

BAHISHTI ZEWAR

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SALAAT (PRAYER)

In the sight of Allah Ta'ala, *salaat* has a very great distinction. No other act of *ibaadah* is dearer to Allah than *salaat*. Allah Ta'ala has made five times *salaat* compulsory on His servants. There is a great reward in offering *salaat* and a great sin in omitting it.

It is mentioned in a Hadith that the one who performs his *wudu* properly and offers his *salaat* with full concentration; then on the day of resurrection Allah Ta'ala will forgive all his minor sins and grant him paradise. Rasulullah sallallahu alayhi wa sallam is reported to have said: "*Salaat* is a pillar of *Deen* - the one who has offered his *salaat* in a proper manner has upheld *Deen*, and the one who has demolished this pillar (i.e. did not offer his *salaat*), has in fact destroyed the *Deen*." Rasulullah sallallahu alayhi wa sallam has also said: "The first thing to be reckoned on the day of resurrection will be *salaat*. The hands, feet, and face of those who used to offer their *salaat* regularly will shine like the sun on the day of resurrection. As for those who did not offer their *salaat*, they will be deprived of this blessing." Rasulullah sallallahu alayhi wa sallam has further stated: "On the day of resurrection, those who used to offer their *salaat* will rise with the prophets, martyrs, and saints. Those who used to omit their *salaat* will rise with these notorious disbelievers: Pharaoh, Haamaan, and Qaarun."

It is therefore essential to offer *salaat*. By not offering *salaat*, great damage is caused in both this world and in the hereafter. What can be more worse than the person who does not offer his *salaat* to be raised with the disbelievers. The one who does not offer

his *salaat* has been regarded as equal to a disbeliever. How serious it is not to offer *salaat*!

However, *salaat* is not *wajib* on the following persons: a lunatic, a young boy and a young girl who have not reached the age of puberty as yet. As for the rest of the Muslims, it is *fard* on them. However, the parents have been commanded that when their children reach the age of seven, they should be made to offer their *salaat*. And when they reach the age of ten, they should be punished and compelled to offer their *salaat*.

Under no condition is it permissible to discard *salaat*. As far as possible, *salaat* should most certainly be offered. However, if a person completely forgot to offer his *salaat* and only remembered after the time of that *salaat* had passed or slept away in such a way that his eyes did not open and he missed his *salaat*; then in such instances there will not be any sin. However, when the person remembers or wakes up from his sleep, it will be *fard* on him to immediately make his *wudu* and offer his missed *salaat*. But if it is a *makruh* time of *salaat*, he should wait for a little while so that the *makruh* time passes. Similarly, there is no sin on those *salaats* that were missed on account of unconsciousness. However, after regaining consciousness, one should immediately offer those *salaats* that one missed.

THE TIMES OF SALAAT

1. Fajr (morning) Salaat

In the last part of the night, at the approach of dawn, some whiteness can be noticed on the length of the horizon towards the east, i.e. from the direction in which the sun rises. After a little while, whiteness can be noticed on the breadth of the horizon. This whiteness begins to spread very rapidly. After a little while, it becomes completely bright. From the time that this broad whiteness becomes visible, the time of *fajr salaat* commences and remains until the rising of the sun. The moment a small portion of the sun appears, the time of *fajr salaat* ends. However, it is preferable to read it in its early time when it is still dark.

2. Zuhr (mid-day) Salaat

On the declining or descending of the zenith, the time of *zuhr salaat* commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing stops, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of *zuhr salaat* has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of *zuhr* will remain. For example, the shadow of a stick which is one arm

in length, was equal to four fingers at mid-day. So as long as its shadow does not spread to two arm-lengths and four fingers, *zuhr* time will remain. Once it reaches two arm-lengths and four fingers, *asr* time will commence.

3. Asr (afternoon) Salaat

Based on the previous example, once the shadow reaches two arm-lengths and four fingers, *asr* time will commence. *Asr* time will remain until sunset. However, it is *makruh* to offer *asr salaat* when the colour of the sun changes and the sun's rays change to yellow. If due to some reason one gets delayed, *salaat* in this *makruh* time should be offered and not allowed to be missed out. In future it should not be delayed. Apart from this *asr salaat*, it is not permissible to offer any other *salaat* in this time. No missed *salaats* nor any *nafl salaat* can be offered.

4. Maghrib (evening) Salaat

Once the sun sets, *maghrib* time commences. *Maghrib* time remains as long as the redness on the western horizon remains. However, *maghrib salaat* should not be delayed to the extent that many stars begin to appear in the sky. To delay it till such a time is *makruh*.

5. Esha (night) Salaat

Once the redness on the western horizon disappears, *esha* time commences and remains until dawn. However, after mid-night, *esha salaat* becomes *makruh* and the reward is reduced. Therefore, *esha salaat* should not be delayed till such a time. It is preferable that *esha salaat* be offered before one third of the night passes.

Rules Related to the Times of Salaat

1. In summer, one should not hasten towards reading *zuhr salaat*. It is *mustahab* to offer *zuhr salaat* after the intense heat rays elapse. In winter, it is preferable to offer *zuhr salaat* at the beginning of *zuhr* time.
2. *Asr salaat* should be delayed till such a time that if after the entry of *asr* time one wishes to offer any *nafl salaat*, he can do so, because it is not permissible to offer any *nafl salaat* after having offered *asr salaat* irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is *mustahab* to hasten towards offering *maghrib salaat* and to offer it immediately after sunset.
3. The person who is in the habit of waking up for *tahajjud salaat* in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his *witr salaat* after having offered his *tahajjud salaat*. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his *witr salaat* after his *esha salaat* before going to sleep.

4. It is preferable to delay the *fajr*, *zuhr* and *maghrib salaats* on a cloudy day, while it is *mustahab* to offer *asr salaat* a bit early.
5. No *salaat* is valid at the times of sunrise, mid-day and sunset. However, if *asr salaat* has not been offered as yet, then it could be offered even at the time of sunset. In these three times, even *sajdah-e-tilaawat* is *makruh* and not permissible.
6. It is *makruh* to offer any *nafl salaat* after offering *fajr salaat* until sunrise. However, the offering of any *qada salaat* and *sajdah-e-tilaawat* before the sun rises is permissible. But once the sun rises, then as long as some light does not appear, even *qada salaat* will not be permissible. Similarly, it is not permissible to offer any *nafl salaat* after the *asr salaat*. However, *qada salaat* and *sajdah-e-tilaawat* is permissible. But once the rays of the sun become weak or faint, then even this is not permissible.
7. At *fajr* time, a person only offered his *fard salaat* out of fear that the sun will rise very soon. So as long as the sun does not rise considerably and does not get quite bright, the *sunnah salaat* should not be offered. Once some light appears, *sunnah salaat* and any other *salaat* may be offered.
8. Once dawn breaks and *fajr* time enters, then apart from the two *rakaats sunnah* and two *rakaats fard* of *fajr salaat*, it is *makruh* to offer any other *nafl salaat*. However, it is permissible to offer any *qada salaat* and to make *sajdah-e-tilaawat*.
9. If the sun rises while one is offering one's *fajr salaat* then this *salaat* will not be valid. When the sun becomes a bit bright, one should make *qada*. But if the sun sets while one is offering *asr salaat*, then this *salaat* will be valid and there will be no need to make *qada* of it.
10. It is *makruh* to sleep before offering *esha salaat*. One should offer ones *salaat* and then sleep. However, if due to some sickness or travelling, one is very tired and tells someone to wake him up at the time of *salaat* and that person promises to wake him up; then in this case it will be permissible to sleep.
11. It is *mustahab* for men to offer *fajr salaat* at a time when the light spreads considerably and there is so much of time left that in the *salaat* itself about forty to fifty verses could be read properly; and after offering the *salaat*, if for some reason one has to repeat the *salaat*, then in the same way he could read forty to fifty verses again. It is *mustahab* for women to offer *fajr salaat* throughout the year when it is dark. And it is *mustahab* for men and women who are performing *hajj* to offer *fajr salaat* when it is dark when they are in *Muzdalifah*.
12. The time for *jumu'ah salaat* is the same as the time for *zuhr salaat*. The only difference is that it is *mustahab* to delay *zuhr salaat* in summer irrespective of whether it is hot or not. And it is *mustahab* to offer *zuhr salaat* early in winter, while it is *sunnah* to offer *jumu'ah salaat* early throughout the year. This is the opinion of all the *ulama*.

13. The time for the *eid salaats* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to the extent of one spear. It is *mustahab* to offer the *eid salaats* early. However, the *salaat* of *Eid ul-Fitr* should be delayed slightly after the time commences.

14. When the *imam* gets up from his place to perform the *khutbah* of *jumu'ah*, the *eid salaats* or for *hajj*, etc. then it is *makruh* to offer any *salaat* in these times. It is also *makruh* to offer any *salaat* at the time of the *khutbah* of *nikah* or at the time of the completion of the Quran.

15. It is also *makruh* to offer any *salaat* when the *iqaamah* for a *fard salaat* is being called out. However, if one has not offered the *sunnah* of *fajr salaat* and one is sure or convinced that one will get one *rakaat* with the congregation, then it will not be *makruh* to offer the *sunnah* of *fajr salaat*. And the one who has already commenced with any *sunnah-e-mu'akkadah*, should complete it first.

16. It is *makruh* to offer any *nafl salaat* prior to the *salaats* of *eid* irrespective of whether one offers it at home or at the *eid-gah*. As for offering it after the *eid salaats*, it will only be *makruh* to offer it at the *eid-gah*.

THE PREREQUISITES OF SALAAT

1. Before commencing with *salaat*, several things are *wajib*. If one does not have *wudu*, then *wudu* should be made. If there is a need to have a bath, then a bath should be taken. If there is any impurity on the body or clothes, it should be purified. The place where *salaat* is being offered should also be pure. Apart from the face, hands and feet, the entire body from head to toe should be well covered. One should face the *qiblah*. An intention should be made for the *salaat* which one wishes to offer. The *salaat* should be offered **after** the entry of that *salaat* time. All these are prerequisites or conditions for *salaat*. If any one of these prerequisites are not found, *salaat* will not be valid.

2. It is not permissible to offer *salaat* with a very thin, flimsy or lacy scarf.

3. If a quarter of a woman's calf, thigh or arm gets exposed while offering *salaat* and it remains exposed to the extent that she can read *Sub'haanallah* three times; then her *salaat* will break and she will have to repeat it. But if she covers that part the moment it is exposed, her *salaat* will still be valid. In the same way, if a quarter of any part that is supposed to be covered when offering *salaat* gets exposed, then the *salaat* will not be valid. For example, if a quarter of the ear, head, hair, stomach, back, neck, bosom, chest, etc. gets exposed; then the *salaat* will not be valid.

4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering *salaat* and her head gets exposed, her *salaat* will still be valid.

5. If there is any impurity on the body or clothing but water cannot be found anywhere, then the salaah should be offered with the impurity.

6. If the entire clothing is impure, or most of it is impure, i.e. less than a quarter of it is pure and the balance of it is impure, then in such a case one could either offer the salaah while wearing those impure clothes or remove those clothes and offer the salaah while naked. However, it is preferable to offer the salaah with the impure clothes. If a quarter or more of the clothes are pure, it will not be permissible to offer the salaah naked. It will be *wajib* to offer the salaah in those impure clothes.

7. If a person offering salaah is wrapped in a sheet which is so large that its impure section does not move about with the standing and sitting movements of the person, then there is no harm in it. Similarly, the thing which a person offering salaah is carrying also has to be pure. This is on the condition that it does not hold on to the person of its own accord. For example, a person offering salaah is carrying a child and that child did not come onto him out of its own accord, then it is a prerequisite that the child be also pure for the validity of salaah. If that child's clothing or body is impure to an extent which does not permit salaah, then in such a case, that person's salaah will not be valid. But if that child sits on him or clings to him of its own accord, then there is no harm in this because the child sat on him of its own accord and of its own will. So this impurity on the child will be attributed to the child and will not be connected to the person offering salaah.

Similarly, if there is such an impurity on the person offering salaah which is still in its actual place of formation and whose traces have not come outside as yet, then there is no harm in this. For example, a dog comes and sits on the person offering salaah and there is no saliva coming out of its mouth - there is no harm in this. This is so because its saliva is inside its body, and that is where it is formed. It is the same as that impurity which is in the stomach of man and for which purity is not a prerequisite.

Similarly, if there is an egg whose yolk has turned into blood and it is on the person offering salaah, there is no harm in this. This is so because its blood is in that very place from where it was formed and its effect has not come out as yet.

On the contrary, if urine has been filled in a bottle and it is on the person offering salaah, then this is not proper even if the bottle is completely sealed. This is so because this urine is not in its actual place of formation.

8. The place on which salaah is being offered has to be pure of all impurities (such as urine, stool, semen, etc.). However, if the impurity is of an excusable amount, there is no harm in this. The "place on which salaah is being offered" refers to that place where the feet are placed and also those places which touch the ground when in *sajdah*, i.e. wherever the knees, hands, forehead and nose are placed.

9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.

10. If a person is offering salaah on a piece of cloth, even then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.

11. If a cloth is spread out over an impure place and salaah is offered on it, then it is also a prerequisite that the cloth must not be so thin that whatever is under it can be clearly seen.

12. If the clothing of a person offering salaah touches any impure place which is dry, there is no harm in this.

13. If a person has no clothes at all, he should offer his salaah naked. However, the salaah should be offered at such a place where no one can see him. Furthermore, the salaah should not be offered standing, but sitting; and he should make gestures (*ishaarah*) for the *ruku* and *sajdah*. But if he offers his salaah while standing and even goes down for his *ruku* and *sajdah*, his salaah will still be valid. However, it is preferable to offer the salaah sitting.

14. If a person is excused from wearing clothes because of some reason which has been caused by a human being, he will have to repeat his salaah when this excuse is no more. For example, a person is in prison and the wardens have removed his clothes, an enemy has removed his clothes or an enemy tells him that if you wear your clothes I will kill you - in all the above cases he will have to repeat his salaah. But if it is not because of a human being, he does not have to repeat his salaah. For example, if he has no clothes at all.

15. A person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering salaah on it. He should rather cover himself with it and offer salaah on the impure place if no clean place can be found.

16. A person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for *wudu*. And if he had to make *wudu* first, he will not have sufficient water to wash off the impurity. Such a person should utilise the water to wash off the impurity and make *tayammum* for his *wudu*.

17. A person offered *zuhr salaah*. On completing his salaah, he realized that the *zuhr* time had already expired and *asr* time had already entered. He will not have to make *qada* of that salaah. The salaah which he had offered will come under the rule of *qada* and it will be considered to be a *qada salaah*.

18. But if he offered a salaah even before the entry of its time, it will not be valid.

19. It is not necessary to make a verbal intention. If a person thinks in his heart that I am reading the *fard* of *zuhr* for today, or if it is a *sunnah*, then I am reading the *sunnah* of *zuhr*; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.

