘ and sajdah.

¹ Here the term ākheerah is used to denote imām’s point of view. As a matter of fact the qa‘dah is first one for muqtadee but for traveler imām the said qa‘dah is ākheerah one.

Stand up for second outstanding rak'at as lāḥiq and second of namāz

- Do not recite qirā'at i.e. Soorah-e Fātiḥah or any soorah. And, rather remain stand up silently for the time imām usually takes to recite Soorah-e Fātiḥah
- Perform rŭkoo' and sajdah.
- Sit for **qa'dah-e oolā** and recite only tashahhud.

Stand up erect to perform missed rak'ats as masbooq after accomplishing outstanding two rak'ats in the capacity of lāḥiq

First missed rak'at as masbooq but third of namāz

- Recite ṣanā if not recited earlier
- Directly start with ta'avvŭz and tasmiyah if ṣanā has been recited earlier.
- Recite Soorah-e Fātiḥah
- Annex another soorah to Soorah-e Fātiḥah.
- Perform rŭkoo' and sajdah.

Second missed rak'at as masbooq but fourth of namāz

- Recite Soorah-e Fātiḥah
- Annex another soorah to Soorah-e Fātiḥah.
- Perform rŭkoo' and sajdah.
- Sit for **qa'dah-e ākheerah**
- Recite Tashahhud.
- Recite Dŭrood-e Ibrāheem and Dŭ'ā-e Māsoorah.

Conclude the namāz by making salām

(Ref: Dŭrr-e Mŭkhtār, Mŭnyatŭl Mŭṣalli, Majma'ŭl Anhŭr Shar'h-e Mŭltaqal Abḥŭr, Fatāvā Raḥaviyyah-III/395)

5. General issues applicable to all sorts of mūqtadee:

- ★ *Joining jamā‘at in rūkoo‘*
- ★ *Following imām in haste without reciting entire tashahhūd in qa‘dah-e oolā*
- ★ *Preceding imām*
- ★ *Must follow some errors of imām*
- ★ *Must not follow some errors of imām*

5.1 Joining jamā‘at in rūkoo‘:

- 5.1.1 **Issue:** suppose, the imām is in rūkoo‘ position and a mūqtadee wishes to join the namāz. In this given situation after takbeer-e taḥreemah there is no need to fold the hands. He may directly join in the rūkoo‘.

System of joining the rūkoo‘:

Say takbeer-e taḥreemah while standing erect. If there is no time to recite ṣanā or on reciting ṣanā imām may return from rūkoo‘, then do not recite ṣanā. After takbeer-e taḥreemah immediately say another takbeer and bow for rūkoo‘.

If mūqtadee is well aware that imām is used to take little bit more time in rūkoo‘, and he is confident enough that he would be able to join rūkoo‘ even after reciting ṣanā, then and only then that mūqtadee should recite ṣanā, and after that bow for rūkoo‘ whilst saying takbeer. This is sūnnat too!

It is obligatory (farḥ) to say takbeer-e taḥreemah whilst in absolute standing position. Some religiously ignorant people bow while saying takbeer-e taḥreemah so much so that they may touch their knee with their stretched out hands. It renders the namāz null and void. It is essential to take care and see that it should not happen.

(Fatāwā Raḥaviyyah-III/393)

5.2 Follows imām in haste:

(With incomplete recitation of tashahhūd in qa'dah-e oolā)

Issue: Suppose, in qa'dah-e oolā imām hurriedly recites tashahhūd and stands up for third rak'at and because of this some mūqtadee follows him, in haste, with incomplete recitation of tashahhūd. In this given situation, they must sit down again and after reciting complete tashahhūd follow the imām, though a rak'at may be missed in doing so. (Ālam-geeri, Bahār-e Shari'at- III/139)

5.3 Preceding imām:

- 5.3.1 **Issue:** If mūqtadee precedes Imām in doing any act in such a way that imām joins him in same act later on (for instance, mūqtadee precedes in bowing for rūkoo' and imām comes to rūkoo' while mūqtadee is still in rūkoo' position) then it can be said that both have been participated in the same act. However, this situation is extremely unlawful and stringently forbidden and aḥādeeṣ has warned us about harsh punishment for doing so, however, in above given situation namāz will remain in order.

Further, if mūqtadee lifts head from rūkoo' before imām bows for rūkoo' and mūqtadee does not repeat the act along with imām then namāz of mūqtadee will be rendered invalid. This is because mūqtadee has missed an obligatory duty (farḥ) of following and imitating imām. (Raddūl-Mūhtār, Fatāvā Raḥaviyyah-III/408)

- 5.3.2 **Issue:** If mūqtadee lifts head prior to imām from rūkoo' or sajdah then it becomes vājib on him to return back to the previous position. Because of this the number of rūkoo' or sajdah, as the case may be, will not be counted as two. (Ālam-geeri, Bahār-e Shari'at- III/139)

- 5.3.3 **Issue:** Suppose, mūqtadee has preceded imām in bowing for rūkoo' or going for sajdah, but before he lifts his head imām comes in the same ruk'n then in this given situation the said ruk'n i.e. rūkoo' or sajdah will remain valid. However, it is ḥarām (unlawful, forbidden) to precede imām. (Ālam-geeri, Bahār-e Shari'at- III/140)

5.4 Must follow some errors of imām:

5.4.1 Issue: Below mentioned 5 (five) acts can be left if imām skips them:

- Extra takbeers of ‘Eidain
- Qa’dah-e oolā
- Sajdah-e tilāvat
- Sajdah-e sah’v
- Dū‘ā-e Qūnoot: only if there is a chance of missing rūkoo‘ otherwise bow for rūkoo‘ after reciting dū‘ā-e qūnoot. (‘Ālam-geeri, Bahār-e Shari‘at- III/139)

5.4.2 Imām is standing up for third rak‘at without qa’dah oolā:

Issue: Suppose, imām has started standing up for third rak‘at without qa’dah-e oolā. In this given situation, mūqtadee instead of imitating Imām should not miss qa’dah-e oolā until imām has reached complete standing position. Rather mūqtadee should prompt (lūqmah) him so that before he reaches complete standing position, (imām) may come back to qa’dah position.

If Imām does not return to qa’dah position and stands up erect completely then mūqtadee should not prompt (lūqmah) him otherwise namāz of mūqtadee will be rendered invalid. At this moment, mūqtadee should stand up and follow imām. (Bahār-e Shari‘at – III/139)

5.4.3 Imām has completely stood up for third rak‘at without qa’dah oolā:

Issue: Once imām has stood up completely erect leaving qa’dah-e oolā, then mūqtadee should not prompt him to sit down. Otherwise, according to the sect of our Imām-e Ā‘zam Abū Haneefah, namāz of mūqtadee will be rendered null and void. This is because of the fundamental rule that it is unlawful to return back to qa’dah position once you have stood up completely. Therefore, it stands useless to prompt him to sit down, and if done so, as a basic rule, will be considered as talking during the namāz, which is a reprehensible and forbidden act. (Bahār-e Rā‘iq, Fatāvā Raḥaviyyah-III/404)

5.5 Must not follow some errors of imām:

5.5.1 Issue: Mūqtadee must not follow or imitate following 4 (four) deeds even if mūqtadee does:

- a. Extra sajdah in namāz
- b. More than six extra takbeers in 'Eidain namāz
- c. Fifth takbeer in namāz-e janāzah
- d. Standing up for additional rak'at after qa'dah-e ākheerah.

5.5.2 Imām stands up for fifth rak'at after qa'dah ākheerah:

Issue: Suppose imām stands up for fifth rak'at after qa'dah ākheerah, in this given situation mūqtadee should not stand up along with Imām. Be seated and wait for imām's return. If imām returns back before sajdah of additional fifth rak'at then mūqtadee should accompany and follow him and conclude namāz along with imām. Furthermore, suppose imām performs sajdah of fifth rak'at instead of returning to qa'dah, in this situation mūqtadee should conclude their namāz themselves by making salām.

5.5.3 Imām stands up for fifth rak'at without qa'dah ākheerah:

Issue: Suppose, imām stands up for fifth rak'at without qa'dah ākheerah and performs sajdah, in this situation namāz of all (imām as well as mūqtadee) will be rendered invalid even though mūqtadee have concluded their namāz after reciting tashahhūd in qa'dah-e ākheerah. (Ālam-geeri, Bahār-e Shari'at- III/140)

حَافِظُوا عَلَى الصَّلَوَاتِ

(Qūr'ān Shareef Soorah: 2 - Baqarah, Verse: 238)

Be regular in all your ṣalāts (namāzes)

Chapter: 15

Rectification of Namāz

(Sajdah-e Sah'v)



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ خَمْسًا وَ قِيلَ لَهُ
أَزِيدَ فِي الصَّلَاةِ فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ

Hužoor-e Aqdas ﷺ performed five rak'ats namāz in zoh'r, on this some one queried that there is some excess in namāz. He performed two sajdah after salām.

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A couplet of sajdah to be performed as compensatory means to rectify errors or missed obligations in namāz is called Sajdah-e Sah'v.

Many a times while performing namāz we commit errors (mistakes), which render our namāz incomplete and faulty. Once a mistake has been done, one cannot undo it in namāz. However, there is a provision of performing compensatory sajdah that rectifies the namāz. We will discuss sajdah-e sah'v under following heads:

- ★ *Method of performing sajdah-e sah'v*
- ★ *Indications for sajdah-e sah'v*
- ★ *Contraindications of sajdah-e sah'v*
- ★ *Sajdah-e sah'v in absence of any authentic indication*
- ★ *Sajdah-e sah'v in errors of qirā'at*
- ★ *Sajdah-e sah'v because of change in system and/or sequence of arkān*
- ★ *Sajdah-e sah'v in errors of ta'deel-e arkān*
- ★ *Sajdah-e sah'v in errors of qa'dah*
- ★ *Sajdah-e sah'v in errors of rükoo' and sajdah*
- ★ *Sajdah-e sah'v by masbooq mūqtadee*
- ★ *Miscellaneous issues*

1. Method of performing sajdah-e sah'v:

- 1.1 **Issue:** In qa'dah-e ākheerah after reciting tashahhūd make salām towards right side and thereafter immediately perform two sajdah and then again sit in qa'dah and recite tashahhūd followed by dūrood and dū'ā-e māsoorah and finally conclude namāz by making salām on both sides. (Bahār-e Shari'at IV/49)

- 1.2 **Issue:** Sajdah-e sah'v must be performed after one salām. Making second salām is forbidden. Sajdah-e sah'v will not remain in order if salām has been made both sides. If happened so, namāz must be repeated. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāvā Raḥaviyyah-III/638)
- 1.3 **Issue:** Recitation of tashahhūd is vājib in qa'dah after sajdah-e sah'v. In this qa'dah namāz can be concluded after recitation of tashahhūd only. However, it is always better to recite dūrood and dū'ā-e māṣoorah. (Ālam-geeri, Bahār-e Shari'at IV/50)

2. Indications for sajdah-e sah'v:

- 2.1 **Issue:** Involuntary commission of following errors renders the performance of sajdah-e sah'v vājib:
- Delay in performance of farḥ component of any rūk'n
 - Premature performance of farḥ component of any rūk'n
 - Omission of one or more vājib/vājibāt
 - Delay in performance of vājib/vājibāt
 - Deviation from the system of performance or change in sequence of performance of vājib/vājibāt
 - Performance of any rūk'n more than the required number. For instance, performance of rūkoo' twice or sajdah thrice in a rak'at.
- (Bahār-e Shari'at – IV/50)
- 2.2 **Issue:** If sajdah-e sah'v has not been performed even if it is indicated and vājib in that case namāz will be rendered null and void and must be repeated. (Fatāvā Raḥaviyyah-III/646)

3. Contraindications of sajdah-e sah'v:

- ★ *Deliberate commission of errors in namāz*
- ★ *Omission of farḥ component of namāz*
- ★ *Omission of vājibāt not related with namāz*
- ★ *Haphazard recitation of Qūr'ān Shareef*
- ★ *Errors of mūqtadee in congregational namāz*

Aforementioned all errors are such that if committed in namāz sajdah-e sah'v would not rectify and therefore namāz has to be repeated)

3.1 Deliberate commission of errors in namāz:

Issue: Inadvertent or erroneous commission of errors mentioned in issue 2.1 can be rectified by sajdah-e sah'v. However, deliberate commission of these errors cannot be rectified by sajdah-e sah'v and if happened so, namāz must be repeated from very beginning. (Dūrr-e Mūkhtār)

3.2 Omission of farz component of namāz:

Issue: If there is omission of any farz component of namāz either erroneously or deliberately in that case sajdah-e sah'v can never rectify such errors. By all means namāz becomes null and void. It is to be repeated from very beginning. (Fatāwā Raḥaviyyah-III/646)

3.3 Omission of vājibāt not related with namāz:

Issue: Sajdah-e sah'v is not applicable on missing of those vājib/vājibāt, which are not regarded as vājibāt-e namāz (as enlisted in chapter 4). For instance, recitation of Qūr'ān Shareef in chronological order is vājib under the head qirā'at but not the namāz itself. Suppose any one is reciting Qūr'ān Shareef haphazardly (i.e. without tarteef) in that case he has missed the vājib component of qirā'at (not of namāz) and hence in this given situation sajdah-e sah'v will not become vājib. (Raddūl-Mūhtār, Bahār-e Shari'at IV/49)

3.4 Haphazard recitation of Qūr'ān Shareef:

Issue: There is no harm as well as no need to perform sajdah-e sah'v if Qūr'ān Shareef is being recited in haphazard manner (improper order or say without tarteef) erroneously. Furthermore, one will be extremely sinful if deliberately recited Qūr'ān Shareef in haphazard way nevertheless the namāz will remain in order and sajdah-e sah'v will not be required. However, it is ḥarām (unlawful, forbidden) to recite Qūr'ān Shareef in reverse order and doer must repent abundantly. (Fatāwā Raḥaviyyah-III/88, 132, 438)

3.5 Errors of mūqtadee in congregational namāz:

Issue: If an error is committed by mūqtadee (while performing namāz behind imām) inadvertently, in that

case sajdah-e sah'v will not be rendered vājib on mūqtadee. Moreover, the responsibility of repeating the namāz does not lie on mūqtadee.

(Dūrr-e Mūkhtār, Tabiyeenūl Ḥaqā'iq I/195, Baḥrūr-Rā'iq II/108, 'Ālam-geeri I/128, Badā'-e-ūṣ-ṣanā'-e' I/175, Ma'āneel-āshār I/238, Bahār-e Shari'at IV/54, Fatāwā Raḥaviyyah-III/642)

4. **Sajdah-e sah'v in absence of any authentic indication:**

Issue: Suppose, imām performs sajdah-e sah'v inadvertently even though it was not vājib on him. In this given situation, namāz of both imām and all mūqtadees will remain okay and valid except:

- Masbooq who have missed some rak'ats,
- Masbooq who have joined jamā'at after sajdah-e sah'v.

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Qāzee Khān, Khazānatūl-Mufteen, Tahtāvee, Baḥrūl Mūheet, Fatāwā Raḥaviyyah-III/634)

5. **Sajdah-e sah'v in errors of qirā'at ¹:**

- ★ *Erratic recitation of Qūr'ān Shareef*
- ★ *Errors in recitation of soorah-e Fātiḥah*
- ★ *Errors in annexation of soorah*
- ★ *Errors in performance of sajdah-e tilāvat*
- ★ *Errors in degree of loudness of qirā'at*
- ★ *Erroneous recitation of tashahhūd in qiyām*

5.1 **Erratic recitation of Qūr'ān Shareef:**

5.1.1 **Issue:** Sajdah-e sah'v tends to be vājib if following errors are committed in first two rak'ats of farḥ and all rak'ats of sūnnat, nafl and vit'r:

- Forgot to recite any verse from Soorah-e Fātiḥah.
- Recited Soorah-e Fātiḥah twice.
- Forgot to annex a soorah to Soorah-e Fātiḥah.
- Recited another soorah prior to Soorah-e Fātiḥah.

(Dūrr-e Mūkhtār, 'Ālam-geeri, Bahār-e Shari'at IV/50, Fatāwā Raḥaviyyah-III/123, 134) ²

¹ Ibid, page 127-128

- 5.1.2 **Issue:** It is unlawful to recite Qūr'ān Shareef (verse Bismillāh is also a part of Qūr'ān Shareef) in other than qiyām position viz. rūkoo', sajdah or qa'dah. Sajdah-e sah'v will be rendered vājib if any verse of Qūr'ān Shareef is recited in rūkoo', sajdah or qa'dah. (Ālam-geeri, Bahār-e Shari'at IV/51, Fatāvā Raḥaviyyah-III/134) ³

5.2 **Errors in recitation of Soorah-e Fātiḥah:**

- 5.2.1 **Issue:** Suppose, one forgot to recite Soorah-e Fātiḥah and right away started recitation of another soorah. In this given situation:

- If recollects the error even after reciting a verse, he should immediately rectify it by commencing again from Soorah-e Fātiḥah and then annex another soorah. For this error sajdah-e sah'v will be rendered vājib.
- If recollects in rūkoo' or qaumah (*prior to sajdah since once sajdah of concerned rak'at has been performed, sajdah-e sah'v cannot rectify the namāz. It has to be repeated*) even then he can rectify the error by immediately returning back to qiyām position and recite Soorah-e Fātiḥah followed by annexation of a soorah. Here too sajdah-e sah'v will be rendered vājib.

(Ālam-geeri, Bahār-e Shari'at)

- 5.2.2 **Issue:** Sajdah-e sah'v will be rendered vājib if Soorah-e Fātiḥah has been recited more than once. (Bahār-e Shari'at III/75)

5.3 **Errors in annexation of soorah:**

- 5.3.1 **Issue:** It is vājib to commence another soorah immediately (without delay) after recitation of Soorah-e Fātiḥah. If someone delays the recitation of soorah (viz. thinking which soorah to recite) for the time taken to recite سُبْحَانَ اللَّهِ (Sub'hānallāh) thrice after recitation of Soorah-e Fātiḥah is over, then because of delay in qirā'at he has missed the vājib component of qirā'at rendering the sajdah-e sah'v to be vājib. (Tanveerūl Abṣār, Ghūnyah, Baḥrūl Mūḥeet, Ālam-geeri, Raddūl-Mūhtār, Fatāvā Raḥaviyyah-III/279, 630)

² Ibid, Issues under head 3.8, page 120

³ Ibid, Issue 3.7.3, page 120

- 5.3.2 **Issue:** If anyone bows for rŭkoo' after reciting just Soorah-e Fātiḥah (i.e. without annexing a soorah) in those rak'ats where a soorah was supposed to be annexed to Soorah-e Fātiḥah (these are first two rak'ats of farḡ, all rak'ats of sŭnnat, vit'ra and nafl), then the verdict of Shari'at is to return back to qiyām and recite Soorah-e Fātiḥah again followed by annexation of a soorah. Thereafter bow for rŭkoo' and finally make sajdah-e sah'v.

It should be noted that in aforementioned situation one is returning back to qiyām from rŭkoo' and recites qirā'at. The rŭkoo' (from which returned back to qiyām) will turn to be insignificant and hence, after qirā'at one has to bow again for rŭkoo' otherwise the namāz will be rendered invalid.

(Raddŭl-Mŭḥtār', Bahār-e Shari'at IV/51)

- 5.3.3 **Issue:** If a soorah is recited as an annexation to Soorah-e Fātiḥah inadvertently or deliberately in third and / or fourth rak'at of ḡoh'r, 'aṣ'r or 'ishā' and third rak'at of magh'rib, then there is no harm. Sajdah-e sah'v is not needed to rectify this error.

Even if Soorah-e Fātiḥah is not recited altogether in the last rak'ats (third and / or fourth rak'at, sajdah-e sah'v is not required.⁴ ('Ālam-geeri, Bahār-e Shari'at IV/51, Fatāwā Raḡaviyyah-III/637)

5.4 **Errors in performance of sajdah-e tilāvat:**

Issue: It is vāḡib to perform sajdah-e tilāvat immediately as soon as āyat-e sajdah has been recited in namāz. Sajdah-e sah'v will be rendered vāḡib if:

- Forgot to perform sajdah-e tilāvat
- Delayed performance of sajdah-e tilāvat up to the extent of equal or more than the time taken to recite three verses.

('Ālam-geeri, Dŭrr-e Mŭkhtār, Raddŭl-Mŭḥtār, Ghŭnyah Shar'h-e Mŭnyah, Bahār-e Shari'at IV/51, Fatāwā Raḡaviyyah-III/653)

⁴ In farḡ namāz Soorah-e Fātiḥah is vāḡib in first two rak'ats only whereas in last two rak'ats it is not vāḡib.

5.5 **Errors in degree of loudness of qirā'at:**

- 5.5.1 **Issue:** Sajdah-e sah'v will be rendered vājib if imām has inadvertently recited qirā'at loudly (at least one verse for Ḥanafite sect – those who follow Imām-e Ā'zam Abū Ḥaneefah رضى الله تعالى عنه) in sirree namāz.

Please note that entire namāz will have to be repeated if qirā'at (one or more verse) is recited aloud deliberately in sirree namāz.

(Ghūnyah, Tanveerūl Abṣār, Baḥrūr-Rā'iq, Hidāyah, 'Ināyah, Tātār Khāniyah, Fatāwā Raḥaviyyah-III/93)

- 5.5.2 **Issue:** Sajdah-e sah'v will be rendered vājib if imām has recited even a verse silently in qirā'at of jahree namāz (viz. both rak'ats of faj'r, first two rak'ats of maghrib and 'ishā) where it is vājib to recite loudly. (Ghūnyah, Raddūl-Mūhtār, Dūrr-e Mūkhtār, 'Ālam-geeri, Bahār-e Shari'at IV/54)

- 5.5.3 **Issue:** Sajdah-e sah'v will be rendered vājib if mūnfarid (one who offers namāz alone) has recited qirā'at loudly in sirree namāz. However, sajdah-e sah'v will not be rendered vājib if mūnfarid has recited qirā'at silently in jahree namāz. (Dūrr-e Mūkhtār, Bahār-e Shari'at IV/54)

5.6 **Erroneous recitation of tashahhūd in qiyām:**

- 5.6.1 **Issue:** Sajdah-e sah'v will be rendered vājib if tashahhūd has been recited in qiyām of first two rak'ats after Soorah-e Fātiḥah. ('Ālam-geeri, Bahār-e Shari'at IV/53)

- 5.6.2 **Issue:** Sajdah-e sah'v will not be rendered vājib if tashahhūd has been recited in qiyām of first two rak'ats prior to Soorah-e Fātiḥah. ('Ālam-geeri, Bahār-e Shari'at IV/53)

- 5.6.3 **Issue:** Sajdah-e sah'v will not be rendered vājib if tashahhūd has been recited in qiyām of last two rak'ats either prior or after Soorah-e Fātiḥah. ('Ālam-geeri, Bahār-e Shari'at IV/53)

6. Sajdah-e sah'v because of change in system and/or sequence of arkān:

- ★ *System and/or sequence error in all sorts of namāz*
- ★ *System and/or sequence error in vit'r namāz*
- ★ *System and/or sequence error in 'Eidain namāz*

6.1 System and/or sequence error in all sorts of namāz:

Issue: System and/or sequence are vājib in performance of those deeds (rūk'n) where system and sequence is predetermined. Sajdah-e sah'v will be rendered vājib if anyone performs any deed disorderly.

For example:

One is supposed to bow for rūkoo' after qirā'at. Suppose anyone bows for rūkoo' without reciting qirā'at then he has missed the vājib to maintain the sequence:

- He must return to qiyām, recite qirā'at and thereafter bow again for rūkoo' and at the end of namāz perform sajdah-e sah'v.
- Namāz will be rendered null and void if he performs sajdah without returning to qiyām and qirā'at in this given case. This is because he has missed the farz component of namāz of reciting qirā'at.
- Namāz will be rendered null and void even though he has returned for qiyām and recited qirā'at but performed sajdah without bowing for rūkoo'. This is because the first rūkoo' which was performed erroneously turns to be insignificant after qirā'at and hence rūkoo' must be performed again.

(Raddūl-Mūhtār, Bahār-e Shari'at IV/51)

6.2 System and/or sequence error in vit'r namāz:

6.2.1 Issue: Sajdah-e sah'v will be rendered vājib on forgetting takbeer-e qūnoot in vit'r namāz. (Ālam-geeri, Bahār-e Shari'at IV/53)

6.2.2 Issue: In vit'r namāz if someone absentmindedly bows for rūkoo' without reciting dū'ā-e qūnoot then it is absolutely

unlawful to return back to qiyām from rūkoo'. In this regard the verdict of Shari'at is to conclude namāz and at the end perform sajdah-e sah'v.

Suppose imām bows for rūkoo' forgetting recitation of dū'ā-e qūnoot then mūqtadee must follow imām and bow for rūkoo'.

In this case if prompted (luqmah is made) then it will be for an unlawful act (asking to return back to qiyām position to recite dū'ā-e qūnoot is unlawful). And, therefore saying takbeer (lūqmah) to remind imām by a mūqtadee will render his (mūqtadee's) namāz null and void.

It is not permissible to return back from rūkoo' leaving its performance just to recite dū'ā-e qūnoot. Returning back to qiyām from rūkoo' position for dū'ā-e qūnoot is a sin.

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/645, 648)

6.3 **System and/or sequence error in 'Eidain namāz:**

6.3.1 **Issue:** Sajdah-e sah'v will not be rendered vājib if imām has forgotten to say takbeer to bow for rūkoo' in **first rak'at** of 'Eidain namāz. However, sajdah-e sah'v will be rendered vājib if imām has forgotten to say takbeer to bow for rūkoo' in **second rak'at** of 'Eidain namāz. ('Ālam-geeri, Bahār-e Shari'at IV/53)

6.3.2 **Issue:** Sajdah-e sah'v will be rendered vājib if imām has committed following errors in 'Eidain namāz:

- Forgot to say all extra six takbeer
- Forgot to say few from extra six takbeer
- Said more than six takbeer
- Said six takbeer but at other than the predetermined place.

('Ālam-geeri, Bahār-e Shari'at IV/53)

7. **Sajdah-e sah'v in errors of ta'deel-e arkān:**

Issue: On forgetting ta'deel-e arkān e.g. qaumah or jalsah sajdah-e sah'v is must. ('Ālam-geeri, Bahār-e Shari'at IV/50)

8. Sajdah-e sah'v in errors of qa'dah:

- ★ *Reciting dūrood in qa'dah-e oolā of four-rak'ats namāz*
- ★ *Proceeding for the next rak'at after qa'dah-e ākheerah*
- ★ *Errors in recitation of tashahhūd*
- ★ *Skipping qa'dah-e oolā*
- ★ *Skipping qa'dah-e ākheerah*

8.1 Reciting dūrood in qa'dah-e oolā of four-rak'ats namāz:

- ★ *In farż, vit'r and sūnnat-e mūakkadah namāz*
- ★ *In naf'l and sūnnat-e ghair mūakkadah namāz*

8.1.1 In farż, vit'r and sūnnat-e mūakkadah namāz:

Issue: Sajdah-e sah'v will be rendered vājib if erroneously dūrood shareef has been recited even up to **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (Allāhūmma ṣalli 'alā Mūhammadin) or **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا** (Allāhūmma ṣalli 'alā Sayyedinā) in qa'dah-e oolā of farż, vit'r or sūnnat-e mūakkadah. However, namāz will have to be repeated if anybody does it deliberately.

Reason: After qa'dah-e oolā the next rūk'n is qiyām of third rak'at which is a farż component of namāz. The recitation of dūrood (a sūnnat component of qa'dah) delays the accomplishment of farż and therefore the sajdah-e sah'v has been rendered vājib. On this bases, if someone merely remains seated silently (i.e. without reciting anything) for the time taken to recite **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ** (Allāhūmma ṣalli 'alā Mūhammadin) or **اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا** (Allāhūmma ṣalli 'alā Sayyedinā) after tashahhūd even then sajdah-e sah'v will be rendered vājib on him. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at IV/53, Fatāvā Rażaviyyah-III/636)

8.1.2 In naf'l and sūnnat-e ghair mūakkadah namāz:

Issue: Sajdah-e sah'v will not be rendered vājib if recited dūrood shareef and dū'ā-e māšoorah after tashahhūd in qa'dah-e oolā, rather it is masnoon. (Dūrr-e Mūkhtār, 'Ālam-geeri, Fatāvā Qāḏee Khān, Fatāvā Rażaviyyah-III/469)

- 8.2 **Proceeding for the next rak'at after qa'dah-e ākheerah:**
Issue: Suppose, in qa'dah ākheerah someone recites only tashahhūd under false belief of being in qa'dah-e oolā and stands up for the next rak'at. If he recollects prior to sajdah of that rak'at then immediately he should come back to qa'dah and perform sajdah-e sah'v quickly without reciting tashahhūd. After performing sajdah-e sah'v recite tashahhūd, dūrood and dū'ā-e māsoorah and then conclude the namāz. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/633)
- 8.3 **Errors in recitation of tashahhūd:**
- 8.3.1 **Issue:** Sajdah-e sah'v will be rendered vājib if tashahhūd has been recited more than once in qa'dah-e oolā. (Ālam-geeri, Bahār-e Shari'at IV/53)
- 8.3.2 **Issue:** It is vājib to recite entire tashahhūd in each qa'dah. Even if a single word has been missed, one has missed the vājib and sajdah-e sah'v has to be performed to rectify the error irrespective of namāz, which may be either nafl or farḥ. (Ālam-geeri, Dūrr-e Mūkhtār, Bahār-e Shari'at IV/53)
- 8.3.3 **Issue:** Sajdah-e sah'v will be rendered vājib if Soorah-e Fātiḥah has been recited instead of tashahhūd. (Ālam-geeri, Bahār-e Shari'at IV/53, Fatāwā Raḥaviyyah-III/134, Al-Malfooḥ-III/43)
- 8.4 **Skipping qa'dah-e oolā:**
- ★ *Skipping qa'dah-e oolā in nafl namāz*
 - ★ *Skipping qa'dah-e oolā in farḥ, vit'r or sūnnat-e mūakkadah namāz*
 - ★ *Skipping qa'dah-e oolā by mūqtadee*
- 8.4.1 **In nafl namāz:**
Issue: Suppose, someone is performing four-rak'ats namāz with the niyyat (intention) of nafl and after sajdah of second rak'at stands up erect for third rak'at forgetting qa'dah-e oolā. In this given case, though he has stood up erect, if he recollects prior to sajdah of third rak'at then he must return back to qa'dah and at the end of namāz rectify

the error by making sajdah-e sah'v⁵. (Dūrr-e Mūkhtār, Bahār-e Shari'at IV/52)

8.4.2 **In farḡ, vit'r or sūnnat-e mūakkadah namāz:**

Issue: Suppose, one has erroneously stood up erect for third rak'at qiyām skipping qa'dah-e oolā in farḡ, vit'r or sūnnat-e mūakkadah namāz, then he should not return back to qa'dah and after accomplishing the namāz rectify it by making sajdah-e sah'v. (Dūrr-e Mūkhtār, Ghūnyah, Bahār-e Shari'at IV/53, Fatāwā Raḡaviyyah-III/634)

8.4.3 **By mūqtadee:**

Issue: If mūqtadee skipping qa'dah-e oolā stands up for third rak'at then it becomes essential to return back to qa'dah and follow and imitate imām in order to save oneself from the charge of disobeying imām. (Dūrr-e Mūkhtār, Bahār-e Shari'at IV/51)

Note: This mūqtadee need not make sajdah-e sah'v in order to rectify his error and he should conclude namāz by making salām along with imām.

8.5 **Skipping qa'dah-e ākheerah:**

★ *By masbooq*

★ *By imām*

8.5.1 **Skipping qa'dah-e ākheerah by masbooq:**

Issue: Suppose in farḡ namāz someone has forgotten qa'dah-e ākheerah and stood up for next rak'at, then:

- Till he has not performed sajdah of that rak'at he should return back to qa'dah and at the end rectify the error by making sajdah-e sah'v.
- Once sajdah of that rak'at has been performed and head is lifted, the namāz (of that rak'at) will be converted into nafl (from farḡ). And, therefore yet an additional rak'at should be performed in all namāzes except maghrib to make the even number of rak'ats.

⁵ Qa'dah-e ākheerah is a farḡ component of namāz whereas qa'dah-e oolā is vājib component. For nafl namāz each qa'dah is qa'dah-e ākheerah and hence both qa'dah in four-rak'ats nafl namāz become farḡ.

Discussion on this issue:

- Suppose in farz namāz of zoh'r one forgets to sit in qa'dah-e ākheerah and stands up for fifth rak'at and even performs sajdah of this fifth rak'at. At this moment (after making out the error) he should perform one more rak'at (sixth rak'at). This fifth and sixth rak'at will be considered as naf'l namāz. At the end of sixth rak'at make sajdah-e sah'v to rectify the namāz.
- Suppose in farz namāz of maghrib one forgets to sit in qa'dah-e ākheerah and stands up for fourth rak'at and even performs sajdah of this fourth rak'at. At this moment (after making out the error) instead of adding one more rak'at, namāz should be concluded at the end of fourth rak'at with sajdah-e sah'v.
(Durr-e Muktār, Raddul-Muhtār, Bahār-e Shari'at IV/52)

8.5.2 Skipping qa'dah-e ākheerah by imām:

Issue: If imām stands up erect after reciting tashahhūd in qa'dah-e ākheerah then mūqtadee should not follow him.

- Mūqtadee should wait so that if imām returns back to qa'dah, they can follow him and conclude namāz along with imām.
- If imām does not return back and after qiyām, qirā'at and rūkoo' prostrate for sajdah of that additional rak'at, then mūqtadee should conclude their namāz by making salām.

(Durr-e Muktār, Raddul-Muhtār, Bahār-e Shari'at IV/52)

9. Sajdah-e sah'v in errors of rūkoo' and sajdah:

9.1 Issue: Sajdah-e sah'v will be rendered vājib on performance of:

- Rūkoo' instead of sajdah
- Sajdah instead of rūkoo'.

(Ālam-geeri, Bahār-e Shari'at IV/53)

9.2 Issue: Sajdah-e sah'v will be rendered vājib if rūkoo' has been performed twice in a rak'at.

Reason:

Only one rūkoo' is vājib in a rak'at and this vājib is missed on making two rūkoo'.

(Bahār-e Shari'at III/75)

- 9.3 **Issue:** Sajdah-e sah'v will be rendered vājib if sajdah has been performed thrice in a rak'at. (Fatāwā Raḥaviyyah-III/646)
- 9.4 **Issue:** Namāz will remain in order and there will be no need of making sajdah-e sah'v in following errors:
- Said سُبْحَانَ رَبِّيَ الْأَعْلَى (Sūb'hān Rabbiyal 'Alā) instead of سُبْحَانَ رَبِّيَ الْعَظِيمِ (Sūb'hān Rabbiyal 'Aẓeem) in rūkoo'.
 - Said سُبْحَانَ رَبِّيَ الْعَظِيمِ (Sūb'hān Rabbiyal 'Aẓeem) instead of سُبْحَانَ رَبِّيَ الْأَعْلَى (Sūb'hān Rabbiyal 'Alā) in sajdah.
 - Said اَللّٰهُ اَكْبَرُ (Allāhū-Akbar) instead of سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ (Sami'allāhū-leman ḥamidah) whilst returning from rūkoo'.
- (Fatāwā Raḥaviyyah-III/647)

10. Sajdah-e sah'v by masbooq mūqtadee:

- ★ *Sajdah-e sah'v by masbooq*
- ★ *Masbooq need not following imām in making salām*

10.1 Sajdah-e sah'v by masbooq:

Issue: Masbooq is himself responsible for his errors committed while performing missed rak'ats. Therefore he has to make sajdah-e sah'v at the end even though he has performed sajdah-e sah'v along with imām (for errors encountered by imām).

Explanation:

Suppose a masbooq performs sajdah-e sah'v along with imām and thereafter stands up to complete his missed rak'ats. While performing missed rak'ats if he meets with an error, he has to make sajdah-e sah'v at the end of namāz to rectify the error committed on his account. (Dūrr-e Mūkhtār, Bahār-e Shari'at IV/54)

10.2 Masbooq need not follow imām in making salām:

- 10.2.1 **Issue:** Making salām is forbidden for masbooq mūqtadee until missed rak'ats are accomplished. For instance:

Situation 1:

Imām is making salām for sajdah-e sah'v.

- Masbooq will not follow imām in making salām. He will remain unmoved but will follow while performing sajdah-e sah'v.

Situation 2:

Imām is making salām to conclude namāz after sajdah-e sah'v.

- Here too, masbooq will not follow imām in making salām. He will remain unmoved till imām makes one (first) salām. The moment first salām is over masbooq will stands up to accomplish missed rak'ats.

10.2.2 **Issue:** Namāz will be rendered null & void if masbooq deliberately follows imām in making salām for:

- Sajdah-e sah'v
- Concluding namāz after sajdah-e sah'v.

Reason:

Because of this deliberate act (unlawful) of making salām there is interruption in the continuity of namāz and hence namāz will be rendered invalid.

10.2.3 **Issue:** Namāz will remain in order and masbooq mūqtadee need not perform sajdah-e sah'v again if he has instantaneously followed imām (erroneously) in making salām either for sajdah-e sah'v or to conclude namāz after sajdah-e sah'v.

Reason:

As masbooq mūqtadee has followed imām instantaneously in making salām (which is of course by mistake), he is not responsible for his own errors. He was still a mūqtadee and as we know, sajdah-e sah'v is not vājib on mūqtadee even for errors committed by him.

10.2.4 **Issue:** Namāz will remain in order but masbooq mūqtadee has to make sajdah-e sah'v again if he follows imām with some delay (followed after imām has already completed first salām).

Reason:

This is because masbooq has followed with some delay (after imām has already completed first salām). With first

namāz imām's namāz is over and masbooq has become mūnfarid. As we know, mūnfarid is responsible himself for all errors committed by him and hence sajdah-e sah'v will be rendered vājib on this masbooq.

10.2.5 Wrap up of the issue 10.2:

Masbooq can not follow imām in making salām for sajdah-e sah'v. However, he must follow imām in performing sajdah-e sah'v.

(Reference and concept from: Khazānatul Mufteen, Hilyah Shar'h-e Mūnyah, Hāshiyah Tahtāvee 'Alal Mūrāqee'yūl Falāh, Baḥrūr-Rā'iq, Fatāvā Raḥaviyyah-III/634)

11. Miscellaneous issues:

- ★ *Sajdah-e sah'v applicable for all sorts of namāzes*
- ★ *Exemption from sajdah-e sah'v*
- ★ *Skip sajdah-e sah'v in namāz-e Jūm'ah or 'Eidain*
- ★ *Sajdah-e sah'v only once in a namāz*
- ★ *Obligation of sajdah-e sah'v passes on to mūqtadee*

11.1 Sajdah-e sah'v applicable for all sorts of namāzes:

Issue: Same rule applies for both nafl and farz namāz as far as sajdah-e sah'v is concerned. The statement is meant to understand that sajdah-e sah'v is rendered vājib on omission of any vājib/vājibāt in nafl namāz also. ('Ālam-geeri, Bahār-e Shari'at IV/50)

11.2 Exemption from sajdah-e sah'v:

Issue: Sajdah-e sah'v is exempted in the situations where time is under constrain. To take an example, suppose in namāz-e faj'r sajdah-e sah'v has been rendered vājib due to some involuntary errors or missed obligations. Performer of this namāz will perform sajdah-e sah'v after one salām. But sun rises on the very moment he has made the first salām. Now any sort of 'ibādat is forbidden immediately after sunrise and hence in this given situation sajdah-e sah'v will be exempted. (Raddul-Muhtār, Bahār-e Shari'at IV/49)

11.3 **Skip sajdah-e sah'v in namāz-e Jūm'ah or 'Eidain:**

Issue: It is superlative not to do sajdah-e sah'v in namāz-e Jūm'ah or 'Eidain. In these namāzes usually there is huge crowd. On performance of sajdah-e sah'v there is a possibility of public hue and cry and hence to avoid such situations religious scholars have permitted to skip sajdah-e sah'v. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at IV/53, Fatāwā Raḥaviyyah-III/689)

11.4 **Sajdah-e sah'v only once in a namāz:**

Issue: It is sufficient to perform sajdah-e sah'v only once even though more than one vājibāt have been missed. (Raddūl-Mūhtār, Bahār-e Shari'at IV/50)

11.5 **Obligation of sajdah-e sah'v passes on to mūqtadee:**

Issue: On commission of errors by imām obligation of sajdah-e sah'v passes to mūqtadee too, even though that mūqtadee has joined the jamā'at after the commission of errors.

Explanation:

Suppose, in qa'dah oolā imām erroneously recites dūrood after tashahhūd which renders sajdah-e sah'v vājib. Now, a latecomer joins the jamā'at in third rak'at (i.e. after commission of error).

Performance of sajdah-e sah'v becomes vājib both on imām as well as that latecomer mūqtadee. Laggard mūqtadee will have to perform sajdah-e sah'v along with imām and thereafter will accomplish missed part of namāz after imām concludes namāz by one (first) salām. (Raddūl-Mūhtār, Bahār-e Shari'at IV/54)

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ
يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ۝

(Qūr'ān Shareef, Soorah 4- An-Nisā, verse 110)

*And, whenever someone does something evil, or wrongs himself, then
begs forgiveness of Allāh جل جلاله, He will find that Allāh Ta'ālā is All
forgiving, All Compassionate.*

Chapter: 16

Namāz of a traveler



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ

(Qūr'ān Shareef, Soorah 4 – An Nisā, verse 101)

When you travel on the earth it is no fault on you if you shorten ṣalāt.

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وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۝

(Qūr'ān Shareef, Soorah 4 – An Nisā, verse 100)

*And if someone goes away from his home, as one who is
emigrating to Allāh and His prophet, and then death overtakes him,
his reward will be incumbent on Allāh.*

Every person enjoys the opportunity of traveling. Namāz is such an obligation (duty), which has to be performed in all state of affairs including traveling. However, during journey there are some special considerations in namāz in the form of qaṣ'r. The term qaṣ'r can be defined as curtailment of farḥ namāz during journey.

It has been commanded (in Shari'at) to make qaṣ'r in ḥoh'r, 'aṣ'r and 'ishā namāz where only two rak'ats namāz is performed in place of four rak'ats.

It should be noted that qaṣ'r is meant for only four-rak'ats farḥ namāz. There is no qaṣ'r for two or three-rak'ats farḥ, wājib or sūnnat namāz. If time permits sūnnat namāz has to be performed in total. In case of haste sūnnat namāz is exempted. We will discuss following topics in this chapter:

- ★ *Aḥādeeṣ pertaining to namāz of a traveler*
- ★ *Issues regarding namāz of a traveler*
- ★ *Place of residence*
- ★ *Namāz on conveyance*
- ★ *Traveler mūqtadee behind non-traveler imām*
- ★ *Non-traveler mūqtadee behind traveler imām*

1. **Aḥādeeṣ pertaining to namāz a traveler:**

1.1 **Ḥadeeṣ Shareef:**

Ūmmūl-Mo'mineen Ḥaḥrat 'Ayesah Ṣiddeeqah رضى الله تعالى عنها has narrated that:

Initially (pre-migration) two-rak'ats namāz was made obligatory (farḥ). When Ḥuḥoor-e Aqdas صلى الله تعالى عليه وسلم migrated, it was altered to four-rak'ats for normal course of

time. However, for journey days it remained unaltered i.e. two-rak'ats.

(Būkhāree Shareef, Mūsliim Shareef)

1.2 Ĥadeeś Shareef:

Ĥaẓrat 'Abdūllāh bin 'Abbās رضى الله تعالى عنهما has narrated that:

Allāh جل جلاله has made (through Ĥuẓoor-e Aqdas صلى الله تعالى عليه وسلم) four-rak'ats namāz obligatory (farẓ) for those who are at home (non-travelers) and two-rak'ats for those who are travelers.

(Şaheeh Mūsliim Shareef)

1.3 Ĥadeeś Shareef:

Ib'n-e Mājah has recorded a narration ascribing to Ĥaẓrat 'Abdūllāh ib'n-e 'Ūmar رضى الله تعالى عنهما that:

Ĥuẓoor-e Aqdas صلى الله تعالى عليه وسلم has prescribed two-rak'ats namāz for journey days and it is all-inclusive. This phrase is understood to mean that even though the number of rak'ats has been reduced to two from four but the rewards are the same.

2. Issues regarding namāz a traveler:

- ★ Who is a traveler?
- ★ Qaṣ'r is vājib during journey
- ★ Qaṣ'r is applicable in which namāz?

2.1 Who is a traveler?

- 2.1.1 Issue:** According to Islāmic jurisprudence, an individual will be considered as traveler who leaves his area or village with an intention to travel for a distance of three days¹,

¹ A day means the shortest day in the year and the whole day do not mean a distance of a person traveling from early morning to night but the major part of the day. For instance, started walking from the break of dawn to the afternoon and then repeated the same for the next two days, then the total distance is regarded as traveling distance according to Shari'at . Walking from dawn to the afternoon does not mean continuous walking, but resting as and when necessary and the speed is not too fast or too slow. Walking on dry land means the same speed as a camel and a man walking, walking on rocks and rough ground is whatever speed necessary to walk and traveling on a boat is the speed when the wind is not too fast nor too still.

which can be interpreted as 57.5 miles (92.54 km²).
(Bahār-e Shari'at IV/76, Fatāwā Raḥaviyyah-III/668)

2.1.2 **Issue:** Traveler is a person who does journey continuously (uninterruptedly) at least for the distance of 92.54 km (57.5 miles). The rule is absolute one. It makes no difference whether journey is for lawful or unlawful purpose. Once a person travels continuously for 92.54 km or more, the rules and regulations of traveler will apply on that person.³ (Bahār-e Shari'at IV/77)

2.1.3 **Issue:** Qaṣ'r namāz should be performed in the presence of following two factors:

- Uninterrupted journey of 57.5 mile (92.54 km), and
- Intention to stay there for less than 15 days.

Concomitant presence of both factors is inevitable for the validity of qaṣ'r namāz. If the uninterrupted journey is for less than 57.5 miles then qaṣ'r is not indicated. Similarly, if an individual starts journey with the intention of staying at the destination for more than 15 days then after reaching the destination he cannot be considered as traveler as per Islāmic jurisprudence and at the destination he has to perform full namāz. (Fatāwā Raḥaviyyah-III/669)

2.1.4 **Issue:** Suppose, there are two routes to reach a destination.

Route 1: Distance that satisfy the conditions for the validity of being a traveler (i.e. equal to or more than 92.54 km)

² Conversion formula: 1 mile = 1.60934 km
Therefore 57.5 miles = 92.53705 km;
Say 92.54 km.

³ A woman cannot travel without a maḥram:
It is not permissible for a woman to travel for a distance of three days (which can be interpreted as 57.5 miles or 92.54 km) or more without a maḥram (see page 83). In fact, she can not travel for a distance of a day with a child or with a person with less intelligence than average without being assisted by her husband or adult maḥram. It is also necessary that the maḥram is not a big wrongdoer or a person, who has gained disrespect.

Route 2: Distance that does not satisfy the conditions for the validity of being a traveler (i.e. less than 92.54 km)

Now, it depends upon which route is being selected for journey. If an individual selects route number 1 (with or even without any reason for selecting the said route) then he will be considered as traveler. In case he selects route number 2, then he will not be considered as traveler. (‘Ālam-geeri, Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari‘at IV/76)

Exemplification:

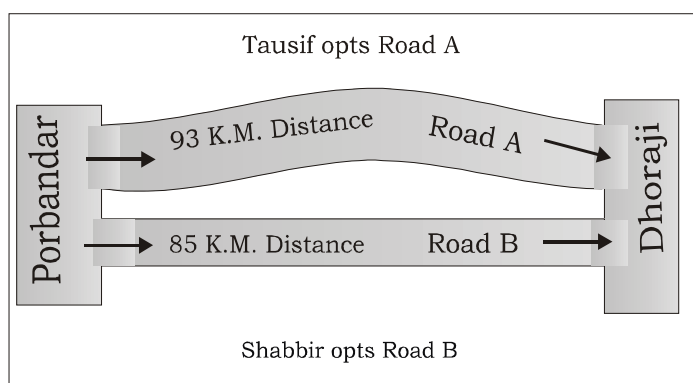
Journey started from : Porbandar
Destination : Dhoraji

As shown in below given illustration

Route – 1 by road A: long route (93 km)

Route – 2 by road B: short route (85 km)

- Suppose, a person namely Tausif opts route – 1, then he will become a traveler and rules of qaṣ'r will be applicable on him.



- Another person namely Shabbir opts route – 2, then he will not be a traveler and rules of qaṣ'r will not be applicable on him.

2.1.5 **Issue:** Rules and regulations pertaining to traveler will apply as soon as a person who has started journey with the intention (niyyat) to travel 92.54 km (57.5 mile) or more reaches the outskirts of the city or area.

- He will have to perform qaṣ'r namāz once he is on the outskirts of the locality situated far-off from the dense population, even though the person concerned is going to sojourn for more than 15 days at the destination.
- On the way (during journey) he will have to perform qaṣ'r namāz.
- On reaching the destination (if sojourn period is more than 15 days) he will become non-traveler and will have to perform full namāz.

(‘Ālam-geeri, Bahār-e Shari‘at IV/78)

- 2.1.6 **Issue:** Traveler must make the intention (niyyat) to travel ⁴ 92.54 km (57.5 miles) or more uninterruptedly for a valid journey. If a person journeys hundreds and hundreds of kilometers but in small parts (i.e. interruptedly) and segments of the journey are less than 92.54 km (57.5 miles) then he will not be considered as traveler.

Exemplification:

A person starts journey from Bombay and just after 25 kilometers he breaks his journey for one day on account of some work. On the next day he proceeds further from there and again after the journey of 80 kilometers he has to break his journey for a day. In the same fashion he continued his journey interruptedly for hundreds of miles. Nevertheless, as per Islāmic jurisprudence, he will not be

⁴ Only an intention of traveling is not sufficient but he has to leave the area, if it is a village then to leave the village, if it is a town to leave the town and if it is a city then not only the city but it's associated landmarks then the journey has begun.

Those who are under the control of someone else then their intention will not count and those who are controlling, their intention will count. A husband's intention will count and wife's will not. A master's intention will count: a slave's intention will not. An officer of the army's intention will count, the soldier's intention will not. Therefore, if the husband made the intention of finishing the journey and the wife did not then both will have finished the journey because the husband's intention will count and the wife's intention will not and in the same way if the wife made the intention of finishing the journey and the husband did not then they will not have finished the journey, and the same rule applies to all those who are dependent on someone else.

considered as a traveler. He will have to perform full namāz. Qaṣ'r would be unlawful for him.

(Ghūnyah, Bahār-e Shari'at IV/77)

2.1.7 **Issue:** Rules and regulations of traveler will be applicable on a person only if his intention is based on authentic reasoning rather than presumptions.

- Suppose, a traveler makes intention to sojourn for 15 days at a particular place in the state of being fully aware that he will have to leave that place before the stipulated time. This is a perplexing situation. Traveler knows that he is not going to stay there for 15 days even though he makes an intention (niyyat) to stay there for 15 or more days. The said niyyat is not ṣaḥeeḥ (correct) one.

Exemplification:

Suppose a person goes to Makkah Mū'aẓẓamah (exalted Mecca city) for Ḥajj on 1st Zil-Ḥijjah with intention (niyyat) to stay there for 15 days. This astray intention (niyyat) cannot be relied upon. As per the rules and regulations of the Ḥajj he has to go to 'Arafāt, Minā and Mūzdalfah on 9th & 10th Zil-Ḥijjah to accomplish arkān of Ḥajj. Therefore the intention made to sojourn for 15 days at Makkah Mū'aẓẓamah will turn to be incorrect and hence, he will have to perform qaṣ'r namāz. However, if he decides to sojourn in Makkah Mū'aẓẓamah for 15 or more days after returning from 'Arafāt and Meenā, then the decision (niyyat) can be said as correct one.⁵

⁵ For a better elucidation we will go through proceedings of the five days of Ḥajj in brief:

1st day: 8th Zil-Ḥijjah

After putting on Ehrām the Ḥājees proceed to Minā after sunrise and perform five namāzes there, i.e. ṣoh'r, 'aṣ'r, maghrib, 'ishā and faj'r of the next day (9th Zil-Ḥijjah).

