

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامَ

The Religion before God is Islam (Submission to His Will)

NISAB AHLE KHIDMAT-E-SHARIA

(Syllabus for Observers of Islamic Law)

PART - IV

Comprising of Necessary Rules

Namaz, Jama'at and Imam, Tajweed

Syllabus (Nisab) for Imam.

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IN THE NAME OF ALLAH THE MOST BENEFICENT AND MERCIFUL
PRAISE BE TO ALLAH WHO IS THE CHERISHER OF THE
UNIVERSE AND THERE IS BETTER RESULT FOR THE VIRTUES.

Peace and blessings be on the lord of apostles our lord
 and master Hazrath Mohammed (S.A.W.S) and his family,
 Blessings and peace enduring constant unto the day of judgement.

Preface:-

Before the essentials of salath are explained it is just and proper to present the importance and the emphasis on salath through which it can be evidenced that the Almighty Allah has declared the salath as a very important and excellent prayer, on every muslim, being a muslim to what extent the salath is compulsory for him.

Definition of Salath:-

The word Namaz is also used for the word salath. The meaning of which is prayers and in shariat terminology it is a name of certain acts standing up, genuflexion, prostration, etc. (qiyam, Ruku, Sajda, etc.)

Preference of Salath:-

Salaat is that prayer which is made compulsory first and it will be withdrawn first from this world and the first question on doomsday will be about salath.

No Religion is exclusive of Salath:-

The salath was made compulsory on all the holy messengers of Allah right from the Holy Prophet Hazrath Adam (A.S.) to till date. However the number and mode was different. And now in Islamic shariath the procedure prescribed is most perfect.

SALATH AND ISLAM

Salath is the first and foremost regulation⁽¹⁾ of Islam. It

1. After belief.

will not be an exaggeration if it is said that a muslim is identified by salath. The holy messenger (S.A.W.S) said "The salath is the pillar of religion whoever protects salath he has protected the religion and whoever relinquished he destroyed the base". "He (S.A.W.S) further said," The religion without salath is like a body without head".

Importance of Salath:-

Salath is compulsory for a muslim five times a day (whether rich, poor, wealthy, ill, resident or a traveller). Even when there is clash of armies and fierce fighting performance of salath for muslims is compulsory. A woman when labouring, a critical moment for her, and less than half of the body of her baby has come out even at that time there is order to perform salath and the delay is not permitted. The importance of salath is further evidenced from the Hadith that eventhough it is not compulsory on a minor yet he is pursued to observe prayers. It is further decreed to punish the child for not observing the salath after attaining 10 years of age, so that he forms the habit of saying salath. There are reminders in the Quran and Hadith at many places for observance of salath. Salath is quite compulsory on the muslims and there is no escape from it till death.

The Consequences of giving up Salath:-

Huzoor (S.A.W.S) declared that salath maintains distance between a believer and unbeliever. Those who have purposely given up salath are turned an unbeliever (almost near about unbelief). He also declared that the salath should not be given up because those who give up salath will be cut off from Islam. There is no place for him in Islam. Whoever relinquishes salath he will be destined with Firaun, Qaroon, Haman, Ubai Bin Khalf (the invertrate enemies of Islam) on the Day of Judgement. After Knowing these declarations one can clearly understand the consequences and the results and his connection with Islam.

The Bounties of Salath:-

Salath refreshes the bonds of master and servant. It makes

the life of a muslim virtuous and polite and keeps him away from all evils. In other words salath is a fortress wherein no sin is allowed to enter. Huzoor (S.A.W.S) has further declared as follows:-

1. When a muslim observes namaz his sins are wiped out as in the autumn the leaves drop from the trees.
2. After taking bath in a canal five times in a day there will not be any dirt on the body, similarly by observing namaz five times one attains purity from the gravity of sins.
3. The minor sins committed during two namaz will be wiped out.
4. Everything is affected by fire but not the forehead of a person who observes namaz.
5. Namaz is the light (Noor) for a Momin.
6. A person who observes daily prayers regularly, the light (Noor) will be with him on the day of Judgement and the namaz will plead for his pardon.
7. Namaz is the key to heavens.
8. No sooner the namaz is begun than the doors of heavens are opened. Nothing will create any hurdle between the person performing the namaz and the Almighty Allah.
9. Nearness to Allah is ensured in prostration (sajda).
10. In namaz, the observer of namaz makes deliberations with Allah.
11. Further it is said that "Namaz is my comfort and satisfaction".

Principles of Salath:-

1. Definition of Salath⁽¹⁾:-

1. Salath is obligatory on every sane and major muslim as individual⁽²⁾ duty (whether male or female) five times a day.
2. A person discarding the obligation of salath is an infidel.

1. Meaning 'Fajr', 'Zohr', 'Asr', 'Maghrib', 'Isha'.

(Warning):- The timings of salaath and Azan and the principles of Azan have been elaborately explained in the III part of the book.

2. That means it is divine order and its compliance is obligatory on every individual, sane, major muslim. This duty cannot be absolved if a few individuals perform it.

3. Relinquisher of salath (due to laziness and indolence) is the sinner of the first rate, punishment for it, according to Imam Azam Abu Hanifa (R.A) is imprisonment till he repents (contrary to it the other Imams⁽¹⁾ are in favour of death penalty).

2. Conditions for making the Salath compulsory:-

The following are the conditions for making salath compulsory :

1. Believer⁽²⁾. 2. Major⁽³⁾. 3. Sane⁽⁴⁾. 4. Availability of time⁽⁵⁾.

Further a woman should be free from menses⁽⁶⁾ and confinement⁽⁷⁾.

3. Conditions for making the Salath Correct and Perfect⁽⁸⁾:-

1. Cleanliness of body.
2. Cleanliness of the clothes.
3. Cleanliness of the place.
4. The hidden parts of the body are covered.
5. To face Qibla.
6. Intention.

1. It means Imam Malik, Imam Shafai, Imam Ahmed Bin Hanbal(R.A.)

2. salath is not obligatory on an infidel.

3. salath is not obligatory on a minor.

4. salath is not obligatory on insane.

5. If time is not available e.g. immediately after embracing Islam or after attaining majority or getting cleaned from menstruation and confinement or recovery from insanity, to utter 'Takbeer Tahreema' then the salath of that segment will not be obligatory.

6. salath is not obligatory on woman during menstruation or confinement and the salath of this period is waived.

(Warning) :- Such women after making ablution may sit on the prayer carpet so that the habit of saying salath does not die.

7. The details of the symptoms of menstruation and confinement are shown in part III.

8. These are called external obligations because they are compulsory to be attained before starting the salath and the principles which are internally compulsory are called the ingredients of the salath which will be explained in due course.

Explanation of the First Condition (Cleanliness of the Body) :

1. The body of a person performing salath is compulsorily to be cleaned from real and ceremonial impurity and of both. (that means if any filth is licked to the body, it is to be cleaned). Make ablution if not made. If there is ceremonial impurity bathe the entire body.
2. It will be compulsory to get clean from actual impurity when the filth is licked to an extent that causes hindrance⁽¹⁾ to salath. Moreover in the process of removing the filth clothes need not be removed before the people⁽²⁾
3. If the filth is licked to the body and washing it will cause danger to the body or there is no water, etc., available to remove the dirt the salath can be performed in the same condition of the body⁽³⁾.
4. If water is not available for doing ablution and bathing or the use of the water will be harmful to the body 'Tayammum' (dry ablution) can be undertaken.
5. In the absence of any reason performing of salath without ablution and bathing⁽⁴⁾ is totally wrong and it is prohibited 'haram', if performed intentionally.

1. For example, if the real dirt is more than a 'Dirham' (equal to one rupee coin) or minor dirt more than 1/4 of it.
(Warning):- The dirt which is less than the size of a 'Dirham' and the minor dirt less than 1/4 of it the performing of salath is permissible with it. But it is better to get clean from it.
2. If the dirt cannot be removed without taking off the clothes and the hidden parts of the body are exposed then salath can be performed with the same clothes. Because removal of clothes before the people exposing the hidden parts of the body is worse than the dirt and sinful.
3. If water is subsequently made available or the condition is lifted then already performed salath need not be repeated.
4. Ablution, bathing, Tayammum and the problems regarding impurity have been elaborately explained in part III of this book.

Explanation of the Second Condition (Cleanliness of Clothes)

1. It is obligatory to keep the clothes clean from any kind of dirt and filth.
2. If water is available to the extent which can be utilised either for washing the dirty clothes or for undertaking ablution and if both of them cannot be done with this water the clothes may be washed and salaah is performed while doing 'Tayamum' (dry ablution).
3. If water is not at all available and the clothes are totally dirty or more than 3/4 of them are unclean and the person saying the salaah has the discretion to say the salaah nakedly or with the same clothes. However if the entire clothes or more than 3/4th is dirty in such case it is left to the person to perform the salaah nakedly⁽¹⁾ or it is performed with the same clothes. Anyway it is better to perform namaz with the same clothes, when 1/4th of these clothes or more than 1/4th is clean in which case it is not correct to perform namaz nakedly but to perform namaz with the same clothes⁽²⁾.

Explanation of the Third Condition (Cleanliness of the Place)

1. The place where prayers (Namaz) is performed (from the feet to the place of prostration)⁽³⁾ is compulsory to be clean from all sorts of impurity or filth.
 2. If namaz is performed on a piece of cloth, floor or a salaah mat etc, which is also compulsory to be cleaned to such extent on which salaah is performed (The entire cloth need not be clean).
1. salaah is to be performed while sitting when naked. The Ruku and Sajda by gestures because there is much importance of the hidden parts of the body.
 2. Similarly if one has silk clothes that is prohibited for a muslim and Namaz with it is abhorrent. When there is no clothes with him he is to perform Namaz with the same clothes. It is not correct to do so nakedly.
 3. This limit is correct that means the place for performing salaah from prostration to the feet is compulsory to be clean.

3. If the salath (namaaz) is performed by laying a clean cloth on any place of impurity or floor etc, salath (namaaz) will be correct. But there is a condition that the clean cloth should not be so thin that the things beneath it are visible.
4. If any cloth is two fold and the upper flap is clean and the lower flap is unclean but both are not stitched together performing of salaah on it is permissible.
5. While performing namaz if the clothes worn by the person saying namaz are fallen on some place of impurity or filth there is no harm.
6. If the bed sheet of cloth laid under any patient is dirty and the condition of the patient is such that the moment the sheet is changed it becomes unclean or the changing of the bedsheet itself causes harm to the patient then performance of salath on it is permissible to perform salath on the same bed sheet.

Explanation of the Fourth Condition (Hiding of Private parts of the Body) (Satr Aurat)

1. 'Aurat' means hiding of private parts of the body which is compulsory⁽¹⁾. (Whether he is performing salaah alone at a lonely place or in public).

(Warning) In Fiqh terminology 'Aurat' means the parts of the body which are compulsory⁽²⁾ to be hidden and their exposure is prohibited. The limit for a male is from navel to the knees and for a free female⁽³⁾ the entire body⁽⁴⁾ except face and palms and sole (the dangling⁽⁵⁾ hairs are also required to be hidden as decided unanimously).

1. Hiding is from four sides, (right, left, front and back) and not from beneath, for example, if any person looks the hidden parts of the person saying salaah, from beneath, his namaz will not be defective.
2. Hiding of private parts (Satr) is absolutely compulsory during the salaah and otherwise.
3. The female slavery is extinguished therefore the details relating to her are not explained.
4. Opening of face by a grown up lady in the presence of stranger is prohibited for fear of trouble.
5. The hairs on the head are undoubtedly included in the parts to be hidden.

2. If during the performance of namaz any part of the body to the extent of⁽¹⁾ 1/4th⁽²⁾ is opened by itself which forms part of 'Aurat'⁽³⁾ and it is continued till the performance of one posture (Rukun) the salaah will become defective (whether it is the part of evacuation and the place around it or the part other than this. (Aurathe Ghaliza or Khafeefa)⁽⁴⁾. If it is got opened intentionally the salaah will in no time becomes defective eventhough it is kept open for less than performance of one posture.
3. If parts are opened at different places and if all such portions form 1/4 of that part, in which case also the salaah will become defective.
4. If many portions are opened and every one is less than 1/4th and if all such portions are joined together and they will be equal to 1/4 of the smallest part in such case also the salaah becomes defective⁽⁵⁾.
5. Such a thin cloth through which the body is visible⁽⁶⁾ such as net etc., will not be enough to hide the 'Satr' i.e., hidden parts and the person performing the salaah with these clothes will be incorrect.
6. Hiding the private parts from the other persons is compulsory and not from himself. For example a person performing salaah without trousers and only with the shirt (below the knees) looks⁽⁷⁾ the

1. Knee, thigh and the ears of woman, neck, etc. each one is counted as separate part.
2. If less than one fourth is opened there is no harm.
3. The timing of one posture is equal to uttering 'Subhana Rabbial Aala' three times.
4. The place of evacuation of the urine and stool and the portions of the body which are around them are called 'Aurate Ghaliza' and other than them are called 'Aurat Khafifa'.
5. Out of the body of a woman if some portion from neck, belly, back is opened and the total of all these open portions is equal to one fourth of the ear then the salaah will be defective.
6. Wearing of such thin clothes by women other than salaah is also not correct. According to Hadith it will entail divine curse.
7. As against it if the other person sees, the salaah will become defective.

hidden parts of the body through the collar then salaat will not become defective, however it is abhorrent.

Explanation of the Fifth Condition - (Facing Ka'ba)

1. In the state⁽¹⁾ of saying namaz (salaath) it is compulsory to face Qibla (Holy Ka'ba).
2. For a person who is not able to face Qibla either due to some ailment or fear of the enemy or for any other reason, facing Qibla is not a condition he may perform namaz (salaath) facing any side he may.
3. If there is no trace of Qibla as to which side it is and there is no reliable muslim, to enquire about, it is better to think more and more and then decide as to which side the Qibla will be. Lastly where there is likelihood face the same direction and say namaz (salaat). During the salaath if the guess is changed then change the direction immediately because if there is gap of one posture 'ruku' the salaath will become defective. However, after the salaath is performed and the mistake is detected then there is no need to repeat⁽²⁾ the salaath. The process of thinking more carefully about Qibla is called 'TAHARRI'.
4. A muslim performing salaath without 'TAHARRI' is not correct⁽³⁾ (eventhough it is performed facing the Qibla itself).

Explanation of the Sixth Condition Invocation (NIYYAT)

1. 'NIYYAT' means the intention to perform the salaath. (Without any hesitation⁽⁴⁾, it is to be determined that performing so and so salaath i.e. 'Fajr' or 'Zohr'.
2. It is not the condition to utter the words by tongue but it is appreciated (so that there must be confirmity in tongue and mind and satisfaction is attained but without intention utterance by tongue is not correct).

1. 'Funeral' and 'Sajda Tilawaat' are also included in it.
2. Because the salaath was performed after due thought (Taharri) therefore the duty is complete.
3. Because the 'Taharri' a compulsory item has been omitted.
4. If a person without consideration as to which salaath he is performing then the salaath will not be lawful.

3. If at the time of making invocation or resolve there is a mistake in words e.g., for Zohr salath one utters it as Asr or Maghrib there is no harm. It will be Zohr salath only.
4. For the compulsory (Farz) salath fixation is also necessary for example "intend to perform the salath of 'Fajr', 'Zohr', or 'Asr', determination of salaah is necessary (otherwise the salath is not lawful). However it is not necessary to utter that it is the salath of 'Fajr' or 'Zohr' of this day or this time whereas it is enough to say only 'Fajr' or 'Zohr'.
5. If it is make up (Qaza) of compulsory Salath it is necessary to declare it as compulsory and also to point out the day to which it belonged. If only one Zhor Salath is missed no need to mention it.
6. To resolve for the obligatory (Wajib)⁽¹⁾ salath the name of the salath is necessary to be declared⁽²⁾ that particular salath e.g., salath of 'Witr', 'Eidain' or of vow (nazr). If it is for Eidain which Eid and it for vow (nazr) which vow. Similarly prostration in respect of special verses of the Holy Qur'an (Sajde Tilawaat).
7. Declaration of the number of sets (rakats)⁽³⁾ while resolving for the salaah is not a condition (whether it is 'Farz' or 'Wajib') even if by mistake it is declared as two 'rakats' of 'Zohar' or four of 'Fajr' the salaah will be alright.
8. For the 'Nafil', 'Sunnat' and 'Taraveeh' salath a total declaration is enough at the time of resolving for salath. For a correct salath specific declaration is not necessary that it is 'Nafil', 'Sunnat' or 'Taraveeh' salath whereas if one resolves that it is for the sake of Almighty Allah it will be correct. Anyway it is better and precautionary one to specify that it is 'Nafil' or 'Sunnat'.

1. Otherwise the salath will not be complete.
2. Specification of 'Witr' is compulsory, but it is not compulsory to use the additional words as 'Wajib' or 'Sunnat'. Hence in the resolve the word 'Wajibul witr' need not be uttered whereas it is uttered as 'Salaatul Witr'.
3. It is preferable to fix the number of sets of salath in his intention.

9. The 'Muqtadi' (follower while performing the salath) behind the imam in his resolve⁽¹⁾, declares that he is behind the Imam. But in Friday, funeral and Eidain salath this declaration is not a condition because these salaths are specialised as congregational prayers.
10. It is enough for the Imam to resolve for his own salaah. It is not the condition to make a resolve for his Imamah⁽²⁾.
11. In any salaah the declaration that 'facing kabah'⁽³⁾ is not a condition (whether it is 'Farz', 'Wajib', 'Sunnat', or 'Nafil'.)
12. Initial Takbeer (Takbeer Tahreema) should be immediately followed by the intention. If intention is made before the 'Takbeer Tahreema' it will be correct provided there is no gap between the two which is harmful to the salaah (such as eating, drinking, talking, etc.) but after the 'Takbeer Tahreema' making intention or resolve for the salaah is not correct.

(Warning) :-

The outer obligations of the salaah have been discussed and now the obligations inside the salaah are started.

4. THE ESSENTIALS OF THE SALATH (Arkane Namaz)

The Essentials of salaah (within) are seven which are discussed as below :-

1. Initial Takbeer (Takbeer-e-Tahreema)
2. Standing (Qiyam)
3. Recitation of Quran (Qirat)
4. Genuflexion (Ruku)
5. Prostration (Sajda)
6. Last Sitting (Qayeda Akhirah)
7. To end the salaah with Salam.

1. If Niyat of Iqtada (accepting the leadership) is not declared the salaah will not be correct.
2. In order to get reward of the congregational salaah it is better for the Imam to resolve about his Imamah.
3. Facing Qibla is only a condition.