20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for today's *fard* of *zuhr*, or, I am making intention for the *sunnah* of *zuhr*. To say: I am reading four *rakaats* for *zuhr salaah*, facing the *qiblah*, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.
21. In his heart a person has the intention of *zuhr salaah*, but when he utters his intention, he mistakenly says *asr salaah*. Even then his *salaah* will be valid.
22. If he mistakenly says six *rakaats* or three *rakaats* instead of four *rakaats*, his *salaah* will still be valid.
23. If a person has missed several *salaats* and decides to make *qada* of them, he should specify the time of the *salaah* when making his intention. That is, he should make intention in this way: I am offering the *fard* of *fajr salaah*. If it is the *qada* of *zuhr*, then he should say: I am offering the *fard* of *zuhr salaah*. In the same way, he should make the intention of whichever *salaah* he wishes to make *qada* of. If in his intention he merely said: I am offering *qada salaah*, and did not specify which *salaah* it is, then this *qada* will not be valid. It will have to be repeated.
24. If *salaah* of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the *salaats* of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making *qada* of *fajr salaah*. Instead he will have to make intention in the following way: I am making *qada* for the *fajr salaah* of Saturday. When *zuhr* time comes, he must say: I am making *qada* for the *zuhr salaah* of Saturday. In this way he should continue making intention. Once he completes making the *qada* of all the *salaats* of Saturday, he should say: I am making the *qada* for the *fajr salaah* of Sunday. In this way he should offer all his *qada salaats*. If he is making *qada* for several months or years, he should also specify the month and year and say: I am offering the *qada* of *fajr salaah* of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.
25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the *fajr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed, or, of all the *zuhr salaats* that I have to make *qada* of, I am making *qada* of the first one that I had missed. He should make his intention in this way and continue offering his *qada salaah*. Once the heart is satisfied that *qada* of all the missed *salaats* has been made, he can stop offering *qada salaah*.
26. For *sunnah*, *nafl* and *taraweeh salaats*; it will be sufficient to merely say: I am offering *salaah*. It will be proper even if he does not mention whether it is a *sunnah* or *nafl salaah*. However, caution demands that he makes a specific intention for the *sunnah* of *taraweeh salaah*.
27. It is a prerequisite for the *muqtadi* to make the intention of following the *imam*.

28. As for the *imam*, he has to make intention for his own *salaat* only and does not have to make an intention for *imaamat*. But if a woman wishes to follow him in *salaat*, and she is standing in line with the men, and the *salaat* is **not** a *janaazah*, *jumu'ah*, or *eid salaat*, then in order for her *iqtidaa* to be correct, he will **have** to make the intention of *imaamat* for her. But if she is not standing in line with the men, or the *salaat* is a *janaazah*, *jumu'ah*, or *eid salaat*; then this will not be a prerequisite.

29. The *muqtadi* does not have to specify the *imam* by name, that he is following Zayd or Umar. Instead, it is sufficient for him to say that I am offering *salaat* behind this *imam*. If he specifies the *imam* by name, and later learns that he was someone else then his *salaat* will not be valid. For example, a person made intention that he is offering *salaat* behind Zayd when in actual fact the *imam* is Khalid, then this person's *salaat* will not be valid.

30. The following intention should be made for the *janaazah salaat*: I am offering this *salaat* for the pleasure of Allah Ta'ala and as a *dua* for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my *imam* is offering this *salaat*, I am also offering it.

According to some *ulama*, the correct procedure is that apart from *fard* and *wajib salaats*, it is sufficient to make a general intention for all the other *salaats*. It is not necessary to specify that it is a *sunnah* or *mustahab salaat*. Nor is it necessary to specify that the *sunnah* is for *fajr* time or *zuhr* time, or that this *sunnah* is *tahajjud*, *taraweeh*, *kusuf* or *khusuf*. However, the preferred opinion is that one should make a specific intention.

[RULES RELATED TO FACING THE QIBLAH](#)

1. If a person is at a place where he does not know in which direction the *qiblah* is, nor is there anyone whom he could ask, then he should think in his heart. Whichever direction his heart tells him to face, he should turn in that direction. If he offers his *salaat* without thinking, his *salaat* will not be valid. However, if, in this case where he did not think, he later learns that the direction in which he had offered his *salaat* was the correct direction, then his *salaat* will be valid. If there was a person whom he could ask, but because of *hijaab* and shyness, he did not ask and continued with his *salaat*, it will not be valid. In such cases, one should not feel shy, but should ask and then offer the *salaat*.

2. If there was no one who could show him the direction and he offered his *salaat* according to what his heart told him, and later he learnt that the direction in which he had offered his *salaat* was wrong; even then his *salaat* will be valid.

3. If a person was offering his *salaat* in the wrong direction and in his very *salaat* he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the *qiblah* in his very *salaat*. If after learning the correct direction, he did not turn towards the *qiblah*, his *salaat* will not be valid.

4. It is permissible for a person to offer salaah inside the *Ka'bah*. The person offering salaah inside the *Ka'bah* has the choice to face in whichever direction he wishes.

5. Both *fard* and *nafl salaats* are permissible in the *Ka'bah*.

6. If the *qiblah* is not known and salaah is being offered in congregation, then the *imam* and those following him - all of them will have to act according to their conviction. If the conviction of a particular *muqtadi* is contrary to that of the *imam*, his salaah will not be valid behind that *imam*. This is so because according to him that *imam* is in error, and it is not permissible to follow someone while considering him to be in error. Therefore, in this case, the *muqtadi* will have to offer his salaah on his own according to his own conviction.

THE METHOD OF OFFERING FARD SALAAT

1. After making the intention for salaah, say *Allahu Akbar*. While saying *Allahu Akbar*, raise both the hands upto the shoulders. However, one should not take out the hands out of the headgear or scarf (or *burqah*). Thereafter, the hands should be clasped onto the chest with the palm of the right hand placed on the back of the left hand. Thereafter, the following *dua* should be read:

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After reading *A'udhu billah* and *Bismillah*, she should recite *Surah Faatihah* and after *Walaad daalleen*, she should say *aameen*. After reading *Bismillah*, she should recite some other *Surah*.

She should then say *Allahu Akbar* and go into *ruku* and read:

Translation: Glory to my Lord, the most exalted.

This should be read three, five or seven times. In *ruku*, the fingers of both hands should be together and placed on the knees. The arms should be well joined to the sides and the ankles of both the feet should be together. She should then read:

Translation: **Allah has heard the one who has praised Him.**

While saying this, she should raise her head.

Once she stands upright, she must say *Allahu Akbar* and go down for *sajdah*. First, the knees should touch the ground, thereafter the hands should be placed in line with her ears and the fingers should be close together. Then place the head in-between both the hands. In *sajdah*, both the forehead and the nose should touch the ground. The fingers and toes should face the *qiblah*. But the feet should not be upright. Instead, they should be taken out towards the right hand side. She should draw herself closely together and press herself firmly while in *sajdah*. The stomach should be joined to both the thighs, the arms to the sides, and both arms should be placed on to the ground. In *sajdah*, she should read the following *dua* at least three times:

Translation: Glory to my Lord, the Highest.

She should then say *Allahu Akbar* and sit upright. She should say *Allahu Akbar* again and go down for *sajdah* for a second time, and read:

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at least three times. She should then say *Allahu Akbar* and stand up. When standing up, she should not place her hands on the ground for support.

She should then recite *Bismillah*, *Surah Faatihah* and another *Surah* and thereafter complete her second *rakaat* in the same way.

On completing the second *sajdah*, she should sit on her left buttock and take out both her feet towards the right side. She should place both her hands on her thighs and keep her fingers joined together. She should then recite the following *dua*:

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On reaching the *kalimah*, she should make a circle with the thumb and middle finger of the right hand. When she says *La ilaha*, she should raise her forefinger, and on saying *Illallahu* she should drop it. However, the circle should be maintained till the end of the *salaat*.

If it is a four *rakaat* *salaat*, she should not read anything further. Instead, she should immediately say *Allahu Akbar* and stand up and offer two additional *rakaats*. In the latter two *rakaats* of the *fard salaat*, nothing should be recited after *Surah Faatihah*. When she sits down for the fourth *rakaat*, she must recite the following *durood* after reciting *at-tahiyyaat*:

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Thereafter, she should recite the following *dua*:

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or, the following *dua*:

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Alternatively, she could read any other *dua* that is found in the Quran or Hadith. Thereafter, she should turn towards the right and say *As salaamu alaykum wa rahmatullah*. She should then turn towards the left and say the same thing. At the time of making *salaam* she should make the intention of making *salaam* to the angels.

This is the method of offering *salaat*. If even one of the *fard* acts of *salaat* are missed out, the *salaat* will not be complete, irrespective of whether it was missed out intentionally or unintentionally. There are certain things which are *wajib*. If they are left out

intentionally then the salaah will become worthless and it will have to be repeated. If a person does not repeat it, then although he will be absolved of his *fard* duty, he will still be committing a sin. But if he leaves out a *wajib* unintentionally, his salaah will become valid by making *sajdah-e-sahw*. There are certain things which are *sunnah* while others are *mustahab*.

2. The Fard Acts of Salaah

There are six acts which are *fard* in salaah:

1. To say *Allahu Akbar* at the time of making the intention.
2. To stand up.
3. To recite any verse or *Surah* from the Quran.
4. To make the *ruku*.
5. To make the two *sajdahs*.
6. To sit down at the end of salaah for as long as it takes one to recite the entire *at-tahiyyaat*.

3. The Wajib Acts of Salaah

The following things are *wajib* in salaah:

1. To recite *Surah Faatihah*.
2. To recite some other *Surah* with it.
3. To execute every *fard* act at its specific place.
4. To stand and recite *Surah Faatihah* and to recite some *Surah* with it.
5. To go into *ruku*.
6. To go into *sajdah*.
7. To sit down after two *rakaats*.
8. To recite *at-tahiyyaat* in both the sitting postures.
9. To recite *dua-e-qunoot* in *witr salaah*.
10. To complete the salaah by saying *As salaamu alaykum wa rahmatullah*.
11. To perform all the acts with patience and without rushing.

4. Apart from the above acts, all the others are either *sunnah* or *mustahab*.

5. A person does not recite *Surah Faatihah* but reads some other verse or some other *Surah*, or he only recites *Surah Faatihah* and does not read any other verse or *Surah*, or he does not sit down after the second *rakaat* but stands up for the third *rakaat* without sitting down and without reading *at-tahiyyaat*, or he sat down but did not read *at-tahiyyaat* - in all these cases, although he will be absolved of his *fard* duty, his *salaat* will be worthless. It is *wajib* on him to repeat his *salaat*. If he does not repeat his *salaat*, he will be committing a great sin. However, if he does all these things unintentionally, then by making *sajdah-e-sahw*, his *salaat* will become valid.

6. At the time of making *salaam*, the person did not make *salaam*. Instead he started to speak, or conversed with someone, or got up and went away somewhere, or did something else with which *salaat* breaks; then the same rule applies over here. That is, although he will be absolved of his *fard* duty, he will still have to repeat his *salaat*. If he does not do so, he will be sinful.

7. If a person recited a *Surah* before *Surah Faatihah*, even then he will have to repeat his *salaat*. If he did this unintentionally, he should make *sajdah-e-sahw*.

8. After *Surah Faatihah*, at least three verses should be recited. If only one or two verses are recited and they are such that they equal three verses in length, *salaat* will still be valid.

9. After standing up from *ruku*, a person did not recite:

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or in *ruku* he did not recite:

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or in *sajdah* he did not recite:

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or in the last sitting position he did not recite *durood* after *at-tahiyyaat*. Then in all the above cases his *salaat* will be valid, but it will be contrary to the *sunnah*. Similarly, if after the *durood*, he did not read any *dua*, but made *salaam* immediately after reciting the *durood*, then too his *salaat* will be valid but contrary to the *sunnah*.

10. It is *sunnah* to raise the hands at the time of commencing the *salaat*. If one does not raise his hands, it will still be proper but contrary to the *sunnah*.

11. In every *rakaat*, *Bismillah* should be read before *Surah Faatihah*. When the next *Surah* is read, *Bismillah* should be read again. This is the preferable method.

12. When making *sajdah*, if one does not place the forehead and nose on the ground, but places the forehead only, even then the salaah will be valid. But if one does not place the forehead, and places the nose only, the salaah will not be valid. However, if a person has a valid excuse, it will be permissible to place his nose only.
13. If a person did not stand upright in *ruku*, but merely lifted his head slightly and went straight into *sajdah*, he will have to repeat his salaah.
14. A person did not sit properly in-between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*. If he does this, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His salaah is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his salaah. If he does not do so, he will be sinful.
15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make *sajdah*. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.
16. If a person adds another *Surah* after *Surah Faatihah* in the latter two *rakaats* of a four *rakaat fard salaah*, then no harm will come to the salaah. His salaah will be perfectly correct.
17. If a person does not read *Surah Faatihah* in the latter two *rakaats* but merely reads *Sub'haanallah* three times, even then his salaah will be proper. However, it is preferable to recite *Surah Faatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the salaah will be proper.
18. It is *wajib* to read a *Surah* after *Surah Faatihah* in the first two *rakaats*. If a person only recites *Surah Faatihah* in the first two *rakaats* or does not even read *Surah Faatihah* but merely reads *Sub'haanallah*; then in the latter two *rakaats* he should read a *Surah* after *Surah Faatihah*. If he did this intentionally he will have to repeat his salaah. And if he did this unintentionally, he will have to make *sajdah-e-sahw*.
19. In her salaah, a woman must recite *Surah Faatihah*, another *Surah*, and all the other *duas* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her salaah will not be valid.
20. One should not set aside or specify a particular *Surah* for a particular salaah. Instead, one should read whatever one wishes. To set aside a particular *surah* is *makruh*.
21. In the second *rakaat*, one should not recite a *Surah* that is longer than the one that one recited in the first *rakaat*.
22. Women should offer their salaah individually and not in congregation. They should not go to the masjid to offer their salaah in congregation with the men. If a woman

offers her salaah in congregation with her husband or any other *mahram*, she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her salaah and even his salaah will not be valid.

23. If one's *wudu* breaks while offering salaah, one should make *wudu* and repeat the salaah.

24. It is *mustahab* to fix the eyes on the spot of *sajdah* when one is standing. In *ruku* the eyes should be fixed on the feet, in *sajdah* on the nose, and when making *salaam* on the shoulders. If one yawns, one should close one's mouth tightly. If it does not stop in any other way, it should be stopped with the back of the hand. If one feels an irritation in the throat, then as far as possible, one should try to stop the cough or subdue it.

A few rules related to Fard Salaah

1. The "*alif*" of *aameen* should be lengthened and read. Thereafter, any *Surah* of the Quran should be read.

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2. If a person is travelling or he has some other necessity to fulfil, then after reading *Surah Faatihah*, he has the choice of reading any other *Surah*. But if he is not travelling or has no other necessity to fulfil, then in *fajr* and *zuhr salaah*, he should recite any *Surah* from *Surah Hujurat* till *Surah Burooj*. The *Surah* of the first *rakaat* of *fajr* should be longer than that of the second *rakaat*. As for the rest of the salaahs, the *Surahs* of both the *rakaats* should be more or less equal. If they are longer or shorter by one or two verses, there is no harm in this. In *asr* and *esha salaahs*, any *Surah* from *Surah Tariq* till *Surah Lam Yakun* could be recited. In *maghrib salaah*, from *Surah Zilzal* till the end of the Quran.