2nd day: 9th Zil-Ḥijjah

After sunrise the Ḥājees proceed to 'Arafāt to stay for vūqoof (standing) after ṣoh'r namāz. After namāz all Ḥājees are supposed to remain standing (or sit if one can not stand) facing towards imām and listen to the prayers he will say. Ṣoh'r and 'aṣ'r namāz will be performed here. Here they remain engaged in dū'ā, zik'r and tilāvat, etc. until sunset. Immediately after sunset they proceed to

- Suppose, a person has in mind to journey for less than 57.5 miles but for the purpose of availing comfort and ease of qaṣ'r namāz in-route, he makes the so called niyyat to journey 57.5 miles or more. The niyyat is incorrect, imaginary and far away from the fact. In this situation the qaṣ'r namāz will tends to be unlawful.

(‘Ālam-geeri, Merājūd Dirāyāh, Dūrr-e Mūkhtār, Bahār-e Shari‘at IV/80, Fatāwā Raḥaviyyah-III/664)

- 2.1.8 **Issue:** A traveler travels for more than 57.5 miles and at the destination he intends to sojourn for less than 15 days assuming that his work will be finished within two to four days. However, because of some inevitable reasons he is not able to finish his work and goes on waiting day by day. In this given situation, even if the waiting period extends from days to months to years, the concern person will remain a traveler and he has to perform qaṣ'r namāz. (‘Ālam-geeri, Bahār-e Shari‘at IV/80)

Mūzdalfah. Here they will perform maghrib and ‘ishā (both) at the time of ‘ishā. The night will be spent at Mūzdalfah.

3rd day: 10th Zil-Ĥijjah

After performing faj'r namāz at Mūzdalfah, the Ĥājees proceed to Minā before sunrise. On this day four important rites have to be performed:

- Stoning the big shaitān
- Sacrifice an animal
- Shaving the hair of the head
- To perform ṭavāf

4th day: 11th Zil-Ĥijjah

All three shaitāns have to be pelted on this day and night will be spent at Minā.

5th day: 12th Zil-Ĥijjah

All three shaitāns have to be pelted again after zoh'r namāz and the Ĥājees may now proceed to Makkah.

Minā: Here clean pebbles (or anything on which tayammūm is permissible) are thrown for three days. It is located 5 miles away from Makkah.

Mūzdalfah: It is located 6 miles away from Makkah.

‘Arafāt: A vast plain. It is 3 miles away from Mūzdalfah and 13 miles away from Makkah.

2.2 During journey qaṣ'r is wājib:

- 2.2.1 **Issue:** It is wājib to perform qaṣ'r namāz for a traveler. This phrase is understood to mean that a traveler must perform only two rak'ats farḥ namāz instead of four-rak'ats. If a traveler deliberately performs four rak'ats namāz with the intention of achieving more rewards (ṣavāb), then he will be a sinner and deserves punishment.

Ḥuḏoor-e Aqdas ﷺ has narrated that:

صَدَقَةُ تَصَدَّقُ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبِلُوا صَدَقَتَهُ

It is propitiatory (ṣadqah)⁶ i.e. comfort. Allāh جل جلاله provides you comfort accept it.

(Dūrr-e Mūkhtār, 'Ālam-geeri, Hidāyah, Bahār-e Shari'at IV/77, Fatāwā Raḥaviyyah-III/667)

- 2.2.2 **Issue:** Suppose a traveler performs complete namāz instead of qaṣ'r namāz as per laws of Islāmic jurisprudence due to ignorance, in that case he deserves severe punishment. It is wājib for him to repeat the namāz. (Fatāwā Raḥaviyyah-III/669)

2.3 In which namāz qaṣ'r is applicable?

- 2.3.1 **Issue:** Qaṣ'r is for the ḥoh'r, 'aṣ'r and 'ishā namāz.

There is no qaṣ'r for

- Farḥ namāz of faj'r and maghrib
- Sūnnat namāz

Sūnnat namāz must be performed in full. However, due to fear (of missing the means of transport or of being late) or in haste one may skip the sūnnat but cannot perform it as qaṣ'r.

(Ālam-geeri, Bahār-e Shari'at IV/78)

⁶ Ṣadqah: Lexically this term is understood to mean sacrifice, offerings or propitiation. However, in this given context this term should be inferred to mean comfort (as the benefactor is Allāh جل جلاله).

3 Place of residence:

- ★ *Home-town (vatan-e aṣṣlee)*
- ★ *Place of sojourn (vatan-e iqāmat)*

3.1 Vatan-e aṣṣlee:

Following places are considered as vatan-e aṣṣlee:

- Birth place
- Permanent residence of a person and his family
- A place where one has settled with the intention of not to move from there.

The dictum is that if a person returns from journey to vatan-e aṣṣlee even with the intention to stay there for less than 15 days, he becomes a non-traveler and performs full namāz.

- 3.1.1 **Issue:** Suppose, someone has two wives residing in two different cities permanently. In this given situation both cities will be vatan-e aṣṣlee for the concern person. Full namāz is to be performed in both places by him. (Durr-e Mūkhtār, Bahār-e Shari'at IV/83)
- 3.1.2 **Issue:** If a person shifts with his family to a place where he intends to reside permanently. However, his house and other properties are still present in his hometown then both places will be considered as vatan-e aṣṣlee for the said person. (Ālam-geeri, Bahār-e Shari'at IV/84)
- 3.1.3 **Issue:** The city (place) will not be considered as vatan-e aṣṣlee where parents of an adult person are residing but it is neither the birthplace nor his wife and children are residing there.
- 3.1.4 **Issue:** Parent's city (place) of a married lady remains no longer vatan-e aṣṣlee for her if her in-law's city (place) is 57.5 miles away from her parent's city and she resides there (at in-law's) permanently. If she goes to her parent's house with the intention (niyyat) to sojourn there for less than 15 days then she has to perform qaṣ'r namāz. (Bahār-e Shari'at IV/84)

- 3.1.5 **Issue:** Once a traveler reaches back to his vatan-e aṣṣlee, his journey is over, irrespective of his intention (niyyat) regarding sojourn period there. Even though he is going to sojourn there for a day, he must perform full namāz. (Raddul-Muhtār, Bahār-e Shari'at IV/84)

3.2 **Vatan-e iqāmat:**

Vatan-e iqāmat is that place where the traveler has made the intention to sojourn for fifteen or more days.

- 3.2.1 **Issue:** Suppose a person shifts his (whole family including wife and children) residence from vatan-e aṣṣlee to another place (vatan-e iqāmat).

- From here (vatan-e iqāmat) if he travels to somewhere and returns back to vatan-e iqāmat with the intention to journey again within 15 days, then unlike vatan-e aṣṣlee, he will be considered a traveler and qaṣ'r namāz will be rendered vājib on him.
- However, if he returns to vatan-e iqāmat with the intention to sojourn there for 15 days or more then he will be considered a non-traveler and hence he will have to perform full namāz.

(Fatāwā Raḥaviyyah-III/669)

Exemplification:

Person	Na'eem
Vatan-e aṣṣlee	Mumbai
Vatan-e iqāmat	Nagpur
Journey to	Delhi

Na'eem's hometown (vatan-e aṣṣlee) is Mumbai. He gets a contractual job in Nagpur city, which is to be completed within 2 years. In order to supervise and manage his contractual job, he has to stay at Nagpur and therefore he shifts his wife and children to Nagpur temporarily.

Once Na'eem has to collect a payment from a businessman from Delhi. He goes to Delhi from Nagpur but due to some unavoidable circumstances that businessman cannot manage to deliver the payment. He very humbly apologizes to Na'eem with request to come

after 8 days for the same purpose. Na'eem returns to Nagpur on his business allies request but with firm intention (niyyat) to return back after 8 days. Now, during 8 days sojourn at Nagpur Na'eem will perform qaṣ'r namāz.

Explanation:

The dictum is that if a person returns from journey to vatan-e aṣṣlee even with the intention to stay there for less than 15 days, he becomes a non-traveler and performs full namāz. This is not the case with vatan-e iqāmat. If a person returns from journey to vatan-e iqāmat with the intention to sojourn there for less than 15 days, he remains a traveler for these days and will have to perform qaṣ'r namāz.

- 3.2.2 **Issue:** One vatan-e iqāmat makes another vatan-e iqāmat null and void.

Explanation:

Suppose someone sojourns at a place for more than fifteen days and from there he goes to another place with the intention to sojourn there for fifteen or more days. In this given situation the first place remains no longer vatan-e iqāmat irrespective of the distance between two places.

(Dūrr-e Mūkhtār, Bahār-e Shari'at IV/84)

Exemplification:

Person	:	Yūsoof
Vatan-e aṣṣlee	:	Porbandar
Vatan-e iqāmat	:	Rajkot
Vatan-e iqāmat	:	Gondal

Suppose Yūsoof is a resident of Porbandar and goes to Rajkot (180 km from Porbandar) with the intention (niyyat) to sojourn there for fifteen days (making Rajkot vatan-e iqāmat). From there he went to Gondal, a place situated 40 kilometers from Rajkot, again with the intention (niyyat) to sojourn there for fifteen days (making it next vatan-e iqāmat). Now, as soon as Yūsoof reaches Gondal, it becomes vatan-e iqāmat for him making first vatan-e iqāmat (Rajkot) void.

- 3.2.3 **Issue:** Vatan-e aṣṣlee renders vatan-e iqāmat null and void. (Bahār-e Shari‘at IV/84)

Explanation:

If someone reaches vatan-e aṣṣlee from vatan-e iqāmat, then the later remains no longer in the category of vatan-e iqāmat. The phrase clearly indicates that if an individual returns back to previous vatan-e iqāmat with the intention to sojourn there for less than 15 days in that case he will remain in the category of traveler and perform qaṣ'r namāz.

Exemplification:

Sūhail Aḥmad's vatan-e aṣṣlee is Mumbai. On January 1, 2004 He travels to Ahmedabad with the intention (niyyat) to sojourn there for fifteen days (up to January 15, 2004). For Sūhail Aḥmad, Ahmedabad turns to be vatan-e iqāmat and hence he started performing full namāz at Ahmedabad. After five days sojourn (on January 6, 2004) he has to go back to Mumbai for one day for an urgent essential work. Once he leaves Ahmedabad it remains no longer vatan-e iqāmat. When he returns back to Ahmedabad on January 7, 2004 he has to perform qaṣ'r namāz (as Ahmedabad is no longer vatan-e iqāmat now) if he intends to return back to Mumbai as per previous schedule (i.e. January 16, 2004). However, if he modifies his program and decides to sojourn in Ahmedabad further for fifteen days from his latest arrival in the city (i.e. January 7, 2004 to January 22, 2004) then and only then Ahmedabad will remain in the category of vatan-e iqāmat for him.

Aforementioned example clarifies the concept that vatan-e aṣṣlee renders vatan-e iqāmat null and void as Sūhail Aḥmad's vatan-e iqāmat (Ahmedabad) was rendered null and void once he left Ahmedabad and reached Mumbai.

- 3.2.4 **Issue:** Journey renders vatan-e iqāmat null and void. (Dūrr-e Mūkhtār, Ghūnyah, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-III/670)

Explanation:

Traveling from a place (which turns to be vatan-e iqāmat) to anywhere for more than 57.5 miles renders the label of being vatan-e iqāmat null and void.

Exemplification:

Shāhūl Hameed is a resident of Calicut. He arrives Mumbai on January 1, 2004 on account of his business and intends to sojourn there for a month (i.e. up to January 31, 2004) and thus Mumbai becomes vatan-e iqāmat for him. He starts performing full namāz.

After twenty days of sojourn in Mumbai on January 21, 2004 he goes to Surat to attend a marriage ceremony of his friend. On the next day (i.e. on January 22, 2004) he returns back to Mumbai.

Now, because of his journey to Surat, his vatan-e iqāmat Mumbai stands cancelled rendering his status of being traveler. If Shāhūl Hameed is going to return back to his vatan-e aṣṣlee Kalicut within 10 days as per his previous schedule (i.e. on January 31, 2004) then he will remain a traveler and will perform qaṣ'r namāz till he leaves Mumbai and reaches Calicut.

4 Namāz on Conveyance:

Primary condition for the validity of namāz on a conveyance (means of transportation) is:

اسْتِقْرَارٌ عَلَى الْأَرْضِ

Istiqrār 'alal-ar'ḏ

Stable land attachment

Undoubtedly, in normal course of time everyone is supposed to perform namāz on the ground. However, in altered course of time like journey one can perform namāz on conveyance but it (the means of transportation) should have land attachment except during voyage (deep sea or space journey).

We will discuss various aspects of rules and regulations pertaining to namāz performed on the conveyance under following heads:

- ★ *Land journey*
- ★ *Sea journey*
- ★ *Air/space journey*
- ★ *Issues pertaining to namāz on conveyance*

4.1 Land journey:

4.1.1 If getting down from the conveyance is feasible then one must perform namāz on the ground.

4.1.2 If getting down from the conveyance is not feasible then one must perform namāz on the non-moving conveyance and need not be repeated.

Getting down from the conveyance may not be possible in situations like:

- Running of time out and means of transportation (bus or train) may depart.
- Any other authentic valid reason

Explanation:

Non-moving conveyance meant for land journey (e.g. train or bus) has stable land attachment and further non-moving conveyance works as platform for namāz and hence namāz is lawful.

4.1.3 Without any excuse (valid authentic reason) namāz will be rendered unlawful if performed in a moving conveyance.

Explanation:

Though moving conveyance is running on the land itself but it is not stable and hence in the absence of complete stabilization, the condition of istiqrār ‘alal-ar’ẓ for the validity of namāz remains unfulfilled. That is why namāz performed on the moving conveyance is unlawful.

4.1.4 With excuse (due authentic reason, for instance, stipulated time is running out for the namāz and conveyance is not going to stop for some time) namāz can be performed on a moving conveyance. However, this namāz must be repeated on completion of journey or after getting down from the conveyance.

4.2 Sea journey:

4.2.1 Irrespective of whether conveyance (boat, steamer or ship) is moving or anchored performance of namāz is lawful in deep sea and such namāzes need not be repeated.

Explanation:

In deep sea it is impossible to get down from the conveyance to perform namāz. Interesting point is that if you come out of the conveyance you will find yourself in water and performance of namāz is not feasible. Anchored conveyance (non-moving) in deep sea will stay in water. Thus conveyance is either moving or anchored, it is in water and land is not available. In this special condition the namāz performed on the conveyance has been declared lawful and need not be repeated after getting down from the conveyance or after completion of journey.

- 4.2.2 Once the conveyance (boat or ship) has reached near seashore and anchored, performance of namāz will turn to be unlawful if performed on the conveyance itself. One has to get down from the conveyance to perform namāz on the ground.
- 4.2.3 If due to administrative reasons of Custom department, one is not allowed to get down from the conveyance even if it is anchored near seashore then one can perform namāz on the conveyance but these namāzes will have to be repeated once you are on land.
(Concept from: Fatāvā Raḥaviyyah – III/757)

4.3 **Air/space journey:**

- 4.3.1 When plane has landed on the airport namāz is lawful if performed within the plane as it fulfills the condition of stable land attachment (istiqrār 'alal-ar'ḏ) for the validity of namāz.
- 4.3.2 When plane is flying in the space namāz is still lawful if performed in the plane. This is because the condition is just similar to the conveyance in the deep sea.

4.4 **Issues pertaining to namāz on conveyance:**

- 4.4.1 **Issue:** Several nautical miles away from the seashore (in deep sea) performance of namāz is lawful in steamer or ship irrespective of whether it is moving or anchored. However, if same boat or ship is anchored near seashore

then performance of farḡ, vit'r and sūnnat-e faj'r namāz is unlawful. (Fatāwā Raḡaviyyah-II/196)

- 4.4.2 **Issue:** Namāz can be performed in sitting position in moving boat or ship if there is feeling of giddiness. (Ghūnyah, Bahār-e Shari'at III/69)
- 4.4.3 **Issue:** It is essential to remain facing qiblah whilst performing namāz on ship. Therefore if ship turns you are supposed to turn in the opposite direction to remain facing qiblah. When the direction of the conveyance is changing very fast at that time one should not perform namāz. However, if the time is running out then one must perform namāz as stated above. (Ghūnyah, Bahār-e Shari'at III/50)
- 4.4.4 **Issue:** Accepting imāmat is correct (ṣaḥeeḥ) if namāz is being performed in two boats which are tied with each other and imām being boarded on one boat and some mūqtadee on the other one. It is okay to perform namāz with jamā'at in this manner. However, if both boats are untied and separated with each other then accepting imāmat is incorrect. (Dūrr-e Mūkhtār, Raddūl-Mūḥtār, Bahār-e Shari'at III/112)
- 4.4.5 **Issue:** Namāz of that person will be rendered null and void who performs namāz on boat anchored near seashore with full authorization and feasibility to get down and approach the dry land. (Dūrr-e Mūkhtār, Raddūl-Mūḥtār, Bahār-e Shari'at III/112)
- 4.4.6 **Issue:** Farḡ, vit'r and sūnnat-e faj'r namāz will be rendered invalid if performed in moving train. If train is not going to stop for sometime and stipulated time for the namāz is running out then namāz can be performed in moving train but must be repeated when train stops. (Fatāwā Raḡaviyyah-III/44)
- 4.4.7 **Issue:** Namāz can be performed in sitting position in conveyance if it is not feasible to perform in standing position. However, namāz must be repeated afterwards. (Fatāwā Raḡaviyyah-I/627)

- 4.4.8 **Issue:** Performance of namāz in the plane is lawful when it is landed on the airport on the bases of stable land attachment (istiqrār 'alal-ar'ẓ).

Performance of namāz in the plane is still lawful and correct when it is flying in the space alike on the conveyance in the deep sea. This is because for the performance of namāz it is not possible to come out of the plane in the space. And further it is impossible to perform namāz in the space and that is why performance of namāz within the plane is lawful and correct. ('Umdatul Qāree Shar'h-e Şaḥeeḥ Būkhāree – II/375)

- 4.4.9 **Issue:** One must get down of the car or bus to perform namāz on the ground if he is authorized to stop the conveyance at his will.

- If he is not authorized to do so as in the case of state transport or any other private travel agency bus, then he should perform namāz after getting down from the bus at the bus stop.
- If there is fear of running of time out for a particular namāz, then one should perform namāz in the running bus.
- If due to overcrowding performance of namāz in standing position is not feasible then one can perform namāz in sitting position with rūkoo' and sajdah.
- If due to excessive overcrowding even body movement is not possible then one can perform namāz in symbolic form.
- If one is without ablution (vūzoo) then dust adhered on the outer side of the bus body (iron plate) can be used for tayammūm.
- Namāz performed in the moving (running) bus must be repeated.

5 Traveler mūqtadee behind non-traveler imām:

Issue: Traveler mūqtadee will perform full four-rak'ats namāz behind a non-traveler imām. (Dūrr-e Mūkhtār, Raddul-Mūḥtār, Bahār-e Shari'at IV/82)

6 Non-traveler mūqtadee behind traveler imām:

- 6.1 **Issue:** Traveler imām will be sinner if he performs four-rak'ats namāz without making niyyat to sojourn for fifteen or more days at the place where he is performing namāz and namāz of all mūqtadee will be rendered null and void. (Fatāvā Ražaviyyah-III/669)
- 6.2 **Issue:** Traveler imām should declare his status of being traveler to mūqtadee prior to commencement of namāz. After concluding his qaṣ'r (two rak'ats) namāz he should again say that he is a traveler and all mūqtadee may accomplish their remaining namāz. This second time declaration will facilitate even masbooq in making them aware about the situation. Secondly, this will fulfill the condition of iqtidā (accepting the leadership) that mūqtadee should have the knowledge of status of imām whether he is traveler or non-traveler. (Dūrr-e Mūkhtār, Bahār-e Shari'at IV/82)

Chapter: 17

The Mosque - a place of ‘ibādat



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَن آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى
أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ .

(Qūr'ān Shareef, Soorah 9, Taubah: verse 18)

*Only such ones can build the mosques of Allāh who believe in Allāh
and the Last Day and establish namāz and pay zakāt and fear
none except Allāh. So these are the people who are among guided
ones.*

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رَجُلٌ لَهُ سَاحَةٌ أَمَرَ قَوْمًا أَنْ يُصَلُّوا فِيهَا بِجَمَاعَةٍ
 أَنْ قَالَ صَلُّوا فِيهَا أَبَدًا أَوْ أَمَرَهُمْ بِالصَّلَاةِ مُطْلَقًا وَنَوَى
 الْأَبَدَ صَارَتْ السَّاحَةُ مَسْجِدًا - لَوْ مَاتَ لَا يُورَثُ عَنْهُ.

A person has a piece of land. He permitted the members of the community to perform congregational namāz on his land. If his permission to perform namāz was for everlasting or intends to permit perpetually, then this piece of land will be called mosque. If the donor of the land dies then this piece of land will not be handed over to heirs or divided between heirs.

(Fatāwā Qaḏee Khān, Fatāwā Zaheeriyah and 'Ālamgeeri)

The piece of land that is bequeathed for the purpose of performing five daily namāzes is called mosque. The entire area of the donated land will be considered as mosque irrespective of the area of construction. Please note that construction is not the condition to call the place or piece of land as mosque. Presence of building is not essential to define mosque. Even an open ground or a mound (chabootrā) can be termed as mosque if it is bequeathed for the purpose of establishing five daily namāzes.

We will discuss rules and regulations pertaining to mosque under following heads:

- ★ Construction and design of the mosque
- ★ Parts of the mosque
- ★ Grading of the mosque
- ★ Aḥādeeṣ pertaining to mosque
- ★ Etiquettes for the mosque
- ★ Whose entry into the mosque should be prevented and if entered, must be expelled?
- ★ Property, belongings and income of the mosque
- ★ Leaving mosque after azān
- ★ Is praying of sūnnat or nafl namāz better at home or in the mosque?

1. Construction and design of the mosque:

1.1 Construction of the mosque:

- 1.1.1 **Issue:** It is vājib to build a principal mosque (jāma'-masjid) in all cities. Further, it has been commanded to build a mosque in every locality (moħallah).

Ĥadeeṣ Shareef:

أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَسَلَّمَ بِبِنَاءِ الْمَسَاجِدِ فِي الدَّارِ وَالتَّنْظِيفِ

Ĥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that there should be a mosque in every locality and they should be kept neat and clean.

(Fatāvā Raḏaviyyah-III/591)

- 1.1.2 **Issue:** Money used in the construction of a mosque is not merely expenditure in building material but to please our Rabb.

Ĥadeeṣ Shareef:

Rasoolallāh صلى الله تعالى عليه وسلم has narrated that:

مَنْ بَنَى مَسْجِدًا بَنَى اللَّهُ لَهُ
بَيْتًا فِي الْجَنَّةِ مِنْ دُرٍّ وَيَاقُوتٍ

Allāh جل جلاله may bestow house made of pearls and sapphire in paradise to those who construct mosque for Him.

(Fatāvā Raḏaviyyah-III/591, IV/459)

1.2 Design of the mosque:

Fundamental theme behind every building design is to make it useful in all weather conditions. Therefore it is designed grossly in two parts:

- Roofed part (mūsaqqaf) or hall
- Open to sky (ghair-mūsaqqaf) or courtyard

Synonyms:

English	Urdu	Arabic
Roofed part (hall)	= Mūsaqqaf	= Shatvee
Open to sky (courtyard)	= Ghair-mūsaqqaf	= Ṣayfee

2. Parts of the mosque:

- ★ *Masjid-e shatvee (hall of the mosque)*
- ★ *Masjid-e şayfee (courtyard of the mosque)*
- ★ *Issues pertaining to courtyard of the mosque*
- ★ *Issues pertaining to hall of the mosque*

Mosque can be divided into two parts:

- Masjid-e shatvee
- Masjid-e şayfee

2.1 Masjid-e shatvee:

Roofed (mūsaqqaf) part or hall of the mosque, which safeguards the namāzee from odds of the atmospheric effect, is known as masjid-e shatvee. Once namāzee is inside the masjid-e shatvee, he is safe from extreme cold of winter, extreme heat of summer, rain or storm (rainstorm, snowstorm or tornado).

2.2 Masjid-e şayfee:

Open to sky (ghair-mūsaqqaf) part of the mosque is known as masjid-e şayfee. This part is also known as **courtyard** of the mosque. In past era when there was no electricity, people used to perform congregational namāz of faj'r, maghrib and 'ishā in the courtyard of the mosque (means in the masjid-e şayfee) in summer, so that namāzee can perform namāz comfortably in natural cool atmosphere and save them from the heat of roofed part of the mosque.

Aforesaid discussion clearly indicates that courtyard of the mosque is a part of mosque and this segment of the mosque is also meant for 'ibādat and hence all rules and regulations of the mosque are applicable to this part too! ¹

¹ **Propagators of Tableeghee Jamā'at need to change their concept:** It is common finding in Tableeghee jamā'at that their propagators use courtyard of the mosque for lodging and boarding purpose when they are on tableegh. On asking, why they use mosque as lodging and boarding place, they usually put forward an explanation that they are using courtyard of the mosque, which is an external part (khārij-e masjid). These poor fellows should study above quoted references and must understand that the courtyard of the mosque is also part of mosque and term external is misnomer. They must change their concept and maintain the dignity of mosque by fearing Allāh جل جلاله.

Author's note:

- I. Generally people use to call masjid-e shatvee as internal portion of the mosque (dākhil-e masjid) and masjid-e ṣayfee as external portion of the mosque (khārij-e masjid). As far as literal meaning is concerned this is misnomer. As a matter of fact by calling dākhil-e masjid, they mean to understand the roofed (mūsaqqaf) part of the mosque and by calling khārij-e masjid they mean to understand the courtyard or open to sky (ghair-mūsaqqaf) part of the mosque. However, whatever the nomenclature of the part of the mosque may be, it is crystal clear that the khārij-e masjid or masjid-e ṣayfee or courtyard of the mosque is a part of mosque and all the rules and regulations of mosque are also applicable here. Further, it is must to observe here all modes of conduct that are supposed to be observed in the mosque.

Aforementioned concept is borrowed from:

- Khulāṣatūl Fatāwā
- Tabiyeenūl-ḥaqā'iq Shar'h-e Kanzūd-daqa'iq
- Khazānatūl Mufteen
- Fat'hūl Qadeer Shar'h-e Hidāyah
- Majma'ul Anḥūr Shar'h-e Mūltaqeel Abḥūr
- Ḥāshiyah Faḥtāvee 'Alal Marāqee'ul Falāḥ
- Raddūl-Mūhtār
- Baḥrūr-Rā'iq
- Ḥāshiyah Durr-e Mūkhtār
- Shar'h-e Sagheer Mūnyah
- Ḥilyah Shar'h-e Mūnyah

2.3 Issues pertaining to courtyard of the mosque:

(Masjid-e ṣayfee)

All below-mentioned issues pertaining to courtyard of the mosque (3.3.1 to 3.3.3) support the fact that courtyard of the mosque is a part of mosque and this segment of the mosque is also meant for 'ibādat and hence all rules and regulations of the mosque are applicable here.

- 2.3.1 **Issue:** If a person had taken an oath not to go out of the mosque and came out in the courtyard then his oath is not broken. (Hidāyah, 'Ālam-geeri, Raddūl-Mūhtār, Durr-e Mūkhtār, Fatāwā Raḥaviyyah-III/576)

- 2.3.2 **Issue:** It is indeed lawful and permissible for mū'takif (one who has made intention for e'tikāf) to use courtyard of the mosque for staying. (Fatāvā Ražaviyyah-III/576)
- 2.3.3 **Issue:** Courtyard of the mosque is a part of mosque. Performing namāz in the courtyard is similar to performing namāz in the mosque. Roofed part of the mosque is masjid-e shatvee means masjid for the winter and courtyard or masjid-e šayfee means masjid for summer season. (Fatāvā Ražaviyyah-III/582)
- 2.4 **Issues pertaining to hall of the mosque:**
(Masjid-e shatvee)
- 2.4.1 Hanging tuḡhrā and other things on the wall of the mosque:
- 2.4.1.1 **Issue:** It is not a good thing to hang monogram or any fixture on the west sidewall of the mosque, which can divert the concentration of the namāz performer. Further, it is highly improper to hang so low on the west sidewall of the mosque near pulpit that during khūṭbah it (tuḡhrā) comes exactly behind imām. (Fatāvā Ražaviyyah-III/591)
- 2.4.1.2 **Issue:** On the west sidewall of the mosque nothing should be hanged that diverts the concentration of namāz performer. If there is something, wrap it with cloth. It is lawful to hang tuḡhrā only if it becomes visible on raising head (i.e. it is hanged on height). It is never lawful to raise head whilst in namāz. If namāzee does so, he is at fault. A ḥadees is quoted here in support of this issue.

Ḥadees Shareef:

Imām Aḥmad and Abū Dāood have recorded from Ḥažrat 'Uṣmān ib'n-e Ṭalhā رضى الله تعالى عنه that once Ḥužoor-e Aqdas صلى الله تعالى عليه وسلم called Ḥažrat 'Uṣmān ib'n-e Ṭalhā (who was key holder of Ka'bah) in Ka'bah Mū'ażẓamah and narrated that:

I have seen the sheep horns² on the wall of Ka'bah, but I forgot to say to cover that. Cover it now so that nothing should remain before namāzee diverting his concentration.
(Fatāvā Ražaviyyah -III/607, VI/475)

² The same sheep that became ransom for Ḥažrat Ismā'eel عليه الصلوة والسلام. The horns were hanged on the west wall of the Ka'bah in those days.

3. Grading of mosques:

- ★ *The best among all mosques in terms of excellence is Masjidul Ĥarām*
- ★ *Masjid-e Nabvee*
- ★ *Prefer performing namāz in local mosque*

3.1 **The best among all mosques in terms of excellence is Masjidul Ĥarām:**

Issue: Mosques are chronologically graded in order of their excellence:

- I. Masjidul Ĥarām (Makkah mū'aẓẓamah)
- II. Masjid-e Nabvee (Madeenah mūnavvarah)
- III. Masjid-e Qūd's (Masjid-e Aqṣā / Baitul-mūqaddas: Jerusalem)
- IV. Masjid-e Qūbā (Madeenah taiyyabah)
- V. Jāma'-masjid (Principal mosques)
- VI. Masjid-e Moḥallah (Local mosques)
- VII. Masjid-e Shāra' (mosques on highways, guest-houses, railway stations where imām is not fixed)
(Raddul-Mūhtār, Bahār-e Shari'at III/186)

3.2 **Masjid-e Nabvee³:**

Issue: Masjid-e Nabvee had been constructed by Ĥuẓoor-e Aqdas ﷺ in Madeenah taiyyabah. The site was

³ **Masjid-e Nabvee:** It is the greatest mosque in Madeenah mūnavvarah. It is the place where camel of Ĥuẓoor-e Aqdas ﷺ knelt down first when he migrated to Madeenah. He first stayed as guest at Khālid bin Zaid Abū Ayyoob Anṣārī's home for seven months. With the ten golds donated by Ĥaẓrat Abū Bak'r Ṣiddeeqe, he bought a plot and leveled it. It was roofed with branches and leaves of date. It had three entrances. The depth of the foundation was three arshins (one and half meters), the same size as the thickness of the walls. The foundation was laid with stones and walls were built with sun-dried bricks. The mosque was 100 arshins long and wide, seven arshins tall. Ĥuẓoor-e Aqdas's ﷺ placed the first foundation stone with his blessed hands. Then he ordered Ĥaẓrat Abū Bak'r, Ĥaẓrat 'Umar, Ĥaẓrat 'Uṣmān and Ĥaẓrat 'Alī to put a stone beside this stone, respectively. On right and left hand sides of the nine additional rooms were made for his blessed wives. The room which was nearest the mosque was allotted to Ĥaẓrat 'Ayesah. Rasoolallāh performed all his namāzes in jamā'at in this mosque whenever he stayed in Madeenah.

originally a graveyard of polytheists. Ĥużoor-e Aqdas صلى الله تعالى عليه وسلم commanded to remove all impure bones of polytheists by digging all their graves and then Masjid-e Nabvee was constructed. (Fatāvā Rażaviyyah-III/591)

3.3 **Prefer performing namāz in local mosque:**

- 3.3.1 **Issue:** It is better to perform namāz in local mosque than to perform in central or principal mosque (jāma'-masjid) even if congregation is small. If jāma'at is not being established on regular bases in local mosque, even then resident of that locality (moħallah) should go to their local mosque. Even if a single person is there, he should go to his local mosque, call azān and perform namāz alone as it is better than performing namāz in jāma'-masjid.

(Şagheeree Shar'ĥ-e Mūnyatūl Mūşalli, Fatāvā Qāḏee Khān, Khazānatūl Mūfteen, Raddūl-Mūĥtār, Bahār-e Shari'at III/186, Fatāvā Rażaviyyah-III/577)

- 3.3.2 **Issue:** If congregational namāz is missed in one's own locality and there are all chances to get jāma'at (congregational namāz) in another mosque then it is good to go there and join congregational namāz. If he is too late for congregational namāz of another mosque also, in that case he should perform namāz in his local mosque alone.

If on calling azān by mūazzin, no one turns up then he should perform namāz alone. Mūazzin cannot leave his mosque in order to get congregational namāz in another mosque. (Şagheeree, Bahār-e Shari'at-III/186)

- 3.3.3 **Issue:** If imām of the local mosque is (مَعَاذَ اللَّهِ Ma'āzā-Allāh: Allāh forbids) of corrupt belief, adulterer, usurer or any other reason because of which namāz behind him is incorrect then one can go to another mosque where jāma'at is lead by a correct belief imām. (Ghūnyah, Bahār-e Shari'at-III/186)

4. **Aĥādeeş pertaining to mosque:**

4.1 **Ĥadeeş Shareef:**

Būkhāree, Mūslim, Abū Dāood, Tirmizee and ib'n-e Mājah have quoted this ĥadeeş ascribing to Ĥaḏrat Abū Hūrairah

صلی اللہ تعالیٰ علیہ وسلم that Ĥużoor-e Aqdas رضى اللہ تعالیٰ عنہ has narrated that:

For men, performing namāz with jamā'at in mosque is 25 times better than performing in home or market.

4.2 **Ĥadeeś Shareef:**

Abū Dāood and Ib'n-e Ĥibbān have quoted this ĥadeeś ascribing to Ĥaẓrat Abū Omāmah رضى اللہ تعالیٰ عنہ that Ĥużoor-e Aqdas رضى اللہ تعالیٰ علیہ وسلم has narrated that:

There are three sorts of people who are under protection of Allāh جل جلالہ. They will be awarded by subsistence wage when alive and paradise after death:

- (1) Who do salām on entry to the members of the house,
- (2) Who use to go to mosque for congregational namāz,
- (3) Who go out for Allāh جل جلالہ.

4.3 **Ĥadeeś Shareef:**

In Ṣaḥeeḥ Mūslim Shareef a ĥadeeś has been quoted ascribing to Ĥaẓrat Abū Hūrairah رضى اللہ تعالیٰ عنہ that Ĥużoor-e Aqdas رضى اللہ تعالیٰ علیہ وسلم has narrated that:

إِنَّ أَحَبَّ الْأَرْضِ إِلَى اللَّهِ مَسَاجِدَهَا
وَأَبْغَضَ الْأَرْضِ إِلَى اللَّهِ أَسْوَاقُهَا

Among all places mosque is closest to Allāh جل جلالہ and shopping area are the place of Allāh's wrath.

4.4 **Ĥadeeś Shareef:**

In Ṣaḥeeḥ Mūslim Shareef a ĥadeeś has been quoted ascribing to Ĥaẓrat Ūsaid رضى اللہ تعالیٰ عنہ that Ĥużoor-e Aqdas رضى اللہ تعالیٰ علیہ وسلم has narrated that:

While entering mosque recite:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ .
O Allāh! Open the door of Mercy for me.

While leaving mosque recite:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ .
O Allāh! I beseech your gracing (blessings) from You.

4.5 **Ĥadeeś Shareef:**

Ib'n-e Mājah had recorded a ĥadeeś ascribing to Abū Sa'eed Khūdree رضى اللہ تعالیٰ عنہ that Ĥużoor-e Aqdas رضى اللہ تعالیٰ علیہ وسلم has narrated that:

Allāh ﷻ will bestow a house in paradise (especially made for them) to those who remove vexatious object from mosque.

4.6 Ĥadeeṣ Shareef:

Imām Tirmizee and Dārmee had quoted a ĥadeeṣ ascribing to Ĥaḏrat Abū Hūrairah رضى الله تعالى عنه that Ĥuḏoor-e Aqdas صلى الله تعالى على عليه وسلم has narrated that:

Whenever you see a person occupied in trading in the mosque, say that, "Allāh ﷻ will not give profit in your business".

4.7 Ĥadeeṣ Shareef:

Imām Abū Bak'r ib'n-e Ĥūssain Baihaqee has quoted a ĥadeeṣ in his book Sho'ābul Imān ascribing to Ĥaḏrat Ĥassan Baṣaree that Ĥuḏoor-e Aqdas صلى الله تعالى على عليه وسلم has narrated that:

An era will come when worldly talks will be done in the mosque. You do not sit along with them, as Allāh ﷻ do not care for them.

5. Etiquettes for the mosque:

Issues and aḥādeeṣ pertaining to mode of conduct, which is supposed to be observed in the mosque, will be discussed under following heads for better explanation:

- ★ *Climbing on the roof of mosque*
- ★ *No pollution inside the mosque*
- ★ *Entry with impure state in the mosque*
- ★ *Nocturnal emission whilst sleeping in the mosque*
- ★ *Begging in the mosque*
- ★ *Fund collection for mosque*
- ★ *Searching lost things in the mosque*
- ★ *Trading in the mosque*
- ★ *Eating, drinking and sleeping in the mosque*
- ★ *Entering mosque after consuming garlic or onion*
- ★ *Keeping baggage in the mosque and using it as residential place*
- ★ *Talking and laughing in the mosque*
- ★ *Torch of the mosque*
- ★ *Throwing dirt swept from the mosque*
- ★ *Using mosque as an access-way*
- ★ *Ĥūjrah (imām's or mūazzin's residence) in the mosque*
- ★ *Entry of young kids and insane persons*

- ★ *Taking flowers or fruits from the garden of the mosque*
- ★ *No namāz-e Janāzah in the mosque*

5.1 **Climbing on the roof of mosque:**

- 5.1.1 **Issue:** To climb on the roof of the mosque without any excuse (due authentic reason) is makrooh. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at III/182)
- 5.1.2 **Issue:** To perform namāz on the roof of the mosque merely due to hot in summer is makrooh. It is a disgraceful deed. ('Ālam-geeri, Fatāvā Raḥaviyyah-III/575)
- 5.1.3 **Issue:** To climb on the roof of the mosque without any excuse (due authentic reason) is makrooh. It causes disrespect to mosque. Excuse of excessive heat is not permissible. It is permissible indeed when there is excessive crowd and no space to perform namāz is left even in the courtyard. ('Ālam-geeri, Fatāvā Raḥaviyyah-III/420, 448)

5.2 **No pollution inside the mosque:**

- 5.2.1 **Issue:** It is strictly forbidden to take filth inside the mosque even if it does not contaminate the mosque. Similarly it is forbidden to enter the mosque with filth or impurities adhered on the body. (Raddūl-Mūhtār, Bahār-e Shari'at III/182)
- 5.2.2 **Issue:** One must save the mosque from disgusting dirt and filth. Nowadays it is seen that people use to shake off the water droplets from hands or face after making ablution (vūḥoo) on the floor of the mosque instead of drying them out. The said deed is absolutely ḥarām (unlawful, forbidden).
- 5.2.3 **Issue:** Farting in the mosque is makrooh except for the mū'takif (one who has made intention for e'tikāf). One must go outside of the mosque if he feels gaseous pressure in the abdomen for farting. Many a times gas passed in farting are very foul smelling and therefore it is unlawful to remain in the mosque whilst farting to save mosque from foul smelling. (Fatāvā Raḥaviyyah-VI/393)

5.3 Entry with impure state in the mosque:

Issue: It is ḥarām (unlawful, forbidden) to enter mosque without bath when post-coital bath is obligatory. (Bahār-e Shari'at II/39)

5.4 Nocturnal emission whilst sleeping in the mosque:

Issue: If nocturnal emission takes place whilst sleeping in the mosque then first of all perform tayammūm with the nearest possible means and then leave the mosque for tahārat. To remain in the state of impurity in the mosque is ḥarām (unlawful, forbidden). Therefore one is supposed to purify him by means of tayammūm at the earliest.

- If an earthen vessel is nearest object than the wall, then perform tayammūm with the earthen vessel.
- If the wall of the mosque is nearest possible means then perform tayammūm with the wall.
- Suppose, someone is in the center of the mosque and nothing is available for tayammūm, then perform tayammūm with the floor of the mosque but do not move a single step in the mosque in the state of impurity.

After performing tayammūm leave the mosque for tahārat.

(Fatāwā Raḥaviyyah-I/636, Fatāwā Qāḏee Khān, Zakhiratūl 'Uqba Fee- Shar'h-e Ṣadrish-Shari'ā, Baḥrūl Mūḥeet)

5.5 Begging in the mosque:

Issue: It is unlawful and rather ḥarām (forbidden) to beg for oneself inside the mosque. Our 'ulamā (religious scholars) have forbidden giving anything to beggar inside the mosque.

Imām Ismā'eel Zāhid رضى الله تعالى عنه has narrated that:

Those who give one penny (paisa) to beggar in the mosque should give seventy pennies (i.e. seventy times) alms in the name of Allāh جل جلاله as a part of expiation of the sin committed (kaffārah).

(Fatāwā Raḥaviyyah-VI/436, Aḥkām-e Shari'at I/77, issue no. 34)

5.6 **Fund collection for mosque:**

Issue: Fund collection for mosque expenditure and other good deeds is lawful with the condition that there should be no noise or anything that goes against the mode of conduct to be observed in the mosque. Lawfulness of fund collection for mosque expenditure is proved by ṣaḥeeḥ ḥadeeṣ shareef too.

Similarly delivering sermon is also permissible when the preacher is sūnni with correct belief.

(Aḥkām-e Shari'at I/77, issue no. 34, Fatāwā Raḥaviyyah-VI/422, 426)

5.7 **Searching lost things in the mosque:**

Issue: To search lost things in the mosque is forbidden. A ḥadeeṣ is quoted here in support of this issue.

Ḥadeeṣ Shareef:

Imām Mūsliḥ has transmitted the report on the authority of Ḥaḏrat Abū Hūrairah رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

مَنْ سَمِعَ رَجُلًا يَنْتَشِدُ ضَالَّةً فَلْيَقُلْ
لَا رَدَّهَا اللَّهُ عَلَيْكَ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهُذَا

If a person comes across someone who is searching his lost things in the mosque, then it becomes vājib on him to say that, "May Allāh جل جلاله do not enable you to find your lost things". This is because the mosque is not the place of searching lost things.

(Bahār-e Shari'at III/84, Fatāwā Raḥaviyyah-III/593)

5.8 **Trading in the mosque:**

Issue: It is unlawful to involve in trading in the mosque. A ḥadeeṣ is quoted here in support of this issue.

Ḥadeeṣ Shareef:

According to a report by Imām Tirmizee and Imām Mūsliḥ transmitted through Ḥaḏrat Abū Hūrairah رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

إِذَا رَأَيْتُمْ مَنْ يَبْتَاعُ فِي الْمَسْجِدِ
فَقُولُوا لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ.

*If you see a person trading in the mosque say - May Allāh
جل جلاله do not benefit you in this dealing.*
(Bahār-e Shari'at III/85, Fatāwā Raḥaviyyah-III/593, 594)

5.9 **Eating, drinking and sleeping in the mosque:**

5.9.1 **Issue:** Eating, drinking and sleeping are unlawful in the mosque except for the

- Mū'takif (one who has made intention for e'tikāf)
- Traveler.

Therefore if there are chances of food consumption in the mosque (or food will have to be taken in the mosque), in that case enter the mosque with the intention of e'tikāf⁴

⁴ **E'tikāf:** The term is understood to mean retirement to mosque for continuous 'ibādat, which is of three sorts:

- E'tikāf vājib
- E'tikāf sūnnat-e mūakkadah
- E'tikāf mūstahab

E'tikāf vājib:

When a naz'r (oath) is made and fulfilled. For instance, a person makes intention that if such and such thing is done then I will stay in mosque for one day or two days. In this given situation as soon as the desired work is completed e'tikāf becomes vājib on him.

It should be noted that fasting (rozah) is a prerequisite for vājib e'tikāf. Without fasting vājib e'tikāf is incorrect.

E'tikāf sūnnat-e mūakkadah:

E'tikāf to be performed in the last third of Ramḥān (i.e. last ten days in the month of Ramḥān) is sūnnat-e mūakkadah. Performer of this e'tikāf will have to enter mosque from sunset of 20th Ramḥān with the niyyat of e'tikāf and will have to remain in the mosque until 30th sunset (or 29th sunset if moon is seen).

This e'tikāf is sūnnat-e kifāyāh. If one person within the community performs it, the responsibility from the whole community of that area is over. If no one performs it then all (whole community) of that particular area will be held responsible.

Fasting is a condition for this e'tikāf but the Ramḥān fasts are sufficient.

(mūstaḥab type) and after zik'r-o azkāṛ and other sort of 'ibādat including namāz take food. (Bahār-e Shari'at III/184, Fatāwā Raḥaviyyah-III/593, 595)

- 5.9.2 **Issue:** It is unlawful to take food in the mosque in such a way that it spoils the mosque, though he is a mū'takif (one who has made intention for e'tikāf).

According to the section of e'tikāf in Raddūl-Mūhtār:

الظَّاهِرُ أَنَّ مِثْلَ النَّوْمِ وَالْأَكْلِ وَالشُّرْبِ إِذَا لَمْ يَشْغُلِ
الْمَسْجِدَ وَلَمْ يُلَوِّثْهُ لَأَن تَنْظِيفَهُ وَاجِبٌ كَمَا مَرَّ

It is forbidden to bring foodstuffs in such a large quantity that it occupies the area meant for namāz.

(Fatāwā Raḥaviyyah-III/593)

- 5.9.3 **Issue:** It is ḥarām (unlawful, forbidden) to take food in such a way that the mosque is polluted even if he is mū'takif (one who has made intention for e'tikāf). Similarly it is ḥarām (unlawful, forbidden) to keep food material in the mosque in such a manner that it occupies the area meant for namāz. (Ahkām-e Shari'at II/2, issue no. 1)

5.10 **Entering mosque after consuming raw garlic or onion:**

Issue: It is unlawful to enter mosque after eating raw garlic or onion until the smell disappears. This is because the foul stench of raw onion and/or raw garlic hurts angels (malā'ikah). A ḥadeeṣ is quoted here in support of this issue.

Ḥadeeṣ Shareef:

Imām Būkhāree and Imām Mūsliḥ had quoted a ḥadeeṣ ascribing to Ḥaḏrat Jābir رضى الله تعالى عنه that Ḥuḏoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

E'tikāf mūstaḥab:

Except for the e'tikāf wājib and sūnnat any other e'tikāf would come in the category of mūstaḥab.

Fasting is not a prerequisite for this sort of e'tikāf. This sort of e'tikāf can be performed by a person going to mosque even for a short while. Simply he has to make intention of mūstaḥab e'tikāf for Allāh جل جلاله. When he comes out of the mosque, e'tikāf is over.

مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ الْمُتَنَتَّةِ فَلَا يَقْرُبَنَّ
مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَذَذَى وَمَا يَتَذَذَى مِنْهُ الْإِنْسُ

Do not come to the mosque after eating from this stinking tree/plant because it causes pain and distress to angels as it also causes pain and distress to the people.
(Bahār-e Shari'at III/184, Fatāvā Ražaviyyah-III/598)

5.11 **Keeping baggage in the mosque and using it as residential place:**

- 5.11.1 **Issue:** Baggage should not be kept in the mosque without any excuse (due authentic necessity). It is unlawful and sin to keep baggage on the area allocated for namāz in the mosque. One should not consider mosque as residential place. Rasoolallāh ﷺ has narrated that:

فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا
Mosques are not built for these things

It is unlawful to use mosque like a residential place.
(Fatāvā Ražaviyyah-III/594, 595)

- 5.11.2 **Issue:** Undoubtedly, mosque would be dishonored and transformed into village-club or guesthouse if doors (of the mosque) are kept open for all sorts of works because people in this world are corrupt and lacking respect and fear of Allāh ﷻ. (Fatāvā Ražaviyyah-III/593)⁵

⁵ **Author's note:**

According to aḥādeeṣ, mosque should not be used as village-club. However, Tableeghee Jamā'at has transformed the mosque into village-club or guesthouse. They leave aside all the modes of conduct to be observed in the mosque.

As per dictum, taking food and sleeping are unlawful in the mosque except for m'otakif (one who has made intention for e'tikāf) and traveler. This commandment permits a traveler to take food and sleep in the mosque. This does not mean that a traveler is licensed to use mosque as guesthouse without observing the modes of conduct to be observed in the mosque. Mosques are meant exclusively for 'ibādat rather than for lodging and boarding purpose. However, if there is no alternative arrangement possible, absolutely in that case a traveler can take food and sleep in the mosque but with strict condition to observe all modes of conduct that are supposed to be observed in the mosque.

It is a distressing matter that nowadays vahābee and tableeghee jamā'at people, who wander here and there in small groups under the fictitious banner of tableegh of Islām, have transformed the utility of the

5.12 **Talking and laughing in the mosque:**

- 5.12.1 **Issue:** It is not permissible to talk even mubāh (indifferent) talks in the mosque. Further it is unlawful to talk loudly in the mosque. (Durr-e Mūkhtār, Ṣagheeree, Bahār-e Shari'at III/185)

mosque from 'ibādat to transit accommodation. Those who have seen them using mosque as transit accommodation would realize following facts:

- 1st. Forty or fifty religiously ignorant propagators of tableeghee jamā'at use to stay in a corner of mosque with their entire luggage. People of tableeghee jamā'at misuse the dictum of Shari'at pertaining to authorization to travelers to use mosque for staying.
- 2nd. They use to wash their impure and dirty cloths in the water tank meant for ritual ablution (vūḏoo) and spread them in the courtyard of mosque for drying. Thus they create a scene like washer man's washing place in the mosque. Is this an appropriate act?
- 3rd. At night they use to spread wet clothing on the floor of the mosque and keep fans on for drying purpose. Thus they use electricity for their own purpose (not for 'ibādat) resulting in financial burden over the mosque. Is this not an illogical deed in the name of Allāh ﷻ and tableegh of the religion?
- 4th. These propagators of tableeghee jamā'at use to carry commodities for cooking their food along with them and cook their food inside the mosque.
 - i. For cooking they use onion and garlic and stench odour spreads in the mosque.
 - ii. They use kerosene stoves for cooking and because of this bad smell of kerosene spreads in the mosque.
 - iii. After preparing food propagators of tableeghee jamā'at sit in a row on the floor of the mosque to have food and create a scene of banquet of a marriage ceremony. In the process of taking food the floor of the mosque gets spoiled with food ingredients and soup.
 - iv. Finally, after cooking and taking their food they wash all their utensils near the water tank meant for ritual ablution (vūḏoo).

Are these deeds appropriate and safeguards the modes of conduct to be observed in the mosque?

Now, keeping all these facts in mind readers are requested to justify on their own by balancing all the deeds of the propagators of tableeghee jamā'at on one side and rules of Shari'at and modes of conduct to be observed in the mosque on the other side.

- 5.12.2 **Issue:** Making noise in the mosque is ḥarām (unlawful, forbidden). (Fatāvā Raḥaviyyah-III/603)
- 5.12.3 **Issue:** It is ḥarām (unlawful, forbidden) to sit in the mosque for worldly talks. It engulfs good deeds just as fire burns wood. This commandment is for mubāh (indifferent) talks. When talks are bad then they are strictly ḥarām (unlawful, forbidden) and doer deserves severe punishment. (Fatāvā Raḥaviyyah-III/603)
- 5.12.4 **Issue:** Taking worldly talks unnecessarily in the mosque is ḥarām (unlawful, forbidden) even though they are true and mubāh (indifferent) talks.