Details of the First Essential :
Initial Takbeer (Takbeer⁽¹⁾ Tahreema)⁽²⁾:

1. It means uttering 'Allahu Akbar'⁽³⁾ is compulsory at the time of starting the salaath.

(warning):- In 'Allahu Akbar' the 'Alif'⁽⁴⁾ of 'Allah' is not correct to be vowelized, or to add one more 'Alif' to it or to utter 'AAlah' or 'A-Allah', or to pull the 'Ba' of 'Akbar', in order to utter 'Akba'ar'⁽⁵⁾. Further in the word 'Allah' after 'lam' the sound of 'Alif' is compulsory that means it is to be uttered as 'Allah' otherwise the 'Takbeere Tahreema' will not be correct⁽⁶⁾.

2. Initial Takbeer (Takbeere Tahreema) is immediately to be followed by the intention while standing straight otherwise the salaath will not be correct. For example if the Imam is found in the 'Ruku' and 'Takbeer Tahreema' is uttered in the state of standing or in the state nearer to 'qiyam' than 'ruku' the salath will be correct. If it is uttered while bending⁽⁷⁾ or the word 'Allahu Akber' in 'Ruku' the salath

1. 'Takbeer Tahreema' is a precondition in the salaath except funeral prayers (In funeral prayers it is a 'Rukun'(basic element). In furtherence this has been quoted under the essentials of salaath because it is combined with the salaath as the door is combined with the house.
2. That after this Takbir, on the person making salaath, eating and talking, etc, all such permissible things become prohibited as such it is called 'Tahreema'.
3. Any other equivalent word to 'Allahu Akbar' such as 'Allah Kabeer' or 'Allahu Azam' can be uttered but utterance of 'Allahu Akbar' particularly is compulsory.
4. Eventhough such 'Alif' which can be vowelised is called 'Hamza', but because 'Alif' is popular among the people therefore 'Alif' is mentioned here.
5. If unintentionally uttered the salaath will be nullified and uttered intentionally such person is turned disbeliever.
6. When the 'Tahreema' is not correct the salaath will also be incorrect.
7. In such a state which is nearer to the Ruku.

will be null and void⁽¹⁾.

The follower (Muqtadi) has to utter tahreema with the tahreema of the Imam in a way that his 'Alif' of 'Allahu Akbar' is jointed with the 'Rey' of the Imam (if the muqtadi utters 'Allahu Akbar' before the Imam the salaah will be null and void). 'Takbeer Tahreema' is not compulsory for dumb and illiterate⁽²⁾.

Details of the Second Essential (Qiyam) :

1. 'Qiyam'⁽³⁾ means to stand erect is compulsory (in every salath except Nafil) provided there is no excuse (and in Nafil salaah it is not compulsory as it can be performed while sitting even without any excuse).
2. Qiyam is compulsory to the extent during which one verse of the Holy Quran can be recited. To the extent of recital of 'Sura Fateha' and a small 'Sura' it is obligatory and more than this is 'Sunnah' and 'Mustahab'.
3. Qiyam is not compulsory on a person who is not capable to stand (for example an ill person, very aged, naked who has no clothes to cover his private parts of the body. All these persons can perform salaah including compulsory one by sitting).

1. (Warning):- 'Some ignorant when they find the Imam in the Ruku they immediately (to make a bid to achieve Ruku) uttering 'Allahu Akbar' they bow. Due to which the 'Takbeere Tahereema' is not fulfilled in the state of standing (Qiyam) and instead of getting a Rakat they loose the entire salaah. Hence it is compulsory to keep in mind this issue and while performing the Tahreema in the state of standing (Qiyam), then go for Ruku.
2. For a dumb and illiterate only intention is enough, not necessary to utter or move the tongue.
3. The limit of Qiyam is that if both the hands are let loose they will reach the knees. (Warning) the Qiyam should be with both the legs and with only one leg is abhorrent.

Details of the Third Essential (Qira'at) :-

1. Qira'at⁽¹⁾ means recitation of a verse⁽²⁾ of Holy Quran is compulsory⁽³⁾ in the salaah (whether the verse is long or short)⁽⁴⁾.
2. Qira'at is compulsory on a person who is capable of it.
3. Qira'at is compulsory in the first two Rakats (whether former or later⁽⁵⁾) and Vitir, Sunnat, and in all the Rakats of the Nafil.
4. The recitation of Quran should be in the correct pronunciation and if any one fails to do so even after having capacity the salaah will not be complete (except that a handicapped person who hammers).
5. The followers (Muqtadi) will not recite Quran behind the Imam whereas he will stand silent⁽⁶⁾.

Details of the Fourth Essential Genuflexion (Ruku) :

1. In the muslim form of genuflexion (ruku) it is compulsory to bow to the extent that the hands reach the knees and when it is in the sitting state the forehead comes near the knees⁽⁷⁾.
2. Only bowing is compulsory. Genuflexion (ruku) for a longer period is not compulsory.
3. If a person has developed hunch back or hump back he will show the gesture of ruku with his head.

1. Recitation of the Holy Quran is called Qira'at e.g. Sura Fateha and any other Surah.
2. The obligation will be complete by reciting so much yet it will not be a limit because the recitation of Sura Fateha followed by other additional Sura is compulsory.
3. Memorisation of one Verse is an individual obligation for every Muslim, sane and major, and memorisation of Sura Fateha and any small Sura is compulsory.
4. The small verse must be at least comprising of two words.
5. But in the first two Rakat recitation is compulsory.
6. Because the recitation by Imam is the recitation by followers.
7. Only bowing the head is not enough for Ruku.

Details of the Fifth Essential Prostration (Sajda) :-

1. Prostration (Sajda) means putting the head on the ground which is compulsory. In such a way that the forehead, knees and any one finger of the feet touches the ground⁽¹⁾. If both the legs are kept away from the ground, sajda is not performed.
2. In every set (rakat) two prostrations are compulsory⁽²⁾.
3. It is obligatory that the seven parts of the body touch the ground. Fingers of both the legs, both the knees, both hands and the forehead⁽³⁾ (with the forehead the nose should also touch the ground because without any excuse laying the forehead alone is unbecoming).
4. If it is not possible to put the forehead on the ground owing to any reason such as wound, pimple, etc. resting the nose only on the ground is enough⁽⁴⁾ (but without any excuse to be content with the nose only the prostration will not be complete).
5. If the forehead and nose or any one of them cannot be put on the ground such person is to make a gesture of prostration by his head.
6. Sajda is to be made on hard matter and fixed on which the forehead can be fixed otherwise⁽⁵⁾ sajda will not be complete.
7. If the place of sajda is higher than that of the feet it is allowed upto one span. If it is higher than this height and there is no proper reason for it it is invalid.

1. Forehead, one knee and any finger of one leg has to touch the ground in order to complete the obligation yet it will not be enough (7) parts of the body are compulsory to be touching the ground in sajda.
2. Out of which the first sajda is compulsory and the other is unanimously compulsory.
3. Placing major portion of the forehead is compulsory.
4. The hard portion of the nose should be placed whereas if the sajda is made on the soft part of the nose or on its tip it will not be correct.
5. For example if sajda is made on grass, husk, and cotton and the forehead does not feel hardness the sajda will not be complete.

8. If the folds of the turban etc. come down the forehead but the forehead touches the ground and rests on the ground then sajda will be correct otherwise not.
9. If after the first sajda and before sitting properly or near to sitting second sajda is made then this second sajda will not be correct.

Explanation of the Sixth Essential Last Sitting
(Qaida Akhira)

1. After doing two prostrations (sajda) by completing the last set (rakat), this sitting is called Qaida Akhira which is compulsory (farz).
2. It is compulsory to sit to an extent during which 'Attahiyyat' (upto 'abduhu wa rasooluhu') can be uttered. To sit more is not compulsory⁽¹⁾.

Explanation of the Seventh Essential
(Ending of Salath with Intention) :

1. After all the postures required for salath are done it is compulsory to end the salath with one's own intention. That means doing something contrary to the salath such as uttering 'Assalamu alaikum' or turning from Qibla⁽²⁾ or talking etc.

(Warning) The details of the essentials of salaah are over. But in this connection it is compulsory to know :

- (1) the sequence between the postures which are not repeated and (2) performance of all the postures while awake as these two factors are also compulsory :

1. The postures which are not repeated in every (rakat) such as Qiyam, Qira'at and Ruku maintaining sequence between them is compulsory. Qira'at before Ruku and the Ruku before Sajda is obligatory to be performed. If the above sequence is not maintained the salaah will not be perfect.

- | |
|--|
| <ol style="list-style-type: none"> 1. However it is traditional. 2. Turning face from Qibla or by talking the obligation will be over but utterance of the word Assalam to end the salaah is obligatory. |
|--|

2. From Takbir Tahrima till the end all the postures are performed while awoke. If any action such as sajdah or ruku is performed while asleep or in drowsiness it will have to be repeated⁽¹⁾ and in the last compensatory prostration is compulsory, otherwise the salaah will become defective and if the entire salaah is performed under drowsiness and sleep the salaah will be null and void⁽²⁾.

5. Obligations of the Salath:-

The following are the obligations of salaah:-

1. Recitation of sura Fateha.
2. Combined sura.
3. Fixing of recitation of sura fateha and joining sura in the first two rakat.
4. Maintenance of the sequence.
5. Correct performance of various postures.
6. First sitting (Qaida oola).
7. Tashahud.
8. Qirat with voice.
9. Qirat with no voice.
10. The word salam at the time of ending salaah.
11. Prayer Words (Qunut witr).
12. Takbeerat Eidain.

(Note):- The details of each item given below

(1) Qirate Fateha

1. Recitation of sura fateha one time in first two Rakat of farz namaz and in all other rakat is obligatory.
2. Recitation of sura fateha is obligatory before the other sura.
3. If there is apprehension of the time of that segment is being explained recitation of one verse in place of sura fateha will be enough by which the obligation will be over but due to dropping of wajib such salaah should be repeated.

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| <ol style="list-style-type: none"> 1. However in wakefulness, after starting a posture (ruku), one sleeps or felt drowsy there is no compulsion to repeat that posture(ruku). (The salaah will be complete). 2. Because one set (rakat) comprises of many postures (ruku) and not one. |
|--|

4. Memorisation of sura fateha is compulsory on every major and sane muslim.

2. ADDITIONAL SURA (Zamme Sura)

1. After sura fateha recitation of any other Sura in the first two rakat of farz namaz is compulsory and in all the remaining rakat is obligatory. (Recitation of other sura before sura fateha will not fulfill the wajib).

2. The second sura should be of minimum three verses (such as sura Kausar) if three verses of any big sura are recited will be enough. (reciting less than three verses is abhorrent).

3. If a big verse (such as Ayatal Kursi) or two medium verses which are equal to three small verses are recited, the obligation will be over.

4. To memorise at least a small sura is obligatory on every muslim.

Recitation of Quran with voice in the first two Rakat.

1. In compulsory salaah of fajr, maghrib & isha, it is obligatory to recite Quran with voice in the first two rakat (If the Quran is recited with voice in the third or 4th rakat the obligation⁽¹⁾ will not be fulfilled.

Maintenance of Sequence.

1. Any posture which is to be performed twice in every set (rakat) such as prostration⁽²⁾ (sajda) maintenance of sequence therein is obligatory⁽³⁾ (after the first prostration second prostration is also to be performed. If a person leaves the second prostration and compensates it in the last Rakat the salaah will be complete⁽⁴⁾ but the wajib will be left⁽⁵⁾).

1. The farz will however be fulfilled.

2. Only Prostration is twice. No other posture is twice in any rakat.

3. In the postures which are not twice such as standing (qiyam), recitation (qirat) & genuflexion (ruku) sequence is compulsory in them.

4. Provided the missed prostration is compensated in the last rakat. If it is not compensated the salaah will be null and void.

5. For the missing of wajib (obligation) compensatory prostration shall be performed .

2. If the person saying salaah is a 'masbooq'⁽¹⁾ (late joiner of congregational prayers) it is obligatory for him to maintain order of priority. For example if he joins in the last Rakat of the 4 Rakat salath he will stand up and say two Rakat of recitation of Quran loudly⁽²⁾ and the last Rakat without sound.

Correct performance of all postures (Ta'deele Arkan):

1. Correct performance of all postures in the salath is called 'Ta'deele Arkan' in other words a small gap is to be maintained between genuflexion and prostration to the extent of reciting one Tasbeeh (Subhana Rabbi Al Aala or Subhana Rabbi Al Azeem).
2. Standing after Ruku (Qauma) and Sitting between two prostrations (Jalsa) are obligatory to an extent that one tasbeeh can be uttered in between them.

First Sitting after two Rakat (Qaida Oola) :

1. First Sitting after two Sets (Rakat) of three and four Rakat is obligatory during which 'Attahiyyat'⁽³⁾ can be uttered (whether it is Farz, Wajib, sunnat or Nafil salath).
2. In Qaida Oola uttering of 'Attahiyyat' is obligatory. If this sitting is prolonged⁽⁴⁾ the Wajib will be lost and compensatory prostration will become compulsory.

Tashahud (Attahiyyat)

1. It is obligatory to utter Tashahud one time in every sitting.
2. If Tashahud is uttered more than once and due to its repetition compensatory prostration is imposed.

Recitation of Quran with Voice (Qirate Jehri):

1. It is obligatory for the Imam to recite Quran with voice in both the rakat of Fajr and the first two rakat of Maghrib and Isha

1. 'Masbooq' means a person who has joined the Imam in the congregational prayers after one rakat or more.
2. When one Rakat is completed with Imam after the second Rakat Qaida Oola must be performed.
3. Upto 'Abduhu Va Rasooluhu.
4. For example if 'Alahuma Salle Aala Mohammed' is uttered.

(whether it is of the same segment or make up 'Ada' or 'Qaza') and in the salath of Juma, Eidain, Taraveeh and Vitr of Ramzan. In the prayers performed individually⁽¹⁾ it is discretionary to recite Quran with voice or slow⁽²⁾ for Fajr, Maghrib and Isha. If the make up salaah is performed in the day time recitation of Quran is to be performed slowly.

2. The Nafil salath which are performed in the nights the individual performer has discretion to recite Quran with voice or slow but it is obligatory on the Imam to recite with voice.
3. A late joiner (Masbooq) has discretion to recite Quran with voice or without voice in his missed 'Jehri' Rakat.
4. If an individual is performing 'Jehri salath' without voice and another person happens to join with him then it is obligatory for the person already saying salath to recite Quran with voice. Further recitation of sura fateha is to be repeated (whether recited less or full).
5. The limit of sound is that the nearer person can listen.
(Warning) Sanaa, Taooz, Tasmiyah, Aamin, Tasbihat, Tashahud, Drood and Dua all of them will be uttered slowly whether the salaah is 'Jehri' or 'Sirri' (Imam or individual).

Recitation of Quran Slowly (Qirat Sirri) :

1. It is obligatory on the Imam and the individual both to recite the the Quran slowly in all the rakat of Zohr, Asr and the third rakat of Maghrib. The third and fourth rakat of isha.
2. It is obligatory to recite the Holy Quran slowly in the Nafil salath which are performed in the day time.
3. The limit of the slow recitation of Quran is that one can hear it for himself.

The Word Salaam at the End of salaah :

1. To complete the salaah with the word 'Assalam'⁽³⁾ is

1. Individual performer of salaah.
2. It is preferable to recite with voice. But the voice of the individual should not be more than the voice of the Imam.
3. To utter 'Alaikum' is not obligatory.

obligatory⁽¹⁾, (uttering the words Assalum-u-alaikum va rahmatullah is Sunnat).

2. It is obligatory to utter Assalam twice⁽²⁾.

Supplication or Submissiveness in Witr (Qunoot Vitri) :-

1. It is obligatory to recite Dua-e-Qunoot in witr salath (whether it be 'Allahumma Innaa Nastynuka⁽³⁾ till end or any other supplication (Dua).

2. Takbeer Qunoot is also obligatory.

Takbeerate Eidain (Praise of Allah in Eid salath):

1. In the salaah of Eidain (other than the usual takbeerat) three takbeerat in every rakat totally 6 additional rakats⁽⁴⁾ in the whole salaah is compulsory to be uttered.

2. In the second rakat of the Eid salath a takbeer to go in for rukus⁽⁵⁾ is also Obligatory.

(Warning):- The Obligations of salath are over. Now the traditional way (Sunnat) and desirabilities (Mustahabat) in salaah are explained.

6. The Traditions of salath (Namaz Ki Sunnatein):

The following are traditional way of the Holy Prophet (S.A.W.S) for performing salaah:-

1. Raising of both hands upto ear lobules⁽⁶⁾ for takbeere tahreema⁽⁷⁾

2. Tying of both hands under the navel⁽⁸⁾ keeping the right hand over the left.

1. If the salaah is completed by uttering any other word other than 'Assalam' the obligation will be lost.

2. By uttering salam at only one side the takbeere tahreema will be completed. That means on the word salaam and before uttering the word 'Alaikum'.

3. The utterance of the special supplication (Dua) is based on the traditional way of the Holy Prophet.

4. Every takbeer is obligatory by itself.

5. This takbir is obligatory in the salaah of Eidain and in other salaah it is Sunnat.

6. Before takbeere tahreema.

7. And for takbeere qunoot and takbirat Eidain also.

8. After takbeere tahreema.

3. Uttering Sanaa in the first rakat⁽¹⁾ i.e.'Subhanakallahumma' till the end.
4. Uttering Ta'avvuz in the first rakat⁽²⁾ i.e. 'Auoozubillahi Minash Shaitanir Rajeem'.
5. Uttering Tasmyah in every rakat before Alhamd i.e. 'Bismillah Hir Rahman nir Raheem'.
6. Uttering Aamin at the end of Alhamd.
7. Uttering Aamin, tasmiah, sanaa, Ta'avvuz slowly.
8. Uttering takbeerat i.e. Allahu Akbar at the time of going from one posture to another in the salaah. (For ruku and sajda etc.).
9. Uttering tasbeeh, thrice or five or seven times in the ruku i.e. Subhana Rabbial Azeem.
10. Holding the knees with fingers keeping them apart in the ruku.
11. At the time of raising the head utter tasmyah Va tahmeed (Samiallahu leman hamida and rabbana lakal hamd). Imam is to utter tasmyah and the follower tahm.
12. Utter 'Subhana Rabbial Aalaa' thrice or eed and the individual performer of salath both more during sajda.
13. In the Jalsa (short sitting) and Qaida (long sitting) kneel down on both the knees sitting on the left foot which is tucked to the left ham. The right foot is propped up resting on its toes.
14. In the final sitting recite Droode sharif after Tashahud.
15. Recite Dua masoora⁽³⁾ after Drood sharif.
16. For salam utter the words 'Assalamu alaikum Va Rahmatullah'.
17. At the time of conveying salam turn the face towards right and left.

