

BAHAARE SHARIAT

Volume 4 The Book of Salaah

4

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Translated By Muhammad Afthab Cassim Qadiri Razvi Noori



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BAHAAR E SHARIAT VOLUME 4

[BOOK OFSALAAH]

COMPRISING APPROXIMATELY 222 AHADITH & 814 LAWS OF
FIQH, REFERENCED TO AUTHENTIC BOOKS OF HADITH &
JURISPRUDENCE

COMPILED BY
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BY A HUMBLE SERVANT OF ALLAH
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CONTENTS

CHAPTER 1: THE WITR NAMAAZ	3
CHAPTER 2: SUNAN & NAWAFIL NAMAAZ	13
CHAPTER 3: A MUNFARID GETTING THE JAMA'AT OF FARD	69
CHAPTER 4: QAZA NAMAAZ	77
CHAPTER 5: SAJDAH-E-SAHW	95
CHAPTER 6: NAMAAZ OF THE SICK	115
CHAPTER 7: SAJDAH-E-TILAAWAT	127
CHAPTER 8: NAMAAZ OF A TRAVELLER	149
CHAPTER 9: THE JUMMAH NAMAAZ	171
CHAPTER 10: THE EIDAIN (BOTH EIDS)	209
CHAPTER 11: NAMAAZ OF ECLIPSE	223
CHAPTER 12: NAMAAZ-E-ISTISQA	231
CHAPTER 13: NAMAAZ-E-KHAUF	239
CHAPTER 14: ILLNESS	247
CHAPTER 15: DEATH & JANAAZAH	249
CHAPTER 16: THE SHAHEED	353
CHAPTER 16: NAMAAZ IN THE SANCTIFIED KAABA	354
ENDORSEMENT BY AALA HAZRAT ﷺ	357

CHAPTER 1

THE WITR NAMAAZ

* VIRTUES OF WITR NAMAAZ	4
* LAWS OF JURISPRUDENCE	6
* DUA-E-QUNOOT	7

THE VIRTUES OF WITR NAMAAZ

HADITH 1: It is reported in Sahih Muslim Shareef from Abdullah bin Ab'bas رضى الله تعالى عنها. He says, 'I had slept at the blessed home of Rasoolullah ﷺ, Huzoor ﷺ woke up (from his rest) then performed Miswak and Wudu and in this condition he recited the following verse إِنَّ فِي خَلْقِ السَّمَلَاتِ وَالْأَرْضِ ط He recited this till the end of the Surah. He then stood up and performed two Raka'at wherein he performed lengthy Qiyaam, Ruku and Sujood. After praying, he went back to rest, until the sound of his breathing could be heard. He repeated this thrice, until he had performed six Raka'ats. At every instance he performed ﷺ Miswak and Wudu. Huzoor ﷺ would recite the above verses, he would then perform 3 Raka'ats of Witr.'

HADITH 2: It has been mentioned in the same (Sahih Muslim) on the authority of Abdullah ibn Umar رضى الله تعالى عنها that Rasoolullah ﷺ said, 'Perform your Witr at the end of the Night Prayers (Namaaz)'; and he ﷺ said, 'Perform your Witr before early dawn.'

HADITH 3: Muslim, Tirmizi, Ibn Majah etc. report from Jabir ﷺ that Rasoolullah ﷺ said, 'One who fears that he will not be able to wake up in the latter portion of the night, then he should perform his Witr in the early portion of night and one who has optimism that he will rise in the last part of night, then he should perform it (Witr) in the last part of night, because the Namaaz of the latter portion of night is well-known (In other words the Angels of Mercy descend at this time) and this is preferred.'

HADITH 4-6: Abu Dawud, Tirmizi, Nasa'i and Ibn Majah report from Maula Ali ﷺ that Rasoolullah ﷺ said, 'Allah is Witr (i.e. Odd as He is one), He loves Odd (that which is in odd numbers). Thus, O People of

the Qur'an (i.e. those who recite and believe in it), perform the Witr.' A similar narration has been reported from Jabir رضي الله عنه.

HADITH 7-11: Abu Dawud, Tirmizi and Ibn Majah report from Khaarja bin Huzaafa رضي الله عنه that Rasoolullah ﷺ said, 'Allah has assisted you by way of one Namaaz which is better than possessing red camels (i.e. the best camels); it is Witr (Salaah). Allah has placed it (Witr Salaah) between Esha and the Beginning of Fajr. This Hadith is also narrated from other Sahaba e Kiraam رضي الله تعالى عنهم such as Mu'az ibn Jabl, Abdullah ibn Amr, Ibn Ab'bas and Uqba ibn Aamir رضي الله تعالى عنهم.'

HADITH 12: Tirmizi reports a Mursal narration from Zaid ibn Aslam that Rasoolullah ﷺ said, 'One who sleeps without praying Witr should perform it in the morning.'

HADITH 13-16: Imam Ahmed reports from Abi bin Ka'ab and Daarmi reports from Ibn Ab'bas and Abu Dawud and Tirmizi from Ummul Momineen A'isha Siddiqah رضي الله تعالى عنها and Nasa'i reports from Abdur Rahman bin Abra, who in-turn reports from his father رضي الله تعالى عنهم that in the first Raka'at of Witr Sayyiduna Rasoolullah ﷺ used to recite (the Surah) سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى and in the second he would recite قُلْ هُوَ اللَّهُ أَحَدٌ and in the third he would recite قُلْ يَا أَيُّهَا الْكَافِرُونَ.

HADITH 17: Ahmad, Abu Dawud and Haakim report with the advantage of an accurate report from Buraidah رضي الله عنه that Rasoolullah ﷺ said, 'Witr is Haq, (and) one who does not perform the Witr is not from amongst us.'

HADITH 18: Abu Dawud, Tirmizi and Ibn Majah report from Abu Sa'eed Khudri رضي الله عنه that Rasoolullah ﷺ said, 'One who sleeps away not

performing Witr or one who forgets (to perform) it, then he should read it when he wakes up or when he remembers.’

HADITH 19-20: Ahmed, Nasa’i and Darqutni report from Abdur Rahmaan bin Abza who reports from his father and Abu Dawud and Nasa’i report from Abi bin Ka’ab رضى الله تعالى عنهم After Rasoolullah ﷺ turned Salaam on completion of the Witr (Namaaz), he ﷺ would say سُبْحَانَ الْمَلِكِ الْقُدُّوسِ thrice, and he would say it aloud on the third instance.

LAWS OF JURISPRUDENCE

LAW: Witr is Waajib (compulsory). If one did not perform it intentionally or unintentionally (by mistake) then Qaza is Waajib. If one who is a Saahib-e-Tarteeb¹ remembers that he has not as yet performed his Witr, and there is still time remaining (to perform it), then in this case his Fajr Namaaz is invalidated. This applies even if he remembered before starting Fajr or in the midst of it. [Durr-e-Mukhtar vol.1 pg.622]

LAW: Witr Namaaz cannot be performed whilst sitting or whilst on a conveyance, (horse, camel) etc without a valid reason. [Durr-e-Mukhtar vol.1 pg.622]

LAW: There are 3 Raka’ats in Witr Namaaz and the Qa’da-e-Ula is Waajib in it. In the Qa’da-e-Ula one should just read the At Tahiyat and then stand up. Neither should Durood be recited in it and nor should one make salaam in it. Do exactly as you would do in the

1: A Saahib-e-Tarteeb is a person who has not missed more than five (5) Namaaz in his life, meaning he has less than six (6) Namaaz Qaza upon himself.

Namaaz of Maghrib. If one forgetfully leaves out the Qa'da-e-Ula and stands up, then one is not permitted to go back (to complete it), but rather one should perform the Sajdah-e-Sahw (at the end). [Durr-e-Mukhtar vol.1 pg.622/623]

LAW: In all 3 Raka'ats of Witr, Qira'at is absolutely Fard and it is Waajib to join a Surah in each Raka'at after Surah Faateha. It is better to recite **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى** or **انا انزلنا** in the first Raka'at and in the second **قُلْ يَا أَيُّهَا الْكَافِرُونَ** and in the third **قُلْ هُوَ اللَّهُ أَحَدٌ**. Sometimes one should read some other Surahs as well. In the third Raka'at after the completion of the Qira'at and before going into Ruku, raise the hands up to the ears and say 'Allahu Akbar' like one does in Takbeer-e-Tahreema, then tie (fold) the hand and recite the Dua-e-Qunoot which is Waajib. There is no need to recite any specific Dua in it. It is however best to recite the Dua which is proven from Nabi ﷺ. If one reads another (like) Dua except this, there is no objection. The most famous Dua is:

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَتُشْنِي عَلَيْكَ الْخَيْرَ وَ
 نَشْكُرُكَ وَلَا نَكْفُرُكَ وَنُحَدِّثُكَ مِنْ يَفْجُرُكَ اللَّهُمَّ إِنَّا نَعْبُدُكَ وَنُصَلِّيُكَ وَنَسْجُدُ
 إِلَيْكَ نَسْجِدُ وَنُحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

'O Allah, we seek assistance from You, and seek Forgiveness, and we bring faith in You, and have (full) faith (and trust) in You, and we praise You with every goodness; and we are grateful to You and are not ungrateful; and we are distant and leave any such person who sins against You. O Allah, we worship You, and for You Alone do we perform Namaaz, and perform Sajdah; And towards You alone do we run and make effort, and we are hopeful of Your Divine Mercy; and we fear Your punishment. Undoubtedly Your punishment shall befall the unbelievers'

It is also better to read with this, the Dua which Rasoolullah ﷺ taught Hazrat Imam Hassan ؑ. That Dua is:

اللَّهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ وَ عَافِنِي فِي مَنْ عَافَيْتَ وَ تَوَلَّئِنِي فِي مَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِي مَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ إِلهُ، لَا يَدْرَأُ مِنْ وَ الْإِيْتِ وَ لَا يَعْرِضُ مِنْ عَادِيْتِ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ وَ صَلَّى اللهُ عَلَى النَّبِيِّ وَ آلهِ

O Allah, Bless me Divine Guidance amongst those whom You have Divinely Guided, and grant (me) security through those whom You have blessed with security, and May my Guardian (Wali) be amongst those, Whose Divine Guardian You are; And grant blessings in all that which You have given (me), and whatever You have Decreed, protect me from mischief (against it). Undoubtedly You decree and there is no decree which can be given over You. Your beloved is never disgraced and Your enemy never receives (True) respect. You are the Most Blessed. You are Divinely Pure, O Master of the Holy House (Kaaba). And (O) Allah send Durood upon Nabi ﷺ and upon his Family.

There is also another Dua which is reported from Hazrat Ali ؑ which Rasoolullah ﷺ would read in the Final Witr.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَ بِمَعَا فَاتِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِكَ مِنْكَ لَا أَحْصُو ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

O Allah, I seek Your pleasure, and I beg Your protection from Your Displeasure, and I seek Your safety from Your Punishment, and I seek Protection in You from You (i.e. from Your Punishment). I am unable to Glorify You as You have Divinely Glorified Yourself.

After reciting الْحَدِيثُ الْمُنْفِقُ Hazrat Umar رضي الله عنه used to recite the following:

اللَّهُمَّ اغْفِرْ لِي وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ الْآلِفَ بَيْنَ قُلُوبِهِمْ
وَاصْلِحْ ذَاتَ بَيْنِهِمْ وَانصُرْهُمْ عَلَى عَدُوِّكَ وَ عَدُوَّهُمْ اللَّهُمَّ الْعَن كَفْرَةَ أَهْلِ الْكِتَابِ الَّذِينَ
يَكْذِبُونَ رُسُلَكَ وَ يَقْتُلُونَ أَوْلِيَاءَكَ اللَّهُمَّ خَالِفْ بَيْنَ كَلْبَتِهِمْ وَزَلْزِلْ أَقْدَامَهُمْ وَ أَنْزِلْ
عَلَيْهِمْ بَأْسَكَ الَّذِي لَمْ يُرْدَعَنَّ الْقَوْمِ الْمُجْرِمِينَ

O Allah forgive me and the believing men and the Believing women, and the Muslim men and the Muslim women; and bless their hearts with mutual love and resolve the situations between them; and assist them against Your enemies and even against their enemies. O Allah, curse the kumara of the Ahle Kitaab who falsify the (word) of Your Prophets, and fight against Your Friends. O Allah let there be opposition to their words and cause their feet to tremble, and send down Your punishment upon them, who do not turn back from the nation of criminals. After reciting Dua-e-Qunoot, it is better to recite Durood Shareef. [Ghuniya, Durr-e-Mukhtar vol.1 pg.622/623]

LAW: Dua-e-Qunoot should be recited softly, whether one is the Imam, or if one is a Munfarid or Muqtadi and be it in Ada, Qaza, in Ramadaan or in other days. [Raddul Muhtar vol.1 pg.624/625]

LAW: One who is unable to recite the Dua-e-Qunoot should read this:

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

O Allah, Our Creator! Bless us with goodness in this world and goodness in the hereafter and protect us from the hell-fire [Alamgiri vol.1 pg.111]

LAW: If one forgot to recite Dua-e-Qunoot and already went into Ruku, then in this case he should not come back towards Qiyaam and nor should he recite it in Ruku and if he returns to the Qiyaam position and recites the Qunoot and does not make Ruku (again), then the Namaaz will not be invalidated but he is sinful for doing this. However, if he only recited the Alhamdu (Surah) and then went into Ruku, then he should return (to Qiyaam position) and recite the Surah and Qunoot and then again perform Ruku, and in the end he should perform the Sajdah-e-Sahw. Similarly, if he forgot to read the Alhamdu and only read the Surah then he should return to the said position and recite the Faateha (Surah Faateha) and Qunoot and then go into Ruku. [Alamgiri vol.1 pg.111]

LAW: If the Imam remembered in Ruku that he had not recited the Dua-e-Qunoot, he should not attempt to return to the Qiyaam position but if he does stand up (in the Qiyaam position) and he reads the Dua then he should not repeat the Ruku. However, if he does repeat the Ruku and the Muqtadis did not follow him in to the Ruku initially, and they performed the second Ruku with the Imam, or if they performed the first Ruku with the Imam and did not perform the second, then in both these situations there Namaaz will not be Faasid (invalidated). [Alamgiri vol.1 pg.111]

LAW: In the Qunoot of Witr, the Muqtadi should follow the Imam. If the Muqtadi does not complete the Qunoot and the Imam has already gone into Ruku, then the Muqtadi should also follow the Imam; and if the Imam went into Ruku without reciting the Qunoot, and the Muqtadi had not as yet recited anything, then if the Muqtadi fears there is a risk of him losing the Ruku, then he should go into Ruku, otherwise he should recite the Qunoot and then go into Ruku, and there is no need to read the specific Dua (in this case) which is

famously known as Dua-e-Qunoot, but he may read it absolutely (Mutlaqan) any other Dua which can be regarded as Qunoot. [Alamgiri vol.1 pg.111; Raddul Muhtar vol.1 pg.627]

LAW: If one has a doubt as to whether the Raka'at is the first, second or third, then one should recite the Qunoot in it as well and then perform Qa'da, and then add a further two Raka'ats, and the Qunoot should be recited in each of these Raka'at as well, and Qa'da should be performed in them as well. Similarly, if one doubts whether it is the second or the third, then one should recite the Qunoot in both. [Durr-e-Mukhtar vol.1 pg.628; Alamgiri 111]

LAW: If one forgetfully recites the Qunoot in the first or second Raka'at, then one should read it in the third Raka'at again as this is the stronger view. [Shaami vol.1 pg.628; Ghuniya; Huliya; Bahr]

LAW: Witr Namaaz can be prayed behind one who is Shafi'i ul Mazhab, on condition that one does not turn the Salaam after the second Raka'at (as Shafi'i do); otherwise it will not be proper; and in this situation (when following a Shafi'i Imam) recite the Qunoot with the Imam, in other words when the Imam stands from Ruku in the third Raka'at and reads the Dua. [General Books of Fiqh]

LAW: If one follows a Shafi'i Imam in Fajr Salaah, and he recites the Qunoot in the Fajr Salaah in complying with his Mazhab then he (a Hanafi) should not read this, but one must leave the hands hanging at the sides and remain silent for the duration (in which he reads it). [Durr-e-Mukhtar vol.1 pg.626 etc]

LAW: Do not recite the Qunoot in any other Namaaz except Witr. However, if faced by a very intense calamity, then it can be read in

Fajr and the apparent (view) is that it should be read before Ruku. [Durr-e-Mukhtar vol.1 pg.628; Hamawi]

LAW: If the Witr Namaaz expires (becomes Qaza), then to read the Qaza for it is Waajib, no matter how much time has passed. This applies whether one intentionally missed it or forgetfully did so. When performing the Qaza, one will read Qunoot in the Qaza as well. However, in the Qaza (of Witr) do not raise the hands for Takbeer of Qunoot when it is being performed in the presence of others because people will become aware of him having missed (this Namaaz). [Alamgiri vol.1 pg.111; Raddul Muhtar]

LAW: With the exception of Ramadaan Shareef, Witr should not be performed in Jama'at in other days. If this is done with Tada'i then it is Makruh. [Durr-e-Mukhtar vol.1 pg.663] (Tada'i means having more than three Muqtadis)

LAW: One who has conviction that he will wake in the last portion of the night, then it is best to perform it in the last portion of night, otherwise it should be performed after Esha. [Derived from Hadith]

LAW: If one performed Witr in the first portion of the night and then slept and woke in the last portion of night, then to read the Witr again is impermissible. However, one may perform as many Nawafil (optional Salaahs) as he wishes to (in this time). [Ghuniya]

LAW: It is better to perform 2 Raka'ats of Nafil after the Witr. In the first Raka'at (of this) one should recite إِذَا زُلْزِلَتْ (i.e. Surah Zilzal) and in the second one should recite قُلْ يَا أَيُّهَا الْكَافِرُونَ (i.e. Surah Kafirun). It has been mentioned in the Hadith that if one does not get up at night, then this will become the equivalent of Tahaj'jud. This discussion is proven from Ahadith.

CHAPTER 2

SUNAN & NAWAFIL NAMAAZ

* VIRTUES OF SUNAN & NAWAFIL	14
* LAWS OF JURISPRUDENCE	18
* TAHIYAT UL MASJID	37
* TAHIYAT UL WUDU	38
* NAMAAZ-E-ISHRAAQ	39
* NAMAAZ-E-CHASHT	39
* NAMAAZ-E-SAFAR	41
* SALAAT UL LAYL	41
* TAHAJ'JUD NAMAAZ	42
* NAMAAZ-E-ISTIKHAARA	48
* SALAATUT TASBEEH	50
* NAMAAZ-E-HAJAAT	53
* SALAAT UL ASRAAR	56
* NAMAAZ-E-TAUBA	57
* THE TARAWEEH SALAAH	58

VIRTUES OF SUNAN & NAWAFIL

HADITH 1: It is in Sahih Bukhari Shareef from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘One who has enmity with any of my Wali (Beloved Friends), I have announced a war against him, and My servant does not attain closeness to me through anything as he does through his Faraa’id, and he continuously attains closeness due to his Nawafil (optional prayers), until such time that I make him my Beloved; and if he asks anything (from Me), I will give it to him. If he requests refuge, I will give him refuge.’ [Al Hadith]

HADITH 2&3: Muslim, Abu Dawud, Tirmizi and Nasa’i report from Ummul Momineen Umme Habeeba رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘That Muslim who performs 12 Raka’ats of Tataw’wu (Nafil) with the exception of his Fard, Allah will make for him a house (Mansion) in Paradise; The 4 Raka’at before Zuhr, the 2 after Zuhr, the 2 after Maghrib, the 2 after Esha and the 2 before Fajr.’

The breakdown and detail of the Raka’ats is only mentioned in Tirmizi Shareef. Tirmizi, Nasa’i and Ibn Majah have mentioned from A’isha Siddiqa رضي الله تعالى عنها that the one who safeguards them will enter Paradise.

HADITH 4: It is in Tirmizi from Abdullah ibn Ab’bas رضي الله عنه that Rasoolullah ﷺ said, ‘The ending of the stars is the 2 Raka’ats before Fajr and the ending of the Sujood are the 2 Raka’ats after Maghrib.’

HADITH 5: Muslim and Tirmizi report from Ummul Momineen A’isha Siddiqa رضي الله تعالى عنها that Nabi ﷺ said, ‘The 2 Raka’ats of Fajr are better than the world and all that is in it.’

HADITH 6: Bukhari, Muslim, Abu Dawud and Nasa'i report from her (A'isha رضى الله تعالى عنها). Huzoor ﷺ did not safeguard any other Nafil as much as he safeguarded this (Sunnat of Fajr).

HADITH 7: Tabrani reports from Abdullah ibn Umar رضى الله تعالى عنهما that a person said, 'Ya Rasool'Allah ﷺ! Please inform me of such a practice by which Allah will grant me benefit.' He ﷺ said, 'Make the 2 Raka'ats of Fajr necessary upon you. They hold great excellence.'

HADITH 8: Abu Ya'la also reports from him with the merit of the narration being Hassan, that Rasoolullah ﷺ said, '(Surah Ikhlāas قُلْ هُوَ اللهُ أَحَدٌ is equal to one third of the Qur'an; قُلْ يَا أَيُّهَا الْكَافِرُونَ (Surah Kafirun) is equal to quarter of the Qur'an', and he ﷺ would recite both of them in the Sunnats of Fajr, and he would say, 'They possess the desires of the era.'

HADITH 9: Abu Dawud reports from Abu Hurairah رضى الله تعالى عنه that Rasoolullah ﷺ said, 'Do not omit (i.e. leave) the Sunnats of Fajr even if the enemies horses come upon you (i.e. if you are attacked).'

HADITH 10: Ahmed, Abu Dawud, Tirmizi, Nasa'i and Ibn Majah report from Ummul Momineen Umme Habeeba رضى الله تعالى عنها that Rasoolullah ﷺ said, 'The one who safeguards the 4 Raka'ats before Zuhr (i.e. before the Fard) and the 4 Raka'ats after, Allah will make him Haraam upon the fire (of hell)'. Tirmizi mentioned this Hadith to be Hassan Sahih Ghareeb.

HADITH 11: Abu Dawud and Ibn Majah report from Abu Ayub Ansari رضى الله تعالى عنه that Rasoolullah ﷺ said, 'The 4 Raka'ats before Zuhr (Fard) wherein Salaam is not turned in the centre, for this the doors of the sky are opened.'

HADITH 12: Ahmed and Tirmizi have reported from Abdullah ibn Saa'ib رضي الله عنه that Rasoolullah ﷺ would perform 4 Raka'ats after the sun descended and before the (Fard of) Zuhr, and he ﷺ would say, 'This is such a (blessed) time wherein the Doors of the sky are opened, so I love in this moment that some virtuous deeds of mine be elevated.'

HADITH 13: Baz'zaar reported from Thaubaan رضي الله عنه that Huzoor ﷺ loved the performing of 4 Raka'ats after midday. Ummul Momineen A'isha رضي الله تعالى عنها said, 'Ya Rasool'Allah ﷺ! I have observed that Huzoor ﷺ loves to read Namaaz in this time'. He ﷺ said, 'It is a time when the Doors of the Sky are opened and Allah looks towards the creation with special Mercy, and Hazrat Adam, Hazrat Nuh, Hazrat Ibraheem, Hazrat Musa and Hazrat Esa عليهم الصلاة والسلام safeguarded this Namaaz.'

HADITH 14&15: Tabrani reports from Bara ibn Aazib رضي الله عنه that Rasoolullah ﷺ said, 'One who performed the 4 Raka'ats before Zuhr, it is as though he has performed 4 Raka'ats of Tahaj'jud; and the one who performed 4 Raka'ats after Esha (i.e. Fard of Esha) then it is equivalent to 4 (Raka'ats) on the Night of Power (Lailatul Qadr). Similar narrations are also reported from Hazrat Umar Farooq-e-Azam and other Sahaba-e-Kiraam رضي الله تعالى عنهم.'

HADITH 16: Ahmed, Abu Dawud and Tirmizi report from Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah have Mercy on that person who reads the 4 Raka'ats before Asr (i.e. before Fard of Asr).'

HADITH 17: Tirmizi reported from Maula Ali رضي الله عنه that Huzoor ﷺ used to perform 4 Raka'ats before (the Fard of) Asr. The narration of Abu Dawud mentions 2 Raka'ats.

HADITH 18&19: Tabrani reported in Kabeer from Ummul Momineen Salma رضي الله تعالى عنها that Rasoolullah ﷺ said, 'One who reads the 4 Raka'ats before Asr, Allah will make his body Haraam upon the fire (of hell)'. Another narration of Tabrani from Amr bin A'as رضي الله عنه mentions that in a gathering of Sahaba-e-Kiraam amongst whom was also present Hazrat Umar bin Khattab رضي الله عنه, the Beloved Rasool ﷺ said, 'The fire will not touch the one who reads the 4 Raka'ats before Asr.'

HADITH 20/21: Razeen reported from Makhool (a Mursal narration) that he says, 'One who reads two Raka'ats after Maghrib without talking, his Namaaz is raised to the (heights) of Illiyeen'. Another Narration mentions 4 Raka'ats. Also he reports from Huzaifa رضي الله عنه that he says that he used to say that after Maghrib both the Raka'ats should be read swiftly, as they are presented together with the Fard.

HADITH 22: Tirmizi and Ibn Majah report from Abu Hurairah رضي الله عنه that he said, 'One who reads 6 Raka'ats after Maghrib and he does not speak any vile words in-between these, it will be equal to the Ibaadat of 12 years.'

HADITH 23: Tabrani reports from Am'maar bin Yaasir رضي الله تعالى عنهما that he said, 'One who performs 6 Raka'ats after Maghrib, his sins shall be forgiven, even if they be equivalent to the foam on the sea.'

HADITH 24: It is reported in Tabrani from Ummul Momineen A'isha Siddiqa رضي الله تعالى عنها that one who reads 20 Raka'ats after Maghrib, Allah will construct for him a house (Mansion) in Jannat (Paradise).

HADITH 25: Abu Dawud reports from her (A'isha Siddiqah رضى الله تعالى عنها) whereby she mentions. When the beloved Nabi ﷺ would come to my home after Esha, he would perform 4 or 6 Raka'ats.

LAWS OF JURISPRUDENCE

With regards to Sunnats, some of them are classified as Sunnat-e-Mu'akkadah and the Shariat has placed great importance on these. If one leaves it out even once without a valid reason, one deserves being reproached, and one who makes the habit of omitting it is a 'Faasiq' (Transgressor) and 'Mardudush Shahaadat' (i.e. he is not a credible witness in religious matters) and deserving of the fire of hell. Some of the A'ima (Great Imams) have mentioned that he who leaves out these Sunnats will be regarded as 'Gumrah' (misled), and is sinful, even though his sin is less intense than that which is for omitting a Waajib. It is mentioned in Talweeh that to omit it is close to Haraam. There is a fear that the one who omits it, will (Allah forbid) be deprived of Intercession, because Rasoolullah ﷺ said, 'One who omits my Sunnat, he will not attain my intercession'. Sunnat-e-Mu'akkadah is also known as Sunan ul Huda.

The second category (of Sunnat) is that which is classified as Sunnat-e-Ghair Mu'akkadah, which is also known as Sunan uz Zawa'id. There has not been very much emphasis in this regard in Shariat. It has sometimes also been classified as 'Mustahab' (desirable) and 'Mandoob' (recommended), and the term Nafil is generalised and has been used for Sunnat as well, and Sunnat-e-Ghair Mu'akkadah has also been regarded as Nafil. This is the reason why the Fuqaha-e-Kiraam (Jurists) have discussed the Sunan in the Chapter on Nawafil as well, because the Nafil is included in this as well. [Raddul Muhtar vol.1 pg.432]

Hence, all the rulings which will be explained with regards to the Nafils will also include the (rulings) for Sunnat. However, if there is something which is specific for the Sunnats, then it will be separated in this absolute Ruling. Where ever there is no distinction, accept the Nafil to be in the same absolute rule to Sunnat.

LAW: The following are Sunnat-e-Mu'akkadah:

1. The 2 Raka'ats before (Fard of) Fajr
2. The 4 Raka'ats before the (Fard of) Zuhr and the 2 Raka'ats after the (Fard of) Zuhr
3. The 2 Raka'ats after (the Fard of) Maghrib
4. The 2 Raka'ats after (the Fard of) of Esha
5. The 4 Raka'ats before Jummah and the 4 Raka'ats after Jummah. In other words these Raka'ats apply to those on whom Jummah is compulsory on a Friday. With the exception of Jummah, on other days there are 12 Raka'ats in total. [General Books; Shaami vol.1 pg.639]

LAW: It is Afdal (more virtuous) on a Friday to perform 4 Raka'ats after the Jummah Salaah and then another 2, since in this way one would be acting on both of the Ahadith. [Ghuniya]

LAW: Those Sunnats which are of 4 Raka'ats, such as the Sunnats of Zuhr or Jummah, then they should be performed with one set of Salaams. In other words one will read the entire 4 Raka'ats and then only make Salaam at the end of the 4th Raka'ats. It should not be

performed in a manner where one turns the salaam after every 2 Raka'ats, and if someone does perform it in this way, the Sunnats have not been discharged. Similarly if someone took a Min'nat (vow) that he (or she) will perform 4 Raka'ats Namaaz, and when performing it, they did so in cycles of 2 Raka'ats, the vow will not be fulfilled. It is necessary for them to perform it with one set of salaams at the end of the 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.630]

LAW: The most powerful of all Sunnats is the Sunnat of Fajr, to the extent that some have mentioned it to be Waajib. If someone rejects its legitimacy, which he has done in doubt or due to ignorance, there is fear of kufr in it (fear of kufr being committed); and if he has done so on purpose and without doubtfulness, then he will be classified with infidelity (committed infidelity). Hence, these Sunnats cannot be performed without a valid reason whilst sitting, nor on a conveyance or on a moving vehicle (like horse drawn cart etc). In this regards the ruling for these (Sunnats) is exactly the same as that for the Witr. After (the Sunnats of Fajr) the most powerful (exalted) are the Sunnats of Maghrib, followed by the Sunnats which are after the (Fard of) Zuhr, then the Sunnats which are after the (Fard of) Esha, then the Sunnats which are before the (Fard of) Zuhr. The more correct (view) is that after the Fard of Fajr, the most exalted are the Sunnats before the (Fard of) Zuhr, because it is in this regard it has been clearly mentioned in the Hadith that, 'The one who omits them will not be afforded my intercession (Shafa'at)' [Raddul Muhtar vol.1 pg. 631/632]

LAW: If there is an Aalim who is Marja-e-Fatawa, whereby he is so engrossed issuing Fatawas (Rulings) that he does not get the time to read his Sunnats, then with the exception of the Sunnats of Fajr, he may omit all the other Sunnats; in other words if he does not have

the time he may omit it and if he gets time within the time of that Namaaz, then he should perform it, otherwise he is excused (pardoned) for this. He is not permitted to leave out the Sunnats of Fajr even in this circumstance.

LAW: If one missed his Fajr Namaaz (i.e. it became Qaza), then reads it before Zawaal he should perform the Sunnats as well, otherwise he should not. If the Sunnats of any other Namaaz became Qaza except that of Fajr, there is no Qaza for them. [Raddul Muhtar vol.1 pg.632]

LAW: If one performed 2 Raka'at Nafil and one was under the impression that the time of Fajr had not commenced as of yet, and the later one realised that Fajr had actually already commenced at that time, then these Raka'ats shall be regarded as equivalent to the Sunnats of Fajr. If one made intention of performing 4 Raka'ats, and the last 2 Raka'ats were performed after the commencement of Fajr, then these will not be regarded as the equivalent of the Sunnats of Fajr. [Raddul Muhtar vol.1 pg.632]

LAW: It is not permissible to perform the Sunnats of Fajr before Fajr commences and if there is doubt in regards to the time of commencement, then too it is impermissible to perform it, and if one commenced it as the time commenced (i.e. with the time) then it is permissible. [Alamgiri]

LAW: If the Sunnats of Zuhr or Jummah have been left out and one has already performed the Fard and there is still time remaining, it should be performed after the Fard. It is Afdal (better) to perform the remaining Sunnats and then perform it. [Fathul Qadeer vol.1 pg. 672/673; Durr-e-Mukhtar, Raddul Muhtar]

LAW: If the Sunnat of Fajr has become Qaza and one has already performed his Fard, then know there is no Qaza for the Sunnats. However, Imam Muhammad رحمه الله تعالى has said that if one performs them after the sunrise, it is better. [Ghuniya] To perform it before sunrise is 'Mumnoo' (disallowed) unanimously. [Raddul Muhtar vol.1 pg.672]

Nowadays, those amongst the general public (laymen) perform it immediately after the Fard. This is impermissible. If one wishes perform it (the Sunnat of Fajr) it should be done once the sun has risen and before Zawaal.

LAW: In order to perform the Sunnats of Fajr before the sunrise, for one to use the excuse that one will start it and then break it and then (later) fulfil it; is impermissible. If one already performed the Sunnats of Fajr and the Fard became Qaza, then when performing the Fard, one should repeat the Sunnats. [Ghuniya vol.1 pg. 671/672; Durr-e-Mukhtar; Shaami]

LAW: If one performs his Fard alone, it is still impermissible to omit the Sunnat. [Alamgiri vol.1 pg.112]

It is Sunnat to recite Surah Kafirun in the first Raka'at and Surah Ikhlas in the second Raka'at of the Sunnat of Fajr. [Alamgiri vol.1 pg.112]

LAW: To commence performing any Nafil once the Jama'at has commenced is impermissible, except for the Sunnat of Fajr, and this is only when one knows that after performing the Sunnats, he will still get the Jama'at. Even if he will only get to join in Qa'da, he should perform the Sunnat, but it is not permissible to perform it in

line with the Saffs (lines of Jama'at). He should rather perform it at home or just outside the Masjid in an area which is suitable for Namaaz. If even this is not possible and Jama'at is taking place inside the Masjid, he should read in the outer area. If Namaaz is being performed in the outer area of the Masjid, he should perform it inside; and if the Masjid does not have two sections, in other words an inner and outer section, then he should read behind a tree or pillar (in the Masjid), so that it may be a partition between him and the Saffs. It is also disallowed (disapproved) to perform it behind the Saffs, even though it is even worse to perform it within the Saffs. Nowadays most laymen do not take heed to this and are careless in this regard and they squeeze into the Saffs and perform (the Sunnats) there. This is impermissible (Na Jaa'iz), and if the Jama'at has not commenced as yet, one may perform Sunnats wherever one wishes to, no matter which Sunnat it is. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.670/671; Ghuniya]

However, if he is aware that the Jama'at is about to commence soon and he has not performed his Sunnat as yet, then he should not perform them at such a place whereby the Saff will be broken.

LAW: If time is permitting and to perform Nawafil in that time is not Makruh, one may perform as many Nafil as one wishes to, and if the Fard Namaaz or Jama'at will be missed, then to be performing Nafil at such an instance is impermissible. [Durr-e-Mukhtar vol.1 pg.674]

LAW: The correct ruling is that speaking between the Sunnats and Fard does not cause the Sunnat to become invalidated. However, the Thawaab (reward) becomes less. This is the ruling for every such action which is contrary (i.e. negating) the Tahreema. [Tanweer] If one is engrossed in a business transaction or in eating then one

should repeat it (the Sunnats). However, in the case of the Sunnats which are afterwards, if food was brought and there is a risk of the food being spoilt, one should eat first and then perform the Sunnat. If there is a risk of the time expiring, then first perform the Sunnats then eat, and to delay the Sunnat-e-Ba'diyah (The Sunnats after Fard) without a valid reason is Makruh, but they will be regarded as being fulfilled. [Raddul Muhtar vol.1 pg.636/637]

LAW: To perform the 4 Raka'ats Sunnat before the Esha and Asr and after the Esha with one Salaam is Mustahab (desirable), and one also has the option to read just 2 Raka'ats after Esha, as this will still fulfil the Mustahab. Similarly it is Mustahab to perform 4 Raka'ats after Zuhr, because it has been mentioned in the Hadith that the one who safeguards the four Raka'ats before Zuhr and the 4 Raka'ats after Zuhr, Allah will make the fire Haraam upon him. [Durr-e-Mukhtar vol.1 pg.630/631]

Allama Sayed Tahtawi says that he will not even be entered into the fire at all and his sins will be wiped away, and whatever demands are against him, Allah Almighty will make his opposing party pleased; or it means that Allah will bless him with Divine guidance to do such things which will not warrant any punishment and Allama Shaami says that there are glad tidings for him that he will pass away with felicity (i.e. goodness) and he will not enter hell. [Shaami vol.1 pg.631]

LAW: If one took a vow of praying Sunnats, and one prayed this, the vow is fulfilled. Similarly, if one started it and then broke it and then performed it again, the Sunnat has still been fulfilled. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.637/638]

LAW: To perform Nafil Namaaz by taking a vow (to do so) is better than doing so without a vow, whereas the vow is not conditional, for example if a certain ill person become well, I will perform this much Namaaz; and in Sunnats it is Afdal not to take a vow. [Raddul Muhtar vol.1 pg.638]

LAW: To perform 6 Raka'ats after the (completion) of the Maghrib Namaaz is Mustahab. This is known as 'Salaat ul Aw'wabeen'. One may perform all (6) Raka'ats with one set of Salaam, or with 2 sets of Salaam or with 3 sets of Salaam, and to perform it with 3 sets of Salaam, in other words to make salaam after every 2 Raka'ats is more virtuous. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.631]

LAW: That which is Mustahab after the Zuhr, Maghrib and Esha incorporates the general Sunnat-e-Mu'akkadah. In other words if one performs 4 Raka'ats after Zuhr, then the Mu'akkadah and the Mustahab have both been fulfilled. It can also be done in a manner where the Mu'akkadah and Mustahab are performed with one set of Salaam, in other words one turns the Salaam after 4 Raka'ats. [Shaami; Durr-e-Mukhtar vol.1 pg.631; Fathul Qadeer]

LAW: If the Sunnats before the (Fard of) Esha have been missed there is no Qaza for them. However, if one performs them afterwards it is regarded as Nafil Mustahab. The Sunnat-e-Mustahaba which has been missed will (however) not be fulfilled. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.673]

LAW: In the Nafils of the day it is Makruh to perform more than 4 Raka'ats with one Salaam and in the Nafils prayed at night it is Makruh to perform more than 8 Raka'ats with one set of salaams. It

is Afdal that be it day or night; one should make Salaam after 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.623/633]

LAW: For those Sunnat-e-Mu'akkadah which are of 4 Raka'ats only At-Tahiyat should be recited in the first Qa'da (sitting). If one forgetfully reads Durood Shareef, he must perform Sajdah-e-Sahw, and in these Sunnats, when one stands for the second and the third Raka'at, one should also not recite the 'Subhaanaka' سُبْحَانَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz). With the exception of these (Sunnat-e-Mu'akkadah), one should read Durood Shareef in the first Qa'da (Qa'da-e-Ula) as well and in the 3rd Raka'at one should read the 'Subhaanaka' سُبْحَانَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) as well. This is on condition that one performed Qa'da after the second Raka'at, otherwise the initial 'Subhaanaka' سُبْحَانَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) is sufficient. In Namaaz of Min'nat (vow) one should also read Durood Shareef in the first Qa'da and 'Subhaanaka' سُبْحَانَكَ (Thana) and the اَعُوْذُ 'A'oozu' (Ta'ooz) in the 3rd Raka'at. [Durr-e-Mukhtar vol.1 pg.633]

LAW: If one performed a 4 Raka'ats Nafil and the Qa'da-e-Ula was missed, even if it was done on purpose, the Namaaz will not be invalidated, and if one forgetfully stood up for the third Raka'at then one should not go back, otherwise the Namaaz will be invalidated. [Alamgiri vol.1 pg.113]

LAW: It is Afdal (more virtuous) in Namaaz to stand for lengthy Qiyaam rather than reading more Raka'ats. In other words this is when one has to perform Namaaz up to a certain fixed time. In other words, to spend that amount of time in 2 Raka'ats is better than

performing 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.633-635]

LAW: It is Afdal to perform ones Nafils at home, with the exception of (the following):

1. Taraweeh
2. Tahiyat ul Masjid
3. The 2 Nafils on return from a Journey as these are best to perform in the Masjid
4. The 2 Raka'ats of Ihram as it is best to read these at a Masjid near the Miqaat
5. The 2 Raka'ats of Tawaaf which should be read close to Maqaam-e-Ibrahim
6. The Nafils of a Mu'takif (one in I'tekaaf)
7. The Namaaz of The Eclipse of the sun should be read in the Masjid
8. If one feels that by going home one will become occupied in other issues and this will cause one to miss the Nafils, or one will not have the feeling to read it at home, and one's concentration will be less, then in such cases it should be performed at the Masjid. [Raddul Muhtar vol.1 pg. 638/639]

LAW: Qira'at is Fard in every Raka'at of Nafil, for both the Imam and a Munfarid. If one is a Muqtadi, even though he is performing it behind one who is performing Fard, the Qira'at of the Imam is sufficient for him as well. He should not recite personally. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.645]

LAW: To commence Nafil Namaaz with intent, makes it Waajib, which means if one breaks it, the Qaza must be read, but if one did not commence it with intent, for example one thought that he has to

perform Fard and he commenced with the Niyyat of Fard and then remembered that he has already performed it, then this would now be regarded as Nafil Namaaz, and breaking it will not require Qaza, but this is on condition that one broke it on immediately remembering, and if even after remembering he chose to continue the Namaaz, then (if he breaks it thereafter) it will make the Qaza Waajib (compulsory). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.645/646],

LAW: If the Namaaz was invalidated unintentionally, Qaza will still be necessary; for example if one was performing with Tayammum and in the midst of the Namaaz he was able to get water; Similarly if a female began menstruating whilst performing Nafil, then Qaza is Waajib. She will perform the Qaza after she has become pure (cleansed). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.647]

LAW: There are two cases of commencing (the Namaaz). One is by tying the Tahreema and the second is when one stands up for the 3rd Raka'at, and this is on condition that (the Namaaz) was started correctly, and if the beginning was not correct, for example if one followed (In Namaaz) one who cannot read or a female, or if one commenced without Wudu in impure clothing, then in such cases Qaza is Waajib. [Durr-e-Mukhtar vol.1 pg.645/646; Alamgiri vol.1 pg.114]

LAW: If one started Namaaz with the intention of Nafil, behind someone who is performing Fard, and then one remembered that I (still) need to perform this Fard, and he thus broke this, and then followed with the same Fard Niyyat which he was reading, or if he broke it and then joined with another Nafil Niyyat, then there is no Qaza for that Nafil. [Durr-e-Mukhtar vol.1 pg.645/646]

LAW: If one commenced Nafil Namaaz at Sunrise, Sunset or Nisfun Nahaar (when the sun is at its Zenith), it is Waajib (compulsory) for him to break it, and then perform the Qaza in a non-Makruh time. If one performed the Qaza in some other Makruh time, it will still be fulfilled but one will be in contempt (i.e. sinful) for doing this, and if one completed the Namaaz in (the Makruh) time then Namaaz will be valid but one will be in contempt (sinful) for performing it in a Makruh time. To commence a Nafil and then break it without a valid reason of Shariat is Haraam. [Raddul Muhtar vol.1 pg.646]

LAW: If one commenced a Nafil Namaaz even with the Niyyat of 4 Raka'ats, he will still be classified as one who has commenced 2 Raka'ats, because every Shufa' (every 2 Raka'ats) of Nafil is regarded as a separate Namaaz. [Alamgiri vol.1 pg.113]

LAW: If one commenced Nafil with the Niyyat of 4 Raka'ats and then broke it in either the first Shufa' or second Shufa', then the Qaza is Waajib of 2 Raka'ats, but for 2 Raka'ats Qaza to be Waajib when breaking it in the second Shufa' is conditional on the basis that he performed Qa'da in the second Raka'at, otherwise he will have to perform Qaza of 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.647/648]

LAW: Even if the Sunnat-e-Mu'akkadah and the Sunnat Namaaz is 4 Raka'ats then breaking it will mean that the Qaza must be 4 Raka'ats. Similarly, if one who tied Niyyat of Nafil behind one who was performing 4 Raka'ats Fard, and he then broke his Namaaz, then he should perform 4 Raka'ats of Qaza. This is the ruling whether he broke it in the first or second Shufa'. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.647/648]

LAW: If one made Niyyat for 4 Raka'ats but did not recite Qira'at in any of the 4 Raka'ats, or he did not recite the Qira'at in one of the second 2 Raka'ats or in one of the first 2 Raka'ats, or if he did not recite in one Raka'at in the second 2 Raka'ats, or if he left out the Qira'at in the first 2 Raka'ats and in one Raka'at of the second 2 Raka'ats, then in these six cases, Qaza of 2 Raka'ats is Waajib. [Durr-e-Mukhtar vol.1 pg.649; General Books]

If he left out the Qira'at in one of the first 2 Raka'ats and in one of the second 2 Raka'ats; or if he left it out in one of the first 2 Raka'ats and in both of the second Raka'ats then in these cases the Qaza of 4 Raka'ats is Waajib. [General Books; Durr-e-Mukhtar vol.1 pg.650]

LAW: If in two Raka'ats he sat for the duration of Tashahud and then broke it, then in such a case there is no Qaza at all, on condition that he did not stand up for the 3rd Raka'at and he had already recited Qira'at in the first 2 Raka'ats [Durr-e-Mukhtar vol.1 pg.651] but he will still be commanded to repeat it on the basis of omitting that which is Waajib. [Raddul Muhtar vol.1 pg.648]

LAW: If one who is performing Nafil in Iqtida (following), even if it was in Tashahud, then in this case whatever the condition of the Imam is, will be the condition of the Muqtadi. Whatever Qaza is Waajib on the Imam will be Waajib on the Muqtadi. [Durr-e-Mukhtar vol.1 pg.691]

LAW: If one has the ability to stand and perform (Namaaz), one is still permitted to sit and perform the Nafil, but to perform it whilst standing is Afdal (more virtuous), because it has been mentioned in the Hadith that the Namaaz one performs whilst sitting is half of that of the one who performs it whilst standing. If one performs it

whilst sitting due to an UZR (valid reason which gives exemption) then in such a case there is no shortage in the Thawaab (reward). Nowadays, it has become a common practice to perform the Nafil whilst sitting. It is possible that they do this because they feel that it is Afdal to perform (the Nafil) whilst sitting. If this is the case, then their idea is incorrect. The same ruling applies to the 2 Raka'ats which is performed after the Witr, in other words it is Afdal to perform this whilst standing, and to bring as proof the Hadith that Huzoor ﷺ used to perform the Nafil after Witr whilst sitting, is incorrect, as this was from the specialities of Rasoolullah ﷺ. Hence, the Hadith in Muslim Shareef is on the authority of Abdullah ibn Umar رضى الله تعالى عنهما He says, I received information that Huzoor ﷺ said, 'The Namaaz of one who performs it whilst sitting is half of the Namaaz of a person who performs it whilst standing'. After this, I presented myself in the Holy Court of Rasoolullah ﷺ I found Rasoolullah ﷺ performing his Namaaz whilst sitting, (so) I placed my hand on the blessed head (of Rasoolullah ﷺ to make sure that he was not ill). He ﷺ said, 'what is it O Abdullah?' I said, Ya Rasool'Allah ﷺ! Huzoor ﷺ said this (i.e. as mentioned above) but Huzoor is performing (Namaaz) whilst sitting. Rasoolullah ﷺ said, 'Yes, but I am not like you'. Imam Ibrahim Halabi and Saahib-e-Durr-e-Mukhtar and Saahib-e-Raddul Muhtar have mentioned that this command is from the Khasa'is (Unique Attributes) of Rasoolullah ﷺ and they have taken this on the authority of this Hadith. [Durr-e-Mukhtar vol.1 pg.652/653]

LAW: If one ties the Tahreema of Nafil bowing to the level of Ruku, the Namaaz will not be valid. [Raddul Muhtar vol.1 pg.652]

LAW: To perform Namaaz whilst lying down is not permissible without a valid reason. If it is done with a valid reason, then it is permissible. [Durr-e-Mukhtar vol.1 pg.652]

LAW: If one commenced (the Namaaz Nafil) whilst standing and then sat, or if one commenced it whilst sitting and then stood up; both are permissible, even if he stood reading one Raka'at and sat reading one Raka'at, or if he performed only a portion of one Raka'at standing and some of it sitting. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.659] However, there is Ikhtilaaf (a difference of opinion) in the second case where he commenced standing and then sat, thus it should be avoided as to avoid it is Ula (best)

LAW: If one was performing Nafil whilst standing and became tired, then there is no harm in leaning against an Aasa (staff/stick) or against the wall. [Alamgiri vol.1 pg.114] If one does this without being tired, then this is disapproved but the Namaaz will be valid.