3. Whilst standing up from *ruku*, the *imam* should only say *Sami Allahu liman hamidah* and the *muqtadi* should only say *Rabbana lakal hamd*. The person offering salaah on his own should read both. While saying the *takbeer*, the person should place his hands on his knees and then go into *sajdah*. The termination of his *takbeer* and the beginning of his *sajdah* should be done simultaneously. In other words, the moment he reaches the *sajdah* posture, his *takbeer* should end.

4. When going into *sajdah*, the knees should first touch the ground. Thereafter, the hands, nose, and forehead. The face should be in-between both the hands and the fingers should be together pointing towards the *qiblah*. The toes should be upright pointing towards the *qiblah*. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.

1. If a man is covered with a sheet or shawl, then at the time of saying *takbeer-e-tahreemah* he has to take out his hands from under the shawl and raise them upto his ears if there is no need to keep them inside. For example, when it is cold, he still has to take them out. As for women, under all conditions they have to keep their hands inside and raise them upto their shoulders.
2. After saying the *takbeer-e-tahreemah*, men have to clasp their hands below the navel while women have to clasp them on their chests.
3. When clasping the hands, men have to place the right hand over the left hand in such a way that the thumb and little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place her right palm over the back of her left hand and she should not form a circle with the right hand, nor should she clasp her left hand.
4. In *ruku* men have to bow down quite low, to the extent that their heads, hips, and backs are in line. Women should not go so low down. Instead, they should only bow down to the extent that their hands touch their knees.
5. In *ruku*, men should spread out their fingers and place them on their knees while women should not do this. Instead, they should keep their fingers together when placing them on their knees.
6. In *ruku*, men should keep their elbows away from their sides while women should keep them close to their sides.
7. In *sajdah*, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.
8. In *sajdah*, men should raise their elbows above the ground while women should place them on the ground.
9. In *sajdah*, men should keep the toes upright while women should not do this.
10. In the sitting posture, men should sit on their left leg and the fingers of the right leg should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.
11. Women do not have the choice of offering their salaah aloud under any circumstances. They should always offer all their salaahs in a soft voice.

Acts that Nullify Salaah

1. If a person speaks in salaah intentionally or unintentionally, his salaah will be nullified.

2. If a person utters the following sounds in salaah, his salaah will be nullified: for example he says: aah, ooh, oof, etc. or he cries out aloud. However, if his heart is overcome by emotion out of thinking of *jannah* or *jahannam* and he utters these sounds, then his salaah will not break.
3. By clearing one's throat unnecessarily whereby even half a letter is uttered, salaah will break. However, it is permissible to do this when one is compelled to do so - salaah will not break.
4. A person sneezes in salaah. After sneezing he says *Alhamdulillah*. His salaah will not break, but it is preferable not to say anything. But if someone else sneezed and this person said *Yarhamukallah* while he was in salaah, his salaah will break.
5. Continuously looking into the Quran and reading nullifies the salaah. (A glance or two will not break the salaah)
6. Salaah will break if a person turns to such an extent that his chest turns away from the *qiblah*.
7. If a person replies to someone's *salaam* by saying *Wa alaykumus salaam*, his salaah will break.
8. If a woman plaits her hair while offering salaah, her salaah will break.
9. Eating or drinking anything in salaah will break the salaah. So much so that if a person picks up a sesame seed or a small piece of betel leaf, and eats it, his salaah will break. However, if a food particle was stuck in-between his teeth and he swallowed it, his salaah will break if that particle was larger or equal to a gram seed. If it was less than a gram seed, his salaah will not break.
10. If a betel leaf is placed in the mouth and its juice goes down the throat, salaah will break.
11. A person ate something sweet. He then rinsed his mouth and commenced offering his salaah. However, some taste of that sweet thing is still in the mouth and goes down the throat together with his saliva. In this case, his salaah will be in order.
12. While in salaah, a person hears some good news and therefore says *Alhamdo lillah*. Alternatively, he hears of the death of someone, so he says: *Inna lillahi wa inna ilayhi raaji'un*. In both cases his salaah will break.
13. A child or something fell down. At the time of its falling the person uttered *Bismillah*. His salaah will break.
14. While a woman was offering salaah, a child came and drank milk from her. Her salaah will break. However, if the milk did not come out, her salaah will not break.

15. At the time of saying *Allahu Akbar*, the person lengthened the *alif* of Allah and said "*Aaallah*" or *Allahu "Aaakbar"*, or lengthened the *baa* of *Akbar* and said "*Akbaaar*" - in all these cases his *salaat* will break.

16. While offering *salaat*, a person's eyes fell on a letter or a book. He did not read it verbally but merely understood its meaning with his heart - his *salaat* will still be valid. However, if he reads it verbally, his *salaat* will break.

17. If a person, dog, cat, goat or any other animal walks across the person who is offering *salaat*, his *salaat* will not break. But the person who walked across will be committing a sin. One should therefore offer ones *salaat* at such a place where no one walks in front and people do not have any difficulty in walking about. But if a person cannot find such a secluded spot, he should fix a stick in front of him which is at least one arm's length and equal to a finger in thickness. The person should then stand behind that stick. The stick should not be directly in front of him but should be slightly to the right or left of his eyes. If a person does not fix a stick, he could place anything else which is similar to it, such as a stool. In doing so, it will be permissible to walk across (beyond the stick) and there will be no sin.

18. If, due to some necessity, a person steps slightly forward or backwards without his chest turning away from the *qiblah*, his *salaat* will be valid. But if he moves beyond the place of *sajdah*, his *salaat* will break.

Acts that are *Makruh* in *Salaat*

1. *Makruh* is that act with which *salaat* does not break but the reward diminishes and it is sinful.

2. It is *makruh* to play with one's clothing, body, jewellery, or to remove pebbles. However, if one cannot make *sajdah* because of the pebbles, he could move them once or twice with his hands.

3. It is *makruh* to do the following in *salaat*: to crack one's fingers, to rest one's hands on one's hips, to turn one's head and look to the left or right. However, if one looks at something by glancing sideways without turning one's head, then this is not *makruh*. However, to do this without any real need is also not good.

4. It is *makruh* to sit in *salaat* in the following ways: to sit on one's heels, to squat, to sit like a dog. However, if a person cannot sit in the prescribed way because of some sickness or pain, then he can sit in whichever position that is comfortable to him. In this case, nothing will be *makruh*.

5. It is *makruh* to raise one's hands in reply to a *salaam* or to reply to a *salaam* by moving one's hands. And if one gives a verbal reply, *salaat* will break - as has been mentioned before.

6. It is *makruh* to gather one's clothes in order to prevent them from getting dirty with soil.

7. It is *makruh* to offer salaah at a place where one fears that someone will cause one to laugh while in salaah, one's attention will be diverted or one will make a mistake in salaah.
8. If someone is sitting in front and talking or occupied in some other work, then it is not *makruh* to offer salaah facing that person's back. But if the person who is sitting down is discomforted by this, and gets agitated by this interruption, then in such a case salaah should not be offered behind such people. If that person is talking so loudly that the person fears forgetting something in his salaah, then it will be *makruh* to offer salaah near him. It is *makruh* to offer salaah facing someone who is also facing you.
9. If there is a Quran or sword suspended in front of the person offering salaah, there is no harm in this.
10. Salaah is permissible on a floor on which there are pictures. However, it is *makruh* to make *sajdah* on the picture itself. It is also *makruh* to have a *musallah* which has pictures (of animate objects) on it. It is a major sin to have pictures in the house.
11. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left, then his salaah will be *makruh*. But it will not be *makruh* if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm in this. Salaah will not become *makruh* with a picture of this sort, no matter where it is kept.
12. It is *makruh* to offer salaah with clothing that has pictures on it.
13. It is not *makruh* to have a picture of a tree, house or any other inanimate object.
14. While in salaah, it is *makruh* to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down lightly.
15. It is *makruh* to make the second *rakaat* longer than the first *rakaat*.
16. It is *makruh* to specify or set aside a particular *Surah* for a particular salaah in such a way that he recites that *Surah* only and never ever reads any other *surah*.
17. It is *makruh* to place a scarf or any other clothing over the shoulders and offer salaah.
18. It is *makruh* to offer salaah with clothes that are very dirty and soiled. But this will be permissible if he has no other clothes.
19. It is *makruh* to offer salaah with a coin, etc. in the mouth. And if the thing is such that it prevents one from reciting the Quran in salaah, then the person's salaah will break.
20. It is *makruh* to offer salaah when one has the urge to go and relieve oneself.

21. If person is very hungry and the food is already prepared, he should partake of his meal first and then offer his salaah. It is *makruh* to offer salaah without eating. But if there is very little time left, he should offer his salaah first.
22. It is not good to close one's eyes and offer salaah. But if by closing his eyes, a person is able to concentrate better, then there is no harm in doing this.
23. It is *makruh* to spit or clean one's nose unnecessarily in salaah. But if there is a need to do this, it will be permissible. For example, a person coughs and phlegm comes into his mouth - it will be permissible for him to spit on his left hand side or wipe it into a cloth. However, he should not spit on his right hand side or towards the *qiblah*.
24. If a bug bites a person while offering salaah, he should catch it and throw it aside. It is not good to kill it while in salaah. But if it has not bitten one as yet, one should not even catch it because it is *makruh* to do so.
25. When offering a *fard salaah*, it is *makruh* to lean against a wall or anything else unnecessarily.
26. A person did not complete the *Surah* that he was reciting - there were a few words still left to be read. Without completing these few words, he rushed into *ruku* and completed the *Surah* in his *ruku*. In such a case, his salaah will become *makruh*.
27. If the spot of *sajdah* is higher than his feet, for example a person makes *sajdah* on the porch, we will have to check how much higher it is. If it is more than a span, the salaah will not be proper. But if it is equal to a span or less than that, the salaah will be valid. However, it is *makruh* to do so unnecessarily.
28. It is *makruh-e-tahrimi* to offer salaah while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a *kurta* but his hands are not in the sleeves. In doing so, the salaah becomes *makruh*.
29. It is *makruh* to offer salaah bare-headed. However, if one does this with the intention of humility or submissiveness, there is no harm in this.
30. If a person's hat or turban falls off while in salaah, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.
31. It is *makruh-e-tahrimi* for men to place their elbows on the ground when in *sajdah*.
32. It is *makruh-e-tanzih* for the *imam* to stand in the *mihraab*. But if he stands out of the *mihraab* and makes his *sajdah* in the *mihraab*, this will not be *makruh*.
33. It is *makruh-e-tanzih* for the *imam* to stand alone unnecessarily on an elevated place which is equal to or higher than one arm's length. But if there are a few *muqtadis* with the *imam*, it will not be *makruh*. And if there is only one *muqtadi* with the *imam*, it will

be *makruh*. Some scholars have said that if it is less than one arm's length and the *imam* is distinguishable merely by glancing at him, it will also be *makruh*.

34. It is *makruh-e-tanzih* for all the *muqtadis* to be higher than the *imam* unnecessarily. However, if there is some need, for example, there are many people and the place is not sufficient, then in such a case it will not be *makruh*. It is also permissible for some *muqtadis* to be on the same level as the *imam*, and for others to be on a higher place.

35. It is *makruh-e-tahrimi* for the *muqtadi* to start any act prior to the *imam*.

36. It is *makruh-e-tahrimi* for the *muqtadi* to read any *dua*, verse from the Quran or even *Surah Faatihah* while the *imam* is standing and busy with recitation.

Conditions which Permit the Breaking of Salaat

1. A person is offering his salaah and the train on which his belongings or family is, is about to leave. In such a case, it will be permissible for him to break his salaah.
2. A snake appears in front of a person. Out of fear for it, it will be permissible for him to break his salaah.
3. At night, a fowl was left open and a cat came to attack it. Out of fear of the consequences, it will be permissible to break the salaah.
4. While in salaah, someone picked up one's shoes and he fears that if he does not break his salaah his shoes will get stolen. It will be permissible for him to break his salaah.
5. A person is in salaah and the pot which costs about R1 - R2 begins to boil. So it will be permissible to break the salaah and move the pot. In other words, if there is a fear of losing anything which costs even R1 - R2, it will be permissible to break the salaah and save that thing.
6. If a person has a very urgent need to go and relieve himself, he should break his salaah, relieve himself and repeat his salaah.
7. A blind man or woman is walking and there is a well ahead and there is a fear that he or she will fall into it. In such a case, it will be *fard* to break the salaah and go and save them. If he did not break his salaah, and that person fell and died, he will be sinful.
8. A child's or anyone else's clothes caught on fire and they started to burn. It will also be *fard* to break the salaah.
9. A person's parents or grand-parents are in some sort of difficulty and they call for him while he is offering his *fard* salaah. It will be *wajib* to break the *fard* salaah. For example, one of his parents is sick and he went to the toilet. While going to the toilet or returning from it, he slipped and fell. He should break his salaah and go and pick him up. But if there is someone else who could pick him up, he should not unnecessarily break his salaah.

10. If he did not fall as yet, but fears that he will fall and he called out for him, even then he should break his salaah.

11. If he called him without any real reason, it is not permissible for him to break the *fard* salaah.

12. If the person is offering a *nafl* or *sunnah salaah* and his parents or grand-parents do not know what salaah he is offering and they call for him, even then it will be permissible to break the salaah and answer to their call. This is irrespective of whether they call the person because of a need or for no apparent reason. It will be a sin not to break the salaah and respond to their call. But if they know that the person is in salaah, and yet they call him, he should not break his salaah. But if they call him out of a need and there is a fear of some harm, he should break his salaah.

A few Masa'il Related to Fard and Wajib Salaahs

1. The *mudrik* does not have to make any *qira'at*. The *qira'at* of the *imam* is sufficient for all the *muqtadis*. According to the *Hanafee* school of thought, it is *makruh* for the *muqtadis* to make *qira'at* behind the *imam*.

2. It is *fard* on the *masbuq* to make *qira'at* for the rakaats which he missed.

3. In other words, the *muqtadi* should not make *qira'at* in the presence of the *imam*. However, the *masbuq* has to make *qira'at* because the *imam* is not present for the rakaats which he missed.

4. The spot on which *sajdah* will be made should not be higher than half metre than the spot at which the feet are placed. If *sajdah* is made at a spot that is higher than half metre, this will not be permissible. However, if there is a need to do this, it will be permissible. For example, the congregation is very large and the people are standing so close to each other that it is not possible to make *sajdah* on the ground. It will be permissible to make *sajdah* on the backs of those offering salaah. This is on condition that the person on whose back *sajdah* is being made is also offering the same salaah as the person making the *sajdah*.

5. It is *wajib* to offer six extra *takbeers* apart from the normal *takbeers* in the *eid salaahs*.

6. It is *wajib* for the *imam* to make *qira'at* in a loud voice in the following salaahs: both the rakaats of *fajr*, the first two rakaats of *maghrib* and *esha* irrespective of whether it is a *qada* or an *adaa salaah*, *jumu'ah*, *eid*, *taraweeh*, and the *witr* of *Ramadaan*.