1. After folding hands.

2. After Sanaq.

3. Dua masoora is that Dua which is mentioned in the Holy Quran or Hadith.

7. THE DESIRABLES IN THE SALATH (Mustahabat)

The following things are desirable in the salath :-

1. One should keep 4 inches distance between both the feet in the position of standing (qiyam).
2. Keep the eyes on the place of prostration in the position of qiyam, during ruku on the feet, during prostration on the nose, while sitting on the laps, during the first salam on the right shoulder, during the second salam on the left shoulder.
3. The fingers of hands are kept open in ruku, in prostration joined together, in jalsa and qaida in their natural position.
4. The head, back and buttocks are kept in the same level during ruku.
5. At the time of going for prostration the knees are placed on the ground first, then the hands, then nose then forehead and while rising the reverse.
6. During prostration keep both the hands opposite to the ears and the fingers of the feet towards Qibla.
7. Utter tasbeeh three times or more but in odd numbers in ruku and sajda.
8. During qaida keep both hands on the thighs.
9. During gape close the mouth⁽¹⁾.
10. Control coughing to the extent possible.

8. THE RAKATS OF SALATH

There are five times prayers every day wherein there are 17 rakat farz⁽²⁾, 2 rakat at the time of Fajr, 4 rakat at Zohr, Asr and Isha, 3 rakat for Maghrib and on Friday 2 rakat farz instead of 4 rakat of zohr.

1. There is hadith that "Allah dislikes Yawning", therefore, it has to be avoided to the extent possible either with teeth, lips, or by the dorsal surface of the palm. Experience says that, if one thinks that Prophets have never yawned, it will be vanished then.
2. Besides these, the details of Sunnat and Nafil will come in future.

9. The Correct way of Saying Salath:-

The traditional and desirable way of saying salath is that after ablution, facing Qibla, dangling both hands keeping distance of four fingers between the feet, one should stand⁽¹⁾ (with clean mind from all the worldly affairs with devotion to Almighty Allah⁽²⁾) and recite 'INNIE WAJJHATU WAJHIYA LILLAZIE FATARAS SAMAWATI WAL ARZA HANIEFAUN WA MAA ANA MINAL MUSHRIKEEN'⁽³⁾.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
Make invocation with the heart and tongue in a tacit or express way in order to maintain (unanimity between tongue and heart.)

THE NIYAT OF FAJR - I say two rakat farz namaz of fajr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ZOHR - I say four rakat farz namaz of Zohr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ASR - I say four rakat farz namaz of Asr exclusively for Almighty Allah facing Kaba.

THE NIYAT OF MAGHRIB - I say three rakat farz namaz of Magrib exclusively for Almighty Allah facing Kaba.

THE NIYAT OF ISHA - I say four rakat farz namaz of Isha exclusively for Allah facing Kaba.

At the time of Invocation (Niyat) raise the hands upto the ear lobules (in such a way that both the thumbs touch the ear lobules and palms facing Kabaa while the fingers neither wide open

1. In such a way that the fingers face towards Ka'ba
2. According to Hadith the Holy Prophet has said "An Tabudallah ka'annaka Trahu Fa'inlam Takun Trahu Fa Innahu Yaraka" pray to Allah as though you see Him and if you cannot see, the Almighty Allah is looking you. There is no doubt that one who develops such a feeling it amounts to fearfulness and submissiveness. Stand bowing head with polity and shame, with love and affection to gain His pleasure and to avoid His wrath.
3. (Translation):- I have made myself attentive towards Him who has created the earth and sky and I surrendered to Him. I am not one of those who associate something with Him.

nor closed), after niyat utter initial Takbeer (Takbeer -e- Tahreema) 'Allahu Akbar' (الله أكبر⁽¹⁾) and then tie the hands on the belly⁽²⁾ (the right palm is kept on the back of the left palm, while making a ring with the thumb and little finger catch hold the left wrist and the remaining three fingers are placed on the dorsal surface of the left hand) keep eyes on the place of prostration (Sajda) then recite Sanaa (slowly)⁽³⁾ i.e.

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ
then Ta'avvuz⁽⁴⁾ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ then Tasmiyah⁽⁵⁾ then Sura Fateha⁽⁶⁾

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝
after saying Aamin⁽⁷⁾ recite any additional sura or three small verses of big Sura. (for example Sura 'Kausar')⁽⁸⁾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّا آغْطِينُكَ الْكَوْثَرَ
After reciting the above while uttering 'Allahu Akbar' (الله أكبر) perform Ruku (in such a way that with the Alif of Allah move for Ruku and with the Ray of Allahu Akbar complete the Ruku). In Ruku hold fast the knees with hands by keeping apart the fingers; hands are straight and keep the eyes on the feet. Then say 'Subhana Rabbial Azim'⁽⁹⁾ سُبْحَانَ رَبِّيَ الْعَظِيمِ

1. (Trans.) Allah is most high.
2. On the 'Alif' of Allah the hands are moved and on the 'Ray' of Akbar tie the hands.
3. (Trans.) O 'Allah' I glorify your purity, reverence and unity your name is very sublime and you are mostly revered and there is no God except you.
4. (Trans.) I seek refuge with Allah from the evils.
5. (Trans.) Begin in the Name of Allah the most Beneficent and Merciful.
6. (Trans.) All praises be to Allah who is the Cherisher and Sustainer of the worlds. Most beneficent and merciful. Lord of the day of judgement. Thee alone we worship and thee alone we seek for help. Guide us to the correct path, the path of those on whom you showered your grace and not of those on whom your wrath has fallen and those who went astray.
7. (Trans.) Kindly Accept it.
8. (Trans.) We have granted to you the fountain of abundance. Therefore you must turn towards your lord in adoration and sacrifice. Your enemy will surely be cut off from all future hope.
9. (Trans.) My lord is pure who is sublime and full of honour.

thrice or five times or more (in odd numbers)⁽¹⁾. Then saying 'Sami Allahu Liman Hamidah'⁽²⁾ (سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ) stand⁽³⁾ straight⁽⁴⁾ then say 'Rabbanaa Lakal hamd'⁽⁵⁾ (رَبَّنَا لَكَ الْحَمْدُ) (now the hands are not tied but kept loose and stand to the extent saying one Tasbeeh, then make prostration (Sajda) (Bend on the Alif of Allah and on the 'Ray' of Allahu Akbar prostrate). For going in prostration first knees, then hands, then nose and forehead are placed on the ground (the forehead is between two palms in such a way that the thumbs are in the line of lobules). In prostration all the fingers of the legs⁽⁶⁾ are rested on the ground, the arms are separate to the armpits, the belly from the knees, the hams with the shins, the elbows are kept away from the ground, the fingers of hands and legs are closed together and all towards Qibla, the eyes are cast on the nose, say (سُبْحَانَ رَبِّيَ الْأَعْلَى) (Subhana Rabbial Aala)⁽⁷⁾ thrice, or five times or more⁽⁸⁾. Get up by saying takbeer⁽⁹⁾ (while rising lift the forehead then the nose and the hands) sit on the left foot and the right foot is propped up keep both the hands on the thighs⁽¹⁰⁾ (the tips of the fingers stretched upto knees) the fingers

1. This order is for individual prayer. If he is a leader (Imam) he should not exceed the 'Tasbeehat' to the extent more than three. So that, the followers may not feel burdened. Therefore there are directions for the Imam to minimise the 'namaz' for the sake of ease of the followers.
2. (Trans.) Allah has listened his praises who has praised him.
3. Qauma is to stand for some time before doing prostration.
4. Start standing with the 'Seen'(س) of 'sami allah' (سَمِعَ اللَّهُ) and finish the 'Ha' (ه) of 'hamidah' (حَمِدَهُ) with 'qauma'.
5. (Trans.) 'O' my cherisher all the praises be to you.
6. At least one finger is to be on the ground, otherwise the prostration will not be lawful.
7. My lord is pure who is more exalted.
8. This order is also for individual worshiper. Order of brevity is for the Imam as described with regard to bowing down (Ruku).
9. Move for standing on the 'Alif' of Allah and sit down on the 'Ray' of Akbar.
10. Right hand on the right lap and left hand on the left thigh.

should be in the direction⁽¹⁾ of Qibla. The eyes are on the laps, sit right till one tasbeeh is recited⁽²⁾, perform the second prostration (by saying takbeer) like the first one. So for one set (rakat) is complete. Get up for the Second Set (rakat) by saying takbeer (for getting up do opposite to what is done in the sitting) stand up straight, (while standing first raise the forehead then nose then both hands and both knees, need not sit on the legs and not to provide help, to the hands, from the ground). After standing tie the hands and complete the second set (Rakat) like first one, without saying Sanaa, Tauooz but Tasmiyah only, recite Sura Fateha and any additional Sura which is not recited in the first set (rakat) e.g. Sura Iqlas⁽³⁾

(قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝)

then perform Ruku, and Sajda, etc, and sit down as done in between prostration⁽⁴⁾, then recite Tashahud⁽⁵⁾

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ،
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
'Laa ilaaha' raise⁽⁶⁾ the index finger⁽⁷⁾ of the right hand by closing the little finger with other nearer fingers and by making a ring with the middle finger and the thumb raise the index finger exactly at 'La Ilah Illalah' and drop it on 'illallah'⁽⁸⁾.

1. Neither so wide nor so close.
2. Jalsa is that sitting.
3. (Trans.) Say 'O' Mohammed (S.A.W.S): "He is God the one and alone. God is eternal and absolute. Neither He begets nor He is begotten and there is none like Him.
4. That sitting is called 'Qaida'.
5. (Trans.) All the praises and all our prayers monetary and physically are for Allah. 'O' Messenger of Allah peace and blessings be upon you further, peace be upon us and virtuous believers and I bear witness that, there is no God except Allah and Hazrath Mohammed Mustafa (S.A.W.S) is the servant and messenger of Allah.
6. Raising the index finger is the tradition of the Prophet.
7. This is the particular way of following the tradition of the Holy Prophet.
8. The fingers are kept in the same position till the sitting.

After reciting 'Tashahud' recite 'Drude Sharif'(1)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ
اِنَّكَ حَمِيْدٌ مُّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُّجِيْدٌ (2)

then Dua

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِوَالِدِيْ وَلِاَسْتَاذِيْ وَلِجَمِيْعِ الْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِيْنَ وَ
الْمُسْلِمَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ (3)

and end the namaz with salam on both right and left. (With an intention that is conveying salam to the angles)(4) utter

'Assalam-u-Alaikum va Rahmatullah'(5) first on the right shoulder and utter 'Assalam-u-Alaikum va Rahmatullah' towards the left. One should move the head towards right and left,

1. It is compulsory to recite Drude Sharif once in the whole life (whether it is in the namaz or outside). And at the time of hearing Sallu Alaihi wa Sallimu Tasleema' or hearing the name of the Holy Prophet (S.A.W.S) for the first time in any congregation, it is obligatory and reciting it thereafter is desirable. The merits and excellence of Durde Sharif will be explained in future.
2. (Trans.) O! Allah, shower your mercy on Haz.Mohammed (S.A.W.S) and his family members as showered on Haz. Ibraheem (A.S.) and his family. No doubt all the praises are for you, because you are most Exalted. O! Allah shower your blessings on Haz. Mohammed (S.A.W.S) and his family as showered on Haz. Ibraheem (A.S.) and his family, no doubt every praise is for you as you are excellent.
3. (Trans.) O! Allah pardon me and my parents and my teachers and all the Momin males and females and all the muslims males and females (Whether they are alive or dead), for the sake of your mercy and beneficent. O! Most merciful of the mercifuls.

Warning :- Or any other Supplication which is available in the Quran and mentioned in the Hadith. e.g. اللهم انى ظلمت نفسى ظلما كثيرا ولا يغفر الذنوب الا انت
انت فاغفر لى مغفرة من عندك وارحمنى انك انت الغفور الرحيم
(Trans.) O! Almighty Allah definitely I have surpassed in my sins and there is no one except you to pardon me. Hence pardon me with your grace and shower mercy upon me. Surely you are alone competent to grant pardon and show mercy.

4. I hope that I convey my salam to the angels who are here and there.
5. (Trans.) peace be upon you and divine mercy.

so as to enable the followers to see his cheeks from the back. The sight be on the shoulder only.

Warning. No.I . The method of 2 rakat Namaz is over. If the salaah is of 3 or 4 rakat, after 2 rakat recite 'Tashahud'(Attahiyat) upto 'Abduhu Wa Rasooluhu'(عبدہ ورسولہ), in the first sitting (qaida) and get up immediately while saying Takbeer. In the remaining sets (rakat) recite only Sura Fateha with Tasmiah and bow down for (ruku) (other sura will not be joined). If the namaz is of 3 rakat, in 3rd rakat recite Sura Fateha only. Otherwise after the fourth rakat sit down by performing 2 prostrations and recite 'Attahiyath', Durud Shareef and Dua. Then end the salaah with Salam.

Warning. No.II . In the 1st and 2nd rakat of Fajr after Sura Fateha, if he is a traveller, or due to any emergency recite any Sura which is convenient. If time allows in Fajr and Zohar recite the 'Verses of Sura-e-Hujurat to Sura Brooj'(1), which is called 'Lengthy Suras' (Tiwale Mufassal), and in Asr and Isha Medium Suras (Ausaate Mufassal) recite 'the Verses from Sura Brooj to Lam Yakun' (لم يكن) and in the Maghrib recite Small Suras (Qisar-e-Mufassal) from Sura 'Lam Yakun' (لم يكن) to the end of Quran. It is traditional way to recite a big Sura in the first rakat of Fajr Namaz compare to other rakat. In the other Namaz the verses of both rakats should be equal in number. No matter if one or two verses increase or decrease. In the Suras order of preference is to be maintained and it is to be remembered that one small Sura coming in between is not overlooked.

Warning No. III . While saying salath one should not see hither and thither whereas the eyes are kept on the places as indicated(2). Not to close the eyes while standing (in Qiyam). Keep all the parts of the body free from movement and stand erect. Place the weight on both legs, by maintaining a gap of 4 inches between them Recite Quran slowly and clearly.

1. It means any Sura from out of these suras in every Rakat.
2. That means in 'qiyam' on the place of Sajda and in Ruku on the feet, in Sajda on the nose, in 'qaida' on the lap and while conveying salam on the shoulders.

Warning No. IV . After completion of salaah raise the hands upto the chest and spread (In such a way that the palms are towards the sky and there is space of 4 inches in between), then make supplication with the Almighty Allah. After Supplication rub both the hands on the face. After Zohr, Maghrib and Isha Farz salaah a brief supplication is recited. (1)

‘ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ ’ and then follow up with the Sunnat salaah and after Fajr and Asr salaah sit down as long as possible. Chant the daily round of prayers formula and make supplication. After Farz salaah (If there is no Sunnat after Farz Namaz, and if there is Sunnat, after Sunnat) Recite three times

اَسْتَغْفِرُ اللّٰهَ الْعَظِيْمَ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَ اَتُوْبُ اِلَيْهِ 'Aayatul Kursi' (2) 'Sura-e-Iqas', 'Sura-e-Falaq' 'Sura-e-Naas' and 33 times 'Subhanallah (سبحان الله), 33 times 'Alhamdulillah' (الحمد لله) and 34 times 'Allahu Akbar' (الله اكبر) and one time 'Kalma-e-Tauheed'

لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِيْ وَيُمِيْتُ وَ هُوَ حَيٌّ لَا يَمُوْتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

as it is desirable (Mustahab).

Warning No. V . Individual, Imam, Muqtadi and for women there is only one method of saying salaah. However the difference, is as follows:-

(A).Imam:-

1. After Ruku he will utter Tasmiah only.
2. At the time of Salam he will convey salam to the angels and the followers.
3. Salaah with voice (Fajr, Maghrib, Isha) recite Quran loudly.
4. In all the salaah Initial Takbeer (Takbeere Tahreema), Takbeer for Transition, (Tasbihate Inteqalat), Tasmiyah and Salaam will utter loudly. But the 2nd Salam compared to first Salam will be in lower voice.
5. After ending the salaah he will include the followers in his supplication⁽³⁾.

1. Trans. O! God you alone is immortal and from you there is peace and blessings. Most Exalted and Honoured. You are alone most respected.

2. اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ لَّهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَّمَا خَلْفَهُمْ وَّلَا يُحِيطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهٗ السَّمٰوٰتِ وَالْاَرْضَ وَّلَا يَـُٔوْدُهٗ حِفْظُهُمَا وَ هُوَ الْعَلِىُّ الْعَظِيْمُ

3. After the Salaah of Fajr and Asr the imam will sit towards right or left or by facing the followers, provided no late joiner is continuing his missed salaah/ opposite to him and for the remaining salaah he will not change the direction.

(B).Followers in Salath (Mukhtadi) :-

1. With his own invocation he will also make intention that he will be following the Imam.
2. From the Initial Takbeer (Takbeere Tahrima) till the end of salath he will follow every act of the Imam (In such a way that no act will precede the Imam).
3. In the salath with voice 'Jhar' he will utter Aameen slowly after completion of Sura Fateha.
4. Except recitation of Quran (qirat) he will emulate the Imam in the entire Salath⁽¹⁾. But after the 'Ruku' instead of Tasmiah he will utter Tahmeed.
5. In his Salam he will include the angels, the followers of Imam to his right and left.
6. After completing the salath he will utter 'Aameen' on the Supplication (dua) of Imam.

(C).Woman. :-

1. At the time of Takbeere Tahrima raise the hands up to shoulders only.
2. After Takbeere Tahreema tie her hands on the chest in such a way that the right hand palm will be on the back left hand palm.
3. For genuflexion she will bend slightly and sit shrunked, bend her knees, hold the knees lightly and keep the fingers close (will not keep open).
4. In prostration she will not open her armpit but spread her hands on the ground and shrink her body.
5. In the first sitting (qaida) she will protrude both the legs towards right and will sit on the left buttock and keep the fingers closed.
6. In salaah she will never utter any thing loudly.
7. At the time of performing salath any thing happens or any one crosses her from the front she will not say Subhanallah like males whereas she will hit one hand on the other.

1. The initial Takbeer 'Takbeer Tahrima' and Takbeers for change of positions, Tahmeed etc. will utter slowly.

8. She will perform the Fajr namaz in the dark.
9. She will not deliver the call (Azan).
10. She will not lead the males in Namaz.
11. Will not join the congregational prayer. If joins she will stand in the extreme back of all.
12. Congregational prayers for muslim women is disapproved to the point of forbidden. However if they arrange congregation their Imam will not stand ahead of all but in the middle of the first row of the congregation.
13. Friday prayers are not compulsory for them they shall perform only Zohar Namaz.
14. The Eid Prayers and 'Takbeerate Tashreeq' are also not obligatory on them.

10. Congregational Prayers (جماعت کا بیان) :-

1. Congregational prayers (jamat)⁽¹⁾ means performance of salath combindly at least by two persons. In such a way that one among them is the leader and the other is the follower. The leader is called 'Imam' and the follower is called 'Muqtadi'.