Ḥadees Shareef:

Mouth smells foul of those who engage in worldly talks in the mosque. Foul smelling mouth hurt angels and therefore they complaint about that person in the court of Allāh ﷻ.

There is a saying like this:

A mosque was on the way to its Rabb to complaint about worldly talks being done by some people. On the way it came across angels who informed that they are going to perish those people.

(Al- Ashbāh Van-naẓāir, Ghamzūl Ūyoon val baṣāir Sharḥ-e Isbāh Vannazāir, Ḥadiqah Nadiyah Sharḥ-e Tareeqah Moḥammadayah, Ḥidāyah, Fatāvā Raḥaviyyah-III/403)

- 5.12.5 **Issue:** Laughing in the mosque brings darkness in the grave. It is strictly forbidden. (Aḥkām-e Shari'at I/74, Issue no. 31)
- 5.13 **Torch of the mosque:**
- 5.13.1 **Issue:** It is unlawful to burn impure oil in the mosque. (Fatāvā Raḥaviyyah-III/598)
- 5.13.2 **Issue:** Torch can be lit up to 1/3 (one-third) night even though congregational namāz is over. Torch can be utilized for reading as well as teaching (students) purpose up to one-third night. It is not permissible to light more than this part of night. (Ālam-geeri, Bahār-e Shari'at III/185, Fatāvā Raḥaviyyah-I/734)

5.14 **Throwing dirt swept from the mosque:**

Issue: Do not throw the dirt swept from the mosque in a place where it is open to disrespect. (Dūrr-e Mūkhtār, Bahār-e Shari'at III/184)

5.15 **Using mosque as an access-way or passage:**

Issue: To use mosque as an access-way (pathway or passage) is unlawful. One is transgressor (fāsiq) who enters mosque for short cut access-way. (Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at III/182)

Note:

There are mosques with two gates. One gate on the front side facing one locality (or road) and another one on the rear side facing other locality (or road) and these two gates connect both localities (or roads) located on both sides of the mosque. Some people use mosque as short cut access-way to reach the opposite side. This is forbidden and unlawful as per Islāmic Jurisprudence.

5.16 **Ĥūjrah:**

Issue: Ĥūjrah (small room in mosque for residential use of imām or mūazzin) of mosque comes in the environs (surrounding area) of the mosque where rules and regulations of the mosque are applicable. ('Ālam-geeri, Fatāvā Ražaviyyah-III/594)

Author's note:

Aforementioned issue reflects the mūstaḥab commandments of the Shari'at. Although ĥūjrah is not a part of mosque and situated outside the precincts of the mosque but it is mūstaḥab to observe all modes of conduct to be observed in the mosque as the existence of ĥūjrah is entirely due to mosque.

5.17 **Entry of young kids and insane persons:**

Issue: It is forbidden to take a child or mentally ill persons in the mosque. A ḥadees is quoted here in support of this issue:

Ĥadeeṣ Shareef:

Ib'n-e Mājah has quoted this ḥadeeṣ from Ḥažrat Mak'hool, who in turn, ascribed to Ḥažrat Mū'āz رضى الله تعالى عنه that Ḥužoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that:

جَنِّبُوا مَسَاجِدَكُمْ مِنْ صِبْيَانِكُمْ وَ مَجَانِينِكُمْ
و شِرَاءِكُمْ وَ بَيْعِكُمْ وَ خُصُومَاتِكُمْ وَ رَفَعَ أَصْوَاتِكُمْ

Save your mosques from immature kids, insane persons, trading, disputes and fighting and loud voices.
(Raddūl-Mūhtār, Bahār-e Shari'at III/182, Fatāwā Ražaviyyah-VI/403)

Note:

Authorizing entry to immature and too young kids and insane persons into the mosque is forbidden because:

- They may pollute the floor of the mosque by defecating or urinating.
- They may pollute the atmosphere of the mosque by making noise.

5.18 **Taking flowers or fruits from the garden of the mosque:**

Issue: Taking flowers or fruits from trees of garden belonging to mosque or environs without paying is unlawful. (Fatāwā Ražaviyyah-III/602, VI/450)

5.19 **No namāz-e Janā'zah in the mosque:**

Issue: It is not permissible according to Islamic Jurisprudence to perform namāz-e janāzah either in masjid-e shatvee (hall of the mosque) or in masjid-e šayfee (courtyard of the mosque). (Fatāwā Ražaviyyah-III/582)

6. Whose entry into the mosque should be prevented and if entered, must be expelled?

- 6.1 **Issue:** It is ḥarām (unlawful, forbidden) to prevent entry of any Sūnni Mūslim into the mosque without any reason. (Fatāwā Ražaviyyah-III/583)

6.2 **Issue:** It is lawful to prevent entry (into the mosque) of obnoxious, wicked and pernicious personalities who cause pain to namāzees, abuse them and cause unrest in the mosque. If a misled and bud-mazhab (corrupt belief) e.g. Vahābee, Naj'dee, Devbandee, Rāfiḡee (one of the Shi'ite sect), Necharee (Materialistic), Tafḡeelee, Nadvee or Tableeghee comes into the mosque and try to seduce namāzee and invites them to his corrupt belief in that case it is vājib to strictly forbid him from doing such activity and his entry into the mosque must be prevented. (Fatāvā Raḡaviyyah-III/582)

6.3 **Issue:** It is farḡ to avoid and prevent dispute or quarrel in the mosque. Mischievous, seditious, obnoxious, wicked and pernicious persons should be prevented from entry into the mosque.

According to 'Umdatul Qāree Shar'h-e Ṣaḡeeḡ Būkhāree and Dūrr-e Mūkhtār:

وَيُمنَعُ كُلُّ مُؤِدِّ وَلَوْ بِلسَانِهِ

All obnoxious, seditious and wicked persons will be prevented from entry into the mosque though they are causing pain by their tongue.

(Fatāvā Raḡaviyyah-III/583)

6.4 **Issue:** It is vājib to expel those persons from the mosque who cause pain to the people through their tongue in the process of spreading their corrupt belief and seduction. (Raddul-Mūhtār, Fatāvā Raḡaviyyah-VI/109, 433, 447)

7. **Property, belongings and income of the mosque:**

7.1 **Issue:** Property belonging to a mosque or donation collected for a particular mosque cannot be utilized in the expenditure of another mosque. For instance, it is not permissible or rather unlawful to give surplus jugs of a mosque to another mosque where jugs are in shortage. (Dūrr-e Mūkhtār, Raddul-Mūhtār, Fatāvā Raḡaviyyah-VI/384, As-Sūnniyatul-Aneeqah- Fee Fatāvā Africa issue 107/177)

- 7.2 **Issue:** It is absolutely ḥarām (unlawful, forbidden) to utilize surplus income of a mosque for expenditure of other charity institutes (waq'f).

Suppose belongings, property or income of a mosque is erroneously given to another mosque or a charity institute, then:

- If it is still unused, then it must be taken back at the earliest.
- If the given sum or belonging is used, then management of the mosque have to compensate in terms of recovery and the concerned person must be punished in terms of termination from his post due to the charge labeled on him of dishonesty and embezzlement.

(Fatāwā Raḥaviyyah-VI/460)

- 7.3 **Issue:** It is absolutely ḥarām (unlawful, forbidden) to open or to provide facility to open a shop for trading in any part of the mosque. It is absolutely ḥarām (unlawful, forbidden) to sit in such shops for worldly affairs, to take rent, to trade anything and even to visit such shops. It is wājib to demolish such shops and convert it again into the mosque. It is absolute farḥ on every Mūslim to try his best to maintain it as mosque by all lawful means. One failing to do this duty will deserve severe punishment. (Dūrr-e Mūkhtār, Baḥrūr-Rā'iq, Raddūl-Mūhtār, Fatāwā Raḥaviyyah-VI/471)

8. Leaving mosque after azān:

- 8.1 **Issue:** It is not permissible to leave mosque after azān. According to a ḥadeeḥ:

None should leave mosque after azān except:

- *Mūnāfiq*
- *Those who wish to go out of mosque for some essential work with firm intention (niyyat) to return back before jamā'at.*

(Bahār-e Shari'at III/186)

- 8.2 **Issue:** If someone has prayed his namāz then he can leave the mosque even after azān. However, he should not leave the mosque if iqāmat of ḥoh'r and 'ishā is heard and join the jamā'at with the intention of naf'l namāz. In rest of the namāzes (faj'r, 'aḥ'r or maghrib) he can leave the mosque even after takbeer if he has prayed his namāz alone. (Bahār-e Shari'at III/186)

9. Is praying of sūnnat or nafl namāz better at home or in the mosque?

- 9.1 **Issue:** Except tarāveeh and taḥiyyatūl masjid⁶ all nafl and mūakkadah or ghair-mūakkadah sūnnat namāz is better at home and deserve full rewards. Ḥuḏoor-e Aqdas ﷺ used to perform sūnnat and nafl namāz at home and commanded us to follow him too!

According to Būkhāree Shareef and Mūsliḥ Shareef, Ḥuḏoor-e Aqdas ﷺ has narrated that:

عَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ فَإِنَّ
خَيْرَ صَلَاةٍ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةُ

It is essential to perform namāz at home. For men, it is superlative to perform namāz at home except far'z namāz.
(Fatāwā Raḏaviyyah-III/457, 458)

- 9.2 **Issue:** Actually the commandment is mūstaḥab one.
- Sūnnat-e qabliyah should be prayed at home and then go to mosque for far'z namāz. Reward is more in doing so.
 - After far'z namāz if one is confident enough that he will perform sūnnat-e ba'diyah at home without fail in that case only he should go home and then perform sūnnat-e ba'diyah and nafl namāz. Each step towards his home will be considered as good deed and will be rewarded. Those who are not confident and suspicion persist in

⁶ **Taḥiyyatūl Masjid:** Two rak'ats sūnnat namāz performed before sitting to honour Allāh ﷻ upon entering the mosque is called Taḥiyyatūl Masjid.

Following are few silent features of this namāz:

- Niyyat for two rak'ats sūnnat taḥiyyatūl masjid namāz.
- Taḥiyyatūl masjid namāz is not restricted to two rak'ats. One may perform four-rak'ats as well.
- If one enters the mosque and khūṭbah of jūm'ah has commenced or is about to commence, one must not perform taḥiyyatūl masjid namāz.
- If, after entering the mosque, one sits down and thereafter performs taḥiyyatūl masjid namāz, it will be valid although it is best to perform it before sitting.
- If one visits the mosque several times in a day, it will suffice if one performs taḥiyyatūl masjid namāz once daily.

their mind that they might become busy in worldly affairs after going out of mosque, then they should perform sūnnat-e ba'diyah and nafl namāz in mosque only. (Fatāvā Raḥaviyyah-III/458)

- 9.3 **Issue:** Generally one can concentrate (in namāz) more in mosque than in his home. This is the reason why nowadays Ah'l-e Islām performs entire namāz including sūnnat and nafl in the mosque. If someone wants to follow aforementioned (issue 9.1 & 9.2) commandments, which are actually mūstaḥab one, people might develop prejudice against him that he might not be performing sūnnat and nafl namāz as some followers of Bud-mazhab (corrupt belief) do. Therefore it is better to perform all sūnnat and nafl namāzes in the mosque only. (Fatāvā Raḥaviyyah-III/459)

10. Summary:

Congregational namāzes are vital for dynamic social life of the Mūslims. The congregational namāz create a cordial atmosphere where constant inter-personal interaction gradually develops into a strong social bond leading to active participation in spiritual as well as material progress of the whole Mūslim society. The mosque is, therefore, the fundamental unit of Islamic social order. It is the nerve centre of Mūslim community and a symbol of faith.

1. The best portion of the earth in the sight of Allāh جِلّ جداره is that upon which mosque is raised. The distinctive feature of the devotee is that he loves the mosque too.
2. Do the service to the mosque and keep the mosque populated.
3. Always offer your obligatory namāzes with the congregation in the mosque. Maintain the regular system of congregation and announcement of azān in the mosque and discipline your life in the conformity with the system of the mosque. Mosque is the pivot around which the whole circle of a true believer's life revolves.
4. Go to the mosque with eagerness and enthusiasm to perform namāz.

5. Go to the mosque in a state of fear and trepidation. Those who enter the mosque laughing and talking are careless and impudent. The hearts of such people are devoid of the fear of Allāh جل جلاله. Some people in their bid to join the congregation rush forward into the mosque. This act is contrary to the sanctity of the mosque. Walk in the mosque with poise, dignity and in humility; avoid hurried movement.
6. Sit down in the mosque in peace and avoid worldly talks. To shout or make a noise, to cut jokes or raise laughter, to comment on worldly affairs or to strike business deals in the mosque is sacrilege. Mosque is a place of Divine worship; use it for the purpose of offering devotion to Almighty Allāh جل جلاله only.
7. Do not take such small children with you in the mosque who have not yet attained awareness of the sanctity of the mosque lest they should discharge urine, defecate or spit in the mosque.
8. Do not use mosque as thoroughfare. On entering the gate of the mosque it becomes obligatory upon you to engage yourself in the remembrance of Allāh جل جلاله.
9. If you loose something somewhere else, do not make an announcement of your loss from the mosque.
10. Do not pass in front of worshiper (namāzee).
11. Keep the mosque clean. Nothing dirty should be left there. If there is some dirt or filth remove as early as possible.
12. Do not leap over the shoulders of others to find place in the front row if you come late.
13. Do not quarrel with others for space
14. Do not snap the fingers.
15. Do not let even a drop of water fall on the ground of the mosque after ablution.
16. Try utmost to suppress sound on sneeze. Likewise, restrain coughing, belching and yawning. If can not help then suppress the sound.
17. Do not eat anything that gives bad smell before going to mosque.
18. Do not engage yourself in buying or selling things in the mosque nor should you talk of trade there.

Chapter: 18

Difference in male and female namāz



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

فَلَا تَعْلَمُ نَفْسٌ مِّمَّا أُخْفِيَ لَهُم مِّن قُرَّةِ
أَعْيُنٍ ۖ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

(Qūr'ān Shareef Soorah 32 – Sajdah, verse 17)

*So no soul knows what comfort is kept secretly in store for them, as
a reward for what they used to do.*

There is no difference as far as content and obligations (farḥ) of namāz are concerned in the namāz of woman. Namāz is exempted in the days of menstrual bleeding (ḥaiḥ) and puerperal bleeding (nifās). There is no qaḥā for namāz left during these days.

A woman performs namāz in the same manner as a man does. However, there are certain differences, which are enumerated hereunder.

Rūk'n		Male pattern	Female Pattern
Takbeer-e tahreemah	1.	Keep palm outside sleeve	Keep palm either in sleeve or in dupatta
	2.	Lift both hands up to ear lobule	Lift both hands up to shoulders
Qiyām	1.	Fold hands below navel	Fold hands below breasts
	2.	Place the right hand over left below umbilicus and encircle right thumb and little finger over left wrist.	Place left palm below the breast and right hand on the dorsum of the left hand.
Rūkoo'	1.	Keep back straight and parallel to the ground. A bowl filled with water should not fall if kept on the back.	Flex slightly, just to hold the knee loosely with approximated fingers. Back need not be kept straight.
	2.	Keep head straight in the plain (level) that of the back. It should remain neither more bent nor raised upwards.	Keep head slightly upwards than the back.

	3.	Put pressure on hands.	Do not press on hands.
	4.	Hold the knee firmly.	Do not hold the knee but just keep hands loosely.
	5.	Whilst holding knee keep all fingers loosely and separated.	Keep fingers approximated whilst keeping hand on the knee.
	6.	Do not bend legs from knee joint (keep straight).	Keep legs slightly flexed unlike male who keep legs straight.
Sajdah	1.	Keep body relaxed and loosely separated.	Draw whole body together.
	2.	Arms should remain separated from the rest of the body.	Arms should remain joined with the sides of the body.
	3.	Abdomen should not touch thigh.	Abdomen should touch thigh.
	4.	Thigh should not touch calf.	Thigh should touch calf.
	5.	Wrist and elbow should not touch the ground.	Wrist and elbow should touch and spread on the ground.
Jalsah and Qa'dah	1.	Sit on the left leg, which is turned and spread on the ground; place right leg erect perpendicular to the ground with toe facing towards qiblah.	Sit on the ground on the left buttock with both legs placed on the right side.
	2.	Place palm on the thigh with fingers in resting position (neither separated nor closely approximated).	Place palm on the thigh with approximated fingers.
Warning to those who pass across from front	1.	Warn by saying Sub'hān-allāh to those who tries to pass across from front.	Warn by tasfeeq (clapping)
Namāz-e faj'r	1.	Delay till incipient gleam spread all over the ground and clear visualization is possible.	Perform in early phase of permissible duration I.e. in darkness.

	2.		Perform prior to jamā't of men. For rest of namāzes, it is better to wait till gents have accomplished their congregational namāz.
Jūm'ah and Eidain	1.	Jūm'ah namāz is farż.	No Jūm'ah namāz for women.
	2.	'Eidain namāz is vājib.	No 'Eidain namāz for women.

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Ladies, Attention please!

- *You must perform namāz in standing position. Qiyām is farḥ on you too alike your counterpart (man) in farḥ, vājib and sūnnat-e mūakkadah namāz. Your namāz will be rendered invalid if performed in sitting position without any excuse (authentic reason).*
- *All rak'ats should be performed in standing position. Your namāz will be rendered invalid if you perform first rak'at in standing position but rest of the rak'ats in sitting position without any excuse (authentic reason).*

Chapter: 19

Some vital issues



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

(Qūr'ān Shareef Soorah 33 – Ahzāb, verse 56)

Surely, Allāh and His angels shower their blessings on the Nabee (Prophet of Allāh – the communicator of hidden news). O you who believe! Send upon him blessings and salute him fully well with best salutations.

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Namāz is great bounty of Allāh ﷻ upon His servants. It is that special audience that Allāh ﷻ gives to His servants so that they may talk (pray) to Him. How fortunate we are that King of all the kings, our creator and sustainer, is bringing us to His House (the mosque) and talking to us. It is therefore incumbent that we show gratitude and thanks to Allāh ﷻ for giving us the guidance and taufeeq to perform namāz in the best possible manner. We have tried to cover all the aspects of issues pertaining to namāz in the preceding chapters. In this chapter we will discuss some vital issues pertaining to namāz and other sorts of 'ibādat. They are:

- ★ *Passing across namāzee from front*
- ★ *Taqbeel-e ibhāmain (thumb kissing)*
- ★ *Isbāl*
- ★ *Miscellaneous issues like:*
 - *Waking up a sleeping individual for namāz*
 - *Dūrood on hearing the Holy name of Ĥuḏoor-e Aqdas*
 - *Vaḏeefāh without namāz*
 - *Loud recitation of Qūr'ān shareef in gatherings*
 - *'Ibādat on the day of 'Āshoorah*

1. Passing across namāzee from front:

- ★ *Strictly forbidden to pass across namāzee from front*
- ★ *Sūtrah*
- ★ *System of cautioning*

1.1 Strictly forbidden to pass across namāzee from front:

Issue: It is a grave sin to pass across a namāzee from front. The person who tries to pass across or actually pass across is sinner. However, it makes no difference to namāzee. (Bahār-e Shari'at-III/157, Fatāvā Raḏaviyyah-III/401)

Following ahādeeṣ are quoted here supporting this issue.

1.1.1 **Ḥadeeṣ Shareef:**

Imām Aḥmad has quoted a ḥadeeṣ ascribing to Ḥaẓrat Abū Johaim رضى الله تعالى عنه that once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم narrated that:

If the passer across the namāzee from front would know the profoundness of sin committed, he would have preferred to stand continuously for forty years at one place instead of passing across the namāzee from front.

1.1.2 **Ḥadeeṣ Shareef:**

Ib'n-e Mājah has quoted a ḥadeeṣ ascribing to Ḥaẓrat Abū Hūrairah رضى الله تعالى عنه that once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم narrated that:

لَوْ يَعْلَمُ أَحَدُكُمْ مَالَهُ فِي أَنْ يَمُرَّ بَيْنَ يَدَيَّ أُخِيهِ مُعْتَرِضًا فِي الصَّلَاةِ كَانَ لَأَنْ يُقِيمَ مِائَةَ عَامٍ خَيْرٌ لَهُ مِنَ الْخُطْوَةِ الَّتِي خَطَاَهَا

If someone, who passes across his namāzee brethren from front would know the profoundness of sin committed, he would have preferred to stand continuously for hundred years at one place for each step he has walked instead of passing across the namāzee from front.

1.1.3 **Ḥadeeṣ Shareef:**

Abū Bak'r ib'n-e Abee Shaibah has recorded a ḥadeeṣ in his book from Ḥaẓrat 'Abdūl Ḥameed bin 'Abdūl Raḥmān رضى الله تعالى عنه that once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم narrated that:

لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيَّ الْمُصَلِّيَ لَأَحَبَّ أَنْ يَكْسِرَ فَخْذَهُ وَلَا يَمُرَّ بَيْنَ يَدَيْهِ

If the passer across the namāzee from front would know the profoundness of sin committed, he would have never passed across the namāzee from front, even if his thighs were broken (due to standing at one place for long time).

(Aforementioned ahādeeṣ are borrowed from Fatāwā Raẓaviyyah-III/316 and 317)

1.2 Sūtrah:

Sūtrah is namāz intervening object or namāz-hedge placed in front before commencing namāz at home or in small mosques facilitating those who would like to pass across from front.

- 1.2.1 **Issue:** A person performing namāz in his own house or small mosque, then it is unlawful to pass across him from front up to the west-side wall unless there is a namāz-hedge.

Suppose a person is performing namāz in desert, huge ground or big mosque, in this case it is not permissible rather *ḥarām* (unlawful, forbidden) to pass across from his frontal visual field with gaze focused on the spot of sajdah place.

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Badā'-e-ūṣ-ṣanā'-e', Minḥatūl Khāliq Ḥāshiyah Baḥrūr-Rā'iq, Fat'hūl Qadeer Shar'h-e Hidāyah, Nihāyah Shar'h Hidāyah, Kitābūt-tajnees val Majeed, Bahār-e Shari'at-III/158, Fatāwā Raḥaviyyah-III/401)

- 1.2.2 **Issue:** One who is performing *ṭavāf* can pass across namāzee from front in Masjidūl Ḥarām (Ka'bah). (Raddūl-Mūhtār, Bahār-e Shari'at-III/160)

- 1.2.3 **Issue:** There is no harm in passing across, if a sūtrah is kept before namāzee. (Bahār-e Shari'at-III/158, Fatāwā Raḥaviyyah-III/401)

- 1.2.4 **Issue:** Sūtrah should be at least of one forearm length and one finger thickness. (Raddūl-Mūhtār, Dūrr-e Mūkhtār)

- 1.2.5 **Issue:** Sūtrah should not be put exactly in front on the imaginary line drawn from nose. Put it slightly either right or left side from this imaginary line drawn from nose or rather it is superlative to put it on the right side. (Dūrr-e Mūkhtār, Bahār-e Shari'at-III/158)

- 1.2.6 **Issue:** Tree, man, animal, wood or iron-bar can work as sūtrah. One can pass beyond this but not from in-between sūtrah and namāzee. If there is a man working as sūtrah, then his back should remain towards namāzee as it is forbidden to face towards namāzee. (Ghūnyah, Bahār-e Shari'at-III/159)

1.3 System of cautioning:

- 1.3.1 **Issue:** Suppose sūtrah is not kept or someone seems to be approaching and tries to pass across in-between namāzee and sūtrah, in that case namāzee is allowed to caution him by

- Saying سُبْحَانَ اللَّهِ (Sub'hānallāh)
- Reciting qirā'at loudly
- Hand or head movement: Excessive movement is not permissible (viz. holding his cloths or hurdling with hands) otherwise the deed will be counted as 'amal-e kaṣeer rendering the namāz null and void.

(Dūrr-e Mūkhtār, Raddūl-Mūhtār, Bahār-e Shari'at-III/160)

- 1.3.2 **Issue:** Woman will caution by taṣṭeeq (clapping). The term taṣṭeeq is used to understand the warning by means of producing sound by hitting fingers of the right hand on the dorsum of the left hand. (Dūrr-e Mūkhtār)

- 1.3.3 **Issue:** Namāz will not be rendered invalid if-

- Man has warned by taṣṭeeq instead of saying سُبْحَانَ اللَّهِ (Sub'hānallāh),
- Woman has warned by saying سُبْحَانَ اللَّهِ (Sub'hānallāh) instead of taṣṭeeq.

(Dūrr-e Mūkhtār)

- 1.3.4 **Issue:** If a person is passing across namāzee from front then he is not only fully authorized to prevent him from doing so but permitted to quarrel with him after concluding the namāz as well. A ḥadees is quoted here in support of this issue:

Ḥadees Shareef:

Imām Aḥmad, Imām Būkhāree, Imām Mūsliḥ, Imām Nasa'ee and Abū Dāood have quoted this Ḥadees ascribing to Ḥaẓrat Abū Sa'eed Khūdri رضى الله تعالى عنه that once Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم narrated that:

إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ
يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيُدْفَعْهُ فَإِنْ أَبَى فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ

When anyone from you is performing namāz with namāz-hedge (sūtrah) placed in front and someone tries to pass across from in between you and namāz-hedge, first you

prevent him and even if he does not follow, you should quarrel with him because he is like shaitān.
(Fatāwā Razaviy'yah-III/317)

2. Taqbeel-e ibhāmain:

Lexically the term taqbeel-e ibhāmain is understood to mean the kissing thumb. However, by and large this term is understood to mean the kissing of thumb and then brandishing over eyes on hearing the name of Ĥużoor-e Aqdas ﷺ during azān and iqāmat or any other occasion in affection and reverence to Rasoolallāh.

We will discuss taqbeel-e ibhāmain under following heads:

- ★ Ta'zeem-e Rasoolallāh
- ★ Shari'at disseminates the concept of Ta'zeem-e Rasoolallāh
- ★ Mūnāfiqeen of recent era dislike Ta'zeem-e Rasoolallāh

2.1 Ta'zeem-e Rasoolallāh ﷺ :

A true Mūslim always carries out orders of Allāh جل جلاله. Through following verse of Qūr'ān Shareef Allāh جل جلاله commands us to pay due respect to Rasoolallāh ﷺ.

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ

So you believe in Allāh جل جلاله and his Rasool and honour him.

2.2 Shari'at disseminates the concept of Ta'zeem-e Rasoolallāh ﷺ :

It is written in Fat'hūl Qadeer Shar'h-e Hidāyah and 'Ālam-geeri that:

كُلُّ مَا كَانَ أَدْخَلَ مِنَ الْأَدَبِ وَالْإِجْلَالِ كَانَ حَسَنًا

Those deeds, which are meant for respect or honour, are liked.

Since centuries it is customary to kiss the thumb and inner surface of the index fingers and then brandish over the eyes in affection on hearing the name of Ĥużoor-e Aqdas ﷺ.

2.3 Mūnāfiqeen of recent era dislike Ta'zeem-e Rasoolallāh ﷺ :

Exasperate mūnāfiqeen of recent era, call this mūstahab deed as bid'at (innovation) and preclude this system of showing affection towards Rasoolallāh ﷺ. The sole objective behind calling this deed as bid'at is to prevent us from paying reverential gesture on hearing the name of Ĥużoor-e Aqdas ﷺ.

On hearing the name of Ĥużoor-e Aqdas ﷺ during azān, iqāmat or any occasion to kiss the thumb and inner surface of the index fingers and then brandish over the eyes in affection is mūstahab, lawful and commendable.

Following are the arguments proving the correctness and lawfulness of this mūstahab deed and refuting those who deny:

Argument 1:

Ĥaẓrat Sayyedūnā Şiddiq-e Akbar رضى الله تعالى عنه used to practice taqbeel-e ibhāmain:

Dailāmee has written in his book Mūsnad-e Firdaus that Ameerul-mo'mineen Ĥaẓrat Sayyedūnā Şiddeeqe Akbar رضى الله تعالى عنه recited following dū'ā on hearing the name of Rasoolallāh ﷺ (I bear witness that Moḥammad is the Prophet of Allāh) in azān called by mūazzin:

أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَبِيًّا

I bear witness that Moḥammad is the devotee and Prophet of Allāh. I am blissful that my Rabb is Allāh , my religion is Islām and Nabee is Moḥammad ﷺ

And then he touched both thumbs and inner surface of both index fingers with lips followed by brandish over the eyes.

On this, Ĥużoor-e Aqdas ﷺ has narrated that:

مَنْ فَعَلَ مِثْلَ مَا فَعَلَ خَلِيلِي فَقَدْ حَلَّتْ عَلَيْهِ شَفَاعَتِي

Whosoever practices this as my loving (friend) has done, will legitimize my intercession.

Argument 2:

Imām-e Ajaal (Most glorious imām) 'Allāmah 'Ali ib'n-e Sūltān Harvee Qāree (D: 1014 AH) famously known as Mūlla 'Ali Qāree has written in his book Mauzoo'āt-e Kabeer concerning kissing of thumbs that:

وَإِذَا ثَبَتَ رَفْعُهُ إِلَى الصِّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
فَيَكْفِي لِلْعَمَلِ بِهِ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكُمْ
بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ

When ascent (link) is proved up to Ḥaẓrat Sayyedūnā Ṣiddeeq-e Akbar رضى الله تعالى عنه then it is sufficient for practice (of kissing thumb) since Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم has narrated that it is essential for you to practice my sūnnat and that of my honorable righteous Caliphs as well.

Argument 3:

Narration of Ḥaẓrat Sayyedūnā Khiẓr عليه الصلوة والسلام:

Imām-e Jaleel (Most glorious imām) Ḥaẓrat Aḥmad bin Abee Bak'r Ravād Yamanee has written in his book Mujibātūr-rahmah va Azāyamūl-maghfirāt that Ḥaẓrat Sayyedūnā Khiẓr عليه الصلوة والسلام¹ has narrated that:

”مَنْ قَالَ حِينَ سَمِعَ الْمُؤَذِّنَ يَقُولُ أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ مَرَحَبًا بِحَبِيبِي وَ قَرَّةَ عَيْنِي مُحَمَّدٌ بَيْنَ
عَبْدِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ثُمَّ
يُقْبِلُ إِبْهَامِيهِ وَيَجْعَلُهُمَا عَلَى عَيْنَيْهِ لَمْ يَرْمُدْ أَبَدًا“

When the mūazzin calls أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness that Moḥammad is the Prophet of Allāh), then on listening that who so recites du'ā

مَرَحَبًا بِحَبِيبِي وَ قَرَّةَ عَيْنِي مُحَمَّدٌ بَيْنَ عَبْدِ اللَّهِ - صلى الله عليه وسلم and then kisses the thumb and inner surface of the index fingers and then brandishes over the eyes, his eyes will never pain.

¹ Ḥaẓrat Say'yedūnā Khiẓr عليه الصلوة والسلام:

Nabee of Allāh جل جلاله (according to some narrations)

He was in the same period as of Ḥaẓrat Moosā i.e. about 1500 BC. A small story about him is given in Qūr'ān Shareef in Soorah 18 – The Cave, verse 75 to 82.

Argument 4:

Imām-e Ajal (Most glorious imām) Shamshūddeen Sakhāvee has written in his Maqāṣid-e Ḥasanah that the practice of kissing thumb and inner surface of the index fingers and then brandishing over the eyes in affection is mūstahab.

Argument 5:

Ocular foreign body removed by itself with taqbeel-e ibhāmāin:

Imām-e Jaleel (most glorious imām) Ḥāẓrat Aḥmad bin Abu Bak'r Ravād Yamanee has written a story of brother of Ḥāẓrat Faqeeh (scholar of Islāmic jurisprudence) Moḥammad ib'n-e Albābā in his book Muḥibātūr-raḥmah va Azāyamūl-maghfirāh. Ḥāẓrat Faqeeh Moḥammad ib'n-e Albābā narrates that:

إِنَّهُ هَبَّتْ رِيحٌ فَوَقَعَتْ مِنْهُ حَصَاةٌ فِي عَيْنِهِ وَ أَعْيَاةَ خُرُوجِهَا
وَأَلْقَتْهُ أَشَدَّ الْأَلَمِ وَ إِنَّهُ لَمَّا سَمِعَ الْمُؤَيَّدِينَ يَقُولُونَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
قَالَ ذَلِكَ فَخَرَجَتِ الْحَصَاةُ مِنْ قَوْرِهِ . قَالَ الرَّوَاةُ رَحِمَهُ اللَّهُ تَعَالَى
وَ هَذَا يَسِيرُ فِي جَنْبِ قَضَائِلِ الرَّسُولِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَ سَلَّمَ

Once in stormy weather condition a foreign body fell in eyes and after lot of trial of removing that foreign body, it could not be removed. It started paining. Just then, mūazzin called أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (I bear witness that Moḥammad is the Prophet of Allāh), then on listening that he recited du'ā مَرْحَبًا بِحَبِيبِي وَ قُرَّةَ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ - ﷺ and then kissed the thumb and inner surface of the index fingers and then brandished over the paining eyes. Immediately, foreign body got removed by itself.

Ḥāẓrat Aḥmad bin Abu Bak'r Ravād Yamanee, the author of the book, further narrates that nothing will sustain against the virtues and excellences of Ḥuẓoor-e Aqdas ﷺ.

Argument 6:

Narration of Ḥāẓrat Sayyedūnā Imām Ḥassan رضى الله تعالى عنه:

Imām and khateeb (preacher) of Madeenah ṭaiyyabah Ḥāẓrat Shamshūddeen Moḥammad bin Ṣāleḥ has written in his book "Tāreekh" that:

رَوَى عَنِ الْفَقِيهِ مُحَمَّدِ بْنِ سَعِيدِ الْخَوْلَانِيِّ
قَالَ أَخْبَرَنِي الْفَقِيهُ الْعَالِمُ أَبُو الْحَسَنِ عَلِيُّ بْنُ
حَدِيدِ الْحُسَيْنِيِّ أَخْبَرَنِي الْفَقِيهُ الرَّاهِدُ الْبِلَالِيُّ عَنْ
الْحَسَنِ عَلَيْهِ السَّلَامُ إِنَّهُ قَالَ مَنْ قَالَ حِينَ يَسْمَعُ
الْمُؤَذِّنَ يَقُولُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ مَرَحَبًا
يَحِبِّيَّ وَ قُرَّةَ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَ يُقْبِلُ إِبْهَامَيْهِ وَ يَجْعَلُهُمَا عَلَى
عَيْنَيْهِ لَمْ يَجْعَمْ وَ لَمْ يَرْمُدْ

Faqeeh (scholar of Islāmic Jurisprudence) Moḥammad ib'n-e Sa'eed Khavilānee has narrated that he has been told by Faqeeh 'Abdūl Ḥassan 'Alī ib'n-e Moḥammad ib'n-e Ḥadeed Ḥussainee that once Faqeeh Zaḥid Bilālee was narrated by Ḥaẓrat Sayyedūnā Imām Ḥassan رضي الله تعالى عنه that:

When the mūazzin calls اللَّهُ رَسُولُ اللَّهِ (I bear witness that Mohammad is the Prophet of Allāh), then on listening that who so recites dū'ā

مَرَحَبًا يَحِبِّيَّ وَ قُرَّةَ عَيْنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and then kisses the thumb and inner surface of the index fingers and then brandishes over the eyes, his eyes will never become blind and his eyes will never cause pain to him.

Argument 7:

Narration of Ḥaẓrat Mūjid Miṣree رضي الله تعالى عنه:

Imām and khateeb (preacher) of Madeenah mūnavvarah Ḥaẓrat Shamsuddīn Moḥammad bin Ṣāleḥ has written in his book "Tāreekh" in reference to Ḥaẓrat Mūjid Miṣree who is considered to be one among ṣāleḥeen (sulf-ṣāleḥeen)² who himself narrated that:

إِذَا سَمِعَ ذِكْرَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي الْأَذَانِ
وَ جَمَعَ أَصْبَعَيْهِ الْمَسْبُوحَةِ وَالْإِبْهَامَ وَقَبَّلَهُمَا
وَ مَسَحَ بِهِمَا عَيْنَيْهِ لَمْ يَرْمُدْ أَبَدًا

Who so ever will kiss thumb and brandish over eyes on hearing the Holy name of Ḥuẓoor-e Aqdas صَلَّى الله تعالى عليه وسلم, his eyes would never cause pain to him.

² **Sulf-ṣāleḥeen:** Ṣaḥābah the distinguished one among the tābe'een successors of the Holy Prophet's صَلَّى الله تعالى عليه وآله وسلم companions

Argument 8:

Ib'n-e Şāleḥ was confident that he will never become blind and his eyes will remain normal as well:

Imām-e Jaleel (most glorious imām) Ḥāẓrat Aḥmad bin Abū Bak'r Ravād Yamanee has written in his book Mujibātūr-rahmah va Azāyamūl-maghfirāh that:

قَالَ ابْنُ صَالِحٍ وَ سَمِعْتُ ذَلِكَ أَيْضاً مِنَ الْفَقِيهِ مُحَمَّدِ بْنِ
الرَّرَنْدِيِّ عَنْ بَعْضِ شُيُوخِ الْعِرَاقِ وَالْعَجَمِ وَ إِنَّهُ يَقُولُ عِنْدَ
يَمْسَحُ عَيْنَيْهِ صَلَّى اللَّهُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ -
يَا حَبِيبَ قَلْبِي وَ يَا نُورَ بَصَرِي وَ يَا قُرَّةَ عَيْنِي
وَ قَالَ لِي كُلُّ مُنْذُ فَعَلْتَهُ لَمْ تَرْمُدْ عَيْنِي

Ḥāẓrat Ib'n-e Şāleḥ has narrated that, "I have heard this matter from Faqeeh Ḥāẓrat Moḥammad ib'n-e Zarnadee that some shaikh of Iraq and 'Ajam had been narrated that whilst brandishing thumb recite following dūrood shareef

صَلَّى اللَّهُ عَلَيْكَ يَا سَيِّدِي يَا رَسُولَ اللَّهِ يَا حَبِيبَ قَلْبِي
وَ يَا نُورَ بَصَرِي وَ يَا قُرَّةَ عَيْنِي وَ قَالَ لِي كُلُّ مُنْذُ فَعَلْتَهُ لَمْ تَرْمُدْ عَيْنِي

Both shaikhs confirmed that their eyes never pained since they had started this 'āmāl". Further Ib'n-e Şāleḥ writes:

وَلِلَّهِ الْحَمْدُ وَالشُّكْرُ مُنْذُ سَمِعْتُهُ وَنَهَمَا اسْتَعْمَلْتُهُ
فَلَمْ تَرْمُدْ عَيْنِي وَأَرْجُو أَنْ مَا فِيهِمَا تَدْوُمُ وَإِنِّي
أَسْلَمُ مِنَ الْعَمَى إِنْ شَاءَ اللَّهُ تَعَالَى

Ḥamd be to Allāh جل جلاله for not allowing my eyes to pain since I have heard the story from those sheikhs and started practicing the same 'āmāl and I am assured and confident that I will never be blind, Inshā-Allāh.

Argument 9:

Shaikhūl mashā'ikh (chief sheikh), a great research scholar and unsurpassed scholar of the Ḥanafite sect in Makkah Mū'azzamah Shah Jamāl ib'n-e 'Ūmar Makkee رحمه الله تعالى has written in his Fatāwā that:

سُئِلْتُ عَنْ تَقْبِيلِ الْإِبْهَامَيْنِ وَضَعُهُمَا عَلَى الْعَيْنَيْنِ
عِنْدَ ذِكْرِ اسْمِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي الْأَذَانِ
هَلْ هُوَ جَائِزٌ أَمْ لَا ؟ أَجَبْتُ بِمَا نَصَّه نَعَمْ -
تَقْبِيلُ الْإِبْهَامَيْنِ وَضَعُهُمَا عَلَى الْعَيْنَيْنِ
عِنْدَ ذِكْرِ اسْمِهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ جَائِزٌ
بَلْ هُوَ مُسْتَحَبٌّ - صَرَحَ بِهِ مَشَائِخُنَا فِي كُتُبٍ مُتَعَدِّدَةٍ

When I was asked whether is it lawful to kiss thumb and brandish over eyes on hearing the Holy name of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وسلم, I replied, "Yes, it is lawful and mūstaḥab as well. Our religious scholars have elucidated very well in various books".

Argument 10:

Ĥuẓoor-e Aqdas صلى الله تعالى عليه وسلم will take that person to paradise along with him who touches the thumbs on hearing his Holy name:

Imām Faẓlūllāh Moḥammad Sūharvardee ³ in his famous book Fatāwā Ṣoofiyah, 'Allāmah 'Abdūl 'Alī Harvee Barjandee in Sharḥ-e Naqāya and Imām 'Abdūl Barkāt 'Abdūllāh Sa'daee in Kanẓūl-'eebad has written very specifically about this 'āmāl like this:

وَأَعْلَمُ أَنَّهُ يَسْتَجِبُ أَنْ يُقَالَ عِنْدَ سَمَاعِ الْأُولَى مِنَ الشَّهَادَةِ صَلَّى اللَّهُ تَعَالَى
عَلَيْكَ يَا رَسُولَ اللَّهِ وَ عِنْدَ الثَّانِيَةِ مِنْهُمَا قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ ثُمَّ يُقَالُ
اللَّهُمَّ مَتَّعْنِي بِالسَّمْعِ وَالْبَصَرِ بَعْدَ وَضْعِ ظُفْرِي الْإِبْهَامَيْنِ عَلَى الْعَيْنَيْنِ فَإِنَّهُ
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَكُونُ لَهُ قَائِدًا إِلَى الْجَنَّةِ وَكَذَا فِي كُنْزِ الْعِبَادِ

And, know that, it is mūstaḥab to say صلى الله تعالى عليه وسلم
(Blessings and Salutations of Allāh Ta'ālā be on him and on
his descendants) on listening *أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ* (I bear
witness that Moḥammad is the Prophet of Allāh) first time in
azān.

And, on listening second time *أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ* say
قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ and thereafter whilst putting nail of

³ Imām Faẓlūllāh Moḥammad Sūharvardee was student of well known scholar of Islāmic Jurisprudence Ḥaẓrat Imām 'Allāmah Yoosūf bin 'Umar who is author of Jāme'ul Mūẓmerāt Sharḥ-e Qūdooree

the thumb on eyes say اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ. Those who will practice like this, Ĥuḏoor-e Aqdas ﷺ will take them to paradise along with him.

Aforementioned all 10 arguments prove the correctness and lawfulness of mūstaḥab practice of taqbeel-e ibhāmāin and refute those who deny⁴.

⁴ **Prepare yourself against propagators of tableeghee jamā'at:** As we had discussed earlier, exasperate mūnāfiqeen of recent era, call this mūstaḥab deed as bid'at (innovation) and preclude this system of showing affection towards Rasoolallāh ﷺ. The sole objective behind calling this deed as bid'at is to prevent us from paying reverential gesture on hearing the name of Ĥuḏoor-e Aqdas ﷺ. Our religiously illiterate brethren face lot of difficulties and are made confused by tableeghee jamā'at people. Such brethren are advised to face this problem in following manner:

Whosoever tries to convince you that you are following a bid'at, ask him following questions:

1. Is there any verse in Qūr'ān Shareef through which Allāh جل جلاله says that you must not kiss thumbs and brandish over eyes on hearing the name of Ĥuḏoor-e Aqdas ﷺ؟
2. Is there any ḥadeēṣ in your knowledge through which Ĥuḏoor-e Aqdas ﷺ has narrated that you must not kiss thumbs and brandish over eyes on hearing my name؟
3. Is there anyone from ṣahābah-e kirām, tābe'een, tābe'-tābe'een who forbids or whose 'āmāl can be put forward as an evidence for not kissing and then brandishing over eyes on hearing the name of Ĥuḏoor-e Aqdas ﷺ؟

Even after these queries, if he argues that this 'āmāl is bid'at, then ask him which type of bid'at is this:

- Bid'at-e 'itiqādi?
- Bid'at-e 'amaliyyah?
- Bid'at-e ḥasanah?
- Bid'at-e jā'izah?
- Bid'at-e mūstaḥabbah?
- Bid'at-e vājibah?
- Bid'at-e sayyah?
- Bid'at-e makroohah?
- Bid'at-e ḥarām?

I (author) ensure that propagator of tableeghee jamā'at would not be in position to answer your questions and would run away.

3. Isbāl:

3.1 Definition:

According to Arabic lexicographers the term 'Isbāl' is used when legs of the trousers or length of the jubbah (long shirt) is markedly longer so much so that the ankle is covered. Thus when term isbāl is used, it means to understand:

- Legs of the trouser are markedly longer so as to cover the ankle,
- Jubbah (long shirt) is markedly longer so as to cover the ankle or
- Sleeve of the shirt is markedly longer as to cover the fingers.

For men (not women), isbāl is forbidden.

3.2 What ḥadeeṣ says about trousers?

3.2.01 Wearing trousers is sūnnat:

Wearing trousers is sūnnat of Ambiyā-e kirām (great Prophets), Ḥużoor-e Aqdas ﷺ and glorious ṣaḥābah-e kirām رضى الله تعالى عنهم used to wear trousers with kind permission of Ḥużoor-e Aqdas ﷺ. On the day of martyrdom Ameerul-mo'mineen Ḥaẓrat Sayyedūnā 'Uṣmān Ghaneḥ had been dressed in trousers. (Mavāheebul ladūnniyah bil minḥil Moḥammadiyah, Shar'h-e Safrus-Sa'adat)

The author has borrowed concept, quotations and references regarding this of taqbeel-e ibhāmain from following two books of Imām Aḥmad Raẓā khān Muḥaddiṣ-e Bareillvee:

- Mūnirul-'ain-e fee-taqbeelil ibhāmain
- Nahjūs-salāmah fee-taḥleel-e taqbilil ibhāmain-e feel iqāmah

Postscript:

It is written in Fatāvā Raẓaviyyah II/544 that one should save him from this 'āmāl of taqbeel-e ibhāmain while listening Qūr'ān Shareef in namāz and during khūṭbah since extra body movements are strictly forbidden during these times.

3.2.02 Quotations of aḥādees:

3.2.02.1 Ḥadees Shareef:

Hākim and Tirmizee has quoted from Ḥaẓrat ‘Abdūllāh bin Mas’ood رضى الله تعالى عنه that Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

كَانَ عَلَى مُوسَى يَوْمَ كَلَّمَ رَبَّهُ سَرَائِيلَ صُوفٍ
Ḥaẓrat Moosā عليه الصلوة والسلام⁵ had put on woolen trousers on the occasion of conversation with Allāh جل جلاله on mount Foor (Mount Sinai⁶).

⁵ **Ḥaẓrat Moosā عليه الصلوة والسلام (1571 - 1451 BC):** Moses the prophet. He was born in Miṣ'r (Egypt) in 1571 BC and stayed there for forty years (up to 1531 BC), then he went to Madiyan and stayed there again for forty years (up to 1491 BC). He passed away at the age of 120 years in 1451 BC.

He was descendent of Hebrew (‘Ibrānee) slaves who had migrated from Kan‘ān (Palestine) to Egypt hundreds of years earlier. The Egyptian had enslaved the Hebrews and forced them to build large cities and places. The population of the Hebrew eventually grew so large that the Egyptian Pharaoh feared they could not be controlled. Therefore, at about the time of Ḥaẓrat Moosā’s birth, Pharaoh ordered to kill all male Hebrew children (according to another school of thought, Pharaoh’s personal astrologer had told him that soon a male child will took birth who will destroy his throne and everything. Therefore with the help of his Vizier Ḥamān he decided that he would kill any and every male child that would take birth in his country. He thus killed thousands of male children). Ḥaẓrat Moosā’s mother hid her baby in a basket in the rushes on the bank of Nile River. The Pharaoh’s wife (Āsiyah) found the infant and raised him with the help of Ḥaẓrat Moosā’s mother.

As an adult Ḥaẓrat Moosā saw an Egyptian beating a Hebrew. He killed the Egyptian and fled into the desert. While living there as shepherd he married Ṣaforā, a daughter of a priest of Midianite tribe. They had two sons.

His followers are known as Banee Isrā’eel (Israelite or Jews). Tav’rāt was revealed on Ḥaẓrat Moosā and it was scripted in Hebrew language. While Ḥaẓrat Moosā was on the Mount Sinai, his followers became impatient. They wanted a god that they could see. As a result they built a golden calf and began to worship. (Qūr’ān Shareef Soorah 2 – Baqarah, Verse: 51).

⁶ **Mount Foor (Mount Sinai): Mount Sinai** (2,285 meters) is a mountain in the southern Sinai Peninsula of Egypt.

3.2.02.2 Ĥadeeṣ Shareef:

According to Abū No'aim from Ĥaẓrat Abū Hūrairah, Ĥuẓoor-e Aqdas ﷺ has narrated that:

أَوَّلُ مَنْ لَبَسَ السَّرَاوِيلَ إِبْرَاهِيمُ الْخَلِيلُ .

The first person to put on trousers was Ĥaẓrat Sayyedūnā Ibrāheem⁷ Khalilullāh عليه الصلوة والسلام (Near and dear to Allāh).

3.2.02.3 Ĥadeeṣ Shareef:

Imām Tirmizee, Imām Oqailee, Ib'n-e 'Adee and Dailamee have quoted a ĥadeeṣ ascribing to Ĥaẓrat Sayyedūnā Maulā 'Alī that:

Ĥuẓoor-e Aqdas ﷺ has prayed and supplicated for salvation (Maghfirat) for the women who wear trousers and put on injunction for men to wear trousers himself and see that their women be dressed in trousers as it covers more parts of the body.

⁷ Ĥaẓrat Sayyedūnā Ibrāheem عليه الصلوة والسلام (2300 BC): A prophet and very near and dear to Allāh ﷻ and hence his appellation Khalilullāh. He was son of Tāreekh bin Nāhur bin Sārdāgh bin Arghu bin Fāligh bin 'Ābir bin Shāligh bin Fahshand bin Shām bin Nooh. His son Ĥaẓrat Ismā'eel عليه الصلوة والسلام was also a prophet. He passed away at the age of 175 years.

Ĥaẓrat Ibrāheem عليه الصلوة والسلام along with his wife Ĥaẓrat Ĥājerah and their son Ĥaẓrat Ismā'eel عليه الصلوة والسلام came from Kan'an (Palestine) to the abandoned place where the Holy Ka'bah was built near it. The city of Makkah was built around it. Ĥaẓrat Ibrāheem عليه الصلوة والسلام then returned to from where he came leaving his young wife and his suckling son in an infertile valley, which had neither plant nor udder. When the water that he left for them ran out, the thirsty baby started crying. His mother, Ĥaẓrat Ĥājerah, went to search for the water between Al Ṣafā (from Abu Qabees Mountain) and Al Marvā (from Qaiqa'an Mountain) which are full of solid rocks with no signs of life in them. Ĥaẓrat Ĥājerah continued her effort until the fountain of Zamzam exploded and the water flew out of it. Ĥaẓrat Ĥājerah quenched the thirst of the baby, who stopped crying.

With the appearance of Zamzam in this desert, and life became possible, Ĥaẓrat Ĥājerah and her son stayed near the well of Zamzam. The caravans started coming for the water. It could be confirmed that the site on which Makkah was built became a steady demographical assembly only after Ĥaẓrat Ibrāheem عليه الصلوة والسلام had chosen the place as a residence for Ĥaẓrat Ĥājerah and her baby. Before that, the place was a resting station for the caravans, and a market for selling goods between those who come from the south and those who come from the north.

Author's comment:

As a matter of fact, trousers cover more body parts than lungi (loin-cloth) and therefore Ĥużoor-e Aqdas ﷺ liking was more towards trousers than lungi.

3.2.02.4 Ĥadeeş Shareef:

According to Abū Dāood Ĥažrat 'Ikramah رضى الله تعالى عنه has reported that:

Once he saw that Ĥažrat 'Abdūllāh bin 'Abbās has worn trousers with front part of the legs of the trousers sagging on the foot and hind part of the legs of the trousers lifted.

Ĥažrat 'Ikramah asked him, "O ib'n-e 'Abbās! Why have you worn trousers like this? He replied,

قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِرُهَا .

I saw Ĥużoor- e Aqdas ﷺ wearing trousers exactly in the same fashion.