LAW: If one performs his Nafil whilst sitting, he should sit like one sits in Tashahud, but when in the condition of Qira'at the hands must be tied under the naval just as it is tied when in Qiyaam. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.654]

LAW: One may perform Nafil outside the city even whilst sitting on an animal (i.e. horse etc) and in this situation Istiqbaal-e-Qibla is also not conditional, but the face should be in the direction that the animal is travelling, and if the face is not in that direction, the Namaaz is not permissible. Also when commencing Namaaz (in this situation), it is not conditional for the face to be in the direction of the Qibla, but it should face the direction towards which the animal is moving. Ruku and Sajdah should be performed by way of 'Ishaara'

(gesturing), and the gesture for the Sajdah should be lower than that for the Ruku. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 654]

LAW: If it is necessary whilst performing Nafil on an animal, to urge it on and one urged it on with 'Amal-e-Qaleel'; for example, he spurred it forward using just one foot or if he has a whip in his hand and threatened it with this, then there is no harm in doing so, and to do so without reason is impermissible. [Durr-e-Mukhtar vol.1 pg.655]

LAW: If one commenced Namaaz on the animal, but then get off by means of Amal-e-Qaleel, he may perform 'Bina' (i.e. continue from where he left off), either by performing whilst standing or sitting, but (now) it is necessary for his face to be in the direction of the Qibla. If he commenced it on the ground and then got onto an animal, he cannot perform 'Bina' and the Namaaz will be invalidated. [Durr-e-Mukhtar vol.1 pg.655]

LAW: One who lives in a village or in a tent is permitted to perform his Nafil on an animal when he comes out of the village or tent (or camp). [Raddul Muhtar vol.1 pg.654]

LAW: If he commenced Nafil outside the city and whilst performing he entered into the city, he may perform it on the animal as long as he does not reach his home. [Durr-e-Mukhtar vol.1 pg.655]

LAW: One is only permitted to perform his Fard Namaaz on the saddle of a camel if he is not able to dismount. . If it is stationary and sticks (poles) are placed underneath it, whereby it has become set on the ground, then (too) it is permissible. [Durr-e-Mukhtar vol.1 pg.655/656]

LAW: If the yoke of a cart is kept on the animal and if the cart is stationary or mobile, the ruling is the same which applies to performing Namaaz on an animal. In other words to perform the Fard, Waajib and Sunnats of Fajr on it without a valid reason is not permissible, and if the yoke is not on the animal, and it is stationary, then Namaaz is permissible on it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.656] This ruling applies to a cart which has only 2 wheels. If a 4 wheel cart is stationary, then the yoke is just on the animal, but the cart is standing on its wheels (without needing support from the animal), then Namaaz is permissible on it, like reading Namaaz on a platform (wooden).

LAW: The following are valid reasons to perform Namaaz on a cart (horse drawn) or on an animal:

1. If it is raining (profusely)
2. The mud is so much that if one dismounts to perform Namaaz, his face will sink (in mud), or he will be effected severely by the mud, or the cloth which he lays out to pray on will become badly messed and in this situation if one does not have an animal, he should perform the Namaaz by way of gesturing whilst standing.
3. If your (travel) companions will leave (you behind)
4. If the animal is problematic, and to mount it again will be difficult and there will be the need for a helper and there is no such helper present, or if one is old and cannot dismount or mount without an assistant and there is no assistant present. The same ruling applies to a female.

5. One's illness will progress

6. If there is fear of loss to life, wealth or if there is fear of a females' honour being tainted. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 656] One cannot perform the Fard, Waajib or Sunnats of Fajr on a moving train, and to assume this to be the basis of the ruling regarding the Ship or Boat, is incorrect because even if a Ship is stopped, it will not stop on the land, and a train is not like this. Namaaz is also only permitted on a ship, if the ship is in the midst of the sea and not at the shore. If it can come on to dry land, then too Namaaz is not permitted on it. Hence, when the train stops at a station, you should perform your Namaaz there, and if one notices that the time is expiring, he should perform it in any which way possible and when he gets the chance again, he should repeat it (correctly), because it is this which is the ruling in the case when any condition or Rukn which is (min Jahtil Ibaad) a requirement from the side of the servant is missing.

LAW: If one is sitting on one side of the saddle (of a camel), and on the other side, his wife or mother is sitting or any other Mahaarim, who cannot mount by herself, and he is able to dismount and mount by himself, but if he dismounts, there is a risk of the saddle falling over, then he too is commanded to perform (his Namaaz) on it. [Durr-e-Mukhtar vol.1 pg.657]

LAW: Without any valid excuse and reason of the Shariat one cannot perform any Fard, the Sunnats of Fajr and Waajibaat such as Witr and (Namaaz) of Nazr (Vow), and that Nafil which has been broken, and Sajdah-e-Tilaawat if the Ayat (verse) of Sajdah was recited whilst on the ground; and if this is done due to an Uzr-e-Shar'i (i.e. valid excuse and reason of the Shariat), then the condition is that if

possible one should do so whilst standing facing the Qibla, and if even this is not possible, then read it in whichever way you can (in the situation of Uzr-e-Shari'). [Durr-e-Mukhtar vol.1 pg.657]

LAW: If someone took a Min'nat (vow) that he will perform 2 Raka'ats without Tahaarat (ritual purification)¹, or that he will not recite any Qira'at in it, or that he will read in nakedness, or if he took a vow to perform only half a Raka'at, then in such a circumstance, 2 Raka'ats in Tahaarat, with Qira'at and with his body covered will be become Waajib upon him, and if he intended for 3 Raka'ats, he will need to perform four (in the proper manner). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.685]

LAW: If one took a vow that he will perform Namaaz at certain place and he performed it at a place which is not as excellent, the Namaaz is still discharged. For example, If one intended to perform it at Masjid-e-Haraam but rather one performed it at Masjid-e-Quds or the Masjid of one's home (local), it is valid (discharged). If a female took a vow that the next day she will perform a (particular) Namaaz or keep fast and on that day she began menstruating, then she should perform Qaza of these. If she made a vow that she will perform 2 Raka'ats in the condition of Haidh, then there is nothing (i.e. no Qaza). [Durr-e-Mukhtar vol.1 pg.685]

LAW: If one took a vow that one will read 2 Raka'ats today, and he did not read it today, then there is no Qaza for it, but one will have to give kaffarah (compensation). [Alamgiri vol.1 pg.115]

1. It must be noted that a situation is being explained so that the Islamic Ruling is evident. However, for a person to even take such a vow in incorrect and sinful. Vows that are taken should not be outside the rulings and commands of the Shariat.

LAW: If a person takes a vow to perform (Nafil) Namaaz equivalent to an entire month, then equivalent to one month Fard and Witr are Waajib upon him, and he does not have to perform the equivalent of the Sunnats, but instead of the (equivalent) of the Witr and Maghrib, he should perform four Raka'ats. In other words he will perform 22 Raka'ats daily. [Alamgiri vol.1 pg.115]

LAW: If he took a vow to perform (Namaaz) standing, then to perform it standing is Waajib and if he made an absolute intention of just Namaaz, then he has the option. [Alamgiri vol.1 pg.115]

NOTE OF CAUTION: Nawafil are many, hence with the exception of the 'Disapproved Times' (Awqaat-e-Mamnu'a) one may perform as many as he wishes (whenever he wishes). A few of these (Nawafil, i.e. optional Namaaz) which were performed by Sayyidul Mursaleen ﷺ and the A'ima-e-Mujtahideen are being discussed here:

TAHIYAT UL MASJID

One who enters the Masjid should perform 2 Raka'at Namaaz is Sunnat, but it is more virtuous to perform 4 Raka'ats. Bukhari and Muslim report from Abu Qatadah ؓ that Rasoolullah ﷺ said, 'One who enters the Masjid should perform 2 Raka'ats before sitting'. [Durr-e-Mukhtar vol.1 pg.635]

LAW: If one entered the Masjid at a time when it is Makruh to perform any Nafil; for example, if he entered after the Tulu'-e-Fajr (when Fajr has commenced) or after Asr Namaaz, he should not perform Tahiyat ul Masjid, but he should rather engross himself in the recitation of Tasbeeh, Tahleel and Durood Shareef. The Right of the Masjid will be fulfilled (by doing this). [Raddul Muhtar vol.1 pg.635]

LAW: If one (entered) the Masjid and performed (any) Fard, Sunnat or any other Namaaz in the Masjid, the Tahiyat ul Masjid will be fulfilled, even if he did not make the Niyat (Intention) of Tahiyat ul Masjid. This Namaaz has been commanded for the one who has entered the Masjid without the intention of Namaaz, but for teaching or making Zikr etc. If one enters the Masjid with the intention of performing Fard or to follow (in congregation), then this is the 'Qaa'im Maqaam' (Substitute/equivalent) of Tahiyat ul Masjid, on condition that he performs it immediately on entering, and if he is going to perform those (Namaaz) after a while, then he should perform the Tahiyat ul Masjid. [Raddul Muhtar vol.1 pg.653]

LAW: If it is better (i.e. more virtuous) to perform the Tahiyat ul Masjid before sitting down and one sat without performing it, then it has not been discharged and one should now perform it. [Durr-e-Mukhtar vol.1 pg.636]

LAW: One Tahiyat ul Masjid is sufficient for the day. It is not necessary to do this every time (one enters the Masjid), and if one enters the Masjid without Wudu, or for any other reason, then he should recite 4 times: **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ** [Durr-e-Mukhtar vol.1 pg.632]

TAHIYAT UL WUDU

LAW: To perform 2 Raka'ats of Namaaz after Wudu and before the limbs which are washed in Wudu become totally dry is Mustahab (desirable). It is in Sahih Muslim that Nabi-e-Kareem ﷺ said, 'One who performs Wudu and (in doing so) performs Wudu well, and he directs himself (In the Court of Allah) with his inner and outer self,

and then performs two Raka'ats (Namaaz), Jannat becomes Waajib upon him'. [Raddul Muhtar vol.1 pg.639]

LAW: It is also Mustahab to perform 2 Raka'ats Namaaz after performing Ghusl. If after Wudu, one performs Fard etc. it will be regarded as the equivalent of Tahiyat ul Wudu.

NAMAAZ-E-ISHRAAQ

Tirmizi reports from Anas رضي الله عنه that Rasoolullah ﷺ said, 'One who performs Fajr Salaah and the remains in the remembrance of Allah, until the sun has risen, and thereafter he performs 2 Raka'ats, he receives the reward of a full Hajj and Umrah'.

NAMAAZ-E-CHASHT

Chasht Namaaz is Mustahab. The minimum Raka'ats for Chasht are 2 (two) and the maximum Raka'ats are 12 (twelve), and to perform 12 is more virtuous as it has been mentioned as follows:

HADITH 1: It is mentioned in the Hadith that, one who performed 12 Raka'ats of Chasht, Allah will construct for him in Jannat a Mansion of Gold. This Hadith is reported in Tirmizi and Ibn Majah from Anas رضي الله عنه.

HADITH 2&3: It is reported in Sahih Muslim Shareef from Abu Zirr رضي الله عنه that Rasoolullah ﷺ said, 'There is a Sadqa for man (and) for every one of his joints (and there are 360 joints), (His) every Tasbeeh is Sadqa, and (his) every Humd (praise to Allah) is Sadqa and to say لا اله الا الله 'Laa ilaaha il'lah is Sadqa, and to say الله أكبر 'Allahu Akbar' is

Sadqa, and to command goodness is Sadqa, and to forbid evil is Sadqa, and 2 Raka'ats of Chasht suffices for all of this'.

HADITH 4&5: Tirmizi and Abu Dawud report from Abu Zirr رضي الله تعالى عنه and Abu Dawud and Daarmi report from Nu'aim bin Hammaad and Ahmed reports from all of them رضي الله تعالى عنهم that Rasoolullah ﷺ said, 'Almighty Allah says, O Ibn Adam! Perform 4 Raka'ats for me in the beginning of the day, and until the end of the day I will answer all your purposes (i.e. I will be sufficient for you)'.

Tabrani reports from Abu Dawud رضي الله تعالى عنه that Rasoolullah ﷺ said, 'One who performs 2 Raka'ats of Chasht will not be written to be amongst the 'Ghaafileen' (heedless ones), and one who performs 4 Raka'ats will be written to be amongst the 'Aabideen' (Worshippers), and one who performs 6 Raka'ats his purpose has been answered for that day, and one who performs 8 Raka'ats, Allah will have him written amongst the 'Qaaniteen' (Devout Worshippers), and the one who performs 12 Raka'ats Allah Almighty will prepare for him a Mansion in Jannat (Paradise); and there is no such day or night wherein Allah does not shower His Divine Grace and Divine Aid unto his servants, and He has not favoured any servant more than upon him on whom He has inspired his Remembrance (Zikr)'. Ahmed, Tirmizi and Ibn Majah report from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, 'One who safeguards the 2 Raka'ats of Chasht, his (minor) sins will be forgiven, even if they are equivalent to the foam on the sea'.

LAW: The time period for it (Chasht) is from the time the sun has risen, up to the time of Zawaal, in other words up to the time of Nisfun Nahaar Shar'i. It is best (to perform it) when one quarter of day has appeared. [Alamgiri; Raddul Muhtar vol.1 pg.639]

NAMAAZ-E-SAFAR

Namaaz-e-Safar (Namaaz for the Journey) consists of 2 Raka'ats which is performed at home before embarking on a journey. It is in Tabrani that a person has left nothing better for his family, than the 2 Raka'ats he performs by them, at the time when intends to embark on a journey. The Namaaz which is performed when returning from a journey is that which one should perform at his local Masjid upon his return. It is mentioned in Sahih Muslim from Ka'ab bin Maalik رضي الله عنه that Rasoolullah ﷺ would return from his journeys at the time of Chasht, and would first proceed to the Masjid, and perform two Raka'ats Namaaz there, and he ﷺ would then spend time there in the Masjid. [Raddul Muhtar vol.1 pg.640]

LAW: A Musafir should perform 2 Raka'ats Nafil before sitting down at his destination, just as Rasoolullah ﷺ used to do. [Raddul Muhtar vol.1 pg.640]

SALAAAT UL LAYL

The Nafils that are performed at night after the Esha Namaaz are known as Salaat ul Layl (Night Prayers), and the Nawafil of the night are greater and more virtuous than the Namaaz of the day.

HADITH 1: A Marfu' narration has been reported in Sahih Muslim that after the Fard Namaaz, the most exalted are the Night Namaaz.

HADITH 2: Tabrani reported a Marfu' narration that to perform some Namaaz at night is necessary, even if it is for the amount of time that it would take to milk a goat, and the Namaaz which is performed after the Fard of Esha is known as Salaat ul Layl. [Raddul Muhtar vol.1 pg.640]

TAHAJ'JUD NAMAAZ

LAW: One type of the same Salaat ul Layl is Tahaj'jud (Namaaz). The method of performing Tahaj'jud Namaaz is to sleep at night then awaken (at night) and perform (these) Nawafil. Whatever is performed before sleeping is not accepted as Tahaj'jud. [Raddul Muhtar vol.1 pg.640]

LAW: Tahaj'jud here is the term used for Nafil. If someone slept after Esha and then woke up and performed a Qaza (Namaaz), it will not be regarded as Tahaj'jud. [Raddul Muhtar vol.1 pg.641]

LAW: The minimum Raka'ats for Tahaj'jud is 2, and upto 8 Raka'ats are proven from Rasoolullah ﷺ.

LAW: One gets up at night and then wakes his family, and both perform 2 Raka'ats of Namaaz, then they shall be written amongst those who remembered (Allah) in abundance. This Hadith has been reported by Nasa'i and Ibn Majah in their Sunan, and Ibn Hib'ban has reported it in his Sahih and Haakim in Mustadrak and Munziri has mentioned that on condition of the Shaykhain it is Sahih. [Raddul Muhtar vol.1 pg.641]

LAW: A person who wishes to sleep for 2 thirds of the night and then spend 1 third of the night in Ibaadat (worship), then it is more virtuous for him to sleep in the first portion and last portion of the night, and he should remain awake in the middle portion of the night; and if he wishes to sleep for half the night and spend half the night awake (in Ibaadat), the Ibaadat in the second half (of the night) is more virtuous because:

HADITH 3: It is mentioned in Sahih Bukhari and Muslim from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘Every night, when the last third (portion) of night is remaining, Almighty Allah sends down His Special Divine Manifestation on the Sky above the earth, and He announces, Is there anyone who needs to make Dua, so that I may accept his Dua, and He says: Is there anyone seeking forgiveness, that I may forgive him’.

HADITH 4: The most virtuous is the Namaaz-e-Dawud. It is reported in Bukhari and Muslim from Abdullah ibn Umar رضي الله تعالى عنهما that Huzoor ﷺ said, ‘From all the Namaaz, the one most beloved to Allah is the Namaaz-e-Dawud; he would sleep for half the night, and then perform Ibaadat for a third of the night, and then he would sleep in the sixth portion’. [Raddul Muhtar vol.1 pg.641]

LAW: It is Makruh for one who is habitual of performing Tahaj’jud Namaaz, to omit it (as it has been mentioned as follows in the Hadith):

HADITH 5&6: It is mentioned in the Hadith of Sahih Bukhari and Muslim etc that Rasoolullah ﷺ said to Abdullah ibn Umar رضي الله تعالى عنهما ‘O Abdullah! Do not become like such and such person, who used to wake at night (for Tahaj’jud), and then left doing this’.

HADITH 7: Bukhari and Muslim etc. have reported that from A’maal (virtuous deeds), those most beloved to Allah are the ones who performed A’maal continuously (i.e. with consistency), even if they are a little. [Raddul Muhtar vol.1 pg.641]

LAW: To stay awake (in Ibaadat and remembrance) on the eves of both Eids, the eve of the 15th of Sha’baan, and on the last 10 nights of

Ramadaan and on the nights of the first 10 days of Zil-Hijjah is Mustahab. To remain awake for most of the night is also regarded as ‘Shab Badaari’ ‘Staying awake for the night’. [Durr-e-Mukhtar vol.1 pg.541/542] Staying awake on the nights of Eidain (both Eids), means that one should perform the Namaaz of Esha and Fajr with the first Jama’at.

HADITH 8: It is reported in the Sahih Hadith, One who performed the Namaaz of Esha with Jama’at, has been in Ibaadat for half the night, and one who performed his Fajr with Jama’at (as well) has spent the entire night in Ibaadat. If one stays awake for the entire night on these nights (of Eid), by doing this he will experience difficulty at the time of Namaaz and Qurbani etc. then one should thus follow this (i.e. simply perform his Esha and Fajr with Jama’at) and if staying awake does not hinder any of his responsibilities (the following day), then for him to stay awake is very blessed. [Raddul Muhtar vol.1 pg.643]

LAW: On these nights, to perform Nafils alone, or to make Tilaawat (recital) of the Qur’an-e-Majeed, and to read the Hadith or listen to it, and to recite Durood Shareef, is also regarded as ‘Shab Badaari’, and is not just staying awake (for no reason). [Raddul Muhtar vol.1 pg.643] In regards to Salaat ul Layl, 8 Ahadith have been explained while on the subject. Now, examine a few Ahadith which are related to its virtues and excellence.

HADITH 9: Tirmizi, Ibn Majah and Haakim on the condition of the Shaykhain have reported from Abdullah ibn Salaam رضي الله عنه that when Rasoolullah ﷺ arrived in Madina, vast number of people presented themselves in his holy presence. I too presented myself and when I observed the holy face of Rasoolullah ﷺ carefully, I recognised that

this face is not the face of one who lies. The first words which I heard from Rasoolullah ﷺ were, ‘O People! Make the conveying of Salaam common and feed people, and keep good ties with your relatives, and perform Namaaz at night when the people are asleep (and) you will enter into Jannat with peace (i.e. with ease)’.

HADITH 10: Haakim reported with advantage of correctness that Abu Hurairah رضي الله تعالى عنه asked a question wherein he said, Inform us of such an action that by practising it, we will enter into Paradise. In this regard, he رضي الله تعالى عنه said the same (as mentioned in the earlier Hadith).

HADITH 11&12: Tabrani reported in Kabeer with on a merit of being Hassan, and Haakim reported with advantage of correctness on condition of the Shaykhain that Abdullah ibn Umar رضي الله تعالى عنهما reported Rasoolullah ﷺ said, ‘There is an upper level in Jannat, that its inside can be seen from outside and the outside can be seen from inside’. Abu Malik Al Ash’ari رضي الله تعالى عنه enquired, ‘Ya Rasool’Allah ﷺ for whom is it?’ He رضي الله تعالى عنه said, ‘For the one who speaks words of goodness, and feeds the people, and remains standing (in worship) at night when the people are asleep’. A similar narration is also reported from Abu Malik Al Ash’ari رضي الله تعالى عنه.

HADITH 13: It is mentioned in a Baihaqi in a narration of Asma bint Yazid رضي الله تعالى عنها that Rasoolullah ﷺ said, ‘On the Day of Qiyaamah, the people will be gathered in an open field. At this time, an announcer will announce, where are those whose sides were separated from their resting places (beds). These people will stand up, and they shall be few in number. They shall enter Jannat without reckoning, and after them others will face reckoning’.

HADITH 14: It is in Sahih Muslim from Jabir رضي الله عنه that Rasoolullah ﷺ said, ‘There is a (special) time at night, that in it whatever a believing person asks from Allah, from the goodness of this world and the hereafter, He will give it to him, and this (special) time comes every night’.

HADITH 15&16: Tirmizi reports from Abu Umaama Baahili رضي الله عنه that he رضي الله عنه says, ‘Make Qiyaam ul Layl (Standing in worship at night) necessary upon you, as this is the manner of the pious predecessors, and it is a means of you attaining closeness to your Creator, and it is that which wipes away sins and protects you from wrongdoings’.

The narration from Salman-e-Farsi رضي الله عنه also mentions that it is that which removes the illnesses of the body.

HADITH 17: It is in Sahih Bukhari from Ubadah bin Saamit رضي الله عنه that Rasoolullah ﷺ said, ‘One who wakes up at night and then reads this Dua; then whatever Dua you make will be accepted, and if one performs (fresh and proper) Wudu and performs Namaaz, his Namaaz will be accepted:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَسُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَهُوَ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ رَبِّ اغْفِرْ لِي

There is none worthy of worship except Allah, His alone. He has no partner. For him is the Majesty, and unto Him is all Praise, and He has power over everything; And Glorified is Allah, and all Praise is due to Allah, and there is none worthy of worship except Allah, (and) Allah is the Greatest! And there is no turning away from sin, or the ability to do Good, but with Allah; O my Creator! Forgive me’.

HADITH 18: It is reported in Sahih Bukhari and Sahih Muslim from Abdullah ibn Ab'bas رضي الله عنه that when Nabi ﷺ would wake up for Tahaj'jud at night, he would recite this Dua:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قِيَمُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاءُكَ حَقٌّ وَالْجَنَّةُ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ أَمِنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَأَعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْبُقْدَامُ وَأَنْتَ الْهُجْرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ

O Allah, for You is all Praise, You are the one who keeps the Skies, the earth and all that which is within it established and for You alone is (True) Praise; You are the light of skies and the earth and everything within it, and for You is all Praise; You are the Lord of the Skies and earth; You are the Truth and Your promise is True, and to meet with You (in Qiyaamat) is True; and Jannat is Haq, and Jahanum is Haq (True), And the Ambia (Prophets) are True, and Muhammad ﷺ is Haq and Qiyaamat is Haq (true); O Allah! For You I have accepted Islam and I have brought Imaan on You, and I have place my complete trust in You, and I turn to You alone (in repentance); and I have contended (with the enemy) with Your help; and I have brought (my) judgements to You; so forgive me my sins of the past and the those in the future, and whatever (sins) I have committed secretly and whatever I have done explicitly; and those sins which You are aware of better than I am; You are the one who gives progress, and you are the one who causes (people) to move backwards; There is none worthy of worship except You.

Here, just one Dua and a few Ahadith have been presented, and with the exception of these, there are numerous Ahadith have been narrated. This is sufficient for the one whom Almighty Allah blessed with Divine Guidance.

NAMAAZ-E-ISTIKHAARA

A Sahih Hadith which has been reported by a huge group of Muhaditheen, except for Muslim, from Jabir bin Abdullah رضى الله تعالى عنها that Rasoolullah ﷺ would instruct us to perform Istikhaara for all our issues, just as he taught us the Surahs of the Qur'an. When a person intends to do something (new), he should perform 2 Raka'ats of Nafil Namaaz and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ تَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَأَقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي أَوْ قَالَ عَاجِلِ أَمْرِي وَآجِلِهِ فَاصْرِفْهُ عَنِّي وَاصْرِفْهُ عَنِّي وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ رَضِّنِي بِهِ

O Allah! I ask Divine guidance from Your knowledge, and Power from Your Might and I ask for Your great blessings. You are Most Capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this thing is good for my Deen and my subsistence and for my Hereafter - (or say, If it is better for my present and later needs) - then ordain it for me and make it easy for me to obtain, and then bless me in it. If You know that this thing is harmful to me in my Deen and subsistence and in the Hereafter (or say, if it is worse for my present and future requirements) then keep it away

from me, and keep me away from it and ordain for me whatever is good for me, and make me to be satisfied with it.

Thereafter mention your need, either by mentioning it before هَذَا الْأَمْرُ 'Haazal Amr' or after it. [Raddul Muhtar vol.1 pg.642]

In أو قَالَ عَاجِلِ أَمْرِي it is أو شك. The Fuqaha have mentioned, it should be combined and said as: وَعَاقِبَةَ أَمْرِي وَعَاجِلِ أَمْرِي وَاجِبِهِ (Ghuniya)

LAW: In regards to Hajj and Jihad and other virtuous actions, there is no Istikhaara for the 'Nafs-e-Fel' (i.e. for the actual practice, meaning one cannot say he is making Istikhaara to see if he should make Hajj or perform certain good deed). He may however make Istikhaara to set the time for it (i.e. should I go this week or next). [Durr-e-Mukhtar vol.1 pg.642; Ghuniya]

LAW: It is more virtuous to recite Alhamdulillah and Durood Shareef before and after the Dua, and to recite قُلْ يَا أَيُّهَا الْكَافِرُونَ (Surah Kafirun) in the first Raka'at and قُلْ هُوَ اللَّهُ (Surah Ikhlas) in the second Raka'at. Some of the Masha'ikh have said that in the first Raka'at recite from وَرَبِّكَ وَمَا كَانَ وَيَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ up to يُعْدِنُونَ and in the second Raka'at recite from وَمَا كَانَ يُؤْمِنُونَ وَلَا مُؤْمِنَةٌ till the end verse. [Raddul Muhtar vol.1 pg.642]

LAW: It is best to do the Istikhaara 7 times (i.e. for 7 nights), as it has been mentioned in a Hadith where Rasoolullah ﷺ said, 'O Anas! When you intend to do something then make Istikhaara for it towards Your Creator 7 times, then see what your heart tells you, for undoubtedly it is in that which is goodness (benefit)'.

Some Masha'ikh have mentioned that after reciting the above mentioned Dua, sleep in Tahaarat (ablution) facing the Qibla. If you see whiteness or something green in your dream then to do that particular thing is good and if you see blackness or redness then it is bad to do that and you should avoid it. [Raddul Muhtar vol.1 pg.643] The duration for the Istikhaara is until such time that one's view does not completely lean to one side (i.e. until you do not feel that it is completely positive or completely negative to do something, you should continue).

SALAATUT TASBEEH

There are countless Thawaab (rewards) in this Namaaz. Some of the Muhaqiqeen have mentioned that after hearing about its excellence and virtue, only one who is lazy in Deen, will omit performing it. Nabi ﷺ said to Hazrat Ab'bas ؓ, 'O Uncle! Should I not bless you? Should I not have you forgiven, Should I not give you? Should I not be favourable towards you? There are 10 traits that if you perform them, Allah will forgive your sin, the sins of the past, the sins in the future, old sins, or that which you committed by mistake, and that which you have committed intentionally, big or small'.

After mentioning this, he ﷺ taught (him) the manner of performing Salaatut Tasbeeh. He ﷺ then said, 'If you are able to perform it once daily, then do so, and if you do not do it daily, then do it once on every Friday, and if you cannot even do this, then perform it at least once in a month, and if you cannot even do this, then at least perform it once in your lifetime'.

According to us, the manner of performing it is that which is in Sunan Tirmizi Shareef on the authority of Abdullah ibn Mubaarak رضي الله عنه. He says:

1. Say Allahu Akbar and recite *سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ إِلَّا اللَّهُ* (in other words the *Thana*)
2. Then recite *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ* 15 times,
3. Then recite the *أَعُوذُ* (Ta'ooz) and the *بِسْمِ اللَّهِ* (Tasmiyah) and Surah Faateha and the Surah
4. Then recite the above Tasbeeh 10 more times
5. Then perform Ruku and recite this Tasbeeh 10 times in Ruku
6. Then raise the head from Ruku and after the Tasmee' and Tahmeed (Sami Allahu li mun Hamidah and Allahum'ma Rabbana wa lakal Humd) recite the Tasbeeh a further 10 times.
7. Then perform Sajdah and recite it 10 times in Sajdah
8. Then raise the head and recite it 10 times when seated in Jalsa
9. Then in the second Sajdah after the (normal Tasbeeh) recite it 10 times.

Perform 4 Raka'ats and in every Raka'at you will recite 75 Tasbeehs and in the 4 Raka'ats you will recite a total of 300 Tasbeehs. In Ruku and Sujood, only recite the said Tasbeeh after saying the *سُبْحَانَ رَبِّيَ الْعَظِيمِ* and the *سُبْحَانَ رَبِّيَ الْأَعْلَى*. [Shaami vol.1 pg.643; Ghuniya etc]

LAW: Hazrat Ibn Ab'bas رضي الله تعالى عنها was asked, 'Do you know which Surah should be recited in this Namaaz'. He said, 'Surah Takathur, Surah Wal Asr, Surah Kafirun and Surah Ikhlas'; whilst some have said, Surah Hadeed, Surah Hashr, Surah Saffa and Surah Taghabun. [Raddul Muhtar vol.1 pg.643]

LAW: If (Whilst performing Salaat ul Tasbeeh) Sajdah-e-Sahw became Waajib, and one performs Sajdah, then the Tasbeehs will be read in both these (as well); If one by error read less than 10 tasbeehs at any point, then it should be read at the next point (of its recitation) so that the counting can be completed. It is best to recite it in the instance of Tasbeeh which comes thereafter; for example, the (missed) Tasbeeh of Qauma should recited in Sajdah, and if one forgot to do so in Ruku, then he should recite these in Sajdah as well, and not in the Qauma because the duration in Qauma is shorter (i.e. limited); and if one forgets to read it in the first Sajdah, he should read it in the second Sajdah and not in Jalsa (i.e. the sitting between both Sajdahs). [Raddul Muhtar vol.1 pg.643]

LAW: Do not count the Tasbeeh on the fingers, but if possible keep count in the heart, otherwise do so by pressing the fingers. [Durr-e-Mukhtar vol.1 pg.643]

LAW: This Namaaz can be performed in every non-Makruh time, and it is best (most virtuous) to perform it before Zuhr. [Alamgiri vol.1; Raddul Muhtar vol.1 643]

LAW: Ibn Ab'bas رضي الله عنه states that before Salaam in this Namaaz, this Dua should be recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ تَوْفِيقَ أَهْلِ الْهُدَىٰ وَأَعْمَالَ أَهْلِ الْيَقِينِ وَمَنَامِحَةَ أَهْلِ التَّوْبَةِ وَعِزَّةَ أَهْلِ الصَّبْرِ
وَجِدَّةَ أَهْلِ الْخَشْيَةِ وَطَلَبَ أَهْلِ الرَّغْبَةِ وَتَعَبُّدَ أَهْلِ الْوَرَعِ وَعِزَّةَ أَهْلِ الْعِلْمِ حَتَّىٰ أَخَافَكَ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مَخَافَةً تَحْجُبُنِي عَنْ مَعَاصِيكَ حَتَّىٰ أَعْمَلَ بِطَاعَتِكَ عَمَلًا أَسْتَحِقُّ بِهِ رِضَاكَ وَحَتَّىٰ
أُنَاصِحَكَ بِالتَّوْبَةِ خَوْفًا مِنْكَ وَحَتَّىٰ أُخْلِصَ لَكَ النَّصِيحَةَ حُبًّا لَكَ وَحَتَّىٰ أَتَوَكَّلَ وَحَتَّىٰ عَلَيَّ فِي
الْأُمُورِ حُسْنَ ظَنِّ بِكَ سُبْحَانَ خَالِقِ التُّورِ

O Allah! I ask of You the Divine Guidance of the Guided ones, and the Actions of those with conviction, and the goodness of the ones who repent, and the determination of the Patient Ones, and the (sincere) efforts of those who fear, and the desire of those truly seeking, and the (manner) of worship of the pious, and the deep sense of knowledge of the People of Knowledge, so that I may (truly) fear You. O Allah, I beg You to bless me with such fear, which will stop me from disobeying You, so that in Your Obedience, I do such things which will make me deserving of Your Pleasure, and so that I may sincerely repent through Your fear, and so that due to Your Love, I may wish well, especially for Your (sake), and so that I may have complete trust in You, in all (my) affairs, hopeful of goodness from you. Glorified is the Creator of Light. [Raddul Muhtar vol.1 pg.644]

NAMAAZ-E-HAAJAT PRAYER FOR FULFILMENT OF NEED

Abu Dawud Reports from Huzaifa رضي الله عنه that when Rasoolullah ﷺ was faced with any important issue, he would perform Namaaz. He would perform for this, 2 or 4 Raka'ats.

It has been mentioned in the Hadith that in the first Raka'at one should read Surah Faateha and thereafter Ayatul Kursi thrice, and in the remaining 3 Raka'ats one should recite Surah Faateha followed by Surah Ikhlāas (Qul huwallah), and then Surah Falaq (in the next) and Surah Naas (in the final Raka'at) once, and this is like performing 4 Raka'ats in Shab'be Qadr.

The Masha'ikh have mentioned that, we performed this Namaaz and all our Haajaat (needs) were fulfilled. [Durr-e-Mukhtar vol.1 pg.644]

It is mentioned in one Hadith which Tirmizi and Ibn Majah have reported from Abdullah ibn Abi Aufa that Rasoolullah ﷺ said,

‘One who has any need from Allah, or needs something from any human (i.e. Bani Adam), he should perform proper Wudu, then perform 2 Raka’ats of Namaaz and Glorify Allah and then send Durood upon Nabi Kareem ﷺ and thereafter he should read this:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدْعُنِي ذَنْبًا إِلَّا
عَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً مِنْ لَدُنِّي إِلَّا أَقْضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

There is none worthy of worship but Allah, Most Forgiving, Most Supreme in Honour. Glory be to Allah, Rub of the Great Throne. Praise be to Allah, Rub of the entire Universe. O Allah! I seek of You the means of to Your Mercy, and the means to Your Forgiveness, and the benefit from all virtuous deeds and the freedom from all sins. O Allah! Leave not any wrongdoing of mine without Your Forgiveness, and remove (my) every stress, and Fulfil (my) need which in which is Your Pleasure, O Most Merciful of the merciful.
[Tirmizi]

Tirmizi reports with the advantage of soundness and accuracy, and Ibn Majah and Tabrani etc. report from Uthman bin Hunaif رضي الله عنه that a blind person presented himself in the Holy Court and said, ‘Pray to Allah that he blesses me with peace’. He ﷺ said, ‘If you so wish then I shall make Dua, and if you wish, then you may remain patient, and this is best for you’. He said, ‘Ya Rasool’Allah ﷺ Make Dual!

He ﷺ commanded him to perform Wudu, and do so thoroughly and thereafter perform 2 Raka'ats of Namaaz and then read this Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُسَلِّمَ عَلَيَّ وَأَتَوَجَّهُ إِلَيْكَ بِبَيْتِكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا رَسُولَ اللَّهِ إِنِّي تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَسَقِّعْهُنَّ

O Allah, I ask of You, and turn towards you through the Wasila of Your Nabi Muhammad ﷺ who is certainly the Prophet of Mercy. Ya Rasool'Allah ﷺ, through your Wasila I turn towards Allah for my need so that my need may be fulfilled. O Allah! Accept his Shafa'at (intercession) on my behalf.

Uthman bin Hunaif رضي الله عنه says, By Allah! We did not even get up (from there) as yet, and were still in conversation, and he came to us as if he were never blind.

Also a very effective Namaaz for this purpose is that which the Ulama have been performing for a long time.

This method is to go to the Mazaar of Imam Azam Abu Hanifa رضي الله عنه and perform 2 Raka'ats Namaaz there, and to make Dua to Allah through the Wasila of the Great Imam. Imam Shafi'i رضي الله عنه says, 'when I do this, then my need is fulfilled very swiftly'. [Khayraat ul Has'saan]

SALAAT UL ASRAAR

Another Namaaz which is very effective for this reason (i.e. for fulfilment of needs) is Salaat ul Asraar, which Imam Abul Hassan Nooruddeen Ali bin Jareer Lakhmi Shatnufi reported in Bahjatul Asraar and Mulla Ali Qaari and Shaykh Abdul Haq Muhadith Dehlwi رضى الله تعالى عنهم reported from Huzoor Sayyiduna Ghaus-e-Azam رحمته الله.

The method of performing this Namaaz is that after Maghrib Namaaz, perform the Sunnats and then perform 2 Raka'ats Nafil Namaaz, and it is better after Surah Faateha to recite 11 times Surah Ikhlās (Qul Huwallah...) in every Raka'at. After turning the Salaam, Praise and Glorify Allah, and then send Durood and Salaam upon Nabi ﷺ 11 times, then say the following 11 times:

يَا رَسُولَ اللَّهِ يَا نَبِيَّ اللَّهِ اغْنِنِي وَأَمِدُّنِي فِي قَضَاءِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ

Ya Rasool'Allah, Ya Nabi'Allah! Come to my Aid and Assist me, in fulfilling my need. O One who fulfils all needs.

Then walk 11 paces towards Iraq and say:

يَا غَوْثَ الشَّقَلِيْنَ وَيَا كَرِيْمَ الطَّرْفَيْنِ اغْنِنِي وَأَمِدُّنِي فِي قَضَاءِ حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ

O Redresser of the grievances of the Jin and Humans! And O you who is dignified from both sides (Mother and Father) Come to my Aid and Assist me, in fulfilling my need. O One who fulfils all needs.

Thereafter, with using the Wasila of Huzoor ﷺ make Dua in the Court of Almighty Allah (for the fulfilment of your need)

NAMAAZ-E-TAUBA

Abu Dawud, Tirmizi and Ibn Hib'ban report in their Sahih from Abu Bakr Siddique رضي الله عنه that Huzoor ﷺ said, 'When any servant commits a sin, then he performs Wudu and performs Namaaz, and then makes Istighfar (repents sincerely), Allah Almighty will forgive his sins'.

Thereafter, recite this Verse:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ لَهُ
إِلَّا اللَّهُ وَلَمْ يُصِرُّوْا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Those who committed any act of lewdness or were unjust to unto their souls, and then remembered Allah, and sought forgiveness; and Who forgives sins except Allah? And they do not knowingly persist regarding that which they have done. [Surah 3 verse 135]

LAW: Salaat ur Ragh'a'ib, is a Nafil which is performed on the eve of the first Friday of Rajab, on the eve of the 15th of Sha'baan and on the eve of the Night of Qadr in Jama'at by some people which has been mentioned by the Fuqaha (Jurists) as being impermissible, Makruh and a Bid'at. The Hadith which people bring forth in support of this has been mentioned to be Maudu (forged) by the Muhaditheen. Durr-e-Mukhtar vol.1 pg. 644]

However, This (Namaaz) has been reported by Akaabir Awliyah with sound merit, so one should not make an issue in stopping this, and if there are not more than 3 Muqtadis in the Jama'at, then in reality there is no objection at all.

THE TARAWEEH NAMAAZ

LAW: It is unanimously agreed that Taraweeh is Sunnat-e-Mu'akkadah for both males and females, and to omit it is not permissible. [Durr-e-Mukhtar vol.1 pg.659]

The Khulafa-e-Raashideen kept this (practice) with continuity and Nabi ﷺ said, 'Make my Sunnat and the Sunnat of the Khulafa-e-Raashideen necessary upon you', and Huzoor ﷺ himself also performed Taraweeh, and he loved it dearly.

It is in Sahih Muslim from Abu Hurairah ﷺ that he ﷺ said, 'One who remains standing (in prayer) for the sake of Imaan and to attain reward, then his past sins shall be forgiven (in other words his minor sins)'.

Then, out of concern that it should not become Fard upon the Ummat, he ﷺ omitted it. Then, Farouk-e-Azam ﷺ went into the Masjid one night in Ramadaan and he noticed that the people were performing the Namaaz separated. He noticed that someone was performing his Namaaz alone whilst others were performing it with someone else. He said, 'I feel it appropriate to gather all of them behind one Imam, as this will be better', so he gathered all of them (in congregation) behind one Imam, being Ubay bin Ka'ab ﷺ. The following day when he entered (the Masjid) he found them all performing the Namaaz behind their Imam. He said. 'بِعَمَّتِ الْبِدْعَةُ هَذِهِ.' 'This is a good innovation'. [Reported from Ashaabus Sunan]

LAW: The Madhab of the Majority (of the righteous scholars) is that Taraweeh is twenty (20) Raka'ats. [Durr-e-Mukhtar vol.1 pg.660] and it is this which is evident from the Ahadith.

Baihaqi reported with merit for soundness from Saa'ib bin Yazid رضي الله تعالى عنهما that people in the era of Farouk-e-Azam رضي الله تعالى عنه used to perform 20 Raka'ats, and they did the same in the era of Hazrat Uthman and Hazrat Ali رضي الله تعالى عنهما as well.

Mu'atta reports Yazid bin Ruman that in the era of Umar رضي الله تعالى عنه twenty three (23) Raka'ats were performed.

Baihaqi mentioned that three (3) of these referred to the Witr.

Maula Ali رضي الله تعالى عنه commanded a person to lead the people in 20 Raka'ats (of Taraweeh).

Also, the wisdom in performing 20 Raka'ats is that it completes (the counting of the Faraa'id and the Waajibaat), and the total Faraa'id and Waajib for a day are 20 (twenty) Raka'ats. Hence, it was appropriate that this too should be 20 (Raka'at), so that it may be complete and equal.