1. In congregational (Jamaat) prayers, there is a Topmost condition. Rasoole Kareem (S.A.W.S) never missed Jamaat. Even when he was ill and unable to walk, went to the mosque with the help of 2 persons and performed the Salaat with congregation. He declared that there is 27 times more award in performing Salaat with Jamaat than performing individually and directed to perform salaat with Jamaat. As the wolf victimizes a lonely sheep, similiarly the Satan seduces a person who distanced himself from the company. In another narration, it is naratted that the Holy Prophet has told, "If I had no mercy on the children and women I would have got myself engaged in the Namaz of 'Isha' and would have ordered the servants to burn the houses with belongings of those who discard the Jamaat". Shaik Abdul Haq Mohaddis Dehlvi (R.A.) writes, that the punishment for relinquishing the salaat with Jamat is death by burning as is evident from this Hadis, such a severe punishment is not prescribed anywhere in muslim law except for relinquishment of Jamat or on embezzelment of the booty.

2. In the five time prayers joining of a person with Imam will amount to jamat, eventhough he may be a sane boy. But for the Jamat of Friday prayers etc. Jamat cannot be formed without 3 persons other than Imam and those 3 persons are capable of being Imam.
3. For Congregational prayers (jamat) mosque is not compulsory whereas it can also be performed in a residential place. The reward of the mosque⁽¹⁾ is special with the mosque. (There is a reference of Hadith that the salaah performed in a local mosque carries 25 times more reward⁽²⁾ than the salaah performed in the house⁽³⁾).
4. If there are two mosques in a locality the mosque which is nearer is preferable. If both are at the same distance the older one.
5. If in the local mosque the salath is not performed with jamat, it is not better to go to another mosque leaving it. Whereas the salaah must be performed without Jamat in the same mosque (This order is in respect of five time daily prayers, Friday prayers must be performed in Jame Masjid).
6. If one arrives in the nearer local mosque after the Jamat is over it is desirable to seek the Jamat in another Mosque⁽⁴⁾.

Merits of congregational prayers (jam'at):-

The following are the merits of the congregational salath :-

Compulsory for Friday and Eid Prayers.

Stressed Sunnat - For the five times prayers (nearer to Wajib).

Collective Sunnat - (Sunnate Kifaya) Taraveeh and eclipse Prayers.

Desirable (Mustahab) - Vitr in Ramazan.

Abhorrent - Vitr in other than Ramazan.

1. This reward is in addition to the reward of Jamaat.
2. Similarly the reward is 500 in Jame Masjid, 5000 in 'Baitul Muqdas', 50000 in Masjid-e-Nabavi (Madeena) and one lakh in Masjide Haram (Macca). (Hadith Shareef).
3. This means Farz Salath and not Nafil, because it is better to perform Nafil in the house itself.
4. It is also discretionary to return back to the house and perform the salath with Jamaat by gathering the inmates.

Disapproved to the point of being forbidden:-

Prayers during lunar eclipse and all the Nafil prayers. The congregational prayers exclusively for women (In which the imam is also a female⁽¹⁾).

Exceptions for the Congregational Prayers :-

The following are the Exceptions to Congregational Prayers:

1. Illness.
2. Nudity.
3. Excess of rain and floods.
4. Extreme Cold.
5. Quite dark.
6. Cyclone during night.
7. While going to mosque there is fear of theft of the belongings and commercial goods or of the money lender when one is unable to repay the loan.
8. Busy with attending any diseased person.
9. Meals are kept ready and quite hungry due to which there will not be concentration in the prayers.
10. Feeling uneasiness due to natural call.
11. Fear of missing the Caravan.
12. Busy in religious Studies⁽²⁾.
13. Due to old age unable to move.
14. Blind.
15. Lame and Chopped handed.

Warning :- Due to these reasons if the Jamaat is missed no sin, otherwise he will be a sinner.

Caution :- For a sound congregational prayers certain conditions are there. Some belong to Imam and some to the followers. As such both are explained here in seriatim.

1. It is abhorrent for young woman to appear in the Jamaat.
2. Because the acquisition of religious knowledge is collective responsibility.

The Conditions for Correct Imamat :-

1. To be a Muslim.
2. An Adult.
3. A Sane.
4. Male.
5. Free from physical defects. (e.g. Lipping, Bleeding of nose and discharge of urine etc.
6. Conditions for saying Namaz Cleanliness and covering the required parts of the Body (Satre Aurat).

Conditions For correct Iqtida :-

1. The follower has to make Niyyat of Namaz and Iqtida⁽¹⁾.
2. The Leader and the follower (Imam and Muqtadi) are in the same premises (if the Imam is in one and the Muqtadi in another⁽²⁾, or the Imam is mounted on a ride and the Muqtadi is on foot or vice versa or both are riding differently, or there is a gap of 2 rows between Imam and Muqtadi the Iqtida will not be correct⁽³⁾ in an open place or jungle).
3. The Imam and the Muqtadi are performing the same salath (if the Imam is saying one compulsory salath and Muqtadi another Compulsory salath then the Salath will not be correct).
4. The salath of the Imam is to be perfect one (If for any reason the salath of the Imam becomes defective the salath of all the followers will become defective⁽⁴⁾).
5. Muqtadi will not stand ahead of the Imam (But he should stand in the back or in the same line), if he stands ahead of the Imam the Iqtida will not be correct. Standing ahead of Imam

1. To make an intention that I perform so and so salaah behind the Imam .
2. If the Imam is in the mosque and the follower (muqtadi) is on the roof the acceptance of leadership (Iqtida) is correct because the roof of the mosque is the part of the mosque.
3. A big house of 30 feet wide courtyard or more comes under the same order.
4. If the defect in the salaah has not come to the notice of the Muqtadi in time it is compulsory for the Imam to inform them to the extent possible (through a messenger or letter etc.), so that they can repeat their salath.

will be counted when the heel of the Muqtadi will go forth the heel of the Imam. And if due to the largeness of the fingers of the Muqtadi they go forth of the fingers of the Imam, but the heel is not, it will not be counted as standing ahead of the Imam (Iqtida will be correct).

6. It is necessary for Muqtadi to know the changes in the postures of the Imam (From one posture to another), either by looking at the Imam or the followers standing by or by hearing the enlarger (mukabbir) who repeats the words of the Imam. If the change of the postures by Imam is not noticed due to some obstacle or other reasons, the following (Iqtida) will not be correct.
7. The follower is compulsory to know whether the Imam is a resident or a traveller (if the Imam ends his salath with only two Sets (rakat) and the Muqtadi is not aware whether the Imam has ended the salath due to forgetfulness or due to his journey, the accepting of the leadership (Iqtida) will not be correct).
8. The follower (Muqtadi) in all the postures (Except recitation of Quran⁽¹⁾) follow the Imam (to perform every act with the Imam), if any act is missed or it is performed prior to the Imam⁽²⁾ the Iqtida will not be correct.
9. The follower (Muqtadi) (in his total performance of the salath) is lesser than Imam or equal to Imam, in no way exceed the Imam (that means the Imam is capable of performing all the postures including 'Ruku' and 'Sajda') the Muqtadi should also be capable enough to do so or if the Imam is performing the salath with jestures the Muqtadi is also performing the salath by jestures (because the Imam and the Muqtadi are equal), then acceptance of leadership (Iqtida) is correct. If the Imam is capable of doing the Ruku and Sajda but the Muqtadi only

1. The Muqtadi need not recite (Quran) because the recitation by Imam is as if by Muqtadi.

2. The details about 'Lahiq' can be seen at page no. 41

able to saying salath with jestures in which case also the Iqtida will be correct, because the Muqtadi falls short of the Imam in performing the salath, the Iqtida will be correct. But in quite contrast the Imam is performing the salath with jestures and the Muqtadi is performing the Ruku and Sajda or the Imam is incapable to recite Quran with qiraat⁽¹⁾ and the Muqtadi is a Qari then in such case the Muqtadi is superior to the Imam, the Iqtida will not be correct⁽²⁾.

Warning :- A follower (Muqtadi) with wet ablution can follow the Imam who is under dry ablution, the person performing the Nafil can follow the Imam who is performing the Farz salaah. Similarly a resident can follow a traveller in salaah⁽³⁾.

Conditions necessary for Entitlement of Imamah :-

1. The most capable for Imamah is a Islamic scholar, that means a person who knows all the essentials of salath⁽⁴⁾ very well and he is not prima facie a sinner, then a Qari, a Qari is one who can recite Quran correctly. (In correct intonation by following rules of phonetics with melodious voice) then who is more pious⁽⁵⁾. Then a person who is older than others⁽⁶⁾ (If all are equal in these attributes) one who enjoys the priority⁽⁷⁾ among them. (if all are equal in this category) then a person who is more affable. Then that who is more handsome, then that who belongs to a good lineage, then that who belongs to respectful lineage. (e.g. the people belonging to Prophet's family are preferable) then whose dress is better and clean.

1. Illiterate (ummi) is that person who does not know a single verse.
2. If the Muqtadi is a qari and the Imam is ummi (illiterate) the Iqtida will not be correct. The salath of the Imam will also not be correct.
3. The Iqtida by a handicap is lawful behind similar handicap.
4. Particularly the problems pertaining to merits and demerits of the salath.
5. A virtuous person is one who evades prohibited and abominable things besides the suspected things.
6. That means who has spent a longer life in Islam.
7. That means whose knowledge, whose Qira'at, or whose piety is more than others is capable for Imamah.

2. If many people are of equal status then that who is selected by majority.
3. In a mosque where Imam is appointed others have no right to do Imamat (Eventhough the other people are more able than him).
4. In a mosque where the Imam is not appointed but anyone stands for Imamat without consent of the people is disapproved to the point of forbidden. If the displeasure of the people is due to wordly affairs it is not important.
5. The Imamat of a sinner⁽¹⁾ or a person of wavering faith⁽¹⁾ is disapproved⁽²⁾ to the point of being forbidden.
6. To appoint a blind, paralysed, leper, melcoderamic, slave⁽³⁾, illegitimate person etc. as Imam is abhorrent. If there is no better person than that it is not abhorrent. Similarly the Imamat of a handsome youngster (whose beard is not yet grown) and illiterate insane person is abhorrent.
7. Permanent delirious, befogged, minor, female, eunuch, physically handicapped⁽⁴⁾ and a late joiner of salaath (masbooq). These persons are not capable of Imamat (salaat will be incorrect behind them).

Rules pertaining to imam and muqtadi :-

1. If muqtadi is alone⁽⁵⁾ (man,women,minor boy) he should
 1. A sinner is one who is involved in grave crimes such as vendor of sendi and wine, adulterer, usurer etc.
 2. Because the Imam claims respect therefore a sinner, innovator in religion is not capable for Imamat, whereas it is obligatory on the part of the Muqtadi to affront them.
 3. There is no existence of slaves in this country.
 4. Lisper, stammerer, and the person who is suffering from bleeding of nose and leakage of urine, etc.
 5. If it is a female or minor girl can stand behind.

- with the Imam⁽¹⁾ on his right side⁽²⁾. And if there are more than one they have to stand behind the Imam⁽³⁾ in a line and the Imam has to stand before them in the middle.
2. If a Muqtadi stands on the right side of the Imam and other person comes to join the salaah the first Muqtadi should come back⁽⁴⁾ so that the line can be formed behind the Imam. If that person does not come back the other joiner should pull him back but the first Muqtadi need not immediately move on pulling, but after some gap he should come back by himself. If there is no space at the back side or the Muqtadi does not move then the Imam should proceed forward by himself⁽⁵⁾.
 3. If there are various categories of persons among the followers (Muqtadi) the rows are to be formed as follows. First the line of males, then minor boys then hermaphrodites, then ladies and then minor girls.
 4. The lines of the followers should be straight, that means people should not stand hither and thither whereas all in a straight line joined together in a way that their shoulders are joint.
 5. It is abhorrent to stand in a separate row when there is space in the first row if the first row⁽⁶⁾ is filled one should stand in the second row⁽⁷⁾.

1. The heel of the Muqtadi should not go forth the heel of the Imam.
2. It is abominable for a single Muqtadi to stand at the left side of the Imam or to stand in his back.
3. To stand at the right and left side of the Imam is abhorrent and for more than two Muqtadis it is disapproved to the point of forbidden.
4. (Making an intention for the correct performance of salath) move backwards in one step.
5. The Imam has to go one step ahead.
6. According to showering of divine blessing the first row is the best of all then second then third till the last, but in funeral prayers vice versa.
7. If a person finds space in the front row he has to fill the gap by leaving the back line, even if it disturbs the back lines in order to pass before the persons performing the salath, there is no harm.

6. The followers are obliged to follow the Imam in every act of the Namaaz, in such a way that every posture (ruku) is performed without any delay with the Imam (to do ruku or sajda or to raise the head in precedence of the Imam is disapproved to the point of being forbidden⁽¹⁾). However if the Imam exceeds the postures (ruku) by mistake (two ruku or three sajdas) or stand for the 5th rakat then it is not necessary to emulate.
7. For the imam It is prohibited to the point of forbidden to recite lengthy Suras⁽²⁾, long rukus and sajdas etc. It is necessary for the Imam to keep in mind the difficulties of the followers (Muqtadis) and their age etc. And recite the Quran keeping in view these factors. However at the time of necessity shorten the recitation from the limit as required by the traditions is better⁽³⁾.
8. If there is contradictions among the (Imam and Muqtadi) about the Number of Sets (rakat) e.g. If the Muqtad is insists that only three rakats are over and the Imam says that four are performed and the Imam has full confidence that he has observed four rakats the statement of Imam will be authentic. If the Imam is in suspicion then the statement of the Muqtadi will be authentic and repeat the salath. If one muqtadi stresses on three rakats and remaining Muqtadis and Imam are in doubt in such case it is better to repeat the salath to be safe.
9. It is not necessary for Imam to make intention of his Imamat. however if any woman follows him it is necessary for him to make intention for the woman also. Otherwise the salaah of the woman will not be complete. Such woman (Whose Iqteda has been intended by the Imam) should stand behind all. If she stands besides or in front of any male the salaah of that man will

1. In no act the Muqtadi will precede the Imam. Some people raise heads from Sajda in advance of the Imam which is bad. There is a Hadis, in which the Holy Prophet (S.A.W.S) has said: "Does not that person afraid who raises his head in advance of the Imam, from that curse of Almighty Allah whose head may be made of a donkey".
2. That which exceeds the limit fixed by the practice of the Holy Prophet (SAWS).
3. So that the followers will not be put to hardship resulting in reduction in the number for Jamaat.

be defective⁽¹⁾.

10. If the Imam is of Shaafai Sect and if he raises hands while going in for ruku or at the time of standing or in the salath of Fajr he recites 'Qunut' the Muqtadi of Hanafi Sect should keep quiet (Need not raise the hands and not to recite 'Qunut').

11. There are four types of followers (Muqtadi):-

1. Mudrik.
2. Lahiq.
3. Masbooq.
4. Masbooq Lahiq.

The orders regarding all the four are as detailed below.

1. Mudrik :-

1. Is that person who observes the salath with the Imam from the beginning (the details given before this and will be explained in future in respect of this follower (Muqtadi) only.

2. Lahiq :-

1. Is that person who follows the Imam from the beginning but subsequently some or all the rakats are missed⁽²⁾.
2. The rule for Lahiq is that first he has to complete the rakats which he missed, after performing them join the Jamat if it is continued, and follow the Imam, Otherwise complete the salath alone⁽³⁾.

1. But in funeral prayers the salaah will not be defective.
2. If he slept during the salaah or his ablution is nullified and he went to renew his ablution. During this period few or all the Rakats are missed. Similarly a permanent resident accepts the Imamah of a Traveller, after completion of the Qasar salath the Muqtadi will be a 'Lahiq'.
3. For example in the Zohr Salat, If a person slept in the 2nd prostration (sajda) of the first rakat or the ablution is nullified and after he woke up or returned duely renewing his ablution, by that time the Imam has sat down in the Qaida, after completing the 2nd rakat the Lahiq should perform the sajda again and perform the second rakat without qirat. Stand silently to the extent claimed by the qirat and go for the ruku and sajda then for qaida. After qaida if Imam continues salath then follow the Imam. Otherwise the remaining postures are performed like Imam. If the Imam advanced in the salath and completes even then the lahiq may not leave the sequence which is called 'Iqtida'.

3. Lahiqa will be treated as Muqtadi in his missed rakat. He will neither recite the Quran behind the Imam like a Muqtadi nor perform compensatory prostration (sajda sahu) for his error. Likewise a lahiqa will neither recite the Quran in his missed rakats nor do compensatory prostration⁽¹⁾ for error.

3. Masbooq :-

1. Is that person who has not joined the Jamat from the beginning but before his joining, the Imam has completed a few or all rakats.
2. Masbooq should complete the Namaz to the extent available with him. After completion of that portion of salaah with the Imam and then stand up and complete his missed rakats.
3. A Masbooq has to perform the missed rakats as alone person by reciting the Quran and can perform the compensatory prostration, if he commits any error therein.
4. A Masbooq has to perform his missed rakat of Qirat⁽²⁾, then those which are without Qirat and according to those rakats which are performed by him with the Imam, he will do Qaida. In the salath for Zohr one joins the Imam in the fourth rakat should, when the Imam after completing his namaz reaches qaida he should recite only 'Attahiyyaat' and sit down⁽³⁾ and when Imam turns for conveying the salaam⁽⁴⁾ he has to stand up and complete his missed 3 rakat. Towards that sequence, in the first rakat he should recite 'Subhanakallahumma....' and 'Auzubillah...' and Bismillah...' and Sura-e-Fateha and other Sura then go for ruku and sajda and sit for the qaida (because this rakat is the second one as he has already performed one Rakaat with the Imam).

1. If the Imam performed compensatory prostration (sajda sahu) the Lahiqa will have to perform sajda sahu only after completing his own salath.
2. In the first rakaat recite 'Sana' and 'Ta'avvuz', eventhough it is recited at the time of joining the salath.
3. It is better to recite 'Attahiyyaat' very slow, so that it can be completed till the Imam ends his salath and salam. If the Attahiyyaat is recited quickly he must keep quiet.
4. To left.

already performed one Rakaat with the Imam). Then after Qaida stand up and complete other two rakat wherein he has to recite Bismillah **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** Sure Fateha and any additional Sura. But no Qaida is required after this rakat (Because this rakat is the third one when counted with the rakat performed with the Imam). Then stand up for the 3rd rakat. In this rakat 'Bismillah' and only 'Sura Fateha' is to be recited and should not mix any other Sura (because this rakat is the 3rd one including that which is performed with the imam and it is without qirat).

5. If the masbooq has joined a rakat when the Imam is engaged in reciting Quran loudly then he need not recite Sana (praise)⁽¹⁾.

4. Masbooq Lahiq :-

1. Is that person who has joined the salath after completion of some rakats by the Imam and after joining also he missed some more rakats.

2. Masbooq Lahiq should complete the rakat which are missed after joining (wherein he is lahiq) and then complete those which are missed before joining iqtida as a masbooq. For example, a person joined the Jamate 'Asr' after one rakat, in the 2nd rakat, and in the 3rd rakat he was dozed or his ablution is nullified. After awakening or after fresh ablution he has to perform 3rd rakat like a Muqtadi without reciting the Quran loudly. Thereafter if the Imam is available till the Qaida-e-Akhira it is better otherwise the remaining rakats which have been completed by the Imam upto Qaida-e-Akhira is to be performed as a follower (Muqtadi), the rakat which was missed before Iqtida is to be performed now.