7. The *munfarid* has the choice of reciting the two rakaats of *fajr* and the first two rakaats of *maghrib* and *esha*, in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.

8. It is *wajib* on the *imam* and the *munfarid* to make the *qira'at* softly in all the rakaats of *zuhr* and *asr*, and the latter rakaats of *maghrib* and *esha*.

9. The *nafl salaats* that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.

10. If a *munfarid* offers *qada salaat* of *fajr*, *maghrib*, and *esha* during the day, it will also be *wajib* to make the *qira'at* softly in them. But if he makes *qada* of them at night, he has a choice.

11. If a person forgets to recite another *Surah* after the *Surah Faatihah* in the first two rakaats of *maghrib* or *esha*, he will have to recite it in the third and fourth rakaats after *Surah Faatihah*. It will be *wajib* to make the *qira'at* loudly in these rakaats as well. At the end of the *salaat*, *sajdah-esahw* will also be *wajib*.

Acts which Invalidate Salaat

1. To give *luqmah* to anyone other than the *imam* while one is in *salaat* makes that *salaat* invalid. To give *luqmah* means to correct someone who has made a mistake in reciting the *Quran*. Note: Since there is a difference of opinion among the jurists with regard to the *masa'il* of *luqmah*, some *ulama* have written special books on this subject. We are therefore mentioning a few details over here.

2. If the *muqtadi* gives a *luqmah* to his *imam*, his *salaat* will not become invalid. This is irrespective of whether the *imam* has recited the specified amount or not. The "specified amount" in this context refers to that amount of *qira'at* which is the recommended amount. But in this case, it will be better for the *imam* to go into *ruku*, as will be mentioned in the next *mas'ala*.

3. If the *imam* has recited the specified amount, he should go into *ruku* and should not force the *muqtadis* to give him *luqmah*. (To do so is *makruh*) The *muqtadis* should also note that as long as there is no genuine need, they should not give *luqmah* to the *imam*. (To do so is also *makruh*) Here "genuine need" means that the *imam* wishes to continue forward despite making a mistake, or that he does not go into *ruku*, or that he keeps silent and remains standing. Even if they correct him without any "genuine need", the *salaat* will not become invalid - as has been mentioned in the previous *mas'alas*.

4. If a person gives *luqmah* to another person who is in *salaat* and the person who gave the *luqmah* was **not** his *muqtadi* - irrespective of whether he was offering any *salaat* or not - then if the person accepts the *luqmah* then his *salaat* will become invalid. However, if the person remembers on his own, either at the same time when the *luqmah* was given or prior to that, or he was not influenced by the *luqmah* from the back, but reads from his memory, then the *salaat* of the one to whom *luqmah* was given will not become invalid.

5. If a person who is offering salaah gives *luqmah* to someone who is not his *imam*, irrespective of whether the latter is offering salaah or not, then the former's salaah will become invalid.
6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaah will become invalid. And if the *imam* accepts this *luqmah*, his salaah will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaah will not become invalid.
7. Similarly, if a person is offering his salaah and recites one verse after looking into the Quran, his salaah will still become invalid. And if he had known this verse before looking into the Quran, his salaah will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaah will not become invalid.
8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaah will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaah will become invalid. However, for the salaah to become invalid, the following conditions have to be found:
- i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaah, the salaah will not become invalid.
 - ii) Both, man and woman, have to be in salaah. If any one of them is not in salaah and they come in line, the salaah will not become invalid.
 - iii) There must be no barrier between the two. If there is a curtain between the two, a *sutra*, or there is such a gap between the two that one person can stand there without any difficulty, the salaah will not become invalid.
 - iv) All the prerequisites for the salaah to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaah invalid because she herself will not be considered to be in salaah.
 - v) The salaah must not be a *janaazah salaah*. Being in line with a man in *janaazah salaah* will not invalidate the salaah.
 - vi) Being in line has to be to the extent of one *rukn* of salaah. If it is any less, the salaah will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaah.
 - vii) The *takbeer-e-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.

viii) At the time of commencing the salaah, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaah when she joined the jama'at. If the *imam* did not make an intention of *imamat* for her, the salaah will not become invalid. Instead, only **her** salaah will not be valid.

9. If the *imam's wudu* breaks and he leaves the masjid without appointing anyone as his deputy, the salaah of all the *muqtadis* will become invalid.

10. The *imam* appointed such a person as his deputy who does not possess the requirements to be an *imam*. For example, he appointed a lunatic, an immature child or a woman. In this case, everyone's salaah will become invalid.

11. If a woman kisses her husband while he is in salaah then his salaah will not become invalid. However, if at the time of being kissed, the man is overtaken by passion, then his salaah will become invalid. If a woman is in her salaah and a man kisses her, then her salaah will become invalid irrespective of whether he kissed her with desire or not, and irrespective of whether she was overcome by passion or not.

12. If a person tries to pass in front of a *musalli*, it is permissible for the *musalli* to push him aside or to stop him from this act. This is on condition that this act of stopping him does not involve a lot of movement. If it involves a lot of movement, his salaah will become invalid.

The Experiencing of Impurity in Salaah

If a person experiences *hadath* in his salaah, his salaah will become invalid if he experienced *hadath-e-akbar*, whereby *ghusl* becomes *wajib*. If he experiences *hadath-e-asghar*, it will either be two things: this *hadath-e-asghar* will either be *ikhtiyaari* or *ghayr ikhtiyaari*. *Ikhtiyaari* means it was caused or brought about by the will of man. *Ghayr ikhtiyaari* means that it was not caused or not brought about by the will of man.

If it is *ikhtiyaari*, the salaah will become invalid. For example, a person laughs loudly in his salaah, he hurts his body and thereby draws out blood, he forces himself to pass wind, a person walks on the roof and by walking there a stone or anything else falls down on the head of a *musalli* and he starts to bleed - in all these cases the salaah will become invalid. This is because all these actions are carried out through the will of man.

If it is *ghayr ikhtiyaari*, then there are two conditions in this. It is either something that occurs very rarely, such as madness, unconsciousness or the death of the *imam*, or something that occurs often, such as passing of wind, urinating, passing stool or the emission of pre-coital fluid, etc. If it is something that occurs very rarely, the salaah will become invalid. And if it is something that occurs often, the salaah will not be invalidated. Instead, after having made his *wudu*, the person has the choice and the permission to either continue his salaah from where his *wudu* had broken or to repeat the entire salaah. However, it is better to repeat the entire salaah. There are certain prerequisites in the case where he wishes to continue his salaah from where his *wudu* had broken:

i) he should not offer any *rukn* in the state of *hadath*.

ii) he should not offer any *rukn* while walking, for example, while he is going towards or returning from *wudu*, he should not recite the Quran because recitation of the Quran is a *rukn* of salaah.

iii) he should not do any act which negates salaah nor should he do anything which is possible to refrain from.

iv) once he experiences any *hadath*, he should not delay in stopping any *rukn* without any valid excuse. Instead he should immediately go to make his *wudu*. However, if there is a valid excuse, there is no harm in delaying. For example, there are many *saffs* and he is standing in the first *saff* and it is difficult to break through the *saffs*.

1. If a *munfarid* experiences *hadath*, it is permissible for him to make *wudu* immediately, and he should complete his *wudu* as quickly as possible. But this should be done with due consideration to all the *sunnahs* and *mustahabs* of *wudu*. In the meanwhile, he should not engage in any conversation. If water is available nearby, he should not go to any place that is further away. In short, he should not do anything more than what is necessary. On completing his *wudu*, he could continue with his salaah at that very place of *wudu*, and this is preferable; or he could go back to his original place. It is preferable to break his first salaah by making *salaam* for it, and after completing his *wudu*, to repeat his entire salaah.

2. If the *imam* experiences *hadath*, he should immediately go to make his *wudu* even if he is in the last *qa'dah*. It is preferable for him to choose the one whom he feels to be most suitable for *imamat* from among the *muqtadis*. It is better to make the *mudrik* his deputy. It is also permissible to make the *masbuq* his deputy. He should indicate to the *masbuq* as to the number of rakaats he still has to perform. He should do this by means of his fingers: if he has one rakaat left, he should lift one finger, and if two rakaats, two fingers. If he has to make a *ruku*, he should place his hand on his knees. If he has to make a *sajdah*, he should place his hand on his forehead. If it is *qira'at*, he should place his hand on his mouth. If it is *sajdah-e-tilaawat*, he should place his hand on his forehead and mouth. If it is *sajdah-e-sahw*, then on his chest. All this is if the *masbuq* understands. If he does not understand, he should not make him his deputy. Once the *imam* has repeated his *wudu*, he should join the jama'at and become a follower of his deputy, that is if the jama'at is still in progress. If he did not go and join the jama'at, but instead stood and followed his deputy from the very place where he made his *wudu*, then this will only be permissible if there is no barrier between them, or if he is not very far away from the jama'at. If this is not the case, it will not be permissible to follow his deputy from the place of *wudu*. However, if the jama'at is already over, he can complete his salaah wherever he wishes; either at the place of *wudu* or at his original place.

3. If water is available inside the actual masjid, then it is **not necessary** to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his *wudu* and come back and lead the jama'at. In the meantime, the *muqtadis* should wait for him.

4. Once a person appoints a deputy, he no more remains an *imam* but becomes a *muqtadi* of his deputy. Therefore, if the jama'at is over, the *imam* should complete his salaah as a *laahiq*. If the *imam* does not appoint anyone as his deputy, but the *muqtadis* appoint someone from among them or one of the *muqtadis* steps forward of his own accord and goes and stands in the place of the *imam* and makes the intention of *imamat*, then all this is permissible on condition that the original *imam* has not gone out of the masjid as yet. And if the salaah is not performed in the masjid, then on condition that he has not stepped beyond the *saffs* or beyond the *sutra*. If he has already stepped out of these boundaries, the salaah will become invalid. Now, another person cannot become an *imam*.

5. If a *muqtadi* experiences *hadath*, he should also immediately go to repeat his *wudu*. On completing his *wudu*, he should join the jama'at if it is still in progress. If not, he should complete his salaah on his own. If the jama'at is still in progress, he should go and stand in his original place. However, if there is nothing between him and the *imam* which can prevent him from following the *imam*, then it will also be permissible for him to stand at the place of *wudu* and follow the *imam* from there. If the jama'at is over, he has the choice of going to his original place and offering his salaah, or of offering it at the place of *wudu*. This latter option is preferable.

6. If the *imam* appointed a *masbuq* as his deputy, he should perform the balance of the rakaats for the *imam* and thereafter appoint a *mudrik* so that this *mudrik* could make the *salaam* and the *masbuq* could offer the rakaats which he had missed.

7. If a person becomes a lunatic, experiences *hadath-e-akbar*, experiences *hadath-e-asghar* unintentionally or becomes unconscious; and any of the above occurs after having sat in the last *qa'dah* to the extent of *at-tahiyyaat* - then his salaah will become invalid and he will have to repeat his salaah.

8. Because these *masa'il* are complicated, and because of a lack of knowledge - the possibility of mistakes is inevitable. It is therefore better not to continue the salaah. Instead, one should break the salaah by making *salaam* and repeat the entire salaah.

WITR SALAAT

1. Witr salaah is *wajib*. The status of *wajib* is very close to that of *fard*. To leave out a *wajib* is a major sin. If a *wajib* is missed out, one should make *qada* of it as soon as possible.

2. Witr salaah comprises of three rakaats. After offering two rakaats, one should sit down and read the *at-tahiyyaat*. The *durood* should not be read. Instead, one should immediately stand up after the *at-tahiyyaat*. One should then read the *Surah Faatihah* and another *Surah*. Thereafter, one should say *Allahu Akbar* and raise one's hands upto one's ears (and upto the shoulders if it is a woman). The hands should be clasped again, and thereafter, the *dua-e-qunoot* should be recited. Thereafter, he should go into *ruku*, complete the third rakaat, sit down for *at-tahiyyaat*, *durood*, and a *dua* and then make the *salaam*.

3. The *dua-e-qunoot* is as follows:

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4. After the *Surah Faatihah*, another *Surah* should also be recited in all the three rakaats of witr salaah as has been mentioned above.

5. If a person forgets to recite *dua-e-qunoot* in the third rakaat, and remembers it when he goes into *ruku*, he should not recite it now. Instead, he should make *sajdah-e-sahw* at the end of his salaah. If a person reads the *dua-e-qunoot* after standing up from *ruku*, even then his salaah will be valid, but it is preferable not to do so. In any case, it will still be *wajib* on him to make *sajdah-e-sahw*.

6. If a person forgetfully reads *dua-e-qunoot* in the first or second rakaat, this is not considered. He will still have to recite it in the third rakaat and also make *sajdah-e-sahw*.

7. If a person does not know the *dua-e-qunoot*, he should recite the following *dua*:

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or the following *dua* three times:

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or the following *dua* three times:

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If he recites any of the above *duas*, his salaah will be valid.

QADA SALAAT

1. If a person misses a salaah, then on remembering it, he should immediately make qada of it. It is a sin to delay offering a qada salaah without any valid excuse. If a person misses a salaah and does not make qada of it immediately, but postpones it to another time or to another day, and then suddenly dies - he will get a double sin. One for missing the salaah and the other for not making qada of it immediately.

2. If a person misses several salaahs, as far as possible he should make qada of all. If it is possible, he should make an effort to offer all of them at one time. It is not necessary that the qada of *zuhr* be offered in *zuhr* time or that the qada of *asr* be offered at *asr* time. If he has to make qada for several months or several years, as far as possible he should make qada of them as quickly as possible. He should try and offer several qada salaahs in one salaah time. However, if he is compelled or has no alternative, he should offer one qada salaah in one salaah time. But this is the minimum.

3. There is no stipulated time for qada salaah. Whenever one gets the opportunity, one should make *wudu* and offer salaah. However, one should take the *makruh* times of salaah into consideration.

4. If a person has only one qada salaah to offer and before this he never missed any salaah, or he had missed in the past but he made qada of all of them, then he should offer this one qada salaah before offering any other salaah. If he offers any other salaah without offering this qada salaah, it will not be valid. He must offer the qada salaah and repeat that other salaah. However, if he completely forgot to offer the qada salaah, the other salaah will be valid. When he remembers, he will merely have to offer the qada salaah and it will not be necessary to repeat the other salaah.

5. If the time is so short that if he offers the qada salaah first, he will miss the other salaah, then he should offer the other salaah first and then offer the qada salaah.

6. A person misses two, three, four or five salaahs and does not have to read any other salaah for the past. That is, from the time he became mature he did not miss any salaah, or if he missed, he made qada of all. Then as long as he does not offer these five salaahs, it will not be permissible to offer any other salaah. When he offers these five qada salaahs, he should offer them in the same order as he had missed them, i.e. the one that he missed first should be offered first and the one that he missed second should be offered second, and so on. For example, if a person misses the salaahs of an entire day: *fajr*, *zuhr*, *asr*, *maghrib* and *esha*. When he is offering his qada, he should offer it in the same order. If he does not offer *fajr* first, but *zuhr* or *asr* or any other salaah, then this will not be proper. He will have to repeat it.