LAW: The time period for (Taraweeh) is from after the Fard of Esha, upto Tulu-e-Fajr (commencement of Fajr). It can be performed before the Witr and after the Witr as well, so if there are some Raka'ats of it remaining and the Imam stood up for Witr, then perform the Witr with the Imam, and then complete the remaining Raka'ats, on condition that you performed your Fard with Jama'at, and if one completes the entire Taraweeh and then reads the Witr, then this is also permissible; and if afterwards you realised that you performed your Esha Namaaz without Tahaarat (ablution), and the Taraweeh and Witr was performed with Tahaarat, then (in this case) repeat the Esha and the Taraweeh. The Witr is regarded as done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.659; Alamgiri vol.1 pg.115]

LAW: It is Mustahab (desirable) to delay performing it until the first third of the night, and if it performed after midnight, there is still no disapproval (or objection). [Durr-e-Mukhtar vol.1 pg.659]

LAW: If one misses Taraweeh, then there is no Qaza for it, and if one performed the Qaza for it alone, then it is not counted as Taraweeh, but it is Nafil Mustahab, similar to (the case of) the Sunnats of Maghrib and Esha. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.660]

LAW: The 20 Raka'ats of Taraweeh should be performed with ten (10) Salaams. In other words, Salaam should be turned after every 2 Raka'ats. If someone turned Salaam (once) after all twenty Raka'ats and sat for Qa'da after every 2 Raka'ats, the Namaaz will be done, but it will be disliked (i.e. this is disapproved), and if he did not make Qa'da, then it is the equivalent of two Raka'ats. [Durr-e-Mukhtar vol.1 pg.660]

LAW: It is a way of caution that when turning Salaam at 2 Raka'ats, then one should make Niyyat separate for every 2 Raka'ats, and if one made Niyyat at once for 20 Raka'ats then this is permissible as well. [Raddul Muhtar vol.1 pg.659]

LAW: To complete the Qur'an once in Taraweeh is Sunnat-e-Mu'akkadah, to complete it twice is excellence, and to complete it thrice is most excellent. Completing the Qur'an should not be omitted due to the laziness of the people. [Durr-e-Mukhtar vol.1 pg.662]

LAW: The Imam and the Muqtadi should recite the Thanā at every two Raka'ats, and they should also read the Dua after Tashahud. However, if it seems difficult for the Musal'is, then after Tashahud it

would be sufficient to say **اللَّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِهِ** [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 662/663]

LAW: If one intends to make one Khatam (i.e. complete the Qur'an once), then it is best to complete on the 27th night. If it is completed on this night or before that, Taraweeh should be still performed until the end of Ramadaan, as it is Sunnat-e-Mu'akkadah. [Alamgiri vol.1 pg.118]

LAW: It is Afdal for the Qira'at to be equal (i.e. of almost the same length) in all the 2 Raka'ats, but if one does not do this, then there is still no Harj (objection or offence) in this. Similarly, the Qira'at of the first and second Raka'ats of every cycle (i.e. two Raka'ats) should be alike. The Qira'at of the second Raka'at should not be longer than the first. [Alamgiri vol.1 pg.117]

LAW: To rush through the Qira'at and in fulfilling the necessary fundamental principles (of Qira'at) is Makruh, and the more attention paid to the Tarteel (to read the Qur'an correctly without haste), the better it is. It is also Makruh to omit the Ta'ooz, Tasmiyah, the calmness (in recitation) and the Tasbeeh. [Alamgiri vol.1 pg.118; Durr-e-Mukhtar vol.1 pg.663]

LAW: After every 4 Raka'ats it is Mustahab to sit for a duration it takes to perform 4 Raka'ats. If to sit between the 5th Taraweehah (set of 4 Raka'ats) and the Witr is difficult for the people, then one should not sit (at this time). [Alamgiri vol.1 pg.115]

LAW: One has the option when sitting (between every 4 Raka'ats) of either sitting quietly or reciting Kalima or making Tilawat, or reciting Durood Shareef, or one may perform 4 Raka'ats Nafil alone.

To perform these 4 Raka'ats Nafil with Jama'at is Makruh. One may also recite this Tasbeeh:

سُبْحَانَ ذِي الْمُلْكِ وَالْمَلَكُوتِ سُبْحَانَ ذِي الْعِزَّةِ وَالْعُظْمَةِ وَالْهِبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ وَالْجَبْرُوتِ
- سُبْحَانَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ سُبُّوهُ قُدُوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ لَا إِلَهَ إِلَّا
اللَّهُ نَسْتَغْفِرُ اللَّهَ نَسْأَلُكَ الْجَنَّةَ وَنَعُوذُ بِكَ مِنَ النَّارِ

Glorified is the Divine Holder of the Kingdom of the earth and the heavens. Glorified is the Possessor of Honour and Magnificence and Awe; and Power and Greatness and Omnipotence. Glorified is the Sovereign, the Living, Who does neither sleep nor die. He is the most praised and the most Holy, our Rub and Rub of the Angels and the Spirit. There is none worthy of worship except Allah, We Ask Your Forgiveness, We ask from You to grant us Jannat and save us from the Fire (of Hell). [Ghuniya; Raddul Muhtar vol.1 pg.661]

LAW: To perform 2 Raka'ats after every 2 Raka'ats is Makruh. Similarly it is Makruh to sit after 10 Raka'ats. [Durr-e-Mukhtar vol.1 pg.662; Alamgiri vol.1 pg.115]

LAW: In Taraweeh, Jama'at (congregational prayer) is Sunnat-e-Kifaayah, meaning that if all the people of the local Masjid omit it, all of them are sinful (i.e. in contempt), and if one person read it in his house alone, he is not sinful. However, if a person is one who the people follow and by him being present the Jama'at will be larger, and if such a person omits (reading with Jama'at) then people will be few, then such a person is not permitted to abstain from Jama'at without reason. [Alamgiri vol.1 pg.116]

LAW: To perform Taraweeh with Jama'at in the Masjid is Afdal (more virtuous). If one performs in the house, he will not get the sin for

omitting Jama'at, but he will not get the Thawaab (reward) which is attained in the Masjid. [Alamgiri vol.1 pg.116]

LAW: If the Aalim is a Hafiz as well, then it is Afdal that he should personally perform the Taraweeh. He should not follow someone else. If the Imam recites incorrectly, there is no harm in leaving the local Masjid and going to some other Masjid. Similarly, if the Imam of another (Masjid) recites in a good voice, or recites the Qira'at in a mild manner, or if the Khatam will not be completed in the local Masjid, then (in all these cases) it is permissible to go to another Masjid. [Alamgiri vol.1 pg.116]

LAW: We should not appoint one with merely a good voice as Imam but we should appoint one who reads correctly. [Alamgiri vol.1 pg.116] It is a very state of affairs that the current condition of the Hufaa of today is one better left unsaid. Most of them recite in a manner that with the exception of **يَعْلَمُونَ تَعْلَمُونَ** one cannot realise anything else. They eat up the words and the alphabets. As for those who are said to be good readers, you will notice most of them do not pronounce the alphabets correctly. They do not differentiate (in pronunciation) between the Hamza, Alif and the Ayn, and between the **ذ، ز، ظ** and between **ث، س، ص** and between **ط، ت** etc and this causes the Namaaz to become absolutely invalid.

Due to these problems this Faqeer (Qadi Sadrush Shariah عليه الرحمة) has not had the opportunity to listen to the Khatam of Qur'an for 3 years. Allah grant our Muslim brothers the Divine Guidance that they may attempt to read **مَا أَنْزَلَ اللَّهُ** (i.e. that which Allah has revealed; in other words to correctly recite the Qur'an).

LAW: Nowadays it has become a common custom that the Hufaaaz are given a fixed payment for performing the Taraweeh. This is impermissible. Both the giver and the receiver are sinful. Payment does not only refer to pre-arranging the amount where it is the amount to be given is agreed upon, but if one knows that at the particular place a certain amount is given (for performing Taraweeh), then even though it has not been fixed with him, it is still regarded as impermissible because (according to the principle of Fiqh) **الْبَعْرُوفُ كَالْمَشْرُوطِ** (that which is customary is like that which is stipulated). However, if it is said that they will not be paying a fixed amount and the (Hafiz) says he is not going to charge anything, and then performs, and (those there) serve the Hafiz (with their generosity by way of gift etc), then there is no objection to this, because **الضَّرِيحُ يَفُوقُ الدَّلَالَةَ** 'Specification has pre-eminence over indication'.

LAW: If one Imam is performing Taraweeh in two Masjids, and if he is leading the full Taraweeh (20 Raka'ats) in both Masjids, then this is impermissible, and if a Muqtadi (follower) reads the full amount in two Masjids, there is no harm in this, but to read the Witr in the second one is not permissible, if he has already performed the Witr in the first one.

If he performed his Taraweeh at home and then came to the Masjid and lead the Taraweeh (i.e. performed Imaamat), then this is Makruh. [Alamgiri vol.1 pg.116]

LAW: If the people have already performed Taraweeh and they intend to perform again, then they may do so alone. To do so in Jama'at is not permissible. [Alamgiri vol.1 pg.116]

LAW: It is Afdal to perform Taraweeh behind one Imam. If someone wishes to perform between two Imams, then it is best for the Imams to change after a complete Tarweehah; for example, one should read 8 Raka'ats behind one Imam and 12 Raka'ats behind the second Imam. [Alamgiri vol.1 pg.116]

LAW: The Namaaz of those who are Baaligh is not valid behind those who are Na Baaligh. [Alamgiri vol.1 pg.117]

LAW: To perform Witr with Jama'at in the Holy Month of Ramadaan is Afdal, be it behind the same Imam behind whom you have performed the Esha and Taraweeh or behind any other Imam. [Alamgiri vol.1 pg.116; Durr-e-Mukhtar vol.1 pg.664]

LAW: If the Esha Jama'at was omitted, then the Taraweeh should not be performed with Jama'at. However, if Esha was performed with Jama'at but a few people did not get the Jama'at, then they may participate in the Taraweeh Jama'at. [Durr-e-Mukhtar vol.1 pg.663]

LAW: It is permissible for one person to perform the Esha and Witr and for someone else to perform the Taraweeh, just as Hazrat Umar رضي الله عنه used to perform the Imamah of the Esha and Witr and Hazrat Ubay bin Ka'ab رضي الله عنه would lead the Taraweeh. [Alamgiri vol.1 pg.116]

LAW: If one performed his Esha with Jama'at and his Taraweeh by himself, he is permitted to participate in the Jama'at of Witr. If he performed Esha alone, but performed Taraweeh with Jama'at, he should perform Witr alone. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.663]

LAW: If one did not turn salaam for the Sunnat of Esha and combined the Taraweeh with this and commenced it, the Taraweeh is invalid. [Alamgiri vol.1 pg.117]

LAW: To perform Taraweeh seated, without any valid excuse (of the Shariah) is Makruh, and according to some (scholars) it is invalid. [Alamgiri vol.1 pg.117]

LAW: It is not permissible for the Muqtadi to remain seated, and then to stand up only when the Imam is about to enter into Ruku, as this is resemblance of the Munafiqeen (hypocrites).

Almighty Allah says;

إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسْلًا

When they (the hypocrites) stand for Namaaz, they stand up insincerely (i.e. lethargically) [Surah 4 Verse 142] [Raddul Muhtar vol.1 pg.663; Ghuniya]

LAW: If the Imam by error left out a Surah or verse, then it is Mustahab to recite it (when he remembers) and then proceed further. (Recite it when he remembers?) [Alamgiri vol.1 pg.118]

LAW: If one forgot to sit in the 2nd Raka'at and stood up, then until he has not performed the Sajdah of the 3rd Raka'at, he should sit; and if he has already performed the Sajdah, he should complete 4 Raka'ats, but these will only be counted as 2 Raka'ats, and for the one who sat in the second Raka'at, then it will be counted as 4 Raka'ats (if he added two more). [Alamgiri vol.1 pg.118]

LAW: If he turned Salaam after performing 3 Raka'ats and he did not sit in the 2nd Raka'at, the Namaaz is invalid. To compensate for this he must perform the 2 Raka'ats again. [Alamgiri vol.1 pg.118]

LAW: If the Muqtadi fell asleep in Qa'da and the Imam turned Salaam and performed another 2 Raka'ats and is not in the Qa'da, and only then did the Muqtadi awaken, he should turn Salaam and then join, and after the Imam turns salaam, he should complete (these Raka'ats) and then again quickly join the Imam. [Alamgiri vol.1 pg.119]

LAW: If after performing Witr the people remembered that 2 Raka'ats have been omitted (of Taraweeh), then they should be performed with Jama'at. However, if today they realised that yesterday they left out 2 Raka'ats, then to perform this with Jama'at is Makruh. [Alamgiri vol.1 pg.117]

LAW: If after turning Salaam, someone says that 2 Raka'ats were performed and someone else says 3 Raka'ats were performed, credibility is given to that which is in the knowledge of the Imam (i.e. the Imams word will be taken); and if the Imam is not sure in this regard, then he should follow the word of the one whom he regards as being honest. If the people are unsure whether 20 or 18 Raka'ats have been performed, then they should perform 2 Raka'ats alone (individually and not in Jama'at). [Alamgiri vol.1 pg.117]

LAW: If the Taraweeh is invalidated (i.e. becomes Faasid) for some reason, then the amount of Qur'an-e-Majeed which was recited in those Raka'ats should be repeated, so that there is no shortcoming in the Khatam. [Alamgiri vol.1 pg.118]

LAW: If for some reason, Khatam cannot be performed, the Taraweeh should be performed reciting Surahs, and for this, some have presented the following method; one should recite from Alam Tara Kaif upto the end (i.e. till Surah Naas) two times, and this will spread over the 20 Raka'ats. [Alamgiri vol.1 pg.118]

LAW: It is Sunnat to recite the Bismillah Shareef once audibly (aloud), and to recite it softly in the beginning of a Surah is Mustahab, and this which the ignorant ones have started nowadays, that the Bismillah should be recited aloud 114 times otherwise the Khatam will not be done, has no basis in the Hanafi Madhab.

LAW: The Muta'akhireen (later scholars) have mentioned that to recite the Qul Huwallah (Surah Ikhlaas) thrice in the Khatam of Taraweeh is Mustahab (i.e. at the end), and it is better on the day of the Khatam to read from Alif Laam مغلحون to الم Muflihoon in the final Raka'at.

LAW: Shabina is when the entire Qur'an is read in the Taraweeh of one night. That which is the custom nowadays, where some people are sitting around talking, some are lying down, some are busy having tea, some are outside the Masjid smoking Huqqa, and when they feel like it, they join in a few Raka'ats is impermissible.

IMPORTANT NOTE: Our Imam Azam Abu Hanifa رحمته الله used to make sixty one (61) Khatam in Ramadaan Shareef. He completed thirty (30) during the day, thirty (30) at night and one (1) in Taraweeh, and for forty five (45) years he performed his Fajr Namaaz with the Wudu of Esha Namaaz.

CHAPTER 3

A MUNFARID GETTING THE JAMA'AT OF FARD

NOTE: A Munfarid is one performing his Namaaz alone.

HADITH 1&2: Imam Malik and Nasa'i reported that a Sahabi by the name Muhjin رضي الله عنه was present in a gathering with Rasoolullah ﷺ. The Azaan was called out and Rasoolullah ﷺ stood up and performed the Namaaz, but he (Hazrat Muhjin رضي الله عنه) remained seated. Rasoolullah ﷺ asked, 'What held you back from performing your Namaaz with Jama'at, Are you not a Muslim?', He said, 'Ya Rasool'Allah ﷺ I am (for sure) but I had already performed (my Namaaz) at home'. He ﷺ said, 'When you come to the Masjid after performing your Namaaz at home, and Namaaz (Jama'at) is commencing, then perform it with the people (even) though you have already performed it'. A Similar narration is reported from Yazid bin Aamir رضي الله عنه which is mentioned in Abu Dawud.

HADITH 3: Imam Malik reported that Abdullah ibn Umar رضي الله تعالى عنهما says, 'One who has already performed his Maghrib or Fajr Namaaz, then when he finds himself with the Imam (i.e. he gets Jama'at), he should not repeat it'.

LAW: If one has just commenced Fard Namaaz alone, in other words he has not as yet performed the Sajdah of the first Raka'at, and the Jama'at commenced, he should break that Namaaz and join the Jama'at. [Durr-e-Mukhtar vol.1 pg.665/666/667]

LAW: If one had already performed one Raka'at of Fajr or Maghrib Namaaz, and the Jama'at commenced, he should immediately break the Namaaz and join the Jama'at, even if he is already in the second Raka'at. However, if he has already performed the Sajdah of the second Raka'at, then in these two Namaaz (Fajr and Maghrib) he is not permitted to break the Namaaz (in this case), and even after

completing it, he cannot join the congregation with the intention of Nafil, because Nafil after Fajr is not permissible, and the reason it cannot be done in Maghrib, is because in Nafil there are no 3 Raka'at (prayers); and if one does join in the Maghrib (after reading it) then he has acted wrongly. (In this case) after the Imam turns salaam he should add one more Raka'at and make it 4 Raka'ats. If he turned the Salaam with the Imam, this Namaaz has become invalidated. He must now perform Qaza of 4 Raka'ats. [Alamgiri vol.1 pg. 119]

LAW: If he joined with the Niyyat of Nafil behind someone who is performing Maghrib. The Imam assumed the 4th Raka'at to be the 3rd and he stood up, then the Namaaz of the Muqtadi who follows him in this is invalidated, be it whether the Imam made Qa'da in the 3rd Raka'at or not. [Alamgiri vol.1 pg.119]

LAW: After commencing a 4 Raka'at Namaaz if one reads just one Raka'at, in other words he has already performed the Sajdah of the 1st Raka'at, then it is Waajib for him to add one more Raka'at and then break it, as these two Raka'ats will become Nafil (this is when he wishes to join the Jama'at of that 4 Raka'at Namaaz which commenced whilst he was reading it on his own). If he has performed 2 already, then he should break it immediately, in other words he should complete the Tashahud and turn the Salaam; and if he has already performed 3 Raka'ats, then it is Waajib not to break it. If he breaks it (in this case) he will be in contempt (i.e. sinful), but the ruling is that he should complete the entire Raka'ats and then join the Jama'at with Niyyat of Nafil. He will attain the Thawaab of Jama'at. However, he cannot join in the Jama'at of Asr (after he has completed Asr on his own), because the performing of Nafil after Asr is not permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.667/668]

LAW: Jama'at commencing (i.e. being established) does not refer to the calling out of the Takbeer by the Mu'azzin, but it refers to the actual commencement of the Jama'at. The one who is reading his own Fard will not break it on hearing Takbeers of the Mu'azzin, even though he has not as of yet performed the Sajdah. [Raddul Muhtar vol.1 pg.666]

LAW: Breaking the Namaaz by the commencement of Jama'at is only (valid) when the Jama'at is being established at the place where he is performing his Namaaz. If he is performing his Namaaz at home and the Jama'at is commencing at the Masjid; or if he is performing his Namaaz in one Masjid and the Jama'at is commencing in another Masjid, he is not permitted to break the Namaaz, even if he has not performed the Sajdah of the first. [Raddul Muhtar vol.1 pg.666]

LAW: If he has commenced Nafil and Jama'at has commenced, he should not break it, but he should complete 2 Raka'ats, even if he has not performed the Sajdah of the first Raka'at, and if he is in the 3rd Raka'at, he should complete the 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.668]

LAW: Whilst performing the Sunnats of Jumma or Zuhr if the Khutbah or Jama'at commenced, then complete the 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.668]

LAW: If one commenced a Sunnat or Qaza Namaaz and the Jama'at commenced, then complete it and then join. If one is performing Qaza and the Jama'at commenced for the Qaza of exactly the same Namaaz, then break it and join (the Jama'at). [Raddul Muhtar vol.1 pg.665]

LAW: If one breaks the Namaaz without a valid excuse (of the Shariah) it is Haraam, and if one breaks it due to a fear of something valuable being lost (stolen etc.) then it is Mubah, and if it is to complete, then it is Mustahab and if it is to save one's life, then it is Waajib. [Raddul Muhtar vol.1 pg.666]

LAW: In order to break the Namaaz, there is no need to sit. One may turn one salaam whilst standing to break it. [Alamgiri vol.1 pg.119]

LAW: One who has not yet performed his Namaaz; it is Makruh-e-Tahreemi for him to leave the Masjid after Azaan has been called. It is in Ibn Majah from Uthman رضي الله عنه that Rasoolullah ﷺ said, 'One who left the Masjid after Namaaz, and did not do so for any need, and neither does he intend to return, he is a Munafiq (hypocrite)'.

With the exception of Imam Bukhari, a large Jama'at of Muhaditheen have reported that Abul Sha'sha says, "We were with Abu Hurairah رضي الله عنه in the Masjid when the Mu'azzin had called out the Azaan of Asr. At that moment, a person left (the Masjid). On (seeing this) he (Abu Hurairah رضي الله عنه) said, 'He has disobeyed Abul Qasim رضي الله عنه.'" [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.668/669]

LAW: Azaan here refers to the time of Namaaz commencing regardless of whether the Azaan has been called out or not. [Durr-e-Mukhtar vol.1 pg.669]

LAW: If that person who is an administrator of the Jama'at in another Masjid, such as the Imam or Mu'azzin, that is present then the people will be present and if he is not, they will disperse, then such person is permitted to leave here and go to his Masjid, even if the Iqaamat has already commenced here (i.e. in the Masjid he is at).

However, if the Jama'at has already taken place in the Masjid wherein he is in charge, he is not permitted to leave from here.

LAW: If it was the time of his Sabaq (Islamic lesson), he (student.) is permitted to leave here to go to the Masjid of his Ustad (Deeni Teacher) on condition that there is predominant likelihood that he will return before Jama'at. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.669]

LAW: The person who has already performed his Zuhr or Esha Namaaz alone, he is only disallowed to leave the Masjid at the time when the Iqamat has commenced. He is permitted to leave before the Iqamat, and if the Iqamat has already commenced, then the ruling is that he should join the Jama'at with the Niyyat of Nafil. The ruling for Maghrib, Fajr and Asr is that he should go out of the Masjid if he has already performed (his Namaaz). [Durr-e-Mukhtar vol.1 pg.669/670]

LAW: If the Muqtadi has performed 2 Sajdahs and the Imam was still in the first, the second Sajdah is not done. [Durr-e-Mukhtar vol.1 pg.676]

LAW: In a 4 Raka'at Namaaz, one who got only one Raka'at with the Imam, did not get the Jama'at. He will get the Thawaab of Jama'at, even though he joined in the Qa'da-e-Aakhira, but even the one who got 3 Raka'ats, he too did not get the Jama'at, but he will get the Thawaab of Jama'at. Actually the one who lost any Raka'at will still get the Thawaab which the person who joined from the beginning receives. The substance of this Law is that, someone took a Qasm (oath) that he will read a certain Namaaz with Jama'at, and any Raka'at is missed (in that Namaaz) the Qasm has been broken, and he

will have to give kaffarah (compensation). Even in a 2 or 3 Raka'at Namaaz, if he did not get even one Raka'at, he did not get the Jama'at and the ruling in regards to a Laahiq (i.e. a resident {Muqem} who follows an Imam who is a Musafir) is that of one who has got the entire Jama'at. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.673/674]

LAW: If the Imam was in Ruku and someone followed him (i.e. joined him in Namaaz), and he remained standing until such time that the Imam raised his head, then he did not get that Raka'at. Hence, after the Imam has completed (the Namaaz) he should complete that Raka'at, and if he got the Imam in Qiyaam and he did not join him in Ruku, then he should first perform Ruku, and then do the other actions with the Imam, and if he did not perform the Ruku first, but he simply followed the Imam, and then after the Imam completed, he performed Ruku, then too it will be done, but he will be held in contempt (i.e. regarded sinful) for omitting the Waajib. [Durr-e-Mukhtar vol.1 pg.675]

LAW: The Imam raised his head before he performed his Ruku, meaning he did not get that Raka'at, then in such a case, for him to break the Namaaz is not permissible, like some ignorant people do, but it is actually Waajib that he should follow the Imam (even) in Sajdah, even though the Sajdah will not be counted in that Raka'at (as a Raka'at). Similarly, if he got him in Sajdah, then too he should follow (join), but still if he did not perform the Sajdah, then Namaaz will not be nullified, to the extent that after the Imam turned Salaam, if he performed his Raka'at, the Namaaz is done, but he is in contempt (i.e. sinful) for omitting the Waajib. [Durr-e-Mukhtar vol.1 pg.676]

LAW: If he (the Muqtadi) went into Ruku before the Imam, but before he raised his head, the Imam also went into Ruku, then (in this case) the Ruku will be valid, on condition that he did this at the time of Ruku, whereas the Imam had already recited that which is necessary in the Fard Qira'at, otherwise the Ruku is not valid, and in this case if he performs the Ruku with the Imam or afterwards again, the Ruku will be valid, otherwise the Namaaz will be invalidated; and if he performed the Ruku or any other Rukn before the Imam, he is sinful (for doing so) in any circumstance. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.675/676]

LAW: The Imam was in Ruku and he (the follower) had just proclaimed the Takbeer and bowed (towards Ruku) and the Imam stood up, then if he participated within the (necessary) level of Ruku, even though a little, it means he got that Raka'at. [Alamgiri vol.1 pg.130]

LAW: In all the Raka'ats, the Muqtadi performed the Ruku and Sujood before the Imam, then after the Salaam it is necessary to perform one Raka'at without Qira'at, and if he does not read this, the Namaaz is not valid, and if he performed the Ruku and Sujood after the Imam, the Namaaz is done, and if he performed the Ruku before the Imam and the Sajdah with the Imam, he should read all 4 Raka'ats without Qira'at, and if he performed the Ruku with and the Sajdah before, he should perform two Raka'ats afterwards. [Alamgiri vol.1 pg.130/131]

CHAPTER 4

QAZA NAMAAZ

During the Battle of Khandaq (Battle of the Trench), the Namaaz of Rasoolullah ﷺ expired due to (actions of) the Mushrikeen (polytheists), to the point where a portion of the night also passed. He ﷺ commanded Hazrat Bilal ؓ who called out the Azaan and Iqaamat. Huzoor ﷺ performed the Namaaz of Zuhr, then again the Iqaamat was called out and he ﷺ performed his Asr, again the Iqaamat was given and he ﷺ performed his Maghrib, and then again the Iqaamat was given and he ﷺ performed his Esha.

HADITH 1: Imam Ahmed reported from Abi Jumuáh Habib bin Saba' that they had completed performing their Maghrib Namaaz during the Ghazwa-e-Ahzaab, so he ؓ asked, 'Does anyone know if I performed my Asr?', the people said, 'you did not read it'. The Mu'azzin was commanded to call out the Iqaamat, which he did. Huzoor ﷺ performed Asr and then repeated the Maghrib.

HADITH 2: Tabrani and Ibn Umar report from Umar رضى الله تعالى عنها He ؓ said, 'That person who forgets (to perform) any Namaaz, and he only remembers at the time when he is behind the Imam, then he should complete this (Namaaz), and thereafter he should perform the (Namaaz) he had forgotten (to perform) and then repeat that (Namaaz) which he read behind the Imam'.

HADITH 3: It is in Sahih Bukhari and Muslim that Rasoolullah ﷺ said, 'One who sleeps through Namaaz or forgets (to perform it), then when he remembers he should read it. It is that which the time for it is'.

HADITH 4: It is also in the narration of Sahih Muslim, if whilst asleep (the Namaaz expires), then there is not fault, it is a fault when (omitted) whilst awake.

LAW: To allow the Namaaz to become Qaza (expired) without a valid excuse of the Shariah is an intense sin. It is Fard upon the person (who missed his Namaaz) to perform its Qaza and to repent (make Tauba) with a sincere heart. The sin for delaying it will be forgiven by sincere repentance and through an accepted Hajj. [Durr-e-Mukhtar vol.1 pg.676]

LAW: The repentance is only proper when the Qaza (for that Namaaz) has been performed. If it is not fulfilled and one continues making Tauba, this repentance is not regarded as repentance because the Namaaz which he was responsible for is still to be discharged by him; and when he has not as yet abstained from sinning, then how can this be regarded as Tauba! [Raddul Muhtar vol.1 pg.676] It has been mentioned in the Hadith, 'One, who continues sinning and repents, is like a person who is mocking his Creator'.

LAW: The fear of an enemy is a valid excuse to make the Namaaz Qaza. For example, if a Musafir (traveller) truly fears that he will be attacked by bandits and thieves, then in this case he is permitted to delay the Namaaz of that appointed time on condition that he does not have the power to read this Namaaz in any way. If he is on an animal (etc.) and he is able to read it whilst riding, even though it is in motion; or if he is able to perform it whilst sitting, then there is no excuse (any longer). Similarly, if he faces the direction of the Qibla to perform it, he is confronted by the enemy (but when he faces any other direction he is not), he should perform it in whichever other direction he can and it will be regarded as valid, otherwise he will be liable for the sin of making that Namaaz Qaza. [Raddul Muhtar vol.1 pg.667]

LAW: If a midwife performs her Namaaz and in doing she fears that the child (she is delivering) will die, then this is a valid excuse for her to allow the Namaaz to become Qaza. If the baby's head has come out and if the time (of that Namaaz) will end before the Nifaas starts, then the Namaaz of this time is also Fard upon the mother. If she does not perform it, she will be sinful. She should place the head (of the baby) into a vessel which will not cause the child any discomfort, and she should then perform her Namaaz (in this manner); and if by performing it in this manner she fears that the child will die, then to delay the Namaaz is excused (i.e. it is regarded as a valid excuse). She may perform the Qaza after the Nifaas (ends). [Raddul Muhtar vol.1 pg.667]

LAW: To fulfil that which has been commanded to the servants (of Allah) within its appointed time is known as 'Ada' (i.e. to perform it on-time) and to act upon it after the appointed time is called 'Qaza' (to perform it delayed after the expiry of the appointed time), and if in fulfilling this command there is some weakness or shortcoming, then to repeat it in order to remove that shortcoming is called 'Iaada' (Repetition). [Durr-e-Mukhtar vol.1 pg.676-679]

LAW: If the (Takbeer) Tahreema is tied within the time, then the Namaaz is not regarded as Qaza, but rather it is Ada. [Durr-e-Mukhtar vol.1 pg.677] Except for the Namaaz of Fajr, Jummah and both Eids, because in these if the time expires even before the Salaam, the Namaaz will be invalid (for the actual time).

LAW: If the Namaaz became Qaza whilst one was asleep or it became Qaza forgetfully, then to perform its Qaza is Fard. However, there is no sin of Qaza on him for this, but the moment one awakens or remembers, one should perform it immediately; if it is not a Makruh

time. To delay it is Makruh because it has been mentioned in the Hadith, 'One who sleeps through Namaaz or forgets (to perform it), then when he remembers he should read it. It is that which the time for it is'. [Alamgiri vol.1 pg. 121] However, if one slept after the time has commenced and the time then expired, then (in this case) he is definitely sinful, if he did not have full conviction of waking up or if there was no (reliable) person there to wake him. Actually in Fajr it is not permitted to sleep even before entering into the appointed time if most of the night was spent awake and one believes that if he sleeps now, then his eyes will not open within the appointed time.

LAW: If one is asleep or if he forgot to perform his Namaaz, then it is Waajib upon the one who is aware of this to awaken the one who is asleep and to remind the one who has forgotten. [Raddul Muhtar]

LAW: If one fears that he will miss his Fajr Namaaz (if he stays awake), then in such a case to stay awake till late at night without a valid need of Shariah is disallowed. [Raddul Muhtar]

LAW: The Qaza of a Fard (Namaaz) is Fard, and the Qaza of a Waajib (Namaaz) is Waajib, and the Qaza of a Sunnat (Namaaz) is Sunnat. In other words, those Sunnats which require Qaza, for example the Sunnats of Fajr in the case where even the Fard was missed, and the Sunnats before the Fard of Zuhr, in the case where the time for Zuhr is still remaining. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.680]

LAW: There is no set or fixed time for Qaza. Whenever in one's life he performs it, he will be absolved of the responsibility of discharging it. However, it (Qaza) cannot be performed during sunrise, sunset and Zawaal, because to perform Namaaz at these times is impermissible. [Alamgiri]

LAW: It is not Waajib upon a Majnun (insane person) who missed any Namaaz whilst in the state of insanity, to do Qaza of them when he becomes well, on condition that the insanity remained completely for the six (Namaaz) times endlessly. [Alamgiri vol.1 pg.121]

LAW: There is no Qaza for the Namaaz of a person who (Allah forbid) became a Murtad (apostate), which were missed in the days of his apostasy; and as for those Namaaz which had become Qaza whilst he was a Muslim and before he became a Murtad, then the Qaza for these are Waajib. [Raddul Muhtar vol.1 pg.688/689]

LAW: If a person became Muslim in a Darul Harb (land ruled by unbelievers) and he was not informed (or educated) with regards to the Rulings of the Shariah (such as the laws relating to) Namaaz, fasting and Zakaat etc. then for as long as he remains there (in this condition of unawareness) the Qaza of those days are not Waajib upon him, but when he enters into a Darul Islam (Muslim controlled Land), then to perform the Qaza of the Namaaz which now become Qaza is Fard upon him because in a Darul Islam, ignorance of the Commands (of the Shariah) is not a valid excuse; and if he was informed regarding Namaaz being Fard by a single person, be it a Faasiq, a child, a female or a slave, then as of now the Qaza is Waajib for every Namaaz which he does not perform. If he became a Muslim in Darul Islam, then there is Qaza for all the Namaaz which he did not perform, even if he says 'I did not have knowledge of this'. [Raddul Muhtar vol.1 pg.688]

LAW: One who is inflicted by such an illness that he is not even able to perform his Namaaz by way of gesturing, then if this condition remains constantly for a full six times (of Salaah), it is not Waajib upon him to perform all the Namaaz which have been missed in this time. [Alamgiri vol.1 pg.121]

LAW: The Qaza for the missed Namaaz should be performed based on the condition in which it was missed. For example, If it was missed whilst on journey, then the 4 Raka'at Namaaz will be read as 2 Raka'ats even if he reads (the Qaza) whilst a resident again; and if it was missed whilst he was resident, then the Qaza of a 4 Raka'at Namaaz will be 4 Raka'ats, even if he is on a journey (and is reading the Qaza for it). However, if whilst performing the Qaza there is some kind of valid excuse, then this will be given credence. For example, at the time of missing it he was able to perform it whilst standing, but now he is unable to perform Qiyaam, then (in such a case) he is permitted to perform it whilst sitting; or if in this time he is only able to perform it by way of gesturing, then he should performing it by way of gesturing and when he becomes well again he should repeat it. [Alamgiri vol.1 pg.121; Durr-e-Mukhtar vol.1 pg. 680/690]

LAW: If a girl slept after performing her Esha Namaaz or without performing her Esha Namaaz and when her eyes opened she realised her first Haidh (menstrual period) had commenced, then (in this case) Esha is not Fard upon her; and if she became Baaligh (reached puberty) by way of 'Ihtilaam' (nocturnal emission), then the ruling in this regard is the same which is for a boy, meaning if her eyes opened before Subho Saadiq (the break of True Dawn) then the Namaaz of that time is Fard upon her, even if she had performed it before sleeping; and if she her eyes opened after the break of True Dawn, she should repeat the Esha; and if she entered puberty based on her age, in other words she has become full 15 years of age, then the Namaaz of the time in which she turned 15 years of age is Fard upon her even if she had already performed it before this. [Alamgiri vol.1 pg.121]

LAW: For the 5 Namaaz to be together and for there to be Tarteeb (i.e. proper order) in Fard and Witr is necessary, meaning one should first perform the Fajr, then Zuhr, then Asr, then Maghrib, then Esha, then Witr; This applies even if all are Qaza or some are Qaza and others are Ada. For example, if the Zuhr has become Qaza, then it is Fard to perform this and then perform the Asr; or if the Witr has become Qaza, then it should be read first and then the Fajr and after having knowledge of this, if one still read the Asr and the Fajr, it is impermissible. [Alamgiri vol.1 pg.121]

LAW: If there is insufficient time remaining in which to perform the Namaaz for that (particular) time and to perform the Qaza as well, then one should perform the Namaaz for that (appointed and particular) time and whichever Qaza there is sufficient time for and the Tarteeb (in this case) is inapplicable; for example, if the Esha and Witr Namaaz has become Qaza and during the time of Fajr there is only sufficient time remaining to perform five Raka'ats, one should perform the Witr and Fajr, and if there is sufficient time remaining to perform six Raka'ats, one should perform the Esha and Fajr. [Sharah Wiqaaya]

LAW: For Tarteeb, the credence is on the basis of the absolute time. It is not necessary for it to be the Mustahab time, hence the one whose Zuhr has become Qaza and he is not able to complete the Zuhr

Important Note: All the laws explained in the section on Qaza regarding the Tarteeb (proper order/regular routine) only apply to a Saahib-e-Tarteeb. A Saahib-e-Tarteeb is a person who has not missed more than five (5) Namaaz in his life, meaning he has less than six (6) Namaaz Qaza upon himself. Hence, it should be remembered that all the rules regarding Tarteeb apply only to a Saahib-e-Tarteeb. All those who are not Saahib-e-Tarteeb may perform their Qaza whenever they want as long as it is not a disallowed or Makruh time.

before the sun turns orange but he is able to perform both before the sun sets, then he should first perform the Zuhr and then the Asr. [Raddul Muhtar, Alamgiri vol.1 pg.123]

LAW: If there is sufficient time remaining and one performs the Namaaz concisely (i.e. without lengthening it) he would be able to perform both, but if he performs it in the best manner, then there will insufficient time remaining, then in this case as well Tarteeb is Fard, but he may shorten whatever is permissible to do so. [Alamgiri vol.1 pg.122]

LAW: One is only allowed to act contrary to the Tarteeb if the time in which one is commencing is already very little. If in commencing there is sufficient time to perform the Ada or 'Waqti' (provisional or current Namaaz) and one remembered that the Namaaz before this time had expired, yet he (still) lengthened the Namaaz causing the remaining time to become insufficient, then this Namaaz will not be done.

However, if he breaks it and then performs it again, it will be done. And if he did not remember the Qaza and he lengthened the 'Waqti' Namaaz so much so that the time becomes insufficient, and he only remembered it now, (in this case) it is done and he should not break it. [Alamgiri vol.1 pg.122]

LAW: Mere assumption is not valid in regards to determining whether the time for (that Namaaz) is insufficient or not, but it will have to be seen whether the time was insufficient in reality or not. For example, in the case of a person whose Esha has become Qaza and he assumes that the time for Fajr is insufficient and he thus performs his Fajr but then later realises that the time remaining was

not insufficient, so in this case his Fajr Namaaz has not been done. Now, if there is sufficient time remaining for both, he should perform his Esha and then perform his Fajr, otherwise he should only perform the Fajr.

If again he realises the same mistake, in other words he realises that he can still perform both, he should perform both, otherwise (again) he should just perform the Fajr. However, if he did not repeat the Fajr and commenced performing his Esha, but he did not sit for the duration of Tashahud as yet and the sun has risen, then the Fajr Namaaz which he (initially) performed will be counted as done.

Similarly, if the Fajr Namaaz has become Qaza and it is not his assumption that there is sufficient time to perform both in the time of Zuhr and he performed the Zuhr and then he realised that there is sufficient time remaining, then in this case the Zuhr has not been done. He should perform the Fajr and then perform his Zuhr, to the extent that if he is able to perform the Fajr and still perform even one Raka'at of the Zuhr, he should first perform the Fajr and then perform the Zuhr. [Alamgiri vol.1 pg.122/123]

LAW: If the Fajr Namaaz became Qaza on a Friday and if he performs his Fajr and then goes to Jumma, then it is Fard (upon) him to first perform his Fajr, even if the Khutbah is in progress; and if he will not get the Jumma and the time of Zuhr will still remain, then too he should perform his Fajr and then perform Zuhr; and if the situation is such that if he performs his Fajr he will miss the Jumma and with the Jumma the time will also expire, then in this case he should perform his Jumma and then perform his Fajr. In this situation the rule of Tarteef is relaxed. [Alamgiri vol.1 pg.122]

LAW: If Tarteeb is relaxed due to the shortage of time and one was performing the Namaaz for that (particular) time, but whilst in the midst of the Namaaz the time expired, then in this case the Tarteeb will not revert, meaning the Namaaz for that time will be regarded as done. [Alamgiri vol.1 pg.123] There is an exception to the rule with regards to Fajr and Jummah because the moment the time expires; these two are (characteristically) regarded as not done.

LAW: If one did not remember the Qaza Namaaz and he performed the Namaaz for the (current) time and only remembered this after performing it, then in this case the Namaaz for that time will be regarded as being valid, but if one remembered it in the midst of performing it, it will not be done. [General books]

LAW: If one assumed that he had Wudu and performed his Zuhr, then he performed Wudu and performed his Asr, but then later realised that he did not have Wudu at the time of Zuhr, then in this case the Asr is valid. He should only repeat the Zuhr. [Alamgiri vol.1 pg.123]

LAW: If one's Fajr became Qaza and on remembering, one performed his Zuhr and then performed his Fajr, then the Zuhr Namaaz is not done. If whilst performing Asr, he remembered Zuhr (i.e. he thought it was Zuhr), but in his assumption he regarded Zuhr as being permissible (i.e. correct), then in this case the Asr has been done.

The point here is that the ruling regarding those who are unaware of the obligations of Tarteeb is the same as the one who has forgotten, meaning that his Namaaz will be done. [Durr-e-Mukhtar vol.1 pg.683]

LAW: For the one who's six (6) Namaaz have become Qaza; meaning that the time of the sixth has expired, then Tarteeb upon such a person is not Fard¹. Now, even if there is sufficient time remaining and he remembers (that he has a Qaza to perform) and he still performs that the Namaaz of the (current) time, it will be regarded as done, even if all of them have become Qaza at once, for example; the Namaaz of six times became Qaza in a row or six became Qaza at different times, such as if he did not perform the Fajr for 6 days but he continued performing all the other Namaaz, but whilst performing them he had forgotten those Qaza (Salaahs), be they all old Qaza (Salaahs) or some are new and some are old ones; In other words, for example if he did not perform Namaaz for a month, then he started his Namaaz again and one Namaaz became Qaza, then the Namaaz after this will (still) be regarded as being done, even though he remembers having Qaza. [Durr-e-Mukhtar vol.1 pg.682; Raddul Muhtar vol.1 pg.682]

LAW: When the (ruling) of Tarteeb becomes inapplicable due to six Namaaz becoming Qaza, then if one performs some of them, making the Qaza now less than six, then that (ruling) of Tarteeb will not revert. In other words; if there are 2 (Qaza) left now, then even though one remembers them, the Namaaz for the appointed time will still be valid. However, if he reads all of those (which are outstanding), then he has become Saahib-e-Tarteeb again and if now any of his Namaaz become Qaza, then based on the earlier conditions

1: This means that since he is not Saahib-e-Tarteeb, then even if he has Qaza, his Normal Salaahs will be valid even though he has not as yet performed his past Qaza Salaahs. As mentioned in the earlier footnote the rules regarding Tarteeb in this discussion relate only to a Saahib-e-Tarteeb.

(of Tarteeb) he will have to perform his (Qaza) first and then the Namaaz for the current time; otherwise that Namaaz will not be done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.684]

LAW: Likewise, if the Tarteeb is relaxed due to forgetfulness or insufficient time, then this too will not be reverted. For example, if (the Saahib-e-Tarteeb) forgot and read the Namaaz (of that time without making the Qaza) and now realised this, then there is no need for him to repeat it, even if there is more than sufficient time remaining during the time (of that current Namaaz). [Durr-e-Mukhtar vol.1 pg.684]

LAW: Even though one remembers and there is sufficient time remaining, then that which has been mentioned regarding the Namaaz of the current time, wherein it is mentioned 'It will not be done', then this means that that Namaaz is dismissed. If he continued reading the 'Waqti' Namaaz and left the Qaza to remain, then when both together become six; meaning when the time of the sixth comes to an end, then all will be regarded as being done; and if he performed the Qaza in the course of this, then all are invalid, in other words all have become Nafil. He will have to repeat all those (Fard Namaaz). [Durr-e-Mukhtar vol.1 pg.284/285]

LAW: If whilst performing some Salaahs one remembered his Qaza and in some others he did not remember his Qaza, then of those in which he remembered the Qaza, then in the time of the fifth (Namaaz) ending, meaning that including the Qaza it will be counted as the time of the sixth Namaaz, then in this case all will be valid; and for the one who did not remember the Qaza whilst performing his 'Ada', there is no credence to those. [Raddul Muhtar vol.1 pg.685]

LAW: If one Namaaz of a female became Qaza and thereafter she started menstruating, then after becoming cleansed from her Haidh (menstruation) she should first perform her Qaza and thereafter she should perform her 'Waqti'. If she remembered her Qaza and still performed her 'Waqti' it will not be done if there is still sufficient time remaining. [Alamgiri vol.1 pg.124]

LAW: For a person who is liable for Qaza Namaaz, even though it is Waajib to fulfil them as soon as possible, it is however permissible for him to delay them due to the need to do work to provide for his family and to sort out his necessary requirements. So, (in this case) he should continue with his normal work (business etc.) and whenever he gets some spare time he should continue to perform his Qaza until such time that they are all performed. [Durr-e-Mukhtar vol.1 pg.688]

LAW: The Salaahs which are Qaza are more important to fulfil than performing Nafil (optional) Namaaz. In other words; in the time in which one is able to perform Nafil, he should omit them and perform Qaza instead of them, so that he may be absolved of the responsibility of discharging them. However, he should not leave out Taraweeh and the 12 Raka'ats of Sunnat¹. [Raddul Muhtar vol.1 pg.688]

1: The 12 Raka'ats here refer to the 12 Raka'ats of Sunnat-e-Mu'akkadah in the daily Namaaz. In other words, the 2 Sunnats before the Fard of Fajr, the 4 Sunnats before the Fard of Zuhr, the 2 Sunnats immediately after the Fard of Zuhr, the 2 Sunnats immediately after the Fard of Esha, the 2 Sunnats immediately after the Fard of Maghrib and the 2 Sunnats immediately after the Fard of Esha.