11. Farting (Hadas) in the Salath :- If farting takes place during Namaz⁽²⁾ (It means the ablution is nullified) on certain conditions the salath will not be void. Whereas it is lawful to treat it as a halting point if farting takes place in any posture (e.g. at the time of prostration)

1. Because the recitation of Sana is Sunnat and hearing of Quran is obligatory.
2. If the dirt is leaked with farting the forming of the basis 'Bina' will not be correct.

after fresh ablution the salaah can be continued with the same point i.e., prostration (Sajda). But for a lone person it is preferable to repeat the whole Namaz. If the Muqtadi or imam is effected by farting they have to perform the remaining salaath with Jamat from that point only⁽¹⁾, provided the Jamaat is continued till they return after making fresh ablution, otherwise it is preferable for them to repeat it as fresh.

Base (بُؤء) :-The following are the conditions for utilisation of base (halting point) of incomplete salath.

1. Farting should not be a cause for bathing (only a cause for ablution).
2. Farting is not voluntary (Whereas it is beyond control⁽²⁾).
3. Farting is not abnormal⁽³⁾ (Whereas it is normal⁽⁴⁾).
4. After farting no posture is performed⁽⁵⁾.
5. No posture is performed during movement⁽⁶⁾.
6. No action is to be performed⁽⁷⁾ which will be contrary to the salaah.
7. Uncalled for action is not to be performed⁽⁸⁾ after Farting.
8. Not to delay more than one posture without any reason after Farting⁽⁹⁾.

1. So that no one will be deprived of the reward of the congregational prayers.
2. A drop of urine or leakage of gass or flowing of blood from the wound etc.
3. Unconsciousness and delirium etc.
4. Gass, urine, stool etc.
5. If there is farting during the prostration intentionally raising of head for other postures.
6. While going for ablution and returning after ablution recitation of Quran. Because recitation of Quran is one of the postures of salaah.
7. Eating, drinking, talking, etc.
8. When water is available closely but going to a distant place intentionally.
9. One should go immediately for ablution. But due to some reason there was some delay there is no harm. e.g. there are many rows in the Jamaat and one finds himself in the 1st row thereby making it difficult to come out by disturbing the rows.

9. The previous farting is not remembered⁽¹⁾.
10. The Muqtadi not to perform the remaining salaah on other place except the original one⁽²⁾ when the Jamaat is continued.
11. No unfit person is to be appointed as Khalifa by the Imam.
12. The person saying the salath regularly (Sahibe Tarteeb) does not remember his earlier make up salath (qaza).

Warning :- If any of the above conditions are not fulfilled the base (bina) will not be correct.

Rules regarding appointment of khalifa :-

1. If the Imam has underwent farting (hadas) (even it is in the last sitting after tashahud) he should get aside and in the same posture make any one out of the Muqtadis to stand in his place⁽³⁾, so that the remaining salath is got completed and he himself go for ablution. (Such Muqtadi is called Khalifa).
2. Better the Imam appoints a person who is capable enough, out of the followers (muqtadi), to lead the Namaz. Further, it is better to appoint mudrik as Khalifa (Even though Khalifa made from out of Masbooq⁽⁴⁾ and Lahiq also lawful⁽⁵⁾).

1. e.g. one had rubbed on the bandage but at the time of ablution the wound is healed and the bandage has fallen, or made dry ablution but after farting water was made available etc.

2. When there is hurdle between the Imam and Muqtadi (prohibiting the Iqtida) and if there is no hurdle or in making ablution Jamaat is over, then the salath will be correct to be completed at the place of ablution.

3. Either by a gesture or by pulling towards 'Mehrab'.

4. The imam has to show to the Muqtadi etc, that so many Rakats are due e.g. if there is one Rakat raise one finger and 2 Rakats 2 fingers for 3 Rakats 3 fingers, if the Ruku is due put the hand on the knee. If the prostration is due on the forehead, if the recitation of Quran is due on the mouth. For Sajda-e-Tilavat on forehead, and tongue. If Sajda sahu is due on the chest.

Warning :- If the Khalifa has the knowledge there is no necessity to show by gesture.

5. It is better that no other person except mudrik is made a Khalifa, and it is also better for the Masbooq, etc. not to become Khalifa.

3. If the Imam has not made Khalifa the muqtadis by themselves make Khalifa or any one of the Muqtadis come forward and stand at the place of Imam and better to make intention for Imamat. Provided the Imam has not gone out of the mosque, If the salath is being performed in forest etc. he has not crossed Sutra or rows⁽¹⁾.
4. If there is only one Muqtadi behind the Imam and the Imam has underwent farting and without making Khalifa to the Muqtadi he left the mosque, the Muqtadi without making intention of Imamat will become Imam provided he is capable of becoming the Imam of the imam.
5. If the Imam has made Khalifa to any Masbooq he should complete the rakat etc., which were due on the Imam and after completing them he should make a mudrik to stand in his place, so that the mudrik can end the salath with Salam. Then the Masbooq should complete his own missed rakat.
6. The Imam will make Khalifa where the Bina (the point at which the salat was halted) is lawful, when the Bina is unlawful he can not make Khalifa.
7. If a Imam owing to fear or shame or shyness or due to any other reason cannot recite the Quran to the extent compulsory then it is lawful for him to make Khalifa.
8. After making Khalifa the imam will not remain as Imam he will be muqtadi of his Khalifa.

Warning :-

1. While Saying salaah if farting takes place one should go for ablution immediately and return after ablution as early as possible and make his original salath at which he stopped as basis. In this basis the 'Ruku' and 'Sajda' in which the 'Hadas' has taken place is to be performed as compulsory.
2. After ablution a person remained alone he should complete his remaining salath at the place of ablution⁽²⁾ or any other place

1. If the Imam has exceeded these limits the salaah will be nullified.
2. It is preferable to perform the salath at the original place, because the salath is to be completed at one place.

and if he was Imam or Muqtadi or if the Jamaat is continued he should join the Jamat and complete the remaining Salath as Lahiq. That means the rakats which are missed, without qirat and then follow the imam and if the jamat is over perform the remaining salath alone without qirat. In such case they have got the option to perform the salath at the original place or at any other place.

12. Deffects in salath :-

The following acts will nullify the salath:

1. Talking during salath⁽¹⁾ (whether intentionally or by mistake) or (in the dream or awoke, less or more). The following acts also amount to talking and spoil the salath:
 - i. Answering to any person (eventhough they are Quranic words).
 - ii. To say Salam.
 - iii. To respond to the Salam
 - iv. Uttering **يَرْحَمُكَ اللَّهُ** reply to the sneezing⁽²⁾.
 - v. Uttering **الحمد لله** on good news.
 - vi. Uttering **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** on bad news.
 - vii. On some exclamatory news uttering 'Subhanallah' or **لَا إِلَهَ إِلَّا اللَّهُ - سُبْحَانَ اللَّهِ**
 - viii. On some pain or menance etc., uttering Ah! or Oh! or Uf!
 - ix. On some pain or menance weeping⁽³⁾ loudly which form alphabets (Weeping on hearing about Heavens or Hell will not spoil the salaath).

1. Talk means there are minimum two alphabets or one alphabet which give the meanings that can be understood. e.g. (ق) 'qi' which is a command sentence. The meaning of which is to save, take care. However, if the alphabet is meaningless it will not spoil the salaath.
2. In reply to our own sneeze to utter 'Yarhamukallah' (يَرْحَمُكَ اللَّهُ) or by addressing himself 'Alhamdu Lillaah' (الحمد لله) is not the spoiler of the salaath.
3. If only tears came out without any sound the salaath will not be spoiled.

10. Expectoration without any reason (with two alphabets⁽¹⁾ for example, Akh, Akh, اِ , اِ Sound. (If this excuse⁽²⁾ is genuine⁽³⁾ salaah will not be spoiled.
11. Making a Dua like begging with the people⁽⁴⁾.
12. Recitation of Quran by seeing⁽⁵⁾ (to cast eye on the writing of a paper and conceive its meaning but not recited with tongue the salaah will not be spoiled.).
13. Wrong recitation of Quran⁽⁶⁾ (In such a way that it will give wrong meaning or change the meaning or the words will become meaningless⁽⁷⁾ or recitation like singing by ignoring vowels provided the meaning is changed⁽⁸⁾ will spoil the salaah).

1. If no alphabets are formed and with no reason expectoration takes place it is not a spoiler but abhorrent.
2. If any one is suffering from cough or unintentionally coughed.
3. Expectoration by Imam to clean his throat or by a mukhtadi to point out the mistake of Imam or it is for the purpose of informing the other that this person is performing salat.
4. Saying O! Allah give me clothes, give me food, give me wife or such Dua which can not be fulfilled by creatures, whereas if it is a part of Quran and Hadith. Salaah will not be spoiled.
5. Whether Imam or individual.
6. Whether this error is in alphabets or sentences e.g. any alphabet or sentence is changed or reduced or increased or to disturb its place. However mistakes in vowels (Zabar َ Zer- pesh ُ) will not nullify the salaah, because many people can not differentiate between them. Further in some alphabets where it is difficult to differentiate, such as 'Saad' (س) 'Seen' (س) etc. The change in these alphabets such as reciting 'Seen' (س) instead of 'Saad' (س) will not nullify the salaah. Provided one can not differentiate or not able to express them properly and if one has command and despite of having capacity purposely or intentionally changes them this will spoil the salath.
7. And if there is a mistake which does not change the meaning to much extent and such word is available in the Quran the namaz will not be void.
8. If there is no change in the meaning the salaah will not be void.

Warning :- 1. Every person saying salaah specially the Imam is compulsory to learn the grammar, phonetics⁽¹⁾ (Tajweed) and make efforts to recite Quran correctly as far as possible, so that there is no controversy of spoiling salath.

14. Prompting⁽²⁾ in the salath⁽³⁾ or accepting the promptings⁽⁴⁾, when the person prompting is not a follower (Mukhtadi) and a person accepting is not his Imam (if a muqtadi feeds his Imam the salath will not be defectiv⁽⁵⁾, eventhough the Imam has recited Quran to the extent required or not).

Warning :- 2. If the Imam has completed recitation to the extent compulsory he should move for genuflexion (ruku), otherwise start another Sura immediately (he should not give chance by keeping quiet to the muqtadi to prompt him), and the muqtadi should not prompt the Imam immediately after the Imam is stopped. Whereas he should not prompt⁽⁶⁾ unless there is dire need⁽⁷⁾ because prompting suddenly is abhorrent.

Warning :- 3. In the salath responding to the prompting of a person other than Muqtadi nullifies the salath⁽⁸⁾.

1. Rules regarding phonetics (Tajweed) are mentioned in the supplement enclosed to this book at the end.
2. That means to prompt a person who hesitates or falters in recitation of Quran.
3. Whether the person who has prompted is also in the salaah or not in all such cases the salaah of the person prompting will be nullified.
4. Whether the prompting is accepted from a person engaged in the salaah or from the person who is not in the salaah in all such cases the salaah of the person accepting the prompting will be nullified. However the person prompting has not completed his prompting. he recollected the same automatically the salaah will not be nullified.
5. Neither the Muqtadi nor of the Imam.
6. At the time of prompting the intention is to prompt the Imam and not recitation.
7. The Imam recites wrongly and tries to proceed or the Imam stops recitation and stands silently.
8. If a person who is not in the salath said to a person engage in salaah "get aside" the salaah of that person will become void if he obliges him. But if he did not get aside immediately whereas keeping in view the rule of shariat he got aside by himself after sometime his salaah will not be void.

2. Eating, drinking, intentionally or unintentionally (Eventhough it was very small in quantity⁽¹⁾ yet something equal to parched gram or less is found in between the teeth⁽²⁾ and swallowed⁽³⁾ it, the salaah will not be nullified).
3. Loud laughter⁽⁴⁾ by a major person in salaah⁽⁵⁾.
4. Excessive act (Amal-e-Kaseer)⁽⁶⁾:- It is neither part⁽⁷⁾ of the salath nor to correct⁽⁸⁾ the salaah.

Warning : Scratching in salaah etc, Eventhough not an excessive action but scratching thrice in one posture and raising hands is called excessive action (Amal-e-Kaseer) which revokes the salath.

5. Standing of a woman with a man side by side on the following conditions:-

1. The woman is a mojar⁽⁹⁾ or attaining puberty.
2. There is nothing between them⁽¹⁰⁾

1. Equal to cumin seed (Till).
2. If it is equal to a gram or more the salaah will be nullified.
3. Chewing nullifies the salaah, similarly keeping the sugar in the mouth and swallowing the saliva also nullifies.
4. In the salaah of Ruku and Sajda. But in funeral prayer loud laughter will not nullify the salaah.
5. Loud laughter means laughing in such a way that the next man can hear, this will nullify the ablution and salaah both. Laughing in such a way that he himself can hear but the next man did not, this is called amusement, which will nullify the salaah only but ablution will not be void. Laughed in such a way that neither himself nor any other person heard it, it is called smiling. This will not nullify either salaah or ablution.
6. Excessive action is that action which creates an impression that he is not saying salaah or he himself feel that it is excessive action.
7. To do two Ruku and three Sajda in one Rakat, though they are excessive action, but being the postures of salaah, they do not disturb the salaah.
8. If the ablution of a person is nullified and he went for fresh ablution or on the arrival of 3rd person the Muqtadi receded back or the Imam has come forward etc., eventhough they are excessive actions, yet they are modifier of salaah, therefore they do not contravene the salaah.
9. Whether a stranger or a relative.
10. If there is a gap in between them and a person can stand in the gap that place will be taken as hedge and the salaah will not be void.

3. The salath is of genuflexion (Ruku) and prostration (Sajda)(1)
4. The salath of both the persons is the same (That means this woman accepted him as leader (Imam) or both have accepted the leadership (Imamat) of another person)(2).
5. Both are saying salath in same direction(3).
6. The woman is capable of saying salath perfectly(4).
7. The Place of salaah is common for both(5).
8. The closeness is lasted upto one posture(6).
9. The Imam has made intention of leading the salath of woman at the time of beginning the salath (If the Imam has not made intention of leading the salaah for woman the salath of the male will not be defective. Whereas the Iqteda of the female will not be correct).

Warning :- By close standing of a woman the salath of 3 males(7) will become void. 1. That who is on the right side. 2. That who is on the left side. 3. That who is behind her.

6. Prostration on a dirty place.
7. Without reason turning the chest from Qibla (Kaba)(8).
8. In prostration raising up both the legs from the ground.

1. If it is funeral prayer the salath will not be void.
2. One person is saying salath individually and the second one is muqtadi or both performing salath separately the salath will not be void.
3. Inside Ka'ba people can perform salath facing any direction of ka'ba the salath will not be void.
4. If the woman is a lunatic the salath will not be void.
5. If a male is on a platform which is of the height of a human body and the female is in the down then the salath will not be void.
6. If it is less than one posture (Rukn) it will not be void.
7. The salaah of the remaining people will not be void, because those persons whose salaah is void will become hedge between them.
8. Due to any reason there was farting in the salath and one went for fresh ablution in this process the body is turned from Qibla the salath will not be defective.

9. Out of the conditions prescribed for salath no condition is fulfilled⁽¹⁾.
10. From out of the essential postures of the salath any one of the postures⁽²⁾ is not performed.

Warning - I:-

1. Passing of a person from the front of one who is observing salath⁽³⁾ will not be a spoiler⁽⁴⁾ of salath. However the person coming will be a sinner⁽⁵⁾.
2. If a person saying salath on a pavement of such a height that the parts of the body of a person crossing him from the front will not confront physically and no sin.
3. A person saying the salath in a forest should keep a Sutra⁽⁶⁾ before him at least one cubit long and thick as finger.
4. The Sutra is to be erected opposite to the right eyebrow keeping a distance of 3 cubit.
5. If the Sutra cannot be erected it is to be laid in front in the length and not in width.
6. The Sutra of Imam will serve for all the followers (Muqtadi).
7. Passing before a Sutra is not a sin⁽⁷⁾.

1. Covering the hidden parts (Satre Aurat) but due to any reason any condition is not fulfilled it will not be the spoiler of the salath.
2. If The Ruku was not performed till the salam, the salath will be spoiled.
3. The sight of the person saying prayers is the limit of sutra in a big mosque or in the forest area, etc. while keeping the eyes on the place of Sajda, which will not fall on the person crossing. But in small mosques or houses there is no limit of sight, whereas without maintaining the post (Sutra) or screen crossing before the Namazi is abhorrent.
4. The person crossing is a male or female, dog or donkey.
5. There is a Hadith, that if a person crossing before the Namazi knows the severity of sin for it that he will have to stay for forty (The narrator says that he did not remember whether it is 40 days or 40 months or 40 years).
6. Sutra means a wooden pole or any thing which creates a hurdle before the person saying salath.
7. However crossing between the Namazi and Sutra is sinful.

8. If there is no Sutra in front of the person saying salath and a person tries to pass before him or from with in the limit of Sutra the person saying the salaah should stop such person by gesture or by uttering Tasbeeh that means he should utter 'Subhanallah' سبحان الله (this order is for males) and if it is a woman she should strike one hand on the other.

Warning -II :-

1. When there is pressure of natural call, when the complainant is complaining, to save a person drowning or being burnt or a blind falling in a pit, it is obligatory to discontinue the salath. Similarly in response to a call by the parents⁽¹⁾ if the salath is Nafil one, it is obligatory to reply by discontinuing the salath when the parents are not aware⁽²⁾ of him performing the salath.
2. To kill a snake⁽³⁾ or scorpion, or the animals used for riding is running away or a valuable thing is being damaged, if the value of the thing is about four grams of silver to discontinue the salath is lawful.

13. Abhorrence of salath :-There are two kinds of abhorrence:-

1. Disapproved to the point of being forbidden.
2. Disapproved though not unlawful.

Disapproved to the point of being forbidden :- The following acts are disapproved⁽⁴⁾ to the point of being forbidden in salath.

1. Wearing the clothes against the Islamic Rules (e.g. wearing a shirt but the hands are not put in the sleeves, a napkin, sheet of cloth, etc. let loose on the head and shoulders).
2. Pulling the clothes up or roll them up to save them from the soil.
3. Saying salaah by folding the sleeves or skirt.
4. Verily playing with the clothes and body⁽⁵⁾.

1. Grand father, grand mother, maternal grand mother, maternal grand father will fall in this category.
2. If they are aware that he is saying salaah there is no harm in not answering.
3. If there is a danger of being harmed. Otherwise it is abhorrent.
4. The salaah which is performed with abhorrence is obligatory to be repeated.
5. The action which is without any right purpose is absurd.