7. If a person has to make qada of six salaahs or more, he can offer any other salaah without having offered the six qada salaahs. And when he offers these six salaahs, he does not have to offer them in the order that he missed them. He can offer them in any order that he wishes. It is no longer *wajib* to offer them in order.

8. Several months or several years have passed and the person has not offered those six or more salaahs. However, thereafter he always offered his salaahs on time and did not allow himself to miss any salaah. After all these months or years, he now misses one salaah. Even in this case it will be permissible to read all other salaahs without making qada of those that he missed. When offering these salaahs, he does not have to follow any set order.

9. A person had to offer six or more qada salaahs and therefore did not have to offer them in the order that he missed them. However, he offered these salaahs by reading one or two at a time and thereby completed all of them. No salaah is left which he has to make qada of. If he now misses out one to five salaahs again, he will have to make qada of them in the order that he missed and it will not be permissible for him to offer any other salaah without offering these qada salaahs first. But if he misses out six salaahs or more again, he will once again be excused from offering them in the order that he missed them. He will also be able to offer other salaahs without having offered his qada salaahs first.

10. A person had many qada salaats to offer. He commenced offering them and gradually completed all of them with the exception of four or five. It is not *wajib* to offer these four or five salaats in order. He has the choice of offering them as he wishes. It is also permissible for him to offer other salaats without having offered these qada salaats.

11. A person missed out *witr salaah* and does not have any other qada salaah to offer. It is therefore not permissible for him to offer the *fajr salaah* without having offered the qada of *witr salaah* first. If he knows that he has to make qada of the *witr salaah* first and still offers the *fajr salaah*, he will have to offer the qada salaah of *witr* and repeat the *fajr salaah*.

12. A person offered only his *esha salaah* and slept away. He then awoke for *tahajjud*, made *wudu* and offered his *tahajjud* and *witr salaats*. In the morning he remembered that he had forgetfully offered his *esha salaah* without *wudu*. He will now have to make qada of the *esha salaah* only, and not the *witr salaah*.

13. Qada is only made for the *fard* and *witr salaats*. There is no qada for the *sunnah salaats*. However, if a person misses out his *fajr salaah* and makes qada of it before mid-day, he should also make qada of the *sunnah* of *fajr salaah*. And if he makes the qada after mid-day, he should only make qada of the *fard salaah*.

14. If there was very little time left for *fajr* and he therefore only read the *fard salaah*, it is preferable to offer the *sunnah salaah* after the sun has risen considerably. But he has to read it before mid-day.

15. A person who rarely used to offer his salaats made *taubah*. It will now be *wajib* for him to make qada of all the salaats which he had missed throughout his life. By making *taubah*, one is not excused from offering salaats. However, by making *taubah*, he is forgiven from the sin which he committed by missing out the salaats. Now, if he does not make qada of these missed salaats, the sin will return to him.

16. A person had missed several salaats and did not get the opportunity to make qada of them as yet. At the time of death, it will be *wajib* for him to make a *wasiyyat* to pay *fidyah* for all the missed salaats. He will be sinning if he does not do this. The *masa'il* related to giving *fidyah* for missed salaats will be explained in Part Three in the chapter dealing with *fidyah* for missed fasts - Insha Allah.

17. If several people have missed a particular salaah, they should make qada of it with *jama'at*. If it is a salaah in which *qira'at* is normally made aloud, then when making qada, it should also be recited aloud. If it is normally made softly, it should also be made softly when making qada.

18. If an immature child offers his *esha salaah* and sleeps away, and after the break of dawn he notices traces of semen which indicates that he had a wet dream, then the preferred opinion is that he should repeat his *esha salaah*. And if he wakes up before the

break of dawn and notices traces of semen, then all the *ulama* say that he will have to make qada of the *esha salaah*.

SUNNAH AND NAFL SALAAT

1. At *fajr* time, it is sunnah to offer two rakaats of salaah before the *fard salaah*. These two rakaats have been emphasized greatly in the Hadith and should not be left out at any time. If on some day, it gets extremely late and very little time is left for the salaah, then at such a time of necessity; one should only offer the two rakaats of *fard salaah*. However, when the sun rises considerably, then one should make qada of the two rakaats of sunnah.
2. At *zuhr* time, one should first offer four rakaats of sunnah, then the four rakaats of *fard* and again two rakaats of sunnah. These six rakaats of sunnah are also necessary. There is great importance in offering them and it is a great sin to leave them without any valid reason.
3. At *asr* time, one should first offer four rakaats of sunnah and then the four rakaats of *fard*. However, the sunnah of *asr* time is not emphasized. If a person does not offer this sunnah, he will not be sinning. But the person who offers them will be greatly rewarded.
4. At *maghrib* time, one should first offer the three rakaats of *fard* and thereafter two rakaats of sunnah. These two rakaats are also necessary. Not offering them will amount to sinning.
5. At *esha* time, it is better and *mustahab* to first offer four rakaats of sunnah. Thereafter, the four rakaats of *fard* and again two rakaats of sunnah. If one wishes, he could also offer two rakaats of nafl thereafter. According to this, there are six rakaats of sunnah. If a person does not offer all these rakaats, then he should first offer the four rakaats of *fard*, and then two rakaats of sunnah, and thereafter he should offer his *witr salaah*. These two rakaats of sunnah after the *fard salaah* are necessary. Not offering them will amount to sinning.
6. In the month of *Ramadaan*, the *taraweeh salaah* is also sunnah. It has also been emphasized. Leaving them out and not offering them is a sin. Many women leave out the *taraweeh salaah* - they should never do this. Twenty rakaats of *taraweeh* have to be offered after the *fard* and sunnah of *esha salaah*. These could be offered either by making intention for two rakaats at a time or for four rakaats at a time. However, it is preferable to offer two rakaats at a time. The *witr salaah* should be offered after completing these twenty rakaats. Note: Those sunnahs that are necessary to offer are called *sunnat-e-mu'akkadah*. There are twelve such sunnah rakaats in a day: two rakaats of *fajr*, four rakaats before *zuhr* and two rakaats after, two rakaats after *maghrib* and two rakaats after *esha*. In *Ramadaan*, the *taraweeh* is also *sunnat-e-mu'akkadah*. Some *ulama* have also regarded *tahajjud* to be *sunnat-e-mu'akkadah*.
7. These are the salaats that have been stipulated by the *Shariah*. If anyone wishes to offer more than these, then he can offer as much as he wishes and whenever he wishes.

However, he has to bear in mind that he should not offer any salaah in those times when it is *makruh* to do so. Whatever salaahs apart from fard and sunnah that he may offer, are known as nafl. The more nafl salaahs a person offers, the more reward he will receive - there is no limit to this. There were such great servants of Allah in the past, who used to offer nafl salaah throughout the night and never used to sleep.

8. There are a few nafl salaahs the performance of which is greatly rewarded. It is therefore better to offer these nafl salaahs as opposed to the other nafl salaahs. Due to a little effort, one is greatly rewarded. These nafl salaahs are: *tahiyatul wudu*, *ishraaq*, *chaasht*, *awwaabeen*, *tahajjud*, and *salaatut tasbeeh*.

9. *Tahiyatul wudu* is that after a person makes *wudu*, he must offer two rakaats of salaah. Great virtue with regard to this salaah has been mentioned in the Hadith. However, it should not be offered at those times when nafl salaah is *makruh*.

10. *Ishraaq salaah* is offered in the following way: after the *fajr salaah* one should not get up from his *musallah*. Instead, he should sit in the same place and occupy himself in reading *durood shareef*, or the *kalimah*, or the remembrance of Allah Ta'ala. He should not involve himself in any worldly talk, nor in any worldly activity. When the sun rises considerably, he should offer two or four rakaats of salaah. In doing so, he will get the reward of one *hajj* and one *umrah*. If a person gets occupied in some worldly activity after the *fajr salaah*, and after sunrise he offers *ishraaq salaah*; this will also be permissible. However, the reward will be less.

11. Thereafter, once the sun rises quite high, and it gets quite hot; one should offer at least two rakaats of salaah. If he wishes, he could offer more. That is, four, eight, or twelve rakaats. This is known as *chaasht salaah*. There is a lot of reward in offering this salaah.

12. After offering the fard and sunnahs of *maghrib salaah*, one should offer at least six rakaats and at the most, twenty rakaats of nafl salaah. This is called *awwaabeen*.

13. There is great virtue in getting up in the middle of the night and offering salaah. This is called *tahajjud salaah*. This salaah is most acceptable in the sight of Allah, and one gets the most reward for it. The minimum for *tahajjud salaah* is four rakaats and the maximum is twelve rakaats. If not, even two rakaats will suffice. If one does not have the courage to offer it later, then he could offer it after *esha*. However, he will not receive the same reward. Apart from *tahajjud*, one could offer as many nafl salaahs as he wishes at night.

14. When one is offering nafl salaah during the day, then he should make intention of offering two rakaats at a time; or if he wishes, four rakaats at a time. It is *makruh* to offer more than four rakaats of nafl at a time (with one salaam) during the day. As for nafl salaah at night, it is permissible to make intention for six or even eight rakaats at a time. To make intention for more than this at night is also *makruh*.

15. If a person makes intention for four rakaats (of nafl), then when he sits down after the second rakaat, he has the choice of reading *durood* and a *dua* after the *at-tahiyyaat* and then standing up for the third rakaat and commencing with *Surah Faatihah* after reciting the *thanaa'* and the *ta'awwudh*. Alternatively, he could stand up after reciting the *at-tahiyyaat* only and thereafter commencing with *Surah Faatihah* in the third rakaat. He should then sit down in the fourth rakaat and recite the *at-tahiyyaat*, all the other *duas*, and then make the *salaam*.

If he made intention for eight rakaats and wishes to offer all eight rakaats with one *salaam*, then he still has the same two options as mentioned above. He could recite the *at-tahiyyaat*, *durood shareef* and a *dua*, and stand up and thereafter recite the *thanaa'*; or he could stand up after reciting *at-tahiyyaat* and commence with *Surah Faatihah*. He has the choice of doing the same thing for the sixth rakaat as well and thereafter sitting for the eighth rakaat and reciting everything that is necessary therein. In the same way, he has the choice of doing both things in every two rakaats.

16. It is *wajib* to recite a *Surah* after *Surah Faatihah* in **every** rakaat of a sunnah or nafl salaah. If a person intentionally leaves out a *Surah*, he will be committing a sin. But if he forgets to recite a *Surah*, he will have to make *sajdah-e-sahw*. The *masa'il* related to *sajdah-e-sahw* will be explained in a later chapter.

17. Once a person commences with a nafl salaah, it now becomes *wajib* upon him to complete it. If he breaks it, he will be sinning and he will also have to make *qada* of it. However, every two rakaats of a nafl salaah are considered separate. If a person makes intention of offering four or six rakaats, then it will only be *wajib* on him to complete two rakaats. All four rakaats will not become *wajib*. So if a person makes intention of four rakaats of nafl salaah and then makes *salaam* after two rakaats, there will be no sin on him.

18. If a person made intention of four rakaats of nafl salaah and thereafter broke it before he could offer even two rakaats, he will only have to make *qada* of two rakaats.

19. If he made intention of four rakaats and already completed two rakaats and broke his salaah in the third or fourth rakaat, then the following rules will apply: if he had sat down after the second rakaat and recited the *at-tahiyyaat*, etc., he will only have to make *qada* of two rakaats. And if he did not sit in the second rakaat and stood up either forgetfully or intentionally without reciting the *at-tahiyyaat*, then he will have to make *qada* of all the four rakaats.

20. If a person breaks the four rakaats sunnah of *zuhr salaah*, then he will have to make *qada* of all four rakaats irrespective of whether he sat down after the second rakaat for *at-tahiyyaat* or not.

21. It is permissible to offer nafl salaah while sitting. However, by sitting down, he will only get half the reward. It is better to stand and offer the salaah. The nafl salaahs after the *witr salaah* are also included in this rule. However, if a person cannot stand up because of some sickness, then he will receive the full reward. As for *fard* and sunnah

salaats, as long as a person does not have a valid excuse, it will not be permissible to sit and offer them.

22. A person commenced offering a *nafl* salaah while standing, but he sat down in the very first or second rakaat. This is permissible.

23. A person stood up and offered his *nafl* salaah. However, because of some weakness, he got tired. So it will be permissible to lean against a pole or wall and get support from it. This is not *makruh*.

SAJDAH-E-SAHW

1. If any one or several of the *wajib* acts of salaah is left out forgetfully, it becomes *wajib* to make sajdah-e-sahw. By making sajdah-e-sahw, the salaah becomes proper. If one does not make sajdah-e-sahw, the salaah will have to be repeated.

2. If one forgetfully leaves out a *fard* act of salaah, the salaah will not become proper by making sajdah-e-sahw. It will have to be repeated.

3. The method of making sajdah-e-sahw is that in the last rakaat the person should recite the *at-tahiyyaat* only and thereafter make *salaam* towards the right only and thereafter make two *sajdahs*. He should then repeat the *at-tahiyyaat* and thereafter recite the *durood*, *dua*, make *salaam* to both sides and thereby complete his salaah.

4. If a person forgetfully makes sajdah-e-sahw before making *salaam*, even then it will be considered and the salaah will be proper.

5. If a person forgetfully makes two *rukus* or three *sajdahs*, it is *wajib* to make sajdah-e-sahw.

6. While in salaah, a person forgot to recite *Surah Faatihah* and only recited another *Surah*, or he first recited a *Surah* and then recited *Surah Faatihah* - sajdah-e-sahw will become *wajib*.

7. A person forgets to recite another *Surah* (after *Surah Faatihah*) in the first two rakaats of a *fard salaah*. He should therefore recite another *Surah* in the second two rakaats and also make sajdah-e-sahw. If he forgets to recite another *Surah* in one of the first two rakaats, he should recite it in one of the latter two rakaats and also make sajdah-e-sahw. If he forgets to recite another *Surah* in the latter two rakaats as well, i.e. he forgets to recite another *Surah* in the first two as well as in the latter two rakaats, and only remembers at the time of reciting the *at-tahiyyaat* that he did not recite another *Surah* in one or two rakaats, the salaah will still become proper if he makes sajdah-e-sahw.

8. To recite another *Surah* (after *Surah Faatihah*) in all the rakaats of *sunnah* and *nafl salaah* is *wajib*. If a person forgets to recite another *Surah* in any of the rakaats, he will have to make sajdah-e-sahw.

9. After reciting *Surah Faatihah*, a person began thinking as to which *Surah* he should recite. His thinking took so long that in that time *Sub'haanallah* could be recited three times. Even then *sajdah-e-sahw* will become *wajib*.

10. In the last rakaat, after reciting *at-tahiyyaat* and *durood shareef*, a person had a doubt as to whether he offered three or four rakaats. While thinking about this, he kept silent and took so long to make the *salaam* that in that time he could have recited *Sub'haanallah* three times, and after that he remembered that he offered all four rakaats - even in this case it will be *wajib* to make *sajdah-e-sahw*.

11. A person recited *Surah Faatihah* and another *Surah*, but thereafter he unintentionally began thinking of something. He took so long to go into *ruku* that in that time he could have recited *Sub'haanallah* three times. Even then, *sajdah-e-sahw* will become *wajib*.