(Fatāvā Ražaviyyah-IX / Section I / 99)

Explanatory note from Fatāvā Ražaviyyah:

Isbāl is neither ḥarām nor deserving punishment but merely makrooh and khilāf-e avlā if sense of arrogance and proud is not present. It is ḥarām if kept due to arrogance, proud and ego. This verdict is applicable only if the hind part of the legs of the trousers is covering the ankle in men. On the other hand, there is no consequence (no harm) if the front part of the legs of the trouser is sagging on the foot with raised hind part keeping the ankle uncovered.

3.2.03 Author's remark:

Ĥużoor-e Aqdas ﷺ himself has expounded us the system of wearing trousers according to aforementioned ḥadeeş. Keep the length of the trousers just up to the ankle so as to leave it uncovered. Wearing trousers in such fashion will be considered as Sūnnat.

3.3 What ḥadeeş says about isbāl in women?

3.3.01 Ĥadeeş Shareef:

Nasa'ee, Abū Dāood, Tirmizee and Ib'n-e Mājah has quoted a narration from Ūmmūl-mo'mineen Ĥažrat Ūmm-e

Salmāh that some one asked Ĥużoor-e Aqdas ﷺ that:

How much cloth (trousers) should be kept sagging in women? He replied, up to one cubit (approximately equal to the length of a forearm).

In exegesis of this Ĥadeeṣ Imām Aĥmad Bin Moĥammad Qustalānee writes in his book Mavāhebūl ladūnniyah bil minĥil Moĥammadiyah that it is mūstaĥab to keep the legs of the trousers sagging for about three feet.

3.4 What ĥadeeṣ says about isbāl in men?

3.4.01 Ĥadeeṣ Shareef:

According to Ĥaẓrat Abū Hūrairah, Ĥużoor-e Aqdas ﷺ has narrated that:

لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَةً.

On the Day of Resurrection Allāh جل جلاله will not pay attention towards those who keep the legs of the trousers hanging (arrogantly and proudly).
(Būkhāree Shareef)

3.4.02 Ĥadeeṣ Shareef:

According to Ĥaẓrat Sa'eed Khūdree and Ĥaẓrat 'Abdūllāh ib'n-e 'Umar, Ĥużoor-e Aqdas ﷺ has narrated that:

مَنْ جَرَّ ثَوْبَهُ مُخِيلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ .

On the Day of Resurrection Allāh جل جلاله will not pay attention towards those who keep the legs of the trousers hanging arrogantly and proudly.

(Abū Dāood, Ib'n-e Mājah, Mūslim Shareef, Nasa'ee, Tirmizee)

3.4.03 Ĥadeeṣ Shareef:

In Ṣaĥeeĥ Būkhāree Shareef a narration of Ĥużoor-e Aqdas ﷺ has been recorded from Ĥaẓrat 'Abdūllāh ib'n-e 'Umar رضى الله تعالى عنهما, which declares that:

مَنْ جَرَّ ثَوْبَهُ خَيْلًا لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ .

On the Day of the final Judgment Allāh جل جلاله will not favour His consideration towards those who hang their cloths in arrogance and with proud.

On this ordain Ameerul-mo'mineen Hāẓrat Abū Bak'r represented in the court of Rasoolallāh صلى الله تعالى عليه وآله وسلم:

قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِحْدَى شِقَايَ
إِذَا رَأَيْتُ يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ .

O Rasoolallāh! My legs of the trousers usually remain hanging until I pay special attention.

Huẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم replied:

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَسْتُ وَمَنْ يَصْنَعُهُ خِيَلًا .

You are not among those who do it in arrogance.
(Fatāvā Raẓaviyyah-III/448)

Author's Note:

Fabrānee has given a special reference regarding punishment for isbāl in his book 'Mo'ajm-e Kabeer'. He has recorded commandments of Mūṣṭafā Jān-e Raḥmat⁸ صلى الله تعالى عليه وآله وسلم through Hāẓrat 'Abdūllāh ib'n-e 'Abbās رضی الله تعالى عنهما. The extract is as under:

Isbal is disgusting and forbidden if it is to demonstrate the proud & arrogance and the doer are cautioned for punishment. However, if it is without arrogance then it is khilāf-e Avlā.

3.4.04 Ḥadees Shareef:

Fatāvā 'Ālam-geeri states:

إِسْبَالُ الرَّجُلِ إِزَارَةً أَسْفَلَ مِنَ الْكَعْبَيْنِ
إِنْ لَمْ يَكُنْ لِلْخِيَلَاءِ فَفِيهِ كَرَاهَةٌ تَنْزِيهَةٌ .

To keep legs of the trouser below ankle, without the sense of arrogance, is disgusting of a lesser degree (karāhat-e tanzeehee).

(Fatāvā Raẓaviyyah-III/448)

⁸ **Mūṣṭafā Jān-e Raḥmat:** This term is used very reverentially for Huẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم. Mūṣṭafā is the name of Rasoolallāh and the term Raḥmat denote Mercy of Allāh جل جلاله. Thus our Holy Prophet is Jān (soul) of Mercy of Allāh جل جلاله.

3.4.05 Ĥadeeṣ Shareef:

According to a narration recorded in Būkhāree Shareef and Nasa'ee, Ĥuḏoor-e Aqdas ﷺ has narrated that:

مَا أَسْفَلَ مِنَ الْإِزَارِ فِي النَّارِ .

Whatever the excess is sagging from the trousers will be in Hell.

3.4.06 Ĥadeeṣ Shareef:

In Mūslim Shareef and Sūnan Abū Dāood a narration of Ĥuḏoor-e Aqdas ﷺ has been recorded which declares that:

Allāh جل جلاله will not pay attention towards three types of persons and for them there are painful punishments. They are:

1. *Mūnāfiq (Hypocrites)*
2. *Al-Mūsbil (those who wear trousers below ankle)*
3. *Al-Mannān (those who boast of favours conferred)*

3.5 Comments and discussion:**3.5.01 Regarding system of folding legs of trousers:**

There are lots of misunderstanding regarding isbal in common people. It is seen that some people use to fold up legs of the trousers prior to performance of namāz, which is against conformity (khilāf-e mo'atad in technical terms of Islamic Jurisprudence) and hence namāz tends to be makrooh-e taḥreemee. As discussed in previous chapter, entire namāz will have to be repeated once it has been rendered makrooh-e taḥreemee.

A person will be called boorish, ill mannered and undignified if he is dressed in cloths which are irrational, reverse or folded from legs or sleeves and go before a public figure or a grandee. A person will not like to appear before a celebrity or judge of a court of law with folded legs of the trousers and certainly he will feel humiliating in doing so. If this is the state of affairs in worldly matters then how come a person can appear in the court of Allāh

جلبان with folded legs of trousers? Therefore scholars of Islamic Jurisprudence have put an injunction that:

Namāz will be rendered makrooh-e taḥreemee (strongly disapproved) if performed wearing cloths that are against conformity.

3.5.02 **What to do if legs of the trousers cover ankle?**

If trousers are so long as to cover the ankle, then it should be overall lifted from waist-belt side rather than folding up the legs of the trousers, which is against conformity. However, in spite of lifting trousers from waist-belt side, if ankle still remains unexposed, then one should perform namāz with covered ankle knowing the fact that the namāz will be rendered makrooh-e tanzeehee. As discussed earlier folding of the legs of the trousers renders the namāz makrooh-e taḥreemee. It is better to carry out makrooh-e tanzeehee (disapproved) acts rather than makrooh-e taḥreemee (strongly disapproved) acts in such critical unavoidable situations.

Undoubtedly, it is sūnnat to keep ankle open. In Fatāwā Raḥaviyyah IX/Section I/84, it is clearly mentioned that:

The length of the trousers should not exceed ankle. It is gūnāh-e kabeerah to cover the ankle in arrogance and proud. However, if it without arrogance and proud, then it is makrooh and khilāf-e avlā (for men).

3.5.3 **Motive behind derogatory remarks in ḥadees shareef regarding isbāl:**

The derogatory remarks in ḥadees regarding isbāl are only to keep the sense of arrogance, proud and ego strictly under control. Externally it refutes the system of wearing the trousers below ankle but as a matter of fact, the real purpose is extirpation of the sense of arrogance, proud and ego completely. If someone wears the trousers above ankle or say up to mid-calf and feel proud of being strict follower of Sūnnat, then it will be a proscribed thought, which is worth punishable due to the underlying feeling of arrogance.

It is not of much significance whether the legs of the trousers are below or above ankle, but the most important factor is the presence or absence of sense of arrogance, proud or egoism.

3.5.3.1 If a person (man) wears sagging trousers covering ankle without arrogance, he is safe and it is of no consequence.

3.5.3.2 If a person wears arrogantly and proudly the short trousers up to mid-calf, he is entrapped under the Islamic prohibitions and for him there is severe punishment.

3.5.3.3 If there is arrogance, it (isbāl) is prohibited otherwise allowed. The sense of arrogance, proud and egoism not only make us devoid of rewards of our virtuous and pious deeds but also entrap us in the swamp of sins and afflictions of punishments.

3.5.4 A sign of hypocrisy: Putting on trousers too high:

Nowadays hypocrites and most religiously ignorant (jāhil) so called propagators of Islām who belong to Vahābee, Naj'dee, Tablighee or Devbandee sect excessively exaggerate the issue regarding isbāl and react vehemently. They use to put on trousers too high and try to simulate and demonstrate that they are following the sūnnat strictly!

To avoid exposure of 'aurat parts of the body, it is mūstaḥab to cover those parts slightly more. Suppose a person (man) has put on trousers up to mid-calf with wide legs (bottom). In this situation there are all chances of exposure of knee ('aurat part) in day-to-day activities. Nowadays people from tablighee jamā'at just exaggerate the things.

It is obligatory to cover parts between navel (umbilicus) and knees for men and whole body for women. Islamic Shari'at has a unique feature that when a magnitude (measurement) of a certain thing is fixed, it allows to observe the rule slightly in excess from the fixed magnitude to facilitate the accomplishment of the obligation in every aspect and in process the excess is termed as sūnnat.

For instance, it is obligatory to cover the whole body including entire legs in women. That is why women are ordained by Shari'at to keep the legs of the trousers sagging for about a span (distance between tip of the thumb and little finger which is equal to about 9 inches). Further more, they are allowed to keep the legs of the trousers sagging for about two spans (18 inches). This will preclude the chances of exposure of legs or calf of women during routine activities or walking. Thus the excessive sagging of the legs of the trousers is permissible in women only to facilitate them in accomplishment of the commandment of Shari'at to cover the 'avrat parts of the body, leaving no chance for disobeying the decree.

3.5.5 Imām Ghazālee's view about hypocrisy:

We will go through a text written by Hūjjatūl Islām (Islamic debater) Abū Hāmid, Moḥammad ib'n-e Moḥammad Toosee, popularly known with his appellation Imām Ghazālee.

You might have seen yourself that dry worshipper (pretender) and superficial mystic saints behave arrogantly. They consider others as abject. Due to arrogance they keep their face twisted and thought-provoking as if they are obliging people by performing extra two rak'ats namāz or they have got certificate of salvation from the Hell or they have got certificate of admission into the paradise or they believe that only they are pious and virtuous persons and all others are unfortunates. Besides all these evils they dress themselves as helpless, sober and humble persons with woolen or thick silky cloths and display extreme tranquility and vulnerability. However, there is no correlation or link between such dress, tranquility and arrogance. On the contrary, arrogance and tranquility are just opposite and contradictory. But these unsighted persons do not understand.

Imām Ghazālee had defined sense of arrogance as below:

الْعَجْبُ إِسْتِعْظَامُ الْعَمَلِ الصَّالِحِ

Haughtiness (arrogance) is nothing but to consider one's own 'Amal as great and superior.
(Minhājūl 'Ābedeen, Page: 283)

3.5.6 What Ḥadeeṣ says about hypocrites?

3.5.6.1 Ḥadeeṣ Shareef:

Ḥaẓrat ‘Abdullāh ib'n-e ‘Abbās رضى الله تعالى عنهما has narrated that, I have heard Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم saying that:

سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّارَ وَأَهْلَهَا يَعْجُونَ مِنْ أَهْلِ الرِّيَاءِ - قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَعْجُ النَّارُ قَالَ مِنْ حَرِّ النَّارِ الَّتِي يُعَذَّبُونَ بِهَا.

There will be a heavy scream from hypocrites who are in Hell and from the Hell itself. Someone from audience asked, O Rasoolallāh! Why the Hell will scream? Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم replied, "Due to the surge of the heat of the fire with which hypocrites will be punished".

3.5.6.2 Ḥadeeṣ Shareef:

According to Ḥaẓrat Abū Sa‘eed Khūdree رضى الله تعالى عنه Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم has narrated that:

وَيَقْرُونَ الْقُرْآنَ لَا يَجَاوِزُ حَنَاجِرَهُمْ - يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

They (hypocrites) will recite the Holy Qūr‘ān but it will not go beyond their throat. They will go away from religion in the same way as arrow goes away from hunter.

قِيلَ مَا سَيِّمَاهُمْ ؟ قَالَ سَيِّمَاهُمُ التَّحْلِيْقُ .

Someone from audience asked, O Rasoolallāh! What will be their (hypocrite’s) sign? Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم replied:
Shaved scalp

According to some Ḥadeeṣ, Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم further narrated giving detail of hypocrites that:

مُسْتَمَرِّى الْإِزَارِ .

They will wear short trousers.

Aforementioned two aḥādeeṣ ascertain the fact that hypocrites can be easily recognized with two signs:

- (1) Dressed in short trousers and
- (2) Shaved scalp.

We have discussed a lot about short trousers. At this juncture it is essential to draw attention of our esteemed readers towards an important line of reasoning regarding shaving of scalp (head). Most of the people from Vahābee and Tablighee Jamā'at shave their scalp and say that they are observing, following and practicing sūnnat-e Rasoolallāh ﷺ. However, the actual fact is just contradictory.

Shaving of scalp is not established from Ĥużoor-e Aqdas ﷺ except as an essential act of scarification in Ĥajj. Ĥużoor-e Aqdas ﷺ resided for about 10 years in Madeenah Shareef and during this period he shaved his scalp only thrice: (1) In the year of peace treaty of Ĥudaibiyah (2) At the time of 'Umratūl Qaḏā and (3) Farewell Pilgrimage (Ĥajjtul Vida').

Thus in below mentioned circumstances Ĥużoor-e Aqdas ﷺ has shaved his scalp:

- In the year of Peace treaty of Ĥūdaibiyah ⁹ (6 AH)
- At the time of 'Umra-tūl Qaḏā ¹⁰ (7 AH)
- Farewell Pilgrimage ¹¹ (Ĥajjtūl Vida') (10 AH)

عَلَى مَا نَقَلَهُ عَلَى الْقَارِ فِي جَمْعِ الْوَسَائِلِ عَنْ بَعْضِ شَرَائِعِ الْمَصَائِبِ

'Allāmah Ali Qāree Makkee in his book – Jam'ul Vasāil, gives this piece of information with reference from exegesis of Mishkātul Maṣābeeḥ.

(Fatāwā Raḏaviyyah-IX / Section I / 39)

Aforementioned reference reasonably establishes the fact that Ĥużoor-e Aqdas ﷺ had shaved the scalp only on special occasions as part of an essential scarification in pilgrimage. On the other hand, hypocrites of the current era use to shave their scalp casually in routine days and try to become bald and strive hard to prove their baldness as appropriate and traditional by naming it as Sūnnat-e Rasool! These ignorant people are totally unaware of the fact that Ĥużoor-e Aqdas ﷺ use to keep locks on his blessed head with a central line of hair-partition.

⁹ Peace treaty of Ĥūdaibiyah: Ibid: Appendix II; Page: 521

¹⁰ 'Umrahtūl Qaḏā: Ibid: Appendix II; Page: 523

¹¹ Farewell Pilgrimage (Ĥajjtūl Vida'): Ibid: Appendix II; Page: 523

The Holy Prophet ﷺ, the knower of invisible (unseen), bringer of truthfulness (mukhbir-e ṣādiq) has said while narrating signs of hypocrites:

- They will approach you with such matters and topics about which neither you nor your forefathers have heard,
- They recite Holy Qūr'ān but it will not go beyond their throat,
- You will think that your namāzes and fasts are inferior to theirs,
- They will accuse people of earlier era,
- They will shave their scalp, and
- They will put on short trousers, etc.

Above all features can be found easily in the current era hypocrites.

3.6 **Concluding remarks:**

Never fold legs (bottom) of trousers or sleeves of shirts in namāz. It renders the namāz makrooh-e tahreemee.

4. **Miscellaneous vital issues:**

- ★ *Waking up a sleeping individual for namāz*
- ★ *Dūrood Shareef on hearing the Holy name of Ĥuḏoor-e Aqdas*
ﷺ
- ★ *Vaḏeefāh without namāz*
- ★ *Loud recitation of Qūr'ān Shareef in gatherings*
- ★ *'Āshoorah*

4.1 **Waking up a sleeping individual for namāz:**

Issue: It is lawful and rather essential to wake up sleeping individuals for namāz. (Ahkām-e Shari'at II/37, issue 68, Fatāvā Raḏaviyyah-III/198)

4.2 **Dūrood Shareef on hearing the Holy name of Ĥuḏoor-e Aqdas** ﷺ :

Issue: It is vājib to recite dūrood shareef on hearing the Holy name of Ĥuḏoor-e Aqdas ﷺ in various gatherings. One will be sinner and will deserve severe threats, if not recited dūrood shareef. (Fatāvā Raḏaviyyah-III/81)

4.3 **Vaʒeefāh without namāz:**

Issue: One is transgressor (fāsiq) who recites vaʒeefāh (incantation) but do not perform namāz. The vaʒeefāh will be thrown on their face. A ḥadees is quoted here in support of this issue:

So many recite Qūr'ān, but it becomes malediction (curse) on them.

(Fatāvā Raʒaviyyah-III/82)

4.4 **Loud recitation of Qūr'ān Shareef in gatherings:**

Issue: Ṣaḥeeḥ ḥadees shareef forbids us to recite Qūr'ān loudly where namāz is being performed. The Qūr'ān commands us:

Listen silently where Qūr'ān is being recited.

It is strictly forbidden to recite Qūr'ān loudly where it is being recited in-group of two or more people. Sound will clash with other and will produce a noise. This will cause disrespect to the Holy Qūr'ān ¹². (Fatāvā Raʒaviyyah-III/128)

4.5 **‘Āshoorah:**

Issue: The day of ‘Āshoorah¹³ is full of excellences. The virtues and excellences of reciting Qūr'ān Shareef, Zik'r-o azkāḥ and nafl namāzes on this day are countless.

¹² **Recitation of Qūr'ān Shareef:** It is recommended to sit in privacy with ablution (wūḏoo) and recite the Holy Qūr'ān Shareef observing its etiquettes and conditions. Qūr'ān Shareef must be recited softly in a gathering especially when listeners are not paying attention or not interested or engaged in worldly talks. Both the reader and non-listener will be sinner in these cases.

However, it is permissible to recite Qūr'ān Shareef loudly when teaching someone or memorizing. Negligence of the Holy Qūr'ān is a serious sin.

¹³ **‘Āshoorah:** Day of tenth Moharram sanctified by Imām Ḥussain's martyrdom. It should be observed as 'ūr's of Sayyedūnā Imām Ḥussain. One should stay awake the whole night in 'ibādat and recitation of the Holy Qūr'ān, reciting aḥādees and reciting dūrood. Offer the ṣavāb of this worship to the souls of the martyrs and acquire spiritual benefit from the sacred soul of Sayyedūnā Imām Ḥussain.

However, the ḥadees put forward in favour of a special fixed system of performing nafl namāz on this day is unauthentic. 'Allāmah 'Ali ib'n-e Sūltān Harvee Qāree (D: 1014 AH) has written in his book Maużoo'āt-e Kabeer that:

صَلَاةُ عَاشُورَاءَ مَوْضُوعٌ بِإِلْتِفَاقٍ

Undoubtedly namāz of 'Ashoorah is unauthentic.

(Fatāvā Razaviy'yah-III/460)

Feed the poor and the destitute on the morning of 'Ashoorah. One must not indulge in bid'at on this night such as making ta'ziyah, dancing, fire walking drum beating and other undesirable things. These acts invite the Wrath of Allāh جل جلاله and discomfort the sacred soul of Sayyedūnā Imām Ḥussain. It is obvious that these practices will certainly annoy the Imām's grandfather, Sayyedūnā Rasoolallāh صلى الله تعالى عليه وآله وسلم. Why then one should not engage in the acts that please them and earn the Mercies of Allāh جل جلاله rather than the opposite. These moments are meant for accumulating and earning mercies and bounties and not curses and displeasure.

Allāh Ta'ālā has accepted many prayers on 'Ashoorah Day. Acceptance of Ḥaẓrat Adam's عليه الصلوٰة والسلام repentance (taubah), Ḥaẓrat Nūḥ's عليه الصلوٰة والسلام Ship being rescued from the flood, Ḥaẓrat Yoonūs عليه الصلوٰة والسلام getting out of the fish's stomach, Ḥaẓrat Ibrāheem عليه الصلوٰة والسلام not burning in Namrood's fire, Ḥaẓrat Yoosūf عليه الصلوٰة والسلام passing over the well, Ḥaẓrat Moosā's عليه الصلوٰة والسلام passing over the Nile and Pharaoh's being drowned; Ḥaẓrat 'Isa's عليه الصلوٰة والسلام birth and his escaping from being killed by Jews and his ascent to heaven alive; all these happen on the Ashoorah Day.

Some other sacred nights:

1. **Qad'r night (Lailatūl Qad'r):** It is night in the blessed month of Ramzān, most probably twenty seventh. It is the most valuable night praised in the Qūr'ān. The Qūr'ān began to be revealed to Rasoolallāh صلى الله تعالى عليه وآله وسلم on this night.
2. **Me'rāj night:** It is the twenty seventh night of the month of Rajab. It is the night blessed by the accession of Holy Prophet صلى الله تعالى عليه وآله وسلم.
3. **Milādūn Nabee (Maulid night):** It is the night between eleventh and twelfth days of the month of Rabee'ul Avval. It is the birth night of Sayyedūnā Rasoolallāh صلى الله تعالى عليه وآله وسلم. It is celebrated by making gatherings for the hearing of his life and about wonders and miracles that were seen when Rasoolallāh was born, his good character, his way of worshipping, and his way of treating people. Such gatherings are effective and efficient means for calling people to Islām and educating children. This is a way to make children love and remember their Prophet.

Appendix II

The Holy Prophet

صلی اللہ تعالیٰ علیہ وآلہ وسلم



Rules and Regulations

Pertaining to

Namāz of Mo'min

(A comprehensive guide)

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We use the term Holy Prophet ﷺ very respectfully for Rasoolallāh Ḥaẓrat Moḥammad ﷺ, the last Nabee (Prophet of Allāh Ta'ālā) as declared by Allāh جل جلاله through the Holy Qūr'ān:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ
اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

(Qūr'ān Shareef: Soorah 33: Al Aḥzāb, Verse 40)
*Moḥammad is not the father of any one of your men. **He is the Rasool of Allāh and the Last Nabee (Prophet).** And Allāh is cognizant of all things.*

Ḥuẓoor-e Aqdas ﷺ :

This term is used reverentially for the Holy Prophet

1. **Birth:**

Monday, Rabee'ul Avval 12 (April 23, 571 AD) in between dawn and sunrise

2. **Family Background:**

Father 'Abdūllāh (544 - 570 AD) bin 'Abdūl Mūttalib (D: 579 AD)

Genealogically pedigree goes to Ḥaẓrat Ibrāheem (عليه السلام). Respected father of the Holy Prophet passed away before his birth and the sacred mother Ḥaẓrat Āminah, passed away when he was just 6 years old. When the Holy Prophet reached the age of 8 years 8 months and 10 days his grandfather passed away at the age of 84 years in 579 AD. Very respected and dear uncle of Ḥuẓoor-e Aqdas ﷺ Ḥaẓrat Abū Tālib was personally entrusted the guardianship of the Holy Prophet by his grandfather before his death.

Name of the cousins (List is incomplete; only significant names are included in the list)	Son of (Name of the Uncle of Ḥuẓoor-e Aqdas ﷺ)
1. ‘Abdūllāh (D: 68 AH) 2. Faḏāl (D: 639 AD)	‘Abbās (568-653 AD) ‘Abbās
3. ‘Alī (594 – 660 AD) 4. ‘Aqeel (D: 670 AD) 5. Jā’far (D: 629 AD in battle of Muta)	Abū Ṭalīb (D: 618 AD) Abū Ṭalīb Abū Ṭalīb
6. Utbah (had divorced Ḥaẓrat Ruḳaiyah, blessed daughter of the Holy Prophet) 7. Utaibah (became tiger’s food)	Abū Lahab (B: 540 AD; Great Enemy of the Holy Prophet) Abū Lahab
8. Abū Ṣufyān (D: 640 AD)	Ḥariṣ (B: 528 AD, D: before annunciation of Prophet hood)

3. Suckling days:

He was entrusted for suckling to the most virtuous Ḥalimah Sā’diyah, as the great governess. After two years of his suckling Ḥalimah brought him to his most respectable mother. But she again entrusted him up to the age of six years to Ḥalimah for further socialization in her pure Arabic tribe.

4. Childhood:

When Ḥuẓoor-e Aqdas ﷺ was twelve years old, he accompanied his uncle Abū Ṭalīb on a mercantile journey to Syria, and they proceeded as far as Busra. The journey lasted for some months. It was at Busra that the Christian monk Buhairah met Ḥaẓrat Moḥammad He is related to have said to Abū Ṭalīb: “Return with this boy and guard

him against the hatred of the Jews, for a great career awaits your nephew."

After this journey, the youth of Ĥužoor-e Aqdas ﷺ seems to have been passed uneventfully, but all authorities agree in ascribing to him such correctness of manners and purity of morals as were rare among the people of Makkah. The fair character and the honorable bearing of the unobtrusive youth won the approbation of the citizens of Makkah, and by common consent he received the title of Al-Ameen (the faithful).

From youth to manhood he led an almost solitary life. The lawlessness rife among the people of Makkah, the sudden outbursts of causeless and bloody quarrels among the tribes frequenting the Fair of the Arabian Olympia, and the immorality and skepticism of the Qūraish, naturally caused feelings of pity and sorrow in the heart of the sensitive youth.

5. Adulthood:

Until he reached thirty years of age, Ĥužoor-e Aqdas ﷺ was almost a stranger to the outside world. Since the death of his grandfather, authority in Makkah was divided among the ten senators who constituted the governing body of the Arabian Commonwealth. There was no such accord among them as to ensure the safety of individual rights and property. Though family relations afforded some degree of protection to citizens, yet strangers were frequently exposed to persecution and oppression. In many cases they were robbed, not only of their goods, but even of their wives and daughters. At the instigation of Ĥužoor-e Aqdas ﷺ, an old league called the Federation of Fūdūl, (i.e. favors) was revived with the object of repressing lawlessness and defending every weak individual against any wrong or oppression to which he might be the victim within the territories of Makkah.

When Ĥuḏoor-e Aqdas ﷺ reached thirty-five years, he settled a grave dispute by his judgment, which threatened to plunge the whole of Arabia into a fresh series of her oft-recurring wars. In rebuilding the sacred house of the Kābā in 605 AD, the question arose as to who should have the honour of raising the black stone, the most holy relic of that House, into its proper place. Each tribe claimed that honour. The senior citizen advised the disputants to accept for their arbitrator the first man to enter from a certain gate next day morning. The proposal was agreed upon, and the first man who entered the gate was the Holy Prophet ﷺ. His advice satisfied all the contending parties. He ordered the stone to be placed on a piece of cloth and each tribe to share the honour of lifting it up by taking hold of a part of the cloth. The stone was thus deposited in its place, and the rebuilding of the house was completed without further interruption.

6. The appearance of Ĥuḏoor-e Aqdas ﷺ :

Rasoolallāh ﷺ was not too tall, nor was he short. When someone came near him, he would look taller than the person. When he sat, his blessed shoulders would be higher than all of those who sat down.

Rasoolallāh's ﷺ blessed face was roundish. He was cheerful, his blessed face used to shine like the moon. His blessed eyes were large. His blessed eyelashes were long. There was a certain amount of reddish colour in his blessed eyes. The iris of his blessed eye was extremely black. He had a broad forehead. His blessed eyebrows were thin and apart from each other. The vein between two eyebrows used to swell when he became Jalālee (wrathful). His blessed nose was extremely beautiful and was little higher in the middle. His blessed teeth were white. His blessed front teeth were sparse. When he used to express a word, it used to sound as if haloes (noor) were coming through his teeth.

Ĥužoor-e Aqdas's ﷺ blessed arms, feet and fingers were longer. His blessed arms were fleshy. His blessed palms were wide. His blessed toes were big. The bottom of his foot was not too high and was soft. His blessed belly was wide and his chest and his belly did not exceed each other (i.e. they were in the same vertico-frontal plane). The bone at the point of his shoulder was big. His blessed chest was wide.

Rasoolallāh's ﷺ blessed hair and hairs of his beard were not too curly, nor too straight, but were undulate for his creation. Musky fragrance used to come from his hair. His blessed hair was long. He used to keep his hair parted into two. Sometimes he used to grow his blessed hair long, and sometime he used to have it cut and shortened. He did not used to dye his hair and beard. He used to trim his blessed moustache. The length and the shape of his moustache were as much as and like his blessed eyebrows.

Rasoolallāh ﷺ always had his misvāk (twig used for brushing the teeth) and his combs with him. He used to look in a mirror when he combed his blessed hair and beard.

Ĥužoor-e Aqdas ﷺ used to walk fast while looking down at the ground. When he went past a place, he would be recognized by his odorous scent.

Ĥužoor-e Aqdas ﷺ used to smile pleasantly. When he smiled, his blessed teeth used to be seen. When he smiled, his sacred light used to enlighten the walls. His weeping was easy as his smiling. As he never burst out laughing, so he never used to cry loudly, but his blessed eyes would shed tears and the sound of his blessed chest would be heard. He used to weep when thinking of the sins of his followers (i.e. Mūslims), and he used to weep out of fear of Allāh ﷻ.

Rasoolallāh ﷺ had a white complexion mixed with red, and was extremely handsome with a blessed and lovable appearance.

7. **Habits and other distinctiveness of Ĥuḏoor-e Aqdas** ﷺ :

All the beautiful habits were accumulated in Rasoolallāh ﷺ. Allāh Ta‘ālā bestowed his beautiful habits to him; he did not acquire them later by striving. He never cursed a Mūslim by mentioning his name, nor did he slap anybody with his blessed hands. He never took revenge for himself. He used to avenge for Allāh’s sake. He used to treat his relatives, companions and servants well and modestly. He was very mild and affable in his home. He used to visit sick and attend funerals.

He never used words like “bring something to eat” or “cook such and such food.” He used to eat when they (relatives or companions) brought meal to him. Sometimes he ate very little for months, and he like hunger. And sometimes he ate much. He used to eat with three fingers. He did not drink water after meals. He used to drink water while sitting. When he ate with others, he used to stop eating after everybody had finished. He used to accept presents from everybody. In response to someone who had brought him a present, he used to give much more.

On the following day of conquering Makkah (Friday, Ramḡān 21, 8 AH), when reciting the Friday khūtbah, he had a black turban around his blessed head. He used to let the end of his turban hang down. He used his ring as a seal. “Muḥammad Rasoolallāh” was inscribed on his ring. His bed was made of leather filled with date tree shredding. Sometimes he laid on his bed, on a mat or sometimes on dry soil. He laid on his right side putting his blessed palm under his right cheek.

Ĥuḏoor-e Aqdas ﷺ had never yawned. His blessed body was luminous. He never cast a shadow on the ground. Flies did not alight on his cloths, nor would mosquitoes or other insects suck his blessed blood. If a person dreams of the Holy prophet ﷺ, this person has certainly seen him, for the devil cannot disguise himself as him.

8. Annunciation of Prophethood:

Monday, Rabee'ul Avval 09 (February 12, 610 AD)
(The Prophet was 40 years old)

Ḥaẓrat Jibra'eel (Gabriel) appeared to him and said: "Read!" But as Ḥuẓoor-e Aqdas ﷺ was illiterate, having never received any instruction in reading or writing, he said to the angel: "I am not a reader". The angel took a hold of him and squeezed him as much as he could bear, and then said again: "Read!" Then Ḥuẓoor-e Aqdas ﷺ again said: "I am not a reader". The Angel yet again seized Ḥuẓoor-e Aqdas ﷺ and squeezed him and said:

Read! In the Name of Your Rabb, Who has created (all that exists), has created a man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen, has taught man that which he knew not.

[Qūr'ān Shareef, Soorah – 96: XXXX, Verse 1-4]

Then Ḥuẓoor-e Aqdas ﷺ repeated the words with a trembling heart. He returned to Ḥaẓrat Khadijah from Mount Ḥira¹ and said: "Wrap me up! Wrap me up!" She wrapped him in a garment. He told her what had occurred. The first vision was followed by a considerable period, during which Ḥuẓoor-e Aqdas ﷺ suffered much mental depression. The angel spoke to the grieved heart of hope and trust and of the bright future when he would see the people of the earth crowding into the one true faith. His destiny was unfolded to him, when, wrapped in profound meditation, melancholy and sad, he felt himself called by a voice from heaven to arise and preach.

¹ **Mount Ḥira:** Mount Ḥira is three miles north-east of Makkah. Mount Ḥira contained a cave that Ḥuẓoor-e Aqdas ﷺ would go to in search of solitude. The mountain is best known as being the sight of Prophet Muhammad's enlightenment. He went to the mountain for about fifteen years before annunciation of Prophethood. There he would meditate, fast, and have devotions.

O you (Muḥammad) enveloped (in garments)! Arise and
warn! And your Lord (Allāh) magnify!
[Qūr'ān Shareef, Soorah – 74: XXXX, Verse 3]

He arose and engaged himself in the work to which he was called. Ḥaḥrat Khadijah was the first to accept his mission. She was to believe in the revelations, to abandon the idolatry of her people and to join him in purity of heart and in offering up prayers to Allāh Ta'ālā, the Almighty.

9. Islām in early days:

For three weary long years, the Holy Prophet labored very quietly to deliver his people from the worship of idols. Polytheism was deeply rooted among the people. It offered attractions, which the new faith in its purity did not possess. The Qūraish had personal material interests in the old worship, and their prestige was dependent upon its maintenance. After three years of constant but quiet struggle, only **thirty** followers were secured.

An important change now occurred in the relations of the Holy Prophet with the citizens of Makkah. His compatriots had begun to doubt his sanity, thinking him crazy or possessed by an evil spirit. Hitherto he preached quietly and unobtrusively. He now decided to appeal publicly to the citizens of Makkah, requesting them to abandon their idolatry. For this he arranged a gathering on a neighboring hill and there spoke to them of their folly in the sight of Allāh Ta'ālā in worshipping pieces of stone, which they called their gods. He invited them to abandon their old impious worship and adopt the faith of love, truth and purity. But the gathering departed without listening to the warning given them by Ḥuḥḥoor-e Aqdas ﷺ.

Having thus failed to induce his fellow citizens to listen to him, he turned his attention to the strangers arriving in the city on commerce or pilgrimage. But the Qūraish made attempts to frustrate his efforts. They hastened themselves to meet the strangers first on different routes, to warn them against holding any communication with the Prophet, whom they represented as a dangerous magician.

When the pilgrims or traders returned to their homes, they carried with them the news of the advent of the bold preacher who was inviting the Arabs loudly - at the risk of his own life - to abandon the worship of their dear idols.

10. Persecution of Early Mūslims:

The Holy Prophet and his followers became subject to some persecution and indignity. The hostile Qūraish prevented Ḥużoor-e Aqdas ﷺ from offering his prayers at the Sacred House of the Kābā; they pursued him wherever he went; they covered him and his disciples with dirt and filth when engaged in their devotions; they scattered thorns in the places which he frequented for devotion and meditation. Amidst all these trials Ḥużoor-e Aqdas ﷺ did not waver. He was full of confidence in his mission, even when on several occasions he was put in imminent danger of losing his life. Though he continued preaching to the Arabs in a most gentle and reasonable manner.

At this time Ḥamzah, the youngest son of ‘Abdūl Muttalib adopted Islām. Ḥamzah was a man of distinguished bravery, an intrepid warrior, generous and true, whose heroism earned for him the title of the "Lion of Allāh." He became a devoted adherent of Islām and ever lost his life in the cause.

As the number of believers increased and the cause of the Holy Prophet was strengthened by the conversions of many powerful citizens, the Holy Prophet's preaching alarmed the Qūraish. Their power and prestige were at stake. They were the custodians of the idols, which Ḥużoor-e Aqdas ﷺ had threatened to destroy; they were the ministers of the worship, which he denounced; in fact their existence and living wholly depended upon the maintenance of the old institutions.

The Qūraish organized a system of persecution in order to suppress the movement before it became firmly established. They decided that each family should take upon itself the task of stamping out the new faith on the

spot. Each household tortured its members or adherents or slaves who were supposed to have connected themselves with the new religion. With the exception of the Holy Prophet, who was protected by Abū Talib and his kinsmen, and Abū Bak'r, and a few others who were either distinguished by their rank or possessed some influence among the Qūraish, all other converts were subjected to different sorts of torture.

11. Migration to Abyssinia (Ethiopia):

Fifth year of Annunciation of Prophethood (613 AD)

Persecution by the Qūraish grew fiercer every day and the sufferings of the early Mūslims became unbearable. Ḥużoor-e Aqdas ﷺ knew the righteousness, tolerance, and hospitality of the neighboring Christian king of Abyssinia. He recommended such of his companions who were without protection to seek refuge in the kingdom of that pious king, Al Najjāshi (Negus). Some fifteen of the unprotected adherents of Islām promptly availed themselves of the advice and sailed to Abyssinia. Here they met with a very kind reception from the Negus. This is called the first migration in the history of Islām. These emigrants were soon followed by many of their fellow sufferers totaling to eighty-three men and eighteen women.

12. Me'rāj:

Rajab 27 (12th year of Annunciation of Prophethood, 622 AD)

The Holy Prophet's ﷺ Accession or Acme

Lexically accession is the attainment of a position of a higher rank and the word acme is generally understood to mean the highest point of achievement or excellence.

Ascension of the Holy Prophet ﷺ, to sky or heaven ('arsh-e 'āzam) in full consciousness (it was not a dream) to have a glance of and talk with the Almighty Allāh جل جلاله without any intermediary between him and Allāh جل جلاله which took place on the night of 27th Rajab (seventh month of Hijri calendar) one year before exodus to

the blessed city of Madeenah. First of all he went from Masjidūl Ĥarām, Makkah to Masjidūl-Aqṣā in Palestine, Divine city of Jerusalem. Then he personally became imām of all Prophets. Thereby he physically had a great journey of heavens where he observed the Paradise, the Hell, and the highest seat of his exaltation on the Day of Judgment. Then he got in immediate presence of Allāh ﷻ far beyond where none, (not even Jibra'eel) could ascend. This is the great miracle of Ĥuḏoor-e Aqdas ﷺ.

Allāh ﷻ enjoined fifty namāzes, but were reduced to five. Allāh ﷻ addressed him:

My words do not change. The reward for these five namāzes shall be equal to the fifty.

13. Migration to Madeenah:

(When Prophet was 53 years old)

Migration started from Makkah:

Wednesday, 27 Ṣafar 13th year of annunciation of Prophethood (September 12, 622 AD)

Departure from cave-ṣour:

Monday, Rabee'ul Avval 1, 13th year of annunciation of Prophethood (September 16, 622 AD) – sojourned in Cave-Ṣour for four days.

Arrival in Madeenah:

Friday, Rabee'ul Avval 12, 1 AH (September 27, 622 AD)

Ĥuḏoor-e Aqdas ﷺ decided to leave Makkah because the Meccan chiefs had taken action to kill him at his home. As far the choice of migrating to Madeenah (known as Yathrib at that time), the decision was made easier by the second Pledge of 'Uqba ('Uqba ṣāniah) made a year before on the occasion of the annual rites of pilgrimage. Seventy-three men and two women of Khazraj and Aus communities of Madeenah made the pledge. They had accepted Islām and wanted to invite the Holy Prophet to migrate to Madeenah. As part of the pledge, they were to protect the Holy Prophet if the Meccans attacked him. Their motivation for this move, apart from recognizing him

as the Prophet, was to bring peace and security between the Khazraj and Aus. They were often at war with each other and had shattered their strength completely. They desperately needed a leader who could be trusted by both communities and bring peace in Madeenah. The immediate result of the Holy Prophet's migration to Madeenah was peace and unity between the communities of Aus and Khazraj.

The first written constitution of a state ever promulgated by a sovereign in human history emanated from the Holy Prophet of Islām. It was enacted from the first year of Hijrah (622 AD). The treaty stipulated a city-state in Madeenah, allowing wide autonomy to communities. Private justice was to be banished. The head of the State had the prerogative to decide who should participate in an expedition, the war and peace being indivisible. Social insurance was to be instituted.

14. Holy wives of Ĥuḏoor-e Aqdas:

The term Ūmmūl-Mo'mineen is used for blessed wives of Ĥuḏoor-e Aqdas ﷺ. Lexically it means mother of Mo'mins.

Polygamy was practiced in its worst form before the emergence of Islām. It imposed no limit on number of wives a man could have. Many men had over one hundred wives. There was no law to restrict the number. These women had no rights to food, love, clothes, protection and inheritance. At a time like this when such practices were deep rooted in the customs of the nations, Ĥuḏoor-e Aqdas ﷺ brought gradual and smooth order into this practice. He bore great hardship and personal sacrifice upon himself by supporting multiple needy and impoverished women.

The Holy Prophet took below mentioned women into matrimonial bondage at different times in different places under different circumstances. A brief account of his marriages and its background is presented here.

One must realize that the desire for opposite sex is more during young age when the body is physically at its best. It is proven in science that anxiety or over work reduces this urge. The Holy Prophet did not have the urge for another woman while married to Ĥaẓrat Khadijah for 25 years. Multiple marriages contracted during the period when he was old and under immense pressure with stress of wars, siege of Madeenah and religious duties were done either for political reasons, to strengthen the ties of kinship or to help a woman in need. Quite a few of the wives were widow, old women or had been abandoned and thus were in need of a home.

01. Ĥaẓrat Khadijah
02. Ĥaẓrat Savdāh
03. Ĥaẓrat 'Ayes Shah
04. Ĥaẓrat Hafṣah bint-e 'Ūmar
05. Ĥaẓrat Zainab bint-e Khuẓaimah
06. Ĥaẓrat Umm-e Salmah
07. Ĥaẓrat Zainab bint-e Jaḥ'sh
08. Ĥaẓrat Javairiyah bint-e Ĥarīṣ
09. Ĥaẓrat Umm-e Habibah bint-e Ṣufiyan
10. Ĥaẓrat Ṣafiyah bint-e Ĥū'ee
11. Ĥaẓrat Memoonah
12. Ĥaẓrat Mariyah bint-e Ĥarīṣ

14.1 **Ĥaẓrat Khadijah** رضى الله تعالى عنها : (556 – 620 AD)

The Ūmmūl-Mo'mineen Ĥaẓrat Khadijah رضى الله تعالى عنها was the first and only wife of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم for twenty-four years and stayed married only to her until her death. She belonged to a very distinguished family of Qūraish tribe. Her full name was Khadijah bint-e al-Khūvaylid bin Asad bin 'Abdūl 'Ajrāyā. She was born in 556 AD.

Ĥaẓrat Khadijah's first marriage took place with Abū Hālāh Tamyamee. There were three children from him, two sons namely Hind and Ĥarīṣ and one daughter namely Zainab. After death of her first husband second marriage took place with 'Ateeque bin 'Ā'eez (who was uncle of Ĥaẓrat Khālīd bin Valeed) of banu Makhzūm family of

Qūraish tribe. One daughter was born from him who was famously known with her appellation “Umm-e Moḥammad”.

When Ḥaẓrat Khadijah was 35 years old her father passed away. Business was the source of income of Ḥaẓrat Khadijah like other families of Qūraish tribe. After death of her second husband she was managing her business by employing persons.

For sometime, Ḥuẓoor-e Aqdas ﷺ was entrusted with her sales managership through his uncle, Ḥaẓrat Abū Talib. She was impressed by his honesty, straight dealings and integrated skillfulness. So she herself requested him to take her goods for trading. She then allocated much of her business to him. Once she offered Ḥuẓoor-e Aqdas ﷺ a business tour to Syria. Ḥuẓoor-e Aqdas ﷺ accepted the offer and went to Syria. After selling all goods he purchased goods (of high demand in his own country) from Syria. After selling goods in his own country that were purchased in Syria, the resultant profit became multiple. Thus considerable profits were earned in this trade and business, which further impressed her.

During business deals a servant of Ḥaẓrat Khadijah named Mysarah always remained with Ḥuẓoor-e Aqdas ﷺ. He narrated to Ḥaẓrat Khadijah all the good attributes and magnanimity of the holy Prophet ﷺ which he had observed during business tours. On hearing about these virtues Ḥaẓrat Khadijah, the richest lady of the land, made a request to the holy Prophet ﷺ to get married to her. Ḥuẓoor-e Aqdas ﷺ accepted her proposal and respected uncle Ḥaẓrat Abū Talib performed the Nikāh procedures. At the time of Nikāh (in 596 AD) age of Ḥaẓrat Khadijah was forty and of Ḥuẓoor-e Aqdas ﷺ was twenty-five.

Ḥaẓrat Khadijah passed away on Ramẓān 10, tenth year of annunciation of Prophethood (620 AD) at the age of 65 years.

14.2 **Ĥaẓrat Savdāh** رضى الله تعالى عنها (D: 643 AD)

The Ūmmūl-Mo'mineen Ĥaẓrat Savdāh رضى الله تعالى عنها was the second wife of the Holy Prophet. Just after Ĥaẓrat Khadijah's death, when he was fifty years old, the Holy Prophet married his second wife Ĥaẓrat Savdāh bint-e Zam'ah in tenth year of annunciation of Prophethood. It was the month of Shavval in the 10th year of the Prophethood when she got married. At the time of marriage she was thirty years old. Her marriage to the Holy Prophet was primarily for looking after the day-to-day responsibilities of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم where four small children had to be cared and looked after.

She belonged to the Qūraish family and the tribe of Am'r bin Loue. She was married to Sukrān bin 'Um'r and had the unique honour of being the first lady of this tribe who embraced Islām. She had a son named 'Abdūl Raḥman from this husband.

She joined the Holy Prophet seven months after he had reached Madeenah. She treated all fellow wives with love affection and without jealousy. She knew the craft of making leather goods. She was quite well off on account of leather goods trade. She was a great Philanthropist person. She would distribute to the poor whatever she earned. She passed away in the 23 AH (643 AD) and is buried in the Baqee' graveyard².

² **Baqee' graveyard** (Jannatūl Baqee'): It is situated to the east of Madeenah Shareef. Various dignitaries of Islām (for instance, Prophet's uncle Ĥaẓrat Abbās bin 'Abdūl Mūttalib, Prophet's aunt Ĥaẓrat Ṣafiyah, Holy wives of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم, son of our Prophet Ĥaẓrat Ibrāheem, Blessed daughter of our Prophet Ĥaẓrat Fatemah, the third Caliph Ĥaẓrat 'Uṣmān bin 'Affān, Ĥaẓrat Ḥassan bin 'Ali, etc.) had been buried in this graveyard.

Over the centuries, Baqee' graveyard remained a sacred site with renovations being carried out as and when needed till the Vahābees rose to power in the early nineteenth century. On Wednesday, 8th Shavvāl, in the year 1345 AH (April 21, 1925), mausoleums in Baqee' graveyard were demolished by King Ib'n-e Saud.

14.3 Ĥaẓrat ‘Ayes Shah رضى الله تعالى عنها (614 – 678 AD)

The Ūmmūl-Mo’mineen Ĥaẓrat ‘Ayes Shah رضى الله تعالى عنها was the third wife of the Holy Prophet صلى الله تعالى عليه وآله وسلم. Ĥaẓrat ‘Ayes Shah رضى الله تعالى عنها was his favourite wife and the only virgin that he ever married.

She was the daughter of Ĥaẓrat Abū Bak'r, one of the Prophet's closest friends and devoted companion. She was born in July 614 AD (fifth year of prophethood and nine years before migration) in the blessed city of Makkah. Ĥaẓrat Abū Bak'r رضى الله تعالى عنه hoped to solidify the deep love that existed between himself and the Prophet صلى الله تعالى عليه وآله وسلم by uniting their families in marriage. The marriage (in real sense Rukhṣati of Ĥaẓrat ‘Ayes Shah) took place in Shavvāl AH 2 i.e. April 623 AD at the blessed city of Madeenah. At the time of marriage she was just 9 years old. The house where Ĥaẓrat ‘Ayes Shah رضى الله تعالى عنها moved with her husband consisted of one room that was 15 feet wide and 12 feet long. Its walls were made from earthen bricks and its roof was built with branches of date trees and their leaves. Blankets were placed over the roof to prevent rain-water from entering the house. There was a room on the second story adjacent to this house. The furniture in the house consisted of a bed, a mat of palm leaves, one leather pillow, filled with skin of the date leaves, two pots to store flour and dates one pot for storage of water and a glass for drinking water.

As narrated by Ĥaẓrat ‘Ayes Shah رضى الله تعالى عنها that Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم said (to me):

You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife. I uncovered it and behold! It was you! I said to myself, "If this dream is from Allāh Ta‘ālā جل جلاله, He will cause it to come true."

(Ṣaḥeeḥ Būkhāree)

Ĥaẓrat ‘Ayes Shah was so intelligent, brilliant and of a strong memory in her tender age that she became a great asset to the Mūslim Ummah. One third of the knowledge of

Islām and the authenticity of the Holy Prophet's thousands of aḥādeeṣ is due to her great memory and profound knowledge about Islamic Shari'a. What she listened from Ḥuḏoor-e Aqdas ﷺ and what she saw him practicing; she verified it from Holy Qūr'ān. Whenever she was asked about the modality of the holy Prophet ﷺ, instantly she replied that it was just the real practicality of whatever the Allāh جل جلاله has prescribed in the Holy Qūr'ān.

Ḥuḏoor-e Aqdas ﷺ stayed eight days out of thirteen days of his terminal sickness in Ḥaẓrat 'Ayes Shah's رضي الله تعالى عنها room. This is the same place where mausoleum of Ḥuḏoor-e Aqdas ﷺ is situated.

She was just 18 years old when Ḥuḏoor-e Aqdas ﷺ left her issueless. But she became a mini University of Islamic fiqh to teach the Holy Qūr'ān and interpret the aḥādeeṣ to the next generation as her spiritual sons and daughters.

Ḥaẓrat 'Ayes Shah رضي الله تعالى عنها passed away on Tuesday night, 17th Ramḡān 58 AH (July 13, 678 AD). She was buried in Jannatūl Baqee' in the blessed city of Madeenah. Ḥaẓrat Abū Hūrairah performed namāz on her.

14.4 Ḥaẓrat Ḥafṣah bint-e 'Ūmar رضي الله تعالى عنها (604 – 665 AD)

The Ūmmūl-Mo'mineen Ḥafṣah bint 'Ūmar رضي الله تعالى عنها was the fourth wife of the Holy Prophet ﷺ. She was born in 604 AD. She belonged to the tribe of Bani 'Adee, and was previously married to Khūnais-bin Hūzafah, who was martyred in the battle of Bad'r.

She married the Rasoolallāh in Shaban 3 AH (624 AD). She was very well educated. She used to record the Soorah of the Qūr'ān Shareef on paper and keep in safety. She kept these pages with her throughout her life. Writing and compilation of the Qūr'ān Shareef was done with her help.

Temperamentally she was hot tempered due to which people were reluctant to marry her. She lost her husband in very young age. Her father a close friend of the Holy Prophet was worried about her well-being. This marriage helped Islām as it was Ḥaḥṣah's efforts to write and save Qūr'ānic Soorah, which later helped Caliph 'Uṣmān to compile the first complete manuscript of written Qūr'ān. She remained with the Prophet for 7 years and six months only. She passed away in 45 AH (665 AD).