5. Snap the fingers and to insert fingers of one hand in the other.
6. Putting the hands on the waist.
7. Looking hither and thither by turning the face⁽¹⁾.
8. Sitting like a dog (e.g. sitting on both the hips by propping up the knees).
9. Saying salath by facing another man⁽²⁾.
10. Intentionally yawning.
11. By the head Scarf closing the face and nose.
12. Prostration on the fold of the turban (provided the hardness of the ground is felt, otherwise it will spoil the salaath).
13. To be content upon forehead only in prostration⁽³⁾.
14. In prostration flattening the elbows on the ground by males.
15. Before ending the Qirat bowing for the Ruku and then completing the Qirat.
16. Saying salath while feeling pressure of urine or stool.
17. Saying salath wearing the clothes which bear the pictures of the living beings⁽⁴⁾. Or saying salath at a place where there are pictures of living beings on the right and left and above⁽⁵⁾.

1. Looking by turning the chest is spoiler of salath.
2. Similarly, To sit facing a person saying salaath is disapproved to the point of forbidden.
3. With no reason, if one depends upon the nose in prostration is not at all correct.
4. If the photo is on the floor under the feet (not at the place of prostration) it is not abhorrent. Similarly, if the photo is printed and it is so small that if it is placed on the ground one cannot see the parts of the body while standing or they cannot be distinguished or the head or the face of the picture is erased or the photo is not of living being (whereas it is of soleless creature) it is not abhorrent.
5. Keeping the photo of living beings in the house is prohibited, because it is narrated that there is a Hadith which says that' "if a dog or a photo is available in the house the angels of peace will never visit that house". (This injunction is for keeping the photo) whereas making a photo is absolutely prohibited. (Whether it is small or big), because there is resemblance of creation as an attribute of Almighty Allah. The photographer will face torment on the day of judgement when he will be asked to insert sole in his creation, for which he will be helpless.

18. Saying salath by wearing clothes which contain filth to the extent of exemption⁽¹⁾.
19. To do Sajda and Ruku in advance of the Imam or raising the head in advance of the Imam⁽²⁾.
20. The Standing of Imam within the niche⁽³⁾. (If he stands outside the niche and performs Sajda inside the niche there is no harm).
21. Standing of Imam exclusively and Muqtadi exclusively on a height equivalent to one hand.

Unbecoming things in salath :-

The following acts are unbecoming⁽⁴⁾ in salath:-

1. To say salath with dirty clothes or with the clothes which are not according to public taste.
2. To say salath with knotted hairs by males.
3. Clearing the sand and stones from the place of Sajda (when sajda can not be performed but removal of it one time is not abhorrent).
4. Without any excuse sitting with crossed legs.
5. Not closing the mouth at the time of yawning⁽⁵⁾.
6. Closing of eyes (If it is to attain concentration in slaat is not abhorrent).
7. Counting the words 'Subhan Allah' سبحان الله on fingers or on the beads.
8. Saying salath bearheaded⁽⁶⁾ (If it is to gain concentration or humility there is no harm).
9. Without any reason keeping the weight of the body some time on right foot or some time on left foot.
10. Replying the Salam with hand or with a gesture by head⁽⁷⁾.

1. The dirt is equal to the size of a dirham and minor dirt is 1/4th of the clothes wearing which salath can be performed.
2. See foot note (1) at page 40.
3. Owing to large gathering, if he stands in the niche it is not abhorrent.
4. The salath with abhorrence requires repetition as it is desirable.
5. If yawning in qiyam the back of the palm of right hand is put on the mouth, otherwise left hand. (whether engaged in prayers or free).
6. If the cap or turban falls during the salath it is preferential to pick them up with light action if much action is required not to lift..
7. Replying with tongue will spoil the salath.

11. Making unnecessary movements without any necessity.
12. At the time of making prostration laying the hands first on the ground before knees, or at the time of rising the knees before the hands⁽¹⁾.
13. Saying salath by keeping gold or silver or a piece of stone in the mouth. Provided it will not cause interruption in recitation⁽²⁾.
14. Spitting without reason.
15. Without turning face looking hither and thither with the corners of eyes.
16. Muqtadi to stand alone at the back of the row when there is space in the front row.

Warning. No.1:- Saying salath by wearing the red⁽³⁾ or yellow or silk clothes is abhorrent for the males.

Warning. No.2:- Saying the salath before the burning fire is also abhorrent (Before lamp or lantern it is not abhorrent).

14. Salate Vitr :-

1. Vitr salath is obligatory and the relinquisher of it is a sinner⁽⁴⁾, similar to a person relinquishing compulsory salath.
2. The time for Vitr salath is after Isha.
3. There are 3 rakats in salath Vitr like Maghrib⁽⁵⁾ but in all the three Sets (rakats) after Sura-e-Fateha recitation of other Sura is obligatory.
4. The method of saying salaath Vitr is same⁽⁶⁾ as the Farz salath. But there is little difference as in the third rakat of Vitr salaath after reciting Sura-e-Fateha and other Sura one has to raise his hands up to ears in such a way as being done for Takbeere

1. If there is any excuse it is not abhorrent.
2. If there is obstruction the salath will be void.
3. Even otherwise the red and yellow colour is unlawful for males, besides silk clothes are also prohibited for males.
4. There is a common order for Wajib and Farz salath.
5. With one salam.
6. The Invocation (niyyat) for vitr is like Farz salath. However utter the words Salatul Vitr not Wajibul vitr.

Tahrima and then tie them up and recite Dua-e-Qunut slowly⁽¹⁾

(اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُنْبِئُكَ بِالْخَيْرِ وَ
نَشْكُرُكَ وَ لَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا كَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ
إِلَيْكَ نَسْعَى وَ نَحْفِئُ وَ نَرْجُو رَحْمَتَكَ وَ نَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ)⁽²⁾

After this go for genuflexion (Ruku).

5. If a person does not know Dua-e-Qunut he will recite (Rabbanaa Aatinaa Fiddunyaa Hasanataun Wa Fil Aakhirati Hasanataun Waqinaa Azabannar)⁽³⁾

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

or three times (Allahummaghfirly) اللَّهُمَّ اغْفِرْ لِي or three times (Yaa Rabbi) يَا رَبِّ

6. In the first rakat of Vitr, recitation of Sura 'Aala' سَبِّحْ اسْمَ In 2nd rakat 'Sura-e-Kafiroon' قُلْ يَا أَيُّهَا الْكَافِرُونَ and in 3rd rakat 'Sura-e-Iqlas'⁽⁴⁾ قُلْ هُوَ اللَّهُ أَحَدٌ is desirable.

15. DETAILS OF SUNNAT AND NAFIL SALATH⁽⁵⁾ :-

There are two types of Sunnat:

1. Stressed Sunnat (Sunnate Muakkadah). The relinquisher of it without reason is a sinner and transgressor.
2. Unstressed Sunnat (Sunnate Ghair Muakkadah). There is no sin

1. Utterance of Dua-e-Qunut is obligatory and specially اللَّهُمَّ إِنَّا نَسْتَعِينُكَ is masnoon.
2. (Trans). Oh Allah! we seek your help and we seek your pardon and believe in you and trust in you and we worship in devotion and grateful to you and we do not ungratify and we hate and forsake those who are not obedient to you. Oh, Allah we worship you and say 'Namaz' for you and prostrate before you and we fear your torments. Really your torments will reach the disbelievers.
3. (Trans). Oh! Our Lord, Almighty Allah, provide us comfort in this world and in the hereafter and save us from the torments of Hell.
4. Or recite whichever is remembered.
5. Sunnat or Nafil are meant for fulfilling the obligation, that means a number of sunnat or nafil are fixed with the farz salaah due to farsightedness (on the day of judgement) what deficiency is found in the farz salaah can be made good.

on the relinquisher. This is also called Supererogatory (Nafil) and Desirable (Mustahab).

1. Stressed Sunnat (Sunnate Muakkadah) :-

1. There are 12 Sets (rakat) of Sunnate Muakkadah every day. Before Farz of Fajr and After farz, of Zohr, Maghrib and Isha two rakath each and four rakath before the Farz of Zohr⁽¹⁾. Among them the Sunnat of Fajr⁽²⁾ is more stressed ⁽³⁾, Even some Islamic jurists described it as Wajib.
2. On Friday before Farz of Jum'ah and after the Farz four⁽⁴⁾ rakats are Sunnate Muakkadah.
3. Twenty (20) rakat of Taraveeh in Ramazan⁽⁵⁾ are Sunnate Muakkadah.
4. The Sunnat of 4 rakats is performed with one Salam. If they are performed with two salam they will not be counted as Sunnat.

2. Supererogatory (Navafil) :

1. Before 'Asr' and 'Isha' four rakat and after Isha four rakat are Desirable (Mustahab). Further after Maghrib six rakats⁽⁶⁾ are Mustahab which are called 'Salatul Avvabeen'.
2. Four rakat Nafil salaah in the day and eight rakat in the night can be performed with one Salam. More than this is abhorrent.
3. Nafil salaah can be performed while sitting even without reason.
4. The Nafil salaah rightly started with intention becomes compulsory to be performed. If due to any reason it has become void, it has to be repeated.

1. With one salam.

2. It is desirable (Mustahab) to recite in the first Rakat of Sunnat Fajr Sura Qul Ya Ayyuhal Kafiroom **قُلْ يَا أَيُّهَا الْكَافِرُونَ** and in the 2nd Qul Hu Vallahu Ahad **قُلْ هُوَ اللَّهُ أَحَدٌ** -

3. In Hadith much importance is shown about the Sunnat of Fajr. If this salath is missed along with 'Farz' it is also be made up contrary to other Sunnat salaah for which there is no order to make up (qaza).

4. With one salam each.

5. With ten salam.

6. With three salam.

Warning :-

1. The method of performing Sunnat and Nafil is the same as that of Farz, The difference is to the extent that after Sura Fateha recitation of additional Sura is obligatory in the 1st and 2nd rakat of Farz salaah and compulsory in all rakats of Sunnat and Nafil.
2. Apart from the aforesaid Sunnat and Nafil there are others also, a few of them are explained here.
 1. **Tahiyyatul masjid** (تحية المسجد) :- After entering the mosque and before sitting it is desirable to perform two rakat salath⁽¹⁾.
 2. **Tahiyyatul wudu** (تحية الوضوء) :- After Wudu before the body is dried performing 2 rakat salaah is desirable⁽²⁾.
 3. **Ishraq** (اشراق) :- After the Sunrise 2 rakats are desirable, 4 can also be performed.
 4. **Chasht** (چاشت) :- (1). The minimum rakats of Chasht are 2 and maximum 12. (2). The time for the Chasht is after the sun rises very high (Rising high and making the atmosphere hot till decline).
 5. **Tahajjud** (تهجد) :- (1). The minimum rakat for Tahajjud is 2 and medium 4 and 8 and maximum is 12 rakat. (2)The time for Tahajjud starts after Isha before Vitr. It is better to sleep after Isha and then get up at midnight and perform the Tahajjud salaah. After that Vitr (provided there is confidence of getting up. Otherwise Vitr is performed with Isha.
 6. **Istekhara salat** (نماز استخاره) :-
 1. When an important expedition is faced and there is doubt either to do it or not, undertake ablution perform 2 rakats Istekhara salaah which is desirable.

1. After entering the mosque and before sitting any salat (such as sunnat etc) is performed it will be equivalent to salath of Tahayyatul Masjid).
2. Similarly after bathing also.
3. The Tahajjud enjoys a very high place. All the saints have achieved excellence through Tahajjud only.

2. In 1st rakat recite Sura 'Qul Ya Ayyuhal Kafiroon' and in 2nd rakat 'Qul Hu Vallahu Ahad'.
3. After glorification of Allah recite Drude Shareef, then recite the Dua-e-Istekhara

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ
فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ . اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا
الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَ
إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاصْرِفْهُ عَنِّي وَ
اصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

After the word 'Haza Amr' هَذَا الْأَمْرُ reveal the need e.g. this journey 'Haza Safar' هذا السفر 'Haza Nikah' هذا النكاح etc. After that if the conscious permits do it otherwise not.

4. It is better to repeat the salath Istekhara seven times⁽¹⁾ and start the consignment.

7. Taraveeh salath (نماز تراویح) :-

1. The Taraveeh salath is a stressed one for male and females both.
2. The night during which the new moon of Ramazan is sighted start salath-e-taraveeh from this night. And after sighting the moon of Eid, It is to be stopped⁽²⁾.
3. The salath taraveeh is not subject to fasting. The persons who do not keep fast due to any reason Taraveeh salath is Sunnat for them.
4. The time for Taraveeh salaah is from 'Isha'⁽³⁾ till 'Fajr', before Vitri or after Vitri. But it is better before Vitri.
5. For taraveeh salath waiting till 1/3 of the night or 1/2 of the night is desirable (After mid night also it is not undesirable).
6. The Congregation for Taraveeh is collective Sunnat.
7. There are 20 rakat in Taraveeh. (Every two rakat with one salam and 20 rakat with ten Salam).

1. Specially when there is no bent on any thing
2. That means one should say Taraveeh prayers during the entire month of Ramadhan, even if the Quran is completed earlier.
3. If the Taraveeh prayers are performed before Isha it will not be counted as Taraveeh salath.

8. In the Taraveeh salaath taking rest after every 4 rakat⁽¹⁾ for a period equal to the time required for performing four rakat salath is desirable. During this gap it is discretionary to recite Tasbeeh, recite Quran, say Nafil salath or keep silent.
9. In Taraveeh salath it is traditional way of the Holy Prophet (S.A.W.S) to complete one Quran. People should not relinquish it due to laziness and tardiness, and it is excellent to revise it and most preferential is to revise it thrice. If there is apprehension that the Congregation will be reduced in number it is to be recited to the extent tolerated by the people⁽²⁾.
10. If the Imam is not a memoriser of Quran (Hafiz) any verses from Quran can be recited. Better to recite from surah 'Alam Tara' to the last Surah of Quran with one Surah in every rakat⁽³⁾, When ten rakat are over repeat the same Surahs from the beginning.
11. Following a minor Imam in Taraveeh salath is not correct.
12. During the Ramazan Vitr is performed with congregation⁽⁴⁾. The Imam should recite Quran in all 3 (three) rakat with voice and the followers listen silently, after the Takbeere Qunut the followers and Imam both must recite Qunut slowly.
13. It is permissible that one person leads the salath of farz and Vitr and another of Taraveh .
14. If all the persons have not performed Isha salath with congregation the taraveeh salath will not be performed with Congregation⁽⁵⁾. Similarly, if there was no congregation for

1. Every 4 Rakat is called Tarveeh and the entire salaah is called Taraveeh. The tasbeeh is
سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعَظَمَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبْرُوتِ سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا اللَّهُ نَسْتَغْفِرُكَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ.
2. It is traditional way of Holy prophet (S.A.W.S) that there may not be less than one Quran.
3. There will not be possibility of committing any mistake in Rakat and there will not be any disturbance in remembering.
4. Except Ramazan there is no congregation for Vitr salaah.
5. The congregation of taraveeh is subject to the congregation of Isha.

Taraveeh, Vitr need not be performed in congregation⁽¹⁾.

15. If a person comes after the Isha salath, he should perform Isha salath first then join the Taraveeh.
16. If a person has performed Isha with Jamat, Vitr may also be performed with Jamat (Eventhough he has not performed Taraveeh salath) and if he has not performed Isha salath with Jamat he need not say Vitr salath with Jamaat (Eventhough he has performed Taraveeh with Jamaat).
17. One gets 1/2 of the reward by performing Taraveeh by sitting without any reason.
18. Waiting to join salath without takbeer-e-tahreema till the Imam starts bowing is abhorrent.

16. THE DETAILS ABOUT JOINING THE COMPULSORY SALATH :-

1. If a person starts Farz salath individually and the same Farz is being performed in a congregation he should end⁽²⁾ his salath⁽³⁾ and join the congregation⁽⁴⁾. Provided he has not performed the Sajda of 2nd rakat of Fajr or Maghrib and the Sajda of first or 3rd rakat of Zohr, Asr or Isha. If the Sajda of 2nd rakat of Fajr or Maghrib and the Sajda of 3rd rakat of Zohr, Asr and Isha is performed he should not discontinue the salath, it is to be got completed⁽⁵⁾. And if the Sajda of Zohr, Asr and Isha has been performed say one rakat more and complete 2 rakat⁽⁶⁾ then discontinue the salath and join the congregation.

1. Therefore congregation of Vitr is subject to the congregation of Taraveeh.
2. At the time when the Imam utters Initial Takbeer (Takbeere Tahreema).
3. That means by conveying one salam.
4. Then by making intention join the congregation. If a person without breaking his salath follows the Imam after making intention is not correct.
5. And after completion of his resolved salath if the congregation is continued and it is for Zohr or Isha one may join the congregation to get reward with an intention of Nafil salath. If it is of Fajr, Asr, or Maghrib salath one need not join.
6. So that two Rakat of Nafil are completed.

2. If a person is saying Sunnat salath and the congregation for Farz salath is started he should not break the salath. Because breaking of 'Sunnat' or 'Nafil' salath is not lawful, eventhough he has not performed the 'Sajda' of first rakat. Whereas he should perform the duet which he was saying complete them and then join the congregation (if the Sunnat was of 4 rakat and if this duet was of first two sets then after completion of his Farz salath with Imam, he should perform 4 rakat as Qaza.
3. If the Farz Jamaat is going on then no Sunnat etc. be started. However the Sunnat of Fajr which is more Stressed (Muakkadah) is to be performed⁽¹⁾ provided the last sitting (Qaida Akhira) is expected with the Imam and if there is no chance of getting Qaida Akhira the Sunnat salath need not be performed, join the congregation.
4. If the Sunnat salath of Fajr is missed along with Farz salath, it can be performed before noon with the Farz salath. If lost without Farz then there is no Qaza⁽²⁾. Moreover no 'Qaza' even after declining of the Sun.
5. If the Pre Sunnat of Zohr is missed owing to joining the congregation or due to shortage of time, they can be performed immediately after Farz salath before the post two Sunnat.
6. If the congregational Prayer (Jamaat) is going on one should join the Jamaat immediately, whichever posture is going on without waiting for a particular posture. If the Ruku of any rakat is made available in the leadership of the Imam⁽³⁾ it will be presumed that that rakat is performed. If the Ruku is not made available then that rakat will not be taken into account.

1. When the congregation prayer is started say sunnat, etc. away from the congregation in any corner or behind any pillar. Because where the Farz salaah is performed saying of other salaah there is abhorrent to the point of forbidden particularly in the row (Saf) which is extremely abhorrent.
2. Not after Farz salaah before rising of the sun or after the sun rise.
3. Joining of Ruku will be taken into account when the Muqtadi is able to utter one Tasbeeh with Imam.

7. After the Azan is delivered, it is abhorrent to leave the mosque without performing the salaah. However if it is for making arrangements in another mosque, it is not abhorrent.