12. Similarly, *sajdah-e-sahw* will become *wajib* in the following instances: while he was busy with his recitation he stopped and began thinking of something, he sat in the second or fourth rakaat for *at-tahiyyaat* and did not commence reciting it immediately. Instead, he sat and started thinking of something, when he stood up from the *ruku*, he stood silently and started thinking of something, when he sat down in-between the two *sajdahs*, he started thinking of something. In order words, if a person unintentionally delays in executing a particular posture or gets delayed due to thinking of something, then *sajdah-e-sahw* becomes *wajib*.

13. In a three or four rakaat *fard salaah* (irrespective of whether it is a *salaah* that he is offering for that time, making *qada* of a *salaah* which he missed, or it is a *witr salaah* or the first four rakaats of *sunnah of zuhr salaah*) when the person sat for the *at-tahiyyaat* in the second rakaat, he unintentionally recited *at-tahiyyaat* two times. Even then *sajdah-e-sahw* will become *wajib*. And after the *at-tahiyyaat* if he recited the following from the *durood*:

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or if he recited more than that and only thereafter he remembered that he was supposed to stand up for the third rakaat, even then *sajdah-e-sahw* will become *wajib*. But if he recited less than this, *sajdah-e-sahw* will not become *wajib*.

14. With regards to *nafl salaah* (or even a *salaah* which is offered after the fulfilment of a particular wish) it is permissible to recite the *durood* after the *at-tahiyyaat* when sitting for the second rakaat. By reciting the *durood* in a *nafl salaah*, *sajdah-e-sahw* does not become *wajib*. However, if *at-tahiyyaat* is recited twice, *sajdah-e-sahw* will become *wajib* even in a *nafl salaah*.

15. A person sat down for *at-tahiyyaat* but mistakenly recited something else, or he recited *Surah Faatihah*. *Sajdah-e-sahw* will become *wajib*.

16. Upon commencing with his salaah, a person recited *dua-e-qunoot* instead of reciting the *thanaa'*. Sajdah-e-sahw will not become *wajib*. Similarly, if he recited *at-tahiyyaat* or something else instead of *Surah Faatihah* in the third or fourth rakaat of a *fard salaah*, sajdah-e-sahw will not be *wajib*.

17. In a three or four rakaat salaah, a person forgot to sit down after the second rakaat. Instead, he stood up directly for the third rakaat. While standing up, if he is closer to the sitting posture, he should sit down and recite the *at-tahiyyaat* and thereafter complete his salaah and there is no need to make sajdah-e-sahw. But if he is closer to the standing posture, he should not sit down. Instead, he should continue with his salaah without sitting down. He should only sit down at the end. In this case, sajdah-e-sahw will become *wajib*. If after standing up, he still went back and sat down; he will be committing a sin and even in this case he will still have to make sajdah-e-sahw.

18. If a person forgets to sit down after the fourth rakaat, then if he is closer to the sitting posture, he must sit down, recite the *at-tahiyyaat*, *durood*, etc. and make his *salaam*. There is no need to make sajdah-e-sahw. And if he stood up completely, even then he should go back and sit down. In fact, even if he has recited *Surah Faatihah*, another *Surah*, and went into *ruku*, he should still sit down, read the *at-tahiyyaat* and then make sajdah-e-sahw. But if he still did not remember after the *ruku* and made the *sajdahs* for the fifth rakaat, he should repeat his *fard salaah*. This salaah will now be regarded as a *nafl salaah* and he will have to offer one more rakaat and thereby complete six rakaats. There is no need to make sajdah-e-sahw. If he did not add one more rakaat, or made *salaam* after the fifth rakaat, four rakaats will be *nafl* and the one rakaat will not even be considered.

19. If a person sits down for the fourth rakaat, recites *at-tahiyyaat* and thereafter stands up, he should sit down when he remembers as long as it is before making the next *sajdahs*. The moment he sits down, he should not recite *at-tahiyyaat*. Instead, he should immediately make sajdah-e-sahw. But if he makes the *sajdahs* for the fifth rakaat and only remembers thereafter, he should add one more rakaat and complete six rakaats. The first four rakaats will be for his *fard* and the other two will be regarded as *nafl*. He will also have to make sajdah-e-sahw. If he makes sajdah-e-sahw and then *salaam* in the fifth rakaat, he has committed a sin. In this case, the first four rakaats will be of *fard*, and the remaining one will not be considered.

20. If a person is offering four rakaats of *nafl salaah* and he forgets to sit down after the second rakaat, then as long as he remembers before making the *sajdahs* for the third rakaat, he should sit down. If he has already made the *sajdahs* for the third rakaat, his salaah will still be valid. But sajdah-e-sahw will be *wajib* in both cases.

21. A person is in doubt as to whether he offered three or four rakaats. If this doubt was coincidental, i.e. he does not normally have this doubt, then he will have to repeat his salaah. But if these sort of doubts occur quite often, he should ponder in his heart and see what the heart's inclination is. If it is more towards three rakaats, he should offer one more rakaat and sajdah-e-sahw will not be *wajib*. But if he feels that he offered four rakaats, he should not add another rakaat nor should he make sajdah-e-sahw. If he

still cannot make up his mind after pondering over the matter, then he should regard it as if he offered three rakaats and add one more rakaat. But in this case, he should also sit down after the third rakaat and recite the *at-tahiyyaat*. He should then stand up and offer the fourth rakaat and also make *sajdah-e-sahw*.

22. If he has a doubt as to whether it is the first or second rakaat, the above rule will also apply. That is, if the doubt was coincidental, he should repeat his *salaat*. But if such doubts occur quite often, he should act according to that which his heart tells him. But if he is still not sure, he should regard it as one rakaat. However, he has to sit down after the first rakaat and recite the *at-tahiyyaat*, because it is possible that this is actually his second rakaat. On completing his second rakaat, he should sit down again. He should also recite another *Surah* after *Surah Faatihah* in this second rakaat. On completing his third rakaat, he should sit down again because it is possible that this is actually his fourth rakaat. After the fourth rakaat he should sit down again, make *sajdah-e-sahw* and then make *salaam*.

23. If he has a doubt as to whether it is the second or third rakaat, the same rule will apply. If he cannot make up his mind, he should sit down after the second rakaat and thereafter offer the third rakaat. On completing the third rakaat, he should sit down again and recite *at-tahiyyaat* because it is possible that this is his fourth rakaat. He should then offer the fourth rakaat, make *sajdah-e-sahw* and then complete his *salaat*.

24. If the doubt occurs after having completed his *salaat*, that is, he is not sure as to whether he offered three or four rakaats. Then this doubt is not even considered - the *salaat* is valid. But if he clearly remembers that he only offered three rakaats, he should stand up and offer one more rakaat and also make *sajdah-e-sahw*. However, if on completing his *salaat*, he started speaking or did something else with which *salaat* breaks, he will have to repeat his *salaat*. Similarly, if this doubt creeps in after having recited *at-tahiyyaat*, the same rule will apply. That is, as long as he does not remember clearly, he should not worry about it. However, it will be good to repeat the *salaat* as a precaution so that the uneasiness of the heart is removed and no doubt remains.

25. If several things occur in *salaat*, whereby *sajdah-e-sahw* becomes *wajib*, then one *sajdah-e-sahw* will suffice for all the mistakes. *Sajdah-e-sahw* is not made twice in one *salaat*.

26. After making *sajdah-e-sahw*, a person commits another mistake which makes *sajdah-e-sahw* *wajib*. The first *sajdah-e-sahw* will suffice and it will not be necessary to make another one.

27. A person made a mistake in his *salaat* whereby *sajdah-e-sahw* had become *wajib* on him. But he forgot to make *sajdah-e-sahw* and made *salaam* on both sides. However, he remained sitting in that place without turning his chest away from the *qiblah*, neither did he talk nor did he do anything whereby *salaat* breaks. He should make *sajdah-e-sahw* at that time. In fact, if he remained sitting in that position and engaged himself in reciting the *kalimah*, *durood* or any other *zikr*, even then there is no harm in this. Once he makes his *sajdah-e-sahw*, his *salaat* will be valid.

28. Sajdah-e-sahw was *wajib* on a person but he intentionally made his *salaam* on both sides and made this intention that he will not make sajdah-e-sahw. Despite this, as long as he does not do anything which makes the salaah invalid, the choice to make sajdah-e-sahw will remain.

29. In a three or four rakaat salaah, a person unintentionally made *salaam* after the second rakaat. He should immediately stand up, complete his salaah and make sajdah-e-sahw. However, if after making *salaam*, he did something which invalidates salaah, he will have to repeat his salaah.

30. A person forgetfully recited *dua-e-qunoot* in the first or second rakaat of *witr salaah*. This will not be considered. He should recite the *qunoot* in the third rakaat again and also make sajdah-e-sahw.

31. While offering *witr salaah*, a person had a doubt as to whether it is the second or third rakaat. He cannot even make up his mind as to which of the two is more correct. He should recite *dua-e-qunoot* in that rakaat and after sitting down for the *at-tahiyyaat* he should stand up and offer one more rakaat. He should recite *dua-e-qunoot* in this rakaat as well. In the end he should also make sajdah-e-sahw.

32. Instead of reciting *dua-e-qunoot* in the *witr salaah*, the person read *thanaa'*. Later when he remembered, he recited the *qunoot*. Sajdah-e-sahw will not be *wajib*.

33. A person forgot to recite *dua-e-qunoot* in *witr salaah*. Instead, he went into *ruku* after reciting a *Surah*. Sajdah-e-sahw will be *wajib*.

34. After reciting *Surah Faatihah*, a person recited two or three *Surahs*. There is no harm in this and sajdah-e-sahw will not be *wajib*.

35. In the latter rakaats of a *fard salaah*, a person recited another *Surah* after *Surah Faatihah* in one or both the rakaats. Sajdah-e-sahw will not be *wajib*.

36. Sajdah-e-sahw is **not** *wajib* in the following instances: he forgets to recite the *thanaa'* in the beginning, he forgets to recite the *tasbeeh* in *ruku*, he forgets to recite the *tasbeeh* in *sajdah*, he forgets to recite:

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when standing up from *ruku*, at the time of saying *takbeer-e-tahreemah* he forgets to raise his hands to his ears (or to the shoulders for women), at the end of his salaah he made *salaam* without reciting the *durood* and a *dua*. In all the above cases, sajdah-e-sahw is not *wajib*.

37. In the latter one or two rakaats of a *fard salaah*, he forgot to recite *Surah Faatihah* and went into *ruku* after standing silently- even then sajdah-e-sahw will not be *wajib*.

38. If a person **intentionally** committs those errors which make sajdah-e-sahw *wajib*, then sajdah-e-sahw will not become *wajib*. Instead, he will have to repeat the salaah. Even if he makes the sajdah-e-sahw, the salaah will still not be valid. If a person forgets those things which are not *fard* nor *wajib* in salaah, his salaah will remain valid and he will not have to make sajdah-e-sahw.

39. If a salaah which has to be offered silently is offered in a loud voice, sajdah-e-sahw will have to be made irrespective of whether the person is a *munfarid* or an *imam*. If an *imam* performs a salaah which has to be offered aloud, silently, then he will have to make sajdah-e-sahw. But if very little *qira'at* is made in a loud voice in a silent salaah, which is not sufficient for the salaah to be valid, then sajdah-e-sahw will not be *wajib*. For example, just one or two words come out aloud, or an *imam* recites one or two words silently in a salaah that is offered aloud, then sajdah-e-sahw will not be *wajib*.

SALAAT OF THE SICK

1. Under no condition should salaah be left out. As long as a person has the strength to stand up and offer his salaah, he should stand up. If he cannot stand, he should sit down and offer his salaah. He should make his *ruku* while sitting. After the *ruku*, he should go down for the two *sajdahs*. He should make the *ruku* in such a way that his forehead comes in line with his knees.

2. If he is unable to make *ruku* and *sajdah* as well, he should make them by gestures (*ishaarah*) and he should bow down a little further for the *sajdahs*.

3. It is not good to keep a pillow or any other high object in order to make *sajdah* on it. If a person is unable to make *sajdah*, he should make it through *ishaarah* - there is no need to make *sajdah* on a pillow.

4. If a person has the strength to stand up and offer his salaah but there is a lot of difficulty in doing this, or he fears that his sickness will get worse, it is still permissible for him to sit down and offer his salaah.

5. A person can stand up, but is unable to go into *ruku* and *sajdah*. If he wishes, he could stand up and thereafter make his *ruku* and *sajdahs* through *ishaarah*. Alternatively, he could sit down and make his *ruku* and *sajdahs* through *ishaarah*. However, it is better to sit down and offer his salaah.

6. If a person does not have the strength to sit, he should lie down with a pillow or large cushion behind him in such a way that his head is raised quite high - in fact, close to the sitting position. His legs should be stretched towards the *qiblah*. If he has some strength, he should not stretch them, instead, he should raise his knees. He should then offer his salaah by making *ishaarah* and the *ishaarah* for the *sajdahs* should be more lower. If he cannot lie down by having a pillow or cushion behind him in such a way that his head and chest can face the *qiblah*, he should stretch his legs towards the *qiblah* and lie flat on his back. However, he should place a pillow under his head so that at least his face could be in the direction of the *qiblah* and not facing the sky. He should

then offer his salaah through *ishaarah*, and the *ishaarah* for the *sajdahs* should be slightly more than the *ishaarah* for the *ruku*.

7. If a person does not lie flat on his back, but instead lies on his left or right side while facing towards the *qiblah* and makes *ruku* and *sajdah* with the *ishaarah* of his head, then this is also permissible. However, it is better to lie flat on the back.

8. If a person does not have the strength to even make *ishaarah* with his head, he should not offer salaah. If this condition remains for more than twenty four hours, he will be completely excused from offering salaah and will not have to make *qada* after recovering from his sickness. But if this condition did not last for more than twenty four hours and he regained the strength to offer his salaah with *ishaarah*, then he should make *qada* with *ishaarah*. He should not have this in mind that when he recovers completely, only then will he make his *qada*. If he passes away (without having made *qada*), he will die as a sinner.

9. Similarly, if a normal healthy person becomes unconscious and remains in this state for less than twenty four hours, it will be *wajib* on him to make *qada* of the salaahs that he missed. But if he remained unconscious for more than twenty four hours, he will not have to make *qada*.

10. When a person commenced his salaah, he was normal and healthy. However, while in salaah, one of his nerves got pinched and he was unable to stand up. He should therefore sit down and offer the remainder of his salaah, and if he can, he should also make *ruku* and *sajdah*. But if he cannot, then he should make them with *ishaarah* of his head. But if his condition is such that he does not even have the strength to sit down, he should lie down and complete the remainder of his salaah.

11. Because of some sickness, a person offered part of his salaah sitting down and also made the *ruku* in the place of *ruku* and the *sajdah* in the place of *sajdah*. Thereafter, he recovered in that very salaah. He should therefore stand up and complete the remainder of his salaah.

12. A person did not have the strength to make *ruku* and *sajdah* because of some sickness and therefore made *ishaarah* with his head. In the course of his salaah he felt better and was able to make *ruku* and *sajdah* - this salaah will become invalid. He should not complete it. Instead, he should repeat this salaah.