LAW: If in the Namaaz of Min'nat (vow) one stipulated a specific time or day (in which to fulfil it) then it is Waajib to perform it in that specific time or on that specific day, otherwise it will become Qaza; and if the time and day has not been specified, there is flexibility in this regard. [Durr-e-Mukhtar vol.1 pg.688]

LAW: If one Namaaz of person has become Qaza and he cannot remember which Namaaz it is which has become Qaza, he should perform the Namaaz of an (entire) day; and if 2 of his Namaaz have become Qaza in two days (i.e. one on each day) and he cannot remember which ones then he should perform the Namaaz of both days, the same applies to the Namaaz of 3 days and 5 days, meaning he will perform the Namaaz of 3 days if he missed 3 Namaaz on 3 days and he will perform Namaaz of 5 days if he missed 5 Namaaz in 5 days. [Alamgiri vol.1 pg.124]

LAW: If the Asr of one day and the Zuhr of one day became Qaza, but one cannot remember which Namaaz is Qaza for the first day, then in this case whichever one the heart settles on should be regarded as the first, and if the heart does not settle on any one of them, then one may perform whichever one he wishes to first. However, if the first was performed after the second, it should be repeated and it is best to first perform the Zuhr and then repeat the Asr; and if one performed the Asr first and then the Zuhr, and then again repeated the Asr, there is no objection to this as well. [Alamgiri vol.1 pg.124]

LAW: If whilst performing Asr one realised that he has forgotten the Sajdah of a Namaaz, but he cannot remember whether he forgot the Sajdah of the current Namaaz or the Sajdah of the Zuhr, then in this case one should act based on what the heart settles on, and if the heart does not settle on anything, then complete the Asr and

perform one Sajdah at the end and then repeat the Zuhr, and then the Asr. If one does not repeat it there is no harm in this situation. [Alamgiri vol.1 pg.124]

LAW: If a person was liable for Qaza Namaaz and he passed away, then if he advised in this regard and left behind wealth as well, then from one third of it, for every Fard and Witr he missed half a Sa' of wheat or one Sa' of barley should be given as Sadqa; and if he has not left behind any wealth and his heirs wish to give some Fidyah (compensation) then they should give something from their own (wealth) or they should take a loan (interest free) and then give it as Sadqa to the Miskeen (needy) by giving it in his possession and the Miskeen should in turn gift it to him (the initial contributor, i.e. in this case the heir) and he too should take possession of it and then give it to the Miskeen again. He should continue this giving and receiving (from the hand of the heir to the Miskeen and vice versa in the manner mentioned above) until the Fidyah for all the Qaza Namaaz is fulfilled. If he (the deceased) left behind some wealth but it is insufficient, then too one may do this (which we have just mentioned). If he (the deceased) did not make any bequest or advice in this regard, and the guardian (heir) wishes to give some Fidyah on the basis of kindness, he may do so. If one third of the wealth which he left behind is sufficient (to compensate for the Qaza) but he advised that only a small amount of it must be used for this and it should be turned and returned (i.e. the method explained above) and (he mentioned that) in this way the Fidyah should be fulfilled and the remainder of the (one third) should be given to the heirs or someone else should take it, then he is in contempt (i.e. he is regarded sinful for this). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.682]

LAW: If the deceased advised that his Guardian (heir) should perform his Namaaz (Qaza) on his behalf and the guardian also fulfilled this (i.e. he performed it), then this is not sufficient. Similarly, if he gave the compensation (Fidya) for his Namaaz (Qaza) during an illness, it will not be regarded as being fulfilled. [Durr-e-Mukhtar vol.1 pg.687]

LAW: Some people who are not aware (of the laws) give the Fidya in the following manner: They put the amount of the Fidya for the missed Salaahs and they distribute Qur'ans in place of that. This type of Fidya is not discharged. This is merely a baseless act. Actually only that will be discharged which is the value of the Mushaf Shareef (i.e. printed copy of the Qur'an).

LAW: If the Namaaz of one who was Shafi'i ul Madhab became Qaza and later he becomes a Hanafi, he should perform his Qaza Salaahs as per the Hanafi ruling. [Alamgiri vol.1 pg.124]

LAW: For one who has some weakness in his Salaahs, and he repeats all the Namaaz of his life, this is a good thing, and if there are no weaknesses in them he should not do this, but if he does do this he should not perform them after Fajr or Asr. He should perform all the Raka'ats in full and he should recite the Qunoot in the Witr and thereafter make Qa'da in the 3rd Raka'at and then add one more Raka'at so that it becomes 4 Raka'ats. [Alamgiri vol.1 pg.124]

LAW: The Qaza-e-Umri (Lifetime Qaza) which is usually read with Jama'at on Shab'be Qadr or on the last Friday of Ramadaan (in some places), and (those who read it) feel that the Qaza of one's entire life will be discharged by performing this one Namaaz, is simply unjustified.

CHAPTER 5

SAJDAH-E-SAHW

PROSTRATION TO COMPENSATE UN-INTENTIONAL ERRORS

HADITH 1: It is mentioned in the Hadith that once after performing 2 Raka'ats Rasoolullah ﷺ stood up, in other words he did not sit, then after turning the Salaam; he performed the Sajdah-e-Sahw. This Hadith has been reported in Tirmizi from Mughira bin Shu'ba ؓ and Tirmizi mentioned it to be on the merit of being Hassan Sahih.

LAW: If any Waajib is left out forgetfully (i.e. un-intentionally) then to rectify this, the performance of Sajdah-e-Sahw is Waajib. The method for this (performing Sajdah-e-Sahw), is that after reciting the At-Tahiyat, one should turn a salaam to the right and then perform 2 Sajdahs, thereafter one should recite the Tashahud (At-Tahiyat) etc again and then turn the (final) salaam. [Durr-e-Mukhtar vol.1 pg.691/692]

LAW: If one simply just made the Sajdahs without turning the Salaam, this too is sufficient, but to do so is Makruh-e-Tanzeehi. [Alamgiri vol.1 pg.125, Durr-e-Mukhtar vol.1 pg.691]

LAW: If one intentionally omitted a Waajib, the Sajdah-e-Sahw will not compensate that impairment, but to repeat (that Namaaz) is Waajib. Similarly, if the Waajib was omitted by error and the Sajdah-e-Sahw was not performed, then too it is Waajib to repeat (that Namaaz). [Durr-e-Mukhtar vo.1 pg.693]

LAW: Of any such Waajib was omitted, which is not from the Waajibaat of Namaaz, but its Wujoob is from that which is externally related; for example, to recite the Qur'an contrary to the Tarteeb (sequence) is an omission of a Waajib, but to read in accordance with Tarteeb is from the Waajib actions of Tilaawat (recitation) and not from the Waajibs of Namaaz, thus it will not necessitate Sajdah-e-Sahw (for this). [Raddul Muhtar vol.1 pg.693]

LAW: Omission of a Fard (action) will cause the Namaaz to be invalidated. This cannot be rectified by way of performing the Sajdah-e-Sahw. It should thus be repeated. Omitting the Sunan and Mustahabs such as the Ta'ooz, Tasmiyah, Aameen, Takbeers to change between postures and the omission of the Tasbeehaat will not necessitate the Sajdah-e-Sahw, and the Namaaz will be regarded as valid. [Raddul Muhtar vol.1 pg. 693, Ghuniya] However, to repeat (such a Namaaz) is Mustahab, be this if one omitted them by error or intentionally.

LAW: Sajdah-e-Sahw is only Waajib when the time permits it, and if the time is not sufficient; for example, if one made Sahw (an error which necessitates Sajdah-e-Sahw) in the Namaaz of Fajr, and he just made the first Salaam and has not as yet made the first Sajdah and the sun rose, then the Sajdah-e-Sahw has become inapplicable (in this case). Similarly, if he was performing the Namaaz and before the Sajdah, the disc of the sun became orange, the Sajdah is inapplicable. If the time of Jummah or Eid will expire, then the same ruling applies. [Alamgiri vol.1 pg.125; Raddul Muhtar vol.1 pg.692]

LAW: If those actions which are regarded a hindering factors are present after salaam, such as talking etc. which are negating factors in Namaaz, Sajdah-e-Sahw cannot be performed. [Alamgiri vol.1 pg.125; Raddul Muhtar vol.1 pg.692]

LAW: If the Sajdah-e-Sahw becomes annulled through his action, then repeating (the Namaaz) is Waajib, otherwise not. [Raddul Muhtar vol.1 pg.692]

LAW: The ruling in regards to the Fard and the Nafil are the same. In other words, even if the Waajib is omitted (by error) in a Nafil, the Sajdah-e-Sahw becomes Waajib. [Alamgiri vol.1 pg.126]

LAW: If one performed 2 Raka'ats of Nafil and Sahw occurred in them, and then one made 'Bina' (continue from where he left off, i.e. built on that prayer) on this and then read more, then (in this case) he should perform the Sajdah-e-Sahw. If one was performing his Fard (Namaaz) and he committed Sahw in it, and then intentionally he made 'Bina' of Nafil on this, then there is no Sajdah-e-Sahw, and he must repeat his Fard. However, if he by error joined a Nafil to that Fard; for example, he made Qa'da at four Raka'ats and then stood up, and if he has already performed the Sajdah of the 5th Raka'at, he should then join a further Raka'at (i.e. to make it six), so that these 2 (Raka'ats) become Nafil, and he should perform Sajdah-e-Sahw in it. [Raddul Muhtar vol.1 pg.692/693]

LAW: It is Waajib to recite the At-Tahiyat after the Sajdah-e-Sahw as well. After reciting the At-Tahiyat one should make the Salaam (for Sahw), and it is better to recite the Durood Shareef in both the Qa'da (Sittings), [Alamgiri vol.1 pg.125] and one also has the choice of reciting the At-Tahiyat and the Durood in the first Qa'da and then just reciting the At-Tahiyat in the second Qa'da (without the Durood).

LAW: That first Qa'da is not invalidated by Sajdah-e-Sahw, but it is Waajib for that Qa'da to be done again; and if any Sajdah of that Namaaz was left out, and it was done after the Qa'da, or if one performed the Sajdah-e-Tilaawat, then that Qa'da becomes invalid. Now, to perform Qa'da again is Fard, because if Namaaz is completed without it, it is regarded as being invalid, but in the first case it will

be valid, but still it will be Waajib ul I'aada (compulsory to repeat).
[Durr-e-Mukhtar vol.1 pg.692]

LAW: If from one Namaaz a few (meaning more than one) Waajibs were omitted (by error), then the same 2 Sajdahs (of Sahw) are sufficient. [Raddul Muhtar vol. Pg.693]

Discussion with regards to the Waajibaat of Namaaz has already passed, but for the sake of explanation it is better that they are repeated. Delay of a Waajib, or preceding or delaying a Rukn, or to do it repeatedly, are all regarded as omitting that which is Waajib

LAW: If in the first 2 Raka'ats of a Fard (Namaaz) and in any Raka'at of a Nafil of Witr, even one Ayat (Verse) of Surah Alhamdu (Surah Faateha) is left out, or if Surah Faateha is recited again before the Surah, or if one forgot to join a Surah, or the Surah preceded the Surah Faateha (i.e. Surah was read before Surah Faateha), or if one read only one or two short Ayats after Surah Faateha and went into Ruku, and then one remembered this and returned and read 3 Ayats and then went into Ruku, then in all these cases, Sajdah-e-Sahw is Waajib. [Durr-e-Mukhtar vol.1 pg.465-469; Alamgiri vol.1 pg.126]

LAW: If after Alhamdu one recited a Surah and thereafter one recited the Alhamdu again, the Sajdah-e-Sahw is no Waajib; Similarly if in the latter Raka'ats of a Fard (Namaaz) if one read Surah Faateha repetitively, the Sajdah-e-Sahw is not Waajib absolutely, but if in the initial Raka'ats of the Fard (Namaaz) if one had already recited most of the Surah Faateha, and then repeated it, Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.126]

LAW: If one forgot to recite the Alhamdu and commenced the Surah, and then read equal to one Ayat and then remembered, then (in this case) read the Alhamdu and then read the Surah, and (in this case) Sajdah (Sahw) is Waajib. Similarly if after reading the Surah, or in Ruku or after standing from Ruku if one remembered, one should read Alhamdu and then read the Surah, and repeat the Ruku and then (at the end) perform Sajdah-e-Sahw. [Alamgiri vol.1 pg.126]

LAW: If one recited the Ayat-e-Sajdah and forgot to perform the Sajdah, he should perform the Sajdah-e-Tilaawat and make Sajdah-e-Sahw. [Alamgiri vol.1 pg.126/127]

LAW: For the actions which are repeated performances in Namaaz, Tarteeb (to follow sequence) is Waajib. Thus, if an action is performed contrary to the sequence, (i.e. Khilaaf-e-Tarteeb) Sajdah-e-Sahw must be performed. For example, if Ruku was performed before Qira'at and then after the Ruku, Qira'at was not recited, then the Namaaz has become Faasid (Nullified), because the Fard has been omitted; however, if Qira'at was recited after the Ruku but Ruku was not performed after (the Qira'at) again, the Namaaz has become nullified, because the Ruku was invalidated due to the Qira'at; and if Qira'at was recited equivalent to that which is Fard and then Ruku was performed, but the Waajib of the Qira'at was not fulfilled; for example, Alhamdu (Surah Faateha) was not recited, or a Surah was not joined, then ruling is the same, in other words one should return to (the standing position) and recite the Alhamdu and the Surah and then perform the Ruku and then (at the end) perform the Sajdah-e-Sahw; and if the Ruku was not performed for the second time, then Namaaz is nullified, because the first Ruku was invalidated. [Raddul Muhtar vol.1 pg. 429]

LAW: If the Sajdah of any Raka'at was left out and one only remembered at the end, then one should perform that Sajdah, and those actions of Namaaz which were done before the Sajdah will not be invalidated. However, if after the Qa'da, one performed that Sajdah of Namaaz, then only that Qa'da is invalidated. [Alamgiri vol.1 pg.127; Durr-e-Mukhtar vol.1 pg.432]

LAW: If one forgets to perform 'Ta'deel-e-Arkaan¹ then Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.127]

LAW: If in a Fard (Namaaz) one forgot (i.e. missed out) the Qa'da Ula, then until he has not stood upright (straight), he should return, and (for this) there is no Sajdah-e-Sahw, and if he stood up straight already, then he should not return, but should perform Sajdah-e-Sahw at the end; and if he stood up straight and then returned, he should perform Sajdah-e-Sahw, and according to the correct Madhab, the Namaaz will be done, but he is sinful, thus the command is that if you return, you should immediately stand up. [Durr-e-Mukhtar vol.1 pg.696/697; Ghuniya]

LAW: If a Muqtadi stood up forgetfully, it is necessary for him to return to (sitting position), so that he is not acting contrary to what the Imam is doing. [Durr-e-Mukhtar vol.1 pg.698]

LAW: If one forgot to perform the Qa'da-e-Aakhira, then until such time he did not make the Sajdah of the Raka'at, he should return and then perform Sajdah-e-Sahw, and if he was seated in the Qa'da-e-Aakhira, but it was not for the duration of reciting Tashahud and he

1. Ta'deel-e-Arkaan: in other words to remain in Ruku, Sujood, Qauma and Jalsa at least for the duration of saying Subhaan'Allah once.

stood up, then he should return and the duration for which he sat earlier becomes 'Mahsoob', in other words after returning, the duration for which he sat and the Qa'da of the first if joined make up the duration one spends in Tashahud, the Fard has been fulfilled, but even in this situation Sajdah-e-Sahw is Waajib. However, if the Sajdah of that Raka'at was performed, then immediately on raising the head from Sajdah, that Fard has become Nafil, thus if one wishes, then with the exception of Maghrib, one more Raka'at should be added, so that the **Shu'fah** is completed, and so that it does not remain an odd number of Raka'ats, even though that Namaaz may be Fajr or Asr. In Maghrib, a Raka'at should not be added as four has already been performed (in such a situation). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.698/699]

LAW: Every Qa'da of a Nafil is Qa'da-e-Aakhira, in other words it is Fard. If one did not perform Qa'da and forgetfully stood up, then until such time that the Sajdah of that Raka'at is not performed, he should return and then perform Sajdah-e-Sahw; and the ruling of the Waajib Namaaz, such as the Witr is under the ruling of the Fard. Hence, if one forgets the Qa'da-e-Ula of Witr, the ruling is same in regards to forgetting the Qa'da-e-Ula of Fard. [Durr-e-Mukhtar vol.1 pg.696]

LAW: If he sat for Qa'da-e-Aakhira equivalent to the Tashahud, and then stood up, then until he has not performed the Sajdah of that Raka'at, he should return and perform the Sajdah-e-Sahw and (end) with the Salaam; and if he turned the Salaam whilst in the position of Qiyaam (standing), then too the Namaaz will be valid, but he has omitted the Sunnat (in doing so); and in this case if the Imam stands up, the Muqtadi should not follow him, but he should remain seated and wait. If he returns, then join with him, and if he does not return

and he has made Sajdah, then the Muqtadi should turn Salaam, and the Imam should add one more Raka'at, so that these 2 may become Nafil, and he should then perform Sajdah-e-Sahw and turn the Salaam, and these 2 Raka'ats shall not be the equivalent (Qaai'm Maqaam) of the Sunnats of Zuhr and Esha. If in these 2 Raka'ats someone followed the Imam, in other words he has just joined now, then this Muqtadi should also perform 6 Raka'ats, and if he has broken it, he should perform Qaza of 2 Raka'ats; and if the Imam did not sit on the 4th Raka'at, then this Muqtadi should perform 6 Raka'at Qaza; And if the Imam caused those Raka'ats to be nullified, then there is absolutely no Qaza upon him (the Muqtadi). [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.700/701]

LAW: If he performed Qa'da on the 4th Raka'at and then stood up, and someone who is performing Fard followed him, it is not proper (valid), even if he returns and did not perform the Qa'da, so until he does not perform the Sajdah of the 5th (Raka'at), he may follow him, because until now he is still in the Fard. [Raddul Muhtar vol.1 pg.701]

LAW: If one made Niyyat for 2 Raka'ats and Sahw occurred in them, and one performed the Sajdah-e-Sahw in the Qa'da of the second, then to make 'Bina' of a Nafil on that is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.701]

LAW: If a Musafir made intention of residence after Sajdah-e-Sahw, then for him to perform 4 Raka'ats is Fard, and at the end he will repeat the Sajdah-e-Sahw. [Durr-e-Mukhtar vol.1 pg.702]

LAW: If in the Qa'da-e-Ula (First Qa'da) after Tashahud, he only recited **سَجْدَةُ الْعَلَمِ صَلَّى عَلَى مُحَمَّدٍ** Sajdah-e-Sahw is Waajib and this is not because he recited Durood Shareef, but it is because he delayed the Qiyaam

for the 3rd (Raka'at), so even if he just remained silent for that duration (in which he recited Durood), the Sajdah-e-Sahw would still be Waajib, just as Sajdah-e-Sahw is Waajib if he recites Qur'an in Qa'da, Ruku or Sujood, even though that it is Kalaam-e-Ilaahi. Imam Azam رحمته اللہ علیہ saw Nabi ﷺ in his dream (and) Huzoor ﷺ said (to him), 'Why did you state that it is Waajib for one who read Durood to perform Sajdah (i.e. Sajdah-e-Sahw)?' He (Imam Azam) replied, 'It is because he recited it forgetfully. Huzoor ﷺ praised him (on this)'. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.694]

LAW: If something was left out in Qa'da from Tashahud, Sajdah-e-Sahw is Waajib, be it Nafil or Fard Namaaz. [Alamgiri vol.1 pg.127]

LAW: If in the Qiyaam of the first 2 Raka'ats one recited Tashahud after Alhamdu, Sajdah-e-Sahw is Waajib, and if he recited it before Alhamdu, it is not. [Alamgiri vol.1 pg.127]

LAW: If one read the Tashahud in the Qiyaam of the latter 2 Raka'ats, Sajdah-e-Sahw is not Waajib, but if one read it a few times in the Qa'da-e-Ula, the Sajdah has become Waajib. [Alamgiri vol.1 pg.127]

LAW: If one forgot to read the Tashahud and only remembered after turning the Salaam, then one should return and read the Tashahud and perform Sajdah-e-Sahw. Similarly if one recited the Alhamdu instead of Tashahud, Sajdah-e-Sahw is Waajib.

LAW: If one performed Sajdah instead of Ruku or Ruku instead of Sajdah or if he performed and repeated the performance of any other Rukn again which is not legitimate to repeat, or if any Rukn was done before or after (its stipulated time), then in all these cases Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.127]

LAW: If one forgot to recite the Qunoot or the Takbeer-e-Qunoot, i.e. the Takbeer which is proclaimed after Qira'at for the Qunoot; Sajdah will be Waajib. [Alamgiri vol.1 pg.128]

LAW: If one forgot to proclaim all or some of the Takbeers of the Eidain (Both Eid prayers), or if they are proclaimed at the incorrect time, then in all these cases Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg.128]

LAW: If the Imam forgot to proclaim the Takbeers of the Eidain and has gone into Ruku, he should return; and if a Masbooq joined in during Ruku, he should proclaim the Takbeers in the Ruku. [Alamgiri vol.1 pg.128] If in Eidain one forgot to proclaim the Takbeer of Ruku in the 2nd Raka'at, Sajdah-e-Sahw is Waajib, and if he forgot to proclaim the Takbeer-e-Ruku in the 1st Raka'at, then it is not (Waajib). [Alamgiri vol.1 pg.128]

LAW: If one made an error (Sahw) in Jummah or Eidain, and there is Jama'at-e-Katheer (huge congregation), it is better not to perform the (Sajdah) Sahw. [Alamgiri vol.1 pg.128]

LAW: If the Imam in a 'Jahri' (audible) Namaaz recited silently equal to that which is legitimate for Namaaz, in other words one Ayat (verse); or if he recited audibly (i.e. with Jahr) in a Namaaz which is 'Sirri' (inaudible recitation), then Sajdah-e-Sahw is Waajib; and if merely recited only one word aloud or softly (where it should have been the other way around), then it is excused. [Alamgiri vol.1 pg.128; Raddul Muhtar vol.1 pg. 294/296; Ghuniya]

LAW: If a Munfarid recited audibly in an inaudible Namaaz, then Sajdah is Waajib, and if he read softly in an audible Namaaz, then there is no (Sajdah). [Durr-e-Mukhtar vol.1 pg.696]

LAW: If one read the Thana, Dua or Tashahud aloud (audibly), it is Khilaaf-e-Sunnat (contrary to the Sunnah), but it will not cause Sajdah-e-Sahw to be Waajib. [Raddul Muhtar vol.1 pg.695]

LAW: If one started to think during the Qira'at or any other instance etc., and this pause is equal to the duration of one Rukn, in other words it is a pause which is equal to the duration of saying Subhaan'Allah thrice then Sajdah-e-Sahw is Waajib. [Raddul Muhtar vol.1 pg.706]

LAW: If the Imam made an error and performed Sajdah-e-Sahw, then Sajdah is also Waajib upon the Muqtadi, even though the Muqtadi might have joined the Jama'at after the Sahw occurred; and if the Imam left out a Sajdah, then the Muqtadi has also left out the Sajdah, and if the omission of the Sajdah by the Imam is due to his own action, then the Muqtadi as well as the Imam must also repeat his Namaaz; otherwise it is excused. [Raddul Muhtar vol.1 pg.295]

LAW: If the Muqtadi made an error whilst following the Imam, Sajdah-e-Sahw is not Waajib (on him). [Shaami vol.1 pg.695]

LAW: The Masbooq must perform Sajdah-e-Sahw with the Imam, even though the error happened before he joined, and if he does not perform the Sajdah with the Imam, and he stood up to read what is remaining, then he should perform Sajdah-e-Sahw at the end, and if that Masbooq also made some error in his Namaaz (whilst now not following), then the Sajdah at the end is sufficient for his error as well. [Alamgiri vol.1 pg. 128; Raddul Muhtar vol.1 pg.696]

LAW: In order to save his Namaaz, the Masbooq did not perform Sajdah-e-Sahw with the Imam, in other words he knows that (in that case) if he performs the Sajdah, he will lose his Namaaz, for example in the Fajr Namaaz, the sun will rise, or in Jummah (Namaaz if he does this) the time of Asr will appear, or if he is a Ma'zoor and the time will expire, or the duration for Masah on the leather socks will expire, then in all these cases, there is no disapproval in him not performing that Sajdah with the Imam, but he should for the duration of Tashahud follow the Imam and then stand up. [Ghuniya]

LAW: The Masbooq performed Sajdah-e-Sahw with the Imam for the Sahw of the Imam, but when he stood to perform his own (remaining Raka'ats), he also made error in them; he should again make Sajdah-e-Sahw for these (at the end). [Durr-e-Mukhtar vol.1 pg.696]

LAW: It is not permissible for the Masbooq to turn Salaam with the Imam, if he turns it intentionally, the Namaaz will become invalid, and if he turned the Salaam unintentionally, and if it was done immediately with the Salaam of the Imam without any pause, then Sajdah-e-Sahw is not Waajib on him, and if he turned the Salaam even the slightest moment after the Imam, he should stand up and complete his Namaaz and perform Sajdah-e-Sahw (at the end). [Raddul Muhtar vol.1 pg.696]

LAW: If he joined after the Imam has performed one Sajdah already, he should perform the second Sajdah with the Imam and there is no Qaza for the first; and if he joined after both Sajdahs, then he is not responsible for the Sajdah for (this) Sahw of the Imam. [Raddul Muhtar vol.1 pg.696]

LAW: If the Imam had turned the Salaam and the Masbooq stood up to complete his Namaaz and now the Imam has performed Sajdah-e-Sahw, then as long as the Masbooq has not performed the Sajdah of the Raka'at, he should return and perform the Sajdah-e-Sahw with the Imam, and he should now only perform his (remaining Raka'ats) once the Imam has turned Salaam; and the Qiyaam, Qira'at and Ruku which he performed (before) returning, will not be counted, and he must repeat those actions again; but if he does not return (to perform the Sahw with the Imam) and continues reading his remaining Raka'ats, he should perform Sajdah-e-Sahw at the end; and if he was already performed the Sajdah of that Raka'at, he should not return, because in this case if he returns, the Namaaz will be invalidated. [Alamgiri vol.1, pg.128]

LAW: The Sahw of the Imam also causes Sajdah-e-Sahw to become Waajib on the Laahiq, but the Laahiq will perform the Sajdah-e-Sahw at the end of his Namaaz, and if he performed the Sajdah with the Imam, he should repeat it at the end. [Durr-e-Mukhtar vol.1 pg.696]

LAW: If he were a Masbooq in 3 Raka'ats and a Laahiq in 1 Raka'at, then he should perform 1 Raka'at without Qira'at and then sit down and recite the Tashahud and perform Sajdah-e-Sahw, and then perform another full Raka'at and sit, as this is now his second Raka'at, and then again he should perform another full Raka'at and another one (without Qira'at) and then turn Salaam; and if he is Masbooq in 1 Raka'at and Laahiq in 3 Raka'ats, he should perform 3 Raka'ats and then perform Sajdah-e-Sahw, and then he should perform only one full Raka'at and turn Salaam. [Raddul Muhtar vol.1 pg.696]

LAW: If a Muqem (resident) followed (in Namaaz) a Musafir (non-resident), and the Imam made an error, he should perform Sajdah-e-Sahw with the Imam and only after this he should read his 2 Raka'ats and if he makes an error in these as well, he should perform Sajdah-e-Sahw again at the end. [Raddul Muhtar vol.1 pg.696]

LAW: If the Imam made an error in Salaat ul Khauf (the method of which will In'sha Allah follow) then the second group should perform Sajdah-e-Sahw with the Imam, and the first group should perform it when they have completed their Namaaz. [Alamgiri vol.1 pg.128]

LAW: If the Imam had Hadath (i.e. that natural act which breaks Namaaz), and before that he made an error, and he make someone his Khalifa (to continue the Namaaz), then if the Khalifa also made an error in state of being the Khalifa, then that Sajdah is sufficient; and if the Imam did not make any Sahw (error), but the Khalifa made an error in this state, the Sajdah-e-Sahw is also Waajib on the Imam; and if the Sahw of the Khalifa occurred before he was made Khalifa, then in this case Sajdah is not Waajib, neither on him nor on the Imam. [Alamgiri vol.1 pg.130]

LAW: If the one on whom Sajdah-e-Sahw is Waajib could not remember that he made an error, and with the intention of termination if he turned Salaam, then (in this case) he is still not out of Namaaz, on condition that he performs the Sajdah. Thus, until such time that he does not talk, or pass hadath deliberately, or leave the Masjid, or do any such action which is contrary to the Namaaz, he is commanded to perform the Sajdah; and if he does not perform Sajdah-e-Sahw after Salaam, then from the moment he turns the Salaam, he is out of the Namaaz. Thus, if someone followed him after

he turned Salaam, the Imam had already performed the Sajdah-e-Sahw, then following him is proper (valid), and if he did not perform it, it is improper (invalid); and if he remembered making an error and (still) turned Salaam with the intention of termination, then the moment he turns Salaam he is out of Namaaz, and cannot perform Sajdah-e-Sahw; he should repeat (that Namaaz). If he performed the Sajdah by error, and someone is following him, then in this case Iqtida (following) is improper. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.702/704]

LAW: If Sajdah-e-Tilaawat still needed to be performed or if Tashahud was not read in the Qa'da-e-Aakhira, but he did sit for the duration of Tashahud, but he remembers that the Sajdah-e-Tilaawat or the Tashahud is still remaining, but he intentionally turned the Salaam, then in this case the Sajdah has been cancelled, and he has come out of Namaaz. The Namaaz has not been invalidated because he fulfilled all the Arkaan (requirements), but because of omitting Waajib, it is regarded as being Makruh-e-Tahreemi. Similarly, if he needs to perform Sajdah-e-Sahw and Sajdah-e-Tilaawat and he remembers both or if he only remembers the Sajdah-e-Tilaawat, but he intentionally turned the Salaam, then (in this case) both have been cancelled. If a Sajdah of Namaaz and Sajdah-e-Sahw both remained incomplete, or if only the Sajdah of Namaaz was remaining (to be done), even though he remembered that the Sajdah of Namaaz was not discharged (as yet), he still turned Salaam, then (in this case) the Namaaz has been invalidated; and if the Sajdah of Namaaz and Sajdah-e-Tilaawat were remaining, and whilst turning Salaam he was aware of both, or one (not being discharged), the Namaaz is still invalidated. [Raddul Muhtar vol.1 pg.704]

LAW: If the Sajdah of Namaaz or Sajdah-e-Tilaawat remained (without being done), or if there was a need to perform Sajdah-e-Sahw, and he turned the Salaam forgetfully (by mistake), then until he has not left the Masjid, he should perform it, and if he is in an open field, then until such time that he is beyond the limits of the Saffs, or if in front he does not pass beyond the area of Sajdah, he should perform it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.704]

LAW: If one remembered in Ruku that he has forgotten a Sajdah of Namaaz, and he went into Sajdah from where he was, or if he remembered whilst in Sajdah, so he raised his head and then performed that Sajdah, then it is better to repeat that Ruku and Sujood, and to perform Sajdah-e-Sahw, and if he did not do this at that moment but did it at the end of the Namaaz, then there is no need to repeat that Ruku and Sujood. However, he will have to perform the Sajdah-e-Sahw. [Durr-e-Mukhtar]

LAW: Whilst performing Zuhr Salaah if one thought that he had completed 4 Raka'ats, but actually turned Salaam after 2 Raka'ats, he should complete 4 Raka'ats and then (at the end) perform Sajdah-e-Sahw; and (in the situation) where he assumed that there are only 2 Raka'ats upon him, in other words he thought he was a Musafir, or if he thought it was Jumma Namaaz, or if he is a new Muslim and thought that the Fard of Zuhr are only 2 (Raka'ats), or if Esha was assumed to be Taraweeh, then (in all these cases) the Namaaz becomes invalid.

Similarly, if any Rukn was missed out and one still turned Salaam even though he remembered this, the Namaaz has become invalid. [Durr-e-Mukhtar vol.1 pg.704]

LAW: If one has a doubt in the number of Raka'ats as to whether he has performed 3 Raka'ats or 4 Raka'ats, and this is his first such situation ever since he reached puberty, then in this case he should break the Namaaz by either turning Salaam or by doing any other thing that is not from Namaaz; or he should perform it on the grounds of predominant likelihood (Ghalib Gumaan), (i.e. if he is more positive that it is 3 he should perform it as 3 and if he is more sure that it is 4 he should perform it as 4); however, in both situations that Namaaz should be performed from the beginning (again), because the mere Niyyat of breaking it is not sufficient. If this doubt is not something which has happened for the first time, i.e. it is not the first instance, but this has happened before, then in this case if one has a predominant leaning towards a particular side, he should act on that, otherwise he should act on the lesser situation, in other words if he has a doubt regarding whether he read 3 or 4 Raka'ats, regard it as 3, or if he has a doubt as to whether he performed 2 or 3 Raka'ats, then he should regard it as 2 على هذا القياس (based on this conjecture); In this situation he should perform Qa'da in both the 3rd and the 4th Raka'ats, because the 3rd Raka'at is considered the 4th, and after the Qa'da on the 4th, one should perform Sajdah-e-Sahw and turn the Salaam. However, in the case of a predominant leaning (towards a particular side), there is no Sajdah-e-Sahw, but unless when thinking (trying to confirm the Raka'ats) one does not pause for the duration of one Rukn, because if one does, then Sajdah-e-Sahw is Waajib. [Durr-e-Mukhtar vol.1 pg.705/707; Hidayah etc]

LAW: If after completion of the Namaaz one faces some doubt, there is no validity to this (doubt); however, after Namaaz if one has full conviction that a Fard has been omitted, but he cannot remember

which one it is, then in this case it is Fard to repeat that (Namaaz). [Fatah; Raddul Muhtar vol.1 pg.705]

LAW: If after one performed his Zuhr, an Aadil person informed him that he only read 3 Raka'ats, he should repeat it, even if according to his thinking this information is incorrect, and if the one giving the information is not Aadil, there is no validity to his information; and if the Musal'li has a doubt and 2 Aadil persons gave information, it is necessary to act upon their information. [Alamgiri vol.1 pg.131]

LAW: If one does not have any doubt in regards to the number of Raka'ats in that Namaaz, but one has a doubt regarding the actual Namaaz, for example in the 2nd Raka'at of Zuhr he had a doubt that this which he is reading is Asr Namaaz, and in the 3rd he had a doubt that he was reading Nafil, and in the 4th he had a doubt thinking it is Zuhr, it will be regarded as the Zuhr. [Raddul Muhtar vol.1 pg.705]

LAW: After Tashahud, he had a doubt as to whether he is in the 3rd or 4th Raka'at, and he paused and remained thinking of this for the duration of one Rukn, and then he was sure that it was the 4th then in this case Sajdah-e-Sahw is Waajib; and if this happened after he had turned Salaam to one side already, then there is nothing; and if he faced any Hadath (nullifying agent) and he went to perform Wudu and was then faced with doubt, and he remained waiting for a duration somewhat longer than the time it would take to do Wudu, then Sajdah-e-Sahw is Waajib. [Alamgiri vol.1 pg. 128]

LAW: If one is faced with such a doubt as to whether he performed the Namaaz of that time or not, then in this case if there is time remaining, he should repeat that Namaaz, otherwise not. [Alamgiri vol.1 pg.130]

LAW: In all cases of doubt, Sajdah-e-Sahw is Waajib, and in cases of Predominant leaning, there is no Sajdah-e-Sahw, unless whilst thinking one paused for the duration of one Ruku, as in this case it will become Waajib. [Durr-e-Mukhtar vol.1 pg.706/707]

LAW: If one is completely sure that he is not in the state of Wudu or that he has not performed the Masah, and he performed one Rukn in this condition, he should perform his Namaaz afresh, even though after this he was sure again that he was in Wudu or he had performed the Masah. [Alamgiri vol.1 pg.131]

LAW: If whilst in Namaaz one doubts as to whether he is a Muqeem or Musafir, he should perform 4 Raka'ats, and after the second, Qa'da is necessary. [Alamgiri vol.1 pg.131]

LAW: If in Witr one doubted as to whether it is the 2nd or 3rd Raka'at, he should perform Qunoot in that Raka'at and perform Qa'da, he should then add one more Raka'at and recite Qunoot in it as well, and end with Sajdah-e-Sahw. [Alamgiri vol.1 pg.131]

LAW: If the Imam is performing Namaaz and in the 2nd Raka'at he has a doubt as to whether it is the 1st or 2nd Raka'at or if he was in the 4th Raka'at and doubts that it is the 3rd, and he looked towards the Muqtadis to see if they are standing so that he may stand or to see if they were sitting so that he too may sit, then there is no harm in this, and it will not cause Sajdah-e-Sahw to become Waajib. [Alamgiri vol.1 pg.131]

CHAPTER 6

NAMAAZ-E-MAREEDH NAMAAZ OF THE SICK

HADITH 1: It is mentioned in the Hadith that Imran bin Haseen ؓ was ill and he asked Rasoolullah ﷺ with regards to Namaaz. Stand and perform it, and if you do not have the ability to do so, then sit and perform it, and if you do not have the ability to do this as well, then lie down and perform. Allah does not cause any soul (i.e. a person) any (undue) discomfort, but only that which he is able to bear. With the exception of Muslim, a Jama'at of Muhaditheen has reported this Hadith.

HADITH 2: Baz'zaz has reported in his Musnad and Baihaqi in Ma'rifa from Jabir ؓ that Nabi ﷺ went to visit a sick person. He ؓ observed that he was performing his Namaaz on a pillow i.e. he was performing his Sajdah on it, so he ؓ threw it away. He then took a plank (wood) so that he may perform Namaaz on it, so he ؓ threw that away as well. He ؓ perform Namaaz on the ground if you have the ability to do so, otherwise use gestures (Ishaara), and perform the Sajdah and Ruku lower (i.e. the gestures for Ruku and Sajdah).

LAW: A person who is unable to perform his (or her) Namaaz whilst standing, meaning that if they stand and perform Namaaz it will cause them harm, or that illness will become more, or it will take longer for it to heal, or if he feels dizziness, or by standing he has a problem of urine droplets, or he will develop pain which is so intense that it is unbearable, then in all such situations, he should sit and perform his Namaaz with Ruku and Sujood. [Durr-e-Mukhtar vol.1 pg.708/709]

In this regard many laws have already been explained in the section discussing the Faraa'id of Namaaz (Obligatory actions in Namaaz).

LAW: If one is unable to sit by himself but if there is his (son), or bondsman or servant or a stranger who is present there who can make him sit, then for him to sit and read (the Namaaz) is necessary. If he is unable to remain seated, then he should lean against a pillow, or a wall, or against some person and read (his Namaaz). If this too is not possible, he should lie down and perform it. However, if he is able to perform it whilst seated (and he does so lying down) the Namaaz will not be valid. [Alamgiri vol.1 pg.136; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.711]

LAW: In the situation of reading whilst being seated, it is not necessary to sit in a particular manner, but the sick person may sit in whichever position or manner is comfortable for him (or her). However, if to sit on the hams (like we sit in Tashahud) is easy (comfortable) and it is equal to sitting in any other manner, then in this case it is better to sit on the hams, otherwise one should sit in the manner which is comfortable. [Alamgiri vol.1 pg.136]

LAW: If one becomes exhausted whilst performing Nafil Namaaz, there is no harm in leaning against a wall or an Asaa (stick/staff etc); otherwise (if done without reason) it is Makruh, and there is no harm in sitting and performing it. [Durr-e-Mukhtar vol.1 pg.713]

LAW: If one sat and performed a 4 Raka'at Namaaz, and in the Qa'da-e-Aakhira before reciting the Tashahud he commenced reciting the Qira'at and he also performed the Ruku, then the ruling in this regard is the same which applies to one who stood up after his 4th Raka'at. Thus, until such time that he has not as yet performed the Sajdah of the 5th he should recite the Tashahud and perform Sajdah-e-Sahw and if he performed the Sajdah of the 5th Raka'at, the Namaaz becomes invalid. [Alamgiri vol.1 pg.137]

LAW: If one who is reading whilst sitting came up from the Sajdah of the second and made intention of Qiyaam, but before the Qira'at he remembered, he should then recite the Tashahud, and in this case the Namaaz is completed and there is also no need for Sajdah-e-Sahw. [Alamgiri vol.1 pg.137]

LAW: The sick person sat and performed his Namaaz, and after coming up from the Sajdah of the 4th Raka'at, he thought that he was in the 3rd Raka'at so he recited the Qira'at and with gestures (Ishaara) he performed Ruku and Sujood, the Namaaz becomes invalid; and if after the Sajdah of the 2nd Raka'at, he commenced the Qira'at thinking it is the 2nd and thereafter he remembered, then he should not return towards the Tashahud (position), but he should complete it, and perform Sajdah-e-Sahw at the end. [Alamgiri vol.1 pg.137]

LAW: If one is able to stand, but he is unable to perform Ruku and Sujood, or if he is only unable to perform Sajdah, for example he has a wound in the throat etc and it will ooze if he goes into Sajdah, then too he is permitted to perform it whilst sitting using gestures, and (for him) this is best; and in this situation one other thing he can do, is to perform it whilst standing and perform the Ruku using gestures (whilst standing) or if he is able to perform the Ruku, he should perform the Ruku, and then he should sit and use gestures for Sajdah. [Alamgiri vol.1 pg.136; Raddul Muhtar vol.1 pg.710]

LAW: In the case of using gestures (Ishaara), it is necessary for the gesture for the Sajdah to be lower than the gesture for the Ruku, but it is not necessary to bring the head right near the ground. To use a pillow etc by picking it close to the forehead and to perform the Sajdah on it is Makruh-e-Tahreemi, this applies if he picked the object up by himself to perform Sajdah on it, or if someone else did so (for him). [Durr-e-Mukhtar vol.1 pg.711]

LAW: If something was picked and Sajdah performed on it, and in Sajdah if he bent the head lower than the position in which he performed Ruku, then in this case the Sajdah has been done but he will be in contempt (i.e. he is regarded sinful), and if he did not lower the head for Sajdah, then the Sajdah is not done at all. [Durr-e-Mukhtar vol.1 pg.711; Alamgiri vol.1 pg. 136]

LAW: If some high object is kept on the ground and he performed Sajdah on it, and for the Ruku if he did not just perform with the gesture, but he also bent the back then it is regarded as valid, on condition that the conditions of Sajdah are fulfilled; for example, that thing on which he is performing Sajdah should be firm, that the forehead is so firmly pressed on it that it cannot be pressed any more firmly on it, and the height (of the object) should not be more than 12 fingers. With these conditions in place and being fulfilled, then the Ruku and Sujood have been found to be correct in reality, and he will not be regarded as one who is performing using gestures, and one who is performing (Namaaz) whilst standing may follow him (in Namaaz); and if such a person is able to perform Ruku and Sujood in this manner and is able to perform Qiyaam, then Qiyaam is Fard upon him; or if whilst in Namaaz, he became able to perform Qiyaam, then it is Fard for him to stand for the remainder of the Namaaz. Thus, that person who is unable to perform Sajdah on the ground but fulfilling the above conditions if he is able to keep something on the ground and perform Sajdah on it, it is Fard upon him to perform Sajdah in this manner. For him, to use Ishaara (method of gesturing) is not permitted; and if that object on which he is performing Sajdah is not as stipulated (in the conditions), then in reality he did not get the actual Sajdah, but it is a gesture for Sajdah, thus one who is performing his Namaaz whilst standing cannot make Iqtida of him (i.e. cannot follow him in Namaaz); and if this person is able to stand

whilst in the Namaaz, then he should perform the Namaaz afresh. [Raddul Muhtar vol.1 pg.711]

LAW: If there is a wound on the forehead which hinders him from placing the forehead on the ground, then he should perform Sajdah on the nose, and if he did not do this but gestured, the Namaaz is not valid. [Alamgiri vol.1 pg.136]

LAW: If the Mareedh (sick person) is not able to even sit, then he should perform (his Namaaz) lying down, using gestures, either by lying on his right or left side or on his back, facing his legs towards Qibla, but he should not stretch the legs out, as it is Makruh to stretch out the feet towards the Qibla. Rather, he should keep the knees upright and he should have a pillow etc. kept under the head to raise the head, and this position is best, in other words to perform it lying flat on the back. [Durr-e-Mukhtar vol.1 pg.711/712]

LAW: If he is not even able to perform the gestures with his head, then the Namaaz is void. It is not necessary upon him to perform gesturing with the eyes or eyebrows, or with the gestures of the heart. If 6 times (of Namaaz) pass in this condition; then the Qaza for this is also void. There is also no need for Fidyah (compensation); otherwise after becoming well the Qaza of those Namaaz is necessary, even though he is only well enough to perform it by gesturing with the head. [Durr-e-Mukhtar vol.1 pg.712]

LAW: If the Mareedh is not able to direct his face towards the Qibla by himself or with the assistance of someone else, then he should perform it as he is, and after he becomes well, there is no need to repeat that Namaaz; but if there is someone present there whom he can ask to turn him towards Qibla, but he did not ask him to do so,

then the Namaaz is not done. Those Namaaz which were performed by way of gesturing need not be repeated once he becomes well again. Similarly, if the mouth has been closed (i.e. he has lost the power of speech), and he perform his Namaaz like a person who is unable to speak, and then afterwards he got back the power of speech, there is no need to repeat those Namaaz. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.712/713]

LAW: If the Mareedh has reached a state where he is unable to remember how many Ruku or Sujood he has performed, then in this case (to perform the) 'Ada' is not Fard upon him. [Durr-e-Mukhtar vol.1 pg.713]

LAW: If a fit (healthy) person was performing his Namaaz and during the Namaaz, he is inflicted by such an illness that he is unable to fulfil the 'Arkaan', then in such a case he should try to complete the Namaaz in whichever way possible, either by completing it sitting or lying down. There is no need for him to start it afresh. [Durr-e-Mukhtar vol.1 pg.713; Alamgiri vol.1 pg.137]

LAW: If he was performing his Namaaz sitting with Ruku and Sujood, but in the course of the Namaaz he re-attained the ability to stand, in this case he should perform the remaining Raka'ats with Qiyaam; and if he was performing the Namaaz using gestures and whilst performing he attained the ability to perform Ruku and Sujood, then he should perform the Namaaz afresh. [Alamgiri vol.1 pg.137; Durr-e-Mukhtar vol.1 pg.713]

LAW: He was incapable of performing Ruku and Sujood and he commenced Namaaz either standing or sitting. He had not as yet reached the point where he needed to perform the Ruku and Sujood

by gesturing, when he became well, then (in this case) he should complete the same Namaaz. There is no need to start afresh and if he started the Namaaz lying down, and before gesturing he became capable of standing or sitting and performing the Ruku and Sujood, he should start the Namaaz afresh. [Raddul Muhtar, Durr-e-Mukhtar vol.1 pg.813]

LAW: Without a valid reason to perform Namaaz in a moving boat or ship whilst sitting is not proper, on condition that one is able to get off and perform (Namaaz) on dry land, and if it is docked on land, then there is no need to disembark; and if it is tied (anchored) close to the shore, then one should disembark and perform it on land, otherwise one should perform it whilst standing in the boat. If the ship is anchored in the sea (i.e. in deep waters), then one is permitted to perform it whilst sitting if one is being affected by the strong gusts of winds and there is predominant likelihood that one will become dizzy if he stands; and if there is not much movement caused by the wind, then one cannot sit and perform (the Namaaz). When performing Namaaz on the ship, it is necessary to face the direction of the Qibla, and when the ship turns, then the Namaazi should also turn facing the direction of the Qibla; and if the turning (of the ship) is so intense that one is unable to direct the face towards the Qibla, then at that moment do not perform (the Namaaz). However, if the time remaining for that Namaaz is about to expire, then it should be performed. [Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.713/714]

LAW: If insanity or unconsciousness exists for a duration of times (of Namaaz), then there is no Qaza for those Namaaz, even if the unconsciousness is caused due to the fear of a human or wild animal;

and if this condition remains for less than the time (mentioned), the Qaza is Waajib. [Durr-e-Mukhtar vol.1 pg.714]

LAW: If the person becomes conscious occasionally, then if the time when this happens is fixed and a full 6 (Namaaz) times has not passed, then Qaza is Waajib; and if the time for this is not fixed but he suddenly becomes conscious (at any time) and then he slumps into the same unconscious state, then there is no validity to this relief; in other words all the unconscious states shall be counted as continuous (unconscious) state. [Alamgiri vol.1 pg.137; Durr-e-Mukhtar vol.1 pg.714]

LAW: If a person drank alcohol or if he used cannabis/marijuana (ganja/bhang), even though it was used for medicinal reasons and this caused his state or mind to be altered (i.e. he is not in the right sense of mind), then Qaza is Waajib, (and this applies) no matter how long this state of mind remains. Similarly, if someone forcefully got someone to consume alcohol, the Qaza (of the Namaaz) is still Waajib absolutely. [Alamgiri vol.1 pg. 137/138; Durr-e-Mukhtar vol.1 pg.715]

LAW: If one continued sleeping and this caused the Namaaz to expire, Qaza is Fard even if this sleep encompasses 6 times (of Namaaz). [Durr-e-Mukhtar vol.1 pg.715]

LAW: If a person's condition becomes such that if he keeps fast, he is unable to stand and perform his Namaaz, and if he does not keep the fast he is able to stand and perform the Namaaz, then (in this case) he should (still) keep the fast and sit and perform his Namaaz. [Alamgiri vol.1 pg.138]

LAW: If a Mareedh performed his Namaaz before the stipulated Namaaz time, thinking that he will not be able to perform it in the stipulated time (due to his illness), then (in this case) the Namaaz is not done. If such a person performs his Namaaz without reciting Qira'at, his Namaaz is not done, unless he does not have the ability to recite the Qira'at (i.e. he does not have the power of speech), then in this case is Namaaz is valid. [Alamgiri vol.1 pg.138]

LAW: If a female is ill, it is not Fard upon the husband to perform her Wudu for her; and if the bondsman is ill, it is the responsibility of the master to have his Wudu performed. [Alamgiri vol.1 pg.138]

LAW: If from very young age, a person has been inside a tent (i.e. indoors etc) and is unable to stand, and if he comes out there is rain and mud etc, he should perform it whilst sitting; similarly, if there is a fear of being (attacked) by the enemy if he stands, he may perform it whilst sitting. [Alamgiri vol.1 pg.138]

LAW: if the Namaaz of a sick person became Qaza and now after becoming well he wishes to perform them, he should perform it just as the healthy perform (their Namaaz). He cannot perform it as he used to when he was ill. For example, if he used to perform it whilst sitting or by gesturing and he performs it in the same way now (that he is well), then the Namaaz is not done; and if his Namaaz became Qaza whilst he was well and healthy and now during his illness he wishes to perform the Qaza for them, then he may perform it in whichever way he can and it will be regarded as being valid. In such an instance it is not Waajib for him to perform it as he did when he was well and healthy. [Alamgiri vol.1 pg.138]

LAW: If he is drowning in water and if at that time he can still perform it with gestures without Amal-e-Katheer, for example if he gets hold of a log or some floating device and use it as a support, then for him to perform his Namaaz is Fard; otherwise (if he cannot), he is regarded as a Ma'zoor (one who is exempted on Shari' Grounds). If he survives, he should perform his Qaza. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

LAW: If surgery has been performed on the eye and a specialist Muslim physician who is 'Mastur'¹ ordered that the patient should remain lying down, then (in this case) he should perform it lying down by gesturing. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

LAW: If impure (najis) bedding is placed under a Mareedh, and the condition is such that even if it is changed, then whilst performing Namaaz it will again become soiled with impurity to the extent which is objectionable, then (in this case) he should perform the Namaaz on this (bedding). Similarly, if (the situation is such) that if it is changed, it will not be soiled with impurity as quickly but changing (the bedding) will cause intense discomfort to the patient, then (in this case) he should be left to perform the Namaaz on the same najis (bedding). [Alamgiri vol.1 pg.137; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.715]

1. A Mastur is a Muslim whose outward character and conduct conform to the Shariah but his Baatin (innermost) condition is not known.