17. Make up (qaza) salath :-

1. Without any reason⁽²⁾ missing the salath of a particular segment in its time⁽³⁾ is a grave sin.
2. If a compulsory salath for a particular segment is missed (Whether intentionally or by mistake or due to sleep or due to any other reason) its make up (qaza)⁽⁴⁾ is compulsory.
3. If any one is suffering from delirium or unconsciousness or suffering from such an ailment that he cannot say salath, even by gesture, and this condition (delirium unconsciousness, ailment) is continued till the time of six salath then the obligation of this salath will be wiped out and there is no make up (qaza)⁽⁵⁾ for it. If this condition is prevailed upto 5 segments (and it is not found in the sixth segment then the make up (qaza) is compulsory.
4. During the menses and puerperium period the salath which are missed are absolved for women⁽⁶⁾.

1. The salath which is not performed in the prescribed time but afterwards is called make up (Qaza) salath and the salath which is performed in time is called 'Discharged' (Ada).
2. If for any reason, sleep, forgetfulness, engaged in combat, the salath is not performed in time is not a sin.
3. There are two sins, one is relinquishment of salath and the other nonperformance within its segment. Both are major sins. The first sin will be pardoned by performing the make up (Qaza) salath. But the 2nd sin will not be wiped out without repentance or by Haj.
4. If the salath is missed by many persons they have to perform it jointly by giving a slow Azan and Iqamat like regular salath and if it is Jehri salath the Imam has to recite Quran with voice as the obligation demands. For the individual it is excellent and in quiet (Sirri) salath recitation slowly is obligatory.
5. Free from these salath.
6. The salath to be performed during the period of menstruation and puerperium are exempted.

5. The make up (qaza) salath of Farz is Farz and wajib for wajib and sunnat for sunnat, but not for 'Juma'⁽¹⁾ and 'Eidain'. There is no Make up salath for Sunnat⁽²⁾ except the sunnat of Fajr. However the voluntary (Nafil) salath which was rightly started with due intention and resolve, its makeup is obligatory⁽³⁾.
6. No time is fixed for make up (qaza) salath⁽⁴⁾ except the prohibited timings (Rising, Setting and Noon). It is to be performed throughout the life⁽⁵⁾, till the death.
7. The performance of make up (qaza) salath by announcement is disapproved to the point of forbidden⁽⁶⁾, due to which the unknown will know.
8. Maintaining the sequence in make up (qaza)⁽⁷⁾ is obligatory⁽⁸⁾ for the person saying salath regularly like performance of salath of a particular segment.

1. The alternate for the Friday prayer is Zohar. If the Friday salaah is missed perform Zohar.
2. Make up (qaza) salath of Sunnat-e-Fajr is to be performed when it is missed with Farz. If Farz salath is missed the make up (qaza) for it with Sunnat is performed before noon. If Sunnat is missed without Farz or the make up (qaza) thereof is performed after noon there is no qaza for Sunnat.
3. After the start of the nafil salath it becomes obligatory. But only 2 rakat of nafil is to be performed as obligatory qaza, even though there was an intention for more than 2 rakat because every 2 nafil is a mandatory form of a separate salath.
4. Whenever it is remembered or recollected it is its time after remembrance delay without reason is abhorrent.
5. Even though it is immediately after Fajr and Asr that means during this time also Qaza is correct. Only during the prohibited timing it is not correct.
6. Because missing a salath is a sin, and exposure of a sin is another sin.
7. Before performing due salath, qaza is to be performed and from out of the qaza salath the salath which is missed first is to be performed first and then the latter one.
8. Regular performer of salath (Sahibe Tarteeb) is one who has not missed 6 salath after attaining puberty.

Before performing the make up salath the due salath will not be correct⁽¹⁾. Similarly, the sequence is obligatory to be maintained for Farz and Vitr⁽²⁾.

9. The sequence is dropped in the following Three Cases :-

1st Case :- Short of time (during which there is no possibility of performing 'qaza' and 'ada'⁽³⁾).

2nd Case :- Forgetfulness⁽⁴⁾ (that means not remembering the makeup (qaza) salath⁽⁵⁾). If the due salath is started the make up salath is recollected before salaam, the due salath will not be correct.

3rd Case :- If six or more salath are missed (upto 5 salath the sequence remains, eventhough they are missed on different times and a long period has been lapsed, when six salath are missed the sequence will also automatically be extinguished).

10. If a regular performer has missed one salath of one segment performed 5 more salaths of other segment and this missed salath was not performed despite of remembering and availability of time these 5 salath will be kept in suspense. That means after performing the 'qaza' the above 5 salath will become void⁽⁶⁾ and the sequence will remain. If he does not perform that 'qaza' the above 5 salath will be valid but

1. whereas it will be suspended due to contrivance. The details of which are explained in future.
2. If the vitr salath of a person is missed and he intends to perform Fajr salath he has to make up for vitr first and then perform Fajr salath.
3. Suppose the Zohr salath of a person is missed and the time of Asr salath is very narrow during which if he performs Zohr salath he will be missing Asr salath also, so during this narrow period the sequence will be lost. He has to perform Asr salath only.
4. This includes the ignorance of sequence obligation. For example, a person not at all aware of the rule of sequence and he missed Fajr Salath but while remembering it if he performs Zohr that will be correct.
5. After Zohr salath is missed while forgetting if one performs Asr salath due to this forgetfulness the sequence will be extinguished.
6. That means their obligatory responsibility will be eliminated, and they will become nafil. And they will have to be performed again.

the sequence will be lost⁽¹⁾.

11. After the losing of sequence it is optional to perform qaza or the ada salath, if the ada salath of that particular segment is performed before performing the make up salath it will also be correct.
12. After the losing of sequence it will not be retrived unless and untill all the make up salath are performed fully⁽²⁾. That means not a single make up salath is remained for performance⁽³⁾.
13. After missing of many salath sequence is not maintainable. For example a person has missed the salath of a complete month, now he can perform thirty salath of 'Fajr' thirty salath of 'Zohr' and likewise then it will be correct.
14. If a person is to perform 6 or more make up salath (qaza) thereafter he was regularly performing salath for a longer period, but did not perform the makeup salath, thereafter he missed another salath it will be correct to perform this newly missed salath⁽⁴⁾ even without performing the make up (qaza) salath⁽⁵⁾.
15. If there are many qaza salath and one desires to perform then it is compulsory to determine as to which date and segment that salath pertains to. If one can not determine then he has to make an intention that this is the salath of 'Fajr' which was missed first⁽⁶⁾ (The invocation about the last Fajr will also be the same).

1. For example, a person has missed 'Fajr' salath and while remembering it he has performed the remaining 4 salath of that day (Zohr, Asr, Maghrib and Isha) and also performed the Fajr Salath of the subsequent day, then these 5 salath, after the salath of Fajr of the subsequent day within the time of Fajr is performed all the earlier make up salath (Zohr, Asar, Maghrib and Isha) will become void. If the time of Fajr salath is lapsed the make up salath (Zohr, Asar, Maghrib and Isha) will become correct. Otherwise the sequence will be lost.
2. When all the qaza salath are performed one becomes a regular performer.
3. If any person starts performing his make up salath till less than 6 are remained, eventhough he will not be a regular performer (Sahibe Tarteeb), untill and unles not a single salath is left.
4. Despite of knowing and availability of time.
5. Due to earlier make up salath the sequence is lost.
6. The Fajr salath of the first day will be wiped out from his responsibility then of the next day. Similarly all the due salath will be completed.

16. If a person is indebted of qaza salath and he is in the throes of death and if he leaves a will with his successor⁽¹⁾ that they should pay the compensation from out of 1/3 of the inheritance to the tune of one and 1/4 seer wheat or two and half seer jau (barely) for each salath or its value to the poor and needy persons (by grace of Almighty Allah there is hope that burdon of Farz salath will be wiped out from him).

18. Compensatory prostration:-

1. Compensatory prostration (sajda sahu) (سجدة ساهو) means when there is error of omission or commissio⁽²⁾ in salath one has to perform 2 prostration⁽³⁾ which are made obligatory⁽⁴⁾.
2. The method of performing compensatory prostration is in the last sitting after tashahud⁽⁵⁾ one has to convey one salam towards the right shoulder⁽⁶⁾ and then perform two prostrations, thereafter repeat the tashahud⁽⁷⁾ with durud and dua (supplication). Then convey salam towards both sides.
3. Compensatory prostration becomes obligatory due to five errors, (a) Advance performance of any posture⁽⁸⁾, (b) delay in performance of any posture⁽⁹⁾, (c) repetition of any posture,⁽¹⁰⁾ (d) dropping of any obligation⁽¹¹⁾, (e) and change in obligation⁽¹²⁾.

1. Even without execution of will a person dies and his capable heirs compensate the mak up salaah in that case also there is hope that the dead will be free from the responsibility.
2. "Sahu" means forgetfulness, doubt is also included in it.
3. Owing to any defect the salaah has become defective, this will purify and make the salaah correct.
4. Provided there is time for compensatory prostration.
5. It means after 'Abduhu wa Rasuluhu'
6. This is preferable but if a person without turning his face is attahiyat utters salam on the face itself the compensatory prostration will also be correct.
7. Repetition of tashahud and conveying final salaam is obligatory.
8. That is before qirat, ruku or sajda.
9. Uttering more than the tashahud in the first sitting due to which there is delay for standing in the third rakat.
10. For example, in any rakat 2 ruku or 3 sajda.
11. 1st sitting is avoided.
12. Reciting quran loudly instead of slowly.

WARNING :- If any of the obligations is dropped owing to error, compensatory prostration is compulsory⁽¹⁾, if it is intentional the salaath will be void.

4. If any Compulsory Posture of Namaz is dropped intentionally or erroneously the salaath will be void.
5. Even if the Sunnat and Mustahabat are left the salaath will become complete (Compensatory Prostration will not be compulsory).
6. The rule of Compensatory Prostration is equally applicable to farz, wajib, nafil.
7. If mistakes are committed invariably in any salaath two compensatory prostrations are enough.
8. If in the Compensatory Prostration any error is committed again, no further Compensatory Prostration required.
9. If the compensatory prostration becomes necessary and forgotten to do it until salam is conveyed on both sides and thereafter remembered it, it can be performed till his chest is not turned from Ka'aba and did not speak anything⁽²⁾.
10. It is obligatory for the followers and the imam to perform compensatory prostration for the error committed by the imam. Whereas there is no compensatory prostration for the error of any follower.
11. The late joiner (masbooq) also joins the compensatory prostration⁽³⁾ with the imam⁽⁴⁾ without ending the salaath and

1. If the wajib is erroneously left the salaath will not be void whereas it will be defective and it will be corrected by compensatory prostration.
2. If this is any talk or any act amounting to spoiler of salaath, the salaath is to be repeated.
3. Whether the Imam has committed error before or after the follower (Masbooq) joined the salaath.
4. Then at the end it will not be repeated.

to complete his own salath thereafter. If he commits mistake or error in the remaining salath he has to perform Compensatory Prostration separately⁽¹⁾.

12. There is no Compensatory Prostration for a person who misses some rakat (lahiq) however when the Imam performs Compensatory Prostration for his error he has to follow. But in the remaining salath, if there is any mistake by 'lahiq' he has to perform compensatory prostration.
13. If the Imam is a traveller and committed any error then the local follower has also to perform Compensatory Prostration along with the Imam.
14. There is no compensatory prostration in Juma and Eidain prayers, hence the followers need not be confused⁽²⁾.

Certain forms of error and their orders:-

1. In the following circumstances compensatory prostration is obligatory.
 - i. Before Sura Fatiha recitation of any other sura or verse of the Holy Quran⁽³⁾.
 - ii. Recitation of sura Fatiha twice in the first two farz rakat⁽⁴⁾.
 - iii. Giving a gap to the extent of performing one posture between sura Fatiha and other sura or maintaining similar gap in the first sitting (qaide oola) and uttering tashahud and اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ or reciting any supplication, recitation of Quran in ruku, sajda, qauma, jalsa and qaida⁽⁵⁾. In the Ist sitting reciting sura Fatiha instead of tashahud or uttering tashahud twice⁽⁶⁾, the imam or the individual changes the

1. Because in the remaining salaah the Masbooq is independent.
2. Not to be confused.
3. After getting remembrance recite sura Fatiha and other sura then perform compensatory prostration.
4. If sura Fatiha is recited after the other sura or recited twice in the last 2 rakats then there is no compensatory prostration.
5. If in the last sitting the Quran is recited after tashahud there is no compensatory prostration.
6. If in the last sitting tashahud is recited twice there is no compensatory prostration.

mode of recitation of Quran from slowly to loudly⁽¹⁾ and vice versa. In the position of standing (qiyam) recitation of Tashahud in the first rakat after the qirat⁽²⁾ and in the second before qirat. Similarly missing of qauma after ruku or jalsa between 2 prostrations are also cause of compensatory prostration.

2. If in the Ist and 2nd rakat if sura Fateha⁽³⁾ or other sura is erroneously left and it is recollected in the ruku or after the same rakat stand up and recite the left over sura⁽⁴⁾ then go for ruku and in the last perform compensatory prostration.
3. In the subsequent sets of rakat of farz after sura fateha and any other sura is wrongly recited in such case compensatory Prostration is not compulsory⁽⁵⁾.
4. If in any rakat one prostration is performed the other is forgotten and recollected in the next rakat or in the last sitting before recitation of "Attahiyyat" perform the other sajda⁽⁶⁾ and do compensatory prostration. If this mistake is noticed after "Attahiyyat" the left over prostration is to be done and "Attahiyyat" is recited again and compensatory prostration is performed.
5. In any rakat prostration is performed first without performing genuflexion and it is noticed before the 2nd rakat one should do ruku immediately and the prostration, thereafter standup for 2nd rakat and perform compensatory prostration.

1. (when it is complete one verse), if 2 or 3 words are came out there is no harm.
2. If in the Ist rakat tashahhud is recited before sura Fateha there will not be compensatory prostration, because before sura Fateha sana is there.
3. In the last 2 rakats of farz salaah, if sura Fateha is missed, there is no compensatory prostration. However if it is nafil or vitr it will be obligatory.
4. If sura Fateha is left over it has to be recited and the other sura is to be recited thereafter.
5. The salaah is lawful with abhorrence.
6. Before this the postures which are performed, they are not necessary to be repeated.

6. If the first sitting is forgotten and stood up or near to stand up⁽¹⁾ need not sit, lastly do compensatory prostration. And if one is near to sitting⁽²⁾ should sit down. In such case there is no compensatory prostration.
7. If the last sitting is forgotten and stood up and noticed it before prostration should sit down immediately and after recitation of tashahhud perform compensatory prostration and if he has already performed prostration the obligation will be nullified⁽³⁾. Thereafter it is optional to join one more rakat⁽⁴⁾, but in the last compensatory prostration is to be performed.
8. If one stands up by mistake after the final sitting, in the salat of 'Zohar' for the fifth rakat and sits down if he has not done the prostration for the fifth rakat and if he has performed the prostration of fifth rakaat add one more rakat. In such⁽⁵⁾ case 4 rakats will be farz and the other 2 rakat will become Nafil. In both cases compensatory prostration is necessary.

WARNING :- This order pertains to individual prayers. If the Imam has stood up after final sitting by mistake for the 5th rakat despite of warning⁽⁶⁾ by the followers, the followers have to wait till the Imam performs the Sajda. If the Imam before the Prostration of the fifth rakat comes back to the real position on the reminder of the followers they should recite the Salam with the Imam, Otherwise the followers are not under the leadership of the Imam, all should disperse⁽⁷⁾ after uttering Salaam.

1. About to standing will be taken into account when the knees are lifted from the ground.
2. If the knees are not lifted from the ground one is nearer to sitting, eventhough the buttocks are raised.
3. This salaah will become Nafil and the Farz salaah is to be performed afresh.
4. Otherwise there will be odd Rakats and there is no mention of odd Rakats about Nafil salaah.
5. If no rakat is joined 4 rakat will be farz and one rakat will be vague, but addition will be better.
6. The method of alerting is to utter 'Subhanallah'.
7. If one follows the Imam it will be correct, but committing mistake knowingly is not proper.

9. If a person in the Zohr salaah performs only 2 rakat and utters salaam under the impression that he has performed 4 rakat and then after realising he has to perform 2 more rakats⁽¹⁾ to complete the salat and perform compensatory prostration.

Rules regarding the doubts arising in the Salath:-

1. If any person doubts that how many Rakats he has performed and he is not of doubtful nature⁽²⁾ he should perform the salaah afresh and if he is in the habit of doubting he has to act on his probable guess and if the probable guess is not definite opt for the lower. e.g. there is a doubt that it is the first or 2nd Rakat he should opt the 1st, if between 3rd and 4th opt for the 3rd and wherever there is a doubt about sitting (qaida) he should do qaida so that any qaida farz, wajib is not missed and in the last perform compensatory prostration.
2. If there is doubt after the end of the salaah, it has no validity (the salath is lawful).
3. If a person doubts whether he has performed the salaah of that particular segment and if there is still time he can perform that salaah, otherwise not necessary.

Prostration on Recital of certain verses of Quran:-

1. One prostration will be obligatory for reciting or listening⁽³⁾ any one of the 14 verses of the Quran. This is called prostration of recital (sajda tilaawat).
2. There are 14 places of prostrations in the entire Quran.
3. The prostration of recital is performed between 2 takbeerat on fulfilling the conditions required for salaah. But there is no need of raising hands, tashahud and salaah.
4. There is the same tasbeeh in prostration of recital which is uttered in prostration of salaah.

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| <ol style="list-style-type: none"> 1. Provided after salam not committed any violation of salaah. 2. That means the doubt is created for the first time. 3. Eventhough there is no intention to listen. |
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5. Standing twice is desirable (mustahab) in prostration for recital and 2 takbeer are sunnat. That means, utter Allahu Akber in a standing position then go for prostration and after it standup uttering Allahu Akber.
6. The prostration for recital is contained in the following chapters:
اعراف، رعد، نحل، بنى اسرائيل، مريم، حج⁽¹⁾، فرقان، نمل، سجده،
ص، حم، والنجم، انشقت، اقراء-
7. There are 3 reasons for the prostration of recital to become obligatory:
- Recitation of the particular verses requiring prostration⁽²⁾.
 - Listening⁽³⁾ of that particular verse requiring sajda through a humanbeing⁽⁴⁾.
 - Accepting the leadership (Iqteda) of a person in the salaah who recites that particular verse whether before acceptance or after.
- Warning :** Besides the above conditions the prostration will not be obligatory by any thing. e.g. If a person writes that particular verse or conceived without uttering by tongue or recites in alphabets or only looks into those verses.
8. Sajde tilaavat is obligatory on the persons on whom the salath is obligatory ('ada' and 'qaza'). It is not obligatory on a lunatic, minor, woman under menses. However it will be obligatory on that lunatic who will be under delirium for less than one day and night. Similarly the compensatory prostration is not obligatory on a person befogged and under ceremonial impurity.
9. If the sajda-e-tilaavat becomes obligatory outside the salath, it is better to perform it spontaneously and if it is not performed

- Only the 18th verse of Sura Haj is Ayate Sajda.
- Even if it is not heard by him, i.e. a deaf person has recited.
- If the verse of prostration is heard through any animal such as parrot etc. the prostration will not be obligatory.
- Whether a person is busy in salaah or not if he is in salaah he should perform the prostration after ending the salaah. (Warning). This condition is for another person other than the person reciting.

then, it is also correct but it will be abhorrent. If it is made obligatory⁽¹⁾ in salaah it has to be performed immediately⁽²⁾.