13. A person became paralysed and fell so ill that he is unable to make *istinja* with water. He should wipe himself with a cloth or lumps of sand and offer his salaah in this way. If he cannot make *tayammum* himself, someone else should make it for him. If he does not have the strength to even wipe himself with a piece of cloth or lumps of sand, he should offer his salaah in this very state and should not allow himself to miss any salaah. It is not permissible for anyone else to look at his body or to touch it - not his father, mother, son nor daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from these two, it is not permissible for anyone else.

14. A person missed a few salaats while he was sound and healthy. He then fell ill. He should make *qada* of these salaats while he is sick, in whichever way he can. He should not wait and think that he will make *qada* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku* and *sajdah*. These are all thoughts influenced by *shaytaan*. Piety demands that *qada* be made immediately and not delayed.

15. If the bed of a sick person is impure and it will cause the sick person much difficulty if it were to be changed, it will be permissible to offer salaat on that very bed.

16. A doctor carried out an eye operation upon a person and prohibited him from moving about. He should continue offering his salaat while lying down.

17. If a sick person made *ruku* and *sajdah* with *ishaarah* and thereafter felt better in that very salaat and is now able to make *ruku* and *sajdah*, then that salaat of his will become invalid. It will be *wajib* on him to repeat that salaat. But if he had not made *ishaarah* for *ruku* and *sajdah* as yet and already felt better, then that salaat of his will be valid and he can continue with it.

18. If a person gets tired because of the *qira'at* being very lengthy and finds it difficult to stand, it will **not** be *makruh* to lean against a wall, tree or pillar. Weak and old people find this necessary especially in *taraweeh salaat*.

SALAAT ON A JOURNEY

1. If a person travels for a few kilometres, no rule of the *Shariah* changes because of this journey. According to the *Shariah*, he will not be regarded as a *musafir*. He will have to do everything in the same way that he would have done at home. He will have to offer four rakaats for those salaats that are of four rakaats. If he is wearing leather socks, he can only make *masah* for twenty four hours and thereafter *masah* will not be permissible.

2. The person who sets out with the intention of travelling three *manzils* is regarded as a *musafir* in the *Shariah*. The moment he comes out of the boundaries of his town or city, he is a *musafir* according to the *Shariah*. As long as he moves around within the boundaries of his town or city, he will not be a *musafir*. If the railway station is within the boundaries of the town, it will fall under the rule of the town. If it is out of the boundaries, then upon reaching it, the person will be regarded as a *musafir*.

3. Three *manzils* means that most people who on foot, normally reach that place in three days. Presently, this is estimated at being approximately 77 kilometres.

4. If a place is so far that when it is calculated according to the pace of a man or camel it is three *manzils*, but when calculated according to a hand-driven cart or a horse and cart, one could reach there in two days. Or, if one travels by train, one would reach there in a short space of time - then in all these cases the person will still be regarded as a *musafir*.

5. If a person is termed a musafir according to the *Shariah*, he has to offer two rakaats each for the *zuhr*, *asr* and *esha salaats*. As for the *sunnah salaats*, the rule is that if he is in a hurry, then apart from the *sunnah of fajr salaah*, it will be permissible for him to leave them out completely. There will be no sin in leaving them out. If he is not in a hurry and does not fear his companions leaving him behind, he should not leave the *sunnahs* out and should offer them completely. It is not permissible to reduce the number of rakaats (for sunnah salaats).

6. There is no reduction in the *fajr*, *maghrib* and *witr salaats* as well. He has to offer them completely as he normally does.

7. More than two rakaats should not be offered for the *fard* of *zuhr*, *asr* and *esha salaats*. To offer four rakaats is a sin just as it is a sin to offer six rakaats for the *fard* of *zuhr salaah*.

8. If a person mistakenly offers four rakaats, and he had sat down after the second rakaat and recited the *at-tahiyyaat*, then the first two rakaats will be regarded as *fard* and the other two rakaats as *nafl*. He will also have to make *sajdah-e-sahw*. But if he did not sit after the second rakaat, all four rakaats will become *nafl* and he will have to repeat his *fard salaah*.

9. If a person stopped at a place during the course of his journey, he will remain a musafir if he made the intention of staying at that place for less than fifteen days. He will have to continue offering two rakaats for the four rakaat salaats. But if he made the intention of staying there for fifteen days or more, he will no longer be a musafir. Thereafter if he changes his intention and decides to leave before fifteen days, even then he will not become a musafir and will have to offer all his salaats completely. When he leaves that place, he will become a musafir only if that place where he intends to go to is at a distance of about 77 kilometres. If that place is less than 77 kilometres away, he will not be a musafir.

10. A person left home with the intention of travelling 77 kilometres, but before leaving he also made this intention that he will stop over at a particular place for 15 days. He will not be regarded as a musafir. He will have to offer complete salaah throughout his journey. If on reaching that place he did not stay there for 15 days, he will still not be a musafir.

11. A person intends travelling 77 kilometres but his house falls within this distance - even then he will not be a musafir.

12. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her *haid*. Even then she will not be a musafir. She will have to have a bath and offer the full four rakaats. However, if she became pure from her *haid* and there is still a distance of 77 kilometres or more to cover, or, when she left home she was pure and got her *haid* in the course of the journey, then she will be a musafir and will have to offer her salaah as a musafir.

13. While offering his salaah, a person made the intention of staying for 15 days. He will no longer remain a musafir and will have to offer this very salaah completely.
14. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the next day, but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. But he never made the intention of staying there for fifteen days. He will remain a musafir irrespective of how many days he stays there.
15. A person left with the intention of travelling 77 kilometres but after travelling some distance, he changes his mind for some reason or the other and decides to return home. From the moment he makes the intention of returning, he will no longer be a musafir.
16. A woman is travelling with her husband. In the course of the journey, she will stop when he stops and will not stop for a longer period than that without him. In such a case, the intention of the husband will be taken into consideration. If the husband intends stopping at a place for 15 days, the wife will not be a musafir as well irrespective of whether she makes the intention of stopping or not. And if the husband intends staying for less than 15 days, she will also be a musafir.
17. A person travelled 77 kilometres and reached his home. He will not be a musafir irrespective of how long he stays there. If it is not his house and he made an intention of staying there for 15 days or more, then too he will not be a musafir. He will have to offer all his salaahs completely. And if it is not his house nor does he intend staying there for 15 days, he will be a musafir even after reaching that place. He will have to offer two rakaats for all the four-rakaat *fard salaahs*.
18. A person intends to stop over at several places during the course of his journey: 10 days here, 5 days there, 12 days at another place - but does not have the intention of stopping over anywhere for 15 days - he will still remain a musafir.
19. A person shifted from his home town and became a resident of another place and he has nothing to do with the first place. So now his former home town and any other place will be the same. If that former place of his falls on any journey of his and he intends staying there for a few days, he will remain a musafir. He will have to offer all his salaahs as a musafir.
20. A person missed a few salaahs of his while on a journey. Upon reaching home he will have to offer only two rakaats when making *qada* of *zuhr*, *asr* and *esha salaahs*. If he misses any salaah such as *zuhr* before embarking on a journey, and makes *qada* of it while on his journey, he will have to offer the full four rakaats.
21. After her wedding, a woman began living solely with her in-laws. So now her actual home will be that of her in-laws. If she travels 77 kilometres and goes to her parents home and does not intend staying there for more than 15 days, she will be a musafir. She will have to offer her salaahs and keep her fasts according to the rules laid down for

a musafir. But if she did not intend staying with her in-laws forever, then that place which was her former home will still be regarded as her original home.

22. A ship is sailing and salaah time has entered. Salaah will have to be offered in that moving ship. If one feels dizzy by standing, one should sit and offer one's salaah.

23. The same rule applies to a moving train. That is, it is permissible to offer salaah in a moving train. If he feels dizzy by standing or fears that he will fall, he can sit and offer his salaah.

24. While offering salaah, the train turned and the direction of the *qiblah* also changed. The person will also have to turn in his salaah and face the *qiblah*.

25. If a woman wishes to travel 77 kilometres or more, then as long as she does not have a *mahram* from among the males or her husband, it will not be permissible for her to travel. It is a major sin to travel without a *mahram*. It is not good to even travel less than 77 kilometres without a *mahram*. Prohibition in regard to this has also been mentioned in the Hadith.

26. It is also not permissible to travel with that *mahram* who does not fear Allah and His Rasul sallallahu alayhi wa sallam and does not conform to the *Shariah*.

27. A woman is travelling on a carriage or ox-wagon and salaah time enters. She should get off and offer her salaah in a secluded place. Similarly, if she cannot make her *wudu* on the carriage, she should get off and make her *wudu* in a concealed place. If she does not have her head-covering (*burqah*) with her, she should wrap herself properly with a sheet or something and then get off and offer her salaah. To make very strict *pardah* whereby she misses her salaah, is *haram*. The ruling of the *Shariah* should be given preference to everything. Even in *pardah*, the limit which has been specified by the *Shariah* has to be maintained. To go beyond the limit of the *Shariah* and to transgress the laws of Allah is a sign of stupidity and immaturity. However, to be unnecessarily negligent in the matter of *pardah* is also shameful and sinful.

28. If she is so sick that she has to sit and offer her salaah, even then it will not be permissible to offer salaah in a moving ox-wagon. If the ox-wagon is at a standstill, but it is resting on the shoulders of the oxen - even then it will not be permissible to offer salaah on it. The oxen will have to be removed and then salaah offered. The same rule applies to a carriage, i.e. as long as the horse is not separated from the carriage, salaah in it will not be permissible.

29. If a person is excused from standing and offering salaah, it is permissible for him to offer it sitting down even while he is in a carry couch or palanquin. But this will only be permissible if the carry couch or palanquin is placed on the ground. It will not be permissible to offer salaah if it is still resting on the shoulders of those carrying it.

30. If a person fears for his life or possessions by getting off a camel or ox, his salaah will be valid without getting off.

31. A person makes an intention of staying for 15 days at two different places, and the distance between the two places is such that the *adhaan* of one place cannot be heard at the other place. For example, he intends staying for 10 days in Makkah and 5 days in Mina which is approximately 5 kilometres from Makkah. In such a case he will be a *musafir*.

32. If in the above mentioned *mas'ala* he intends spending the night at one place and the day at the other place, then that place where he spends the night will be regarded as his *watan-e-iqaamat*. It will not be permissible for him to shorten his *salaat* over here. As for the place where he intends spending the day, if it is at a distance of 77 kilometres from the first place, then by going there he will be a *musafir*. If it is less than that distance, he will not be a *musafir*.

33. If in the above mentioned *mas'ala*, both places are so close that each others *adhaan* can be heard, then both places will be regarded as one place. He will become a *muqem* in both places by intending to stay there for 15 days.

34. A *muqem* can follow an *imam* who is a *musafir* under any condition, irrespective of whether it is a *salaat* for that time or for a *qada* *salaat*. When the *musafir imam* completes his *salaat*, the *muqem muqtadi* should stand up and complete his *salaat*. He should not make any *qira'at*, instead, he should remain silent. This is because he is regarded as a *laahiq*. Since this *muqtadi* is following this *imam*, the first *qa'dah* will also be *fard* on him. Once the *musafir imam* makes his *salaam*, it is *mustahab* for him to inform his followers that he is a *musafir*. And even better than this is to inform them before commencing with the *salaat*.

35. A *musafir* can also follow an *imam* who is a *muqem* as long as it is within the time of that *salaat*. If the time has expired, then he can follow him for the *fajr* and *maghrib salaats* and not for the *zuhr*, *asr*, and *esha salaats*. This is because if the *musafir* will follow a *muqem*, he will also follow the *imam* and offer the full four rakaats. And the first *qa'dah* of the *imam* will not be *fard* while his will be *fard*. In this way, the person offering *fard salaat* will actually be following one who is not offering a *fard salaat*. And this is not permissible.

36. If a *musafir* decides to become a *muqem* while he is in his *salaat*, he will have to offer it completely and it will not be permissible for him to shorten his *salaat*. This is irrespective of whether he makes this intention in the beginning, middle or at the end - as long as it is made before making *sajdah-e-sahw* or the *salaam*. If he made this intention after *sajdah-e-sahw* or the *salaam*, this *salaat* will not be offered completely. If he makes this intention after the expiry of the time or while he is a *laahiq*, this intention of his will have no effect on this *salaat*. And if this *salaat* is going to be a four rakaat *salaat*, he will have to shorten it. Examples: (1) A *musafir* commenced *zuhr salaat*. After offering one rakaat, the time for that *salaat* expired. Thereafter he made the intention of becoming a *muqem*. This intention will not have any effect on his *salaat* and he will have to shorten his *salaat*. (2) A certain *musafir* was a *muqtadi* of another *musafir* and became a *laahiq*. He then began offering the rakaats which he had missed. He then made the intention of becoming a *muqem*. This intention of his will have no effect on

this salaah of his. If this salaah is a four rakaat salaah, he will have to shorten it and offer only two rakaats.

SALAATUL KUSOOF AND KHUSOOF

1. At the time of solar eclipse (kusoof) two rakaats of salaah are *sunnah*.
2. Salaatul kusoof has to be offered with jama'at on the condition that it is led by the *imam* of *jumu'ah salaah*, the ruler of that time or his deputy. According to one narration, it is permissible for the *imam* of every masjid to perform this salaah in his masjid.
3. There is no *adhaan* or *iqaamah* for *salaatul kusoof*. But in order to gather the people, this announcement can be made: "*as-Salaatu jaami'atun*" i.e. the salaah is about to commence with jama'at.
4. It is *sunnah* to recite lengthy *Surahs* such as *Surah Baqarah* in *salaatul kusoof*, and also to lengthen the *ruku* and *sajdahs*. The *qira'at* should be made silently.
5. After the salaah, the *imam* should occupy himself in *dua* and the *muqtadis* should continue saying *aameen* to his *duas*. This *dua* should continue until the eclipse disappears. However, if in this state, the sun sets or the time of a certain salaah enters, the *dua* should be stopped and the salaah should be offered.
6. Two rakaats of salaah are also *sunnah* at the time of lunar eclipse (khusoof). However, jama'at is not *sunnah* for this salaah. The people should offer this salaah at their homes individually. It is not preferable to go to the masjid.
7. In the same way, if some fear or calamity is experienced, it is preferable to offer salaah. For example: there is a severe hurricane, an earthquake, lightning, thunder storms, a lot of snow falls, very heavy rain falls, a certain disease such as cholera becomes rife or there is a fear of a certain enemy. However, whatever salaah that is offered in this time should not be offered with jama'at. Each person should offer his salaah at home individually. When Rasulullah sallallahu alayhi wa sallam experienced any difficulty or sorrow, he used to occupy himself in salaah.
8. Apart from these salaahs that have been mentioned, the more optional salaahs a person engages in, the more reward he will receive and he will reach higher stages. Especially salaahs in those times for which certain virtue has been mentioned in the Hadith. And also in which Rasulullah sallallahu alayhi wa sallam has urged us to engage in some *ibaadah* or the other. For example, in the last ten nights of *Ramadaan* and the fifteenth of *Sha'baan*. Many virtues and a lot of reward has been mentioned in the Hadith for engaging in *ibaadah* in these days and nights. We have avoided going into details so that this chapter does not get too lengthy.