14.5 **Ḥaḥrat Zainab bint-e Khūzaimah** رضى الله تعالى عنها (595-625 AD)

The Ūmmūl-Mo'mineen Zainab bint-e Khūzaimah رضى الله تعالى عنها was the fifth wife of the Holy Prophet صلى الله تعالى عليه وآله وسلم. She was born 27 years before migration (595 AD). She was previously married to Ubaid bin Ḥārīṣ who died in the battle of Bad'r. The Prophet married her in 3 AH (624 AD). This marriage to a widow who was living in hardship having lost her husband in the war was on compassionate ground only. She lived only for eight months and passed away in the month of Rabi'ul Ākhir in the 4 AH (625 AD).

14.6 **Ḥaḥrat Ūmm-e Salmah** رضى الله تعالى عنها : (595 – 679 AD)

Real name of Ūmmūl-Mo'mineen Ḥaḥrat Ūmm-e Salmah was Hind bint-e Abū Umaiyyah. She was born 28 years before migration to Madeenah (595 AD) and passed away in 59 AH (679 AD). She belonged to Makhzūm tribe before she married to Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم. Her appellation of Ūmm-e Salmah was on the name of her elder son Salmah who was from her ex-husband (who was her cousin namely Abū Salmah bin 'Abdūl Asad). There are 378 aḥādeeṣ had been narrated by her. She got married to Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم in 4 AH.

14.7 **Ḥaḥrat Zainab bint-e Jaḥ'sh** رضى الله تعالى عنها (589-640 AD)

Zainab was cousin of Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم, and her mother Umayyah was the daughter of 'Abdūl Mūttalib. At first Zainab was the wife of Zayd bin Ḥārīṣ. When Zayd was a child, he was imprisoned during one of the inter-

tribal wars that had been common before the emergence of Islām. He was sold as a slave to a nephew of Ḥaẓrat Khadijah رضى الله تعالى عنها who had given Zayd to her as a gift. In turn, Ḥaẓrat Khadijah had given him to Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم in the days before the revelation of the Qūr'ān Shareef and the Holy Prophet صلى الله تعالى عليه وآله وسلم has given him his freedom and adopted him as his son at the age of eight.

When the Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم asked for her hand on behalf of Zayd, Zainab and her family were shocked at the idea of her marrying a man who in their eyes was only a freed slave. Moreover, Zainab had wanted to marry the Holy Prophet صلى الله تعالى عليه وآله وسلم himself. At first both she and her brothers ('Abdūllāh and Ubaidūllāh bin Jaḥ'sh) refused, but then convinced after the revelation of Qūr'ānic verse 33:36. The marriage, however, was not a success. Although both Zainab and Zayd were the best of people, who loved Allāh جل جلاله and His Rasool صلى الله تعالى عليه وآله وسلم, they were incompatible and very different, and so they broke up. Zayd asked the Prophet's permission to divorce Zainab more than once, and although Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم advised him more than once to hold on and have patience, at the end the divorce took place.

Afterwards Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم got a revelation from Allāh جل جلاله commanding him to marry Zainab bint Jaḥ'sh. Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم married her in 5 AH (626 AD), at that time he was fifty-eight years old, and she was thirty-five years old. In doing so, he demonstrated beyond doubt that in Islām an adopted son is not regarded in the same light as a natural son, and that although a father may never marry a woman whom his natural son has married and then divorced, the father of an adopted son is allowed to marry a woman who was once, but is no longer, married to that adopted son. Ḥaẓrat Zainab رضى الله تعالى عنها used to say that Allāh جل جلاله had arranged her marriage.

Ḥaẓrat Zainab bint-e Jaḥ'sh lived with Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم for six years, and lived for another nine years after his demise. Ḥaẓrat Zainab رضى الله تعالى عنها passed away in 20 AH (640 AD) at the age of fifty and thus fulfilling the Prophet's indication that she would be the first of his wives to die after him.

14.8 **Ĥaḥrat Javairiyah bint-e Ĥariṣ** رضى الله تعالى عنها (607-672 AD)

Ĥaḥrat Javairiyah bint-e Ĥariṣ رضى الله تعالى عنها was eighth wife of Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم. She belonged to Yemen. Her father was settled in Ĥijāz. Ĥariṣ was the leader of his tribe. She was born 15 years before migration (607 AD). Her name given by her father was Būrah. When she grew older, she married a man named Saʿe bin Ṣafvān. Her father Ĥariṣ bin Abi Ḥarar and her husband Saʿe bin Ṣafvān were deadly against the Mūslims and the Holy Prophet. Her husband was killed in the Battle of Bani Muṣṭalaq but her father fled away from the scene. In this battle six hundred prisoners were taken amongst whom was Būrah, the daughter of the Chief of the tribe. She was given to Ṣabit bin Qais Anṣārī as maid. She protested in front of Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم and said, "She is daughter of a chief of the tribe, and not used to being a slave and maid servant".

Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم paid money for her freedom and set her free, she was so moved by this noble gesture of the Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم that she refused to go to her father but to stay in service of the Holy Prophet. Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم asked her hand in marriage and sent a massage to her father who happily agreed. When she married the Holy Prophet in 5 AH (627 AD) she was 20 years old. Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم changed her name from Būrah to Javairiyah. The father of Būrah was so moved by these acts of the Holy Prophet that he also embraced Islām. Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم set free forty more slaves of his tribe. When other Mūslims came to know of this gesture, they all set free their slaves and thus this great tribe embraced Islām and became a great source of strength for the Mūslims.

When Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم passed away Ĥaḥrat Javairiyah was 21 years old. She lived with the Ĥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم for one year only. She passed away in 50 AH (672 AD). She is buried in the Baqee' graveyard.

14.9 **Ĥaẓrat Umm-e Ĥabibah bint-e Şufiyan** رضى الله تعالى عنها :
(596-664 AD)

Ĥaẓrat Umm-e Ĥabibah bint-e Abū Şufyān رضى الله تعالى عنها was ninth wife of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم. Her real name was Rūmlah. She was born 25 years before migration (596 AD). She was married to Ubaidūllāh bin Jaĥ'sh. When atrocities of Qūraish of Makkah against Mūslims increased, Rūmlah and Ubaidūllāh bin Jaĥ'sh migrated to Ĥubshah (presently Ethiopia), where Najjashi was the king. Ubaidūllāh was impressed by the wealthy way of life of Christians in the Kingdom, revoked his faith and became a Christian. Rūmlah divorced him and started to live there as a widow.

The king of Ĥubshah (presently Ethiopia) embraced Islām in the sixth 6 AH on the invitation of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم. When the Holy Prophet learnt that Rūmlah bint-e Abū Şufyān was living in Ĥubshah in great hardship, he sent a proposal to the king Najjashi to ask her hand in marriage in 7 AH (629 AD). She happily agreed to this proposal. She had a daughter named Ĥabibah from her previous husband. This marriage was motivated by political reasons and for the cause of Islām.

Her father, Abū Şufyān was the chief of Qūraish of Makkah. He once came to meet with Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم in Madeenah. He had met her daughter after 14 years. She refused him the privilege to sit on the bed of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم as he was non-Mūslim and unclean. He was very upset on this behaviour of her daughter and consequently embraced Islām.

Umm-e Ĥabibah رضى الله تعالى عنها passed away at 74 years of age in the 44 AH (664 AD).

14.10 **Ĥaẓrat Şafiyah bint-e Ĥu'ee** رضى الله تعالى عنها : (611- 670 AD)

Ĥaẓrat Şafiyah bint-e Ĥu'ee رضى الله تعالى عنها was tenth wife of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم. She was born 10 years before

migration (611 AD). She was the daughter of Ĥu'ee bin Akhtāb who was a great scholar of Tauret and chief of Banū Naẓeer. He broke the pact reached between the Holy Prophet and the Jews of the neighbouring tribes of Madeenah. When expelled from Madeenah, he was accepted as chief of the Jews of Khaiber. He was from amongst the direct descendants of Prophet Hāroon, the real brother of the Prophet Moses.

Ĥaẓrat Ṣafiyah was married to Salām bin Shikām who belonged to the Tribe of Banū Qareenta. He was a great swordsman and a poet. There was great disparity amongst the views of Ĥaẓrat Ṣafiyah and her husband. They were divorced soon after their marriage. Soon she married again to Kinānah bin Rabee' bin Abi-Alhaqeeq.

Ĥu'ee bin Akhtāb broke his pledge (for the third time) and joined Qūraish of Makkah and other tribes to attack Madeenah in the Battle of Moat. This was a sever violation of the pledge where Jews had agreed not to fight against Mūslims. Ĥuẓoor-e Aqdas ﷺ perused and surrounded their tribe to stop them from further intrigue. He rounded up their men and killed them in the battle. Their women and children were taken captives. After the death of her father, Kinānah bin Rabee' became the chief of Jews of Khaiber and continued his intrigues against the Mūslims. Ĥuẓoor-e Aqdas ﷺ attacked them in their fortresses in Khaiber to put an end to their intrigues forever.

The Jews of Khaiber surrendered and accepted their defeat. The land confiscated from Jews of Banū Naẓeer and other Jews of Madeenah was returned to the Jews of Khaiber on the condition that they would cultivate and give half of its yield to the Mūslims. After the Battle of Khaiber ended, Ĥaẓrat Ṣafiyah whose husband had been killed in the battle was taken captive. She was brought before Ĥuẓoor-e Aqdas ﷺ. As she was the daughter of the chief of Banū Naẓeer and Banū Qareenta, the Holy Prophet paid money for her freedom and set her free. She accepted Islām instead of returning to her people. She decided to stay with Ĥuẓoor-e Aqdas ﷺ who

married her in the month of Jamādi-ūl-Avval 7 AH (628 AD). Even though her father had previously planned to assassinate Ĥużoor-e Aqdas ﷺ after the battle of Ūḥad, and had conspired with the Banū Qūraizah to exterminate all the Mūslims during the battle of Khandaq, it was characteristic of Ĥużoor-e Aqdas ﷺ that he did not bear any grudges for those who did wrong. He felt pity rather than anger, and for those who had done no wrong, he had even greater compassion. When Ĥaẓrat Şafiyah married Ĥużoor-e Aqdas ﷺ she was 17 years old. She remained married to Ĥużoor-e Aqdas ﷺ for four years. She passed away at the age of 60 in 50 AH (670 AD) and is buried in the Baqee' graveyard.

14.11 **Ĥaẓrat Memoonah** رضى الله تعالى عنها (593 – 671 AD)

Ĥaẓrat Memoonah bint-e Ĥariṣ Ameria Hilaliya رضى الله تعالى عنها was eleventh wife of Ĥużoor-e Aqdas ﷺ. She belonged to the tribe of Qais-bin Eilan. Her given name was Būrāh. She was previously married to Masood bin 'Amr' bin 'Ūmair, which soon ended in divorce. Būrāh married again to Abū Raḥam bin 'Abdūl Uzza who also died soon. She had no children from these marriages.

They got married in the month of Shavval in 7 AH, when Ĥużoor-e Aqdas ﷺ was sixty years old and she was thirty-six years old, just after the Mūslims of Madeenah were permitted to visit Makkah under the terms of the treaty of Ĥūdaibiyah to perform 'Umrah. Ĥużoor-e Aqdas ﷺ changed her name from Būrāh to Memoonāh. She remained married to the Ĥużoor-e Aqdas ﷺ for three years and three months only. She was 39 years old when the Ĥużoor-e Aqdas ﷺ passed away. Ĥaẓrat Memoonāh رضى الله تعالى عنها passed in 51 AH at the age of 79 years. She is buried at Surf which is ten miles away from Makkah towards Madeenah where she met Ĥużoor-e Aqdas ﷺ after marriage.

The timing of this marriage had great political benefit for Islām. Memoonāh رضى الله تعالى عنها was closely related to Holy Prophet's uncle 'Abbās (Memoonāh's sister, Umm al-Faẓl Lūbābah, was the mother of 'Abdūllāh ib'n-e 'Abbās, the son of one of the uncles of Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم) and many important elders and leaders of Qūraish who were instrumental in sever opposition to Ĥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم and his religion. This marriage helped in rekindling the old Qūraish bondage's and reconciles differences.

- 14.12 **Ĥaẓrat Mariyah bint-e Ĥariṣ** رضى الله تعالى عنها:
(D: Moḥarram 16 AH / 637 AD)

Ĥaẓrat Ibrāheem was born from her in 8 AH who passed away at the tender age of 18 months. She is in Baqee' graveyard.

15. Blessed Children of Ĥuẓoor-e Aqdas:

- 15.1 Blessed daughters from Ĥaẓrat Khadijah:
 - 15.1.1 Ĥaẓrat Zainab (600 - 630 AD)
 - 15.1.2 Ĥaẓrat Ruqaiyah (603 - 624 AD)
 - 15.1.3 Ĥaẓrat Kulṣum (604 - 630 AD)
 - 15.1.4 Ĥaẓrat Fatimah (605 - 633 AD)
- 15.2 Blessed sons from Ĥaẓrat Khadijah:
Two blessed sons who passed away in their tender age:
 - 15.2.1 Ĥaẓrat Qāsim (598 - 600 AD)
 - 15.2.2 Ĥaẓrat 'Abdūllāh
- 15.3 Blessed son from Ĥaẓrat Mariyah:
 - 15.3.1 Ĥaẓrat Ibrāheem: Born on 8 Zil Ĥijjah, 8 AH (March 29, 630 AD) and passed away in infancy at the tender age of 17 or 18 months.

16. Holy Battles (Ghazvah):

He went to war 27 times, 9 times of which he attacked as shoulder, and the other times he occupied the rank of Commander-in Chief. The 9 holy wars against infidels in which Ĥużoor-e Aqdas ﷺ himself participated and fought, as soldiers are known as Ghazvah. They are:

1. Ghazvah Bad'r: Ramžān 17, 2 AH (Saturday, March 16, 624 AD)
2. Ghazvah Ūḥad: Shavvāl 6, 3 AH (March 21, 625 AD)
3. Ghazvah Mariyasee: 5 AH
4. Ghazvah Aḥzāb (Khandak): Shavvāl 28, 5 AH (March 23, 625 AD)
5. Ghazvah Banū Qūraizah: 5 AH
6. Ghazvah Khaibar: Moḥarram 7, (June, 628 AD)
7. Ghazvah Makkah: Makkah conquered on Ramžān 20, 8 AH (Thursday, January 12, 630 AD)
8. Ghazvah Hūnain: Shavvāl 11, 8 AH (Wednesday, February 1, 630 AD)
9. Ghazvah Ta'ef: Shavvāl 13, 8 AH (Friday, February 3, 630 AD)

16.1 Battle of Bad'r (Ghazvah Bad'r):

Ramžān 17, 2 AH (Saturday, March 16, 624 AD)

This is the very first and most famous war of the believers (in Islām) against disbeliever infidels. The sole motto was to defend Madeenah from being smashed by pagans of Makkah, who came fully prepared with all the necessary war arsenals. The Holy Prophet commanded the Mūslims and the enemy was engaged in the famous plane of Bad'r, some 80 miles away from the Madeenah.

Some portion of the Bad'r Valley is earthy, some rocky and the rest is sandy. The valley is situated between two mountains. The mountain towards east is “Alūdvat-al-qūsva” while the mountainous range towards south is “Asfāl”. Towards Asfāl there were many water streams that

were used by the Makkan caravans passing through this area.

It was the holy month of Ramzān in 2 AH that Abū Jahal spread the rumour that their trade caravan, loaded with riches, was coming back to Makkah from Syria, where Madeenah lies in the way and the Mūslims intended to plunder it. The purpose of this rumour was that all those people who had invested their capital in business, and all those whose relatives were in the caravan; and those who hate Mūslims should get suspicious against Mūslims and should unanimously get ready for a war against Mūslims. Abū Jahal succeeded in his device to revenge the migration of Holy Prophet ﷺ and his followers unhurt.

The army of Qūraish comprised of one thousand spirited warriors, which included 700 riders of camels and 300 riders of horses. Abū Jahal marched forward leading this army. The trade caravan of Makkah, which had obviously served as the cause of the military expedition of infidels of Makkah, had traveled by another path to Makkah. Yet, Abū Jahal continued advancing with his army towards Madeenah. Now it was clear to Mūslims that protection of the caravan was only an excuse. This was only an invasion on the poor Mūslims for no cause of concern from them on any account.

The Holy Prophet ﷺ consulted the Companions on this matter and decided to defend. The battle took place on Friday, 17 Ramzān 2 AH (March 13, 624 AD) when Mūslims were fasting despite of long journey.

Ĥužoor-e Aqdas ﷺ introduced the Mūslims to a battle formation that was termed as "Fal-algks" in Greek. This term depicts a particular type of military contingent. In the English language this term is substituted by the word "Phalanx". "Fal-algks" was a battle-array in which all the soldiers would form a circular formation. These ranks could change their positions to triangles, squares or circles, according to the requirements. In such formations, all the soldiers faced their enemy thus eliminating any

possibility of attack from behind. The Prophet ﷺ arranged the Mūslim flanks in a triangle, and at each of the three corners he placed three flag bearers. The army was further arranged in triangular batches, which fortified each other. At every attack position the enemy found itself facing a Mūslim batch supported by the other two.

Besides the Mūslim valor and bravery and new battle strategy, the help and support of Allāh ﷻ brought victory to the Mūslims and the infidels were defeated. Seventy of their men were arrested. Abū Jahal along with several chiefs of Makkah was killed in the battle. After victory Ĥužoor-e Aqdas ﷺ returned back to Madeenah on Ramžān 27, 2 AH. According to war rules of those days Ĥažrat 'Umar رضى الله تعالى عنه along with many Companions of the Holy Prophet ﷺ wanted to kill them for revenge. But Ĥužoor-e Aqdas ﷺ, as blessing of the entire universe, set all of them free after taking ransom and deploying them on probation / parole to teach the illiterate boys, girls and elders of the Madeenah.

16.2 **Battle of Ūḥad (Ohad):** Ghazvah Ūḥad

Shavvāl 6, 3 AH (March 21, 625)

Second battle between Qūraish (non-believers) and Mūslims (believers)

Qūraish wanted to take revenge for the defeat of Bad'r. They therefore again attacked Madeenah with more preparation and strength. They had collected subscriptions (fund for battle) publicly. The poet Abū Ghazalā went all around and persuaded Banū Kanānah to help Qūraish. Fifty thousand Misqal of gold and one thousand camels, from business of Syria, which was not yet distributed, was included in the corpus collected for the battle.

Makkee pagans (non-believers) attacked Madeenah with an army consisting of five thousand warriors which included three hundred camels, two hundred horses and seven hundred warriors wearing armours, and others with weaponry were afoot. The Ĥužoor-e Aqdas ﷺ was

of the opinion that defense may be maintained being besieged in Madeenah, but following the opinion of majority Mūslims, they faced the army of Qūraish out of Madeenah, near the mount Ohud, five miles away.

Mūslims numbered one thousand. In the beginning the Mūslims defeated the enemy; but these victorious believers left the valley where the Holy Prophet ﷺ had appointed them to remain steadfast. On observing this Khālid bin Valeed, who was not yet a Mūslim, took a round and occupied the said valley, and brought Mūslims in the center. At that time Mūslims suffered a heavy loss. Seventy ṣaḥābah-e kirām were martyred. Major portion of the army was scattered. In the battle only seventy Ṣaḥābah-e Kirām showed the bravery and stood steadfast in front of the enemy defending the Holy Prophet ﷺ from the direct attack of Makkee infidels.

The biggest loss, among the losses of the battle was the tragic martyrdom of Ḥaẓrat Ḥamzah رضى الله تعالى عنه, uncle and great friend as well as the defender and great warrior. Ḥaẓrat Talha رضى الله تعالى عنه used his hand as a shield and checked all the arrows aimed at the Ḥuẓoor-e Aqdas ﷺ by his hand. The rumours of the martyrdom of the Holy Prophet ﷺ extremely depressed the Mūslims. At that time Ḥaẓrat Ka'ab bin Mālik happened to sight the luminous face of Ḥuẓoor-e Aqdas ﷺ bleeding due to his broken tooth and bruised face. He shouted, "Be happy, the Holy Prophet ﷺ is here." Ḥuẓoor-e Aqdas ﷺ asked him to keep silent.

The battle ended with defeat of Mūslims but it completely exposed the hypocrites.

16.3 **Battle of Ḥūnain** (Ghazvah Ḥūnain):

Shavvāl 11, 8 AH (Wednesday, February 1, 630 AD)

When Havazin, a neighboring tribe of Makkah, heard the news of the Prophet ﷺ and the conquest of Makkah, they made an agreement with another tribe from Ta'if, called Ṣaqeef, to fight the Mūslims and destroy them

before they could spread their religion throughout Arabia. Other tribes joined these two tribes. Mālik Ib'n-e 'Auf, the chief of Havazin, put forward a plan. He ordered his men to bring their families and belongings with them thinking that this would compel his men to fight fiercely. When the Ĥużoor-e Aqdas ﷺ heard what the enemy tribes were planning, he found himself forced to fight and ordered his army towards Ta'if. Ĥużoor-e Aqdas ﷺ marched with 2000 Meccans and 10000 of his ṣaḥābah-e kirām who had gone out with him when he conquered Makkah, 12000 in all. Ĥużoor-e Aqdas ﷺ left 'Attāb bin Usaīd Umvee in charge of Makkah to look after the men who had stayed behind. When they approached the valley of Ĥūnain, the enemy who had hidden themselves in the sidetracks and narrow places of the valley attacked them. The enemy was fully prepared. Islāmic army started fleeing. Ĥużoor-e Aqdas ﷺ called them back by saying, "I am the Prophet undoubtedly: I am the son of 'Abdūllah bin 'Abdūl Mūttalib." Finally those who had run away returned. Then they remain steadfast in the fight and finally they defeated the enemy.

17. Peace Treaties:

17.1 Peace treaty of Ĥudaibiyah:

The Holy Prophet ﷺ wished to perform 'Umrah in 6 AH. When he narrated his desire to the ṣaḥābah-e kirām رضى الله تعالى عنهم, they all became restless due to eagerness. Donned in pilgrim robe (eḥrām) Ĥużoor-e Aqdas ﷺ along with 1500 ṣaḥābah-e kirām and animals for sacrifice reached the neighborhood of Makkah. When Qūraish came to know, they unanimously decided not to allow Mūslims to enter Makkah. The Holy Prophet ﷺ voluntarily withdrew from there and stayed at a place known as Ĥudaibiyah. It is a vast plain nearby Makkah, which is situated in-between Makkah and Jeddah towards Madeenah. In fact, Ĥudaibiyah is a name of a well, from which the place was known as Ĥudaibiyah.

Ḥuḏoor-e Aqdas ﷺ wanted to have a dialogue with the Qūraish. The Mūslims and Qūraish conversation started on this subject in a serious way through Sūhail bin ‘Am'r from Qūraish side and Ameerūl-mo'mineen Ḥaḏrat Sayyedūnā Abū Bak'r Ṣiddique رضى الله تعالى عنه from Mūslim side. But nothing was settled. Sūhail went back.

Ḥuḏoor-e Aqdas ﷺ thought of sending some ambassador from his side to Qūraish. Ameerūl-mo'mineen Ḥaḏrat Sayyedūnā ‘Uṣmān Ghanee رضى الله تعالى عنه was selected for this duty as he had several of his relatives and supporters among Qūraish who had not embraced Islām but had blood ties with him. Ḥaḏrat ‘Uṣmān Ghanee approached the leaders of Qūraish and conveyed to them the message of the Holy Prophet ﷺ.

In the camp of the Holy Prophet ﷺ a rumour broke out that the Qūraish had murdered (martyred) Ḥaḏrat ‘Uṣmān. Under a Acacia tree (a thorny tree of desert which has yellow and white flowers) Ḥuḏoor-e Aqdas ﷺ took oath of allegiance (bai‘at) from all ṣaḥābah-e kirām to the effect that so long as they are alive they will avenge bloodshed of Ḥaḏrat ‘Uṣmān. When Qūraish came to know about this oath of allegiance they sent again Sūhail bin ‘Am'r for negotiation and after much discussion a Peace Treaty was settled on the following terms:

1. This year the Holy Prophet ﷺ and all the ṣaḥābah-e kirām will go back without performing ‘Umrah or Ḥajj.
2. They will perform Ḥajj next year provided they stay not more than three days.
3. Mūslims will bear no arms in the Ḥajj next year except self-defense sheathed swords.
4. The validity for the Peace Treaty will be for ten years.
5. The Qūraish will not fight with allies of the Holy Prophet ﷺ and the Holy Prophet ﷺ will not fight with the allies of Qūraish.
6. If any of the Qūraish embraces Islām, Ḥuḏoor-e Aqdas ﷺ will have to return him to the Qūraish but if a Mūslim turns apostate and joins Qūraish, he will not be returned at any cost.

18. 'Umrah-tūl Qazā:

Ĥużoor-e Aqdas ﷺ had made a vow for pilgrimage in 6 AH (628 AD) and donned Pilgrim robe (eĥrām bāndhnā). He along with his 1500 ṣaĥābah-e kirām went to Makkah. But due to resistance from Qūraish, he first opted to sign a Peace Treaty, which is popularly known as Peace Treaty of Ĥudaibiyah. Due to conditions laid down in this Peace Treaty he could not accomplish 'Umrah and all Mūslims had to return back to Madeenah Shareef. Ĥużoor-e Aqdas ﷺ performed 'Umrah next year (7 AH). As he had vowed earlier and due to conditions of the Peace Treaty, it was postponed for the next year and hence this 'Umrah is called 'Umrah-tūl Qazā.

'Umrah is off seasonal pilgrimage to Makkah Shareef. 'Umrah can be performed whole year except between 8 to 13 Zil Ĥijjah when Ĥajj is being performed.

19. Farewell Pilgrimage (Ĥajjatūl Ve'dā')

The Rasoolallāh was in the 63rd year of his age. His entire mission was being fulfilled. He announced that he himself would be leading for Ĥajj. As it was the first and last Ĥajj, it is known as Farewell Pilgrimage. He delivered sermon on the back of his she camel, Qasvah. The text of the same was as follows:

The Text

O people, lend me an attentive ear, for I know not whether, after this year, I shall be amongst you again. Therefore, listen to what I am saying to you very carefully, and take these words to those who are not present here today.

O people, just as you respect this month, this day, this city as sacred, so regard the life and property of every Mūslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one hurts you. Remember that you will indeed meet your Rab'b and indeed He will reckon your deeds. Allāh ﷻ has forbidden you to take usury (interest). Therefore, all interest obligations, including interest of my own uncle 'Abbās رضى الله تعالى عنه, shall henceforth be waived.

O people, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs to right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And, it is your right that they do not make acquaintance with any one of whom you do not approve and they never will commit adultery.

O people, listen to me in earnestness. Worship only Allāh ﷻ, offer your five times daily namāz, keep fast during the holy month of Ramḡān, and give your wealth in zakāt. Perform Ḥajj if you can afford it. You know that every Muslim is brother of another Muslim. You are all equal. No body has superiority over other except by piety and good actions.

Remember, one day you will appear before Allāh ﷻ and answer for your actions and deeds herein. So beware. Do not astray from the path of righteousness after I have gone.

*O people, no prophet or apostle will come after me and **no new faith will be born**. Reason well, therefore, O people understand my words, which I convey to you. **I leave behind me two things, The Qūr'ān and my examples, the Sūnnah. If you will follow these you will never go astray.***

All those, who listen to me, shall pass on my words to others and those others to next ones and so on.

The last ones understand my words better than those who listen to me nearby directly.

Be my witness O Allāh, that I have conveyed your message to your devotees.

20. Sad Demise:

Monday, Rabee'ul Awwal 12, 11 AH (June 8, 632 AD)

Ḥuḡoor-e Aqdas ﷺ is now alive in a life we do not understand. An angel stays in his mausoleum and informs him of the prayers, which his followers say for him. It is

one of the greatest and most valuable of 'ibādat to visit his blessed mausoleum.

21. Say Dūrood:

He is the Prophet of all people and geneis. It is vājib to say dūrood (pronounced as a benediction over our Prophet) each time one says, hears, reads or writes (his blessed name) for the first time. It is mūstaḥab to say dūrood whenever the blessed name (of Prophet) is repeated.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ۖ

[Qūr'ān Shareef, Soorah – 33: Aḥzāb, Verse 21]

Surely for you the life pattern of Rasool (of Allāh) is the model to follow.

Ĥadeeṣ regarding issue of seeking assistance by calling Ĥaraf-e Nidā (Ya) to the Holy Prophet

A person in dire need visited Ameerul-mo'mineen Sayyedunā 'Usmān Ghanee رضى الله تعالى عنه. The Caliph was busy in some other work and he did not pay any attention to his need. Thereafter this person went to Sayyedunā 'Usmān bin Ḥaneef رضى الله تعالى عنه and complained about the matter. Sayyedunā 'Usmān bin Ḥaneef رضى الله تعالى عنه ordered the man to perform ablution and go to the mosque and offer two rak'ats nafl namāz and then recite the following dū'ā and mention his need to Allāh جل جلاله:

“O Allāh جل جلاله, I beg of You and seek Your assistance, through the vaseela (medium) of Your beloved Prophet صلى الله تعالى عليه وآله وسلم, who is the Prophet of Mercy. O Moḥammad صلى الله تعالى عليه وآله وسلم! With your vaseela (medium) I turn towards Allāh جل جلاله so that my needs be fulfilled.”

After doing this, Sayyedunā 'Usmān bin Ḥaneef رضى الله تعالى عنه ordered the man to visit Sayyedunā 'Usmān Ghanee رضى الله تعالى عنه and convey his problem. When he came to the door of Ameerul-mo'mineen, the doorkeeper held his hand and took him straight to the Caliph. He was shown great respect and Caliph made him sit besides him on his personal platform. The Caliph compassionately spoke to him and fulfilled all his needs. He then said to the man, “Why you did not inform me earlier of your need? In future if you require anything, come directly to me.”

After he left the court of Caliph, the man thanked Sayyedunā 'Usmān bin Ḥaneef رضى الله تعالى عنه for recommending him to the Caliph. However, Sayyedunā 'Usmān bin Ḥaneef رضى الله تعالى عنه said that he had not even approached or spoken to the Caliph concerning this matter. He then said:

By Allāh جل جلاله, I saw Sayyedunā Rasoolallāh صلى الله تعالى عليه وآله وسلم teaching this dū'ā to a blind man (Companion) who read it. Miraculously, the blind man's eyesight was restored. He then approached us and before we could even complete our conversation, it appeared to us as if he had never been blind.

(Ĥadeeṣ recorded by Imām Fabrānee in his famous collection Mo'ajam)

Appendix: III

Şaḥābah-e Kirām, Tābe‘een and Tab‘e-tābe‘een



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

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The Companions of the Holy Prophet ﷺ, those who had the felicity to see the Holy Prophet ﷺ during his lifetime. It goes without saying that a disbeliever could not be a ṣaḥābee. When we say ṣaḥābah-e kirām, we mean all the Mūslims who were with him, spoke to him, listen to him, or, at least saw him. If a person did not see the Prophet, but if he saw one of the Ṣaḥābah-e Kirām, he is called the **Tābe'ee** (Pl. tābe'een). When we say tābe'een, we mean all the Mūslims each of whom saw one Ṣaḥābee at least once. A person saw one of the Tābe'een is called **Tab'e-tābe'een**. When we say **Ṣulf-ṣaḥābah**, we mean the Ṣaḥābah-e Kirām, the Tābe'een and the Tābe-tābe'een.

All ṣaḥābah-e kirām were great saints (Auliya-Allāh, Pl. of valee i.e. saint). We believe that any saint, regardless their high rank, would not reach the grade and rank of ṣaḥābee. All ṣaḥābah-e kirām were pious, sincere (ṣaḥēeh) in their Islamic Judgments and Analogy (qiyās). The battles amongst the ṣaḥābah-e kirām were for good reasons. Those differences among them were not for the desires of the naf's or for the passion of obtaining a post, a chair, an office, or to become a leader but were a mistake of ijtihād.

We must respect and love all ṣaḥābah-e kirām, for to love them is to love our Prophet ﷺ. He declared in a ḥadees:

He who loves them (ṣaḥābah-e kirām) loves them because he loves me.

We should utterly abstain from disliking them, especially from feeling hostility towards one of them because having enmity towards them means having enmity towards our Prophet. He said in a ḥadees:

He who is their enemy is so because he is my enemy.

Thus to revere, to respect those ṣaḥābah-e kirām would be to revere and to respect our Prophet ﷺ.

1. Abbās bin ‘Abdūl Mūttalib رضي الله تعالى عنه:
(568 – 653 AD)

He was respected uncle of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم and stepbrother of Ḥuḏoor-e Aqdas’s father رضي الله تعالى عنه. He was three years elder than Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم i.e. born in 568 AD. During the Pre-Islamic period, he was entrusted with the charge of repairs of the Holy Kābā with management of water. He liberated about 70 slaves and embraced Islām after the conquest of Makkah. At battle of Bad'r he was on the side of the Qūraish, but Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم passed order not to kill him, when he was taken captive to him. He embraced Islām when Makkah was conquered¹. He passed away in 32 AH (653 AD) at the age of 86 years. He was buried at the famous graveyard of Jannatūl Baqee‘ at Madeenah.

He has been quoted in this book on page: 229

2. ‘Abdūl ‘Azeez bin Rafee‘a رضي الله تعالى عنه:

He was Tābe‘ and belonged to Banū Asad tribe. He was born in Makkah. He passed away at the age of about 90 years.

He has been quoted in this book on page: 203

3. ‘Abdūl Ḥameed bin ‘Abdūl Raḥmān رضي الله تعالى عنه:

Passed away at the end of Caliphate of Mū‘āviyyah

He has been quoted in this book on page: 446

4. ‘Abdūllāh bin ‘Abbās رضي الله تعالى عنهما (D: 68 AH)

He was a cousin of the Prophet صلى الله تعالى عليه وآله وسلم. He was born just three years before the migration to Madeenah. At the time of sad demise of the Holy Prophet صلى الله تعالى عليه وآله وسلم, he was just 13 years old. When he was born, his mother took him to the Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم, who put some of his saliva on his tongue even before he began to suckle. The Prophet would often draw ‘Abdūllāh as a child close to

¹ **Makkah Conquered:**

Ramḓān 20, 8 AH (Thursday, January 12, 630 AD)

him, pat him on the shoulder and pray: "O Allāh, make him acquire a deep understanding of the religion of Islām and instruct him in the meaning and interpretation of things."

When 'Abdullāh reached the age of discretion, he attached himself to the service of the Prophet ﷺ. He would run to fetch water for him when he wanted to make ablution (vūzoo). During namāz, he used to stand behind the Prophet and when the Prophet went on journeys or expeditions, he would follow next in line to him.

During the lifetime of the Prophet ﷺ, 'Abdullāh would not miss any of his assemblies and he would commit to memory whatever he said. After the Prophet ﷺ passed away, he would take care to go to as many ṣaḥābah-e kirām as possible especially those who knew the Prophet longer and learn from them what the Prophet had taught them. Whenever he heard that someone knew a ḥadees of the Ḥuḏoor-e Aqdas ﷺ, which he did not know he would go quickly to him and record it. He would subject to close scrutiny whatever he heard and check it against other reports. He would go to many numbers of ṣaḥābah-e kirām to verify a single matter.

Groups of people used to come in to discuss fiqh (jurisprudence), ḥalāl and ḥarām (the lawful and the prohibited in Islām), inheritance laws, Arabic language, poetry and etymology. To avoid congestion with many groups of people coming to discuss various subjects on a single day, 'Abdullāh decided to devote one day exclusively for a particular discipline. On one day, only the exegesis of the Qūr'ān Shareef would be taught while on another day only fiqh (jurisprudence). The poetry, Arab history before Islām, etc. were each allocated a special day.

He became the scholar of the great renown, especially for exegesis (tafseer) of the Qūr'ān Shareef and hence his nickname was Tarjuman-e Qūr'ān. He was also known as

Ḥabṛūl Ūmmah (greatest 'ālim of the community). He passed away in 68 AH in the mountainous city of Taif.

He has been quoted in this book on pages: 79, 390, 460 and 467.

5. 'Abdūllāh ib'n-e 'Ūmar رضى الله تعالى عنهما (D: 84 or 86 AH)

He was earliest and closest Companion of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم and son of second caliph Ameerūl-mo'mineen Ḥaḏrat 'Ūmar Fārooq. He embraced Islām along with his father. He has narrated 2630 aḥādeeṣ. He had been considered as Mufṭi-e Ṣaḥābah-e Kirām. He passed away at the age of 73 years in 84 or 86 AH.

He has been quoted on ten (9) occasions as transmitter of aḥādeeṣ in this book on page: 144, 179, 199, 204, 206, 307, 317, 390 and 461.

6. 'Abdūllāh ib'n-e Mas'ood رضى الله تعالى عنه (D: 32 or 33 AH)

He was one of the earliest and closest Companions of the Prophet صلى الله تعالى عليه وآله وسلم. His real name was Abū 'Abdūl Raḥmān 'Abdūllāh ib'n-e Mas'ood al-Hozālī رضى الله تعالى عنه. He embraced Islām at the age of 19 years. He was first to recite verses of Qūr'ān Shareef (from Soorah Raḥmān) loudly in the Holy Ka'bah. However, polytheists attacked him badly but he continued to recite. A man of lowly antecedents, he became an authority on the recitation and interpretation of the Qūr'ān Shareef as well as an expert on Islamic law and the Prophetic traditions. When Abū Jah'l² was severely injured in the battle of Bad'r he beheaded him and brought the head to Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم. He was appointed Governor of Kufa in the Caliphate of Ḥaḏrat Ūṣmān and later on he was Treasurer of Baitūl-māl (Public exchequer, treasury) in Madeenah Shareef. It is said that he has narrated about 848 aḥādeeṣ. He passed away in 32 or 33 AH.

He has been quoted on four (04) occasions as transmitter of aḥādeeṣ in this book on page: 220, 307, 322 and 458.

² **Abū Jah'l:** (D: 623 AD, 2 AH) His full name was Abū Jah'l bin Hishām bin Mughirah bin 'Abdūllāh bin 'Ūmar bin Makhzoom. He had only one son, named 'Ikramah.

7. 'Abdūllāh ib'n-e Zaid ib'n-e Šābit Anšāree رضي الله تعالى عنه (D: 61 AH)

He was a Companion of the Prophet صلى الله تعالى عليه وآله وسلم born in 11th year of annunciation of Prophethood (2 years before exodus to Madeenah) and passed away at the age of 63 in 61 AH in the incidence of Hira (The incidence in which **Yazeed**³ attacked Makkah and Madeenah to martyr Ĥažrat Ĥūssain). Along with Ĥažrat Vahshee he killed Mūsailamah bin Samāmā who had declared false prophet hood.

He has been quoted in this book on page: 127

8. 'Adee: رضي الله تعالى عنه

He was the son of the world-renowned generous man named Ĥatim Tai. Ĥatim was the chief of his tribe Tai, his son 'Adee succeeded him. Once Ĥažrat 'Ali led an expedition against the tribe under the command of Ĥužoor-e Aqdas صلى الله تعالى عليه وآله وسلم. He defeated the tribe, which fled towards Syria. His sister with other personages was sent to the Holy Prophet صلى الله تعالى عليه وآله وسلم but he released her

³ **Yazeed:** Yazeed ib'n-e Mū'āviyyah (23 – 64 AH)

On the bases of being tyrannical ruler and as the Mūslims were tormented in his caliphate, it is a common finding that people used to curse him (**with the label of Kūfr**). However, the 'Ulamā of Ah'l-e Sūnnat va Jamā'at have three views regarding the cursing of the tyrant Yazeed.

1. One group observes silence
2. Second group forbids cursing
3. Third group permits cursing

All three groups are righteous Sūnni Mūslims. There is no harm if any Sūnni Mūslim adopts any one of three views.

To remain silent is the mazhab of Imām Abū Ĥanifah and his followers, which is acceptable and the best one. This does not require any explanations. Take for instance a person who is fit to be cursed. What excellence can be derived in constantly cursing him? If such a person is not found to worthy of being cursing in the sight of Allāh, then there are all chances of those curses returning upon you. We should not indulge in such acts.

Secondly, permissibility or non-permissibility is matter of fiqh (Islamic Jurisprudence). Since we are followers of Abū Ĥanifah, we should whole-heartedly follow and abide by his teachings.

and her people and sent her home with many presents. This humanitarian treatment of Ḥużoor-e Aqdas ﷺ captured the imagination of her brother ‘Adee, and he soon accepted Islām. Along with Ḥaẓrat ‘Alī he fought many battles with heroism. He lost eye in the battle of Jamal. Afterwards he settled at Kufa where he died in 68 A.H. at the ripe old age of 120 years.

He has been quoted in this book on page: 459

9. ‘Am'r bin ‘Āṣ رضي الله تعالى عنه (D: 43 AH)

A renowned Companion of Ḥużoor-e Aqdas ﷺ

He belonged to Sah'mee, Qūraish tribe. He embraced Islām in 8 AH (630 AD). He along with Khālid bin Valeed and ‘Uṣmān bin Talḥah (All three) jointly went to Ḥużoor-e Aqdas ﷺ to embrace Islām. He was appointed as Governor of ‘Āmmān initially by Ḥużoor-e Aqdas ﷺ and later on Ameerūl-mo‘mineen Ḥaẓrat Abū Bak'r Ṣiddique continued him on the same post. He was Commander in Chief of the army during the Palestine expedition and conquered Palestine and Damascus and brought whole Rome and Syria under the realm of Islām. He then proceeded towards Egypt, Sudan and Baṣrah and conquered. Ameerūl-mo‘mineen Ḥaẓrat sayyedūnā ‘Umar Fārooq-e Ā‘zam honoured him with the post of Governor of Egypt. In Caliphate of Ameerūl-mo‘mineen Ḥaẓrat ‘Uṣmān Ghanee he conquered Alexandria. Ameerūl-mo‘mineen Ḥaẓrat ‘Uṣmān Ghanee terminated his Governorship due to some political reasons. After that he was passing his time peacefully in Palestine. But when dispute arose between Ameerūl-mo‘mineen Ḥaẓrat sayyedūnā Maulā ‘Alī and Ḥaẓrat Mū‘aviyyah, he was appointed as Chief of the Syrian Army and fought against Ḥaẓrat ‘Alī in the event of Ṣiffin. Ḥaẓrat Mū‘aviyyah honoured him with the post of Governorship of Egypt. He Governed Egypt until he passed away at the age of 90 years in 43 AH.

He has been quoted in this book on page: 37

10. ‘Atā Solamee رضي الله تعالى عنه (D: 21AH)

He was a man renowned for his extreme piety. According to some accounts, his sense of shame before Allāh جل جلاله

was so intense that he felt unable to raise his head towards heaven (sky). He died in 21 AH.

He has been quoted in this book on page: 42

11. 'Ikramah رضى الله تعالى عنه (D: 14 AH)

His full name was 'Ikramah bin Abū Jah'l bin Hishām bin Mughirāh bin 'Abdūllāh bin 'Umar bin Makhzoom. He embraced Islām after Makkah was conquered (8 AH), at that time he was in his late twenties.

He was held in high regard by the Qūraish, being wealthy and of noble lineage. His father, Abū Jah'l, was the foremost proponent of Shirk and one of the greatest tyrants of Makkah. Certainly, he tested the faith of the early believers through torture but they remained steadfast. He used every stratagem to make them waver but they (early believers) continued to affirm the truth. 'Ikramah followed the footsteps of his father. His father used to admire on his deepest enmity towards the Holy Prophet, his persecution of his followers and his attempts to block the progress of Islām and the Mūslims.

Abū Jah'l was among the first to be killed in the battle of Bad'r by Mūslims. From that day, the fire of hatred burned even more fiercely in the heart of 'Ikrimah. He wanted to take revenge. In the battle of Uhad, his wife, Umm-e Hākim, accompanied him. Khālid bin Valeed lead the right flank of the Qūraish and left was by 'Ikrimah. The Qūraish inflicted heavy losses on the Mūslims and felt that they had avenged themselves for the defeat at Bad'r.

Nine years after migration to Madeenah, Hūẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم returned to Makkah with thousands of his ṣaḥābah-e kirām. The Qūraish saw them approaching and decided to leave the way open for them because they knew that the Holy Prophet had given instructions to his commanders not to open hostilities. 'Ikrimah and some others however went against the consensus of the Qūraish and attacked on Mūslim forces. Khālid bin Valeed, now a Mūslim, defeated them in a small engagement during which some of 'Ikrimah's men were killed and others fled.

Among those who escaped was ‘Ikrimah himself. He slipped out of Makkah in disguise and headed for the Yemen.

Umm-e Ḥākīm, ‘Ikramah’s wife and Hind, the wife of Abū Ṣufiyyān, went to the camp of Ḥuḏoor-e Aqdas ﷺ to pledge allegiance to the Prophet. After embracing Islām, she pleaded security for her husband. Ḥuḏoor-e Aqdas ﷺ accepted her appeal. On this, ‘Ikramah returned to Makkah. ‘Ikramah and his wife came up to where the Prophet was sitting. Ḥuḏoor-e Aqdas ﷺ got up and greeted him enthusiastically. ‘Ikramah embraced the Islām. From that day on, ‘Ikramah was committed to the mission of Islām as brave horseman in the field of battle and as a steadfast worshipper. ‘Ikramah remained true to his pledge to the Holy Prophet. Whatever battles the Mūslims engaged in thereafter, he participated in them and he was always in the vanguard of the army. He was martyred in the battle of Humus (Holms) in 14 AH.

He has been quoted in this book on page: 460

12. ‘Ūqbā bin ‘Āmir رضى الله تعالى عنه (D: 58 AH)

He was known with his appellation Abū ‘Amr. He embraced Islām in Madeenah after migration to the blessed city. He was Governor of Egypt in the caliphate of Ḥaḏrat Mo‘aviyyah but later he was terminated from this post. He fought against Ḥaḏrat ‘Alī رضى الله تعالى عنه in the event of Ṣiffin. He passed away in 58 AH.

He has been quoted in this book on page: 203

13. Abū Hūrairah رضى الله تعالى عنه (D: 57 or 59 AH)

Lexically the word Abū Hūrairah means ‘kitten owner’, the nickname he acquainted on account of his fondness for a little cat.

His real name is uncertain, although some call him Abū Hūrairah ad-Dausee al-Yamāni. After embracing Islām he was known as ‘Abdūllāh or ‘Abdūl Raḥman. He is famous for having related more aḥādeeṣ than any other

Companions of the Prophet ﷺ. Through his prodigious efforts, hundreds of aḥādeeṣ has been transmitted to later generations. He became Mūslim at the hands of Tūfāil ib'n-e 'Am'r the chieftain of the Dause tribe to which he belonged. The Dause lived in the region of Tihamah which stretches along the coast of the Red Sea in south Arabia. When Tūfāil ib'n-e 'Am'r returned to his village after embracing Islām Abū Hūrainah was one of the first to response to his call.

Having embraced Islām it was the beginning of 7 AH that he arrived in Madeenah with others of his tribe. The Prophet ﷺ had gone on expedition to Khaibar. Being destitute, he joined the special group of materially impoverished Mūslims known as the Companions of the Bench (Aṣḥāb-e Ṣuffah⁴). He was single, without wife or child. With him however was his mother who had still not embraced Islām. He longed and prayed for her to become a Mūslim but she adamantly refused. One day, he invited her to have faith in Allāh جل جلاله and follow His Rasool ﷺ but she uttered some bitter words about the Prophet which saddened him greatly. He went to the presence of Rasoolallāh ﷺ and requested him to supplicate to Allāh جل جلاله to make the heart of her mother incline to Islām. The Prophet responded to his request and prayed for his mother. When Abū Hūrainah went home, to

⁴ **Aṣḥāb-e Ṣuffah:** Companions of the bench

A platform situated nearby Masjid-e Nabvee where a group of those Ṣaḥābah-e Kirām used to reside who had sacrificed their lives on the name of Allāh Ta'ālā and devoted themselves entirely in 'ibādat. They remained constantly present in the court of Ḥuḏoor-e Aqdas ﷺ and listen aḥādeeṣ and at night they used to sleep on this platform. A list of few Ṣaḥābah-e Kirām from Aṣḥāb-e Ṣuffah are given here under:

- Abū Hūrainah رضی اللہ تعالیٰ عنہ,
- Bilāl bin Rabāḥ رضی اللہ تعالیٰ عنہ,
- Salmān Fārsee رضی اللہ تعالیٰ عنہ,
- Abū Ubaidullāh bin 'Ām'r-al Jarrah رضی اللہ تعالیٰ عنہ,
- 'Abdullāh bin Mas'ood رضی اللہ تعالیٰ عنہ,
- 'Uqbā bin Ghazvān رضی اللہ تعالیٰ عنہ,
- Zaid bin Khattāb رضی اللہ تعالیٰ عنہ,
- Abū zārr Ghefāree رضی اللہ تعالیٰ عنہ,
- Abū Lūbābā رضی اللہ تعالیٰ عنہ, etc.

his surprise her mother was waiting for him to embrace Islām.

The time came of course when the Muslims were blessed with great wealth and material goodness of every description. Abū Hūairah eventually got his share of wealth. He had a comfortable home, a wife (namely Būshrah) and a daughter. But this tune of fortune did not change his personality. Neither did he forget his days of destitute. Much of Abū Hūairah's time would be spent in spiritual exercise and devotion to Allāh ﷻ. During the Caliphate of Ḥaḏrat 'Umar, he was appointed by the Caliph as Governor of Bahrain. Ḥaḏrat 'Umar used to be very scrupulous about the type of persons whom he appointed as Governors. The Caliph Ḥaḏrat 'Umar was always concerned that his Governors should live simply and not acquire much wealth. However, in Bahrain Abū Hūairah became very rich by breeding horses and gifts which he received. Ḥaḏrat 'Umar asked him to hand over the wealth to the treasury.

Mūslims owe a debt of gratitude to Abū Hūairah for helping to preserve and transmit the valuable legacy of the Prophet. He died in Madeenah in 57 or 59 AH at the age of 78.

He has been quoted on twenty one (20) occasions as transmitter of aḥādeeṣ (out of total 114 aḥādeeṣ quoted) in this book on pages: 37, 132, 135, 180, 193, 219, 231, 237, 280, 306, 308, 329, 417, 418, 419, 422, 446, 459 and 461.

14. Abū Johaim رضى الله تعالى عنه:

His real name is either 'Abdūllāh bin Johaim or 'Abdūllāh bin Ḥāriṣ. He has got very few traditions.

He has been quoted in this book on page: 446

15. Abū Mas'ood رضى الله تعالى عنه (D: 40 AH)

His full name was Abū Mas'ood bin 'Uqbā bin 'Am'r bin Sho'aib Anṣāree رضى الله تعالى عنه. He was also known as Abū Mas'ood Badree because he had lived there for some time. His one daughter was married to Ḥaḏrat Imām Ḥussain

and thus he was maternal grandfather of Ḥaẓrat Zaid. He passed away in 40 AH (660 AD).

He has been quoted in this book on page: 130

16. Abū Omāmah رضي الله تعالى عنه (D: 86 AH)

His name was Sādee bin Ojlan Bāhelee and belonged to Bāhelee tribe. Because of his strenuous effort his whole tribe embraced Islām. It is said that he was in Ameerūl-mo'mineen, Ḥaẓrat Sayyedūnā Maulā 'Alī Murtuẓā's favour in the event of Şifteen. He had narrated about 250 aḥādeeṣ. He passed away in 86 AH (705 AD) at the age of more than 100 years. He was an inhabitant of Egypt but subsequently settled in the towns of Ḥems in Syria. The town still contains his tomb. Among the Syrian companions of the Holy Prophet صلى الله تعالى عليه وآله وسلم, he died last.

He has been quoted in this book on pages: 308, 329 and 418.

17. Abū Qatādah رضي الله تعالى عنه (612 – 674 AD)

His full name was Ḥārīṣ bin Raba'e Anṣāree. He was born 10 years before migration to Madeenah (i.e. 612 AD) and embraced Islām after second peace treaty of 'Uqbāh. He had taken part in all Holy wars and passed away in the blessed city of Madeenah in 54 AH (674 AD). There are about 150 aḥādeeṣ narrated by him.

He has been quoted in this book on pages: 38 and 220.