IMPORTANT NOTE OF CAUTION: If Muslims study the laws in this chapter, then they will understand very well that the Pristine Shariat has not excused Namaaz in any condition except for in some very rare cases, but it commanded that the Namaaz should be performed in whichever way possible. Nowadays, those who are regarded as very big Namaazis, it is seen that the moment they have fever or feel a bit of discomfort (due to illness), they leave their Namaaz; if they feel some severe pain, they leave their Namaaz; if they get a boil, they leave their Namaaz, and this has reached such a situation that they even leave their Namaaz due to headache, cold and flu, but as long as person is even able to perform it with gestures and he does not do so, he is culpable of the same admonitions which have been explained in the beginning of this book in the light of the Ahadith, regarding those who do not perform their Namaaz والعباد بالله تعالى.

اللَّهُمَّ اجْعَلْنَا مِنْ مُقْبِلِي الصَّلَاةِ وَمِنْ صَالِحِي أَهْلِهَا أَحْيَاءً وَأَمْوَاتًا وَارْتُقْنَا بِتَبَاعِ شَرِيعَةِ حَبِيبِكَ
الْكَرِيمِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالتَّسْلِيمِ آمِينَ

O Allah, let us be amongst those who establish their Namaaz, and in life and after death let us be amongst those with Proper Namaaz; And grant us Divine Guidance to follow the Shariat of Your Habeeb Kareem ﷺ, Most exalted Durood and Salaams be upon him. Aameen

CHAPTER 7

SAJDAH-E-TILAAWAT

It is in Sahih Muslim Shareef from Abu Hurairah رضي الله عنه that Huzoor Aqdas عليه السلام said, ‘When Ibn Adam recites Ayat-e-Sajdah (a verse of Sajdah) and then performs Sajdah, shaitaan distances himself from him. Whilst weeping he (shaitaan) says, ‘Woe my destruction, Ibn Adam (Man) was commanded to perform Sajdah and he performed Sajdah (he prostrated), (so) for him is Jannat and I (too) was commanded (to do so), but I refused and for me is hell.’

LAW: There are 14 Ayats (Verses of Sajdah). They are as follows:

1. The last verse of Surah A’raf

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

2. This verse of Surah Ra’ad

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُم بِالْغُدُوِّ وَالْأَصَالِ

3. This verse of Surah Nahl

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلْمُهُم بِالْغُدُوِّ وَالْأَصَالِ

4. This verse of Surah Bani Isra’eel

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ بِرَحْمَتِنَا فِي أَجْنَابٍ يُدْخِلُهَا رَبُّنَا لِمَن نَشَاءُ لِيُخْرِجَهُمْ إِلَىٰ بَعْضِ أَعْيَانِ نِعْمَتِنَا إِنَّ رَبَّنَا لَكَنَّازٌ غَنِيٌّ

5. This verse of Surah Maryam

إِذَا تَشَلَّى عَلَيْهِمُ الْبُتُورُ حَرُّوا سُجَّدًا وَيُبْكُوا

6. This first instance of Surah Hajj where Sajdah is mentioned

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّجَرُ وَالْحِجَابُ
وَالسُّجُرُودُ وَالْأَنْبِيَاءُ وَكَثِيرٌ مِّنَ النَّاسِ ط وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ
ط إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

7. This verse of Surah Furqan

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَا سَجُدُ لِأَمْرَاتِنَا وَرَادَهُمُ نُفُورًا

8. This verse of Surah Naml

أَلَا يَسْجُدُ لِلَّهِ الَّذِي يَخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ، اللَّهُ لَا إِلَهَ
إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

9. This verse of Surah Alim Laam Meem Tanzeel

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا وَسَجَدُوا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

10. This verse of Surah Saad

فَاسْتَعْفِفْ رَبِّهِ، وَخَرَّ رَاكِعًا وَأَنَابَ ۚ فَغَفَرْنَا لَهُ ۚ ذَلِكُمْ ط وَإِنَّا لَهُ ۚ عِنْدَنَا لِرُؤْفَىٰ وَحُسْنِ مَّآبٍ

11. This verse of Surah Haa Meen Al Sajdah

وَمِنَ اللَّيْلِ وَالنَّهَارِ وَالشَّمْسِ وَالْقَمَرِ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ۚ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ
وَهُمْ لَا يَسْتَأْمِنُونَ ۚ

12. This verse of Surah Najm

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

13. This verse of Surah Inshiqaaq

فَمَا لَهُمْ لَا يُؤْمِنُونَ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

14. This verse of Surah Iqra'

وَاسْجُدْ وَاقْتَرِبْ

[Alamgiri vol.1 pg.132]

LAW: Reciting or listening to Ayat-e-Sajdah (a verse of Sajdah) causes Sajdah to become Waajib. It is a condition that it should be recited in such an audible manner that if there were nothing hindering (one from hearing) then one would at least be able to hear it himself. It is not necessary to hear it with intent, for the one who heard it, but hearing it without attempting to hear it also makes Sajdah Waajib. [Hidaya, Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.715/717]

LAW: For Sajdah to become Waajib, it is not necessary that the entire Ayat needs to be recited, but the recitation of any word before or after the word which depicts the Sajdah is sufficient. [Raddul Muhtar vol.1 pg.715]

LAW: If one recites the verse in such an audible tone that it can be heard, but it was not heard due to noise, or due to being deaf, then Sajdah has become Waajib. However, if the lips merely move but no sound emanates, then the Sajdah is not Waajib. [Alamgiri vol.1 pg.132]

LAW: If the Qaari (the one reciting the Qur'an) recited an Ayat, but the other person did not hear it, then even if he is in the same Majlis (gathering), Sajdah is not Waajib (upon him). However, if the Imam recited the Ayat in Namaaz, (Sajdah) becomes Waajib upon the Muqtadis (followers), even though they may not have heard him, and even if he was not present at the time when the Ayat was being recited, but he actually only joined (the Namaaz) after it was recited and before the Sajdah was performed. If he heard the Ayat being recited by the Imam, but he joined the same Raka'at only after the Imam made the Sajdah, then the Sajdah of the Imam is for him as well, and if he joined in the following Raka'at, he should perform the Sajdah after the Namaaz. Similarly, even if he did not join (the Jama'at but heard the Imam recite the verse) the Sajdah is still Waajib upon him. [Alamgiri vol.1 pg.133]

LAW: Sajdah is not Waajib when reciting or hearing the last verse of Surah Hajj which mentions Sajdah, because in this Ayat, the Sajdah which is being discussed is the Sajdah of Namaaz. However, if one is following and Imam who is of the Shafi'i Madhab and he performed

Sajdah at this instance, then in following him (in Namaaz) is also Waajib upon the Muqtadi. [Raddul Muhtar vol.1 pg.716/717]

LAW: If the Imam recited an Ayat-e-Sajdah but did not perform the Sajdah, then the Muqtadi in following him will also not perform the Sajdah, even though he heard it. [Ghuniya]

LAW: If the Muqtadi recited Ayat-e-Sajdah, then neither is Sajdah Waajib on him, nor on the Imam, and not on any of the other Muqtadis as well, and neither in Namaaz or outside Namaaz. However, if any other Namaazi who was not in the Namaaz with him, heard it, then whether he is a Munfarid or he is a Muqtadi of some other Imam, Sajdah is Waajib upon him after Namaaz. Similarly, it will be Waajib upon the one who is not in Namaaz as well (and heard it). [Alamgiri vol.1 pg.133; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.717]

LAW: If one who is not in Namaaz recited Ayat-e-Sajdah and a Namaazi heard it, he should perform Sajdah after Namaaz. He should not perform it in Namaaz, and if he did perform it in Namaaz, it is not sufficient and he will have to repeat the Sajdah after Namaaz, but it will not be invalidated (i.e. the Namaaz). However, if he performed the Sajdah with the one who is making Tilaawat (reciting it), and he intended following him (in this) then the Namaaz has been affected. [Ghuniya; Alamgiri vol.1 pg.133]

LAW: A person was not in Namaaz, but after hearing Ayat-e-Sajdah from the Muqtadi he joined the Namaaz, then the Sajdah is 'Saaqit' (i.e. it falls off and person is not required to do Sajdah). [Durr-e-Mukhtar vol.1 pg.718]

LAW: If one recited Ayat-e-Sujood in Ruku or Sajdah, the Sajdah becomes Waajib, and if done from that Ruku and Sujood, it is regarded as discharged. If one recited it in Tashahud, then Sajdah has become Waajib, so Sajdah should be performed. [Raddul Muhtar vol.1 pg.718]

LAW: The Sajdah-e-Tilaawat becomes Waajib on the person reciting it, only if he is Ahl of Wujoob Namaaz. In other words, the command of Ada or Qaza is over him. Hence, if a kaafir (unbeliever), insane person, a Na-Baaligh, a menstruating female or one who is in Nifaas, recites Ayat-e-Sajdah, the Sajdah is not Waajib on them (as Namaaz is not Waajib on them at that time). If a Muslim, who is of sane mind, a Baaligh and is Ahl-e-Namaaz (on whom Namaaz is compulsory) hears this recitation for them (those mentioned above) then (Sajdah) becomes Waajib on him. If the Majnun (insane persons) insanity does not last for more than one day and one night, then if he recites (Ayat-e-Sajdah) or hears it, the (Sajdah) is Waajib upon him. If one who is without Wudu or if a Junub recites it, Sajdah is Waajib. If one who is intoxicated heard or read it, Sajdah is Waajib. Similarly, if one recited the Ayat whilst asleep and when he awoke someone informed him of this, then he should perform the Sajdah. If one who is intoxicated or one who is asleep recited the verse of Sajdah, then it (Sajdah) is Waajib upon the one who heard it. [Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.719/721]

LAW: If a female recited Ayat-e-Sajdah in Namaaz and she did not perform Sajdah, and then she began to menstruate, the Sajdah becomes 'Saaqit' (falls away and is not compulsory on him). [Alamgiri vol.1 pg.132]

LAW: If one who is reciting Nafil recited the Ayat and performed the Sajdah, and the Namaaz was then invalidated thereafter, then in its Qaza the Sajdah will not be repeated. If he did not perform the Sajdah in the Namaaz, he should perform it out of Namaaz. [Alamgiri vol.1 pg.132; Durr-e-Mukhtar vol.1 pg.723]

LAW: If one recited the translation of the Ayat (of Sajdah) in Farsi (Persian) or in any other language, then Sajdah becomes Waajib on the one who reads it and listens to it, even if the one hearing it understood it or not, that it is the translation of Ayat-e-Sajdah. However, it is necessary that if he did not know, he is told that it was the translation of Ayat-e-Sajdah. If the Ayat itself was recited, then there is no need to mention to the one who heard it, that it is an Ayat-e-Sajdah. [Alamgiri vol.1 pg.133]

LAW: If few people recite an alphabet (Harf) each, and the combination of all of these makes up the Ayat-e-Sajdah, then Ayat-e-Sajdah is not Waajib upon anyone. Similarly, by making 'Hijje' (to read by spelling out the alphabets) of the Ayat-e-Sajdah or listening to the Hijje of Ayat-e-Sajdah, the Sajdah does not become Waajib. Likewise, if one heard the Ayat-e-Sajdah from a bird or a sound is heard echoing in a jungle or in a mountain (terrain) and (even if) precise sound of Ayat-e-Sajdah reaches the ear, Sajdah is not Waajib. [Alamgiri vol.1 pg.132/133]

LAW: If (Allah forbid) after reciting the Ayat-e-Sajdah a person became a Murtad (apostate) and thereafter he became Muslim (again), then in this case Sajdah is no Waajib upon him. [Alamgiri vol.1 pg.133]

LAW: Writing Ayat-e-Sajdah or looking at it does not make Sajdah Waajib. [Alamgiri vol.1 pg.133]

LAW: All the conditions except for Takbeer-e-Tahreema apply to Sajdah-e-Tilaawat which applies for Namaaz, for example: Tahaarat, Istiqbaal-e-Qibla, Niyyat, Time (the meaning of which will follow soon) and Satr-e-Awrat.

Hence, if one has the ability to attain water, it is impermissible for him to perform Tayammum and then perform the Sajdah-e-Tilaawat. [Durr-e-Mukhtar vol.1 pg.718]

LAW: When making Niyyat for it, it is not necessary to say that it is Sajdah for a particular Ayat, but simply the Niyyat for Sajdah-e-Tilaawat is sufficient. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.718]

LAW: That which nullifies (breaks) Namaaz will also nullify Sajdah-e-Tilaawat, in other words, Hadath (passing of air etc.), deliberate talking and laughing. [Durr-e-Mukhtar vol.1 pg.718]

LAW: The Masnun manner of performing the Sajdah-e-Tilaawat is to stand up and say اللهُ أَكْبَرُ 'Allahu Akbar' and to then go into Sajdah, and to say سُبْحَانَ رَبِّيَ الْأَعْلَى 'Subhaana Rabiyyal A'laa' at least thrice and to then say اللهُ أَكْبَرُ Allahu Akbar and stand up.

To say Allahu Akbar at the beginning and at the end is Sunnat, and to stand before going into Sajdah and to stand after completion of the Sajdah are both Mustahab (i.e. both these Qiyaam are Mustahab). [Alamgiri vol.1 pg.135; Durr-e-Mukhtar vol.1 pg.719]

LAW: It is Mustahab (preferred) for the one who is reciting to stand in front, and the one who is listening to stand behind him in a Saff, (manner) and then perform the Sajdah. It is also Mustahab for those hearing not to raise their heads before him, and if they did contrary to this. For example, all of them performed their Sajdah at the spot where they are, even though they made the in front of the one reciting or before him, or they raised their heads before him, or if the reciter has not performed the Sajdah as yet and those listening have already performed the Sajdah, then there is no objection to this.

If the Sajdah of the reciter becomes Faasid (void), it will not affect their Sajdah in any way, because in reality they are not really making Iqtida of him (i.e. they are not really following him). Hence, if a female was reciting, she may be Imam of the males, meaning that she can perform her Sajdah in front of where they are and if the woman comes in the vicinity (near the males) it will not cause the Sajdah to be Faasid. [Ghuniya; Alamgiri vol.1 pg.134]

LAW: If one did not stand before or after Sajdah, or if he did not say **الله أكبر** (Allahu Akbar) or if he did not read the Subhaan, then it will be regarded as being done. However, the Takbeer should not be left out as this is contrary to the way of the Salaf (pious predecessors). [Raddul Muhtar vol.1 pg.719]

LAW: If one performs the Sajdah alone, it is Sunnat to proclaim the Takbeer loud enough to hear it yourself, and if there are others with him as well, then it is Mustahab to say it loud enough for them to hear it as well. [Raddul Muhtar]

LAW: That which has been mentioned about saying رَبِّيَ الْأَعْلَى in Sajdah-e-Tilaawat, then this is referring to Fard Namaaz. If one performed the Sajdah-e-Tilaawat in a Nafil Namaaz, then one may read this in it as well or one may read the other Duas, which have been mentioned in the Hadith, such as:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ فَتَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ

'My face has made Sajdah for Him who created me, and who created its features, and with His Divine Power He created openings for ears and eyes. Divinely Blessed is Allah, who is the Best Creator.'

اللَّهُمَّ اكْتُبْ لِي عِنْدَكَ بِهَا أَجْرًا وَرَفَعْ عَنِّي بِهَا ذُرًّا وَأَجْعَلْهَا لِي عِنْدَكَ زُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا
تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

'O Allah, because of this Sajdah, record reward for me by You, and because of it keep sins away from me, and save it for me as a treasure by You, and accept it from me, just as You accepted it from Your (beloved) servant, Dawud (alaihi salaam).'

سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

'Glorified is our Rub, undoubtedly the promise of Our Creator will be completed.'

If one is not in Namaaz then one should read this for those, which are evident from the Sahaba and Taabi'een. For example, it is reported from Ibn Umar رضي الله تعالى عنهما that he says,

اللَّهُمَّ لَكَ سَجْدَ سَوَادِي رَيْكَ اٰمَنَ فَوَادِي اَللّٰهُمَّ اِزْرِقْنِيْ عِلْمًا يَنْفَعُنِيْ وَعَمَلًا يَّرْفَعُنِيْ

‘O Allah, my body has made Sajdah to You, and my heart brought Imaan on You. O Allah, bless me with beneficial knowledge blessed actions.’ [Ghuniya, Raddul Muhtar vol.1 pg.719]

LAW: In Sajdah-e-Tilaawat, there is no raising of the hands when saying Allahu Akbar. There is neither Tashahud nor Salaam in it. [Tanweerul Absaar vol.1 pg.719]

LAW: If Ayat-e-Sajdah was recited outside of Namaaz, it is not Waajib to perform the Sajdah immediately. However, it is better to do it immediately, and if one is in Wudu, then to delay it is Makruh-e-Tanzeehi. [Durr-e-Mukhtar vol.1 pg.721]

LAW: If one is not able to perform that Sajdah at that time, then it is Mustahab for the one who is reciting to say the following to those listening:

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

‘We have heard and obeyed the command, we ask for Your Forgiveness O our Creator. Towards you is our return.’ [Raddul Muhtar vol.1 pg.721]

LAW: It is Waajib to perform the Sajdah-e-Tilaawat in Namaaz. If one delays performing it, he will be regarded sinful. If he forgot to perform the Sajdah, then for as long as he is within the sanctity of Namaaz (i.e. he has not done anything which is contradictory to being in Namaaz), he should perform it, even though he has already turned Salaam, and he should perform Sajdah-e-Sahw. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.723]. Delay means to read for longer than the duration of 3 Ayats. Less than that is not regarded as delaying. However, if the Sajdah appears at the end of the Surah, such as **سَجْدَةً** then in this case if he completes it and then performs the Sajdah, there is no objection. [Raddul Muhtar vol.1 pg.723]

LAW: If Ayat-e-Sajdah is performed in Namaaz, then the Sajdah for it is Waajib in Namaaz itself. It cannot be performed outside of Namaaz. If he did not perform it intentionally, then he is regarded as being sinful and to make Tauba, i.e. to repent is necessary him. This is on condition that he did not perform Ruku or Sujood immediately after Ayat-e-Sajdah. If in Namaaz someone recited the Ayat-e-Sajdah and did not perform the Sajdah, and that Namaaz was then invalidated (for some reason), or if he intentionally broke it, then he should perform the Sajdah out of Namaaz, and if he had already performed the Sajdah then there is no need. [Durr-e-Mukhtar vol.1 pg.722/723]

LAW: If after reciting the Ayat, someone immediately performed the Sajdah of Namaaz. In other words, after reciting the Ayat-e-Sajdah he did not recite more than three Ayats, and went into Ruku and then performed Sajdah, then even if he did not make Niyyat of Sajdah-e-Tilaawat, the Sajdah-e-Tilaawat is regarded as being discharged. [Alamgiri vol.1 pg.133/134; Durr-e-Mukhtar vol.1 pg.724]

LAW: The Sajdah-e-Tilaawat of Namaaz is fulfilled with Sajdah and Ruku as well. It will be only made 'Ada' thru Ruku if it is performed immediately. If it was not done immediately, then Sajdah must be performed, and the Ruku through which one fulfilled the Sajdah-e-Tilaawat, be that Ruku the Ruku of Namaaz or other than it. If it is the Ruku of Namaaz then one should make the Niyyat of discharging the Sajdah in it, and if this Ruku was performed specifically for Sajdah, then after coming up from this Ruku, it is Mustahab to recite two or three verses or a bit more and then perform the Ruku of Namaaz. It should not be done immediately. If the Ayat-e-Sajdah is the end of the Surah, and he made Ruku for Sajdah, then one should read Ayats of another (or the next) Surah and then perform the Ruku of Namaaz. [Ghuniya; Alamgiri vol.1 pg.133; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.723/724]

LAW: If the Ayat-e-Sajdah is in the middle of the Surah, it is Afdal (superior/more virtuous) to read it and then perform the Sajdah, and then recite a few more Ayats and then go into Ruku. If one has not performed the Sajdah and he performed the Ruku, and he made Niyyat of fulfilling the Sajdah in that Ruku, then this is sufficient. If he did not perform the Sajdah and neither did he perform the Ruku, but he completed the Surah and then went into Ruku, then even if he makes the Niyyat, it is not enough, and for as long as he is in the Namaaz, he may make Qaza of that Sajdah. [Alamgiri vol.1 pg.133]

LAW: If the Surah ends at the Sajdah, and he recited the Ayat-e-Sajdah and performed the Sajdah, then on coming up from the Sajdah he should recite some Ayats of another Surah and then make Ruku. If he performed the Ruku without reciting anything more, then too it is permissible. [Alamgiri vol.1 pg. 133]

LAW: If after Ayat-e-Sajdah, there are two or three Ayats remaining before the end of the Surah, then one has the choice of either going into Ruku immediately or going into Sajdah immediately after completing the Surah, or he may complete the remaining Ayats and go into Ruku, then (in this case) he should complete the Surah and go into Sajdah. One has the option of all of these, except for the last case. In this case one should come up from the Sajdah (Tilaawat) and then recite few Ayats of another Surah and then go into Ruku. [Ghuniya; Alamgiri vol.1 pg.133]

LAW: If when going into Ruku one did not make Niyyat of Sajdah, but rather he made the Niyyat in the Ruku or after coming up from it, then this Niyyat is not sufficient. [Alamgiri vol.1 pg.133]

LAW: If after Tilaawat the Imam went into Ruku and he made the Niyyat of Sajdah, but the Muqtadi did not make the Niyyat (of Sajdah), then his Sajdah will not be discharged. Thus, after the Imam turns the Salaam, the Muqtadi should perform the Sajdah and then go into Qaada and then (complete) and turn Salaam, and in this Qaada Tashahud is Waajib. If he did not recite the Tashahud, the Namaaz is invalidated, because the Qaada has been omitted. This ruling is for a Jahri Namaaz (Audible Namaaz). In a Sirri Namaaz (Inaudible Namaaz) because the Muqtadi does not have knowledge (of the situation), he is thus excused. If the Imam did not make Niyyat of (Sajdah) Tilaawat from Ruku to Sajdah, then the Sajdah (Tilaawat) of the Muqtadis will also be fulfilled through that same Sajdah of Namaaz, even if there was no Niyyat. Hence, the Imam should not make Niyyat for the Sajdah in the Ruku, because of the Muqtadis have not made the Niyyat, then their Sajdah will not be discharged. When the Imam performs the Sajdah after the Ruku, then in this case Sajdah-e-Tilaawat will be discharged in any way,

even if he has made the Niyyat or not, so what need is there for Niyyat in this. [Alamgiri vol.1 pg.133/134; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.724]

LAW: If in a Jahri Namaaz the Imam recited an Ayat-e-Sajdah, then in this case it is Awlah (superior) to perform the Sajdah, and in a Jahri Namaaz, it is best to make Ruku, so that the Muqtadis are not confused. [Raddul Muhtar vol.1 pg.724]

LAW: If the Imam performed Sajdah-e-Tilaawat and the Muqtadis assumed he had gone into Ruku and they thus went into Ruku, they should break the Ruku and go into Sajdah. Someone who performed the Ruku and one Sajdah, it is still done. If after making Ruku someone performed two Sajdahs, his Namaaz has become invalid. [Durr-e-Mukhtar vol.1 pg.724]

LAW: If the Musal'li (worshipper) forgot to perform Sajdah-e-Tilaawat and he remembered it in Ruku, Sajdah or Qaada, he should then perform the Sajdah immediately, and he should then return to the Rukn in which he was. In other words, if he was in Ruku, he should perform the Sajdah and then go back into Ruku وعلى هذا القياس and if he does not repeat that Rukn, the Namaaz will still be regarded as having been done. [Alamgiri vol.1 pg.134] However, to repeat the Qaada-e-Aakhira is Fard, because Sajdah nullifies the Qaada.

LAW: If in one Majlis (gathering) one recited a single Ayat-e-Sajdah many times (i.e. repetitively) or heard it repetitively, then only one Sajdah (Tilaawat) is Waajib, even though a few people heard it. Likewise, if one recited only one Ayat, and also heard it from someone else (in the same sitting) then in this case only one Sajdah is compulsory. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.726]

LAW: The reciter recited the same Ayat numerous times in the different gatherings (Majlis) and the audience there did not change, then the number of Sajdahs will be Waajib on the reciter for every Majlis in which he recited it. There will only be one Sajdah upon the audience, and if it opposite of this, in other words if the reciter recited it repeatedly in one Majlis but the audience changed many times, then in this case there is only one Sajdah on the reciter and on the audience it will be as many as they heard in the Majlis. [Alamgiri vol.1 pg.134]

LAW: If he recited or heard an Ayat in the Majlis and performed the Sajdah, then if in the same Majlis the very same Ayat was recited again or if he heard it again, the initial Sajdah is sufficient. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.726]

LAW: If in a single Majlis, one recited an Ayat a few times or heard it a few times, and at the end he wishes to make that many Sujood, then this too is contrary to what is Mustahab (desirable), as it should only be done once, and this is different in regards to Durood Shareef. In the case of Durood Shareef, if you take the name of Rasoolullah ﷺ or listen to it, then Durood Shareef is Waajib once and to recite it every time you say or hear the name of Rasoolullah ﷺ is Mustahab.

LAW: Eating one or two (i.e. just a few) morsels, drinking just a few sips, standing, walking just a few paces, replying to salaam, speaking a few words, and to go from one portion of a house (Room) to another portion of it will not be regarded as the changing of a Majlis. However, if the house is very big, like the Royal Mansions (Palace), then in such houses to go from one part of it to the other will cause the Majlis to change. If one is in a ship and the ship is sailing, the Majlis has not changed. The same rule should also apply to a train. If

one is on an animal and the animal is walking, the Majlis is regarded as changing. However, if he is performing his Namaaz on the animal (conveyance) the Majlis will not change. The Majlis will change if he eats 3 morsels or drinks 3 sips, or says 3 words, or walks 3 paces, or walks in an open field, or makes Nikah or does a business transaction (purchase and sale), or by lying down and falling asleep. [Alamgiri vol.1 pg.134; Ghuniya, Durr-e-Mukhtar vol.1 pg.727]

LAW: If someone is, performing Namaaz on a mode of conveyance and someone is walking with him, or if that person is also on a mode of conveyance, but not in the state of Namaaz, then in this condition, the Ayat is recited repeatedly, only one Sajdah is Waajib on him. However, upon the one who is with him (accompanying him) the Sajdahs are equal to the amount of times he heard it. [Durr-e-Mukhtar vol.1 pg.728/729]

LAW: To weave fabric, or to swim in a stream or pond, to move from one branch of a tree to another, to plough, to walk around the ox which is turning the mill, for a female to suckle the baby, in all these cases the Majlis changes. No matter how many times one reads it or hears it, that many Sajdahs will become Waajib. [Ghuniya; Durr-e-Mukhtar vol.1 pg.727/728]. The same rule should apply to walking behind an Ox driving an oil press.

LAW: If a person is sitting weaving fabric in one particular place, the Majlis is still regarded as changing, even though it is mentioned contrary to this in Fathul Qadeer (The Majlis is regarded changing) because this action is Amal-e-Katheer. [Raddul Muhtar vol.1 pg.728]

LAW: To sit for a long period (of time) in any Majlis or to be occupied in reciting Qira'at, Tasbeeh, Tahleel, or being engrossed teaching or

lecturing does not change the Majlis. However, if in-between both recitations, one did some worldly work, such as sewing clothes etc. then Majlis has changed. [Raddul Muhtar vol.1 pg.728]

LAW: If Ayat-e-Sajdah was recited outside Namaaz, and he performed the Sajdah (for it) and then commenced his Namaaz and in the Namaaz, he then read the same verse again, he should perform Sajdah for it again. If he did not perform the Sajdah in the first instance, then this (Sajdah) is good for that as well, on condition that between reciting the Ayat and the Namaaz, he did not perform any strange act (i.e. something which is not related to Namaaz). If he neither performed the Sajdah before or in Namaaz, then both have become 'Saaqit' and he is termed sinful, and should thus repent. [Raddul Muhtar vol.1 pg.728]

LAW: If he recited the same Ayat repetitively in one Raka'at, then one Sajdah is sufficient. This applies whether he recited it a few times and made Sajdah or he recited it once, and made the Sajdah and then recited the Ayat twice or thrice. Likewise, if in all the Raka'ats of one Namaaz or in two or three Raka'ats he read the same Ayat, and then one Sajdah is sufficient for all. [Alamgiri vol.1 pg.135]

LAW: If one recited Ayat-e-Sajdah in Namaaz and performed the Sajdah (for it), but then after Salaam, in the same Majlis he recited the same verse, then in this case if he did not speak after it, the same Sajdah of Namaaz is sufficient, and if he spoke, he should repeat the Sajdah. If he did not perform the Sajdah in Namaaz and after immediately turning salaam, he recited the same Ayat he should make one Sajdah. The Sajdah which he needed to perform in Namaaz is cancelled. [Khania; Ghuniya; Alamgiri vol.1 pg.135; Raddul Muhtar vol.1 pg.726]

LAW: If in Namaaz one recited Ayat-e-Sajdah and performed the Sajdah, and then his Wudu broke and he then performed Wudu and made 'Bina' (Established Namaaz from there forth) and then he read the same Ayat again, then Sajdah for the second time is not Waajib. However, after Bina if he heard the same Ayat from someone else, then the second is Waajib and the second Sajdah he should perform after Namaaz. [Alamgiri vol.1 pg.135]

LAW: If in one Majlis he recited a few Ayats of Sajdah, then that many Sajdahs should be performed. One Sajdah is not sufficient. [General Books of Fiqh]

LAW: To recite the entire Surah and to leave out the Ayat-e-Sajdah is Makruh-e-Tahreemi. There is no disapproval if only the Ayat-e-Sajdah is recited, but it is better to recite one or two Ayats before and after. [Durr-e-Mukhtar vol.1 pg.729]

LAW: If the audience (listeners) agreed on Sajdah and the Sajdah is not heavy on them, then to recite the Ayat in a loud voice is Awlah. Otherwise it should recited softly, and if one does not know the condition of the audience (i.e. whether they will be fine making the Sajdahs or not), then it is best to recite it silently as well. [Raddul Muhtar vol.1 pg.730]

LAW: If Ayat-e-Sajdah was recited, but because he was engrossed in his work he did not hear it, then the correct view is that Sajdah is not Waajib, but many Ulama say that even though he did not hear it, Sajdah is Waajib. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.730]

IMPORTANT NOTE: If in a single Majlis one reads all the Ayats of Sajdah and then performs the Sajdah to have some need fulfilled, Allah will fulfil the need for which he intended reading it. This is whether he reads each Ayat and makes Sajdah after each or if he reads all the Ayats and makes 14 Sajdahs at the end. [Ghuniya; Durr-e-Mukhtar vol.1 pg.730]

LAW: If one recited Ayat-e-Sajdah on the ground, he cannot perform the Sajdah on a mode of conveyance, but he is permitted to do so in the condition when faced by fear (i.e. danger). If he recited the Ayat whilst on a mode of conveyance, then in the condition of him travelling, he may perform the Sajdah on the mode of conveyance. [Alamgiri vol.1 pg.135]

LAW: In the condition of illness, the Sajdah will also be fulfilled if performed by gesturing. Similarly, it will be fulfilled whilst on journey on a mode of conveyance, by gesturing. [Alamgiri vol.1 pg.135]

LAW: It is Makruh for the Imam to recite Ayat-e-Sajdah in Jummah, Eidain, and in Sirri Namaaz, and in that Namaaz in which there is a Jama'at-e-Azeem (Mass congregation). However, if immediately after reciting Ayat-e-Sajdah, one performs Ruku and Sujood, and Niyyat is not made in the Ruku, there is no disapproval. [Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.721]

LAW: If one recited Ayat-e-Sajdah on the Mimbar (Pulpit of the Musjid), then Sajdah becomes Waajib on the reciter and on those who heard it as well, and it is not Waajib upon those who did not hear it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 732]

LAW: To perform Sajdah-e-Shukr (Prostration of Gratitude) when a child is born, or if a person got some wealth, or if he found some lost item, or if a sick person is cured, or if a Musafir returns from a journey. In other words, to perform Sajdah, as Gratitude (to Allah) for any other blessing received, is Mustahab and the manner of doing this, is the same as Sajdah-e-Tilaawat. [Alamgiri vol.1 pg.136; Raddul Muhtar vol.1 pg.731]

LAW: To make Sajdah without reason or basis like most of the general public do, neither gives any Thawaab, nor is it Makruh. [Alamgiri vol.1 pg.136]

CHAPTER 8
NAMA AZ-E-MUSAFIR
NAMA AZ OF
A TRAVELLER

Allah Almighty says

وَإِذَا سَأَلْتُمُ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ
أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

'And when you travel on the earth, there is no sin upon you for shortening your Namaaz, if you fear that the unbelievers may cause you harm.'

[Surah Nisa, Verse 101]

HADITH 1: It is in Sahih Muslim Shareef (that) Ya'la bin Umayya ؓ says, 'I said to Ameer ul Momineen Farooq-e-Azam ؓ that Allah Almighty says

أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا

But now the people are in the state of Security (i.e. so there should be no need for Qasr). He said, 'I was astonished by this and asked Rasoolullah ﷺ about this', (so) He ﷺ said, 'This is a Sadqa which Allah Almighty has given (as aid) to you, Accept His Sadqa.'

HADITH 2: It is reported in Sahih Bukhari and Muslim that Haaritha bin Wahab Khaza'i ؓ says that Rasoolullah ﷺ performed (led) 2 Raka'ats of Namaaz in Mina, we were neither in such large numbers, and nor were we in such peace before.

HADITH 3: It is in Sahihain from Anas ؓ that Rasoolullah ﷺ performed 4 Raka'ats of Zuhr in Madina, and in Zil Hulaifa he ﷺ performed 2 Raka'ats of Asr.

HADITH 4: It is reported in Tirmizi Shareef from Abdullah ibn Umar رضي الله تعالى عنها where he says, 'I performed Namaaz with Nabi ﷺ at home and on journey. As a resident I performed 4 Raka'ats of Zuhr followed by 2 Raka'ats, and during a journey, I read (with Huzoor ﷺ) 2 Raka'ats of Zuhr, followed by 2 Raka'ats and in Asr we performed 2 Raka'ats, which was followed by nothing else, and in Maghrib we always performed 3 Raka'ats whether resident or on a journey. Whilst a resident and whilst on a journey, (Huzoor ﷺ) did not perform Qasr (shorten the Namaaz) of Maghrib, and after it 2 Raka'at was performed.'

HADITH 5: It is in Sahihain from Ummul Momineen A'isha Siddiqah رضي الله تعالى عنها that (initially) 2 Raka'ats of Namaaz was made Fard, and when Rasoolullah ﷺ made Hijrat (migrated to Madina), then 4 Raka'ats were made Fard, and the Namaaz of a journey was left on the initial 2 Raka'ats.

HADITH 6: It is in Sahih Muslim from Abdullah ibn Ab'bas رضي الله تعالى عنها that Almighty Allah made 4 Raka'ats Fard for a resident, by the word of Rasoolullah ﷺ, and on a journey 2 Raka'ats (were made Fard), and in the case of 'Khauf' (i.e. when facing fear or Danger) 1 Raka'at (was made Fard when reading behind an Imam).

HADITH 7: Ibn Majah reported from Abdullah ibn Umar رضي الله تعالى عنها that Rasoolullah ﷺ stipulated 2 Raka'ats for Namaaz of a Journey and this is full and not less. (In other words, even though apparently 2 Raka'ats have been lessened, but in Thawaab 2 Raka'ats is equivalent to the 4 Raka'ats).

LAWS OF JURISPRUDENCE

LAW: Shar'an (In the light of the Shariah) a Musafir refers to a person who has left his residential area with the intention to journey for a distance of 3 days. [Durr-e-Mukhtar vol.1 pg.732/733]

LAW: A day (here) refers to the shortest day in the year, and a distance of 3 days does not mean travelling from morning until evening, because there is always a need (to stop) to eat and drink, for Namaaz and other necessities, so what it actually refers to is the greater portion (of the day). For example, if he travelled from the commencement of Subho Saadiq until after noon and then he stopped (to rest etc.), then on the second and third days he did the same, then the distance of his journey will be regarded as the 'Masaafat-e-Safr' (Distance of the Journey). To travel until after noon also does not mean that he should have been travelling continuously, but he may also take habitually (naturally) the amount of rest and breaks that are needed during such a journey, and travelling (walking) means to travel at a moderate pace (or speed), meaning (he is) neither travelling too fast nor too slow. On dry land (desert etc.), credibility is given to the moderate pace and speed of a human and camel (etc.), and in mountainous terrain it is as per the conditions that are suitable (on such terrain). When travelling by sea, it will be based on the speed of the ship at a time when neither the wind is at a standstill nor is it blowing to fast. [Durr-e-Mukhtar vol.1 pg.734/735; Alamgiri vol.1 pg.138]

LAW: The short day is regarded reliable in a place where the day and night are 'Mu'tadil' (balanced). In other words, the greater portion of the day can be used to travel towards ones destination. Hence, the cities which have very short days, such as Bulgar, which has very

short days, then in such places it does not depend on the (length) of the day. [Raddul Muhtar vol.1 pg.134]

LAW: The 'kos' (league/distance of measure) is also not given any credence, because in some places the (measure) of the 'kos' is shorter and at other places it is longer. Actually, credence is given to 'Three Manzils', and on land this is based on the calculation by miles and the distance for this is 57 1/2 miles. [Fatawa Razviyah]

LAW: If there are two roads leading to a place and the distance of one road qualifies for the distance of a Journey (i.e. causing one to become Musafir) and the other does not, then in this case it will be based upon the road on which the traveller takes. If he goes from the road which is nearby (i.e. the shorter road), then he will not be a Musafir and if he goes from the longer route, then he will be a Musafir, even if he does not have any valid or good reason for using this route. [Alamgiri vol.1 pg.138; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.738]

LAW: If there, are two routes to go somewhere, or if one is by sea and the other is by land, and one is a two-day journey and the other is a three-day journey (to one's destination). If he uses the one which is a three day journey, he is a Musafir, otherwise he is not. [Durr-e-Mukhtar; Alamgiri vol.1 pg.138]

LAW: If by way of his Karaamat, a Wali (beloved of Allah) completed a three day journey in a very short space of time, then that which is evident indicates that the rules of Musafir will be applicable to him, but Imam Ibn Humaam has mentioned that it is questionable for him to be regarded a Musafir. [Raddul Muhtar vol.1 pg.735]

LAW: The mere intention of a journey will not qualify one as a Musafir, but the rule of Musafir will only be applicable to him when he leaves the populated area of the locality. In other words, if he is in a city then (it will apply when) he leaves the city and if he is in a village then it will (apply when) he leaves the village. For the one living in a city, it is also necessary that he should also come out of the populated (residential) areas on the outskirts of the city, which are bordering (attached) to the city. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.733]

LAW: The villages which are bordering (attached) to the 'Fina-e-Shahr', then for those in the villages it is not necessary to come out of such a village as well. Similarly, if there is a field (orchard) etc. that is bordering (attached) to the city or town, and even though those who take care of it and work in it, live in it, it is not necessary to come out of these Orchards. [Raddul Muhtar vol.1 pg.732]

LAW: The place which is outside the Fina-e-Shahr but is for the work of the City, such as the Cemetery, Race Course, Dump site etc., if these are bordering (adjoined) to the city, then it is necessary to come out of these. However, if there is a distance between the city and the Fina, then there is no need to come out of it. [Raddul Muhtar vol.1 pg.732]

LAW: Coming out of the populated area means that the populated areas should end in the (direction) towards which he is travelling, even though in the vicinity of that area the populated areas have not ended on another side. [Ghuniya]

LAW: If any 'Mohalla' (area) was attached to the city, but now it has become separate, then to come out of this is also necessary. If there

is a Mohalla, which has become deserted (vacant), even though it was initially attached to the city, or even if it is still attached to the city, then to exit it is not a condition. [Ghuniya; Raddul Muhtar vol.1 pg.733]

LAW: If a Station (railway etc.) is outside the populated (residential area), then on reaching the station he will be regarded as a Musafir, on condition he has intention of travelling to a destination that is regarded the Masaafat-e-Safr.