SALAATUL ISTISQAA'

When there is a need for water and there are no rains, then at such a time it is *sunnah* to make *dua* and ask Allah Ta'ala for rains. The *mustahab* method of making *dua* for

rains is as follows: all the Muslims should get together with their children, elderly people and animals, and walk towards the jungle in a very helpless and humble way, while at the same time wearing very simple clothing. They should renew their repentance, fulfil the rights of those upon whom certain rights are due, and should not bring along any *kaafir* friend of theirs. They should then offer two rakaats of salaah with jama'at without any *adhaan* or *iqaamah*. The *imam* should recite the salaah in a loud voice. He should then deliver two khutbahs just as they are delivered on Eid day. The *imam* should then stand up facing the *qiblah* and raise his hands and make *dua* to Allah Ta'ala for rains. All those present should also make *dua*. This should be done for three consecutive days and not more than that because this has not been established in the *Shariah*. If the rains begin to fall before they can go out to the jungle, or after offering this salaah for one day - even then the three days should be completed. It is *mustahab* to fast on these three days. It is also *mustahab* to give something in charity before going.

SALAATUT TARAWEEH

1. It is preferable to offer the *witr salaah* after the taraweeh salaah. However, it is permissible to offer it before the taraweeh salaah.
2. After four rakaats of taraweeh, it is *mustahab* to sit down to the extent that it took to offer the four rakaats. However, if sitting for so long will inconvenience the people and there is a fear that the congregation will decrease, then they should sit for a shorter period. In sitting down, one has the choice of offering *nafl salaah* on his own, reading some *tasbeehs*, or if he wishes, he could remain sitting silently.
3. A person completes offering his taraweeh salaah after having offered the *esha salaah*. After completing both these salaahs he realizes that something in his *esha salaah* occurred which made this salaah invalid. After repeating his *esha salaah*, he will also have to repeat the taraweeh salaah.
4. If the *esha salaah* was not offered with jama'at, the taraweeh salaah should also not be offered with jama'at. This is because the taraweeh salaah is subordinate to the *esha salaah*. However, if a group of people offer their *esha* with jama'at and thereafter offer their taraweeh with jama'at, then it will be permissible for a person who has not offered his *esha* with jama'at to join this group in their taraweeh salaah. This is so because he will be regarded as subordinate to these people whose jama'at is valid.
5. If a person enters the masjid at a time when the *esha salaah* is over, he should first offer his *esha salaah* and then join the taraweeh salaah. And if in the meanwhile he misses a few rakaats of taraweeh, he should complete them after offering the *witr salaah*. He should offer the *witr salaah* with the jama'at.
6. It is *sunnah-e-mu'akkadah* to recite the entire Quran in the order that it is arranged in the taraweeh salaah in the month of *Ramadaan*. This should not be left out due to the laziness and negligence of the people. However, if there is the fear that by reciting the entire Quran the people will stop coming for salaah, and there will be no jama'at left, or that this will be extremely unpleasant for them; then it will be better to recite as much

as they can bear. If they wish they could recite the ten *Surahs* from *Surah al-Feel* till the end. In each rakaat one *Surah* should be recited. When ten rakaats are completed, the same ten *Surahs* should be recited in the next ten rakaats. Alternatively, one could recite any other *Surah* which one desires.

7. More than one Quran should not be recited until the desire of the people is not known.

8. It is permissible to recite the entire Quran in one night on condition that the people are extremely anxious to do this and it will not be difficult for them. If it will be difficult for them and they will be displeased with this, it will be *makruh* to recite the entire Quran in one night.

9. *Bismillahir Rahmaanir Raheem* should be recited loudly for any one *Surah* in the taraweeh salaah. This is because *Bismillah* is also a verse of the Quran even though it is not a part of any *Surah*. If *Bismillah* is not recited, one verse will be short for the completion of the Quran. If it is recited silently, the Quran of the *muqtadis* will not be complete.

10. It is *sunnah* to offer taraweeh salaah in the entire month of *Ramadaan* even if the Quran is completed before the end of the month. For example, if the entire Quran is completed in 15 days, it will be *sunnah-e-mu'akkadah* to continue offering taraweeh for the rest of the month.

11. Reciting *Surah Ikhlaas* three times in the taraweeh salaah as is the custom today, is *makruh*.

SALAATUL KHAUF

When the Muslims are confronted with an enemy, whether it is man or a wild animal, and in such a situation all the Muslims or even a part of them cannot get together and offer their salaah with jama'at, and they do not even get the opportunity of getting off the animals on which they are riding - then all of them should offer their salaah individually while sitting on their animals. In this case, even facing the *qiblah* is not a prerequisite. However, if two people are seated on one animal, they can offer their salaah with jama'at.

If they cannot even do this, they will be regarded as excused (*ma'zur*). They should not offer their salaah now. Once they are at ease and have peace of mind, they should make *qada* of their missed salaah. If it is possible for only a few of them to offer salaah with jama'at, in such a case they should not leave out the jama'at. In this case, salaah should be offered in the following way: all the Muslims should be divided into two groups. One group will remain fighting the enemy while the second group will commence its salaah with the *imam*. If it is a three or four rakaat salaah, such as *zuhr*, *asr*, *maghrib*, *esha*, and these people are not *musafirs*, then once the *imam* completes two rakaats and stands up for the third rakaat, this first group should go away. If these people are *musafirs*, or it is a two rakaat salaah such as *fajr*, *jumu'ah*, *eid*, or the *zuhr*, *asr* and *esha* of a *musafir*; then

this first group should go away after the first rakaat. The second group should come and join the *imam* for the balance of the salaah. The *imam* should wait for the arrival of this second group. Once the *imam* completes the balance of the salaah, he should make *salaam* and this second group should go to fight the enemy without making *salaam*. The first group should then return and complete its salaah **without** making *qira'at*. They should then make *salaam*. This is because this first group is regarded as a *laahiq*. This group should then go to fight the enemy. The second group should return and complete its salaah **with** *qira'at* and then make *salaam*. This is so because this group is regarded as a *masbuq*.

1. When these groups go to confront the enemy in their state of salaah or return to complete their salaah, then this going and coming has to be done on foot. If this is done by mounting an animal, their salaah will become invalid. This is because it is regarded as *amal-e-katheer*, i.e. excessive movement (which invalidates salaah).

2. The second group's offering the balance of the salaah with the *imam*, the first group's returning and completing its salaah, and thereafter the second group's returning and completing its salaah - all this is *mustahab* and preferable. It is also permissible for the first group to offer its salaah and go away. Thereafter, the second group comes and offers the remainder of the salaah with the *imam* and thereafter completes its salaah on its own. Only after completing its salaah, it will go towards the enemy. When this second group reaches there, the first group will complete its salaah over there and does not have to return to the place where it had offered the first half of its salaah.

3. This method of offering salaah will only apply if all the people wish to offer their salaah behind **one** *imam*, e.g. a person is very pious and all the people wish to offer their salaah behind him. If this is not the case, it is preferable for one group to offer its entire salaah behind one *imam* and thereafter to go to confront the enemy. Thereafter, the second group will appoint its own *imam* and offer the entire salaah behind him.

4. If there is the fear that the enemy is very close and it will reach here very soon, and in thinking so they offered their salaah as mentioned in the beginning. Later they realized that this fear of theirs was unfounded. In such a case the salaah of the *imam* will be valid. The *muqtadis* will have to repeat their salaah. This is because this type of salaah has been stipulated at the time of extreme necessity. So much so that contrary to sound reasoning, even *amal-e-katheer* has been permitted. Without any extreme necessity, this sort of *amal-e-katheer* makes the salaah invalid.

5. If the fighting is a forbidden type of fighting, then to offer the salaah in this method is not permissible, e.g. a few renegades rise up against the ruler of the Islamic state or someone fights with another person for a forbidden worldly reason. For such people this *amal-e-katheer* will not be permitted.

6. If they commenced their salaah without facing the *qiblah*, and in the meanwhile the enemy flees, they should immediately turn towards the *qiblah*. If not, the salaah will not be valid.

7. If they commenced their salaah while facing the *qiblah*, and in this state the enemy arrives, it will be permissible to immediately turn towards the enemy. In this case, facing the *qiblah* will no longer be a prerequisite.

8. If a person is swimming in the sea and the time of salaah is about to expire, then if it is possible, he should stop moving his hands and legs for a little while and offer his salaah with *ishaarah*.

SALAATUL ISTIKHAARAH

1. When a person intends doing something, he should seek advice from Allah Ta'ala. This seeking of advice is called *istikhaarah* (asking for proper guidance from Allah Ta'ala). This has been greatly recommended in the Hadith. Rasulullah sallallahu alayhi wa sallam said: "Not seeking advice and proper guidance from Allah Ta'ala is a great misfortune and cause of bad luck." If a person intends sending a proposal somewhere, marrying someone, travelling somewhere or intends doing anything else, and he does not do these things without making *istikhaarah*, then *Insha Allah* he will not regret doing what he did.

2. The method of offering *istikhaarah salaah* is as follows: first two rakaats of *nafl salaah* should be offered. Thereafter, the following *dua* should be made with full concentration:

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when he reaches the underlined words, he should think of the thing for which he is making *istikhaarah*. Thereafter, he should sleep on a pure and clean bed with his face towards the *qiblah* in a state of *wudu*. Once he wakes up from his sleep, then whatever comes out strongly in his mind will be best for him. He should act according to that which comes to his mind.

3. If he has not made up his mind after the first day, and some doubt still persists, he should do the same the following day. In this way, he could continue doing this for seven days. *Insha Allah*, he will come to know of the advantage or disadvantage of that matter.

4. If a person intends going for *hajj*, he should not make *istikhaarah* as to whether he should go or not. Instead, he should make *istikhaarah* to decide as to whether he should go on a particular day or not.

SALAATUT TAUBAH

If a person does something contrary to the *Shariah*, he should offer two rakaats of *nafl salaah* and thereafter repent to Allah Ta'ala with full devotion and humility. He should also express his regret for committing that sin. He should seek forgiveness from Allah Ta'ala and make a firm intention that he will not commit that sin in the future. Through the virtue and bounty of Allah Ta'ala, that sin will be forgiven.

TAHIYYATUL MUSJID

1. This salaah is *sunnah* for the one who enters the masjid.
2. The purpose of this salaah is to show respect to the masjid which in reality is respect to Allah Ta'ala. This is because showing respect to a place only comes after taking the owner of that place into consideration. So in doing this, showing respect to anyone or anything other than Allah Ta'ala is not intended. After entering the masjid and before sitting down, two rakaats should be offered. This is on condition that it is not at any *makruh* time.
3. If it is at a *makruh* time, the following *dua* should be read four times:

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Thereafter, *durood* should be recited.

The intention for this salaah is as follows:

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Translation: "I intend offering two rakaats of *tahiyyatul masjid*."

4. It is not necessary to offer two rakaats. There is no harm in offering four rakaats as well. If a person offers a *fard* or *sunnah salaah* immediately after entering the masjid, then that *fard* or *sunnah salaah* will take the place of *tahiyyatul masjid*. That is, he will receive the reward of *tahiyyatul masjid* even if he did not make the intention for *tahiyyatul masjid*.
5. A person enters the masjid and sits down. Thereafter he offers *tahiyyatul masjid*, there is no harm in this. However, it is preferable to offer this salaah before sitting down. Hadith: Rasulullah sallallahu alayhi wa sallam said: "When anyone of you enters the masjid he should not sit down until he offers two rakaats salaah."
6. If a person happens to enter the masjid several times, it will be sufficient for him to offer *tahiyyatul masjid* once only. He could either offer it at the beginning or at the end.

NAFL SALAAT BEFORE EMBARKING ON A JOURNEY

1. When a person intends leaving his home in order to undertake a journey, it is *mustahab* for him to offer two rakaats of *nafl salaah* before leaving home. When he returns from his journey, it is *mustahab* for him to go to the masjid first. He should offer two rakaats of *nafl salaah* in the masjid and then go to his house.

Hadith: Rasulullah sallallahu alayhi wa sallam said: "A person does not leave behind at home anything better than the two rakaats which he offers before embarking on a journey." It is related in another Hadith that when Rasulullah sallallahu alayhi wa

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three times, he should again recite the above *dua* ten times. After coming up from the first *sajdah*, he should again recite the above *dua* ten times. He should then go for the second *sajdah* and again recite it ten times. He should then get up from the second *sajdah* and sit and recite it ten times. After reciting it ten times, he should stand up for the second rakaat. The second rakaat should be offered in the same manner. When he sits after the second rakaat for *at-tahiyyaat*, he should recite this *dua* ten times first, and then recite the *at-tahiyyaat*. In this manner, he should offer all four rakaats.

2. He can recite any *Surah* that he wishes in these four rakaats - there is no specific *Surah* to be recited.

3. If he forgets and recites less than the normal number of *tasbeehs* or completely forgets to recite them in any particular posture, then in the next posture he should also recite those *tasbeehs* that he forgot to recite, e.g. he forgot to recite the ten *tasbeehs* in *ruku* and remembered this while he was in *sajdah*. He should therefore recite the ten that he forgot as well as the ten *tasbeehs* of *sajdah*. In this case he will actually have to recite twenty *tasbeehs* in his *sajdah*. It should be remembered that 75 *tasbeehs* have to be read in one rakaat and 300 *tasbeehs* in four rakaats. If one recites 300 *tasbeehs* in four rakaats, he will *Insha-Allah* get the reward of *salaatut tasbeeh*. But if he did not complete this number in the four rakaats, this *salaat* will become a *nafl salaat* and will no longer be *salaatut tasbeeh*.

4. If *sajdah-e-sahw* becomes *wajib* for some reason or the other, the *tasbeehs* will not be recited in both the *sajdahs* of *sahw* nor in the *qa'dah* thereafter.

5. *Sajdah-e-sahw* does not become *wajib* for completely forgetting the *tasbeehs* or for reciting less than the stipulated number.

OFFERING SALAAT INSIDE THE KA'BAH

1. Just as *salaat* is valid facing the Ka'bah, in the same way *salaat* is also valid inside the Ka'bah. *Istiqbaale-qiblah* (facing the *qiblah*) will be fulfilled irrespective of the direction in which the person faces. This is because all four sides are regarded as the *qiblah*. In whichever direction a person faces, it will still be the Ka'bah. Just as *nafl salaat* inside the Ka'bah is valid, so is *fard salaat*.

2. If *salaat* is offered on the roof of the Ka'bah, it will also be valid. This is because that place on which the Ka'bah is, that ground and all the space in line with it upto the heavens - all falls within the *qiblah*. The *qiblah* is not restricted to the walls of the Ka'bah. Therefore, if a person offers his *salaat* on a high mountain whereby he is nowhere in line with the walls of the Ka'bah, even then his *salaat* will be valid according to all the jurists. But because this will amount to disrespect to the Ka'bah, and because *Rasulullah sallallahu alayhi wa sallam* has prohibited *salaat* from being offered on the roof of the Ka'bah, it is therefore *makruh-e-tahrimi* to do so.