18. Abū Sa'eed Khūdree رضي الله تعالى عنه (D: 64 AH)

He was born 10 years before migration to Madeenah. At the time of Holy war of Ūhad he was 13 years old. He passed away in 64 AH. His grave is believed to be in the yard of Qariya Mosque at Ayvansaray, Istanbul.

He has been quoted in this book on pages: 418, 461 and 467.

19. Abū zarr Ghefāree رضي الله تعالى عنه (D: 31 or 32 AH)

His full name was Abū zarr Jūndab ib'n-e Jūnādar al-Ghefāree. He was among the earliest to embrace Islām,

and he came to be one of the most distinguished of all the Companions of the Prophet ﷺ. Noted for his humility and abstinence, he was so eager to acquire knowledge that he said to have matched even Ib'n-e Mas‘ood رضى الله تعالى عنه in religious learning. Together with Abū Dardā and Abū ‘Abdillāh Hūzaifah ib'n-e al-Yamān al-Abbāsee رضى الله تعالى عنهم, he was one of those Companions who were called – **Ṣāḥib Sirr an-Nabee** because of the secret knowledge imparted to them by the Prophet ﷺ. He passed away in Rabḥa village of Madeenah in 31 or 32 AH. He has been quoted in this book on page: 193

20. Anas bin Mālīk رضى الله تعالى عنه: (D: 91 or 93 AH)

His real name was Abū Ḥamzah Anas ib'n-e Mālīk رضى الله تعالى عنه. He was one of the most prolific narrators of the prophetic traditions. His mother presented him as a servant to the Prophet ﷺ, in whose service he remained until his master passed away. He himself lived to a very advanced age. According to various accounts, he was 103 years old when he died, around 91 – 93 AH.

He has been quoted on seven (08) occasions as transmitter of aḥādeeth in this book on pages: 39, 179, 192, 214, 306, 316 and 330.

21. Ayyoob رضى الله تعالى عنه: (D: 51 AH)

His full name was Khālīd bin Zaid Abū Ayyoob Anṣāree. His mother's name was Ḥaḥrat Hind bint-e Sa‘eed. He was born 31 years before migration to Madeenah. He embraced Islām one year prior to migration to Madeenah. He was one of the 173 men who came to Ḥuḥoor-e Aqdas ﷺ in Makkah and embraced Islām.

After migration from Makkah, when the Ḥuḥoor-e Aqdas ﷺ reached Madeenah Mūnavarah, the Anṣār greeted him with great enthusiasm. Their hearts went out to him and their eyes followed him with dedication and love. They want to give him the most big-hearted reception anyone could be given. The Prophet ﷺ entered Madeenah Mūnavarah on his camel. The chieftains of the city stood along his path, each one

wishing to have the honour of the Prophet and staying at his house. To do justice to all of them Ĥużoor-e Aqdas ﷺ declared that he would leave his camel to walk, and he would reside where his camel stop. The camel continued walking, closely followed by the eyes and hearts of the people of Madeenah Mūnavvarah. When it went past a house, its owner would feel sad and dejected and hope would rise in the hearts of others still on the route. The camel continued in this fashion with the people following it until it hesitated at an open space in front of the house of Abū Ayyoob. But Ĥużoor-e Aqdas ﷺ did not get down. After only a short while, the camel set off again, the Prophet leaving its reins loose. However, it turned round, retraced its steps and stopped on the same spot as before. Abū Ayyoob's heart was filled with happiness. He went out to the Prophet and greeted him with great enthusiasm. He took the Prophet's baggage in his arms and felt as if he was carrying the most precious treasure in the world.

Abū Ayyoob's house had two storeys. He emptied the upper floor of his and his family's possessions so that the Prophet could stay there. But Ĥużoor-e Aqdas ﷺ, preferred to stay on the lower floor. Ĥużoor-e Aqdas ﷺ resided at his house for about seven months until construction of Masjid-e Nabvee completed.

He passed away in Istanbul (Turkey) in 51 AH. He was buried at the foot of the wall of the Istanbul city (old name: Constantinople). When Mūhammad II, the Sūltān of Turkey, conquered Istanbul his tomb was discovered. A great mosque was built near his tomb, known as the mosque of Abū Ayyoob. He had partaken in all holy wars. 150 aḥādeeṣ has been narrated through him.

He has been quoted in this book on page: 203

22. **Būraidah** رضى الله تعالى عنه (D: 72 AH)

His Full name was Būraidah bin Ḥaseeb Aslamee. He belonged to Aslamee tribe. Ĥużoor-e Aqdas ﷺ had sojourned at Al-‘Ameem (name of village) in the course of migration to Madeenah Mūnavvarah. And, this is the place where Ḥaẓrat Būraidah embraced Islām. After the sad demise of Ĥużoor-e Aqdas ﷺ he stayed at the

blessed city of Madeenah and when Baṣrah city was colonized, he shifted there. Later on he went to Khajasan along with Islamic army and settled there. He passed away in 72 AH.

He has been quoted in this book on page: 280

23. Ḥamzah رضي الله تعالى عنه (D: 3 AH)

Respected Uncle of Ḥuḏoor-e Aqdas ﷺ

Full name was Ḥamzah bin 'Abdūl Mūṭṭalib. He was two years elder than Ḥuḏoor-e Aqdas ﷺ i.e. born in 569 AD.

Once, on returning from hunting expedition, on the way a lady (freed slave-girl of 'Abdūllāh bin jadmān who saw the incidence from her house situated on Ṣafā-hill) informed him that Abū Jah'l (Uncle in relation but great enemy of Rasoolallāh, killed in the holy war of Bad'r - 2 AH) had enormously abused Ḥuḏoor-e Aqdas ﷺ. He became highly irritable and started searching Abū Jah'l. He spotted Abū Jah'l in the Holy K'ābā. Without delay he approached him and gave a heavy stroke with his bow and rebuked him a lot and then went to Ḥuḏoor-e Aqdas ﷺ and told him the whole story. Ḥuḏoor-e Aqdas ﷺ very politely replied: O my dear uncle! I will be very much pleased if you accept the religion brought by me. Immediately Ḥaḏrat Ḥamzah embraced Islām.

Ḥaḏrat Ḥamzah had killed Ta'eemah bin 'Adee (who was uncle of Jubair bin Muṭ'im bin 'Adee) and 'Ut'bah bin Rabi'ah (who was father of Hind w/o Abū Ṣufiyān) in the holy battle of Bad'r (2 AH). Since then Jubair bin Muṭ'im bin 'Adee wanted to take revenge from Ḥaḏrat Ḥamzah. He lured his Ḥabshee servant, namely Vaḥshee, of his freedom if he kills Ḥaḏrat Ḥamzah. Under this conspiracy Vaḥshee was present in the holy war of 'Uhad (AH 3). When Ḥaḏrat Ḥamzah was fighting with someone he saw Vaḥshee who was ready to attack him. He turned toward him hurriedly but fell down in a pit. Vaḥshee without failing snatched the opportunity and attacked with a dagger that pierced in his abdomen. In this way Ḥaḏrat Ḥamzah was martyred. Afterward Hind (wife of Abū

Şufiyān) came there and mutilated his body by amputating nose, ears and genitalia. She chewed his lever too!

He has been quoted in this book on page: 229

24. Ḥasan Baṣaree رضى الله تعالى عنه (D: AH 110 /728 AD)

He was a Tābe'ee [Successor to the Holy Prophet's صلى الله تعالى عليه وآله وسلم Companion]. His full name was Ḥasan bin Abūl Ḥasan Yasār Baṣaree. His name was given by Ameerūl-mo'mineen sayyedūnā Fārooq-e Ā'zam. He was born in 21 AH (643 AD) at Madeenah Mūnavvarah. His father (embraced Islām in 12 AH) was freed servant of Ḥaẓrat Zaid bin Šābit Anšāree (who was clerk of the Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم to note down revelations, passed away in 46 or 56 AH). His mother was freed maidservant of Ummūl mo'mineen Umm-e Salmah.

Ḥaẓrat Ḥasan Baṣaree was a great valeey'yūlah (saint) and ṣoofee (mystic saint). He used to weep constantly in the fear of sinful disobedience of Allāh جل جلاله. He used to wake up whole night to worship Allāh جل جلاله and remained busy in mystic exercises and struggle in the path of Allāh جل جلاله in daytime. He was 'Ābid (great worshipper) and always felt disgusted with worldly affairs. He passed away in 110 AH (728 AD).

He has been quoted in this book on page: 419

25. Ḥūzaifah رضى الله تعالى عنه (D: 32 or 33 AH)

Abū 'Abdūllāh Ḥūzaifah ib'n-e al-Yamān al-'Abbāsee رضى الله تعالى عنه was among the earliest to embrace Islām. He came to be one of the most distinguished of all the Companions of the Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم. He was famous for his dedication to an abstinent (abstaining from drinking alcohol) way of life. Together with Ḥaẓrat Abū Dardā and Ḥaẓrat Abū Zarr رضى الله تعالى عنهم, he was one of those Companions who were called **Ṣāḥib sirr an-Nabee** because of the secret knowledge imparted to them by the Prophet صلى الله تعالى عليه وآله وسلم. He died in 32 or 33 AH.

He has been quoted in this book on pages: 39, 202 and 204.

26. Ib'n-e Ābān Ḥaẓrat 'Abdūllāh bin 'Abbās رضي الله تعالى عنهم: (619 – 687 AD)

He was son of Ummūl-Mo'mineen Ḥaẓrat Maimūnah's رضي الله تعالى عنها real sister. His father Ḥaẓrat 'Abbās رضي الله تعالى عنه was a slave captured in the Holy war of Bad'r who later on became a Mūslim. Ḥaẓrat 'Abdūllāh bin 'Abbās was expert in exegesis (interpretation of the Holy Qūr'ān). He was born 3 years before migration to the blessed city of Madeenah and passed away in 68 AH (687 AD)

27. Imām Ḥasan: (3 – 49/50 AH)

He was the grandson of Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم and known with his appellation Abū Moḥammad. His full name was Ḥasan bin 'Alī bin Abi Tālib bin 'Abdūl Muttalib. His mother's name was Ḥaẓrat Fātimah bint-e Moḥammad bin 'Abdūllāh bin 'Abdūl Muttalib.

He was born in Ramẓān 3 AH in Madeenah. He was the most beloved grandson of Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم. He was very handsome and looked wise resembled his maternal grandfather. He was only 8 years old at the time of sad demise of Ḥuẓoor-e Aqdas صلى الله تعالى عليه وسلم.

He became the fifth Caliph (Khaleefah) of Islām in 40 AH after his father Ḥaẓrat 'Alī passed away. He remained Caliph only for the period of 5 or 6 months then he handed over to Ḥaẓrat Mū'aviyyah to resolve the bloodshed in Islām. After that he shifted to Madeenah Shareef and lived there peacefully until he was poisoned in 49 or 50 AH. He was buried in the Jannatūl Baqee' (cemetery of Madeenah).

He has been quoted in this book on page: 327

28. Jābir رضي الله تعالى عنه: (D: 74 AH)

His full name was Abū 'Abdullāh Jābir ib'n-e 'Abdullāh al-Anṣāree. He was a Companion of the Prophet صلى الله تعالى عليه وآله وسلم from whom he transmitted a very considerable number of aḥādeeṣ. He took part in about 18 battles. He was the last ṣaḥābi in Madeenah when he died at the age of 84 years in 74 AH.

He has been quoted in this book on pages: 127 and 424

29. Ka'ab bin 'Ojrah رضي الله تعالى عنه (D: 673 AD)

His appellation was Abū Moḥammad. He embraced Islām after migration to the blessed city of Madeenah. He had participated in all most all Holy wars. He passed away in 51 AH (673 AD) at the age of 75 years in Madeenah Mūnavvarah. He had narrated about fifty aḥādeeth.

He has been quoted in this book on page: 40.

30. Khālīd bin Valeed رضي الله تعالى عنه (582 - 643 AD)

He was a Companion of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم and relation wise Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم was his Khālū (husband of mother's sister). After annunciation of Prophethood when Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم commanded to abstain from idol worship, entire Qūraish tribe went against him. At that time Khālīd bin Valeed was 17 years old and along with his father he was also enemy of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم. Later on he embraced Islām but his father maintained the continuation of enmity with Islām.

He was a very courageous, energetic, active and dauntless person. He was exceptionally excellent in horse riding and jousting. An incidence of his childhood is worth describing here. Once he had a wrestling competition with Ameerūl-mo'mineen sayyedūnā Fārooq-e Ā'zam رضي الله تعالى عنه. He won the competition but Ḥāẓrat sayyedūnā Fārooq-e Ā'zam رضي الله تعالى عنه got fracture in his calf bone (Tibia/Fibula).

In the Holy battle of Uhad (3 AH, at that time he was not in Islām) he had fought against Mūslims. He attacked Mūslims at the back and harmed very much.

The story of embracing Islām (in 7 or 8 AH) by Khālīd bin Valeed رضي الله تعالى عنه is interesting. Once on seeing Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم who was performing namāz, Khālīd bin Valeed planned to assault him by his sword. With sword in his hands the moment he approached the Holy Prophet صلى الله تعالى عليه وآله وسلم, all of a sudden a thought flashed in his mind:

I am going to assault the person who is in the care of Allāh
بجمل جلاله

Immediately he returned back. After this incidence he became soft towards Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم and started loving. After sometime Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم

asked his brother (who had embraced Islām at that time) to convey his message to Khālīd bin Valeed asking him, “*What was the obstacle now when he has already accepted the truth*”? On receiving this message from his brother, he immediately came to Ḥuḏoor-e Aqdas ﷺ and started reciting Kalima-e Shahādat loudly. The Holy Prophet ﷺ became very happy on seeing Khālīd bin Valeed in the realm of Islām.

Ḥuḏoor-e Aqdas ﷺ assigned him the job of tableegh (preaching and propagating Islām) to Ḥārīṣ tribe with an instruction to do tableegh for three days and if they are not ready to accept the truth, fight with them. Ḥaḏrat Khālīd bin Valeed along with some companions went there and after his strenuous effort the whole tribe came in the realm of Islām.

Ḥaḏrat Khālīd bin Valeed رضى الله تعالى عنه joined the Islamic Army of 3000 (three thousand) Ṣaḥābah-e Kirām to fight with army of Shūrahbeel bin ‘Ūmar Gussānee of Mūtā (Syria) in 8 AH (630 AD). There were about one-lakh soldiers in the opponent Syrian Army. The gory detail of the first day battle was not in the Mūslim’s favour. But on the very next day Khālīd bin Valeed رضى الله تعالى عنه took the command of the army and conquered the battle.

He had participated in more than one hundred battles in his lifetime. His yearning desire was to be martyred in the Holy war in the name of Allāh جل جلاله. But his desire remained unfulfilled and he passed away in 21 AH (643 AD) and was buried in Homs (Syria).

He has been quoted in this book on page: 37.

31. **Mū‘āz bin Jabal** رضى الله تعالى عنه (D: 18 AH)

He belongs to Anṣār tribe. His appellation was Abū ‘Abdullāh. He embraced Islām at the age of 15 years. He was one of seventy Aṣaḥāb present in the Ūqbā Ṣāniah ⁵. From battle of Bad'r onward, he was present in all battles.

⁵ **‘Ūqbah Ṣāniah (Pledge of ‘Ūqbah):** Seventy-three men and two women of Khazraj and ‘Aus communities of Madeenah made the pledge one year prior to migration on the occasion of the annual rites of pilgrimage in 621 AD. They had accepted Islām and wanted to invite the Holy Prophet to migrate to Madeenah. As part of the pledge, they were to protect the Holy Prophet if the Meccans attacked him. ‘Ūqbah is a place situated between Meena and Makkah.

Ḥuḏoor-e Aqdas ﷺ had appointed him as Qāzee of Yaman and in Caliphate of Ḥaḏrat 'Ūmar, after death of Ḥaḏrat Abū 'Ūbaidah bin Jairaḥ, he was appointed Governor (Ḥākim) of Shām in 18 AH.

He has been quoted in this book on page: 344 and 428.

32. Mak'hool رضي الله تعالى عنه (D: 118 AH)

He was Tābe'ee (successor of the Holy Prophet's Companion) from Syria (Shāmee). His full name was Mak'hool bin 'Abdullāh and appellation was Abū 'Abdullāh. He was freed servant of Ḥaḏrat La'yes. He passed away in 118 AH.

He has been quoted in this book on pages: 202 and 429.

33. Marṣad bin Abee Marṣad Al-Ghanvee رضي الله تعالى عنه:

He was from early Mūslims. He was entrusted to shift Islamic prison to Madeenah. He was martyred by Banū Hūzail when he was on tableegh of Islām.

He has been quoted in this book on page: 328.

34. Nafe'a رضي الله تعالى عنه (D: 170 AH)

He was a great scholar, Tābe'ee and teacher of Imām Mālik. His full name was Nafe'a bin Ka'oos. He was freed servant of Ḥaḏrat 'Abdullāh bin 'Ūmar. He passed away in 170 AH. Imām Mālik has once narrated that: *Whenever I listen any ḥadees from Ḥaḏrat Nafe'a then I do not bother to listen it again from anyone else.*

He has been quoted in this book on page: 204.

35. Rafa'e bin Khūdaij Anṣāree رضي الله تعالى عنه:
(D: 73 AH)

He belongs to Ḥariṣ tribe. His appellation was Abū 'Abdullāh. He was injured in the battle of Uhad with an arrow that pierced in his chest. While removing arrow its head broke inside and remained there. The same wound became sore and was the cause for his termination. He passed away in 73 AH at the age of 86 years in the blessed

city of Madeenah during the caliphate of ‘Abdūl Mālik bin Marvān.

He has been quoted in this book on page: 179.

36. Şafvān bin Solaim رضى الله تعالى عنه (60 – 132 AH)

He was Tābe‘ee. He did not allow his back to touch the ground (earth) for forty years. There was a depression on the forehead due to his performance of plenteous sajdah. He was born in 60 AH and passed away in sitting position in 132 AH.

He has been quoted in this book on page: 220.

37. Shafeeq رضى الله تعالى عنه (589 – 721 AD)

He was a Tābe‘ee. His full name was Shafeeq ib'n-e Abi Salamā. His appellation was Abū Vāil. He belonged to Asadee tribe. He was 20 years old at the time of annunciation of Prophethood by Ĥużoor-e Aqdas صلى الله تعالى عليه وآله وسلم. He passed away in 99 AH (721 AD).

He has been quoted in this book on page: 39.

38. Shūraĥbeel bin Ĥasanah رضى الله تعالى عنه
(D: 18 AH)

He was companion of Ĥużoor-e Aqdas صلى الله تعالى عليه وآله وسلم. His appellation was Abū ‘Abdūllāh. His father’s name was ‘Abdūllāh but he was known by his mother’s name Ĥasanah because after death of his father ‘Abdūllāh she got married to Sufiyan Anşāree. He migrated to Abyssinia (Ethiopia) and stayed there for a long time. Then he came to Madeenah Mūnavvarah. He was the Commander in Chief of Army in the caliphate of Ameerūl-mo‘mineen Ĥaẓrat Abū Bak'r Şiddeeque. He passed away in 18 AH in Plague Epidemic at the age of 67 years. Quiet a few aĥādeeş has been narrated by him.

He has been quoted in this book on page: 38.

39. Ūba'ee bin Ka'ab رضى الله تعالى عنه (D: 32 AH)

His full name was Ūba'ee bin Ka'ab Anṣāree. He embraced Islām before peace treaty of 'Uqbah (i.e. before 621 CE). He was one of the six renowned companions who memorized Qūr'ān Shareef in the era of Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم. He was also among one of the few Companions of Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم who were issuing Islamic verdicts (Fatāwā). After exodus to Madeenah Mūnavvarah he was first to be assigned the responsibility of writing revelations (Vaḥee).

His appellations were

1. Abūl Manzar: Given by Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم
2. Abūl Tūfail: Given by Ameerūl-mo'mineen Sayyedūnā Fārooq-e Ā'zam)

He was honoured with Titles:

1. Saiyyedūl Anṣār (means leader of Anṣār tribe) Given by Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم and
2. Saiyyedūl Mūslemeen (means leader of Mūslims) Given by Ameerūl-mo'mineen Sayyedūnā Fārooq-e Ā'zam

In the event of exodus to the blessed city of Madeenah, Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم commanded members of Anṣārs to accept one emigrated person as his Islamic brother and accommodate in his house. Ĥaḏrat Ūba'ee bin Ka'ab accepted Ĥaḏrat Sa'eed bin Zaid (one of the 'Ash'r-e Mūbashsharah) as his Islamic brother. When Ameerūl-mo'mineen Ĥaḏrat Abū Bak'r Ṣiddique started compilation of Qūr'ān Shareef, Ĥaḏrat Ūba'ee bin Ka'ab was appointed as Chief of the Committee. Under his personal supervision present form of Qūr'ān Shareef was compiled. He used to recite the verses of Holy Qūr'ān and members of his committee recorded them. He passed away in 32 AH.

He has been quoted in this book on page: 307.

40. Ūsaid رضى الله تعالى عنه (D: 60 AH)

His full name was Abū Ūsaid Anṣāree. He had lost his sight in his old age. He passed away at the age of 78 years

in 60 A.H. He was the last man living among the warriors of the battle of Bad'r.

He has been quoted in this book on page: 418.

41. Yazeed bin Abū Şūfiyān: (D: AH 18 / 640 AD)

His full name was Yazeed bin Abū Şūfiyān bin Ĥariş bin Abū Mūttalib. Thus he was real brother of Ĥažrat Mū‘aviyyah (605 – 682 AD; who became sixth caliph in 41 AH / 663 AD). His father Abū Şūfiyān (passed away in 32 AH at the age of 88 years) was cousin of Ĥužoor-e Aqdas ﷺ. He passed away in AH 18 / 640 AD).

He has been quoted in this book on page: 38.

Appendix: IV

‘Ash'r-e Mūbash'sharah



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

Content

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The term 'Ash'r-e Mūbash'sharah is used for the ten Companions of the Holy Prophet ﷺ who were blessed with salvation even during their lifetime. Allāh جل جلاله bestowed them the glad tidings of Paradise.

Ĥadeeṣ Shareef:

Abū Mūsā-al-Ash'aree narrates (one of the Ĥuḏoor-e Aqdas's ﷺ governors who introduced the custom of putting dates on written documents, letters, etc. He passed away in Kufa in 51 AH):

We were sitting in yard (of a house) in Madeenah Mūnavvarah, when someone knocked on the door. The Holy Prophet ﷺ ordered, "Open the door and give the visitor the good news that he shall go to Paradise!" When I opened the door, Ĥaḏrat Abū Bak'r Ṣiddeeqe رضی اللہ تعالیٰ عنہ came in. I gave him the good news. He made Ĥamd (that is, he thanked, praised and lauded Allāh Ta'ālā). Then there was another knock on the door. "Open the door and give the visitor the good news!" said the Holy Prophet ﷺ again. I opened it and Ĥaḏrat 'Ūmar Fārooq رضی اللہ تعالیٰ عنہ came in. When I gave him the good news, he made Ĥamd to Allāh جل جلاله. The door was knocked once more. Ĥuḏoor-e Aqdas ﷺ said, "Open it and give him the good news and tell him that he will suffer catastrophe!" I opened the door. It was Ameerūl-mo'mineen Ĥaḏrat 'Ūṣmān Ghanee رضی اللہ تعالیٰ عنہ. I gave him the good news, and he made Ĥamd to Allāh جل جلاله.
(Būkhāree and Mūsliṃ)

Ĥadeeṣ Shareef:

Tirmizee and Ib'n-e Mājah has quoted this ḥadeeṣ ascribing to Ḥaẓrat Sa'eed bin Zaid, (And, this ḥadeeṣ has been narrated by Ḥaẓrat 'Abdūl Raḥmān bin 'Auff, as well) that Ḥuẓoor-e Aqdas ﷺ has narrated that:

Abū Bak'r, 'Umar, 'Ali, Falha, Zūbair, 'Abdūl Raḥmān, Sa'eed bin Zaid and Abu 'Ubaida bin Jarraḥ will go to Paradise.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ
وَسَلَّمَ قَالَ: أَبُو بَكْرٍ فِي الْجَنَّةِ ، وَ عُمَرُ فِي الْجَنَّةِ ،
وَعُثْمَانُ فِي الْجَنَّةِ ، وَ عَلِيٌّ فِي الْجَنَّةِ وَ طَلْحَةُ فِي الْجَنَّةِ ،
وَالزُّبَيْرُ فِي الْجَنَّةِ ، وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
فِي الْجَنَّةِ وَ سَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ وَ أَبُو عُبَيْدٍ
اللَّهُ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ .

(رواه الترمذی و رواه ابن ماجه عن سعيد بن زيد)

(Reference borrowed from Mishkātūl-Maṣābeeḥ; Page: 566,
Published by Raẓā Academy in 1410 AH.)

'Ash'r-e Mūbash'sharah are:

- ★ Khūlafā-e Rāshideen
- ★ 'Abdūl Raḥmān bin 'Auff
- ★ Abū 'Ubaidah bin Jarraḥ
- ★ Sā'ad bin Abee Vaqqāṣ
- ★ Sa'eed bin Zaid
- ★ Falha bin 'Ubaidullāh
- ★ Zūbair bin 'Avvām

1. Khūlafā-e Rāshideen:

(Commanders of the right path)

1.1 Abū Bak'r Ṣiddeeque رضى الله تعالى عنه (573 - 634 AD)

The First Caliph:

He was the fast friend since childhood, near and dear Companion of the Prophet ﷺ, father of Ḥaẓrat 'Ayesha (and thus father in law) and first Caliph. Professionally he was cloth merchant. He has been bestowed the highest rank among all human race after all prophets.

Childhood:

His real name was Abdūl Ka'bah, which means the servant of the Ka'bah. When he embraced Islām, the Prophet ﷺ changed his name to 'Abdullāh. However, in early youth he had adopted the surname of Abū Bak'r (due to fondness of raising camel). Even to this day, the world generally knows him as Abū Bak'r.

The name of the father of Ḥaẓrat Abū Bak'r was Ḥaẓrat 'Uṣmān, but he was known as Abū Qaḥāfah. The name of the mother of Ḥaẓrat Abū Bak'r was Ḥaẓrat Salmā. She was also known as Ūmmūl-Khair. Genealogically seventh pedigree ancestors are common as of Ḥuẓoor-e Aqdas ﷺ and thus belong to Qūraish tribe. He was born in 573 AD and thus about 3 years younger than Ḥuẓoor-e Aqdas ﷺ. From early years, Abū Bak'r was known for good and upright nature. He was honest and truthful. His goodness also won him the friendship of Ḥuẓoor-e Aqdas ﷺ. The two became fast friends in early boyhood. When he grew up, Abū Bak'r became a rich merchant. But he used to be very kind-hearted.

First adult male to accept Islām:

Abū Bak'r was always very close to the holy Prophet. He knew him better than any other man. He knew how honest and upright his friend had always been. When revelation came Ḥaẓrat Abū Bak'r was the first to accept and testify that there is none worthy of worship but Allāh جل جلاله and Moḥammad ﷺ is Allāh's worshiper and Prophet. He was the first adult male to accept Islām. As soon as he became Mūslim, he began to preach Islām to others. He had many friends. The friends knew that Abū Bak'r was sincere and truthful. They knew he would never support a wrong cause. He called them to Islām and they became Mūslims. Among them were men like 'Uṣmān, Zūbair, Talha, 'Abdūl Raḥmān bin 'Auff and Sā'ad bin Abee Vaqqāṣ. These men later became the pillars of Islām.

Endangered His Life:

The message of Islām made the people of Makkah very angry. The idols were their gods. Ḥuẓoor-e Aqdas ﷺ openly mocked at these gods. He declared they

could do neither any good nor harm. Among the chiefs of Makkah was one Abū Jah'l. He became the greatest enemy of the holy Prophet. He was always on the lookout to hurt him or even kill him, if he could. Abū Bak'r kept an eye on this man, lest he should do a grave harm to Islām. One-day Ĥużoor-e Aqdas ﷺ was performing his prayers in the Ka'bah. He was totally involved in the thoughts of Allāh جل جلاله. Abū Jah'l and some other chiefs of Makkah were sitting in the courtyard of the Ka'bah. Abū Jah'l took a long piece of cloth and put it around the holy Prophet's neck. Then he twisted it hard. He was going to strangle the Rasoolallāh to death. The other chiefs looked on and laughed. Abū Bak'r happened to see this from a distance. He at once ran to the help of the Prophet. He pushed Abū Jah'l aside and took off the cloth from around the holy Prophet's neck. Thereupon Abū Jah'l and other enemies of Islām came down upon Abū Bak'r. They beat him very much to the extent that he fell down senseless.

Liberated Mūslim Slaves:

As years went by, the people of Makkah became more and more hard upon the Mūslims. They made life difficult for them. Mūslim slaves who had non-Mūslim masters were the worst sufferers. They could not run away from their cruel masters, nor would they give up their faith. The heartless masters tried all kinds of torture to make them give up Islām. They made them lie on burning sand, all naked. Then they put big stones on their chests. The poor slaves silently bore this all. They had no way of escape. Some of them found escape only in death. Abū Bak'r's wealth came to the rescue of many helpless Mūslim slaves. He bought them from their inhuman masters and set them free. Bilāl, the Negro, was one of such slaves. Bilāl afterwards became the well-known Mo'azzin at the Masjid-e Nabvee.

The Title of Şiddeeque:

On 27 Rajab, 12th year of annunciation of prophethood, night the holy Prophet had the Me'rāj of Ascension. The angel Ĥažrat Jibra'eel (Gabriel) came with the word that Allāh Ta'alā wanted the holy Prophet to come all the way

up to the highest heaven. The holy Prophet undertook the journey.

In the morning, after the ascension had taken place, the holy Prophet talked to people about the Me'rāj. This drew the jeers of his enemies. They started mocking on him and tried to disapprove the Holy Prophet's assertion. When Abū Bak'r came, he immediately said:

"I would believe anything that the Rasoolallāh says."

When the holy Prophet learnt of this, he at once said, "Abū Bak'r is the Şiddeeque- evertruthfull."

Migration to Madeenah:

He accompanied Ĥużoor-e Aqdas ﷺ at the time of migration to the blessed city of Madeenah.

Participation in Battles:

He had partaken in all Holy wars. Abū Bak'r took part in all the battles that Ĥużoor-e Aqdas ﷺ had to fight. All his life, he fought bravely under the banner of the Rasoolallāh. At Uhad and Ĥunain, some of the men showed weakness. They forgot to do their duty. But the faith of Abū Bak'r never wavered. He always stood like a rock by the side of the Holy Prophet.

When peace talks at Ĥudaibiyah were going on, Abū Bak'r sat by the side of Ĥużoor-e Aqdas ﷺ. During conversation, the spokesman of the Qūraish ever now and then gave a jerk to the beard of the Prophet ﷺ. This was too much for Abū Bak'r. He took out his sword and looked angrily at the man and warned not to do so. Tabūk was the last expedition of the holy Prophet. He was keen to make it a great success. He asked people to help the expedition with whatever they could. This time Abū Bak'r beat all past records. He took all his money and household articles and heaped them at the feet of Ĥużoor-e Aqdas ﷺ.

The closeness of Ḥaẓrat Abū Bak'r to Ḥuẓoor-e Aqdas ﷺ and his boundless devotion to Islām won him universal respect. Not only was he the first man to accept Islām, he was also the foremost among Mūslims to uphold the cause of Islām.

Representative of the Holy Prophet:

Makkah fell in 8 AH. Ka'bah was, for the first time, in the hands of Mūslims. It had to be cleaned of the traces of idol-worship and the silly practices of pagan days. Hitherto pagan Arabs had done absurd things at the time of Ḥajj. They used to go around the House of Allāh ﷻ naked. They did many other foolish and unclean things. All this had to be stopped.

The first Ḥajj under Islām fell in 9 AH. The holy Prophet was too busy at Madeenah to lead the Ḥajj himself. So Ḥuẓoor-e Aqdas ﷺ appointed him Chief of Ḥajj Committee (Amir-e Ḥajj). He was to lead the Ḥajj in place of the Prophet. Ḥaẓrat 'Ali was also sent with Abū Bak'r. Abū Bak'r read the Khūtbah of Ḥajj. Then Ḥaẓrat 'Ali stood up and read out to the people the commandments of Allāh Ta'ālā concerning the idol worshippers. From that year on, they were forbidden to enter the Ka'bah.

He leaded the congregation (imāmat) in the last days of terminal sickness of Ḥuẓoor-e Aqdas ﷺ on his command.

The Elected Caliph:

The news of the death of Ḥuẓoor-e Aqdas ﷺ [Monday, Rabee'ul Avval 12, 11 AH (June 8, 632 AD)] came as a stunning shock to everyone. A huge crowd gathered in the mosque. No one knew what to do. There was utter confusion. Things were in this state when Abū Bak'r entered the mosque. He took his stand in a corner of the courtyard and called out to the people. All eyes were turned towards him. Then he began his famous address:

*"O people! If anyone among you worshipped Moḥammad,
let him know that Moḥammad is dead. But those who*

worship Allāh ﷻ, let him know that He lives and will never die. Let all of us recall the words of the Qūr'ān Shareef. It says, " Moḥammad is only a Rasoolallāh. There have been prophets before him. What then, will you turn back from Islām, if he dies or is killed?"

These words of Abū Bak'r worked magic. In no time the confusion was gone. The words of the Qūr'ān Shareef swept of all doubts from people's minds.

The first problem before the people was the election of a new leader. There had to be a head of the State of things could not work. The need was too urgent to allow delay. Delay might have meant disorder and the undoing of all that the Rasoolallāh had done. The prophet of Allāh ﷻ had died but the head of the state had to live on.

The two big groups among Mūslims were the Mūhajireen (refugees from Makkah) and the Anṣār (helpers or the people of Madeenah). After long discussion Ḥaẓrat 'Ūmar and Ḥaẓrat Abū 'Ūbaidah proposed the name of Ḥaẓrat Abū Bak'r. Ḥaẓrat 'Ūmar himself took hand of Abū Bak'r and pledged loyalty to him. Others followed his example. Men from all sides rushed to pledge loyalty to the successor of the Prophet. Abū Bak'r became Caliph by the general consent of the people.

On the following day, Ḥaẓrat Abū Bak'r went to the Prophet's mosque. Here people took the general oath of loyalty. When this was over, Ḥaẓrat Abū Bak'r mounted the pulpit as the Caliph of Islām. Then he spoke to the gathering as follows:

"O people, I have been elected your leader, although I am not better than anyone from among you. If I do any good, give me your support. If I go wrong, set me right. Listen, you must obey me as long as I obey Allāh and His Rasool. If I disobey Allāh and His Rasool, you are free to disobey me."

Abū Bak'r showed by his example that in Islām government means government of the people, by the people and for the people.

An incidence is worth mentioning for better understanding of how Ameerul-mo'mineen Ĥaẓrat Abū Bak'r Şiddeeque had ruled during his caliphate. One day Ĥaẓrat 'Ūmar رضى الله تعالى عنه saw Ameerul-mo'mineen Ĥaẓrat Abū Bak'r Şiddeeque carrying a sack (bag) of flour on his back. He asked him why was he doing so? His answer was: "O 'Ūmar! Do not I have to earn for my household?" Ĥaẓrat 'Ūmar رضى الله تعالى عنه was astonished and admired on his answer. He proposed that Rasoolallāh's Caliph should be paid salary from the Baitul-māl (State budget), so that he could carry out his duty of serving all people in due manner. This proposal was accepted by all the Şahābah-e Kirām, and it was decided that the Caliph would be allotted the necessary share only so much as to lead a life equal to that of any average person, returning any extra amount, if there was any.

Sad Demise:

He remained Caliph for 2 years 3 months and 11 days. He became sick on Sunday August 8, 634 AD. His ailment lasted for 15 days and finally he passed away on Tuesday night August 23, 634 (22 Jamādil Ākhir, 13 AH) at the age of 63 years. As per his will his wife Ĥaẓrat Asmā bint-e 'Umais gave bath. He was buried adjacent to the Holy Prophet. Ĥaẓrat 'Ūmar performed namāz-e Janāzah. He left behind three sons namely: (1) 'Abdūl Raĥmān (2) 'Abdūllāh (3) Moĥammad and three daughters namely: (1) Asmā' (2) 'Āyeshah (3) Umme Kulşum.

In short Abū Bak'r kept going the great work of the Prophet. For that he had to fight hard. He fought with a will and with a faith that amazed everyone. Islām is forever grateful to him for the great services he rendered to it.

He has been quoted in this book on page: 248, 249, 450, 451 and 462.

1.2 'Ūmar Fārooq-e Ā'zam رضى الله تعالى عنه:

(D: AH 23 / 644 AD)

The Second Caliph:

The real name was 'Ūmar bin Khattab bin Nufail. He was born forty years before migration to Madeenah (i.e. in 582 AD). Abū Jah'l was his maternal Uncle. At the time of declaration of prophethood by Ḥużoor-e Aqdas صلى الله تعالى عليه وآله وسلم, he was just 27 years old. He was married to Ḥaẓrat Kulṣum (passed away in AH 49 / 669 AD) daughter of Ḥaẓrat Maulā 'Alī رضى الله تعالى عنه. Ḥaẓrat 'Ūmar رضى الله تعالى عنه had a son named Zaid and a daughter named Rūqaiyyah رضى الله تعالى عنها from Ḥaẓrat Kulṣum رضى الله تعالى عنها.

Acceptance of Islām:

One night Ḥużoor-e Aqdas صلى الله تعالى عليه وآله وسلم stood in the Ka'bah, absorbed in thoughts. Then he raised his hands and turned his eyes heavenward and prayed:

O Allāh! Make Islām strong with either of the two men, Am'r bin Hishām or 'Ūmar bin Khattab.

The prayer was instantly granted. Allāh Ta'ālā wished 'Ūmar to serve Islām. Am'r bin Hishām was to die as Abū Jah'l (Father of Ignorance). But 'Ūmar was to become a great pillar of strength for Islām.

He embraced Islām in 6th Nabvee year (6th year of declaration of prophethood) i.e. in 614 AD just three days after Ḥaẓrat Ḥamzah had embraced Islām. There were thirty nine (39) Mūslims before he embraced Islām.

The Title of Fārooq:

The coming over of 'Ūmar رضى الله تعالى عنه made a difference for Islām. Hitherto, the Mūslims had lived in constant fear of the non-believers. Some of them had not even made their faith known to the people. They could not say their prayers publicly. All this changed when 'Ūmar رضى الله تعالى عنه became a Mūslim.

The first thing 'Umar رضى الله تعالى عنه did was to call together the chiefs of Makkah. Before this gathering he declared himself a follower of Islām. They stared at him in silence. No one had the courage to utter a word of reproach.

'Umar رضى الله تعالى عنه next requested Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم to say prayers in the Ka'bah. He himself led a party of Mūslims to that place. A second party was led by Ĥamzah. When all had gathered, they said their prayers in congregation. Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم led the prayer. This was the first prayer of its kind said in the Ka'bah.

When migration to Madeenah started, the same thing happened again. Most of the Mūslims left Makkah silently and secretly. But 'Umar رضى الله تعالى عنه would not do so. He put on his arms. Then he went to the Ka'bah and said his prayer. The chiefs of Makkah looked at him in silence. After the prayer, he shouted out to them, "I am leaving for Madeenah. If anyone wants to stop me let him meet me across the valley. His mother shall certainly have to weep for him in sorrow."

Despite this challenge, none from disbelievers would dare to stop 'Umar رضى الله تعالى عنه. These things earned for him the title of Fārooq. Fārooq is the one who makes a difference. 'Umar's رضى الله تعالى عنه acceptance of Islām had made a big difference for Islām and Mūslims.

Devotion to the Prophet:

'Umar رضى الله تعالى عنه stood by the side of Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم in all battles and expeditions. Great was his love for Allāh Ta'ālā and His Prophet. He never allowed any blood ties or friendship to stand in the way of this love.

The sad demise of Ĥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم was a stunning shock to 'Umar رضى الله تعالى عنه. He could not believe it, so much so that he drew his sword and swore that he would cut off the head of the man who said the Rasoolallāh was dead. He was overwhelmed with grief. Life

without the Holy Prophet was unthinkable, he thought. And if Ĥużoor-e Aqdas ﷺ was really no more, as people said, what was going to happen to Islām and the Mūslims? These dark thoughts blotted out all reason from Ĥaẓrat 'Umar's head, until Ĥaẓrat Abū Bak'r رضی اللہ تعالیٰ عنہ had reminded him of the clear verdict of the Qūr'ān Shareef on the point. Then he became quiet.

Caliphate:

His duration of caliphate (khilāfat) was about 10 years and 6 months from 13 to 23 AH (634-644 AD). Ĥaẓrat 'Umar رضی اللہ تعالیٰ عنہ conquered cities and countries during his caliphate in order to propagate Allāh's ﷻ religion and Rasoolallāh's fame all over the world. His armies spread heroically over the Arab peninsula and over the farthest places in the east and the west.

Abū lulu, a Parsi servant of Mugheerah bin So'abah had a complaint regarding heavy taxation of two Dirham per day to his master which was approved by Ĥaẓrat 'Umar رضی اللہ تعالیٰ عنہ. With this Abū lulu was very much annoyed and very next day on Wednesday, 27th Zil Ĥijjah 23 AH at the time of namāz-e faj'r he came with a dagger and seriously injured Ĥaẓrat 'Umar رضی اللہ تعالیٰ عنہ. When he received the fatal wound, he was asked to appoint a Caliph (to take his place). He nominated six Ṣaḥābah-e Kirām as candidates, because these six people, he said, "gained Rasoolallāh's love more than anyone else did". The six Companions of Ĥużoor-e Aqdas ﷺ he named were: (1) Ĥaẓrat 'Uṣmān (2) Ĥaẓrat 'Ali (3) Ĥaẓrat Faḥḥah (4) Ĥaẓrat Zūbair (5) Ĥaẓrat 'Abdūr-Raḥmān bin 'Auf (6) Ĥaẓrat Sā'ad bin Abee Vaqqāṣ رضی اللہ تعالیٰ عنہم. Among themselves, these people elected Ĥaẓrat 'Uṣmān as Caliph. Ameerūl-mo'mineen Ĥaẓrat sayyedūnā 'Umar Fārooq-e Ā'zam passed away after three days of assault at the age of 63 years.

Ĥaẓrat 'Umar was the person whose innovative idea of calling people (azān) for namāz was implemented by Ĥużoor-e Aqdas ﷺ. He was among one of the 'Ash'r-e Mūbash'sharah (the ten Companions of the Holy

Prophet ﷺ blessed their salvation even during lifetime and gave them the glad tiding of Paradise).

He has been quoted in this book on pages: 89, 127, 194, 248, 249 and 299.

1.3 'Ūsmān Ghanee رضي الله تعالى عنه: (D 35 AH/ 657 AD)

The Third Caliph:

He was one of the earliest and closest Companion and son in law of the Prophet ﷺ and third Caliph. His full name was 'Ūsmān bin 'Affān Abee Al-'Āsee bin Ūmayyah bin 'Abdūl Shams bin 'Abdūl Mūnāf. He belonged to Banū Ūmayyah tribe, which was a sub tribe of Qūraish tribe. Genealogically fifth pedigree ancestors are common with Ĥużoor-e Aqdas ﷺ. His maternal grandmother was paternal aunt (phūphee) of Ĥużoor-e Aqdas ﷺ.

He was a very rich businessman and hence the title "Ghanee". Zūn-Noorain was also his appellation, which lexically understood to mean possessor of two lights as he got married two daughters of Ĥużoor-e Aqdas ﷺ Ĥaẓrat Rūqaiyah (603 - 624 AD) and Ĥaẓrat Ūmm-e Kūlsūm رضي الله تعالى عنهن (604 - 630 AD) in succession.

Ĥaẓrat 'Ūsmān was born in 576 AD and accordingly he was six years younger than Ĥużoor-e Aqdas ﷺ.

Acceptance of Islām:

Ĥaẓrat Abū Bak'r and Ĥaẓrat 'Ūsmān were great friends. It was Ĥaẓrat Abū Bak'r who convinced Ĥaẓrat 'Ūsmān to embrace Islām. As soon as he heard the message of Islām, he accepted it. He was one of the first Mūslims.

By becoming Mūslim, Ĥaẓrat 'Ūsmān drew upon himself the anger of his relatives. His uncle, Ĥakam, tied his hand and foot. He then shut him up in a dark room. 'Ūsmān gladly underwent all kinds of torture, but refused to give up Islām.

Migration to Abyssinia:

The Qūraish who once loved Ḥaḥrat 'Uṣmān now became his enemies because of his new faith. His own relatives would have nothing to do with him. This made Ḥaḥrat 'Uṣmān feel miserable. He went to the Holy Prophet and asked permission to go to Abyssinia (Ethiopia/ Ḥabshah). The permission was given. Ḥaḥrat 'Uṣmān was the first Mūslim to leave for Abyssinia. He and his wife Ḥaḥrat Rūqaiyah رضى الله تعالى عنها crossed the Red Sea and sought refuge in Abyssinia. They were the first to give up their home and all they had for the cause of Allāh جل جلاله.

Closeness to the Prophet:

Ḥaḥrat 'Uṣmān was among those who were very close to the Holy Prophet. He fought by the side of the Prophet in all battles except Bad'r. He could not go to Bad'r because his wife, Ḥaḥrat Rūqaiyah, was very ill. The Prophet himself told Ḥaḥrat 'Uṣmān to stay back at Madeenah and attend to his ailing wife. Ḥaḥrat Rūqaiyah died of this illness.

Ḥaḥrat 'Uṣmān took the death of Ḥaḥrat Rūqaiyah very much to heart. He was extremely sad. The Holy Prophet saw this. He married to Ḥaḥrat 'Uṣmān his second daughter, Ūmm-e Kulṣum. This was a rare honour. It earned for Ḥaḥrat 'Uṣmān the title of "Zūn-Noorain," or "the possessor of two lights."

When the Mūslim refugees first came to Madeenah, they had great difficulty in getting drinking water. There was just one well but it was owned by a Jew. The Jew would not allow the refugees to get water from it. So Ḥuḥoor-e Aqdas صلى الله تعالى عليه وآله وسلم asked who would buy this well for the Muslims? On this Ḥaḥrat 'Uṣmān brought the well for twenty thousand dirhams and gave it away for the free use of Mūslims. When Prophet's Mosque became too small for Mūslims, Ḥaḥrat 'Uṣmān bought the adjoining piece of land for the extension.

Closeness to the Holy Prophet won Ḥaẓrat 'Uṣmān a high place among the Companions. He was one of the advisors of Ḥaẓrat Abū Bak'r and Ḥaẓrat 'Umar during their Caliphate.

Twelve years of Caliphate:

Ḥaẓrat 'Uṣmān became Caliph in 24 AH and remained Caliph for about twelve years. In his time insurrections and seditions provoked by hypocrites broke out here and there. Compared with the caliphate of Ḥaẓrat 'Umar, this period looks desolate. The end of the period saw the forces of lawlessness get the upper hand. But Ḥaẓrat 'Uṣmān was not much to blame for this.

Ḥaẓrat 'Umar's period was a period of conquests. In the wake of conquests came a flood of riches. Ḥaẓrat 'Umar himself once wept when he saw a heap of riches lying in the Prophet's Mosque. Asked why he wept, he had said that riches always brought with them jealousy and malice and these were the real seeds of disunity. Ḥaẓrat 'Umar was perfectly right. His fears came true in the years that followed his death.

The holy Prophet, too, had foretold a period of great unrest. This period was to accompany the prosperity of his people. He awoke one night greatly disturbed. He looked agitated and said, "Glory be to Allāh! What great treasures He has given my people! And what unrest has come down upon the people in the wake of the treasures!"

There had been two Caliphs before Ḥaẓrat 'Uṣmān. Their swords fought the enemies of Islām. They never led an army against the Mūslims. Here were Mūslims up in arms against Ḥaẓrat 'Uṣmān. Should he draw his sword against them? He could easily do this. The rebellions were no more than three thousand in number. Madeenah had beaten back much larger armies. If only Ḥaẓrat 'Uṣmān had drawn his sword, there must have been hundreds of swords to fight for him. In fact, he could have obtained troops from Syria well in time to crush any number of

rioters. But nothing could induce Ḥaẓrat 'Uṣmān to make use of the sword. That would have made him the first Caliph of Islām to shed the blood of Mūslims. It was far easier for him to lay down his life.

Since Ḥaẓrat 'Uṣmān, was kind to all people, he was all the more kind to his kinsmen (relatives). Some of them took undue advantage of this thing. They made a bid to gather all power into their hands. Many of the key-posts in the empire came to be filled by them or by their friends. Marvān got such a hold on the old Caliph that he sometimes acted in his name without telling him what he was doing. The Caliph came in for criticism for the doings of Marvān.

Ḥaẓrat 'Uṣmān did a great service to Islām by sending out standard copies of the Qūr'ān Shareef to provincial capitals. The need arose from a dispute about the way of reciting the Holy Qūr'ān. People of Iraq recited it one way and the people of Syria in another way. The matter came up before the Caliph in 30 A.H. Ḥaẓrat 'Uṣmān put the matter before the Companions. All agreed that the copy prepared in the time of Abū Bak'r was the standard one. Ḥaẓrat 'Uṣmān got this copy. Ḥaẓrat Zaid bin Ṣābit, the trusted scribe of the revelation, was asked to prepare seven copies from it. He was to be helped by three more men, who had the Holy Qūr'ān by heart. First, Zaid wrote out the whole book from memory. Then he read it out to a gathering of Mūhajireen and Anṣār three times. Then he compared this copy with the one that was with Ḥaẓrat Ḥafṣah. The two copies were exactly alike. Seven more copies were then written out and sent to different parts of the country.

Ḥaẓrat 'Uṣmān Murdered:

Some rebellion people attacked the Caliph's house. When Ameerūl-mo'mineen Ḥaẓrat Sayyedūnā Maulā 'Alī Mūrtūẓa رضى الله تعالى عنه heard the news of this assault, he sent his two sons, Ḥaẓrat Ḥassan and Ḥaẓrat Ḥussain رضى الله تعالى عنهما, like two lions to the Caliph's house to help and protect the Caliph.

They drew their swords and stood by the front door, so that not even a bird would fly in unseen. Yet five or six of the abject bandits entered the house of Ameerūl-mo'mineen Ĥaẓrat 'Ūsmān through a back window by means of a ladder; and the Caliph was martyred as had been divined by Ĥuẓoor-e Aqdas ﷺ. This incidence took place on Friday, 8 Zil-Ĥajjah 35 AH (657 AD). He is in Jannatūl Baquee'.

He has been quoted in this book on page: 249, 253, 306, 307 and 457.

1.4 Maulā 'Ali Mūrtūẓā رضی اللہ تعالیٰ عنہ (D: 40 AH / 660 Ad)

The Fourth Caliph:

Ameerūl-mo'mineen Ĥaẓrat Sayyedūnā Maulā 'Ali Mūrtūẓā was the Fourth Caliph from Khūlafā-e Rāshideen (Commanders of the right path). His full name was 'Ali bin Abū Ṭalib bin 'Abdūl Mūttalib. He was a Companion, cousin as well as son-in-law of Ĥuẓoor-e Aqdas ﷺ. He was born twenty years before migration to the blessed city of Madeenah on Friday, 27th Rajab in 602 AD. He embraced Islām at the age of just nine years, being first to embrace Islām among minors.

Closeness to the Prophet:

Ĥaẓrat 'Ali grew up under the loving care of Ĥuẓoor-e Aqdas ﷺ. This gave him a deep insight into the basic realities of life and faith. The Holy Prophet once said of him, "I am the city of knowledge and 'Ali is its gate."

Ĥaẓrat 'Ali's love for the Holy Prophet was unbounded. The night on which Ĥuẓoor-e Aqdas ﷺ left for Madeenah, his house was surrounded by blood-thirsty men, drawn swords flashed all around. They were ready to cut to pieces the man who came out of the house. The Holy Prophet asked 'Ali to lie in his bed while he himself left un-noticed. Ĥaẓrat 'Ali gladly jumped in the bed and slept calmly the whole night. Death hovered around the

house but Ḥaẓrat 'Ali did not care for it. He was happy that he had helped save the Prophet's life.

In the morning when the Qūraish found themselves out-witted, they were mad with fury. Some of them suggested that 'Ali be made to pay with his life for his part in the game. Ḥaẓrat 'Ali faced the threat with such cool courage that the Qūraish had to leave him alone.