10. If in one sitting these verses are heard several times only one prostration will be obligatory.

If after recitation of Ayate Sajda the same verse was listened from various persons in such case also one prostration will be obligatory provided the sitting is not changed. If any person after recitation of Ayate Sajda takes more than two morcels or utter more than 2 sentences or walks more than 2 steps or engages him in buying and selling, in such circumstances (because the sitting is legally changed) 2 prostrations will be obligatory.

11. It is abhorrent to recite the entire sura and leave the verse of sajda.

PROSTRATION FOR GRATIFICATION (SAJDA-E-SHUKR):-

1. The prostration for gratification is desirable, when a person gets a favour or free from any worry.
2. Doing any prostration immediately after completion of salath is abhorrent, because an illiterate may consider it as sunnat or wajib.
3. The prostration of gratification is performed like Sajda-e-Tilavat.

The salath of an ill person:-

1. If a person owing to any disease has no control on the body to perform certain postures of salath. e.g. he may perform the postures according to his capacity, not able to stand or there is a fear of any trouble or aggravation of disease, standing is not compulsory for him, he can say salath while sitting and do genuflexion and prostration by gestures, whether he sits according to the prescribed way or any other which is comfortable for him. If required take support, stand to the extent possible and start the salath (using a stick or wall or person for support) thereafter sit down. If he has the capacity to the extent of saying the Takbeere Tahreema, while standing, he should utter it while standing, then he can sit because the salaah will be void if he will not stand.

1. If it is not performed immediately then it cannot be performed out of the salath and becomes a sinner.
2. Delay is disapproved to the point of forbidden.

2. If one has no capacity to do the genuflexion and prostration or only prostrations he should say salaah by sitting, even though he has capacity to stand, yet he has to perform genuflexion and prostration with gestures. Bend the head more for prostration than genuflexion⁽¹⁾.
3. If an ill person is not able to sit even, that means he can not sit by himself or with any support, he should say the salath by laying with gestures. The best way is laying flat on the back. The legs are towards Qibla and propped up. Keep the pillow etc. under the head so that the face turns towards Kaaba then make gestures by head for ruku and sajda. The gestures for prostration is to bend the head more than the genuflexion. If he can not lay flat he can lay either on the right or left shoulder, but the face should be towards kaaba.
4. If the diseased cannot even make gestures by his head the salath is exempt for him. After recovery he has to make up the salath and if this condition is continued for more than 5 salath the obligation of make up salath will also not be there. The same order prevails for a person who is unconscious due to some ailment or shock⁽²⁾. If it is due to intoxication etc. he is compulsory to make up⁽³⁾ all the elapsed salath.
5. If a person develops illness during salaah it is necessary for him to complete the remaining salaah by all means e.g. he was saying salaah by standing and now he has no control to stand up he should say the salaah by sitting and becomes incapable to perform Ruku and Sajda he has to do Ruku and sajda by gestures. And if he is incapacitated to sit he should say salath by lying.

1. But he should not keep any elevated thing for prostration.
2. If any patient remains unconscious but periodically he gains conscious and if the lucid interval is determined, the make up salaah is compulsory. If the time is not known then there will be no make up salaah.
3. Like a sleeping person.

6. If an handicap person has become capable during the salaah and he was unable to stand and performing the ruku and sajda by sitting and now he has been able to stand he can perform the remaining salaah by standing and when he was incapable to perform even ruku and sajda and now he becomes capable he has to perform salath with Ruku and Sajda⁽¹⁾.
7. If a woman is labouring but she is in full senses she should say the salaah quickly and does not delay, lest she will be engaged in delivery and the salaah will be missed. If the birth of a child is apprehended while saying salat by standing which may cause harm to the child so she should say salath by sitting. Similarly if a part less than half of the body of the child has come out but the bleeding is not started even then it is not lawful to delay the salath. The salaah is to be performed by sitting and by making a pit on the ground and the cotton is strewn in the pit and the head of the child is kept in it and if it is not possible say the salath by gestures⁽²⁾. (It shows the importance of the salath).

A traveller's salath:-

1. A person makes an intention to start journey from his native place⁽³⁾ or his place of temporary residence⁽⁴⁾ for a distance which will be covered in 3 days and goes out of the city limits is called a traveller.
2. The distance of three days⁽⁵⁾ should be by normal walk neither fast nor slow (the normal walk means walking on foot or the speed of the camel).

1. If salaah is partly performed by gestures thereafter gained strength to do Ruku and Sajda then salath is to be performed afresh.
2. In whatever conditions he may be salath is compulsory. There is no permission for a muslim to relinquish the salaah.
3. The permanent place of residence is that place where a person settles down with an intention to live for ever.
4. The temporary place of residence is that place where a person intends to stay for 15 days or more.
5. According to an estimate, it is 77km. Because a person cannot cover more than 20 miles by normal walk from morning to noon.

3. Three days distance means a walk from morning till noon. (Walking from morning till evening is not a condition).
4. If a person completes the journey, the distance of which cannot be covered by average walk in less than 3 days, covers it using a fast moving conveyance (such as horse, or train etc.) in a lesser time than three days, even then he will be treated as a traveller.
5. If there are two routes to reach the destination and by one route the distance can be covered in 3 days and with the other in 2 days then routes which is adopted by him will be applied.
6. The traveller when goes out of the city limits or town for his intended journey he is allowed to shorten his compulsory prayers by 2 rakat for 4 rakat is called 'Qasr' which is obligatory. (If he observes 4 rakat⁽¹⁾ he will be a sinner⁽²⁾). There is no 'Qasr' for 3 or 2 rakat.
7. The traveller has to observe 'Qasr' till he returns back and enters the limits of the town or in such a place where he intends to stay for 15 days provided the place is suitable to stay (if he intends to stay for less than 15 days or that place is not suitable to stay such as forests, sea, etc., he has to observe 'Qasr'.
8. In the following cases if any traveller breaks his journey and stays for more than 15 days he will not be a resident. 'Qasr' is obligatory on him:
 1. There was no intention to stay for 15 days but unintentionally he is forced to stay for more than 15 days.
 2. There was no intention but due to postponement he had to stay for 15 or more days.
 3. There was intention to stay for 15 days or more but that place was not suitable to stay.
 4. There was intention to stay for 15 days or more not at one place but at different places.
5. When a person serving another in this journey⁽³⁾.

<ol style="list-style-type: none"> 1. If he says 4 Rakat the first and 2nd will be 'Farz' and the other 2 will be Nafil. 2. Because 2 obligations will be missed by him, one is Qasr and the 2nd is salam immediately after the final sitting (qaida-e-Akhira). 3. A woman travelling with her husband or the servant with his master.

9. To accept the traveller as leader (Imaam) in the salaah by a local person is lawful by all means whether it is 'Ada' or 'Qaza' and when the traveller Imam utters salam after 2 rakats then the local follower should stand up and complete the salath. But at that time, he will not recite Quran with voice (to the extent of qirat) stand quiet as he is a 'Lahiq'. It is desirable that the traveller Imam informs the followers immediately after salam that he is a traveller.
10. The traveller can also follow the resident at that time he will not observe 'qasr' he is to say the salath fully with the imam within the time (not thereafter).
11. The traveller should not miss the sunnat of 'Fajr' and better not to miss the sunnat of 'Maghrib'. The sunnat of the other salaah are left at his discretion. It is better not to perform when he is not sure of the things.

22. Funeral prayers:-

1. The funeral prayers is the collective responsibility⁽¹⁾.
2. There are two conditions for funeral prayers. One pertain to the person saying the salaah (These are the same which are necessary for other salath i.e. Taharat, Satre aurat, Istiqbale Qibla and intention). The time is not the condition, moreover dry ablution is also allowed⁽²⁾ for this salath, when there is fear of the salaah being over⁽³⁾ by the time wet ablution is under taken. (this rule is not applicable to other salath).

The other conditions relate to the dead, which are as follows.

1. The dead is a Muslim.
2. The body and the shroud both are clean⁽⁴⁾.

1. Farze Kifayah is collective responsibility. If it is performed by some people it will be treated as done by all. And if it is not performed by any one all will be sinners.
2. When he is not a Wali (Guardian) of the dead.
3. Other than Eidain.
4. The body and the shroud is compulsory to be clean initially. After the washing of the dead body and covering with the shroud if any dirt is ejected from the body making the shroud or body unclean it is not a bar to salat.

The hidden parts⁽¹⁾ are properly covered. The dead body is present there. The dead body is before the person leading funeral prayers. The Imam is matured. (If the dead was a pagon or atheist or the dead body is not washed or shroud is unclean or the dead body is naked or the dead body is not present or it is behind the person saying the salath or on a carriage or on the hands, in such circumstances the prayers will not be lawful).

3. There are only two postures (Rukun) in funeral prayers first is four Takbeer⁽²⁾ (that means utter Allahu Akber 4 times) 2nd is standing⁽³⁾ (The prayers are peformed by standing).
4. There are 3 traditions of the Holy Prophet (S.A.W.S) for funeral prayers, uttering 'HAMD' and 'SANA' and Durude shareef and supplication.
5. The traditional and acceptable way of performing the funeral prayers is that while keeping the dead body infront⁽⁴⁾ of the Imam and the followers, make an intention for funeral prayers⁽⁵⁾ and tie hands, after raising hands while uttering Allahu Akber once under the navel, utter Sanaa

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ

Utter Allahu Akber 2nd time (but this time hands are not raised⁽⁶⁾) better to utter the same Durud which is uttered in the salaah.

1. 'Jisme Aurat' means the part of the body which is compulsory to be covered according to the shariah and exposing thereof is forbidden. For men from navel to knees and for women entire body except face and both palms and soles.
2. Every takbeer is a substitute of one rakat.
3. There is no ruku, sajda, qaida in this prayer.
4. Whether the dead body is of a male or female.
5. The invocation is "I perform this funeral prayer with 4 Takbeers for almighty Allah and make supplication for the dead body (muqtadis will also say behind this imam, the imam will say with the muqtadis) facing Kaba utter Allahu Akber.
6. The face need not be raised as some people do.

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

then durud shareef is uttered (whichever durud is memorised) but it is better to recite that durud which is recited in the salath utter Allahu Akbar for the 3rd time (hands are not raised) then utter supplication. If the dead is a major⁽¹⁾ this dua is read⁽²⁾

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأَنْثَانَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنْ قَاحِيَةٍ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنْ قَتْلِهِ، مِنْ قَتْلِهِ، عَلَى الْإِيمَانِ .

For minor boy or insane⁽³⁾ recite this Dua
اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفِّعًا
For minor girl or insane recite this Dua:

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعًا وَمُشَفِّعًا
Utter Allahu Akber for the 4th time⁽⁴⁾ and convey salam towards right and left as conveyed at the end of other salaah. But the salam is uttered with low voice. (The funeral prayer is over⁽⁵⁾).

1. Whether male or female.

2. If this Dua is not remembered utter اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ is enough. If this is also not remembered stand silent then utter Takbeer.

3. The insanity is continued from puberty till death.

4. Not to raise hands this time also.

5. (Necessary Warning):- The people have considered the funeral prayer is an hard task whereas it is very simple (as is evident from the method shown). In some villages ignorant muslims bury the dead muslim without funeral prayer. Specially because they do not know the method of funeral prayer and no Imam is made available. This is a serious matter. These muslims should not do so by all means, whereas they have to learn the method of performing the funeral prayers. They should place the dead body in front of them and stand with ablution and utter Allahu Akber 4 times. (The funeral prayers will be complete). Sana, Durud, Dua is not compulsory but these are only traditional things. Only 4 Takbeers and qiyam is compulsory. In the case of emergency this will be enough to complete the salaah. But it is to be remembered that in case of emergency it will have to be done but learn the method of performing funeral prayers immediately. Otherwise it will be a sin.

In funeral prayers there is no 'Attahiyyat' and recitation of Quran etc. Evenafter 4 Takbeer and before salam there is no dua, no ruku, and no sajda. The prayer is same for Imam and Muqtadi. The Imam will utter Takbeerat and salam loudly and the Muqtadi slowly. The rest of the things (Sana, Durud, Dua). The Imam and Muqtadi all will utter slowly.

6. It is desirable in the funeral prayer to form 3 rows, even when there are only 7 persons available. One become Imam then the three persons in the first row and 2 persons in 2nd row and one person in the third row.
7. If the Imam utters more than 4 Takbeerat the Muqtadi need not emulate him, should keep quiet. When the Imam conveys salam they should also convey.
8. If a person arrives at the time when the Imam has uttered one or two Takbeerat in funeral prayers, he should not immediately join by uttering Allahu Akber, whereas he should wait till the Imam says the next Takbeer. When the Imam utters Takbeer he should also utter it and join the salaah. (This Takbeer is Takbeere Tahreema for him) when the Imam conveys the salam this person will have to utter his missed Takbeerat (If there is no fear of lifting of the dead body he can utter the Dua also otherwise not).
9. If a person was already there at the time of starting the salath but he did not join it due to which certain Takbeerat are already over, such person need not wait for Takbeer, he should join the salaah immediately.
10. The title to lead the funeral prayer is with the Ruler, then Governor of the city, then Quazi⁽¹⁾, Naib Quazi. If these persons are not available the Imam of the locality is entitled provided there is no other preferable person among the guardians of the dead otherwise the guardian⁽²⁾ of the dead and that person who is permitted by the guardian. If there are more guardians

1. A muslim judge of the court.

2. Aulia is the plural of Wali, here the Wali means a relative.

of the dead person who is very near is entitled to lead the prayers. If there are 2 guardians with same calibre the person who is older is entitled. If a person leads the prayers without permission of the guardian and he has not the title to do so the guardian has the discretion to say the prayers again. If that person was capable of leading the prayers then the guardian has no right to repeat it.

11. The funeral prayers will be spoiled by those things which spoil the other salath. Loud laughter⁽¹⁾ will not nullify⁽²⁾ the ablution in the funeral prayers and this salaah will not be spoiled, and even if a woman stands besides.

12. Performing the funeral prayer by sitting or on a carriage is not lawful (provided there is no reason).

13. The funeral prayers should not be performed inside the mosque⁽³⁾. (If rain is expected it will be correct).

14. If many dead bodies are brought at a time, it is better to perform the salath separately for each dead body, if a combined salaah is performed it will also be lawful, in which case the coffins are kept in rows in such a way that they are kept one before the other (towards qibla) so that their heads are one side and the legs on the other or in a way that the legs of one is towards the head of another, or the head of one is near the shoulder of the other. In all the above arrangements the first arrangement is better because the breast of all dead will be in front of the Imam. (It is Sunnat). In the rest of the arrangements the Imam has to stand before the dead body of the person who is senior and preferable. If the dead bodies are of different categories the serial is to be maintained. The males are kept near the Imam, then of the children and then of the hermaphrodites (khunsa), major woman, then minor girls.

1. Laughter loudly.

2. Namaz will not be void.

3. It is prohibited to the point of forbidden and its reward will be lost.

15. If a dead is laid inside the grave without saying funeral prayers and not filled with the soil the dead body should be taken out from the grave and prayers are performed. If the grave is filled with the soil salath is to be performed on the grave itself till the dead is not putrefied. (The muslim theologians have estimated three days for decomposition of the dead).
16. If the dead body is found half cut or more than half with the head as made available funeral prayers are performed otherwise not.
17. The child which is born lifeless no funeral prayer is required only after cleaning body wrapped in a clean cloth and burried.
18. It is not correct to perform salaah on the dead body which is not washed or cleaned by water or by dry ablution. But after burial salaah can be performed on the grave.
19. The child whose parents are muslims he will be treated as muslim and funeral prayers will be performed.
20. Funeral prayers can be performed of a sinner and libertine whose life has ended as believer. A muslim judge has authority to stop from saying funeral prayers on sinners, so that there be a lesson to the others and to refrain from sin.
21. Immediately after the funeral prayers the dead body is taken to the grave prepared and buried.

-:MERITS OF DURUDE SHARIEF :-

1. There was idol worship, star worship, fire worship, materialism, wind worship or in other words self conciet was rampant in the world before the messengership of the blessed prophet. The Holy Prophet (S.A.W.S) has founded the worship of Almighty Allah with his auspicious hands and due to His sacred arrival the entire world became the centre of monotheism. Due to his presence there was echoing of 'Allahu Akbar' (الله أكبر) in the entire universe and it will remain till the day of resurrection. In signification of the Quranic verses (فَاذْكُرُونِي أَذْكُرْكُمْ) The blessings of Almighty Allah necessitated the name of the blessed Prophet (S.A.W.S) to be elevated. Therefore Almighty Allah attached obediency, effecton and favour of the Holy Prophet (S.A.W.S) with His worship, effecton and favour. And treated the disobedience, animosity and hatred with the messengers as disobedience, animosity and hatred to himself. He attached the name of the holy messenger with His name and ordered for recalling the name of the Holy Prophet (S.A.W.S) with His name. Moreover Allah associated Himself in showering Durud and Salam, including all His angels and directed all the believers to participate in it. So much so the salaah which is specialised for Allah ends with Durude Shareef. In the first Takbeer of funeral prayers 'sana' is uttered and after the second Takbeer Durude Sharif.
2. The Holy Prophet (S.A.W.S) said "A person is a miser before whom my name is recited but he did not send Durud on me". "A person will be close to me who sends Durud on me excessively". "A person who sends Durude Sharif on the holy messenger all the angels shower blessings on him. Now it is descretionary to decrease or increase". "A person who sends one time Durud on me Almighty Allah sends His blessings 10 times on him and writes 10 virtues in his accounts, and wipes out his 10 sins. At the time of crossing the narrow bridge (pul sirat) devine light will be given to him as it is obvious that who is from heavens will never be of

Hell's". "On the day of resurrection many tribes will come on the fountain of abundance (حوض كوثر) and I will recognise them on the basis of excessive recital of Durud Shareef."

3. Particularly on Friday and Monday and during the nights one should recite Durud excessively. There is practical experience that cure for all the diseases is hidden in Durud Sahareef, bodily or spiritually. For the supplication to be accepted by Allah recitation of Durud Shareef before and after is necessary as at the time of ending salath Durud Shareef is recited.

The present broucher, containing the principles of salath, is ended on Durud Shareef and its merits, so that this book will become popular and beneficial for all the muslims and invite salvation to the compiler.

End of Part IV

found.