LAW: For a 'Safar' (journey that qualifies one as a Musafir) it is also necessary, that one should intend to travel a distance of 3 days from the place from where he is departing. If he left with the intention to travel a distance of 2 days and on reaching there, he made an intention to travel to some other place, and that too is a journey which is less than 3 days in distance, and similarly if he travels the entire world in this way, he will not be regarded a Musafir. [Ghuniya; Durr-e-Mukhtar vol.1 pg.733]

LAW: It is also conditional that he should have the intention of travelling continuously (i.e. consistently) on a journey of 3 days. If he made intention that he will travel for a journey of 2 days and on reaching there he will do some work there and then he will travel a journey of 1 days distance, then this is not regarded as a consistent journey of 3 days, and he will thus not be considered a Musafir. [Fatawa Razvia]

LAW: It is Waajib upon the Musafir to perform Qasr Namaaz (Shorten the Namaaz). In other words, he should perform the Four (4) Raka'ats Fard Namaaz as two (2) Raka'ats. For him (the Musafir), these 2 Raka'ats are regarded as the complete Namaaz. If he

intentionally performed Four (instead of 2) but sat for Qaada at 2 Raka'ats, the Fard will be discharged and the last 2 Raka'ats will be counted as Nafil, but he will be regarded sinful for this and is deserving the torment of hellfire, because he (intentionally) left out a Waajib, hence he should repent for this. If he did not sit for Qaada at two Raka'ats, then in this case the Fard is not fulfilled, and it has become Nafil. However, if he had made the intention of Iqaamat (Residency) before the Sajdah of the 3rd Raka'at, then in this case the Fard will not be annulled, but he will have to repeat the Qiyaam and the Ruku. If he made the intention in the Sajdah of the 3rd Raka'at, then now the Fard has been lost. Similarly, if he does not recite the Qir'at in the first 2 Raka'ats or in one of those 2 Raka'ats, the Namaaz is annulled. [Hidaya; Alamgiri vol.1 pg.139; Durr-e-Mukhtar vol.1 pg.735/739/740]

LAW: This 'Rukhsat' (permission) is specifically and only for a Musafir. This applies whether his journey is meant for a permissible or impermissible reason. Either way, the rules which apply to a Musafir will apply to him. [Raddul Muhtar vol.1 pg.736]

LAW: If an unbeliever left with the intention of journeying for a distance of 3 days, and after 2 days he became a Muslim, then there is Qasr Namaaz for him. If a Na-Baaligh left with the intention of a 3 day journey and he became Baaligh on the way, if the place to which he is journeying to, from where he is, is not a distance of 3 days, he will perform the full Namaaz. If a female who was menstruating became cleansed and the place to where she is journeying is not a 3 day distance away from where she is, then in this case she will perform the full Namaaz. [Durr-e-Mukhtar vol.1 pg.742]

LAW: If the Muslim Ruler (Badshah) travelled the kingdom (Country) in order to assess the condition of the citizens, he will not perform Qasr, unless his initial intention was not of a journey of 3 Manzils continuously. If he travels for any other reason, and it consists of the distance of a journey, then he will perform Qasr. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.746]

LAW: There is no Qasr (Shortening) of the Sunnats, but this should be read in full. However, it is excused in the case of fear (i.e. danger) or when there is no time left. It must be read at a place of safety. [Alamgiri vol.1 pg.139]

LAW: A Musafir is regarded as a Musafir until such time that he does not enter his locality (i.e. town, city, village etc), or if he does not intend to stay in any populated area for a full 15 days. This is in the case if he has already travelled a journey of 3 days (to reach that place). If before reaching (the distance of) 3 Manzils, he makes intention of returning, then he is not a Musafir, even though he maybe in a jungle (i.e. unpopulated area). [Alamgiri vol.1 pg.139; Durr-e-Mukhtar vol.1 pg.736/737]

LAW: For the Niyyat of Iqaamat (Residence) to be proper (valid), there are six (6) conditions:

1. *He should stop his travelling. If whilst travelling he made the intention of residence, he will not be regarded as a Muqem (resident/non-Musafir).*
2. *The place (at which he intends to reside) should be suitable for residence. If he made intention of residence in a jungle, or at sea, or in*

an unpopulated (uninhabited) Island, he will not be regarded as a Muqem.

3. *He intends to stay (at one place) for 15 days. If he intends to stay for less than this he will not be regarded as a Muqem.*
4. *This Niyyat should be for staying at one particular place. If he intends to stay for 15 days in 2 different villages (settlements). In other words, he wishes to stay at one place for 10 days and at the other for 5 days, then he will not be regarded a Muqem.*
5. *His intention should be independent. It should not be dependent on someone else.*
6. *His condition should not be contrary to his intention. [Alamgiri vol.1 pg.139; Raddul Muhtar vol.1 pg.739]*

LAW: If a Musafir is travelling and he has not as yet reached the city or village and he made the intention of residence, he will not be regarded as a Muqem. If he made the intention after he reached (the city or village), he will be regarded as a Muqem, even though he is still in search of the house etc. (which is his final stop). [Alamgiri vol.1 pg.139]

LAW: If the Muslim Army halts or encamps in a jungle and they set up camp, pitch tents etc. there and make the intention of staying there for 15 days, they will not be regarded as being Muqem. However, if those who live in a jungle set up tents (etc.) in the jungle and intend to stay there for 15 days, they will become Muqem. The condition for this is that there should be water and grass

(vegetation) available there, because the jungle is to them, like a city or village is to us. [Alamgiri vol.1 pg.139]

LAW: If one intends to stay at 2 places for 15 days and both are independent, such as in the case of Makkah and Mina, then in this case he will not be regarded as a Muqem. If they are dependent on one another (such a town and the Fina/outskirt of the Town), then in this case he will be regarded a Muqem. [Alamgiri vol.1 pg.140; Durr-e-Mukhtar vol.1 pg.737]

LAW: If one made an intention that I will live in these two localities (settlements) for 15 days, and I will live at one place during the day and at the other at night. In this case, if he first went to the place where he intended to stay during the day, then he has not become a Muqem, but if he went first to the place, where he had intended to stay at night, then he will become a Muqem. Now, if he goes from there into the next settlement, he will still be regarded as a Muqem. [Alamgiri vol.1 pg.140; Raddul Muhtar vol.1 pg.737]

LAW: If the Musafir is not independent in his intention, then in this case he will not be regarded a Muqem even when he makes the intention of staying for 15 days. For example, a female whose Mahr-e-Mu'ajjal is not owed to her by her husband, becomes dependent on the husband and her own Niyat does not count, and slave who is Ghayr Makatab is also dependent on his master, and the Army which gets their necessities from the Treasury or the King, as they are dependent on their leader, and the case of the worker who is dependent on the employer, and a prisoner, who is dependent on his incarcerators and that wealthy person on whom compensation is claimed, and a student who gets food etc. from his teacher, as he is dependent on the teacher, and a pious son, who is regarded a

dependent of his father. The intentions of all the aforementioned are regarded as irrelevant, and in reality the intention of the ones whom they are dependent on will be given relevance. If they have made intention of Iqaamat (residence) then the Taabi' (the one following or dependent on them) will be regarded as a Muqem, and if they do not make intention of Iqaamat, then the Taabi' will also be regarded as a Musafir. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 834/845; Alamgiri vol.1 pg.141]

LAW: If the Mahr-e-Mu'ajjal of a female is still owed to her, then she has the choice to hold herself back, thus in such a case she is not a Taabi' (dependant/subordinate in this issue). Similarly, a slave who is Makatab has the right of travelling without the permission of the Maalik (Masters), thus he is also not a Taabi', and the soldier who does not take his meals and necessities from the Badshah or Bait ul Maal is not regarded as a Taabi'. An employee who is not employed on a monthly or annual salary, but rather he receives a daily salary and has the right of terminating the 'Ijaara' after even 2 days, thus he too is not regarded Taabi'. If a Muslim who has been imprisoned (captured) by the enemy is aware that they will take him (with them) on a journey of 3 days (distance), he should perform Qasr and if he is not sure of what they intend, then he should try to ask them and then act accordingly. If they do not inform him of their intention (travel plan) then if he knows that the enemy are Muqem, he should perform Namaaz in full and if he knows that they are Musafir, then he should perform the Qasr. If he is not able to even ascertain this, then for as long as a journey of 3 days is not accomplished, he should perform full Namaaz. If he was responsible for 'Tawaan' (a claim against him) and he was on a journey and has been caught, then in this case, if he is insolvent, he should perform Qasr. If he is solvent (financially stable) then he intends to pay (what he owes)

within 15 days, or even if he has no intention, he should still perform Qasr. If his intention is that he will not be paying it, then in this case he will perform full (Namaaz). [Raddul Muhtar vol.1 pg.744/745]

LAW: The Taabi' (dependent/subordinate) should query from the Matbu' (i.e. the one on whom he is depending) and he should act according to what the Matbu' says. If he does not say anything, then see if he is a Muqem or Musafir. If he is a Muqem then consider yourself a Muqem and if he is a Musafir then consider yourself a Musafir, and if you are not able to ascertain this as well, then after a (distance) of a journey of 3 days, perform Qasr (Namaaz). Before this, perform your full Namaaz. If one does not query from him, then the ruling is the same as when he is asked and does not give any response. [Raddul Muhtar vol.1 pg.745]

LAW: If with a blind person there is someone who can hold and guide him, then in this case if the one who is with him is his worker, then relevance is given to the Niyyat of the blind person. If he is only there to help out of goodness, then relevance is given to his Niyyat (person helping out of goodness). [Raddul Muhtar vol.1 pg.745]

LAW: Those soldiers who are the Taabi' of the Commander (leader), and they have been overpowered and thus split up, then in this case they will not be regarded as being Taabi'. However, both in Iqaamat (residence) and in Safar (on journey) his personal Niyyat will be giving relevance. [Raddul Muhtar vol.1 pg.745]

LAW: If a slave was on a journey with his owner and the owner sold him to a Muqem. If he was aware of this in his Namaaz and he performed 2 Raka'ats, then he should read it again (i.e. four). Similarly, if the slave was in Namaaz and the Maalik (Master) made

intention of Iqaamat (residence), then in this case if after knowing he performed 2 Raka'ats, he should repeat it (i.e. read 4 Raka'ats). [Raddul Muhtar vol.1 pg.745]

LAW: If a slave is owned by two persons jointly and both of them are on the journey. One of them intended Iqaamat (residence) and the other has not. If there are days set for serving each master, then on the days on which he is to serve the Muqem, he will perform 4 Raka'ats and during the days which are set for serving the Musafir, he will perform 2 Raka'ats. If the days are not set (for serving each person), then he will perform 4 Raka'ats every day, and to perform Qaada on 2 Raka'ats is Fard. [Alamgiri vol.1 pg.141]

LAW: If one has made the Niyyat for Iqaamat (residence), but his situation shows that he will not really stay there for the full 15 days, then in this case the Niyyat (intention) is not proper. For example, he travelled for Hajj and intended to live in Makkah Muazzamah for 15 days in the beginning of Zil Hijjah. Then in this case, his Niyyat is baseless, because now that he has made Niyyat for Hajj, it is obvious that he will definitely go to Mina and Arafat, so how will he be able to stay for so many days in Makkah Muazzamah. However, if after returning from Mina he makes this Niyyat, then it is proper. [Alamgiri vol.1 pg.140; Durr-e-Mukhtar vol.1 pg.737]

LAW: A person who went someone but does not have the intention of staying there for 15 days, but he intends to go with a group and he knows that the group will go (from there) after 15 days, then he is a Muqem, even if he does not make the Niyyat of Iqaamat (residence). [Durr-e-Mukhtar vol.1 pg.737]

LAW: If a Musafir stopped for a few days or even for 13 to 14 days with the Niyyat of some work or to wait for his companions, or if he has the intention that once his work is done, he will leave, but in both cases he changes his departure from one day to the next. In doing so years pass by, then he is still a Musafir and will need to perform Qasr Namaaz. [Alamgiri vol.1 pg.139]

LAW: If the Muslim army went to a Darul Harb or laid siege to a fort in a Darul Harb, they are regarded as being Musafir, even if they made the intention of 15 days, even if the apparent is overwhelming. Similarly, if they have laid siege (surrounded) rebels (or traitors) in a Darul Islam they are still not Muqem. However, one who goes to a Darul Harb with security (i.e. he has been given safe passage) and he makes intention of staying for 15 days, he will read 4 Raka'ats. [Ghuniya; Durr-e-Mukhtar vol.1 pg.738]

LAW: If one living in Darul Harb becomes a Muslim there and the unbelievers there are plotting to kill him, so he decided to flee on a journey of 3 days distance, then in this case he should perform Qasr. If he has hidden somewhere with the intention of hiding there for a month or two, then too he should perform Qasr. However, if he has hidden in a town or city, he should perform full 4 Raka'ats there. If a Muslim was imprisoned in a Darul Harb and he escaped from there and took refuge in a cave, then he should perform Qasr, even if he intends to be there for 15 days (or more). If all the people of a town in a Darul Harb become Muslim and the Harbis' intend to fight against them, then all of them are Muqem. Similarly, if the unbelievers overpowered their town and they (the Muslims) all left the town and fled with intention of a distance of 1 days journey, then too they are Muqem, and if they left with the intention of going a 3 days distance away, then they are Musafir. Thereafter, if they return

and the unbelievers have not captured their town, they are Muqem, and if the Mushriks (polytheist) have captured and taken control of the city, but even if they lived there but then left when the Muslims returned, then if these people intend to live there, it has become Darul Islam. They will thus perform the Namaaz in full. If they have no intention of living there, but they intend to live there only for a month or two and they then wish to journey to a Darul Islam, then in this case they will perform Qasr. [Alamgiri vol.1 pg.140/141]

LAW: If the Muslim army entered a Darul Harb and overpowered it and made it a Darul Islam, then Qasr will not be performed there. However, if they only intend to live there for a month or two, they should perform Qasr. [Alamgiri vol.1 pg.140]

LAW: If a Musafir whilst in Namaaz made the intention of Iqaamat (residence), then he should perform it in full. If the case is such that he only performed one Raka'at and the time (for that Namaaz) expired and he made the Niyat of residence in the second, then this Namaaz he should only perform 2 Raka'ats, and he should perform 4 Raka'ats for the next one. Similarly, if a Musafir was a Laahiq and the Imam was also a Musafir, and after the Salaam of the Imam if he intended for Iqaamat (Residence), then he should only perform 2 Raka'ats, and if he intended it before the Imam turned Salaam, he should perform 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.736/737]

LAW: In both Ada and Qaza, the Muqem is permitted to make Iqtida (i.e. follow) a Musafir. After the Salaam of the Imam, he should complete his remaining 2 Raka'ats. In those 2 Raka'ats he should not recite any Qira'at at all, but he should remain standing silently for the duration of Surah Faateha. [Durr-e-Mukhtar vol.1 pg.740]

LAW: If the Imam is a Musafir and the Muqtadi (follower) is a Muqem and the Muqtadi stood up before the Salaam of the Imam, and the Imam had made intention of Iqaamat (residence). Then in this case if the Muqtadi has not yet made the Sajdah of the 3rd Raka'at, he should continue with the Imam, otherwise his Namaaz has become invalid. If the Imam intended for residence after the Sajdah of the 3rd Raka'at then he should not be followed. If he follows his Namaaz will be void. [Raddul Muhtar vol.1 pg.740]

LAW: We have already established that for the Iqtida to be regarded as correct, the condition is that it should be known whether the Imam is a Muqem or a Musafir. It does not matter whether one came to know this at the commencement of the Namaaz or even after the Namaaz has commenced (Either way it is acceptable). Hence, it is (best and advisable) for the Imam to announce before commencing Namaaz that he is a Musafir. If he did not do so in the beginning of the Namaaz, then at the end of his Namaaz he should say, 'Complete your Namaaz in full, as I am a Musafir'. [Durr-e-Mukhtar vol.1 pg.740/741]

If he already said it at the beginning, (it is advisable) for him to repeat it at the end as well, so that those who were not present at the beginning would also realise.

LAW: Once the time has expired (for a Namaaz), a Musafir cannot make Iqtida of a Muqem. He can do so within the time period, and in this case (when following a Muqem) the Fard of the Musafir will also be 4 Raka'ats. The ruling of this Namaaz is the same as a 4 Raka'at Namaaz, and those Namaaz in which there is no Qasr, he may make Iqtida (of a Muqem) both within the time or afterwards as well. If one made Iqtida within the time and before the Namaaz

ended, the time (for that Namaaz) expired, the Iqtida will still be regarded proper. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.741]

LAW: If a Musafir followed a Muqem and according to the Madhab of the Imam, the Namaaz is Qaza (expired), and according to the Madhab of the Muqtadi, it is 'Ada'. For example, if the Imam is an adherent of the Shafi'i Madhab and the Muqtadi is an adherent of the Hanafi Madhab, and he performed Zuhr behind him after the shadow of an object is one fold, then the Iqtida is still proper. [Durr-e-Mukhtar vol.1 pg.740]

LAW: If a Musafir commenced his Namaaz behind a Muqem and then broke the Namaaz, then in this case (when he reads it), he will perform only 2 Raka'ats, as long as he performs it alone or behind another Musafir. However, if again he performs it behind a Muqem, he will perform 4 Raka'ats. [Raddul Muhtar vol.1 pg.141]

LAW: If a Musafir made Iqtida of a Muqem, then the Qaada-e-Oola is also Waajib upon the Muqtadi, as it does not remain Fard, so if the Imam did not perform the Qaada, the Namaaz will not be annulled. However, if a Muqem made Iqtida of a Musafir then the Qaada-e-Oola is also Fard upon the Muqtadi. [Raddul Muhtar, Durr-e-Mukhtar vol1. Pg.740/741]

LAW: In performing Qasr and the full Namaaz, relevance is given to the last time, if he has not performed it yet. For example, if a person has not performed his Namaaz yet, but there is not only sufficient time left to say Allahu Akbar, and he has now become a Musafir, then in this case, he should perform Qasr, and if he was a Musafir and at that time he intended Iqaamat (residence), then he should perform 4 Raka'ats. [Durr-e-Mukhtar vol.1 pg.742]

LAW: After performing Namaaz within the time period, if a person went on journey and then he read 2 Raka'ats for Asr, but then had to return home due to some necessity, and the time of Asr is still remaining, and he only realised then that he had performed both the Namaaz without Wudu, then in this case he will perform 2 Raka'ats for Zuhr and 4 Raka'ats for Asr. If he performed his Zuhr and Asr, and went on a journey before sunset, and then realised that he performed both Namaaz without Wudu, he should perform 4 Raka'ats of Zuhr and 2 Raka'ats of Asr. [Alamgiri vol.1 pg.141/142; Raddul Muhtar vol.1 pg.742]

LAW: If a Musafir made 'Sahw' (error) in Namaaz and after turning Salaam at 2 Raka'ats he made Niyyat of Iqaamat (residence), then in the case of that particular Namaaz, he is not regarded as Muqem and the Sajdah-e-Sahw falls away. However, if he made the Niyyat before making the Sajdah, then it is proper and it will be now Fard for him to perform 4 Raka'ats. This applies even if he made the Niyyat only after one Sajdah. [Alamgiri vol.1 pg.141]

LAW: If a Musafir made Imamat of Musafirs (i.e. he led Musafirs in Namaaz), and in the midst of Namaaz, the Imams Wudu broke and he appointed another Musafir as his khalifa (in Namaaz), and the Khalifa made Niyyat of Iqaamat (residence), then all the Musafirs who are behind him will only perform 2 Raka'ats. Likewise, if he made a Muqem the Khalifa (in Namaaz), the Muqtadi who are Musafir will still perform 2 Raka'ats, and if the Imam made Niyyat of Iqaamat (residence) after the Hadath (i.e. after his Wudu broke) and before leaving the Masjid, they should read 4 Raka'ats. [Alamgiri vol.1 pg.142]

LAW: 'Watan' (Home or Abode) is of two types:

1. Watan-e-Asli (a person's real or permanent home).
2. Watan-e-Iqaamat (a person's transient or temporary home).

1. Watan-e-Asli: refers to the place where he was born, or a place where his family lives, or a place where he has taken permanent residence, and it is a place from where he will now not go anywhere. [Alamgiri vol.1 pg. 145]

2. Watan-e-Iqaamat: refers to that place where a Musafir intends to stay for a period of 15 days or more. [Alamgiri vol.1 pg. 145]

LAW: If a Musafir married somewhere and even though he does not intend staying there for 15 days, he is a Muqem (there). If he has two wives in different cities, he will become Muqem on reaching both cities. [Raddul Muhtar vol.1 pg.742]

LAW: If a person's Watan-e-Asli is at one place and he has now made another place his Watan. In this case, if he has children and family still living at the first place, then both are regarded as 'Asli' (Permanent), otherwise the first will no longer be regarded as the Asli, be this whether there is Masaafat-e-Safr (the legal distance required for a journey) between both places or not. [Durr-e-Mukhtar vol.1 pg.742]

LAW: A Watan-e-Iqaamat causes another Watan-e-Iqaamat to become void. In other words, he stopped at one place with the intention of 15 days, and then went to another place and stopped with the intention of 15 days, then in this case the first is invalid and is not Watan anymore, be this whether there is a Masaafat-e-Safr

between both or not. Likewise, the Watan-e-Iqaamat becomes baatil (invalid and void) by one entering his Watan-e-Asli or by embarking on a (further) journey. [Durr-e-Mukhtar vol.1 pg.743]

LAW: If one took the people of his house and went to some other location, and in the first location his house and other belongings etc. are still there, then that too is regarded as Watan-e-Asli. [Alamgiri vol.1 pg.142]

LAW: For Watan-e-Iqaamat it is not necessary that he took residence there after embarking on a journey of 3 days, but even if he took residence before completing the duration of the journey, it has become Watan-e-Iqaamat. [Alamgiri vol.1 pg.142; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.743]

LAW: If the parents of one who is Baaligh (reached age of puberty) live in a certain city, and that city is not his birthplace, and neither are his family members living there (wife, children etc.), then such a place is not Watan-e-Asli for him. [Raddul Muhtar vol.1 pg.742]

LAW: When a Musafir arrives at his Watan-e-Asli, his journey has come to an end, even if he does not make Niyyat of Iqaamat (residence). [Alamgiri vol.1 pg.142]

LAW: If a female married and went to her in-laws and now lives there, then in this case her mother's is no more regarded as her Watan-e-Asli. In other words, this applies if her in-laws are 3 Manzils away. If she visits her mother's home from there and does not intend to stay for 15 days, she will perform Qasr, and if she has not seized living at her mother's, but she is only temporarily at her in-laws

home, then as soon as she returns to her mother's, the journey will come to an end and she should perform her Namaaz in full there.

LAW: For a female to embark on a journey without a Mahram for a journey of more than 3 days is impermissible, but for her to go on a journey of even one day (without a Mahram) is not permitted. She is also not permitted to embark on a journey with a Na-Baaligh or with a Ma'tuwa (one who is partially insane). It is necessary for her husband or Baaligh Mahram to travel with her. [Alamgiri vol.1 pg.142]

It is also necessary that the Mahram should not be someone who is a hardened Faasiq (sinner), one who speaks rudely, or a precarious person.

CHAPTER 9

THE JUMMAH SALAAH

* VIRTUES OF JUMMAH	172
* VIRTUES OF PASSING AWAY ON A FRIDAY	176
* WARNINGS REGARDING OMITTING JUMMAH	179
* VIRTUES OF BATHING ON A FRIDAY	181
* VIRTUES OF USING FRAGRANCE ON A FRIDAY	181
* VIRTUES OF GOING EARLY FOR JUMMAH	184
* PROHIBITION OF CLIMBING OVER NECKS OF PEOPLE	184
* THE SIX CONDITIONS FOR JUMMAH	186
• 1 ST MISR OR FINA-E-MISR	186
• 2 ND SULTAN UL ISLAM OR HIS REPRESENTATIVE	189
• 3 RD TIME OF ZUHR	192
• 4 TH THE KHUTBAH	192
* THE SUNNATS OF JUMMAH	194
• 5 TH JAMA'AT	196
• 6 TH IZN-E-AAM	197
* 11 CONDITIONS FOR JUMMAH TO BE WAAJIB	198

Allah Almighty says

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِذَا نُودِيَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا اِلَىٰ ذِكْرِ اللّٰهِ
وَذَرُوْا الْبَيْعَ ۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩﴾

‘O Believers, When the Azaan is called out for Namaaz on a Friday, then go swiftly towards the remembrance of Allah, and leave all business transactions. This is best for you, if (only) you knew!’ [Surah Jummah, Verse 9]

THE VIRTUES OF JUMMAH

HADITH 1 & 2: In the Sahihain it has been reported from Abu Hurairah رضي الله عنه that Huzoor ﷺ said, ‘We are the last (in other words we are the last to come to this world) but on the day of Qiyaamat we will be the first, even though others received the book before us (and we after them). This was the day (Jummah) which was made Fard upon them (in other words that they should revere it) but they went against this (disregarded it), and Allah has guided us to it and others follow us (in this). The Jews set aside the next day (in other words the Saturday) and the Christians set aside the day after (in other words the Sunday).’ The narration of Muslim is from him (Abu Hurairah رضي الله عنه) as well and from Huzaifa رضي الله عنه, ‘We are last amongst the Ahl-e-Duniya, but first on the Day of Qiyaamat, for our judgement will be given before all the other creation.’

HADITH 3: Muslim, Abu Dawud, Tirmizi and Nasa’i report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘The best day on which the sun rises is a Friday. On this day (Friday) Adam عليه السلام was born, and on this day he was allowed entrance into Jannat (Paradise), and on the same day he was commanded to descend from Jannat (onto earth). The Day of Qiyaamat will be established on a Friday.’

HADITH 4&5: Abu Dawud, Nasa'i, Ibn Majah and Baihaqi report from Aus ibn Aus رضي الله عنه that Rasoolullah ﷺ said, 'The Best day amongst your days is a Friday. In it, Adam عليه السلام was born, and he passed away on the same day, and Nafakha (i.e. the blowing of the Soor for the second time) on the same day will be Sa'aqa (i.e. the blowing of the Soor for the first time). Increase your recitation of Durood upon me on this day, for your Durood is presented to me. The people (companions) asked, 'Ya Rasool'Allah ﷺ! How will our Durood before presented to you after you have passed from this world?' He ﷺ said, 'Allah has made it Haraam upon the earth to eat (devour) the bodies of the Ambia.'

In the Narration of Ibn Majah it is mentioned that, 'Send Durood upon me in abundance on a Friday, because it is well known in regards to this day, that Angels present themselves in it, and one who recites Durood upon me, his Durood is presented to me.' Abu Dawud رضي الله عنه says that he then said, 'And after your passing away!' He ﷺ said, 'Undoubtedly Allah has made it Haraam upon the earth to eat the bodies of the Ambia. The Nabi of Allah is alive and he is blessed with sustenance.'

HADITH 6 & 7: Ibn Majah reports from Abu Lubaba bin Abdul Munzir and Ahmed reports from Sa'ad ibn Mu'az رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'A Friday is the Leader of all the day and by Allah it is regarded as the most virtuous, and it is more virtuous than Eid ul Fitr and Eid ul Adha by Allah, and in it there are five attributes:

1. *Allah created Adam عليه السلام on this day.*
2. *On this day, Allah sent him down to the earth.*
3. *On this day, Allah caused him to pass away.*

4. *In this day, there is a special time, that whatever a servant asks for in it, Allah will give it to him, as long as he does not ask for something Haraam.*
5. *On this day, Qiyaamat will occur.*

There is no close Angel, (of the) the skies, the earth, wind, mountains or Seas who does not fear a Friday.'

HADITH 8-10: Bukhari and Muslim report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'On a Friday, there is such a time that if a Muslim gets this (special) moment, and he asks for any good from Allah at this time, then Allah will give it to him.'

In the narration of Muslim, this too has been mentioned that, 'It is a very short space of time'. Now, in regards to when this time comes, there are many narrations in this regard. There are two such narrations that are very strong. One narration says that (this time) is from the time the Imam sits down for Khutbah until the end of the Namaaz. This Hadith has been reported by Muslim from Abu Burdah bin Abi Musa who reported from his father, who narrated it from Rasoolullah ﷺ. The second narration states that it is the last time of Jummah. Imam Maalik, Abu Dawud, Tirmizi, Nasa'i and Ahmed report from Abu Hurairah رضي الله عنه. He says, 'I went towards the Mount Toor and I met with Ka'ab Ahbaar and sat with him. He mentioned to me some reports from the Taurait and I presented to him Ahadith of the Beloved Rasool ﷺ. One of the Hadith, which I narrated to him, was that, Rasoolullah ﷺ said, 'The Best day amongst your days is a Friday. In it, Adam عليه السلام was born, and on the same day he was commanded to descend (to earth), and on the same day his Tauba was accepted, and on the same day he passed from this world. On the same day, Qiyaamat will occur, and there is no animal (creature) that

does not give out a cry before sunrise on the morning of a Friday, in fear of Qiyaamat, except for Man and Jin. In it, there is such a time that in performing his Namaaz if a Muslim attains it, then whatever he asks from Allah at this time, Allah will give it to him'. Ka'ab said, 'such a time comes only once in a year'. I said, 'Actually, it comes on every Friday'. Ka'ab then read the Taurait and said, 'Rasoolullah ﷺ said the truth'. Abu Hurairah ؓ says, 'I met with Abdullah ibn Salaam ؓ and mentioned to him about my sitting with Ka'ab Ahbaar and about the Hadith which I discussed with regards to the Jummah, and I mentioned that Ka'ab said that it is a time which comes once in a year, so Abdullah bin Salaam ؓ said, 'Ka'ab was wrong'. I then said that Ka'ab read from the Taurait, and then said but that time comes once every Friday. He said, 'Ka'ab has spoken the truth'. Then Abdullah ibn Salaam ؓ said, 'Do you know when that time comes?' I said, 'you tell me and do not be miserly (i.e. secretive about it)'. He said, 'It is the last of a Friday'. I said, 'How can it be the last portion whereas Rasoolullah ﷺ said, 'If a Muslim attains it in performing Namaaz, and that is not a time of Namaaz.' Abdullah ibn Salaam ؓ said, 'Rasoolullah ﷺ said, 'Did Nabi ﷺ not say that one who is seated in a Majlis in anticipation of Namaaz, is in Namaaz.' I said, 'Yes'. So he said, 'This is what it means. In other words performing Namaaz here means to sit in anticipation of Namaaz (commencing).'

HADITH 11: Tirmizi reported from Anas ؓ that Rasoolullah ﷺ said, 'The moment (of acceptance) which is desired on a Friday, search for it from After Asr until the setting of the sun.'

HADITH 12: It is in Tabrani Awsat on merit of a narration certified as Hassan that Rasoolullah ﷺ said, 'Allah will not leave any Muslim on a Friday without making his Maghfirat (i.e. without pardoning him).'

HADITH 13: It is reported from Abu Ya'la that Rasoolullah ﷺ said, 'There are 24 hours in a day and night on a Friday. There is no hour on a Friday in which Allah does not free six hundred thousand from the fire of Hell, on whom hell had become compulsory (Wajib).'

VIRTUES OF PASSING AWAY ON FRIDAY OR ON A FRIDAY NIGHT

HADITH 14: Ahmed and Tirmizi report from Abdullah ibn Umar رضي الله تعالى عنهما Rasoolullah ﷺ said, 'Any Muslim who dies on the Day of a Friday or on a Friday night, Allah will protect him from the calamities of the grave.'

HADITH 15: Abu Nu'aim reported from Jaabir رضي الله عنه that Huzoor ﷺ said, 'One who dies on a Friday or a Friday night will be saved from the punishment of the grave, and on the day of Qiyaamat he will come forth in a manner whereby the seal of the Shaheeds (martyrs) will appear on him.'

HADITH 16: Hameed reported in Targheeb from Iyaas bin Bukayr that he رضي الله عنه said, 'One who dies on a Friday, the reward of a Shaheed will be recorded for him, and he will be saved from the torment of the grave.'

HADITH 17: It is reported from Ataa that Rasoolullah ﷺ said, 'A Muslim male or Muslim female who passes away on a Friday or on a Friday night, shall be protected from the punishment and calamities of the grave. He shall meet with Allah in a condition that he (or she)

Note: Here Friday Night refers to the eve of a Friday, in other words, from Thursday after Maghrib.

shall have no accountability, and there shall be witnesses with him who will bear testimony for him, or he will have a seal.'

HADITH 18: Baihaqi reports from Anas رضي الله عنه that Rasoolullah ﷺ said, 'A Friday night is a glowing night, and the day of a Friday is an illuminated day.'

HADITH 19: Tirmizi has reported from Ibn Ab'bas رضي الله تعالى عنها that he recited this Ayat:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

'Today, I have perfected for you your Deen, and I have completed upon you my Grace and I am pleased with Islam as your Deen.'

[Surah Ma'idah, Verse 3]

A Jew was in his presence. He said, 'if this verse were revealed upon us, we would have made it the Day of Eid (rejoicing)'. Ibn Ab'bas رضي الله عنه said, 'This verse was revealed on the Day of two Eids. In other words on Jummah and Arafah. (In other words we do not have to make this the day of Eid, because the day on which Allah revealed this Ayat it was a day of two Eids, because Jummah and Arafah are both days of Eid for Muslims and on that day both these were on the same day. It was Jummah and it was the ninth of Zil Hijjah).

VIRTUES OF JUMMAH NAMAAZ

HADITH 20: Muslim, Abu Dawud, Tirmizi and Ibn Majah report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who performed proper Wudu (Ablution) and then came for Jummah, and listened to the Khutbah and remained silent. Then such a person shall be

forgiven of those sins, which are between that Jummah and the next Jummah, and 3 days (more), and one who touched pebbles has been absurd. (This means that whilst listening to Khutbah to even do such things is regarded as absurd, in other words, pebbles were lying near him and he moved them).

HADITH 21: Tabrani reported from Abu Maalik Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'Jummah (A Friday) is expiation for the sins which are between this Jummah and the Jummah which follows, and for 3 days more. This is because Almighty Allah says, 'For one who does one good deeds, the reward is tenfold'.'

HADITH 22: Ibn Hib'ban reports in his Sahih from Abu Sa'eed رضي الله عنه that Rasoolullah ﷺ says, 'The one who does five things in one day, Almighty Allah will record him amongst the Jannatis:

1. *One who goes to check on the well-being of a sick person.*
2. *One who joins a Janaazah.*
3. *One who keeps fast.*
4. *One who goes for Jummah.*
5. *One who frees a slave.'*

HADITH 23: Tirmizi reports with the advantage of soundness and accuracy that Yazid bin Abi Maryam says, 'I was on my way to Jummah and I met Abaaya bin Rafa'a bin Raafi'. He said, 'Glad tidings to you that these steps which you have taken are in the way of Allah. I heard Abu Abas saying that Rasoolullah ﷺ said, 'One whose feet become dusty in the way of Allah, is Haraam upon the fire (of hell)'.'

The narration of Bukhari mentions that Abaaya said, ‘I was on my way to Jummah and I met Abu Abas ﷺ and he mentioned that words of Rasoolullah ﷺ.’

THE WARNINGS IN REGARDS TO OMITTING THE JUMMAH NAMAAZ

HADITH 24-26: Muslim reports from Abu Hurairah and Ibn Umar and Nasa’i and Ibn Majah report from Hazrat Ibn Ab’bas and Ibn Umar رضى الله تعالى عنهم that Rasoolullah ﷺ said, ‘Either people will abstain from omitting Jummah, or Allah will place a seal onto their hearts, and they will become amongst the ‘Ghaafileen’ (heedless).’

HADITH 27-31: It has been stated that one who leaves out (omits) 3 Jummahs due to heedlessness (laziness); Allah will place a seal on his heart. This has been reported by Abu Dawud, Tirmizi, Nasa’i, Ibn Majah, Daarmi, Ibn Khuzaima and Ibn Hib’ban from Abul Ja’d Zamri, and Imam Maalik reported it from Safwaan bin Saleem, and Imam Ahmed reported it from Abu Qatadah ﷺ. Tirmizi says that this Hadith is Hassan, and Haakim says that it is Sahih on condition of Muslim.

It is reported in a narration of Ibn Khuzaima and Ibn Hib’ban that one who leaves out 3 Jummahs without a valid reason, he is a Munafiq.

In the narration of Zain it is mentioned that he has no connection to Allah.

Tabrani has reported from Usaama ﷺ that he has been recorded amongst the Munafiqeen (hypocrites).

In the narration of Imam Shafi'i, which is from Hazrat Abdullah bin Ab'bas رضي الله تعالى عنها it is mentioned, 'He has been recorded as a Munafiq (hypocrite), which will neither be erased nor changed.'

One narration mentions, the one who has left out 3 consecutive Jummahs, he has thrown Islam behind him. This Hadith has been reported by Ibn Ya'la with the merit of Sahih from Sayyiduna Ibn Ab'bas رضي الله تعالى عنها

HADITH 32: Ahmed, Abu Dawud and Ibn Majah report from Samurah ibn Jundub رضي الله عنه that Rasoolullah ﷺ says, 'One who leaves out Jummah without a valid reason should give one dinar in Sadqa, and if he cannot get this, he should give half a dinar in Sadqa. (This has probably been mentioned so that it may be a means of Tauba being accepted, otherwise in actuality, to make Tauba is Fard).'

HADITH 33: In Sahih Muslim Shareef it is reported from Ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'I intended to command someone to perform (lead) the Namaaz, and to (go) and burn down the homes of all those who stayed away from Jummah.'

HADITH 34: Ibn Majah reported from Jaabir رضي الله عنه that Rasoolullah ﷺ said, 'Before dying direct your attention towards Almighty Allah, and before becoming occupied (busy), strive to do virtuous deeds, and by increasing your Zikr of Allah, and increasing your apparent and hidden Sadqaat (charity), strengthen the connection which is between you and your Creator. If you do this, then you shall be given Rozi (sustenance), and you will be granted assistance, and your devastation will be eradicated, and know that this place, this day and in this year, until Qiyaamat Allah has made Jummah Fard upon you. Anyone who in my lifetime (worldly) or after my passing (from this

world) takes it (Jumma) lightly, and leaves it out rejecting it, and he is under an Imam (in other words Haakim-e-Islam/Muslim Ruler), be he Aadil (just) or Zaalim (an oppressor), then Allah will neither gather his distractions, nor will he give any Barkat in his work. Be warned! For him there is no Namaaz, Zakaat, Hajj, sustenance or virtuous deeds, for as long as he does not make Tauba (repent), and for the one who (sincerely) makes Tauba, Allah will accept his Tauba.'

NOTE: No Namaaz etc. means that he will not get the reward and blessing for any of these actions.

HADITH 35: Darqutni reports from him as well (i.e. from Jaabir رضي الله عنه) that Rasoolullah ﷺ said, 'One who brings Imaan in Allah and the Last Day, for him Jumma (Namaaz) is Fard on a Friday, except for a (severely) ill person, a Musafir, a women, a child, or a slave. As for the one who remained busy in entertainment and business (at this time), then Allah is unconcerned about him, and Allah is Ghani and Hameed (Divinely Sovereign and Most Praiseworthy).'

VIRTUES OF BATHING AND USING FRAGRANCE ON A FRIDAY

HADITH 36-38: In Sahih Bukhari it is reported from Salmaan Faarsi رضي الله عنه that Rasoolullah ﷺ said, 'One who takes a bath on a Friday and one who has the means to do so, should do so. If he then applies oil and the fragrance which is available at home, and he goes out for Namaaz, and he does not cause separation between two people (in other words if two people are seated, he does not move them and sit between them); Also if he performs that Namaaz which has been written for him, and he remains silent whilst the Imam is rendering

the Khutbah (sermon), his sins which are between this Friday and next shall be forgiven.’

Narrations which are also very similar to this have been narrated by Abu Sa’eed Khudri and Abu Hurairah رضي الله تعالى عنهما in many ways.

HADITH 39/40: Ahmed, Abu Dawud and Tirmizi with the advantage of merit of Hassan, and Ibn Majah, Ibn Khuzaima, Ibn Hib’ban and Haakim with advantage from Aus bin Aus, and Tabrani Awsat from Ibn Ab’bas رضي الله تعالى عنهم that Rasoolullah ﷺ said, ‘One who bathes and comes in the beginning time, and joins the Khutbah from the beginning, and comes by foot and not by conveyance, and sits near the Imam, and listens to the Khutbah attentively, and does not do anything which is absurd. Then for him there are virtuous deeds equal to an entire year for every step he takes, he receives Thawaab for fasting every day in the entire year and for staying awake (in Ibaadat for every night).’ Similar narrations have been reported from other Sahaba-e-Kiraam رضي الله تعالى عنهم

HADITH 41: Bukhari and Muslim report from Abu Hurairah رضي الله تعالى عنه that Rasoolullah ﷺ said, ‘Every Muslim must take a bath (at least) once in seven days, and on that day he should wash his hair and body.’

HADITH 42: Ahmed, Abu Dawud, Tirmizi, Nasa’i and Daarmi report from Samurah bin Jundub رضي الله تعالى عنه that he said, ‘Whosoever performed Wudu (ablution) on a Friday, there is goodness in it for him, and for the one who performed Ghushl (then) Ghushl is Afdal (more virtuous).’

HADITH 43: Abu Dawud reports from Ikrama that some people came from Iraq and they asked Ibn Ab’bas رضي الله تعالى عنه if he regarded having Ghushl (bath) on a Friday as Waajib. He said, ‘No’. (It is a greater

ablution, and it is better for the one who takes a bath, and it is not Waajib upon one who does not perform Ghusl.

HADITH 44: Ibn Majah on the merit of it being a Hassan narration, reports from Ibn Ab'bas رضى الله تعالى عنها that Rasoolullah ﷺ says, 'Allah has made this day (i.e. a Friday) the day of Eid for the Muslims, so the one who comes for Jummah should take a bath (before coming), and he should apply fragrance if he has it.'

HADITH 45: Ahmed and Tirmizi on the basis of it being a Hassan narration, report from Bara' رضى الله تعالى عنه that Rasoolullah ﷺ said, 'It is the duty of a Muslim to bathe on a Friday, and to apply fragrance if he has it at home, and if he does not have fragrance, then water (will suffice). (in other words, taking a bath is in place of the fragrance).'

HADITH 46/47: It is in Tabrani Kabeer and Awsat from Siddque-e-Akbar and Imran bin Haseen رضى الله تعالى عنهما that he says, 'One who takes a bath on a Friday, has his sins and shortcomings erased, and when he starts walking, then on every step 20 good deeds are recorded (for him).'

It is mentioned in another narration that, for every step that he takes, the reward of 20 years of good deeds are written for him, and when he completes his Namaaz, he receives the reward of 200 years of good deeds.

HADITH 48: It is in Tabrani Kabeer from Abu Umaama رضى الله تعالى عنه that he says, 'The Ghusl of a Friday draws out (even) the wrongs from the roots of the hair.'

VIRTUES OF GOING EARLY FOR JUMMAH & PROHIBITION OF CLIMBING OVER THE NECKS OF PEOPLE

HADITH 49: Bukhari and Muslim, Tirmizi, Maalik, Nasa'i and Ibn Majah report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'One who performs Ghusl on a Friday, just as the Ghusl of Janaabat is performed, and he then goes (for Namaaz) in the first session of the time, then it is as if he has made Qurbani (sacrificed) of a camel. Also someone who goes in the second session, he has made Qurbani of a cow, and one who went in the third session, he has made Qurbani of a sheep with horns (ram). Also someone who goes in the fourth session, it is as if he has given a chicken for some good reason. The one who went in the fifth session, it is as if he has spent an egg, and then when the Imam comes out of the Khutbah, the Angels present themselves to listen to the Zikr.

HADITH 50/52: It is in another narration of Bukhari, Muslim and Ibn Majah from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, 'On a Friday, Angels stand at the door of the Musjid, and they record (the names) of those who come for Jummah. (They record) who comes first and then the one who comes next. In this Hadith, the reward which is mentioned in the above mentioned Hadith is also mentioned here and thereafter it is mentioned that, When the Imam comes out for the Khutbah, the Angels fold (close) their Registers and listen to the Remembrance (i.e. the Khutbah). A similar narration is also reported from Samurah bin Jundub and Abu Sa'eed Khudri رضي الله تعالى عنهما

HADITH 53: It is reported from Imam Ahmed and Tabrani from Abu Umaama رضي الله عنه that when the Imam comes out for the Khutbah, the Angels put away their registers. So someone asked him, 'Does this

mean that the Jummah of the person who came after the Imam has come out for the Khutbah was not done?’ He said, ‘It has been done, but his name has not been recorded in the register (of the Angels).’