Ḥaẓrat 'Ali had a very close blood tie with Ḥuẓoor-e Aqdas ﷺ. But he wanted to bring him still closer. So he gave away his daughter, Ḥaẓrat Fātimah, to him in marriage. She was his youngest daughter and the most dearly loved of all. Ḥaẓrat 'Ali realised the honour done to him. He married no other wife as long as Ḥaẓrat Fātimah lived. Ḥasan and Ḥusain were the sons of Ḥaẓrat 'Ali and Ḥaẓrat Fātimah. The Holy Prophet loved them very much.

During the last illness of the Holy Prophet, Ḥaẓrat 'Ali was constantly by the sick bed. Ḥaẓrat 'Ali was one of the scribes of the Revelations. He also wrote letters sent out by the Holy Prophet.

Fatal Attack:

He was attacked by a Kharijite (follower of Khārij sect) namely 'Abdūl Raḥmān bin Mūljim on Thursday, 17th Ramẓān AH 40 (660 AD) with a sword on forehead when he was going to mosque for namāz-e faj'r. After two days on Saturday night on Ramẓān 19, 40 AH (660 AD) he passed away.

He has been quoted in this book on pages: 127, 208, 231 and 459.

2. 'Abdūl Raḥmān bin 'Auf : رضي الله تعالى عنه

He was 10 or 13 years younger than Ḥuẓoor-e Aqdas ﷺ and thus born in 581 or 584 AD. His name in Jahiliyyat days (days of ignorance i.e. before accepting Islām) was Abū 'Am'r. But when he accepted Islām the Holy Prophet called him 'Abdūl Raḥmān - the servant of

the Allāh ﷺ. He was one of the first eight persons to accept Islām. In fact, it is said that he accepted Islām only two days after Abū Bak'r Ṣiddeeqe did so.

'Abdūl Raḥmān did not escape the punishment which the early Mūslims suffered at the hands of the Qūraish. And, when they were compelled to leave Makkah for Abyssinia (Ethiopia) in fifth year of annunciation of Prophethood (613 AD) because of the continuous and unbearable persecution, 'Abdūl Raḥmān also went. He returned to Makkah when it was rumoured that conditions for the Mūslims had improved but these rumours proved to be false. He migrated to Madeenah along with others.

Soon after arriving in Madeenah, the Prophet ﷺ in his unique manner began pairing off the Mūhajireen and the Anṣār. This established a firm bond of brotherhood and was meant to strengthen social cohesion and ease the destitution of the Mūhajireen. 'Abdūl Raḥmān was linked by the Prophet with Sa'eed bin Rabiāh.

'Abdūl Raḥmān began trading with whatever little resources he had. He bought and sold and his profits grew rapidly. Soon he was sufficiently well off and got married. Thereafter 'Abdūl Raḥmān grew so accustomed to business success that he said if he lifted a stone he expected to find gold or silver under it!

The du'ā of the noble Prophet ﷺ that Allāh Ta'ālā should bestow prosperity in the wealth of 'Abdūl Raḥmān appeared to be with 'Abdūl Raḥmān throughout his life. He became the richest man among the companions of the Prophet. His business transactions invariably met with success and his wealth continued to grow. His trading caravans to and from Madeenah grew larger and larger bringing to the people of Madeenah wheat, flour, butter, cloths, utensils, perfume and

whatever else was needed and exporting whatever surplus produce they had.

‘Abdūl Raḥmān distinguished himself in both the battles of Bad'r and Uhad. At Uhad he suffered more than twenty wounds some of them deep and severe. In battle of Tabūk ‘Abdūl Raḥmān was blessed with an honour which was not conferred on anyone till then. The time of namāz came and Ḥużoor-e Aqdas ﷺ was not there at the time. The Mūslims chose ‘Abdūl Raḥmān as their Imām. The first rak'at of the namāz was almost completed when the Prophet ﷺ joined the congregation and performed the namāz behind ‘Abdūl Raḥmān. Could there be a greater honour conferred on anyone than to have been the Imām of the most honored of Allāh Ta‘ālā's creation, the Imām of Moḥammad, the Nabee of Allāh جل جلاله.

After the sad demise of Ḥużoor-e Aqdas ﷺ ‘Abdūl Raḥmān took on the responsibility of looking after the needs of his family. He would go with them wherever they wanted to and he even performed Ḥajj with them to ensure that all their needs were met. This is a sign of the trust and confidence, which he enjoyed on the part of the Prophet's family.

He passed away in 32 AH at the age of 72 years. He was buried in the Baqee' graveyard. Ḥaḏrat ‘Uṣmān رضی اللہ تعالیٰ عنہ performed the namāz-e Janāzah on him.

3. **Abū ‘Ūbaidah bin Jarraḥ** رضی اللہ تعالیٰ عنہ:

His full name was Āmir ib'n-e ‘Abdūllāh ib'n-e Jarraḥ. He was known as Abū ‘Ūbaidah. He embraced Islām just one day after Abū Bak'r. In fact, it was through Abū Bak'r that he became Mūslim.

He was slim and tall. His face was bright and he had a sparse beard. He was extremely courteous and humble

and quite shy. Yet in a tough situation he would become strikingly serious and alert, resembling the flashing blade of a sword in his severity and sharpness.

Abū 'Ūbaidah lived through the harsh experience, which the Mūslims went through in Makkah, from beginning to end. With the early Mūslims, he endured the insults and the violence, the pain and the sorrow of that experience. In every trial and test he remained firm and constant in his belief in Allāh جل جلاله and His prophet.

One of the most harrowing experiences he had to go through, however, was at the battle of Bad'r. Abū 'Ūbaidah was in the vanguard of the Mūslim forces, fighting with might and main and as someone who was not at all afraid of death. The Qūraish cavalry were extremely wary of him and avoided coming face to face with him. One man in particular, however, kept on pursuing Abū 'Ūbaidah wherever he turned and Abū 'Ūbaidah tried his best to keep out of his way and avoid an encounter with him. Abū 'Ūbaidah tried desperately to avoid him. Eventually the man succeeded in blocking Abū 'Ūbaidah's path and stood as a barrier between him and the Qūraish. They were now face to face with each other. Abū 'Ūbaidah could not contain himself any longer. He struck one blow to the man's head. The man fell to the ground and died instantly. The man in fact was 'Abdūllāh ib'n-e Jarraḥ, the father of Abū 'Ūbaidah! Abū 'Ūbaidah obviously did not want to kill his father but in the actual battle between faith in Allāh جل جلاله and polytheism, the choice open to him was profoundly disturbing but clear. He killed the polytheism in the person of his father.

When Abū 'Ūbaidah was in Syria leading the Mūslim forces from one victory to another until the whole of Syria was under Mūslim control. It was then that a plague epidemic hit the land of Syria. He passed away in Plague in this epidemic in 18 AH (639 AD).

4. Sā'ad bin Abee Vaqqāṣ رضى الله تعالى عنه (D: 671 AD)

His appellations were Abū Ishāque and Rajūl-e Ṣāleḥ (Pious person).

He was a cousin of the mother of Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم Ḥaḏrat Āminah رضى الله تعالى عنها and hence Ḥuḏoor-e Aqdas صلى الله تعالى عليه وآله وسلم sometimes called him uncle (maternal).

He was short and well-built and had a very heavy crop of hair. People used to compare him to a young lion. He belonged to a rich and noble family. He was very attached to his parents and was particularly fond of his mother. He used to spend much of his time making and repairing bows and arrows and practicing archery as if preparing himself for some great encounter. People recognized him as a serious and intelligent young man.

He was one of the earliest (probably sixth) to embrace Islām at the age of 17 years. In the early days of Islām, the Mūslims were careful not to arouse the sensibilities of the Qūraish. They would often go out together in groups outside Makkah where they could pray together without being seen. But one day a number of idolaters came upon them while they were praying and rudely interrupted them with ridicule. The Mūslims felt they could not suffer these indignities passively and they came to blows with the idolaters. Sā'ad bin Abee Vaqqāṣ struck one of the disbelievers with the jawbone of a camel and wounded him. This was the first bloodshed in the conflict between Islām and Polytheist.

More than a decade later when permission was given for the Mūslims to fight, Sā'ad bin Abee Vaqqāṣ was to play a distinguished role in many of the engagements that took place both during the time of the Prophet and after.

In the caliphate of Ḥaḏrat 'U'mar, he was Commander in chief of the army and partaken many battles. He was first to establish Islamic Military Cantonment at Kufa. Then he was appointed as Governor of Kufa in the

caliphate of Ḥaẓrat 'Umar. He also governed Kufa city for some time in the caliphate of Ḥaẓrat 'Uṣmān. However, his Governorship was terminated by Ḥaẓrat 'Uṣmān during his caliphate.

In old age he kept himself aloof from politics and military life and passed away in 50 AH (671 AD) at the age of 70 years. He had been buried in the blessed city of Madeenah in the Jannatul Baquee'.

He has been quoted in this book on page: 127.

5. Sa'eed bin Zaid رضي الله تعالى عنه:

When Ḥuẓoor-e Aqdas صلى الله تعالى عليه وآله وسلم rose up inviting people to Islām, Sa'eed bin Zaid was in the forefront of those who believed in the oneness of Allāh جل جلاله and who affirmed their faith in the prophethood of Moḥammad صلى الله تعالى عليه وآله وسلم. This is not strange as Sa'eed bin Zaid grew up in a household which repudiated the idolatrous ways of the Qūraish and he was instructed by a father who spent his life searching for Truth and who died in its pursuit.

Sa'eed bin Zaid was not yet twenty when he embraced Islām. His young and steadfast wife Ḥaẓrat Fatimah, daughter of Khattab ib'n-e Nufail and sister of Ḥaẓrat 'Umar رضي الله تعالى عنه, also accepted Islām early. Evidently both Ḥaẓrat Sa'eed bin Zaid and Fatimah managed to conceal their acceptance of Islām from the Qūraish and especially from Fatimah's family for some time. She had cause to fear not only her father but also her brother 'Umar who was brought up to venerate the Ka'bah and to cherish the unity of the Qūraish and their religion.

Ḥaẓrat 'Umar was a headstrong young man of great determination. He saw Islām as a threat to the Qūraish and became most violent and unrestrained in his attacks on Mūslims. He finally decided that the only way to put an end to the trouble was to eliminate the man who was its cause. Goaded on by blind fury he took up his sword and headed for the Prophet's house. On the way he was told by someone that his sister Fatimah and brother-in-law Sa'eed bin Zaid have embraced Islām. 'Umar turned and went

straight to his sister's house. There he called out to her angrily as he approached. On the door he heard the recitation of verses of Qūr'ān Shareef. Fatimah concealed the manuscript. But 'Umar had heard the sound of their reading and when he came in, they tried to assure him that it was only normal conversation that he had heard. 'Umar set upon his brother-in-law hitting and kicking him as hard as he could and when Fatimah went to the defense of her husband, he struck her a blow on her face which drew blood. Fatimah's wound was bleeding, and when 'Umar saw the blood he was sorry for what he had done. A change came over him and he asked her sister for the manuscript. She gave him the page on which was written the opening verses of Soorah Fā-Hā. He began to read it. He was so impressed when he reached the verse 114, that he straightway went to Ĥużoor-e Aqdas ﷺ and accepted the oneness of Allāh ﷻ and prophethood of Moḥammad ﷺ.

"Verily, I alone am God, there is no deity but me. So, worship Me alone, and be constant in namāz so as to remember Me."

Sa'eed bin Zaid and his wife Fatimah were thus the immediate cause which led to the conversion of the strong and determined 'Umar and this added substantially to the power and prestige of the emerging Islām.

Sa'eed bin Zaid was totally devoted to the Prophet and the service of Islām. He witnessed all the major campaigns and encounters in which the Prophet engaged with the exception of Bad'r. Before Bad'r, he and Faḥhah were sent by the Prophet as scouts to towards the Red Sea coast (west of Madeenah) to bring him news of a Qūraish caravan returning from Syria. When Faḥhah and Sa'eed bin Zaid returned to Madeenah the Prophet had already set out for Bad'r with the first Mūsliḡ army of just over three hundred men.

He passed away in 50 or 51 AH at the age of about 70 years.

6. Talḥah bin 'Ūbaidullāh رضي الله تعالى عنه:

He was born in 598 AD (i.e. 24 years before migration to Madeenah). Sabāh bint-e al-Haḡrami was his mother. His appellation was Abū Moḡammad. He was one of eight who embraced Islām after annunciation of prophethood. The Qūraish were astounded by the young Talḥah's acceptance of Islām. The one who was most dismayed and unhappy was his mother. She had hoped that he would one day be a leader in his community because of his noble character and his outstanding virtues. Some of the Qūraish, anxious and worried, went to Talḥah as soon as they could to wean him away from his new religion but found him firm and unshakable as a rock. When they despaired of using gentle persuasion to achieve their aim, they resorted to persecution and violence.

The Qūraish did not stop there. Nofail ib'n-e Khūvaylid, nicknamed the "lion of the Qūraish" bound Talḥah with a rope and with the same rope he tied up Abū Bak'r and then handed them over to the mindless and violent mob of Makkah to be beaten and tortured. The shared experience no doubt drew Talḥah and Abū Bak'r closer together!

Years passed and events of great significance took place. Talḥah grew in stature as he bore the pain and suffering of being tested in the path of Allāh جل جلاله and His Prophet. He gained the unique reputation among Mūslims of being called the "living martyr". The name of the "living martyr" was earned during the Battle of Uḡad. Talḥah had missed the Battle of Bad'r. He and Sa'eed bin Zaid had been sent outside Madeenah on a mission by the Prophet. When they returned, the Prophet and his companions were already on the way back from Bad'r. They were both sad at having missed the opportunity of taking part in the first campaign with the Prophet but were tremendously pleased when he told them they would get the same reward as those who actually fought.

At the Battle of Uhad, when the Mūslims fell into disarray at the beginning of hostilities the Prophet became dangerously exposed. There were about eleven men of the Anṣār at his side and one Mūhajir – Faḥḥah ib'n-e 'Ubaiddullāh. The Prophet clambered up the mountain hotly pursued by some mūshrikeen. All eleven Anṣār were martyred. By this time, the Prophet's teeth had been broken, his forehead had been slashed, his lips had been wounded and blood was streaming down his face. He was drained of energy. Faḥḥah plunged into the enemy and pushed them away from the Prophet. He turned back to the Prophet and helped him a little further up the mountain and put him to lie on the ground. He then renewed his attack and successfully repulsed the enemy. Faḥḥah had numerous wounds, from sword, spear and arrow bleeding profusely. His foot had been cut and he had fallen into a hollow where he lay unconscious. The Prophet said: "Whoever is pleased to see a man still walking on earth who had completed his span (of life), let him look at Faḥḥah ib'n-e 'Ubaiddullāh."

He passed away at the age of 64 years in 662 AD.

7. Zūbair bin 'Avvām:

Zūbair رضى الله تعالى عنه was the son of Avvām and the father of 'Abdullāh. Zūbair is one of the most respectable and famous personalities of Islām. He had more than one relationship with the Holy Prophet صلى الله تعالى عليه وآله وسلم as follows:

1. He was the son of Ṣafiyah, the daughter of 'Abdūl Muṭṭalib and the aunt of the Holy Prophet صلى الله تعالى عليه وآله وسلم. Thus he was the cousin of the Holy Prophet صلى الله تعالى عليه وآله وسلم.
2. Ūmmūl-Mo'mineen Ḥaẓrat Khadijah, the mother of the believers was the aunt of Zūbair, and according to this the Holy Prophet was his uncle.
3. Asmā, the daughter of Abū Bak'r Ṣiddeeque and the elder sister of 'Ayeshah Ṣiddiqah, the mother of the

faithful was married to Zūbair and thus he was a brother-in-law of the Holy Prophet ﷺ.

4. Qūṣai, the son of Kelāb, was the common ancestor of both the Holy Prophet and Zūbair, and in this way Zūbair had also ancestral relation with the Holy Prophet ﷺ.

Ḥaẓrat Zūbair belonged to the family that was blessed with the light of Islām just in the beginning. His aunt Ḥaẓrat Khadijah was the first lady of Islām, his mother Ṣafiyah too accepted Islām in the beginning. So it was quite natural for Zūbair that he too became a true follower of Islām between the age of twelve and sixteen years, and this is why he attained a prominent position among the earliest companions of the Holy Prophet ﷺ. He was martyred in the battle of the Camel. At that time he was about 60 or 67 years old.

Appendix: V

Founders of four sects of Ah'l-e Sūnnat



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

(Qūr'ān Shareef, Soorah 35- **The Creator**, verse 28)

Only those of His devotees who possess knowledge fear Allāh.

Ah'l-e Sūnnat scholars who showed the right path to all Mūslims on the earth and guided to learn the Islām without any change in basic theme and essence of Islamic Jurisprudence are the scholars of four sects (mazhabs) who reach the grade of ijtihād (ability to understand the symbolic, hidden meanings of the verses of Qūr'ān Shareef and ahādeeṣ).

The differences in the ijtihād of four sects were only in matters of fiqh (Islamic law). There was no disagreement among them in respect to imān (faith) and subjects related to imān. Nor did they differ from one another in those teachings of fundamental Islamic law that are known to be essential in the religion. The little difference among them is in the method of performing Shari'at-e Islām. It is permissible for Mūslims to follow any sect they like and find easy. But it is not permissible to follow any sect – other than the four – that belongs to Ah'l-e Sūnnat.

One must live in obedience to one sect of the four sects. All his worships and actions must be suited to one sect. The Savants of the Ah'l-e Sūnnat declared unanimously that when doing certain thing, it is not permissible to mix the four sects with one another. That is, it is never permissible to do one part of something or worship according to one sect and another part according to another sect. If one does so, he has disobeyed the unanimity of Savants and has followed none of the sects.

Of the four mazhabs, he must choose the one that is the easiest for him to learn and follow; after learning it he must act in accordance with it in everything he does.

1. Imām Abū Ḥanifah No'mān bin Ṣābit
2. Imām Aḥmad bin Moḥammad bin Ḥambal
3. Imām Mālik ib'n-e Anas
4. Imām Moḥammad ib'n-e Idris ash- Shāfa'ee

1. **Abū Ḥanifah No'mān bin Šābit:**

(Imām-e 'Āzam): (699 – 767 AD)

His real name was No'mān bin Šābit bin Zūtee رحمه الله تعالى عليه. Abū Ḥanifah was his appellation which lexically means Father of the Mūslims following the right way. His title is Imām-e 'Āzam.

His father Ḥaẓrat Šābit was born through Mūslim parents. Ḥaẓrat Šābit attended Ameerūl-mo'mineen Ḥaẓrat Maulā 'Alī's company, and thus received abundant beneficence (faiẓ). Ḥaẓrat Maulā 'Alī had asked blessings on Ḥaẓrat Šābit and his progeny in namāz several times.

He was born in Kufa in 80 AH (699 AD). He was educated by Imām Sha'bee (passed away in 104 AH), and after his demise by Imām Ḥammād. When Imām Ḥammād passed away in 124 AH, lovers of knowledge from all Islamic countries streamed into Imām-e 'Āzam's quarter. Thus he started to educate pupils.

He was one of the greatest 'Ulamā of Islām. He became the exalted religious leader of Ah'l-e Sūnnat and founder of Ḥanafee School of Islamic Jurisprudence.

He earned his living in a ḥalāl way by trading. He sent goods to other places and with his earnings he met the needs of his disciples. He spent much for his household and gave an equal amount as alms to the poor. Moreover, every Friday he distributed twenty gold coins to the poor for his parent's souls. He did not stretch his legs towards his teacher Ḥammad's house, though he lived at a distance of seven streets away.

For forty years Imām-e 'Āzam performed the morning prayer with the ablution he had made for the night prayer [that is, he did not sleep after the night prayer.] He performed Ḥajj fifty-five times.

Imām-e 'Āzam had so much taqvā that for thirty years he fasted every day [except the five days of a year on which it is ḥarām to fast]. He often read the whole Qūr'ān Shareef in one rak'at or two. He wore clothes like those of the poor. Yet at times, in order to exhibit the blessings of Allāh Ta'ālā, he wore very valuable clothes.

He was arrested in 146 AH by Al-Manşūr (brother of first 'Abbāsi king, 'Abbās Al-Fasah), the second king of 'Abbāsi dynasty and was martyred by poisoning after keeping four years in prison due to political reasons in Baghdad in 150 AH (767 AD). It is said that about fifty thousand people performed namāz-e janāzah in first lot and six times namāz-e janāzah was performed on the day of burial. People came and performed namāz-e janāzah up to 20 days. This shows the respect and regards for him in public.

Imām-e 'Āzam Abū Ḥanifah is the Chief of Ah'l-e Sūnnat. Three-fourth of the rules of Islām that are carried out all over the world belongs to him. Moreover he also has a share in the remaining one-fourth. Imām-e 'Āzam Abū Ḥanifah is the greatest of the mujtahids¹ succeeding

¹ **Mujtahid:** He who understands the hidden and/or symbolic meaning of verses of Qūr'ān Shareef through ijtihād is called mujtahid.

Ijtihād is to work with all one's might to strive and to take pains to drive the rules to solve problems that have not been explained clearly and openly in the Qūr'ān Shareef or in the aḥādeeṣ. This can be done by only our Prophet ﷺ, by all his Companions and by those who have been promoted to the grade of ijtihād; these exalted people are called mujtahid. These are the great people who can understand the rules of Shari'at and religious matters in the depth of the verses of the Qūr'ān Shareef and aḥādeeṣ, that do not have clearly understandable meaning.

A mujtahid is one who:

1. Has the knowledge of high branch of Arabic.
2. Knows the Qūr'ān Shareef by heart (ḥāfiẓ)
3. Knows what each verse means.
4. Knows the meaning that each verse indicates.
5. Knows the meaning lying hidden in each verse.
6. Knows the meaning of verse that must be given in accordance to the subject.
7. Knows when the particular verse has been descended (revealed)?
8. Knows why the particular verse has been descended?
9. Knows about what that particular verse has been descended?
10. Whether that particular verse is general or particular?
11. Whether that particular verse is mansookh one or not?
12. Whether that particular verse is conditional or unconditional?
13. Knows by heart the hundreds of thousands of aḥādeeṣ that are in the Ṣaḥāḥ-e Sittah and other aḥādeeṣ books.
14. Knows when and why each ḥadeeth has been said and how comprehensive its meaning is?

the Ṣaḥābah-e Kirām. The great leader had true devotion in his every action. In everything he did, he followed our Prophet, in the fullest sense of the word. He reached such a high sense of ijtihād (meaning or conclusion drawn to understand the symbolic or hidden meaning in a verse of Qūr'ān Shareef or ḥadees) and istimbāt (conclusion; ability to extract the essence of something) that no one else could be compared with him. He surpassed everybody in following the sūnnat in his ijtihād. He took even Ḥadees-e Mūrsal as well as Ḥadees-e Mūsnad as documents. He understood better than everybody else the greatness of the grades, which the Ṣaḥābah-e Kirām had attained by having the honour of being together with our Prophet. This is the reason why Imām Shāfa'ee said, "All mujtahids are Imām-e 'Āzam Abū Ḥanifah's children.

The rules of Islām in the Ḥanafee mazhab were transmitted through a chain beginning with 'Abdūllāh ib'n-e Mas'ūd رضى الله تعالى عنه, who was a Ṣaḥābee. Imām-e 'Āzam Abū Ḥanifah acquired the knowledge of fiqh from Ḥammād, and Ḥammād from Ibrāheem an-Nakhā'ee. An-Nakhā'ee learnt it from 'Alqamah and 'Alqamah learnt it from 'Abdūllāh ib'n-e Mas'ūd, who learnt it from Rasoolallāh صلى الله تعالى عليه وآله وسلم.

He has been quoted in this book on page: 220, 221 and 271.

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15. Which ḥadees is before or after the other, the events that have to do with it and upon which events and happenings it was said?
 16. Knows by whom each ḥadees was communicated and narrated?
 17. Knows the state of the morality of the persons who communicated each ḥadees
 18. Knows the methods and rules of the knowledge of Fiqh
 19. Knows very well all branches of knowledge of 'Uloom-e Naqliyah and 'Uloom-e Aqliyah and symbols of Qūr'ān Shareef
 20. Has the strong Imān and a bright pure heart and a conscience possessing superior qualities and tranquility

All the superior qualities could exist only in the Ṣaḥābah-e Kirām and later in some of great Auliya who lived within 200 years of the period after them. Later, opinions and preferences becomes widespread and bid'ats started to appear. Day by day such auspicious people decreased in number and by 400 AH there is no one left satisfying all these conditions, i.e. who was an absolute mujtahid.

2. Imām Aḥmad bin Moḥammad bin Ḥamnbāl:
(780 – 855 AD)

He was founder of the Hambalee School of Islamic Jurisprudence. He was born in Baghdad in Rabil Ākhir 164 AH (December, 780 AD) and passed on to Allāh's good pleasure on Friday, 12th Rabi'ul Avval, 241 AH (July, 855 AD). He is the arch stone of the Islamic building.

He has been quoted in this book on pages: 39, 40, 41, 43, 220, 247, 269, 286, 353, 389, 390, 405, 406, 543, 588 and 593.

3. Imām Mālik ib'n-e Anas: (709 – 795 AD)

He was founder of the Mālikee School of Islamic Jurisprudence. His full name was Abū 'Abdūllāh Mālik bin Anas bin Mālik bin Abi 'Amir. Ḥaẓrat Abi 'Amir was the Companion of Ḥuẓoor-e Aqdas ﷺ and partook in all battles except battle of Bad'r. Ḥaẓrat Imām Mālik was born in 90 AH (709 AD) in the blessed city of Madeenah. He performed Ḥajj only once and thereafter he never went out side the blessed city of Madeenah in apprehension to be away from Ḥuẓoor-e Aqdas ﷺ. Imām Mālik held the ḥadeeṣ in such reverence that he never narrated anything nor gave a fatvā unless in a state of ablution (wūḏoo). It was the practice of the pious predecessors and the imāms of the past that whenever the Prophet ﷺ was mentioned in their presence they were overwhelmed by reverence, humbleness, stillness, and dignity. He recorded about one thousand aḥādeeṣ. Imām Shāfi'ee رحمه الله تعالى عليه was his devoted student who later on founded Shāfi'ee School of Islamic Jurisprudence. He lived 89 years and passed away on 10th Rabi'ul Avval 179 AH (795 AD) in the blessed city of Madeenah.

He has been quoted in this book on pages: 41, 220, 269, 387 and 422.

4. Imām Moḥammad ib'n-e Idris ash-Shāfa'ee:
(767 – 820 AD)

He was founder of the Shāfa'ee School of Islamic Jurisprudence. His full name was Abū 'Abdūllāh Moḥammad bin Idris bin 'Abbās bin 'Uṣmān bin Shāfa'ee.

His lineage goes to Ĥužoor-e Aqdas ﷺ. He was one of the great mujtahid imāms and jurisprudent par excellence. He has three peculiar merits:

1. His sharing the Holy Prophet's lineage at the level of their common ancestors
2. His birth in the Holy land of Palestine and upbringing in Makkah
3. His education at the hands of best scholars together with his own excellent intelligence and knowledge of the Arabic language

He was born in 150 AH (767 AD) in Ghazza (Palestine), the year of Abū Ĥanifah's death. He moved to Makkah at the age of two, following his father's death, where he grew up. He was early a skillful archer, then he took to learning language and poetry until he gave himself to fiqh, beginning with ḥadeeṣ. At the tender age of 7 years he learnt by heart (ḥifẓ) the whole Qūr'ān Shareef. At the age of 13 years he went to Imām Mālik ib'n-e Anas رضى الله تعالى عنه and remained there until he passed away, who was very much impressed by his memory and intelligence. Thereafter he came back to the blessed city of Makkah. He was known for his peculiar strength in Arabic language, poetry, and philology. Like Abū Ĥanifah and Imām Būkhāree, he recited the entire Qūr'ān Shareef each day in namāz, and twice a day in the month of Ramẓān. He deferred primacy in the foundations of fiqh to Imām Abū Ĥanifah with his famous statement:

People are all the children of Abū Ĥanifā in fiqh.

He passed away in Egypt in 204 AH (820 AD).

He has been quoted in this book on page: 220.

Appendix: VI

Mohaddiiseen And Great Islamic Scholars



Rules and Regulations
Pertaining to
Namāz of Momin
(A comprehensive guide)

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فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

(Qūr'ān Shareef, Soorah 16, An Naḥal: verse 43)

If you do not know, ask the men of knowledge.

1. ‘Abdūl ‘Alī Harvee Barjandee:

He is the Author of the renowned book Barjandee, which is the exegesis of Shar'h-e Vaqāyah. His second most famous book is Shar'h-e Naqāyah.

He is also the Author of the renowned book Mirqāt Shar'h-e Mishkāt. This book is exegesis of Mishkātul Maṣābeeh, which is a famous collection of aḥādeeth, by Shaikh Valiyūddeen Tabrezi who passed away in 742 AH.

He has been quoted (ref. Barjandee) on page 314; (ref. Shar'h-e Naqāyah) on page 603 & (ref. Mirqāt Shar'h-e Mishkāt) in this book on pages 359, 597 and 632 in this book.

2. ‘Abdūl Ghanee bin Ismā‘eel Nābūlsee:

He is the Author of the renowned books

1. Shar'h-e Dur'ra-va-Ghur'ra
2. Ḥadiqah Nādiyah Shar'h-e Tareeqah-e Moḥammadiyah

He has been quoted (ref. Shar'h-e Dur'ra-va-Ghur'r) on page 379 and (ref. Ḥadiqah Nādiyah Shar'h-e Tareeqah-e Moḥammadiyah) on page 564 in this book.

3. ‘Ūmar bin ‘Abdūl ‘Azeez: (D: 1014 AH)

First Mūjaddid and grandson of Marvān bin Ḥakam bin Al-‘Ās bin Abū Umayyah bin ‘Abd-Shams bin ‘Abd-Mūnāf. His mother's name was ‘Āsim bint-e ‘Ūmar Fārooq bin Khattāb. His duration of Caliphate is from 99 AH to 101 AH. He was born in 61 AH (681 AD) and passed away in Raj'ab 101 AH (February 720 AD). He has been quoted in this book on page 327

4. Abū No‘aim: (948 – 1038 AD)

His full name was Aḥmad bin ‘Abdūllāh bin Ishāq Aṣfahāni. He was born in Rajab 336 AH (February 948 AD). He was great mystic saint (ṣoofee) and Islamic Jurist. His other famous books are:

- Ḥilāyatūl-Auliya (Mystical saints – ṣoofee, description of about 649 saints in this book)
- Akhbārūl Aṣfahān (Details of Islamic Scholars of that time)

He passed away on Moḥarram 21, 430 AH (October 23, 1038 AD). He has been quoted in this book on pages 253 and 609.

5. Abū Y‘ālā: (D: 211 AH)

His full name was Abū Y‘ālā Mo‘allā bin Manṣoor. He was the resident of Qatīyatūr – Rab’ee. He traveled to Baghdad to study aḥādeeṣ. He passed away in 211 AH. He has been quoted in this book on page 39.

6. Abūl Ikhlāṣ Ḥasan bin ‘Ammar Sharam Balālee:

(D: 1069 AH)

He is the Author of the renowned book Mūrāqeeeyūl Falāḥ Sharḥ-e Noorūl ‘Eeẓaḥ. He has been quoted in this book on pages 365, 376, 408, 431 and 442.

7. Būrhānūddeen Ḥalabee: (D: 1549 AD)

Real name was ‘Allāmah Ibrāheem bin Moḥammad Ḥalabee. He was born in Ḥalab city of Syria (Shām). After primary education he went to Qahira (Cairo) for further education from Masters like Jalālūddeen Seevatee. After completing his education he went to Istanbul (Turkey) where he lived for about 50 years. He was master of Arabic language, Exegesis of Qūr’ān, Ḥadeeṣ and Islamic Jurisprudence. Sharḥ-e Sagheer Mūnyah is his famous book. He passed away in 956 AH (1549 AD) at the age of about 90 years at Istanbul.

He has been quoted (ref. Sharḥ-e Sagheer Mūnyah) in this book on page 541.

8. Dailāmee: (D: 858 AH)

His full name was Shahardār bin Sherevaih Dailāmee. He is author of renowned book – Mūsnad al-Firdaus. He has been quoted in this book on pages 214, 596 and 610.

9. Dāramee رضى الله تعالى عنه: (181 – 255 AH)

Full Name was Abū Moḥammad ‘Abdūllāh bin ‘Abdūl Raḥmān bin Faḥal bin Bahram bin ‘Abdūl Samad

Tameemee, Samarqandee. He was born in 181 AH. He was a renowned scholar of traditions of Ĥužoor-e Aqdas ﷺ. He had traveled very much in search of and to acquire knowledge of traditions from Iraq to Egypt. Ĥažrat Muslim bin Ĥajjaj and Tirmizee has recorded aḥādees from Dāramee. His famous book “Sūnan Al-Dāramee” is an excellent collection of traditions. He has been quoted in this book on pages 43, 142 and 549.

10. Hākīm: (933 – 1014 AD)

He was a great scholar of the traditions of Ĥužoor-e Aqdas ﷺ. His Full name was Moḥammad bin ‘Abdullāh bin Moḥammad. His appellation was Abū ‘Abdullāh. He was judge (ḥakim) of Nishapur city of Iran for a long time and hence the nickname – Ĥākīm Nishapuri. He was born on Rabee’ul Avval 3, 321 AH (933 AD) and passed away Šafar 3, 405 AH (1014 AD). He has been quoted in this book on pages 136, 353, 406, 421 and 609.

11. Ĥusain bin Moḥammad:

He is the Author of the renowned book Khazānatul Mufteen. He has been quoted (ref. Khazānatul Mufteen) in this book on pages 313, 479, 498, 541 and 546.

12. Ib'n-e Ĥibban: (D: Shavval 354 AH)

His full name was Imām Abū Ĥātim Moḥammad bin Ĥibban Tamineee Gustee. His appellation was Ĥāfiż-e Ĥadees. He had studied from Imām Nasā'ee. It is said that Imām Ĥākīm was his student. He was well known for his knowledge of Ĥadees and Islamic Jurisprudence. He was appointed as Qažee of Samarqand. He has been quoted in this book on pages: 294, 389 and 547.

13. Ib'n-e Khūzaimah: (223 – 311 AH)

His full name was Abū Bak'r Moḥammad bin Ishāq bin Khūzaimah Solamee Nishapuree. He was a renowned scholar of traditions of Ĥužoor-e Aqdas ﷺ, Islamic Jurisprudence and Tafseer. He has been quoted in this book on pages 39, 388 and 389.

14. Imām Abū Barkāt ‘Abdūllāh Sa’adee:

Author of renowned book *Kanzūl ‘Eebād*, who has been quoted (ref. *Kanzūl ‘Eebād*) in this book on page 603.

15. Imām Abū Bak'r ib'n-e Ḥussain Baihaqee:

(384 - 458 AH)

His real name was Imām Abū Bak'r ib'n-e Ḥussain Baihaqee. He was renowned scholar of traditions of Ḥużoor-e Aqdas ﷺ and Shāfa’ee Jurist. He was born in Baihaqee in 384 AH (994 AD). He traveled extensively to learn aḥādeeṣ (traditions). In old age he stayed at Nishapur. It is said that he was unaware of Islamic scholars of that time like Tirmizee, Nasā’ee and Ib'n-e Mājah. He has authored numerous books. His some famous books are:

1. *Al-Mabsūt* (Principles of Shāfa’ee sect)
2. *Al-Sūnanūl Kūbra* (10 volumes)
3. *Mūnaqeebūl Shāfa’ee*
4. *Asmāvūṣṣifāt*
5. *Sha’ibūl Imān*

He passed away in 458 AH (1066 AD) at Nishapur but brought to and buried in Baihaqee. He has been quoted in this book on pages 252 and 549.

16. Imām Abū Bak'r bin Mas’ūd Kāshānee:

(D: 587 AH)

Author of the renowned Islamic Jurisprudence book *Badā’-e-‘ūṣ-ṣanā’-e’*, which is available in seven volumes and contains all issues pertaining to day-to-day life. He has been quoted (ref. *Badā’-e-‘ūṣ-ṣanā’-e’*) in this book on pages 479 and 590.

17. Imām Abū Jā’far Aḥmad bin Salāmā Taḥāvee:

(844 – 933 AD)

He was a great scholar of Hanafite Islamic Jurisprudence and a renowned Jurist (Mujtahid). He was well known by his appellation Imām Taḥāvee. He belonged to Azad tribe of Yemen. He had migrated to Egypt in Taḥā town.

Therefore he was also known as Imām Aḥmad Azadee Taḥāvee. His famous book is **Ma'nil Āsār**. He was born in Rabee'ul Avval, 229 AH (November 844 AD) and passed away on Zilqā'dah 1, 308 AH (October 23, 933 AD). He has been quoted (ref. Ma'nil Āsār) in this book on page: 479.

18. Imām Aḥmad bin Abi Bak'r Ravvād Yamanee:

Author of renowned book Maujibātūr-Raḥmat-e va Azāyamūl-Maghfirāt. He has been quoted (ref. Maujibātūr-Raḥmat-e va Azāyamūl-Maghfirāt) in this book on pages 598, 599, 600 and 602.

19. Imām Aḥmad Bin Moḥammad Qūstālānee:

(1448 – 1517 AD)

Author of renowned book Mavāhebūl Ladūnniyah Bil Man Ḥil Moḥammadiyah. He has been quoted (ref. Mavāhebūl Ladūnniyah Bil Man Ḥil Moḥammadiyah) in this book on page: 609 and 612

20. Imām Aḥmad Mişree Taḥtāvee: (D: 1231 AH)

Author of renowned books of Islamic Jurisprudence Ḥāshiyah Dūrr-e Mūkhtār and Ḥāshiyah Taḥtāvee 'Alal Mūrāqee'yūl Falāḥ. He has been quoted (ref. Ḥāshiyah Dūrr-e Mūkhtār) on pages 431, 479 & 541 and (ref. Ḥāshiyah Taḥtāvee 'Alal Mūrāqee'yūl Falāḥ) on pages 313, 314, 358, 498 & 541 in this book.

21. Imām Akmalūddeen Moḥammad bin Maḥmood Babartee: (D: 786 AH)

Author of renowned books of Islamic Jurisprudence 'Ināyah Shar'ḥ-e Hidāyah. He has been quoted (ref. 'Ināyah Shar'ḥ-e Hidāyah) in this book on pages 287 and 484.

22. Imām Badrūddeen Maḥmood 'Ayanee Ḥanafee:

(D: 855 AH)

Author of renowned book of Islamic Jurisprudence 'Umdatul Qāree Shar'ḥ-e Ṣaḥeeḥ Būkhāree. He has been

quoted (ref. 'Umdatul Qāree Shar'h-e Ṣaḥeeḥ Būkhāree) in this book on pages 528 and 568.

23. Imām Barkalee:

Author of renowned book of Islamic Jurisprudence Sirājul Vahhāj. He has been quoted in this book on page 314.

24. Imām Būrhānūddeen Marghanānee:

(1135 – 1197 AD)

His appellation was Būrhānūddeen and his full name was Abul Ḥasan 'Alī bin Abū Bak'r bin Abū Jaleel. His family pedigree goes to Ameerul-mo'mineen Ḥaẓrat Abū Bak'r. He was renowned Hanafite scholar of Islamic Jurisprudence. He was born in 529 AH (1135 AD).

He started writing the most reliable Hanafite referral book of Islamic Jurisprudence book named Hidāyah in 573 AH and completed the work in 586 AH (in 13 years). During all these days he used to keep fast (rozah) but his family members were unaware of his fasting. His second most famous book is Kitābūt-tajnees val Majeed from which we have quoted several quotations in this book.

Soldiers of Jenghiz martyred him during Būkhārā Massacre in Zil Ḥijjah 593 AH (28th October 1197 AD) at Samarqand. He has been quoted (ref. Hidāyah) on pages 142, 245, 484, 514 and 542. He has been also quoted (ref. Kitābūt-tajnees val Majeed) on page 589 in this book.

25. Imām Fakhrūddeen 'Uṣmān bin 'Alī Zayalee:

(D: 743 AH)

Author of renowned book of Islamic Jurisprudence Tibaiyanul Ḥaqāiq Shar'h-e Kanzul-Daqāiq which is exegesis of Kanzul-Daqāiq by 'Allāmah 'Abdul Barkāt 'Abdullāh ib'n-e Aḥmad bin Maḥmood Nasafee who passed away in 710 AH. He has been quoted (ref. Tibaiyanul Ḥaqāiq Shar'h-e Kanzul-Daqāiq) in this book on pages 277, 479 and 540.

26. Imām Fażlūllāh Moḥammad Şharvardee:

Author of renowned book of Islamic Jurisprudence Fatāvā Şoofiyah. He has been quoted (ref. Fatāvā Şoofiyah) in this book on page 603.

27. Imām Ghazālee: (1059 – 1111 AD)

He was born in 445 AH (1059 AD) at Administrative district of Khūrāsān (Eastern Persia i.e. Eastern Iran) of Tehran. He was renowned Islamic Philosopher and a great Islamic Scholar of Islamic Jurisprudence. His real name was Moḥammad but he was well known with his title Mūjaddid-e Islām and appellation Imām Ghazālee. His father's business was cotton spinning (lexically ghazālee means cotton spinning) and hence he got his appellation "Ghazālee".

He studied books of Islamic Jurisprudence under Aḥmad bin Moḥammad Afkani. For further education he went to the greatest scholar of that time 'Allāmah Abū Ishāq Sheerāzee of Nishapur. He graduated from there at age of 28. At the age of 34 he was appointed head of the Provincial Madarsah. He was the youngest person to be honoured with this post at that time. After teaching there for several years, he lost interest in disseminating the knowledge he acquired. He searched for the truth and certitude that alone could set his moral doubt at rest. He left his position at the Provincial Madarsah, withdrew from practical life, and spent eleven years in travel and meditation. When he returned he had found the object of his search - in Sufism.

He was a prolific author and wrote hundreds of books. If we consider the total number of pages he wrote in his life time and put a calculation, his writing work will turn up to about 16 pages per day for whole life. Minhājul 'Ābedeen (Path for worshipper) is one of the renowned collections of Imām Ghazālee. He passed away on Jamādūl Ākhir 14, 505 AH (1111 AD). When he died at the age of fifty-two, he had attempted, with an exceptionally perspicacious mind and a powerful pen, a

grand synthesis of the Islamic sciences that has ever since evoked the wonder and admiration of scholars.

He has been quoted in this book on pages 46, 159 and 620. He has been also quoted (ref. Minhājul ‘Ābedeen) in this book on pages 48, 620 and 629.

28. Imām Hafizuddin Nasafee:

Author of renowned book of Islamic Jurisprudence Kāfee Shar’ḥ-e Vāfee. He has been quoted (ref. Kāfee Shar’ḥ-e Vāfee) in this book on page 426.

29. Imām Ḥasan bin ‘Ali Sharanbalālee:

Author of renowned book of Islamic Jurisprudence Noorūl Eeẓaḥ. He has been quoted (ref. Noorūl Eeẓaḥ) in this book on page 442.

30. Imām Hūssāmūddin Saghnafee:

Author of renowned book of Islamic Jurisprudence Nihāyah Shar’ḥ-e Hidāyah. He has been quoted (ref. Nihāyah Shar’ḥ-e Hidāyah) in this book on page 589.

31. Imām Ibnūl Ḥāj Makkee:

Author of renowned book of Islamic Jurisprudence Madkhal. He has been quoted (ref. Madkhal) in this book on page

32. Imām Ismā‘eel Zāhid:

He has been quoted in this book on page 553.

33. Imām Khairūddeen Ramalee:

Author of renowned book of Islamic Jurisprudence Fatāwā Khairiyah. He has been quoted (ref. Fatāwā Khairiyah) in this book on page: 441.

34. Imām Oqailee:

He has been quoted in this book on page 610.

35. Imām Ražeeyūddeen Sarkhasee:

Author of renowned book of Islamic Jurisprudence Baḥrūl Mūḥeet. He has been quoted (ref. Baḥrūl Mūḥeet) in this book on pages 479, 482 and 553.

36. Imām Sadeedūddeen Moḥammad ib'n-e Moḥammad Kashgharee:

Author of renowned book of Islamic Jurisprudence Mūnyatūl-Mūṣallee. He has been quoted (ref. Mūnyatūl-Mūṣallee) in this book on pages 81, 82, 86, 93, 122, 167, 183, 373 and 464.

37. Imām Ṣadrūsh-Shari'ā Ubaidūllāh ib'n-e Mas'ūd:

Author of renowned book of Islamic Jurisprudence Mūkhtaṣarūl Vaqāyah. He has been quoted (ref. Mūkhtaṣarūl Vaqāyah) in this book on page:

38. Imām Shamshuddeen Sakhāvee:

Author of renowned book of Islamic Jurisprudence Maqāsid-e Ḥasanah. He has been quoted (ref. Maqāsid-e Ḥasanah) in this book on page 598.

39. Imām Tahir ib'n-e Abdūr-Rasheed Būkhāree:

Author of renowned book of Islamic Jurisprudence Khulāṣatūl Fatāwā. He has been quoted (ref. Khulāṣatūl Fatāwā) in this book on pages 461 and 540.

40. Imām Ubaidūllāh bin Mas'ūd Maḥboobee:

Author of renowned book of Islamic Jurisprudence Shar'h-e Vaqāyah. He has been quoted (ref. Shar'h-e Vaqāyah) in this book on pages 245, 287, 314 and 379.

41. Imām Yoosūf Chalapee:

Author of renowned book of Islamic Jurisprudence Zakheeratūl 'Uqbā Fee- Shar'h-e Ṣadrūsh-Shari'ā. He has been quoted (ref. Zakheeratūl 'Uqbā Fee- Shar'h-e Ṣadrūsh-Shari'ā) in this book on pages 379 and 593.

42. Imām Yoosūf bin ‘Ūmar:

Author of renowned book of Islamic Jurisprudence Jāme‘ul Mūẓmerāt Shar’h-e Qūdooree. He has been quoted (ref. Jāme‘ul Mūẓmerāt Shar’h-e Qūdooree) in this book on page 603.

43. Imām Ẓaheerūddeen Marghanānee:

Author of renowned book of Islamic Jurisprudence Fatāwā Ẓaheeriyah. He has been quoted (ref. Fatāwā Ẓaheeriyah) in this book on page

44. Imām Zainūddeen bin Nojaym Mişree: (D: 970 AH)

Author of renowned book of Islamic Jurisprudence Baḥrūr-Rā’iq and Al-Ashbāh Van-naẓāir. He has been quoted (ref. Baḥrūr-Rā’iq) in this book on pages 81, 107, 213, 308, 313, 353, 361, 379, 426, 459, 468, 479, 484, 498, 541 and 570. He has been also quoted (ref. Al-Ashbāh Van-naẓāir) in this book on page 564.

45. Kamālūddeen Moḥammad bin Hūmām: (D: 861 AH)

Author of a renowned book of Islamic Jurisprudence Fathūl Qadeer Shar’h-e Hidāyah (exegesis of most reliable book of Islamic Jurisprudence named Hidāyah). He has been quoted (ref. Fathūl Qadeer Shar’h-e Hidāyah) in this book on pages 143, 149, 278, 284, 313, 353, 541 and 589.

46. Moḥammad Āfandee Shāmee: (D: 1252 AH)

Author of renowned book of Islamic Jurisprudence Minḥatūl Khāliq Ḥāshiyah Baḥrūr-Rāi’q. He has been quoted (ref. Minḥatūl Khāliq Ḥāshiyah Baḥrūr-Rāi’q) in this book on page 589.

47. Moḥammad bin ‘Abdūllah Azzee Tamartashee:

Author of renowned book of Islamic Jurisprudence Tanvirūl Abşār. He has been quoted (ref. Tanvirūl Abşār)

in this book on pages 81, 85, 88, 292, 303, 379, 394, 442, 482 and 484.

48. Moḥammad bin 'Alī Damishqee Hasqafee:

(D: 1088 AH)

Author of renowned book of Islamic Jurisprudence Dūrr-e Mūkhtār, which is exegesis (shar'h) of Tanvirūl Abṣār. He has been quoted (ref. Dūrr-e Mūkhtār) in 238 issues (out of total 768 issues discussed) this book.

49. Moḥammad bin Shahāb bin Bazāz Kardaree:

(D: 827 AH)

Author of renowned book of Islamic Jurisprudence Bazāziyah. He has been quoted (ref. Bazāziyah) in this book on page 115.

50. Moḥammad bin Sūlaiman Āfandee:

(D: 1078 AH)

Author of renowned book of Islamic Jurisprudence Majma'ul Anhūr Shar'h-e Mūltaqeel Abḥūr, which is exegesis of Mūltaqeel Abḥūr, a well-known book of Islamic Jurisprudence. He has been quoted (ref. Majma'ul Anhūr Shar'h-e Mūltaqeel Abḥūr) in this book on pages 379, 461, 464 and 541.

51. Moḥammad ib'n-e 'Ābedeen Shamee:

(D: AH 1252 / 1836 AD)

He is the Author of the renowned book Raddūl-Moḥtār. This book is exegesis of Dūrr-e Mūkhtār. He passed away in Damascus. He has been quoted (ref. Raddūl-Moḥtār) in 140 issues (out of total 768 issues discussed) this book.

52. Moḥammad ib'n-e Ameerūl Ḥāj Halabee:

He is the Author of the renowned book Ḥilyah Shar'h-e Mūnyah. This book is exegesis of Mūnyatūl-Mūṣallee (Mūnyah). He has been quoted (ref. Ḥilyah Shar'h-e Mūnyah) in this book on pages 284, 379, 407, 498 and 541.

53. Mūftē-e ‘Āzam-e Hind رحمه الله تعالى عليه: (1892–1981 AD)

His real name was Ḥaẓrat Ash-Shāh Mūṣṭafā Raẓā Khān. He was younger son of Imām Aḥmad Raẓā Khān, Bareilvee. His appellation was Mūftē-e ‘Āzam-e Hind.

He has approximately 10 millions Mūreeds (Disciples) around the world. He is also regarded as Mūjaddid (Reviver) of Islām of the 15th century. He passed away on the eve of Mūḥarram 14, 1402 AH (1981 AD). He has been quoted (ref. Al-Malfooḏ) in this book on pages 126, 364 and 490. He has been also quoted (ref. Fatāwā Mūṣṭafiyah) in this book on page 273.

54. Mūftē Shareefūl Ḥāque Amjadee:

He was Khalifah (spiritual successor) of Mūftē ‘Āzam-e Ḥind Mūṣṭafa Raẓā (1892 – 1981 AD) and Mūftē of Jamiya Ashrafiya, Mubarakpur, UP, India. He has been quoted (ref. Nūzhatūl Qāree Shar’ḥ-e Ṣaḥeeḥ Būkhāree) in this book on page

55. Na‘eemūddeen Mūrādābādee: (1882 – 1948 AD)

He was great Islamic scholar of exegesis of Qūr’ān and Ḥadeeṣ and a very good poet. His appellation was Ṣadrūl Afāẓil (Chief of scholarly persons). Father’s name was Moinūddeen. He was born on Ṣafar 21, 1300 AH (January 1, 1882 CE) at Muradabad, Uttar Pradesh, India. He was a precocious student. He had memorized the Holy Qūr’ān Shareef by the age of eight and then learnt Persian, Arabic, Tibb (Yunani Medicine) under the personal direction of his father and other teachers. At the age of about fourteen, he joined Madrasah Imdadiyya of Muradabad, where he was taught logic, philosophy and ḥadeeṣ by Saiyyed Shah Gūl Moḥammad, the school’s Mūhtamim (Manager). He graduated in 1902 at the age of 20. Then he traveled to Pilibhit in search of a well-known peer there, Shah Moḥammad Sher Miyan of Pilibhit; but the latter advised him to go back to Muradabad and become Saiyyad Shah Gūl Moḥammad’s (his erstwhile teacher) mūreed (spiritual allegiance).