HADITH 54: One, who climbs over the necks of the people on a Friday, has built a bridge towards hell. This Hadith has been reported by Tirmizi and Ibn Majah from Mu’az bin Anas Jahni. He narrates it from his father. Tirmizi has mentioned that this Hadith is Ghareeb (chain of transmission is weak) and all the Ahl-e-ilm (Men of True Knowledge) act on this.

HADITH 55: Ahmed, Abu Dawud and Nasa’i report from Abdullah ibn Basar رضي الله عنه that a person came climbing over the shoulders (necks) of the people and Rasoolullah ﷺ was delivering his sermon. He ﷺ said, ‘Sit down! You have caused discomfort.’

HADITH 56: Abu Dawud reports from Umar bin A’as رضي الله عنه that he said, ‘Three types of people come for Jummah, one type is the one who came with absurdity. (In other words, he does something, which causes him to lose the Thawaab, such as talking during the Khutbah or touching pebbles etc.) Then his share in the Jummah is the same absurdity. There is that type of person who made Dua to Allah (in Jummah), so If Allah Wills He will bless him with it or if He wills not to, he will not. The one type of person is who presents himself quietly and listens with attention, who neither climbed over the necks of any Muslims, nor caused them any discomfort, then for such a person, Jummah is kaffarah (expiation) until the next Jummah and for a further 3 days.

LAWS OF JURISPRUDENCE

Jummah is Fard-e-Ain and its obligation (Fardiyat) is more emphasised than that of Zuhr, and one who rejects it, is a Kaafir (unbeliever). [Durr-e-Mukhtar vol.1 pg.748]

LAW: There are 6 conditions that make the performance of Jummah proper, and if even one of the conditions is missing, it will not take place.

FIRST CONDITION: MISR OR FINA-E-MISR (TOWN/CITY OR OUTSKIRTS OF THE CITY), Misr refers to that place which has numerous streets and market places, and it should either be a district or subdivision (sector of the district). The villages surrounding it are counted within it and there is some Authority (Governor etc.) there, who due to his power and stately authority is able to enforce justice so that the oppressed (or victim) gets justice against the oppressor (or perpetrator). In other words, he should have the authority to enforce justice, even though he himself maybe unjust, and does not enforce true justice.

The places which are around the city or town (i.e. the outskirts) which are there for the benefit of the town are known as the Fin-e-Misr, such as the Cemetery, Open paddocks for riding horses, Army Quarters, Courts and (Railway) Station etc. If there places are outside the town, then they are counted as Fina-e-Mist (i.e. being on the outskirts), and Jummah is permissible there (as well). Hence, Jummah can be performed in the city or town, or in its Fina (i.e. on the outskirts). Jummah is not permissible in a village. [Ghuniya]

LAW: Jummah is also permissible in a city, which has come under the control of the unbelievers, for as long as it is a Darul Islam. [Raddul Muhtar vol.1 pg.748]

LAW: In a Misr (City) it is necessary for the Haakim (Authority) to be living there. If he only came there on a visit, that place will not become a Misr, and Jummah cannot be established there. [Raddul Muhtar vol.1 pg.748]

LAW: That place which is close to the city but is not there for the fulfilment of the needs of the City, and if there is farming land etc. between that place and the city, then Jummah in such a place is not permissible, even though the sound of the Azaan of Jummah can be heard there. [Alamgiri vol.1 pg.145]. However, most Ulama have mentioned that if the people are able to hear the Azaan of Jummah, then Jummah is Fard on those people, but some have even said that if a place is far away from the City, but he is able to reach there without any discomfort, then it is Fard to perform Jummah. Thus, those people who live in villages close to the city should go to the city and perform their Jummah there.

LAW: If one who is living in a village comes to a city (or town) and he intends to remain there for the Friday, then Jummah is Fard upon him, and if he wishes to return (home) on the same day, be it before or after Zawaal, Jummah is not Fard on him. However, if he performs it, he is deserving of Thawaab. Similarly, if a Musafir entered a city but did not make Niyyat of Iqaamat (residence), Jummah is not Fard (on him). If a person from a village came to the City with the intention of Jummah and he intends to do some other chores as well, then in this case he has received the Thawaab (reward) of coming (for Jummah). If he reads the Jummah, he will get the Thawaab of

reading it as well. [Alamgiri vol.1 pg.145; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.771/772]

LAW: In the days of Hajj, Jummah will be performed in Mina if the Khalifa or the Ameer of the Hijaz (i.e. of Hijaz-e-Makkah) is present there. The Ameer-e-Mausum (i.e. the one who has been appointed as the Haakim for the Hajis) cannot establish Jummah. With the exception of the days of Hajj, Jummah cannot be performed in Mina at any other time, and in Arafaat Jummah is absolutely improper. Neither can Jummah be performed there during Hajj or during any other time. [Alamgiri vol.1 pg.145]

LAW: Jummah can be performed at numerous places in a city, be it a small city or a big city, and Jummah should be performed in two or more Musjids. [Durr-e-Mukhtar vol.1 pg.755]. However, Jummah should not be established in many places without any need, because Jummah Sha'arul Islam (i.e. from the Customary Signs of Islam) and is the Amasser of the Congregations, and by having it in (too) many Musjids, that Islamic Splendour does not remain, which is found in the Mass (Congregation). It has been allowed in multiple places and locations to repel any harm (or discomfort), so we should not unnecessarily split the Jama'at and establish Jummah in every street. Also, there is one very important aspect regarding which the general public pays no attention at all, is that they have regarded Jummah to be like any other Namaaz, whereby whosoever wishes establishes a New Jummah (somewhere), and whosoever wishes leads it. This is impermissible, because to establish Jummah is the responsibility of the Badsha-e-Islam (Muslim Ruler) or his duly appointed Representative. This will be discussed at a later stage (in detail). In a place where there is no Islamic Empire, there the Principal Sunni Sahih ul Aqida Faqih is the Qaaim Maqaam (Substitute) of the

Sultaan-e-Islam in Authorising. Hence only he is allowed to establish (new) Jummah there. Without his permission this cannot be done. If even this (i.e. such an authority) is not present, then the general public may appoint the Imam. However, in the presence of an Aalim, the ordinary people (general public) cannot appoint an Imam on their own accord, and neither can a few people get together and appoint someone as the Imam. To (establish) Jummah in this manner is not proven anywhere.

LAW: Zuhr Ihtiyaati (i.e. out of caution to perform 4 Raka'ats Zuhr after Jummah with this Niyat that I am intending to perform the very last Zuhr, which I had the time for but did not perform), is only for specific people, who do not have a doubt in the Fard of Jummah being Ada. As for the general public (Awaam), then if they perform Zuhr Ihtiyaati, they will have a doubt in regards to the Jummah being Ada, thus they should not perform it. When performed, this Raka'ats should be performed in full, and it is better to perform the last 4 Raka'ats Sunnat of Jummah and to then perform the Zuhr Ihtiyaati, and thereafter one should perform the remaining 2 Sunnats. For these 6 Raka'ats of Sunnat the intention should be for the Sunnats of the current time. [Alamgiri vol.1 pg.145; Sagheeri; Raddul Muhtar vol.1 pg.757]

SECOND CONDITION: THE SULTANUL ISLAM OR HIS DULY APPOINTED REPRESENTATIVE WHO HAS THE AUTHORITY OF ESTABLISHING JUMMAH.

LAW: Whether the Sultan is Aadil (Just) or Zaalim (Unjust), he still has the right of establishing Jummah. Similarly, if he has forcefully taken power of leadership, in other words according to Shariah he does not have the right of Imamah (Leadership), for example, if his is not Qarshi (which is a pre-requisite for a Sultan e Islam), or if any

other pre-requisite is missing, then even he is allowed to establish Jummah. Likewise, if a female makes herself the Badsha (Muslim Ruler), then on her command the Jummah will be established, but she herself cannot establish it. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg. 759]

LAW: The one, who has been appointed as the Imam of Jummah by the Badsha, is allowed to appoint someone else to perform the Jummah, even though he has not been given this authority, to allow someone else to perform it. [Durr-e-Mukhtar vol.1 pg.750]

LAW: If someone performed the Jummah without the Ijaazah (permission) of the Imam-e-Jummah, then (in this case) if the Imam or the one through whose authority the Jummah is established joins (the Jama'at), the Jummah will be regarded done (valid), otherwise not. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.752]

LAW: If the Haakim-e-Shahr (The City Authority, i.e. Muslim Mayor or Governor etc.) passed away or if he has gone away due to some problem (fitna), and his Khalifa (The Wali Ahad, i.e. heir apparent) or the Qadi-e-Mazoon (Duly Authorised Justice) established the Jummah, it is permissible. [Durr-e-Mukhtar]

LAW: If in any city, there is no Badsha-e-Islam (Muslim Ruler) etc. by whose authority Jummah is established, then the public may appoint as Imam whom they wish. Similarly, if they are not able to get permission from the Badsha, then too they may appoint someone. [Alamgiri vol.1 pg.146; Durr-e-Mukhtar vol.1 pg.754]

LAW: If the Haakim-e-Shahr is a Na-Baaligh or an unbeliever, and now that Na-Baaligh has become Baaligh or that unbeliever has become a Muslim, even then he has no right to establish Jummah.

However, if a new Command has been sent (by the Badsha in this regard) or if the Badsha said that after he becomes Baaligh or after he accepts Islam, he may establish the Jummah, then (in this case) he is allowed to establish it. [Alamgiri vol.1 pg.146]

LAW: Permission for the Khutbah is to receive permission for Jummah and the permission for Jummah is permission for Khutbah, even though he was told to perform the Khutbah and not perform the Jummah. [Alamgiri vol.1 pg.146]

LAW: If the Badsha stops the people from establishing Jummah, then the people should establish the Jummah by themselves, and if he has nullified any city being a city, then the people now have no authority to perform Jummah (there). [Raddul Muhtar vol.1 pg.754]. This only applies if the Badsha-e-Islam nullified the city from being a city, and if an unbeliever nullified it, then it should still be performed.

LAW: If the Imam-e-Jummah has been dismissed by the Badsha, then until such time that he does not receive the decree of dismissal, or if the Badsha himself does not come, he will not be regarded dismissed. [Alamgiri vol.1 pg.146]

LAW: If the Badsha (Muslim Ruler) journeyed to a city in his country, then he is permitted to personally establish Jummah there. [Alamgiri vol.1 pg.146]

THIRD CONDITION: THE TIME OF ZUHR

This means that the Namaaz should be completely within the time of Zuhr, thus if the time of Asr commenced whilst in Namaaz (of Jumma) even if it was after Tashahud, the Jumma is Baatil (void), and the Qaza of Zuhr must be performed. [Alamgiri vol.1 pg.146]

LAW: If the Muqtadi fell asleep during Namaaz and his eyes only opened after the Imam had turned salaam, then if time is remaining, he should complete his Jumma. Otherwise, he should perform the Qaza of Zuhr, by making Takbeer-e-Tahreema afresh. [Alamgiri vol.1 pg. 146]. Likewise, if there was such a huge crowd that he was not able to perform Ruku or Sujood, until such time that the Imam turned salaam, then the same applies here.

FOURTH CONDITION: THE KHUTBAH

LAW: For the Khutbah of Jumma (to be proper) the following are conditions:

1. *It must be within the (stipulated) Time.*
2. *It must be before the Namaaz.*
3. *It must be in the presence of such a Jama'at which is conditional for Jumma, in other words with the exception of the Khateeb, there should be a minimum of three (3) males.*
4. *It should be in a tone of voice that those nearby are able to hear it, if there is nothing that hinders it (from being heard).*

If the Khutbah is delivered before Zawaal or if it was delivered (read) after the Namaaz, or if it was delivered when alone, or if it was delivered (only) in the presence of women and children, then in all

these cases the Jumma is not valid. If it was delivered in the presence of deaf people or those who are asleep, or if the audience are so far away that they cannot hear (the Khutbah), or if it was delivered in the presence of Musafirs or sick people (only), who are Aaqil and Baaligh males, then (in all these cases) it (Jumma) will be done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.757/758]

LAW: Khutbah is the name given to 'Zikr-e-Ilaahi' (Remembrance and Praise to Allah), so even if **أَلْحَمْدُ لِلَّهِ** or **سُبْحَانَ اللَّهِ** or **لَا إِلَهَ إِلَّا اللَّهُ** is sent once, then just doing this will fulfil the Fard, but to just do only this alone is Makruh. [Durr-e-Mukhtar vol.1 pg.758]

LAW: If one said **أَلْحَمْدُ لِلَّهِ** on sneezing, or if he said **سُبْحَانَ اللَّهِ** or **لَا إِلَهَ إِلَّا اللَّهُ** due to astonishment, the Fard will not be discharged. [Alamgiri vol.1 pg.146]

LAW: If there is a very lengthy gap between the Khutbah and the Namaaz, then there Khutbah is not sufficient. [Durr-e-Mukhtar vol.1 g.760]

LAW: It is Sunnat to read (deliver) two Khutbahs and they (both) should not be very lengthy. If both together become more than the (length) of Tiwaal-e-Musafassal, it is regarded as being Makruh (to do this), especially during the winter months. [Durr-e-Mukhtar vol.1 pg.757; Ghuniya]

THE SUNNATS OF JUMMAH

1. *The Khateeb must be Paak (in a pure state).*
2. *He must be standing.*
3. *The Khateeb should sit before the Khutbah.*
4. *For the Khateeb to be on the Mimbar (Pulpit).*
5. *For him to be facing the Audience.*
6. *For his back to be to the Qibla and it is best for the Mimbar to be to the left of the Mehraab (Niche).*
7. *The Audience should pay attention to the Imam.*
8. *To say اَعُوْذُ بِاللهِ softly before the Khutbah.*
9. *For the Khutbah to be read loud enough for the people to be able to hear.*
10. *To start with (the words) الحمد (Alhamdu).*
11. *To Glorify Allah (Thana).*
12. *To testify to the Wahdaniyat (Oneness) of Allah and the Risaalat of Rasoolullah ﷺ.*
13. *To send Durood upon Rasoolullah ﷺ.*
14. *To recite at least one Ayat (Verse of the Qur'an).*
15. *To deliver words of caution and advice.*
16. *To repeat the Hamd-e-Thana (Praise and Glorification of Allah), Shahaadat (Testimony) and Durood in the second Khutbah as well.*
17. *To make Dua for the Muslims in the second Khutbah.*
18. *For both Khutbahs to be adequate (not too lengthy).*
19. *To sit between both Khutbahs for a duration equal to the recitation of 3 Ayats.*

It is Mustahab for the voice in the second Khutbah not to be as loud as it was in the first Khutbah, and also to take the names of the Khulafa-e-Raashideen and the Beloved Uncles of Rasoolullah ﷺ.

Hazrat Hamzah and Hazrat Ab'bas رضى الله تعالى عنهم. It is better to commence the second Khutbah with this:

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ وَنُعُوذُ بِاللَّهِ مِنْ شُرُورِ
 أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللهُ فُلا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللهُ فُلا هَادِيَ لَهُ

All praise is due to Allah. We Praise Him and Seek Assistance from Him, and (seek His) forgiveness, and we bring Imaan in him, and have full trust in Him, and we seek protection in Allah from the evils of our Nafs and from the wrongs of our actions. In addition, whomsoever Allah guides, none can misguide him, and whomsoever Allah causes to be misguided, none can guide him.

20. *If a male is in front of the Imam, then he should direct his face towards the Imam, and if they are to the right and left of the Imam, then they should turn towards him.*
21. *It is Afdal (more virtuous) to be closer to the Imam, but it is not permissible to climb over the necks of the people to go close to the Imam. However, if the Imam has not stepped onto the Mimbar yet and there is still space in front, then one may go forward. If one enters the Masjid once the Khutbah has commenced, then he should sit at the edge of the Masjid. When listening to the Khutbah, one should sit in the position which one sits in during Namaaz. [Alamgiri vol.1 pg.147; Durr-e-Mukhtar vol.1 pg.760; Ghuniya]*

LAW: To praise the Badsha-e-Islam with qualities that he does not possess is Haraam; for example, to say 'Maalik-e-Riqaab-e-Umam' whereas this is merely a lie and (thus) Haraam. [Durr-e-Mukhtar vol.1 pg.759]

LAW: Not to recite an Ayat in the Khutbah, or not to sit between the two Khutbahs, or to talk during the Khutbah, is Makruh. However, if the Khateeb does so to command something virtuous or to forbid an evil, then he is not disallowed from doing this. [Alamgiri vol.1 pg.147]

LAW: To deliver the Khutbah in a language other than Arabic, or to mix any other language with Arabic in the Khutbah is Khilaaf-e-Sunnat-e-Mutawaaritha. Similarly, poetic stanzas should also not be read in the Khutbah, even if they are in the Arabic language. However, if one or two stanzas are recited as advice, there is no harm.

FIFTH CONDITION: JAMA'AT, IN OTHER WORDS A MINIMUM OF THREE PERSONS, EXCEPT THE IMAM.

LAW: If 3 slaves or Musafirs, or ill-persons, or those who cannot speak, or illiterates are Muqtadis, the Jummah will be done, but if there are only women and children, then the Jummah will not be done. [Alamgiri vol.1 pg.148; Raddul Muhtar vol.1 pg.761]

LAW: If people were present during Khutbah, and they ran away (left) and another three persons came, then in this case the Imam should perform the Jummah with them. In other words, it is not necessary for the same people to be present for the Jummah Jama'at, who were present during the Khutbah, but it will be done even if those other than them are present. [Durr-e-Mukhtar vol.1 761]

LAW: If before performing the Sajdah of the first Raka'at, all the Muqtadis ran away (left), or only two remained, the Jummah is Baatil (void). They should perform Namaaz afresh with Niyyat of Zuhr. If

all ran away and only three males remained, or if they ran away after the Sajdah and the Imam performed the Jummah with another three males, then in all these cases the Jummah is permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.761]

LAW: When the Imam proclaimed the 'Allahu Akbar' and the Muqtadis were in Wudu, but they did not make the Niyyat, and then all of their Wudu broke, and some other people came and these ones left, then it (Jummah) is done. If all the Muqtadis were without Wudu at the time of the proclamation of the Takbeer-e-Tahreema, and then others came, then in this case the Imam should proclaim the Tahreema afresh. [Alamgiri vol.1 pg.148]

SIXTH CONDITION: IZN-E-AAM (OPEN PERMISSION).

In other words, to open the Doors of the Musjid, allowing every Muslim who wishes to enter, to do so. No one (Muslim) should be stopped (from entering). If in a Jaame Musjid, the doors were closed after the people gathered (for Jummah) and then the Jummah was performed, it is not valid. [Alamgiri vol.1 pg.148]

LAW: If the Badsha (Muslim Ruler) performed Jummah at his house (Palace) and left the doors open, allowing people open permission to enter, then (in this case) it is valid, whether the people come or not. If he shut the doors and performed the Jummah and placed guards at the door to stop the people from entering, then the Jummah is not valid. [Alamgiri vol.1 pg.148]

LAW: If women are stopped from coming to the Jaame Musjid, this will not be contrary to the Izn-e-Aam, because there is a risk of Fitna if they come. [Raddul Muhtar vol.1 pg.761]

For Jumma to become Waajib there are eleven conditions. If any one of them is missing, it will not be regarded as Fard. However, if one reads it, it will be regarded as being done, but it is best for a male who is Aaqil and Baaligh to perform Jumma, and Zuhr is Afdal (more virtuous) for a female. If the house of a female is completely attached to the Masjid, whereby she is able to follow the Imam of the Masjid from her house, then Jumma is also Afdal for her. If a Na-Baaligh read Jumma, it is counted as Nafil, because Namaaz is not Fard on him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.764]

Requirements:

1. *To be Muqem in the city.*
2. *To be in good health, in other words Jumma is not Fard on a Mareedh (patient). It must be noted that Mareedh here refers to that sick person who cannot go to the Musjid-e-Jumma (due to the severity of his illness), or if he is able to go, but if he goes, his illness will progress, or if it will take longer to recover from it. [Ghuniya] Shakyk-e-Faani (an extremely old person) is in the same ruling as a Mareedh. [Durr-e-Mukhtar vol.1 pg.763]*

LAW: If one who is the caregiver (nurse etc.) of a Mareedh and he knows that if he goes for Jumma, the Mareedh (ill person/patient) will face difficulties, and there will be none to see to him, then (in this case) Jumma is not Fard upon that caregiver. [Durr-e-Mukhtar vol.1 pg.763]

3. *To be free (i.e. not a slave). Jumma is not Fard on a slave, and his master has the right to stop him. [Alamgiri vol.1 pg.144]*

LAW: Jummah is Waajib on a slave who is Makaatib. Similarly, a slave who is partially free and is working towards his freedom, but paying off his master through his labour, then Jummah is even Fard on him. [Alamgiri vol.1 pg.144; Durr-e-Mukhtar vol.1 pg.763]

LAW: A slave whom his master has permitted to do some business, or if he has asked him to earn and bring to him a stipulated amount, Jummah is not Waajib on him. [Alamgiri vol.1 pg.144]

LAW: If the master took his slave with him to the Jaame Musjid and left him at the door to take care of his conveyance (horse etc.), then if it does not interfere with him looking after the animal, he may perform (Jummah). [Alamgiri vol.1 pg.144]

LAW: Even if the Maalik (master) permits his slave to perform Jummah Namaaz, it still does not become Waajib upon him, and if he goes to Jummah or Eid without the permission of the Maalik and he knows that the Maalik will not be upset with him, then it is permissible, otherwise not. [Raddul Muhtar vol.1 pg.763]

LAW: A servant and employee cannot be stopped from performing Jummah. However, if the Jaame Musjid is far away, then whatever time is lost in this, he is allowed to deduct it from his pay, and the employee cannot even make a claim for it. [Alamgiri vol.1 pg.144]

4. *To be a Male.*
5. *To be Baaligh.*
6. *To be Aaqil (Sane) - Both of these, (i.e. Baaligh and Aaqil) are not only requirement for Jummah, but also the conditions of being Aaqil and Baaligh are compulsory for every Ibaadat. [Raddul Muhtar vol.1 pg.763]*
7. *To have vision (not be blind).*

LAW: Jummah is also Fard on a person who has only one eye or who has weak eyesight. Similarly, Jummah is Fard upon that blind person who is present with Wudu in the Musjid at the time of Azaan. That blind person who is unable to go to the Musjid-e-Jummah without facing some difficulty, even though either there is someone who can take him to the Musjid, without charge or by charging the nominal amount, Jummah is (still) not Fard upon him. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.763]

LAW: There are some blind people who are able walk on the streets and go to the marketplace etc. without any difficulty and without the assistance of anyone, and are able to go to the Musjid of their choice without asking (the way) then Jummah is Fard on such persons. [Raddul Muhtar vol.1 pg.764]

8. *To have the ability to walk.*

LAW: Jummah is not Fard on a cripple, even though there maybe someone available who can carry him to the Musjid and leave him there. [Raddul Muhtar vol.1 pg.764]

LAW: A person who has lost a leg or has suffered a stroke, but is able to go to the Musjid, then Jummah is Fard upon him, otherwise not. [Durr-e-Mukhtar vol.1 pg.764]

9. *Not to be imprisoned, except if he is imprisoned due to something which he owes, and he is wealthy. In other words, if he has the means to fulfil it, then Jummah is Fard on him.* [Raddul Muhtar vol.1 pg.764]

10. *Not to be in fear for the Badsha or any thief etc. If a poor man who owes money fears he will be imprisoned, it (Jummah) is not Fard on him.* [Raddul Muhtar vol.1 pg.764]
11. *Not to have fear of rain, strong winds, hail, or cold. In other words, if there is real danger of being harmed by it (due to the severity of the weather).* [Shaami vol.1 pg.764]

LAW: Every such male who is permitted to lead all the other Namaaz is permitted to lead Jummah, even though Jummah may not be Fard upon him, such as Mareedh, a Musafir or a Ghulaam (slave). [Durr-e-Mukhtar vol.1 pg.764]. In other words, this is if the Sultan-e-Islam or his Representative, or the one whom he has given permission to is ill, or a Musafir (i.e. he has gone on a journey). Then in this case, all of them (i.e. a Mareedh, Musafir or Ghulaam) may perform Jummah Namaaz, or if they granted permission to any Mareedh, Musafir, Ghulaam or someone else who is deserving of Imamat to perform it, or if the general public has appointed any such person as Imam, who is able to perform Imamat. It is not such that any person who feels like it can just perform Jummah, because in this way the Jummah will not be valid.

LAW: It is Makruh-e-Tahreemi for the one on whom Jummah is Fard to perform Zuhr before Jummah takes places in the city, but Imam Ibn Humaam رحمہ اللہ علیہ says that it is Haraam. If he has already performed it, then too it is Fard upon him to go for Jummah, and if he performs Zuhr after the Jummah has been done, there is no disapproval to this. However, now it is Fard for him to perform only the Zuhr, if he is not able to get the Jummah elsewhere, but he is liable for the sin of missing the Jummah. [Raddul Muhtar vol.1 pg.764/765]

LAW: If the person who had already performed Zuhr before Jummah, then out of regret and repentantly left home with the intention of Jummah, then if the Imam is in Namaaz at that time, his Zuhr is invalid, so if he gets the Jummah, he should perform Jummah. Otherwise, he should read Zuhr Namaaz afresh, even though he missed the Jummah due to the Musjid being far away. [Durr-e-Mukhtar vol.1 pg.765]

LAW: The person who has already performed Zuhr is in the Musjid-e-Jaame, and is sitting where he performed his Namaaz, then until such time the Jummah does not commence, the Zuhr is not Baatil (void), and if he moved from there with the intention of Jummah, the Zuhr has become void. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.765]

LAW: If this person did not leave the house, or if he left the house for some other reason, or if he left the house after the Imam completed (the Namaaz), or if Jummah was not performed on that day, or if people commenced performing Jummah but did not complete it due to some catastrophic event, then in all these situations, the Zuhr is not void. [Alamgiri vol.1 pg.149]

LAW: In the cases where it has been mentioned that the Zuhr becomes baatil (void), it actually means that the Fard becomes void, because this Namaaz now becomes Nafil. [Durr-e-Mukhtar vol.1 pg.765]

LAW: If the one on whom Jummah was Fard, led the Imamat of Zuhr and then left for Jummah, his Fard has not become void. [Durr-e-Mukhtar vol.1 pg.765]

LAW: If the one on whom Jummah is not Fard due to some Uzr (valid excuse of Shariah), performed Zuhr and went out for Jummah, then even his Namaaz becomes void, with the conditions that have been aforementioned. [Durr-e-Mukhtar vol.1 pg.766]

LAW: For a Mareedh, Musafir, Prisoner, or any other person on whom Jummah is not Fard, to perform Zuhr in Jama'at on a Friday is Makruh-e-Tahreemi, this is whether he performs the Jama'at before Jummah takes place or after. Similarly, one who does not get Jummah; he should perform his Zuhr by himself without Azaan or Iqaamat. Jama'at is Mamnu' (disallowed/disapproved) for them as well. [Durr-e-Mukhtar vol.1 pg.766]

LAW: The Ulama have commanded that the Musjids, in which Jummah is not performed, should be kept closed on a Friday at the time of Zuhr. [Durr-e-Mukhtar vol.1 pg.766]

LAW: Even in a village, the Zuhr Namaaz should be performed in Jama'at, with Azaan and Iqaamat on a Friday. [Alamgiri vol.1 pg.149]

LAW: If a Ma'zoor performs his Zuhr on a Friday, then it is Mustahab for him to do so after the Jummah Namaaz has been completed, and if he does not delay it (until this time) it (his action) is Makruh. [Durr-e-Mukhtar vol.1 pg.767]

LAW: One who got the Sajdah of Jummah or joined after Sajdah-e-Sahw, he has got Jummah, so he should just complete his 2 Raka'ats. [Alamgiri vol.1 pg.149]

LAW: It is Mustahab to go early for Namaaz-e-Jummah, to perform Miswaak, to wear good and white clothing, to apply oil, to apply

fragrance and to sit in the first Saff (line). To perform Ghusl (on Jummah) is Sunnat. [Alamgiri vol.1 pg.149]

LAW: From the moment, the Imam stands for Khutbah until the end of Namaaz, then Namaaz and other Azkaar (prayers) or any kind of conversations are disallowed. However, one who is Saahib-e-Tarteeb is permitted to perform his Qaza. Similarly, one who is already performing his Sunnat or Nafil should complete it swiftly. [Durr-e-Mukhtar vol.1 pg.767/768]

LAW: All those things which are Haraam in Namaaz, such as eating, drinking, conveying Salaam, replying to Salaam etc., are all Haraam during the Khutbah as well, even Amr bil Ma'ruf (to command something which is right). However, the Khateeb is permitted to instruct Amr bil Ma'ruf. When the Khutbah is being delivered all those present should listen quietly as both these are Fard upon them. For those who are further away from the Imam and who are unable to hear the voice of the Imam, then for them to remain silent is also Waajib. If someone is seen doing something wrong, he can be cautioned by gesturing with the hand or head. To do so with the tongue (i.e. audibly) is not permissible. [Durr-e-Mukhtar vol.1 pg.768]

LAW: If whilst listening to the Khutbah someone noticed that a blind person is about to fall into a well, or if one notices that a scorpion etc. is about to sting someone, then in this case one is allowed to speak and warn him audibly. If one is able to get his attention by gesturing or pressing (i.e. holding him) etc., then in this case as well, it is not permissible to do so with the tongue. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.768]

LAW: When the Khateeb makes Dua for the Muslims, it is disallowed for the audience to raise the hands or say Aameen. If they do so, they are sinful. In Khutbah when reciting the Durood Shareef, it is a Bid'at (innovation) for the Khateeb to turn his head to the right and/or to the left. [Raddul Muhtar vol.1 pg.768]

LAW: When the Khateeb takes the name of Huzoor-e-Aqdas ﷺ the people should recite the Durood silently in their hearts. We are not permitted to recite it with the tongue at this time. Similarly, when the names of the Sahaba-e-Kiraam are mentioned (in the Khutbah) then at this time it is not permitted to say رضى الله تعالى aloud (audibly). [Durr-e-Mukhtar vol.1 pg.768/769]

LAW: With the exception of the Jummah Khutbah, it is Waajib to listen to other Khutbahs as well, such as the Khutbah of both the Eids and the Khutbah of the Nikah etc. [Durr-e-Mukhtar vol.1 pg.769]

LAW: The moment the first Azaan is called, it is Waajib to haste towards Namaaz, and it is Waajib to leave all business transactions etc., which are hindrance to hastening towards Namaaz. To the extent that if whilst on the road (to Jummah) if one did some buying or selling also, it is impermissible, and to buy and sell inside the Musjid is strictly disallowed. If one was eating and he heard the sound of the Azaan, then if he feels that there is a risk of missing the Jummah if he eats, he should leave eating and go for Jummah. When going for Jummah one should do so with composure and dignity. [Alamgiri vol.1 pg.149; Durr-e-Mukhtar vol.1 pg.770]

LAW: When the Khateeb sits on the Mimbar the Azaan should be given for the second time in front of him (meaning in line with him). [Shaami, Durr-e-Mukhtar vol.1 pg.770]. We have already explained

earlier that that in front of him does not mean to stand inside the Masjid in front of the Mimbar and call out the Azaan, because the Fuqaha-e-Kiraam (Distinguished Jurists) have said this to be Makruh.

LAW: In many places it has been observed that the second Azaan (Azaan-e-Thaani) is given in a low tone of voice, this should not be so. This too should be called out aloud, because the objective of this is also to announce (the Prayer), and one who did not hear the first Azaan will hear this and come (for Namaaz). [Bahr etc.]

LAW: The Iqaamat should be called out as soon as the Khutbah has been completed. To speak of any worldly thing between the Khutbah and the Iqaamat is Makruh. [Durr-e-Mukhtar vol.1 pg.771]

LAW: The Namaaz should be led by the person who performs the Khutbah. Another person should not perform it. If another person performs the Namaaz, it will still be valid, on condition that he has been permitted to do so. Similarly, if a Na-Baaligh delivered the Khutbah on the command of the Badsha, and a Baaligh performed the Namaaz, it is permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.771]

LAW: In Jummah Namaaz, it is better (greater blessing) to recite Surah Jummah in the first Raka'at and to recite Surah Munafiqoon in the second Raka'at. Or **سَبِّحِ اسْمَ** 'Sabihisma' in the first Raka'at and **هَلْ أَتَاكَ** 'Hal Ataaka' in the second, but one should avoid reading only these always. Now and then other Surahs should also be recited. [Raddul Muhtar]

LAW: If one journeyed on a Friday and left the populated area of the city before Jummah, then there is no objection, otherwise it is disallowed (disapproved). [Durr-e-Mukhtar vol.1 pg.771]

LAW: It is Afdal (more virtuous) to clip the nails and trim the hair after Jummah. [Durr-e-Mukhtar vol.1 pg.772]

LAW: If one who is seeking help (begging) walks in front of the Namaazis or climbs over the necks of the people, or if he begs without need, then his begging is impermissible and to give such a beggar anything is also impermissible. [Raddul Muhtar vol.1 pg.772]. For someone to beg (or ask money) for himself, inside the Musjid is absolutely impermissible.

LAW: The recitation of Surah Kahf on a Friday (during the day) or at night (meaning eve of Friday) is Afdal, and there is greater excellence in reciting it at night.

Nasa'i and Baihaqi report from Abu Sa'eed Khudri رضي الله عنه with a merit of Sahih that he said, 'One who recites Kahf on a Friday a light will be blessed to him between the Jummahs.'

Daarmi narrates that if a person recites Surah Kahf on the eve of a Friday, then from there upto the Kaaba a light (Noor) will be illuminated for him.

The Narration of Abu Bakr bin Mardwiya is from ibn Umar رضي الله تعالى عنهما that he said, 'For the one who recites Surah Kahf on a Friday, a Noor will ascend from his foot (i.e. from where he is reciting it) up to the sky, which will be illuminated for him on the Day of Qiyaamat. In addition, those sins (minor) which he committed between the two

Jummahs shall be forgiven. There is no objection in the merit of this Hadith.

Great virtue has also been mentioned in regards to reciting **حَمْدُ الدُّحَانِ** 'Haa Meem Ad Dukhkaan'. Tabrani reported from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, 'The one who recites **حَمْدُ الدُّحَانِ** on a Friday or on the eve of a Friday, Allah will erect for him a house (Mansion) in Jannat.'

Abu Hurairah رضي الله عنه reports that he (who recites **حَمْدُ الدُّحَانِ**) will be forgiven.

It has been mentioned in another narration that, One who recites **حَمْدُ الدُّحَانِ** at night, seventy thousand Angels will make Istighfaar for him.

One who recites Surah Yaseen on a Friday or on the eve of a Friday shall be pardoned.

NOTE: On Fridays, the souls come together (are gathered). Hence, we should visit the Graves (make Ziyaarat-e-Quboor) on this day, and on this day (Friday) Janahannum is not fuelled. [Durr-e-Mukhtar vol.1 pg.773]

CHAPTER 10

EIDAIN (THE BOTH EIDS)

* VIRTUES OF EIDAIN	210
* LAWS OF JURISPRUDENCE	212
* MUSTAHAB ACTIONS ON EID DAY	212
* METHOD OF PERFORMING EID NAMAAZ	215
* EID KHUTBAH	218
* EID UD DUHA	219
* TAKBEER-E-TASHREEQ	220

VIRTUES OF EIDAIN

Almighty Allah says

وَلْتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْنَاكُمْ

‘Complete the counting (of the fasts), and Glorify Allah, for having blessed you with Guidance’. [Surah Baqarah, Verse 185]

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

‘So, Perform Namaaz for Your Creator, and perform Qurbani (sacrifice)’.
[Surah Kauthar, Verse 2]

HADITH 1: Ibn Majah reports from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘One who stands (in Allah’s remembrance) on the nights of Eid, his hearts will not die, on the day when the hearts of the people will die.’

HADITH 2: Asbahani reports from Ma’az ibn Jabal رضي الله عنه that he says, ‘Jannat becomes Waajib upon that person who stays awake (in Allah’s remembrance) for five nights; the 8th, 9th, 10th of Zil Hijjah and on the night of Eid ul Fitr and on the eve of the 15th of Sha’baan (Shab-e-Baraat).’

HADITH 3: Abu Dawud reported from Anas رضي الله عنه that when Huzoor ﷺ blessed Madina with his holy presence, then in those days, the Ahl-e-Madina used to celebrate two festivals. He ﷺ asked, ‘What are these days?’ The people said, ‘In the days of jaahiliyah (ignorance) we used to have fun and celebrate on these days.’ He ﷺ said, ‘In place of that,

Allah has blessed you with two days which are better than them, Eid ud Duha and Eid ul Fitr.’

HADITH 4&5: Tirmizi, Ibn Majah and Daarmi report from Buraidah رضي الله عنه that on the day (morning) of Eid ul Fitr, Rasoolullah ﷺ would eat something before going for Namaaz and in Eid ud Duha, he would not eat anything, until he had not performed the Namaaz.

The narration of Bukhari is from Anas رضي الله عنه says that Rasoolullah ﷺ would not go out for Namaaz of Eid ul Fitr unless he had eaten a few dates, and they would be an odd number (of dates).

HADITH 6: Tirmizi and Daarmi reported from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ used one route when going for Eid and he ﷺ would use another route when returning (from Eid Namaaz).

HADITH 7: Abu Dawud and Ibn Majah report from him as well (Abu Hurairah رضي الله عنه) that once it rained on the day of Eid, so Rasoolullah ﷺ performed the Eid Namaaz in the Musjid.

HADITH 8: It is reported in Sahihain from Ibn Ab’bas رضي الله تعالى عنهما that Rasoolullah ﷺ performed 2 Raka’ats of Eid Namaaz, and neither did he read any Namaaz (i.e. any other Raka’ats) before or after it.

HADITH 9: It is in Sahih Muslim Shareef that Jabir bin Samurah رضي الله عنه says, I performed Eid Namaaz with Rasoolullah ﷺ, and not just once or twice (but time and over again). Neither was there Azaan, nor Iqaamat (called out for it).

LAWS OF JURISPRUDENCE

LAW: The Namaaz of both Eids is Waajib but not upon everyone. It is actually Waajib upon those on whom Jummah is Waajib, and for it to be proper, the same conditions apply to it which apply to Jummah. The only difference is that in Jummah the Khutbah is a condition and in the Eidain (both Eid Prayers) the Khutbah is Sunnat. If the Khutbah is not read (i.e. delivered) in Jummah, the Jummah is not valid, and if it is not delivered in this (Eidain), then the Namaaz will be valid, but by (not reading it) one has wronged. The other difference is that the Khutbah of Jummah is delivered before the Namaaz and the Khutbah of Eidain is delivered after the Namaaz. If it is delivered before, then one has acted wrongfully, but the Namaaz will be valid and there will be not be a need to repeat (the Namaaz) and there will also be no need to repeat the Khutbah. There is neither Azaan nor Iqaamat in Eidain. Permission is only granted to say twice الصلاة جامعة 'As Salaatu Jaamia'. [Alamgiri vol.1 pg.150; Durr-e-Mukhtar, vol.1 pg.774/775]

LAW: To perform Namaaz of Eidain in a village is Makruh-e-Tahreemi. [Durr-e-Mukhtar vol.1 pg.775]

MUSTAHAB ACTIONS ON THE DAY OF EID

LAW: The following actions are Mustahab on the day of Eid:

1. *To clip the hair.*
2. *To clip the nails.*
3. *To perform Ghusl.*
4. *To perform Miswaak.*

5. *To wear new clothes. If one has new, he should wear new, if not clean clothing.*
6. *To wear a ring.*
7. *To apply fragrance.*
8. *To perform the Namaaz of Fajr in the local Musjid.*
9. *To go early to the Eid Gah.*
10. *To discharge the Sadqa-e-Fitr before the Eid Namaaz.*
11. *To go to the Eid Gah by Foot.*
12. *To return from an alternate route.*
13. *To eat a few dates (Khajur) before going for Namaaz; 3, 5 or 7, or approximately that, but they it should be an odd number. If there are no dates available, one should eat any other sweet thing. If one did not eat something before the Namaaz he is not sinful, but if he does not eat anything until Esha, he shall be in contempt.*
[Alamgiri vol.1 pg.149/150; Durr-e-Mukhtar vol.1 pg.776]

LAW: There is also no harm by going (to the Eid Gah) on a mode of conveyance, but for the one who has the ability to go by foot, then for him it is Afdal to go by foot, and if he returns on a mode of conveyance, there is no objection. [Jauhira; Alamgiri vol.1 pg.149]

LAW: It is Sunnat to go to the Eid Gah for Namaaz, even if there is place in the Musjid, and there is no harm in making a Mimbar or taking a Mimbar to the Eid Gah. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.776/777]

14. *To show ones happiness.*
15. *To give Sadqa (charity) in abundance.*
16. *To go towards the Eid Gah with composure, dignity and by keeping ones gaze lowered.*

17. *To greet one another wishing each other well (saying Mubaarak etc.) is Mustahab, and Takbeer should not be said aloud on the streets.* [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.777]

LAW: To perform any Nafil Namaaz before the Eid Namaaz is absolutely Makruh. Be this at the Eid Gah or at home, whether Eid Namaaz is Waajib upon him or not, to the extent that if a female wishes to perform Chasht Namaaz in her home, she should do so after the (Eid) Namaaz has ended. To perform Nafil Namaaz in the Eid Gah after the Eid Namaaz is also Makruh. However, one can do so at his house. It is actually Mustahab to perform 4 Raka'ats of Nafil Namaaz (at home after Eid). This ruling (of not reading is for the Special persons, i.e. Ulama etc.). However, if the public performs Nafil before the Eid Namaaz or even in the Eid Gah (even though it is Makruh) they should not be stopped. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.777/779]

LAW: The time for Namaaz (of Eid) is from when the sunrises (to the height) of a spears length, upto Zahwa-e-Kubra, in other words Nisfun Nahaar Shar'i (when the sun is at its Zenith as per stipulation of the Shariah). In Eid ul Fitr it is Mustahab to perform the Namaaz later and for Eid ud Duha it should be performed earlier. If Zawaal commenced before the Salaam was turned, the Namaaz will become void. [Durr-e-Mukhtar vol.1 pg.779]

Zawaal here refers to the 'Nisfun Nahaar Shari' and this has already been explained under the section dealing with the Times for Namaaz (in volume 3).