Based in Muradabad, he devoted himself to defense of the Ah'l-e Sūnnat cause through his writings, as well as debates with Deobandees, Shi'is, Christians, and Aryans. He is said, for instance, to have persuaded an Arya (a Hindu sect) of the falsity of Hindu doctrine of transmigration of souls, when a Deobandee fails to do so. 'Alā Ḥaẓrat Imām Aḥmad Raḡā رحمه الله تعالى عليه is reported to have had such high regard for 'Allāmah Saiyyed Na'eemūddeen's skill at debate that on important occasions, when the opponent was well known, he frequently appointed him the representative of Ah'l-e Sūnnat (vakeel) and sent him across the country at short notice.

'Allāmah Saiyyed Na'eemūddeen excelled at creating and managing institutions. Among his many achievements were the founding of a madarsah in 1920, which subsequently expanded to become the Jam'iyya Na'eemiyya. He passed away on Friday, Zil Ḥijjah 18, 1367 AH (October 13, 1948 AD) in Muradabad. He has been quoted (ref. Tafseer Khazāinul 'Irfān: Exegesis of Kanzul Imān) in this book on pages 38, 306 and 385.

56. Qāḡee Fakhrūddeen Ḥassan bin Maṣṣoor Avzajjandee: (D: 295 AH)

He is author of an authoritative and authentic Hanafite Islamic Jurisprudence book namely Fatāvā Khāniyah. This book is a collection of those aḥādeeṣ, which are concerned with our day-to-day life. The collection is spread over in four volumes. First two volumes are on the subject of descriptions regarding worship and the remaining two volumes are on the subject of descriptions regarding day-to-day affairs. He has been quoted (ref. Fatāvā Qāḡee Khān also known as Fatāvā Khāniyah) in this book on pages 314, 427, 479, 489, 546 and 553.

57. Raḥmatūllāh Sindhi:

Author of renowned book of Islamic Jurisprudence Mūnsik Mūtavassit. He has been quoted (ref. Mūnsik Mūtavassit) in this book on page

58. Ṣadrūsh-Shari‘ā Ḥāẓrat Allamah Amjad ‘Ali Raḏvee: (1879 – 1948 AD)

He was khalifah (spiritual successor) of ‘Alā Ḥāẓrat and one of the Heads of the advisors of the Department of Islamic Deeniyat at Aligadh Mūslim University. He was born in 1296 AH (1879 AD) and passed away in 1367 AH (1948 AD). He is extremely well known for his exhaustive work of twenty volumes of Bahār-e Shari‘at. Reference of Bahār-e Shari‘at has been quoted in 350 issues (out of total 768 issues discussed) in this book.

59. Saiyyed Aḥmad bin Moḥammad Ḥanafee Ḥamvee:

Author of renowned book of Islamic Jurisprudence Ghamzūl ‘uyūn val basāir shar’ḥ-e ashbāh van-nazāir. He has been quoted (ref. Ghamzūl ‘uyūn val basāir shar’ḥ-e ashbāh van-nazāir) in this book on page: 564.

60. Shah Jamāl ib'n-e ‘Ūmar Makkee رحمه الله تعالى عليه:

He has been quoted in this book on page 604.

61. Shamshūddeen Moḥammad bin Ṣāleḥ:

He has been quoted in this book on pages 600 and 601.

62. Ṭabrānee: (260 – 360 AH)-

His Full name was Sūlaimān ib'n-e Aḥmad bin Ayyūb Ṭabrānee. His appellation was ‘Abūl Qāsim. He is famous for his following renowned books:

- Mo‘ajam-e Kabeer (Great Collection)
- Mo‘ajam-e Avsat (Intermediate Collection)
- Mo‘ajam-e Ṣagheer (Little Collection)

He passed away at the age of 100 years and 2 months. He has been quoted in this book on pages 214, 234, 241, 246, 252, 262, 390, 406, 420 and 614. He has been also quoted (ref. Mo‘ajam-e Avsat) in this book on Page 214. He has been again quoted (ref. Mo‘ajam-e Kabeer) in this book on Page 614.

Appendix: VII

‘Ālā Ĥaẓrat Imām Aĥmad Raẓā

رحمة الله تعالى عليه



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

The spiritual path

01. *Every effort must be made to perform all farẓ namāz with congregation in mosque. Daily work and ‘ibādat schedule should be programmed in such a manner that you become habitual in performing Tahajjūd namāz.*
02. *Perform Tahajjūd namāz in the last portion of the night close to dawn and engage yourself in devotion (vazā‘if) until 20 minutes after sunrise. Now, perform Ṣalātūl Ishrāq and read some avrād till it becomes very bright.*
03. *Now perform namāz-e Chāsht and then conduct your business or necessary work to earn living. At midday have some lunch and observe Qailoolah (siesta).*
04. *After Qailoolah and zoh'r namāz, recite (at least one para or less) Qūr‘ān Shareef and read Dūrood Shareef as much as possible.*
05. *Now, you may conduct your business transactions until ‘aṣ'r time.*
06. *Engage in internal purification between ‘aṣ'r and maghrib.*
07. *Perform Ṣalātūl Awwābeen after maghrib namāz.*
08. *Spend the rest of time with your family till ‘ishā namāz.*
09. *Have your super after namāz-e ‘ishā.*
10. *Make sure you are with ablution (vūẓoo) before going to bed and recite Kalmah and Dūrood Shareef till you fall asleep.*

Imām Aḥmad Rażā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (1856 – 1921 AD) belongs to Hanafi School of thought and Qādre order. His full name was Aḥmad Rażā Khān son of 'Allāmah Naqee 'Ali Khān son of 'Allāmah Rażā 'Ali Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. His appellation was 'Ālā Ḥaẓrat. Imām Aḥmad Rażā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born on Monday, Shavvāl 10, 1272 AH (June 14, 1856 AD) at the time of zoh'r in Jasoli, Bareilly Shareef, India. The name that was given to him at the time of birth was the beautiful name of Moḥammad. His grandfather, a great scholar of the Ah'l-e Sūnnat, 'Allāmah Rażā 'Ali Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (1809 – 1866 AD) gave the beautiful name of 'Aḥmad Rażā. It was by this name he was famously known. Much later in his life, 'Ālā Ḥaẓrat added the title 'Abdūl Mūṣṭafā to his name signifying his great love and respect for Sayyedūnā Rasoolallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1. Education of 'Ālā Ḥaẓrat:

'Ālā Ḥaẓrat was only four years old when he completed the recitation of Qūr'ān Shareef. Due to the extraordinary intelligence bestowed upon him by Allāh جَلَّ جَلَالُهُ, 'Ālā Ḥaẓrat had completed his Islamic education at the very young age of 13 years 10 months and 5 days. 'Ālā Ḥaẓrat studied and gained his basic knowledge under his father Ḥaẓrat 'Allāmah Maulānā Naqee 'Ali Khān (1831–1880 AD) at home. He issued his first Fatvā (Islamic verdict) at the age of 13.

2. Marriage of 'Ālā Ḥaẓrat:

In the year 1291 AH (1874 AD) 'Ālā Ḥaẓrat married to Saiyedah Irshād Begūm (May Allāh جَلَّ جَلَالُهُ be pleased with her) daughter of Shaikh Fażal Ḥūssain. He was 18 years old at the time of marriage.

3. Blessed Children of ‘Ālā Ĥaẓrat:

Allāh جل جلاله blessed ‘Ālā Ĥaẓrat with seven children, two sons and five daughters. Both his sons became eminent Islamic Scholars and great Auliya Allāh.

2.1 Elder son **Ĥaẓrat ‘Allāmah Moĥammad Ĥāmid Raẓā Khān** رحمه الله تعالى عليه (1875 – 1943 AD). His appellation was Ĥujjatūl Islām (Islamic Debater).

2.2 Younger son **Ĥaẓrat Ash-Shāh Mūṣṭafā Raẓā Khān** رحمه الله تعالى عليه (1892–1981 AD). His appellation was Mūṭtee-e Ā‘zam-e Hind. He has approximately 10 millions mūreeds (disciples) around the world. He is also regarded as mujaddid (reviver) of Islām of the 15th century. He passed away on the eve of Muĥarram 14, 1402 AH (1981 AD).

4. Spiritual Allegiance and Spiritual Successorship (Bai‘at and Khilāfat) of ‘Ālā Ĥaẓrat:

In the year 1294 AH (1878 AD) at the age of 22 years ‘Ālā Ĥaẓrat became the disciple of Imāmūl Aṣfia Sayyedūnā Shah Āl-e Rasool Marahreevee رحمه الله تعالى عليه (1794 – 1879 AD). Grandson of Ĥaẓrat Sayyedūnā Shah Āl-e Rasool, Sayyedūnā ‘Abdūl Ĥūssain, Noorie, Barkāti (1839–1906 AD) who was the Peer-o mūrshid of Mūṭtee-e Ā‘zam-e Hind رحمه الله تعالى عليهم was present in the spiritual gathering of spiritual allegiance and spiritual successorship of ‘Ālā Ĥaẓrat. For the benefits of others who were present and made them aware of the exalted caliber and status of ‘Ālā Ĥaẓrat رحمه الله تعالى عليه he asked a question to Ĥaẓrat Sayyedūnā Shah Āl-e Rasool. He asked: Ĥūẓoor! Our system is that after making disciple, if he desires to gain spiritual successorship (khilāfat) then we ask him to perform mūjahidah¹. We also

¹ **Mūjahidah:** Lexically it means struggle in the path of Allāh جل جلاله

For our elite readers who would like to know how mūjahidah is done, brief description is given hereunder:

The sacred struggle (mūjahidah) of the common folk resides in the fulfillments of good deeds; where as the sacred struggle of the special elite resides in the purification of spiritual states.

The basic theme of the sacred struggle (mūjahidah) is opposition to passionate desire. The spiritual combatant must therefore give up his sensual appetite (nafs) of familiar (bad) habits, carnal appetites and the

give him dried bread to eat as a part of his spiritual training. After this if he deserves then we grant him khilāfat in one or two silsilās. But you have blessed this young man with khilāfat of all silsilās and commanded him to look at and verify all the books you have written. Why is this so? Ĥaẓrat Sayyedūnā Shah Āl-e Rasool answered with the following words:

O people! You do not know Aĥmad Raẓā. Others who come here need to be prepared before gaining Khilāfat. But Aĥmad Raẓā has come prepared from Allāh ﷺ. All he needed was a link and this is why I made him disciple.

Further he said:

I always wept due to fear of Allāh ﷻ that if on the Day of final judgment He will question me concerning what I had brought for Him from the world, then I would have no answer. But today that fear no longer exists. If on the Day of resurrection the Almighty asks, 'o Āl-e Rasool! What have you brought for me?' Then I will immediately present Imām Aĥmad Raẓā to my Creator.

This highly spiritual incidence alone explains the status of 'Ālā Ĥaẓrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

5. Love for the Holy Prophet ﷺ of 'Ālā Ĥaẓrat:

'Ālā Ĥaẓrat spent every moment of his life praising the Holy Prophet ﷺ. Everything he did was for the pleasure of Allāh ﷻ and His Rasool ﷺ. These ideas are expressed particularly in his poetry:

The two worlds seek to please Khūda (Allāh)
 Khūda (Allāh) seeks to please Moĥammad
 Moĥammad is the threshold to Allāh
 Allāh is the threshold to Moĥammad

pleasure of the flesh. At every moment he must set it in opposition to whatever it may desire. This struggle is based on three things:

- That you do not eat, unless you really need to.
- That you do not sleep, unless slumber overwhelms you.
- That you do not speak, except in response to an emergency.

It is relatively easy to bear the hardship of hunger, thirst and having to stay awake. What is really tough and difficult is applying the treatment necessary to correct bad moral habits.

خدا کی رضا چاہتے ہیں دو عالم خدا چاہتا ہے رضائے محمد
محمد برائے جناب الہی جناب الہی برائے محمد

Ḥadāiq-e Bakhshish

‘Ālā Ḥaẓrat made it a conscious object of his life to immerse himself in the Prophet in whatever capacity he could. Small details about him say most eloquently, viz. he used to sign himself as ‘Abdūl Mūṣṭafa (servant of the Holy Prophet). He said in his poetry:

I will call you only ‘Lord’, you who are the beloved of the Lord
There is no ‘yours’ and ‘mine’ between the beloved and the
lover

میں تو مالک ہی کہوں گا کہ ہو مالک کے حبیب
یعنی محبوب و محبت میں نہیں میرا تیرا

Ḥadāiq-e Bakhshish

‘Ālā Ḥaẓrat spent much of his time refuting those who insulted the dignity of Ḥuẓoor-e Aqdas ﷺ. He left no stone unturned in safeguarding the dignity and integrity of Ḥuẓoor-e Aqdas ﷺ in spite of being personally attacked by misguided. These personal attacks did not bother him in the least bit. ‘Ālā Ḥaẓrat used to say:

If you desire my life, I will sacrifice it. If you desire my wealth, I will give it. But, there is one thing that I will never sacrifice, that is the love and reverence for the beloved

Sayyedūnā Rasoolallāh ﷺ.

‘Ālā Ḥaẓrat’s personal devotion to the Prophet shines through in his poetry:

My sins are limitless,
But you are forgiving merciful
Forgive my faults and offences.
Upon you be thousands of blessings
گرچہ میں بے حد قصور، تم ہو عفو و غفور
بخش دو جرم و خطا تم پہ کروں درود

Ḥadāiq-e Bakhshish

6. Love for the Ghauṣ-e Ā’zam ‘Abdūl Qādeer Jilane:

The Qādiree order (silsilā) is named after Ghauṣ-e Ā’zam ‘Abdūl Qādeer Jilane (D: 1166 AD). The appellation Ghauṣ-e Ā’zam (greatest helper) suggests that he is one

who will intercedes with Allāh جل جلالہ. He occupies a pre-eminent position in the hierarchy of saints (Auliya Allāh). 'Ālā Ḥaẓrat ranked him below the Prophet, but exalted him above all other saints. In one of his verses of his poetry he addressed Ghaus-e Ā'zam with these words:

Except for Divinity and Prophethood
You encompass all perfections, O Ghaus

الوہیت ، نبوت کے سوا تو
تمام افضال کا قابل ہے یا غوث

Ḥadāiq-e Bakhshish

As these verses suggest, Ghaus-e Ā'zam is the apex of the spiritual authority next only to the Prophet². Echoing the

² **Ghaus:** There is a Ghaus in every era. He holds the highest status amongst all the Auliya on the earth. No Valee in that particular era can reach the status of the Ghaus. He will hold the highest seat of Sainthood, which is called Vilāyat-e Kūbrā. The entire transactions are under his command. In this authoritative station, he is called '**Abdūllāh**'. He has two ministers. The minister on the right is called '**Abdūr Rab**' and on the left is called '**Abdūl Mālik**'. In this (spiritual) world, the minister on the left is superior to the one on the right, unlike worldly sultanat. The reason is that this is the sultanat of the heart and heart is on the left side.

When 'Abdūllāh passes away, 'Abdūl Mālik replaces him and 'Abdūr Rab becomes 'Abdūl Mālik. Another senior Valee is then appointed in the seat of 'Abdūr Rab. The procedure continues till Qiyāmat.

The first Ghaus in the list was the Ameerūl-mo'mineen Ḥaẓrat Abū Bak'r followed by other three rightly guided Caliphs (Ameerūl-mo'mineen Ḥaẓrat Fārooq-e Ā'zam, 'Uṣmān Ghanee and Maulā 'Ali), each of whom was in turn first the minister of left to the current Ghaus, and at the latter's death, replace him in that position. They were followed by Ḥaẓrat Ḥassan, Ḥaẓrat Ḥussain, Imām Zainul 'Abideen and this sequence continued in the Ah'l-e Bait till Imām Ḥassan 'Askaree. After him, the next Ghaus was Sayyedūnā Shaikh 'Abdūl Qadeer Jilane. He will occupy this seat until the appearance of Sayyedūnā Imām Mehdee, who will be final Ghaus.

There are two stations of Ghaus. One is the senior station (**Ghausiyat-e Kūbrā**) and the other is junior station (**Ghausiyat-e Sūghrā**). The junior Ghaus will always be a follower and subservient to the senior Ghaus and execute all commands commissioned to him by the senior one. The senior Ghaus in turn will turn to the most superior Ghaus and Holy Prophet (Sayyedūnā Rasoolallah) for instructions and will remain his follower and subservient to him at all time. As discussed before, Ghaus-e Ā'zam Sayyedūnā Shaikh 'Abdūl Qadeer Jilane will occupy the seat of Ghausiyat-e Kūbrā until the appearance of Sayyedūnā Imām Mehdee. During these long periods there will certainly be high ranking Auliya (junior Ghaus possessor of Ghausiyat-e Sūghrā) from the time of the demise of the Ghaus-e Ā'zam till the appearance of Imām Mehdee. They will all be followers and subservient to Ghaus-e Ā'zam.

Ghauṣ-e Ā’zam’s famous saying, ‘My foot is on the neck of every saint’, ‘Ālā Ḥaẓrat writes:

Who is to know what your head looks like
As the eye level of other saints corresponds to the sole of
your feet

سر بھلا کیا کوئی جانے کے ہے کیا تیرا
اولیاء ملتے ہیں آنکھیں وہ ہے تلوا تیرا

Ḥadāiq-e Bakhshish

7. Various aspects of Services and Proficiencies of ‘Ālā Ḥaẓrat رحمۃ اللہ تعالیٰ علیہ:

- Proficiency in over hundred branches of knowledge.
- Written more than 1000 books.
- Translation and commentary of Qūr’ān Shareef: Kanzul Imān
- Authority in the field of ahādeeṣ.
- A great poet
- A great jurist of his time: ‘Ālā Ḥaẓrat رحمۃ اللہ تعالیٰ علیہ was regarded as the greatest jurist of his era. He was very well versed with the Holy Qūr’ān and traditions of Rasoolallāh ﷺ, totally proficient in the field of Fiqh (Islamic Jurisprudence) and received acceptance by the great scholars of the east and west. The greatest proof his position and status in the world of Islamic Jurisprudence can be understood from his answers concerning with Shari’at-e Mūṣṭafā ﷺ, which was compiled in 12 large volumes, comprising of approximately 12000 pages to form the famous book, “Fatāvā Raẓaviyyah”, which used in every Dārul Iftā (Fatāvā Department) around the world today.

8. Viṣāl (Sad Demise):

‘Ālā Ḥaẓrat رحمۃ اللہ تعالیٰ علیہ left this mundane world on Friday, Ṣafar 25, 1340 AH (October 28, 1921 AD) at 2:38 pm.

Reference of Fatāvā Raẓaviyyah has been quoted in 441 issues (out of total 768 issues discussed) in this book.

In every era, the ‘Abdullāh (Great Ghauṣ) distributes the bounties (faiz) of Allāh جل جلالہ to the entire world. No one will receive anything from Allāh جل جلالہ without the mediation of Ghauṣ.

Bibliography



Rules and Regulations
Pertaining to
Namāz of Mo'min
(A comprehensive guide)

فَاذْكُرُونِي أَنْزُكُرَكُم ۝

(Qūr'ān Shareef, Soorah 2, Baqarah: Verse 152)

So remember Me, I will remember you

1. **Kanzūl Imān:**
Urdu translation Qūr'ān Shareef by Imām Aḥmad Raḡā Muḥaddis-e Bareilvee (1856 –1921 AD)
2. **Tafseer Khazāinūl 'Irfān:** (Exegesis of Kanzūl Imān)
By 'Allāmah Saiyyed Na'eemūddeen Mūrādābādee (1882–1948 AD)
3. **Fatāvā Raḡaviy'yah:**
By 'Ālā Ḥaḡrat Imām Aḥmad Raḡā (1856 –1921 AD)
4. **Būkhāree Shareef:**
By Imām Moḥammad bin Ismā'eel Būkhāree (810-870 AD)
5. **Mūsliḡ Shareef:**
By Imām Mūsliḡ bin Ḥujjaj Abūl Ḥūssain Qūshairee (819 – 874 AD)
6. **Abū Dāood Shareef:** (Sūnan of Abū Dāood)
By Imām Abū Dāood Sūlaiman bin Ash'aṡ (817 – 888 AD)
7. **Tirmizee Shareef:**
By Imām Moḥammad bin 'Isā Tirmizee (824 – 892 AD)
8. **Ib'n-e Mājah Shareef:**
By Abū 'Abdūllāh Moḥammad bin Yazeed bin Mājah Qazveenee (817 – 886 AD)
9. **Nasā'ee Shareef:**
By Aḥmad bin Sho'aib Nasā'ee (830 – 915 AD)
10. **Bahār-e Shari'at:**
By Ṣadrūsh Shari'a Ḥaḡrat 'Allāmah Amjad 'Ali Raḡvee (1879 – 1948 AD)

11. **Tanvirūl Abṣār:**
By ‘Allāmah Moḥammad bin ‘Abdūllāh Azzee Tamartashee
12. **Dūrr-e Mūkhtār:**
By Moḥammad bin ‘Alī Damishqee Hasqafee (D: 1088 AH)
This book is exegesis (shar’ḥ) of renowned book of Islamic Jurisprudence named Tanvirūl Abṣār.
13. **Raddūl-Moḥtār:** (Fatāvā Shāmee)
By Moḥammad Ib’n-e ‘Ābedeen Shāmee (D: 1252 AH)
This book is exegesis (shar’ḥ) of renowned book of Islamic Jurisprudence named Dūrr-e Mūkhtār.
14. **‘Ālam-geeri:** (Fatāvā Hindiyah)
This is a book of traditions of Ḥuḏoor-e Aqdas ﷺ compiled under the authoritative leadership of the King **Aurangzeb**. It was his yearning desire that people of his kingdom should be strictly bound down and follow traditions of the Holy Prophet ﷺ. Therefore he formed a committee of 500 Islamic scholars and appointed Maulānā **Shaikh Jaleel Nizāmūddeen** as their chairperson. This committee worked hard for eight (8) years (1664 – 1672) and composed the book ‘Ālam-geeri.

Aurangzeb, son of Shāhjahān and Mūmtāz Mahal, the last king of Mūghal dynasty, was born on Zilqadah 15, 1027 AH (November 3, 1618 AD) at Dahod city of Gujarat, India and passed away on Zilqadah 28, 1118 AH (March 3, 1707 AD). He ruled from 1096 AH (1658 AD) to 1118 AH (1707 AD). Shahjahan fell ill in September 1657. In June 1658 Aurangzeb house-arrested him and kept under detention at Agra. Aurangzeb was a very pious person. Not only his life but also food was very simple. He himself was a strict follower of traditions of Ḥuḏoor-e Aqdas ﷺ. He had never used Treasury (public money) for his personal use. He earned his bread by stitching caps and writing copy of Qūr’ān Shareef. He himself had expressed his philosophy in following words:

Allāh جل جلاله has sent me in this world to leave for others, to work hard and to take care of my public.

As a matter of fact he was mystic (ṣoofee) saint.

15. **Hidāyah:**
Imām Būrhānūddeen Marghanānee: (1135 – 1197 AD)
Most reliable Hanafite referral book of Islamic Jurisprudence
16. **Fathūl Qadeer Shar'h-e Hidāyah:**
By Kamālūddeen Moḥammad bin Hūmām (D: 861 AH)
This book is exegesis (shar'h) of most reliable book of Islamic Jurisprudence named Hidāyah.
17. **'Ināyah Shar'h-e Hidāyah:**
By Imām Akmalūddeen Moḥammad bin Maḥmood Bābartee (D: 786 AH)
18. **Nihāyah Shar'h-e Hidāyah:**
By Imām Hūssāmūddeen Saghnaftee
19. **Baḥrūr-Rā'iq:**
By Imām Zainūddeen bin Nojaym Mişree (D: 970 AH)
A well-known Islamic Jurisprudence book
20. **Minḥatūl Khāliq Ḥāshiyah Baḥrūr-Rā'iq:**
By 'Allāmah Saiyyed Moḥammad Āfandee Shāmee (D: 1252 AH)
A famous Islamic Jurisprudence book
21. **Fatāvā Qāḏee Khān:** (Fatāvā Khāniyah)
By Qāḏee Fakhrūddeen Ḥassan bin Manşoor Avzajjandee (D: 295 AH)

This is a very authoritative and authentic Hanafite Islamic Jurisprudence book. This book is collection of those aḥādeeş, which are concerned with our day-to-day life. The collection is spread over in four volumes. First two volumes are on the subject of descriptions regarding worship and remaining two volumes are on the subject of descriptions regarding day-to-day affairs.
22. **Fatāvā Khairiyah:**
By Imām Khairūddeen Ramalee (D: 1081 AH)
A well-known Islamic Jurisprudence book
23. **Fatāvā Şoofiyyah:**
By Imām Fażlūllāh Moḥammad Sūharvardee
24. **Fatāvā Źaheeriyah:**
By Imām Źaheerūddeen Marghananee

25. **Khulāṣatūl Fatāwā:**
By Imām Tahir ib'n-e Abdūr-Rasheed Būkhāree, Ḥanafee
26. **Fatāwā Muṣṭafviyah:**
Collection of Fatāwā of various subjects issued by Muftēe 'Āzam-e Hind Muṣṭafā Raḏā (1892 – 1981 AD)
27. **Al-Malfooz:**
By Muftēe 'Āzam-e Hind Muṣṭafā Raḏā (1892 – 1981 AD)
28. **Minhajūl 'Ābedeen:** (Path for worshipper)
By Abū Ḥamid Imām Ghazālee (445 – 505 AH)
29. **Ḥāshiyah Taḥṭāvee 'Alal Mūrāqee'yūl Falāḥ:**
By Imām Saiyyed Aḥmad Miṣree Taḥṭāvee (D: 1231 AH)
30. **Ḥāshiyah Dūrr-e Mūkhtār:**
By Imām Aḥmad Miṣree Taḥṭāvee Ḥanfee
31. **Ma'nil Āṣār:**
By Imām Abū Jā'far Aḥmad bin Salāmā Taḥāvee
32. **Mūrāqee'yūl Falāḥ Shar'h-e Noorūl 'Eeḏāḥ:**
By 'Allāmah Abūl Ikhlaṣ Ḥasan bin 'Ammar Sharambalālee (D: 1069AH)
33. **Mūnyatūl-Mūṣallee:**
By Imām Sadeedūddeen Moḥammad ib'n-e Moḥammad Kashgharee
A well-known book of Islamic Jurisprudence
34. **Ghūnyatūl Mūṣallee Shar'h-e Mūnyatūl-Mūṣallee (Ghūnyah):**
By 'Allāmah Būrhānūddeen Ḥalabee (D: 956 AH)
This book is exegesis of Mūnyatūl-Mūṣallee.
35. **Hilyah Shar'h-e Mūnyah:**
By 'Allāmah Moḥammad Ameerūl Ḥāj Ḥalabee
This book is exegesis of Mūnyatūl-Mūṣallee (Mūnyah)
36. **Shar'h-e Ṣagheer Mūnyah:**
By 'Allāmah Būrhānūddeen Ḥalabee (D: 956 AH)
37. **Ṣagheeree Shar'h-e Mūnyatūl-Mūṣallee:**
By 'Allāmah 'Abdūl 'Alī Barjandee Harvee
38. **Shā'būl Imān:**
By Imām Abū Bak'r ib'n-e Ḥussain Baihaqee

39. **Şaḥeeḥ Ib'n-e Ḥibban:**
By Imām Moḥammad bin Ḥibban
40. **Mirqāt Shar'ḥ-e Mishkāt:**
By 'Allāmah 'Ali ib'n-e Sūltān Harvee Qāree (D: 1014 AH)
This book is exegesis of Mishkātul Maṣābeeh, which is a famous collection of aḥādeeṣ, by Shaikh Valiyūddeen Tabrezi who passed away in 742 AH.
41. **Majma'ul Anḥūr Shar'ḥ-e Mūltaqeel Abḥūr:**
By 'Allāmah Moḥammad bin Sūlaiman Āfandee (D: 1078 AH)
This book is exegesis of Mūltaqeel Abḥūr, a well-known book of Islamic Jurisprudence.
42. **Zakheeratul 'Uqbā Fee- Shar'ḥ-e Şadrūsh-Shari'ā:**
By Imām Yoosūf Chalapee
43. **Madkhal:**
By Imām Ibnul Ḥāj Makkee
44. **Bahrul Muḥeet:**
By Imām Raḥee'yuddeen Sarkhasee
45. **Bazāziyah:**
By 'Allāmah Moḥammad bin Shahāb bin Bazāz Kardaree.
(D: 827 AH)
46. **Shar'ḥ-e Vaqāyah:**
By Imām Ubaidullāh bin Mas'ūd Maḥboobee
47. **Barjandee:**
By 'Allāmah 'Abdūl 'Ali Harvee Barjandee
This book is exegesis of Shar'ḥ-e Vaqāyah
48. **Shar'ḥ-e Naqāyah:**
By 'Allāmah 'Abdūl 'Ali Harvee Barjandee
49. **Kāfee Shar'ḥ-e Vāfee:**
By Imām Hafizuddin Nasfee
50. **Tibaiyanul Ḥaqāiq Shar'ḥ-e Kanzul-Daqāiq:**
By Imām Fakhrūddeen 'Uṣmān bin 'Ali Zayalee (D: 743 AH)
This Islamic Jurisprudence book is exegesis of Kanzul-Daqāiq by 'Allāmah 'Abdūl Barkāt 'Abdūllāh ib'n-e Aḥmad bin Maḥmood Nasafee who passed away in 710 AH.

51. **Shar'h-e Durra-va-Ghurra:**
By 'Abd'ul Ghanee bin Ismā'eel Nābūlsee
52. **Ĥadiqah Nādiyah Shar'h-e Tareeqah Moĥammadiyah:**
By 'Abd'ul Ghanee bin Ismā'eel Nābūlsee
53. **Noor'ul Eeẓāḥ:**
By Imām Ḥasan bin 'Ali Sharanbalālee
54. **Khazānat'ul Muftēen:**
By 'Allāmah Ḥūssain bin Moĥammad
55. **Sirāj'ul Vahhāj:**
By Imām Barkalee
56. **Badā'-e-'ūṣ-ṣanā'-e':**
By Imām Abū Bak'r bin Mas'ūd Kashānee (D: 587 AH)

This Islamic Jurisprudence book is available in seven volumes and contains all issues pertaining to day-to-day life.
57. **Al-Ashbāḥ Van-nazāir:**
By Imām Zainūddeen bin Nojaym Mişree
58. **Ghamz'ul 'uyūn val basāir shar'h-e ashbāḥ van-nazāir:**
By Saiyyed Aĥmad bin Moĥammad Ḥanafee Ḥamvee
59. **'Umdat'ul Qāree Shar'h-e Ṣaḥeeḥ Būkhāree:**
By Imām Badrūddeen Maĥmood 'Ayanee Ḥanafee (D: 855 AH)
60. **Nūzhat'ul Qāree Shar'h-e Ṣaḥeeḥ Būkhāree:**
By Muftee Shareef'ul Ḥaque Amjadee

He was Khalifa (spiritual successor) of Muftee-e 'Āzam-e Ḥind Mūṣṭafa Raẓā (1892 – 1981 AD) and Muftee of Jamiya Ashrafiya, Mubarakpur, UP, India.
61. **Maujibāt'ur-Raĥmat-e va Azāyam'ul-Maghfirāt:**
By Imām Aĥmad bin Abi Bak'r Ravvād Yamanee
62. **Jāme'ul Mūẓmerāt Shar'h-e Qūdooree:**
By Imām Yoosūf bin 'Umar
63. **Kitābūt-tajnees val Majeed:**
By Imām Būrhānūddeen Marghanānee (1135 – 1197 AD)
64. **Maqāṣid-e Ḥasanah:**
By Imām Shamshuddeen Sakhāvee

65. **Mūkhtaṣarūl Vaqāyah:**
By Imām Ṣadrūsh-sharī'ā 'Ubaidullāh ib'n-e Mas'ūd
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69. **Mavāhebūl Ladūnniyah Bil Man Ḥil Moḥammadiyah:**
By Imām Aḥmad Bin Moḥammad Qūstalanee
70. **Mo'ajam-e Avsat** (Intermediate Collection):
By Tabrānee
71. **Mo'ajam-e Kabeer (Great Collection):**
By Tabrānee
72. **Shar'h-e Ṣafrus-sa'adat:**
By Shaikh 'Abdūl Haque Moḥaddiṣ Dehlavee (D: 1642 AD)
Publisher: Navil Kishor, Lakhnaw

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73. **Aḥkām-e Shari'at (Part 1,2,3):**
Commandments of Islamic Jurisprudence

Part 1 is a collection of answers of 58 queries which includes the topics like ordinance regarding ḥalāl and ḥarām, saying Ya Rasoolallāh, thumb kissing on hearing the name of Ḥuḏoor-e Aqdas ﷺ, clothing, hunting, etc.

Part 2 is a collection of answers of 110 queries which includes the topics like ordinance regarding mosque, marriage, timings of namāz, qurbānee (sacrifices), zakāt (religious alms), imāmat, feast, addiction, insurance, etc.

Part 3 is a collection of answers of 62 queries which includes the topics like ordinance regarding playing cards, chess, other games, bribes, filth (najāsāt), destiny (taqdeer), being innocence (sinless) of Prophets, seeing moon, 'Eid, fast (rozah), etc.

74. **Al-Qūtūfūd-dāniyah Leman Aḥsanūl Jamā'at-al Ṣāniyah:** (1313 AH)
In this book detail descriptions are available regarding secondary congregation (Jamā'at).
 75. **An Nahūl Akeed 'Anis-Ṣalāt-e Vara'ā 'Adit Taqleed:** (1305 AH)
 76. **As-Sūnniyatūl-Aneeqā- Fee Fatāvā Africa:**
Collections of Fatāvā issued in response to queries from Africa.
 77. **At-tabṣeerūl- Mūnjid-be-Anna Ṣehnūl Masjid-e Masjid:** (1307 AH)
Detail descriptions are given in this book proving that Courtyard of mosque is a part of mosque
 78. **Avaful- lūm'ā-fee – azān-e yavmil jūm'ah:** (AH 1320)
Details are given in this book proving the authenticity of azān to be called from outside the precincts of mosque
 79. **Azzū-badtūz-zakkiyyah:**(1337 AH)
Details are given in this book forbidding Reverential (ta'zeem) Sajdah
 80. **Azānūm Minallāh-e le-qiyām-e Sūnnat-e Nabeeyillāh:** (1332 AH)
Secondary azān has been discussed in detail in this book
 81. **Ḥājezūl Baḥrain Vaqi'ā 'un jama'a- Ṣalātain:** (1313 AH)
Detail explanations are given in this book regarding whether two namāzes can be assimilated whilst in journey or not?
 82. **Hidāyatūl Mūt'āl Fee Ḥaddil Isteqbāl:** (1324 AH)
Details are given in this book concerning Qiblah and direction of Qiblah from any where in the world.
 83. **Ḥusāmūl-hermain alā-manḥaril kūfr-e val-main:** (1323 AH)
The book describing all Fatāvā (decrees) issued by 36 great Muftees of Makkah and Madeenah about Vahābism and Qādiyānism and declaring them as heretics and non-Mūslims.
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84. **Mūnirūl-‘ayan Fee-taqbeelil Ibhāmain:** (1313 AH)
Detail explanations are given in this book on the topic of thumb kissing on hearing the name of the Holy Prophet ﷺ in azān and Iqāmat.
85. **Nahjūs-Salāmāh Fee-taḥleel-e taqbeelil Ibhāmain-e - Feel Iqāmāh:** (1313 AH)
Detail explanations are given in this book concerning thumb kissing on hearing the name of Ḥuḏoor-e Aqdas ﷺ in Takbeer'.
86. **Salāmato - la - Ah'lis - sūnnat-e min sayyalil - ‘anād-e - val - fitnat-e:** (AH 1332)
Details are given in this book in relation to Monotheism (tauheed) and give explanation for why company of a mūnāfiq is more dangerous than company of 1000 infidels.
87. **Shamāmatūl ‘ambar Fee Maḥllin-nida-e be-azā’il ‘Mimber:** (1327 AH)
Detail explanations are given in this book regarding secondary azān
88. **Shamāmūl ‘ambar Fee adabin-nidā ‘amāmal ‘Mimber:** (1333 AH)
Detail explanations are given in this book regarding secondary azān'
89. **Tijanūs-Šavāb Fee Qayāmil Imām fil Meḥrāb:** (1320 AH)
Detail descriptions are given in this book concerning whether during Imāmat (at the time of leading the namāz) Imām should remain inside the Meḥ'rāb or not?
90. **Vasṣāfur- Rajeel Fee Bismila-tit-tarāveeh:**(1312 AH)
The book gives extensive details of the issue that: Bismillāh-ir-Raḥmān-ir-Raḥeem should be loudly recited only once in tarāveeh where entire Qūr'ān Shareef is to be recited.

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92. Vassāfur- Rajeeh Fee Bismila-tit-tarāveeh

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ
تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

(Qūr'ān Shareef, Soorah 2 – Baqarah, Verse 281)

*And be on your guard against a day in which you shall be brought
back to Allāh. Then every one shall be paid in full for what it has
earned, and they shall not be wronged.*

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Glossary



Rules and Regulations
For

Mo'min's Namāz

(A comprehensive guide)

‘Allā'mah: Very learned person; savant
‘Ālim: (Pl. ‘Ulamā) Scholar of Islamic theology and jurisprudence
‘Amal: (Pl. ‘Amāl) Practice
‘A'mal-e kaṣeer': Abundance of actions or deeds
‘A'mal-e qaleel': Acts or deeds done in lesser degree
‘Aṣr': Late after noon namāz
‘Ibā'dat: Worship
‘Ishā': Night namāz
‘Ūlamā': (Fam. ‘Ālimah; Pl. of ‘Ālim) Mūs'lim theologians
‘Ūr'fi: Commonly called

A'‘zam: Greatest (person)
Adā namāz: Regular namāz, which is being performed in time
Af'zal: Superlative
Ak'bar: Greatest
Ā'khirah: Last
Āmeen: Said at the end of a du‘ā', meaning ‘So be it’
Ameer'-ūl-mo'mineen': The Commander of the Faithful (as title of the caliph)
Am'r bi'l ma'rūf: Teaching, preaching and commending the Islamic commandments. (Nahy-i-ani-l-munkar is admonishing, warning against the Islamic prohibitions)
Arkān: Components; ingredients, members
Asbal: To keep the length of the cloth (dress) longer than the conventional limits.
Aṣ'ghar: little; tiny; smaller
Auliya: (Pl. of Valee) Saints
Ā'yat - e sajdah: Verse of the Qūr'ān Sharif where sajdah is obligatory
Ā'yat: Verse of the Qūr'ān Sharif
Azān': Call for namāz
Azkār: (Pl. of zik'r) recital commemoration

Bid'at: Heresy, Innovation that may be in belief or practice.
Bud-maz'hab: Individual with corrupt belief
Būzūr'gān-e deen: religious saints, pious persons of the religion

Chaboot'rā': Mound

Da'r-ūl har'b: Non – Muslim country

Da'r-ūl Islām: Countries, which are either presently or previously ruled by the Islamic ruler.

Du'ā': invocation of Al'lāh; appeal to Al'lāh; supplication

Dupatta: a length of material worn as head covering by woman

E'tikāf: Seclusion for namāz and devotional exercises; Retirement to mosque for continuous 'ibā'dat

Eh'rām': Pilgrimage robe; It is incumbent upon all persons living beyond boundary to put on Eh'rām' if they intend to go to Mak'kah for pilgrimage. It (for men) consists of two white unstitched sheets of cloth: one for the lower portion of the body and the other for the upper portion of the body.

Fā'jir: Excessive indulgence in sensual pleasure

Faj'r: morning namāz

Faqeer: Literally 'poor'; a self deprecatory way of referring to oneself

Fatā'vā: Legal Opinion

Fā'rooq': (one) distinguishing between right and wrong (as title of second caliph Ĥaẓ'rat 'Ū'mar)

Far'ẓ: Obligatory religious duty; An act, commanded by Al'lāh ﷻ in the Holy Qūr'ān

Far'ẓ-e 'ain': Precise obligation; A religious duty that is incumbent on every individual Muslim

Far'ẓ-e Kifāya: Collective duty, incumbent on the Islamic community as a whole, though not on every individual Muslim

Fā'siq: Transgressor

Fā'siq-e Mo'al'lin: Transgressor- in- public

Fiqh: Islamic law

Gā'lee: Abusive language

Ghair mo'ak'kadah: non emphasized

Ghair-Mūqal'id: Non-conformist; One who does not follow one of the main Sūn'ni law schools, but only accepts the authority of Qūr'ān and Ḥadees'

Ghaleezah: Dense or thick

Gūnāh': sin

Gūnāh'-e kabee'rah: cardinal sin (deprives the soul of divine grace), grave sin, major sin

Gūnāh'-e saghi'rah: pardonable sin, venial sin (not regarded as depriving the soul of divine grace), minor sin

Ĥadaṣ': Farting or answering call of nature, necessitating fresh ablution
Ĥadees': (Pl. Aĥadees') Tradition from the Prophet, report of his words in a given situation
Ĥā'fiz: one who knows the Holy Qūr'ān by heart
Ĥaiẓ: Menstrual bleeding
Ĥajj: The annual pilgrimage to Mak'kah, required of every Mūs'lim at least once in his or her lifetime if economically feasible
Ĥaqee'qee: factual, based on facts
Ĥarām': unlawful, forbidden
Ĥaẓ'rat: Title of respect used before the names of Islamic scholars
Ĥudud: (Pl. of Ĥadd) Fixation of punishment by Divine Law
Ĥuj'rah: Small room in mosque for residence
Ĥukmee: Certain; sure; efficacious

Ib'n-e or bin: used between two names to denote: 'son of'
Ijtihād: Meaning or conclusion drawn to understand the symbolic or hidden meaning in a verse of Qūr'ān Sharif or Ĥadees'
Illiyūn: Upper most Heaven
Imām' Ahl-e Sūn'nat: Leader of the people following traditions of the Holy Prophet ﷺ
Imām': The person who leads the namāz is known as Imām'
Imām'at: Leadership
Imān': Faith
Inhirāf: To turn away (from)
Irtidād: Apostasy; Renunciation of a belief or principle
Isā'at: An act, whose avoidance is compulsory
Istiĥāẓa: Bleeding after fortieth day of childbirth
Istinbāt: conclusion; ability to extract the essence of something

Jah'ri: Audible
Jalā'l: Holy person's wrath
Jal'sah: Sitting for a while between two saj'dah
Jā'ma'-mas'jid: Principle mosque
Jamā't: Congregation; Group; Majority
Janā'zāh: Funeral
Jihād: Literally 'holy war' against unbelievers. Also one's own struggle with one's lower self
Jūm'ah: Friday

Khafifah: Light or minor

- Khasoof'**: Lunar eclipse.
Khilāf': Against
Khilāf'-e Av'la: Lexically Av'la is meant to understand 'better or best'. The term Khilāf'-e Av'la means: (act or thing) which is against the better one
Khūlafā' -e Rāshideen': Commanders of the right path
Khūt'bah: Surmon
Kūb'rā: Greater
Kūsoof': Solar eclipse.
- Lā'hiq**: Victim
Luq'mah: Prompting
- Magh'firat**: Absolution, salvation - final release from sins, guilt, obligations and punishment
Magh'rib: Evening namāz
Makrooh': Not desirable
Makrooh'-e Tah'reemee: (act, thing) not unlawful but disapproved, improper, disliked and abstained by the Prophet ﷺ
Makrooh'-e Tanzeehee: Makrooh' of a lesser degree
Marsi'yah: Elegy, a mourning poem (as genre of literature commemorating Imām' Hussain's martyrdom)
Masbooq': Latecomer in congregational namāz; Muq'tadee joining congregation whose few rak'ats have been missed
Mas'jid-e Şayafee: Courtyard of the mosque
Mas'jid-e Shat'vee: Hall of the mosque
Masnoon': As practiced by Holy Prophet, Traditional
Mazāq': Absurd imitator (mockers) or a jester
Me'rāj: The Holy Prophet's ﷺ Accession or Acme
Mo'ak'kadah: Stressed, emphasized
Moħad'diś: Scholar of the tradition
Moħal'lah: Locality
Mo'min: The believer
Mūbāħ': Indifferent
Mūd'rik: Perceptive
Mufsidāt: (an act) Reprehensible and forbidden
Mujad'did: A renewer of the religion expected once every Hijri century; Revivalist
Mujad'did-e deen-o Mil'lat: Reformer of the religion
Mujahida: Struggle in the path of Al'lāh
Muj'tahid: He who understands the hidden and/or symbolic meaning of verses of Qūr'ān Sharif; Jurist
-

Mūkab'bir: Enlarger, One who repeats the takbir' of Imām' in congregational namāz

Mūnā'fiq: Hypocrite; Pretender to Islām

Mūn'farid: One who performs prayer alone or isolated

Mūqal'id: Conformist

Muq'tadee: Follower (in a congregational prayer)

Mūreed: Mystic disciple

Mur'sheed: Spiritual guide

Mūs'taḥab: (Pl. Mūs'taḥabat) Desirable

Nafs: Sensual appetites; A malignant power in man (or woman) that forces him (or her) to do what Al'lāh prohibits and not to do what Al'lāh commands

Nahār'-e 'Ūr'fi: The day, usually understood by common people that is from sunrise to sunset

Nahār'-e Shar'ee: Lawful or factual day that is from dawn to sunset

Nahy-i-ani-l-munkar: Admonishing, warning against the Islamic prohibitions

Najā'sat: Filth

Namāzee: A worshipper who is in namāz is called Namāzee

Nifās': Puerperal bleeding

Niṣ'f-ūn-nahār': Meridian Midday, Noon

Niyā'bat: Vicegerency

Oo'la: Chief or main

Peer-o Mur'sheed: Spiritual guide

Qa'dāh: To sit in namāz to recite tashah'hud'

Qadh'f: False accusation of adultery

Qas'r: Curtailment of far'z namāz during journey

Qau'mah: Standing up in namāz after making rūkoo'

Qazā Namāz: Lapsed namāz

Qazā: Lapse (of time of namāz)

Qirā'at: Recitation of Holy Qūr'ān Sharif

Qiyām': Standing erect in namāz

Qiyāmat: Day of Resurrection

Qiyās: Analogical reasoning, conjecture

Qunoot': Obedience to Al'lāh جل جلاله

Rak'at: Unit of namāz comprising Qiyam', one Rūkoo' and two Saj'dah

Ro'zah: Fast

Ruk'n: Essential and fundamental act of namāz

Rūkoo': (Mūs'lim form of) Genuflection, Bowing in namāz

Şad'qah: Sacrifice, offerings or propitiation

Şad'rush Shari'a:

Şahā'bee: (Pl. Şahā'bah-e Kirām') Companion of the Holy Prophet

Şaheeh': Correct

Sah'v: Error; Mistake

Saj'dah: (Mūs'lim form of) Prostration on knees and forehead

Salām':

Şāleheen: Şahā'bahee and the distinguished one among the tābe'een' - successors of the Holy Prophet's ﷺ companions

Şanā: Opening Supplication; Ask or beg for something earnestly or humbly

Şavāb': The (unit of) reward, which has been promised and will be given in the this world and Hereafter by Al'lāh جل جلاله as a recompense for doing and saying what he likes

Say'yadūnā: Master; Gentleman; Lord; Chief; Imām'

Şerāt':

Shafā'at: Intercession

Shahā'dat: Lexically it means to bear witness or to testify

Shar'ee: Lawful

Shari'at: Islamic Jurisprudence; The sacred law of Islām, comprising the totality of Allah's commands that regulate the life of every Mūs'lim in relation to Al'lāh Ta'ā'lā and to those around him or her

Shir'k: Polytheism; idolatry; associating partners with Al'lāh جل جلاله

Silsila: Chain linking an individual through his or her spiritual master ultimately to the Prophet

Sir'ri: Silent

Soo'rah: Chapter of the Qūr'an Sharif

Şubh Şadiq: Dawn

Sūgh'rā: Lesser

Şul'f- Şaleheen: Şahā'bah-e Kirām', Tābe'een' and Tābe- Tābe'een' (all together)

Sūn'nat: An act, though not commanded by Al'lāh جل جلاله but done or liked by Prophet ﷺ as worship; the way or path of the Prophet, as known to Muslims through ḥadees' literature. Every thing the Prophet is reported to have said, done or advised others to do, is thus a part of his sūn'nat.

Sūn'nat-e ba'diya: Sūn'nat namāz to be offered after the far'z namāz

Sūn'nat-e Ghair Mo'ak'kadah: Non-emphasized Sūn'nat

Sūn'nat-e Kifā'yāh: A collective duty (more emphasized sūn'nat), incumbent on the Islamic community as a whole, though not on every individual Muslim e.g. Jamā'at for Tarāveeh' namāz.

Sūn'nat-e Mo'ak'kadah: Emphasized Sūn'nat

Sūn'nat-e Qab'lia: Sūn'nat namāz to be offered prior to far'z namāz.

Sūt'rah: Namāz intervening object or namāz-hedge

Ta'av'vuz: Seeking refuge in Al'lāh by saying

Ta'zeem': Reverent; respectful

Ta'ziyah: Commemorative model of Imām' Hussain's tomb carried out in procession during Moḥar'ram

Tābe'ee': (Pl. Tābe'een') A Mūs'lim whom had seen one Ṣahā'bee at least once

Tableegh: Preaching

Ta'di'l – e arkān: The term ta'di'l is used to understand correct performance of various postures. And, the term arkān means basic essentials viz. rükoo", saj'dah, jal'sah, qau'mah.

Tafseer': Expounding, explaining, or interpreting the narratives that occur within the Qūr'an Sharif, and making known the significations of the strange words and explaining the occasions on which the verse was revealed

Taḥiy'at-ul Mas'jid: Namāz performed upon entering into the mosque

Taḥ'reemee: Disapproved to the point of forbidden or strongly prohibited

Takbeer': Praise of Al'lāh; repetition of the word Al'lāh-o-Ak'bar

Tanzeeh'ee: Disapproved of a lesser degree

Taq'vā: True devotion; abstinence; fear of Al'lāh

Tarāveeh': Special night namāz in the month of Ramḡān'

Taṣav'vūf: Spiritualism; mysticism; Sufism

Tasbeeh': Glorification of Al'lāh Ta'ā'lā

Tas'miyah: Saying Bis'mi'llāh; Taking Allah's name

Tau'bah: Repentance

Tavā'if: Dancing girls or prostitutes

Tayam'mūm: Dry Ablution

Teḥar'ri: deep self-thinking

Tila'vat: Recitation of Qūr'an Sharif

Fahā'rat: Purity

Tavāf: Circumambulation (walk all the way round) of Holy Ka'aba (one of the obligatory acts in Ḥajj)

Tughrā': Monogram, kind of intricate handwriting used for inscription

Ūm'mūl - Mo'mineen: Mother of Mo'mins; this term is used for Blessed wives of Ḥuḡoo'r-e Aq'das ﷺ

Vā'jib: A belief or an act that is almost as compulsory as far'ẓ and not to be omitted; something never omitted by prophet ﷺ

Vā'jibāt: Pl. of vā'jib

Valee: (Pl. Auliya) Saint

Vaṣiy'yat: Teaching, testament

Va'tan-e Aṣ'lee: Home – town

Va'tan-e Iqāmat: Place of sojourn

Vū'ẓoo: Ritual ablution before namāz

Zik'r: Repeatedly invoke Al'lāh's ﷻ Name

Zik'r-e il'ā'hee: A form of devotion, associated chiefly with Sufism, in which worshiper is absorbed in rhythmic repetition of the Name of Al'lāh Ta'ā'lā or His Attributes

Zinā: Adultery and fornication

Ẓoh'r: Early after noon namāz

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ
وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ۝

(Qūr'ān Shareef, Soorah 20- Ib'rāheem; verse 31)

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

(Qūr'ān Shareef, Soorah 35- **The Creator**, verse 28)

Only those of His devotees who possess knowledge fear Allāh.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ فَتُمْ
تُؤْفَى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝

(Qūr'ān Shareef, Soorah 2 – Baqarah, Verse 281)

*And be on your guard against a day in which you shall be brought
back to Allāh. Then every one shall be paid in full for what it has
earned, and they shall not be wronged.*

حَافِظُوا عَلَى الصَّلَوَاتِ

(Qūr'ān Shareef Soo'rah: 2 - Baqarah, Verse: 238)

Be regular in all your Ṣalāts (namāzes)

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