METHOD OF PERFORMING EID NAMAAZ

The method of performing the Eid Namaaz is as follows:

1. *Make the Niyyat of 2 Raka'ats Waajib of Eid ul Fitr or Eid ud Duha.*
2. *Raise the hands to the ears and say الله اكبر 'Allahu Akbar'.*
3. *Then read the Thana.*
4. *Then raise both hands to the ears, say 'Allahu Akbar' and release the hands.*
5. *Then again, raise both hands to the ears, say 'Allahu Akbar' and release the hands.*
6. *Then again, raise both hands to the ears, say 'Allahu Akbar' and tie the hands. In other words, tie the hands after the first Takbeer and after that leave, the hands untied after the next two Takbeers and then tie the hands after the Fourth Takbeer. Remember it is this way that if something needs to be recited after that Takbeer, then the hands will be tied and after those Takbeers in which there is nothing to read, leave the hands untied in them.*
7. *The Imam should then recite اعوذ A'oozu (the Ta'ooz) and the بسم الله Bismillah (Tasmiyah) softly and he should then recite the Alhamdu (i.e. Surah Faateha) and a Surah.*
8. *He should then perform Ruku (and complete that Raka'at as normal).*
9. *In the second Raka'at he should first recite the Alhamdu (Surah Faateha) and the Surah.*
10. *He should then raise the hands to the ears saying Allahu Akbar and not tie the hands (release the hands). This should be done thrice.*
11. *He should then say Allahu Akbar for the fourth time and without raising the hands he should go into Ruku. (Complete Namaaz as normal).*

From this, it can be ascertained that there are six (6) extra Takbeers in the Namaaz of Eidain. Three Takbeers are before the Qir'at, after the Takbeer-e-Tahreema, and three Takbeers are in the second Raka'at after the Qir'at and before the Takbeer of Ruku. The hands will be raised in all six Takbeers, and between every two Takbeers, there should be a short pause equal to the duration of 3 Tasbeehs. In Eidain it is Mustahab to recite Surah Jummah in the first Raka'at and Surah Munafiqoon in the second, or to recite سَبِّحِ اسْمَ 'Sabihihma' in the first Raka'at and هَلْ أَتَاكَ 'Hal Ataaka' in the second. [Durr-e-Mukhtar vol.1 pg.779]

LAW: If the Imam said more than six Takbeers, then the Muqtadis should also follow the Imam, but they should not follow him if he exceeds thirteen Takbeers. [Durr-e-Mukhtar vol.1 pg.780]

LAW: If the Muqtadi joined (the Namaaz) in the first Raka'at after the Imam proclaimed the Takbeers, he should proclaim the 3 Takbeers at that time, even though the Imam has already commenced the Qir'at, and only 3 should be proclaimed, even though the Imam may have proclaimed more. If he (the late joiner) did not yet get the chance to say the Takbeers and the Imam went into Ruku, then he should not say the Takbeers whilst standing, but he should go into Ruku with the Imam and say the Takbeers in Ruku. If he found the Imam in Ruku already, and he feels that there is predominant likelihood that he would be able to say the Takbeers and still get the Imam in Ruku, then he should proclaim the Takbeers whilst standing and then join the Imam in Ruku. Otherwise, he should just say Allahu Akbar and go into Ruku and then proclaim the Takbeers in Ruku. If he was not able to complete the Takbeers in the Ruku, and the Imam raised his head (stood up from Ruku), then the remaining Takbeers will fall off (i.e. there is no need to say them). If he joined after the Imam came up

from Ruku, then he should now not proclaim the Takbeers, but he should proclaim them when he reads his own (i.e. when he is fulfilling the missed Raka'at at the end). Wherever it has been mentioned about proclaiming the Takbeers in the Ruku, it means that he should do so without raising the hands. If the latecomer joined in the second Raka'at, then he should not say the Takbeers of the first Raka'at now, but when he stands up to fulfil his missed Raka'at, he should say it at that time. If he gets the Takbeers of the second Raka'at with the Imam, then well and good, but the same explanation will apply as we have explained regarding the first Raka'at. [Alamgiri vol.1 pg. 151; Shaami vol.1 pg.781/782]

LAW: That person who has joined the Imam and then fell asleep, or if his Wudu broke, and he performed 'Bina', then now when he reads, he should proclaim the amount of Takbeers that the Imam has proclaimed, even if there were as many (Takbeers) according to his Madhab. [Alamgiri vol.1 pg.151]

LAW: If the Imam forgot to proclaim the Takbeer and went into Ruku, he should not return towards Qiyaam, and neither should he say the Takbeers in the Ruku. [Raddul Muhtar vol.1 pg.787]

LAW: If the Imam forgot the Takbeers in the first Raka'at and commenced the Qir'at, he should proclaim them after the Qir'at, and he should not repeat the Qir'at. [Ghuniya; Alamgiri vol.1 pg.151]

LAW: If the Imam did not raise his hands in the extra Takbeers, the Muqtadis should not follow him, but they should raise their hands. [Alamgiri vol.1 pg.151]

LAW: After the Namaaz (of Eid) the Imam should read two Khutbahs, and all those things which are Sunnat in the Khutbah of Jummah are also Sunnat here, and those things which are Makruh there are Makruh here as well. There is only a difference in two things, the first is that in the Khutbah of Jummah, it is Sunnat for the Khateeb to sit before the first Khutbah, and in this (Eid) not to sit is Sunnat. The second difference is that in this (Eid Khutbah) it is Sunnat to say Allahu Akbar 9 times before the Khutbah, 7 times before the second Khutbah and before descending from the Mimbar 14 times, and this is not Sunnat in Jummah. [Alamgiri vol.1 pg.782/783]

LAW: In the Khutbah of Eid ul Fitr, the rules of Sadqa-e-Fitr should be taught. They are five:

1. *On whom it is Waajib.*
2. *Who is the recipient.*
3. *When should it be given.*
4. *How much it is.*
5. *And from what can it be given.*

It is also appropriate for these rules to be explained in the Jummah, which comes before the Eid, so that the people are aware of it in advance. In the Khutbah of Eid ud Duha, the rules regarding Qurbani and the Takbeers of Tashreeq should be explained. [Durr-e-Mukhtar vol.1 pg.783/784; Alamgiri vol.1 pg.150]

LAW: If the Imam has already performed the (Eid) Namaaz and someone was left behind, either because he did not join or he joined but his Namaaz became void. In this case, if he can get to read it somewhere else, he should do so. Otherwise, he cannot read it. It is

better for this person to perform 4 Raka'ats of Chasht Namaaz. [Durr-e-Mukhtar vol.1 pg.786]

LAW: If one was not able to perform Eid Namaaz on the day of Eid due to some UZR (for example, because of very heavy rains, or due to it being overcast the moon was not sighted and the testimony of sighting was presented at a time when Namaaz (of Eid) cannot be performed. Or if it was overcast and the Namaaz finished at a time when Zawaal had already commenced). Then (in this case) it should be performed the next day, and if was not performed on the next day as well, then the Namaaz of Eid ul Fitr cannot be performed on the third day, and on the second day as well, the time for the Namaaz is the same which was on the first day. In other words, from the time when the sunrises (to the height) of a spears length, upto 'Nisfun Nahaar Shari'. If the Namaaz of Eid ul Fitr was left out on the first day without any valid reason, it cannot be performed on the second day. [Alamgiri vol.1 pg.151/152; Durr-e-Mukhtar vol.1 pg.783]

LAW: Eid ud Duha is the same as Eid ul Fitr in all ruling. There is only a difference in regards to few issues. In it (Eid ud Duha) it is Mustahab not to eat anything before Eid Namaaz, even if one is not performing Qurbani, and if one does eat, there is no objection. To proclaim the Takbeer aloud on the street when going to (Namaaz), and the Namaaz of Eid ud Duha can be delayed due to a valid reason until the 12th (Zil Hijjah) without any objection. It cannot be performed after the 12th, and to delay it after the 10th without a valid reason is Makruh. [Alamgiri vol.1 pg.152]

LAW: If one intends to make Qurbani, then it is Mustahab not to cut the hair or clip the nails from the 1st to the 10th of Zil Hijjah. [Raddul Muhtar vol.1 pg.787]

LAW: If on the day of Arafah, meaning on the 9th of Zil Hijjah people get together at any place, like how the Hajis gather together and make Waquf, and they engross themselves in Zikr and Dua, then the correct (view), is that there is no harm in this, on condition that it is not regarded as necessary or Waajib. If they have gathered together for some other reason, such as to perform Namaaz-e-Istisqa, then without any difference it is permissible and in actuality there is no harm in this. [Durr-e-Mukhtar; Shaami vol.1 pg.784]

LAW: It is good for Muslims to shake hands and embrace each other after the Eid Namaaz as is the general practice of the Muslims, as this is showing of happiness. [Wishah Al Majeed; Fatawa Razvia]

TAKBEER-E-TASHREEQ

LAW: From the Fajr of the 9th of Zil Hijjah upto the Asr of the 13th of Zil Hijjah it is Waajib to proclaim he Takbeer aloud after the Fard Namaaz, which has been performed with the desired Jama'at. To proclaim it thrice is Afdal (more virtuous). This is known as the 'Takbeer-e-Tashreeq'. It is as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَأَلَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لِلَّهِ الْحَمْدُ ط

[Tanweerul Absaar vol.1 pg.787]

LAW: To proclaim the Takbeer-e-Tashreeq immediately following the Salaam is Waajib, in other words until such time that one has not done anything which will not allow you to make 'Bina' on that Namaaz. If one left the Musjid or intentionally broke his Wudu, or if he spoke, even if it was by error, the Takbeer falls off, and if the Wudu broke unintentionally, then he may say the Takbeers. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.786]

LAW: Takbeer-e-Tashreeq is Waajib upon the person who is Muqem (resident) in a city, or the one who followed him (in Namaaz), even if it may be a female, a Musafir or one who lives in a village. If they do not follow him (in Namaaz), then it is not Waajib upon them. [Durr-e-Mukhtar; Shaami vol.1 pg.786]

LAW: The one performing Nafil made Iqtida of one who is performing Fard, and then to follow the Imam is also Waajib upon that Muqtadi, even though he did not perform Fard with the Imam. If a Muqem made Iqtida of a Musafir, it is Waajib upon the Muqem, even though it is not Waajib upon the Musafir. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.786]

LAW: Takbeer-e-Tashreeq is not Waajib upon a Ghulaam (slave), and it is not Waajib upon a female, even if she performed her Namaaz in Jama'at. If a female read behind a male and the Imam made Niyyat to be her Imam, then it also becomes Waajib upon the female, but she should say it softly. Similarly, it is also not Waajib upon those who read Namaaz without clothing, even though they performed Jama'at, as their Jama'at is not 'Jama'at-e-Mustahaba' (The recommended Jama'at). [Durr-e-Mukhtar vol.1 pg.786]

LAW: The Takbeer is not Waajib after Nafils, Sunnats or Witr. It is Waajib after Jummah, and it should also be proclaimed after Eid Namaaz. [Raddul Muhtar vol.1 pg.786]

LAW: The Takbeer is Waajib upon a Masbooq and Laahiq, but they should only proclaim it after they turn their Salaam. If they said it with the Imam, the Namaaz has not been annulled, and there is no need to repeat the Takbeer after completing the Namaaz as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.787]

LAW: If Namaaz became Qaza on some other day and one read the Qaza on the Days of Tashreeq, then the Takbeers are not Waajib (for these). Similarly, if the Salaahs of those days (of Tashreeq) became Qaza and one read them on some other day, it will still not be Waajib (to proclaim the Takbeers). Likewise, if the Qaza Salaahs of the Days of Tashreeq last year were performed on the Days of Tashreeq in the current year, it is still not Waajib (to proclaim the Takbeers). However, if the Qaza Namaaz of the Days of Tashreeq for that year are performed on the days of Tashreeq in the current year with Jama'at, then it becomes Waajib (to proclaim the Takbeers). [Raddul Muhtar vol.1 pg.786]

LAW: The Takbeer is not Waajib upon the Munfarid (one who reads alone). [Jauhira Nayyira]. However, the Munfarid should also proclaim it, because according to the Saahibayn it is also Waajib upon him.

LAW: If the Imam did not proclaim the Takbeer (of Tashreeq), it is still Waajib upon the Muqtadi to proclaim it, even though the Muqtadi is a Musafir, a female, or a villager. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.787]

LAW: If the general public (ordinary people) proclaim the Takbeer aloud in the marketplaces during these days (Of Tashreeq), they should not be stopped. [Durr-e-Mukhtar vol.1 pg.787]

CHAPTER 11

NAMAAZ OF ECLIPSE

* RELATED AHADITH	224
* LAWS OF JURISPRUDENCE	225
* GAIL FORCE WINDS ETC	227

HADITH 1: It is in Sahihain from Abu Musa Ash'ari رضي الله عنه that in the time of Huzoor-e-Aqdas ﷺ there was a Solar Eclipse (i.e. the sun had gone into eclipse). He ﷺ came to Masjid-e-Quba and then performed Namaaz with lengthy Ruku and Sujood, and I had never seen him do this before. He ﷺ said, 'Allah does not show this sign due to the life (birth) or death of any person, but by way of (these signs) He warns His servants, thus if you see any of these (signs) then anxiously with swiftness, rise (go) towards Zikr, Dua and Istighfaar.'

HADITH 2: It is also mentioned in Sahihain from Hazrat Ibn Ab'bas رضي الله تعالى عنهما that the people said, 'Ya Rasool'Allah ﷺ! We noticed that you stepped forward to take something, and then you stepped back.' He ﷺ said, 'I saw Jannat and wished to take some bounty from it, and if I had taken it, then for as long as the world would be in existence, you would have eaten from it. Then I saw hell and like today, I have never seen anything more frightening, and I saw that most of the inmates of hell are women. (People asked) What is the reason for this, Ya Rasool'Allah ﷺ?' He ﷺ said, 'Because she commits kufr'. They asked, 'Does she commit kufr with Allah?' He ﷺ said, '(No) but by being ungrateful to her husband, and she is ungrateful for his favours, so (even) if you are generous towards her all your life, then she sees anything (which is not according to her), she will say, I have never seen you do anything good (for me).'

HADITH 3: It is in Sahih Bukhari from Asma bint Siddique رضي الله تعالى عنهما that Rasoolullah ﷺ commanded the freeing of a slave when there is a Solar Eclipse occurs.

HADITH 4: It is in Sunan-e-Arba from Samurah ibn Jundub رضي الله عنه that Rasoolullah ﷺ performed the Namaaz of Eclipse, and we could not hear the voice of Rasoolullah ﷺ. (In other words he recited the Qir'at softly).

LAWS OF JURISPRUDENCE

LAW: The Namaaz of the Solar Eclipse is Sunnat-e-Mu'akkadah and the Namaaz of the lunar eclipse is Mustahab. To perform the Namaaz of the Solar Eclipse with Jama'at is Mustahab, and it can be read individually as well, and if it is read with Jama'at then all the conditions which are applicable for Jummah are applicable to it, with the exception of the Khutbah. The one who is permitted to establish the Jama'at of Jummah can establish Jama'at for this. If such a person is not available, then it should be performed individually either at home or in the Musjid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.788/790]

LAW: The Namaaz of the Solar Eclipse should be performed when the Sun is in eclipse and not after the eclipse has subsided. If the eclipse has started to fade away but is still remaining, one can still commence the Namaaz, and if whilst it is in eclipse it is covered by clouds, the Namaaz is still permissible. [Jauhira Nayyira; Shaami vol.1 pg.789]

LAW: If the eclipse occurred at a time when it is not allowed to perform Namaaz, the Namaaz should not be read (at this time), but one should become engrossed in Dua, and if it subsides in this condition, then end the Dua, and perform the Maghrib Namaaz. [Jauhira; Raddul Muhtar vol.1 pg.788]

LAW: This Namaaz should be performed like any other Nafil. In other words, one should perform 2 Raka'ats and in every Raka'at one should perform one Ruku and two Sajdahs. There is neither Azaan nor Iqaamat in it, and Qir'at is also not recited aloud in it. After the Namaaz one should be engrossed in Dua until such time that the

eclipse subsides (and the sun becomes visible). It is also permitted to perform more than 2 Raka'ats, and one may turn salaam after every 2 Raka'ats or after 4 Raka'ats. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.788/789]

LAW: If the people have not gathered as yet then announce by saying: **اَلصَّلٰوةُ جَامِعَةٌ** [Durr-e-Mukhtar vol.1 pg.789]

LAW: It is Afdal (more virtuous) to hold the Jama'at for it in the Eid Gah or the Jaame Masjid, and if it held somewhere else, there is no objection. [Alamgiri vol.1 pg.153]

LAW: If one knows them, then he should read lengthy Surahs such as Surah Baqarah and Surah Aal-e-Imraan, and he should also lengthen the Ruku and the Sujood, and after Namaaz he should be engrossed in Dua, until the entire sun is cleared. It is also permissible to perform a short Namaaz and make a lengthy Dua. The Imam may make the Dua facing the Qibla or facing the Muqtadis whilst standing, then this is better, and all the Muqtadis should say Aameen. If he stands leaning on an 'Asaa' (Staff/Stick) or Bow whilst making the Dua, then this too is good. He should not go onto the Mimbar for the Dua. [Durr-e-Mukhtar vol.1 pg.789]

LAW: If a Janaazah comes at the time of a Solar Eclipse, then the Janaazah should be performed first. [Jauhira]

LAW: There is no Jama'at for the Namaaz of Lunar Eclipse, be this whether the Imam is present or not. In all conditions, it should be read individually. [Durr-e-Mukhtar, Shaami vol.1 pg.790]. With the exception of the Imam, two or three people can perform Jama'at.

LAW: If strong gail force winds start blowing or it becomes dark during the day, or a frightening light appears at night, or if it rains continuously with intensity, or if it hails a lot, or if the sky becomes red, or if lightning strikes, or stars fall a lot, or if plague etc. spreads, or if there is an earthquake, or if one fears (being attacked) by the enemy, or one is effected by some other terrifying thing, then to perform 2 Raka'ats Nafil Namaaz for it is Mustahab. [Alamgiri vol.1 pg.153; Durr-e-Mukhtar vol.1 pg.790]

IT SEEMS APPROPRIATE AT THIS STAGE TO PRESENT A FEW AHADITH WHICH DISCUSS STRONG GAIL FORCE WINDS ETC., SO THAT THE MUSLIMS MAY ACT UPON THESE HADITH (وبالله التوفيق)

HADITH 1: It is in Sahih Bukhari and Muslim etc. from Ummul Momineen Siddiqah رضي الله تعالى عنها She says that when strong winds would blow, Rasoolullah ﷺ would recite this Dua:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

‘O Allah! I ask of You its goodness, and of that goodness (benefit) which is in it, and the goodness with which it has been sent, and I seek refuge in You from its disruption, and from that disruption of that which is in it, and from the disruption with which it has been sent.’

HADITH 2: Imam Shafi’i, Abu Dawud, Ibn Majah and Baihaqi reported in Dawaat-e-Kabeer that Rasoolullah ﷺ said, ‘Wind is through the Mercy of Allah. Mercy brings (with it) Punishment. Do

not speak ill of it, but ask Allah to bless you with its goodness and to protect you from its disruption.'

HADITH 3: It is in Tirmizi from Abdullah ibn Ab'bas رضى الله تعالى عنها that a person cursed the wind, in the presence of Rasoolullah ﷺ, so He ﷺ said, 'Do not curse the wind because it is subservient to Command. If someone curses something and that thing is not deserving of that curse, then the curse falls back on the one who cursed it.'

HADITH 4: Abu Dawud, Nasa'i, Ibn Majah and Imam Shafi'i have reported from Ummul Momineen رضى الله تعالى عنها that she says, 'When the sky would become overcast, Huzoor ﷺ would stop talking and direct his attention towards it, and then recite this Dua.'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا

'O Allah, I seek protection in You, from the devastation of that which is within it.'

If it would clear up, he would Praise Allah, and if it would rain, he would read the following Dua:

اللَّهُمَّ سَقِّنَا نَافِعًا

'O Allah, Allow beneficial rains to fall.'

HADITH 5: Imam Ahmed and Tirmizi reported from Abdullah ibn Umar رضى الله تعالى عنها that when Rasoolullah ﷺ would hear the clapping of thunder and the bolts of lightning, he would say:

اَللّٰهُمَّ لَا تُقَتِّلُنَا بِغَضَبِكَ وَلَا تَهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

‘O Allah, Do not slay us with Your Wrath, and do no destroy us with Your punishment, and before that (happens), grant us Your Divine Protection.’

HADITH 6: Imam Maalik reported from Abdullah ibn Zubair رضي الله تعالى عنهما that when Huzoor ﷺ would hear the sound of thunder, he ﷺ would stop talking and say,

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْبَلْبَلِكَةُ مِنْ خِيفَتِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

‘Glory be to Him, (Whom) the thunder praises by its Tasbeeh and Angels due to His fear. Verily, Allah has Divine Power over all things.’

HADITH 7: It is said that when you hear the clapping of thunder, then Praise Allah. Do not proclaim the Takbeer.

CHAPTER 12

NAMAAZ-E-ISTISQA

* VERSES OF THE QUR'AN	232
* AHADTH	233
* LAWS OF JURISPRUDENCE	236

Allah Almighty says

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

'Whatever befalls you of misfortune, is because of what your hands have done, and He forgives much (of it).' [Surah Shur'a, Verse 30]

Even the droughts, which we face, are because of our own sins. Hence, in such times we should repent in abundance (i.e. make Istighfaar), and this too is His (Allah's) Grace that he forgives much of it, otherwise if we are held accountable for everything, where would we be left?

Allah says

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِن دَابَّةٍ

'If Allah had to hold people accountable for all that which they did, (then) He would not have left anything moving on the earth.'

[Surah Faatir, Verse 45]

Allah says

أَسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿٢﴾
وَيُمِدِّدْكُمْ بِأَمْوَالٍ وَيَنْبِنَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿٣﴾

'Seek forgiveness from your Creator, Verily He is Most Forgiving. He will send down rains to you in abundance. And He will aid you in your wealth and your sons (children), and He will give you Orchards and Rivers.'

[Surah Nuh, Verses 10-12]

HADITH 1: Ibn Majah reports from Ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Those people who cheat and measures and weights will be inflicted by drought, difficulty at the time of death and dictatorship of a ruthless ruler (King). If it was not for the animals, it would have not rained upon them.'

HADITH 2: It is in Sahih Muslim Shareef from Abu Hurairah رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Drought does not only refer to the shortage of rain, but it also refers to time when it rains but nothing grows on the earth.'

HADITH 3: It is in Sahihain from Anas رضى الله تعالى عنهما that Rasoolullah ﷺ never used to raise his hands as much as he did when making Dua in Istisqa. He would raise it to the extent that the whiteness of his blessed underarms could be seen.

HADITH 4: It is in Sahih Muslim from him as well (Anas رضى الله تعالى عنهما) that Rasoolullah ﷺ made Dua for rain, and he gestured towards the sky with the back of his blessed hands. (In other words, during other Duas, the principle is to face the palms upwards, but in this the hands should be turned over, as this is a foretoken of the condition changing).

HADITH 5: It is in Sunan-e-Arba from Ibn Ab'bas رضى الله تعالى عنهما that Rasoolullah ﷺ wore old clothing and went for Istisqa, with humility, sincerity and in earnest supplication.

HADITH 6: Abu Dawud reported from Ummul Momineen A'isha Siddiqah رضى الله تعالى عنها that people complained to Rasoolullah ﷺ about the drought and shortage of rain. Rasoolullah ﷺ commanded for the Mimbar to be brought forth and it was placed in the Eid Gah, and then promised the people with regards to a particular day, that on that day all will go there. When the brink of the sun glowed, Rasoolullah ﷺ went there and sat on the Mimbar. He proclaimed the Takbeer and Praised Almighty Allah. He ﷺ then said, 'You people complained with regards to the drought in your country (city) and about the rains being delayed later than usual, and Allah Almighty has commanded you that you should make Dua to Him (invoke Him), and He has promised that He will accept your Duas.' After this, He ﷺ said,

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ مٰلِكِ يَوْمِ الدِّيْنِ لَا اِلٰهَ اِلَّا اللهُ يُفْعَلُ مَا يُرِيْدُ اَللّٰهُمَّ اَنْتَ اللهُ
لَا اِلٰهَ اِلَّا اَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرٰٓءُ اَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا اَنْزَلْتَ قُوَّةً وَبَلَاغًا اِلَىٰ حِيْنٍ

'Praise be to Allah Who is the Creator of the worlds. He is most Compassionate, Most Merciful, Master of the Day of Requital. There is none worthy of worship except Allah. He does as He Wills. O Allah! You alone are worthy of Worship, Besides You there is none worthy of Worship. You are free from all needs, and we are dependant (on You). Send down rains upon us, and whatever You send down, let it be strength for us, and let it be a means of reaching us for a time.'

He ﷺ then raised his blessed hands, to the extent that the whiteness of the blessed underarms was visible. He then faced his back to the people and then turned over his blessed shawl (blanket). He then turned and directed his attention towards the people and descended from the Mimbar, then performed 2 Raka'ats of Namaaz. Allah

Almighty caused it to become overcast immediately. There was thunder and lightning and then it rained, and Huzoor ﷺ had not yet returned from the Musjid and the drains were flowing.

HADITH 7: Imam Malik and Abu Dawud report on the authority of Amr ibn Shu'aib who reported from his father who reported from his grandfather, that Rasoolullah ﷺ would make this Dua for Istisqa:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ بَدَكَ الْبَيْتِ

‘O Allah, quench (the thirst) of Your servants and the animals, and spread out Your Mercy, and bring back your dead (drought stricken) city to life.’

HADITH 7: It is in Sunan Abu Dawud from Jabir ﷺ. He says, ‘I saw Rasoolullah ﷺ raise his blessed hands and make this Dua:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مُرِيًّا مَرِيحَانًا غَيْرُ مَدْرَارٍ عَاجِلًا أَجَلِ

‘O Allah, Quench us with rain abundantly, rains which will bring pleasant freshness, and which beneficial and not harmful (and) which will (come) soon and not later.’

Rasoolullah ﷺ had just recited this Dua and the sky became overcast.’

HADITH 9: It is in Sahih Bukhari Shareef from Anas ﷺ that when the people would be affected by drought, then Ameerul Momineen Farooq-e-Azam ﷺ would make Dua (for rain) through the Wasila of Hazrat Ab'bas ﷺ. He would say, ‘O Allah, We used to take the Wasila

of our Nabi ﷺ towards You, and You would cause it to rain. Now, we make the Beloved Uncle of Our Nabi ﷺ the Wasila in Your Court, so send down rains (upon us).’ Hazrat Anas ﷺ says, ‘When we did this then it would rain.’

In other words, (Anas ﷺ was explaining that) in the physical lifetime of Rasoolullah ﷺ, Huzoor ﷺ would be in front and we would make our Saffs behind him and make Dua. Now, since we cannot do this, we put forth the Uncle of Rasoolullah ﷺ and make Dua (behind him). This too is actually through the Tawassul of Rasoolullah ﷺ. If it could not be achieved extrinsically, then it is achieved intrinsically.

LAWS OF JURISPRUDENCE

LAW: Istisqa refers to Dua and Istighfaar. The Namaaz of Istisqa is permissible with Jama’at, but Jama’at is not Sunnat for it. It may be performed in Jama’at or individually. One has the choice of either. [Durr-e-Mukhtar vol.1 pg.790/791]

LAW: When going for Istisqa, do so wearing old or patched clothing, and go by lowering yourself with humility, sincerity and dedication, and without covering the head, and on foot. If one goes barefoot it is better. Before going give some Khayraat (voluntary charity). Do not take unbelievers with you, as one is going to attain Rahma (Mercy) and La’nat (curse) descends upon the unbelievers.

Fast 3 days before and make Tauba and Istighfaar (repent sincerely), and then go to the plains (where Istisqa is held). There, make Tauba, and Tauba merely with the tongue is not sufficient, but it should be

from the heart. One should fulfil the rights of all those he is responsible for, or have it forgiven.

Make Dua through the Tawassul (Wasila) of the weak, elderly and the children, and all should say Aameen, because it has been mentioned in Sahih Bukhari Shareef, ‘You receive sustenance and aid through the (blessings) of the weak’.

In one narration it has been mentioned that, ‘If it were not for the youth who display humility, and the shepherds, and the elderly who perform Ruku (Namaaz), and milk drinking infants, then punishment would have rained down upon you with intensity.’

At this time (when going for Istisqa), keep the infants away from their mothers, and take the livestock with you as well. The aim is to bring forth all that which needs attention. Go into the woods for 3 days and make Dua. It is also allowed for the Imam to perform 2 Raka’ats Namaaz and it is better to recite سَبِّحِ اسْمَ ‘Sabihisma’ in the first Raka’at and هَلْ أَتَاكَ ‘Hal Ataaka’ in the second Raka’at. After Namaaz, stand on the ground and deliver the Khutbah and sit between the two Khutbahs. It is also allowed to deliver just one Khutbah, and in the Khutbah do Dua, Tasbeeh and Istighfaar, and during the Khutbah turn over a shawl (blanket). In other words, turn it around so that the top end is now at the bottom and the bottom end is now at the top, so that it may be a foretoken of the changing of the condition (situation). After the Khutbah, face your back towards the people and your face towards the Qibla, and make Dua. The most appropriate Dua is that which has been mentioned in the Hadith. In the Dua, raise the hands high and let the back of the hands (back of the palms) face the sky. [Alamgiri vol.1 pg.153/154; Ghuniya; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.791/792; Jauhira]

LAW: If it rains before going (for Istisqa), you should still go and make Shukr to Allah (i.e. show gratitude), and recite the Duas which are prescribed for recitation at the time of rain. If it thunders then read the Dua prescribed for this, and remain in the rain for a while so that water reaches the body. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.792]

LAW: If it rains too much and it seems like it will cause harm and damage, it is permissible to make Dua for it to stop, and the Dua prescribed for this in the Hadith is as follows:

اللَّهُمَّ حَوِّالْبَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْأَكَامِرِ وَالطَّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

‘O Allah, Allow it to rain around us. Do not let it rain over us. (O Allah, Allow it to rain) upon the hills and mountain and drains, and where the trees grow.’

CHAPTER 13

NAMAAZ-E-KHAUF

* VERSES OF THE QUR'AN	240
* AHADITH	241
* LAWS OF JURISPRUDENCE	242
* METHOD OF PERFORMING NAMAAZ-E-KHAUF	242

Allah Almighty says

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

'If you are facing danger (in fear of enemy), then perform (your) Namaaz on foot or whilst on a conveyance, and when the danger (fear) is averted, then remember Allah in the manner He taught you to, which you knew not.'
[Surah Baqarah, Verse 239]

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَأْخُذُوا
أَسْلِحَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَىٰ لَمْ
يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ
تَغَفَّلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا
جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًىٰ مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَنْ تَضَعُوا
أَسْلِحَتَكُمْ ۖ وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٢٣٩﴾ فَإِذَا
قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا
أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا
مُّوَقَّاتًا ﴿٢٤٠﴾

'And when You (O Beloved Nabi ﷺ) are amongst them, and you lead (them) in Namaaz, (then) one group from them should stand with you (in prayer), keeping their weapons with them; After they have completed the Sajdah (of one Raka'at), they should not remain behind you, and now the second group which has not prayed as yet (with you) should join and offer prayer behind you, taking precautionary (measures) and carrying their weapons with them. The unbelievers wish that you should be negligent in regards to your weapons and belongings, so that they may attack you in a flash. And there is no sin upon you, if you lay aside your weapons due to inconvenience caused by the rain, or due to illness; but take precautionary measures. Verily Allah has kept ready humiliating punishment for the unbelievers. Then on completing (your) Namaaz, remember Allah; standing, sitting and whilst resting on your sides. Then when you are in safety, perform Namaaz in the normal manner. Undoubtedly, Namaaz is Fard upon the believers in its appointed time.' [Surah Nisa, Verses 102/103]

HADITH 1: It is reported in Tirmizi and Nasa'i from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ stopped between Asfaan and Dajnaan. The Mushrikeen said that for them (the Muslims) there is a Namaaz which is more valuable than their fathers and sons, and that is the Asr Namaaz, so keep all arrangements in order, so when they stand for Namaaz, then we will attack them at once (in a flash). Jibra'eel (alaihis salaam) descended to the Beloved Rasool ﷺ and said that He ﷺ should split his companions into two groups. One group should perform Namaaz behind Rasoolullah ﷺ and the other group should stand guard at the rear with shield and weapons, so they will read one Raka'at each (behind Rasoolullah ﷺ), and Huzoor ﷺ will perform 2 Raka'ats.

HADITH 2: It is in Sahih Bukhari and Muslim from Jabir رضي الله عنه. He says, 'we were with Rasoolullah ﷺ and when we reached Zaat ur Riqqa, we

left a tree with shade for Rasoolullah ﷺ. Rasoolullah ﷺ hanged his sword on it. A mushrik (polytheist) appeared and took the sword, unsheathed it and said, 'Do you fear me?' He ﷺ said, 'No!' He (the mushrik) said, 'So who will save you from me?' He ﷺ said, 'Allah!' When the Sahaba-e-Kiraam saw this, they threatened him. He put the sword back into the sheath and hanged it (on the tree). Thereafter the Azaan was called out. Huzoor ﷺ performed two Raka'ats Namaaz with one group, then they moved back and He ﷺ prayed two Raka'ats with the second group. So, Huzoor ﷺ performed four Raka'ats and the people performed 2 Raka'ats each (behind Rasoolullah ﷺ).

LAWS OF JURISPRUDENCE

LAW: Namaaz-e-Khauf (Namaaz in times of Danger/Fear) is permissible, when there is definite information of the enemy being nearby, and if one only presumes that the enemy are nearby, and Namaaz-e-Khauf was performed, and afterwards one realised that the presumption was incorrect, then (in this case) the Muqtadi should repeat the Namaaz. Similarly, if the enemy are far away, then to perform this Namaaz is not permissible. In other words, the Namaaz of the Muqtadi will not be valid, but the Imams Namaaz will be done.

THE METHOD OF NAMAAZ-E-KHAUF

LAW: The method of performing Namaaz-e-Khauf is that when the enemy are in front and there is danger that if all of them read Namaaz at once, then the enemy will attack them, then in such a time, the Imam should make two parts of the Jama'at. If any group is pleased to perform their Jama'at afterwards, then they should continue fighting the enemy (whilst one group is performing their

Jama'at), and then perform the Namaaz with the second group. The group, which has not performed Namaaz yet, one from amongst them should become Imam and the people who have not read their Namaaz yet should perform behind him with Jama'at. If from both groups, none is willing to read afterwards, then the Imam should send one group to confront the enemy and one group should perform Namaaz behind the Imam. When the Imam has lead that group in one Raka'at, in other words when the Imam raises his head from second Sajdah of the first Raka'at, then these (Muqtadis) should now go to confront the enemy, and those who were initially confronting the enemy, should come. The Imam should perform one Raka'at with them, and after Tashahud, he should turn Salaam, but the Muqtadis should not turn the Salaam. However, rather they should go out to confront the enemy, or they may complete their Namaaz here and then go, and the other group should then come back and perform one Raka'at without Qir'at and after Tashahud they should turn the Salaam. If they wish then that group does not have to come back here, but they may complete their Namaaz where they are, and if the second group has completed their Namaaz, then well and good, otherwise they should complete it now, and they may do so either here or go back and complete it (where Jama'at was performed). These will complete it with Qir'at and after Tashahud they should turn the Salaam. This method is for a 2 Raka'at Namaaz even if the Namaaz is just a 2 Raka'at Namaaz such as Fajr Namaaz, Eid Namaaz, Jummah Namaaz, or four became two due to Journey. If it is a 4 Raka'at Namaaz, then the Imam should perform two Raka'ats with each group (meaning he will read four and each group will read two behind him and complete the remaining two as explained above in the 2 Raka'at Namaaz). In Maghrib, the first group will read 2 Raka'ats with the Imam and the second group will read one with the Imam. If 1 Raka'at was performed with the first group and 2 Raka'ats

with the second group, then (in this case) the Namaaz is void. [Durr-e-Mukhtar vol. pg.792/794; Alamgiri vol.1 pg.154/155]

LAW: These rules are applicable in the situation when both the Imam and the Muqtadi are Muqem, or if all are Musafir, or if the Imam is Muqem and the Muqtadi is Musafir. If the Imam is, a Musafir and the Muqtadis are Muqem then the Imam will read 1 Raka'at with one group and after reading 1 Raka'at with the second group, he will turn the Salaam, and then the first groups should come back and perform 3 Raka'ats without Qir'at. Then the second group should return and perform 3 Raka'ats. In the first Raka'at, they should recite Surah Faateha and Qir'at. If the Imam is Musafir and some Muqtadis are Muqem whilst others are Musafir, then the Muqem will follow a Muqem and a Musafir according to a Musafir. [Alamgiri vol.1 pg.155]

LAW: To go out to confront the enemy after one Raka'at means that one should go by foot. If one went on a conveyance, the Namaaz has become void. [Raddul Muhtar vol.1 pg.793]

LAW: If the danger is very serious and one is not able to dismount from the conveyance, then he should perform the Namaaz on the conveyance individually by way of gesturing, and he may face whichever direction he can, to perform the Namaaz (in such a situation). To perform Namaaz on the conveyance with Jama'at is not permissible. However, if there are two people on one horse, the one at the back can make Iqtida of the one in front, and Fard Namaaz will only be permissible on the conveyance, if you are being pursued by the enemy. If you are in pursuit of the enemy, then Namaaz cannot be performed on the conveyance. [Jauhira; Durr-e-Mukhtar vol.1 pg.794]

LAW: In Namaaz-e-Khauf, one is only excused to walk out to confront the enemy and return to the Saff of the Imam, and to return after performing fresh Wudu, if the Wudu had broken. To walk for any other reason will invalidate the Namaaz. If the enemy threatened him and he inturn chased the enemy, the Namaaz is invalidated. However, in the first situation if he is on a conveyance, it is excused. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.794]

LAW: If one was not on a conveyance and in the midst of Namaaz he mounted the conveyance, the Namaaz will be invalidated, no matter what his reason for mounting was. Fighting will also invalidate the Namaaz. However, one is allowed to fire one arrow. [Durr-e-Mukhtar vol.1 pg.794]. Similarly, in this time, firing a single shot from a gun will be permissible.

LAW: If one who is swimming in a river can remain without moving the body for a short while, then he should perform the Namaaz by way of gesturing. Otherwise, the Namaaz will not be done. [Durr-e-Mukhtar vol.1 pg.794]

LAW: If one is occupied in battle, for example he is in combat with sword, and the Namaaz is about to come to an end (time of Namaaz), he should delay the Namaaz and perform it after the battle. [Raddul Muhtar vol.1 pg.794]

LAW: Salaat ul Khauf (Namaaz-e-Khauf) is not permissible for a Rebel/Traitor, or one who is on a journey for some sinful reason. [Durr-e-Mukhtar vol.1 pg.794]

LAW: If Namaaz-e-Khauf was being performed and during the Namaaz, the danger was alleviated. In other words, the enemy

retreated (i.e. left) then that which is remaining should be performed as done in safety. Now, to perform it as it is performed in times of danger is not permissible. [Alamgiri vol.1 pg.156]

LAW: If after the enemy left, someone turned his chest away from the direction of the Qibla, the Namaaz is invalid. [Alamgiri vol.1 pg.156]

LAW: In Namaaz-e-Khauf, it is Mustahab to keep ones weapons with you, and at the moment of Khauf one is allowed to walk out of necessity. For other mere presumptions of danger, there will be no shortening of the Namaaz. [Alamgiri vol.1 pg.156; Durr-e-Mukhtar vol.1 pg.794]

LAW: Just as Namaaz-e-Khauf is permissible due danger (fear) of the enemy, likewise if one is in danger from a wild animal or huge snake, it is also permissible. [Durr-e-Mukhtar vol.1 pg.793]

CHAPTER 14

ILLNESS

* DISCUSSION ON ILLNESS	248
* AHADITH	249
* VIRTUES OF VISITING THE SICK	254

DISCUSSION ON ILLNESS

Illness is also a great Ne'mat (blessing). It has countless hidden benefits, even though man feels discomfort due to it; but in reality it allows one to be blessed with a huge treasure of relief and comfort. The apparent physical illness which man sees as an illness, in reality is a great cure for spiritual illnesses.

The real illness is the Spiritual illness and we should regard this as the real 'dreaded disease' (which is the cause of destruction). It is a very well-known fact that no matter how neglectful one may be, but when he becomes ill, don't we see how much he remembers Allah and how he hastens towards 'Taubah' (repentance) and Istighfar.

The sign of those who are blessed with and exalted status, is such, that they even welcome discomfort and affliction just as they welcome relief (and comfort).

آنچه از دوست میرسد نیکوست

That which is from the Beloved is Beloved

Those like us should at least be patient and steadfast (in adversity), and not allow our impatience to be the means of losing the reward which we are blessed with.

Every one of us knows well that calamities which befall us due to impatience do not go away quickly, and with all this, we still want to be deprived of a great reward (for patience) and this (deprivation) is a second calamity.

Many naive people unwittingly even say such words during their illness that are baseless and some even go to the extent of uttering words of kufr (Allah Forbid), they attribute injustice towards Allah. Doing this makes them deserving of the verse **حَسِرَ الدُّنْيَا وَالْآخِرَةَ ط** (They have lost the world and the hereafter)

We will now present a few Ahadith in this regard, so that the Muslims may listen to the beautiful words of the Beloved Rasool ﷺ with the ears of their hearts, thereafter practising and acting upon them. Almighty Allah bless us with Divine Guidance (to do so).

HADITH 1: It is in Sahih Bukhari and Muslim from Abu Hurairah and Abu Sa'eed رضي الله تعالى عنها that Rasoolullah ﷺ said, 'For whatever agony, grief and discomfort a Muslim feels, even if he is pricked by a thorn, Allah causes his sins to be forgiven because of it'.

HADITH 3: It is reported in the Sahihain from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'For whatever agony a Muslim feels due to illness or anything else, Allah Almighty causes his sins to fall off, like the leaves fall off a tree.'

HADITH 4&5: It is reported in Sahih Muslim Shareef from Jabir رضي الله عنه that Rasoolullah ﷺ went to visit Ummus Saa'ib. He ﷺ asked, 'What has happened to you, which is causing you to shiver?', She said, 'It is due to fever. May Allah not cause it to increase'. He ﷺ said, 'Do not say speak ill of fever; because it removes the sins of man, just as the furnace (of a goldsmith) removes rust from metal'. (There is a similar narration in Sunan Ibn Majah from Abu Hurairah رضي الله عنه)

HADITH 6: It is in Sahih Bukhari from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘Almighty Allah says; when I take away the eyes (i.e. the sight) of a servant, and he is patient, then in place of his eye, I shall bless him with Jannat’.

HADITH 7: It is in Tirmizi Shareef Umaya asked Siddiqa رضي الله تعالى عنها in regards to these two verses:

إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ

Whether you reveal or conceal whatever is within you, Allah will hold you accountable for it. [Surah Baqarah, Verse 284]

مَنْ يَعْصِلْ سَوْءٌ يُجْذِبُهُ

*Whosoever commits any wrongful act, will get the recompense of it
[Surah Nisa, Verse 123]*

In other words, when there is recompense for every wrongdoing, and there is also accountability for the thoughts of the heart, then it is very difficult. How then is it possible to be protected from this?

Siddiqa رضي الله تعالى عنها says, ‘From the time I asked Rasool ﷺ in regards to her question, no one else asked me (this)’. Rasoolullah ﷺ said. ‘The meaning of it is reprimand, which Allah shows towards His servants, by which he causes him to be afflicted with fever or some agony; to the extent that if he had something valuable kept in the sleeve of his kurta (long shirt), and it is lost, and due to this he becomes stressed; then because of such things, he comes out of sins just as pure gold is

extracted in a furnace (in other words he becomes so pure from sins, just as gold becomes completely clean from a furnace)'.

HADITH 8: Tirmizi reported from Abu Musa رضي الله عنه that Rasoolullah ﷺ said, 'A servant is not afflicted more or less by any agony, but due to his sins; and that which Almighty Allah forgives is a lot'. He ﷺ then recited this verse (of the Qur'an):

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ ط

'And whatever befalls you of misfortune, is because of what your hands have done, and He forgives much (of it)' [Surah Shur'a, Verse 30]

HADITH 9&10: It is reported in Sharah Sunnat from Abdullah ibn Umar رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'When a servant is on the pious path of worship and becomes ill, then the Angel which is appointed to him is commanded to: Record for him deeds like he did when he was not ill, until such time that I grant him relief from his illness or call him towards me (in other words, until I cause him death)'.

The Narration of Anas رضي الله عنه mentions that Rasoolullah ﷺ says, 'When a Muslim is afflicted by some bodily agony (illness) then the Angel is commanded; Write the good deeds which he used to do before (he became ill), then if I grant him Shifa (cure), then I cleanse and purify (him), and if I grant him death, then I forgive and have mercy (on him)'.

HADITH 11: Tirmizi reports with the advantage of accuracy and endorsement of Ibn Majah and Daarmi from Sa'ad رضي الله عنه that Rasoolullah ﷺ was asked, who faces the most difficult trials? He ﷺ said, 'The

Ambia (alaihimus salaam), followed by those who are the best after them. The more religious a person, the more trials and calamities he is made to face. If he is steadfast in Deen, then his hardships (trials) too shall be intense; and if he is weak in Deen, then it is made less intense upon him; so he will always be afflicted with hardships, until such time that he walks on the earth in a manner whereby he has no sins left’.

HADITH 12: Tirmizi and Ibn Majah report from Anas رضي الله عنه that Rasoolullah ﷺ said, ‘The more the trials (hardships) the more the rewards; and when Allah loves any nation, he puts them through trials, those who are pleased, for them there is pleasure, and those who are displeased, for them there is displeasure’.

In another narration it is mentioned: that Rasoolullah ﷺ said, ‘When Allah Almighty Wills goodness for his servant, He punishes him on the earth, and when He Wills bad for him, He does not give him the retribution for his sins (on earth), but on the day of Qiyaamat He will give him the full retribution for it’.

HADITH 13: Imam Maalik and Tirmizi report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘There are always trials in the life, wealth and children of a Muslim, until he meets Allah in a state wherein he has no sins against him’.

HADITH 14: Ahmed and Abu Dawud report from Muhammad bin Khalid who reports from his father who reports from his grandfather that Rasoolullah ﷺ said, ‘In the Divine Knowledge of Allah, a servant is blessed with a fixed level of excellence, and if he does not reach this level of excellence through his virtuous deeds, (then) He (Allah) causes him to be afflicted by calamity either physically, or through

his wealth, or through his children. He (Allah) then blesses him with patience, until He causes him to be elevated to the level of excellence which is fixed for him in the Divine Knowledge of Allah’.

HADITH 15: Tirmizi reported from Jabir رضي الله عنه that Rasoolullah ﷺ said, ‘On the Day of Qiyaamat, when those who were afflicted with hardships are granted their Thawaab (reward), then those who had comfortable lives (i.e. those who suffered no hardships) would say (wishing); it would have been better if our skins were cut with scissors whilst we were on earth’.

HADITH 16: Abu Dawud reports from Aamir Ar Ram that Rasoolullah ﷺ stated in regards to illnesses (as follows); ‘When a believer becomes ill and then recovers, his illness becomes atonement for his sins, and admonition for his future; and when a hypocrite (munafiq) becomes ill and then recovers, his example is like that of a camels whose master has tied it up and then released it. It does not know why it was tied up and why it was released’. One person asked, ‘Ya Rasool’Allah ﷺ! What is illness? I have never been ill’. He ﷺ said, ‘Leave our gathering! you are not from amongst us’.

HADITH 17: Imam Ahmed reports from Shadaad bin Aus رضي الله عنه that Rasoolullah ﷺ said, ‘Allah Almighty says; When I cause my believing servant to be afflicted by (some) hardship and he (still) praises me whilst in this hardship, then he will rise from his resting place (grave) so cleansed from sins, just as the day when his mother gave birth to him and Almighty Allah says; I have caused My servant to be confined and afflicted with hardships, (so) record and continue recording virtuous deeds for him, just as it was when he was in good health.

VIRTUES OF VISITING THE SICK

Visiting the sick is Sunnat. The great virtues in regards to this have been explained in the Hadith.

HADITH 1: Bukhari, Muslim, Abu Dawud and Ibn Majah report from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘A Muslim has five duties towards a fellow Muslim: to reply to Salaam, to visit the sick, to accompany the funeral, to accept an invitation, to respond to a sneezing person (if he says Alhamdu Lillah)’.

HADITH 2: It is in Sahihain from Bara’ Ibn Aazib رضي الله عنه says, Rasoolullah ﷺ commanded us to do seven things: (The five which have been mentioned above and) 6. To fulfil the vow (Qasm) of one who has taken a vow (and) 7. To assist the oppressed.

HADITH 3: Bukhari and Muslim report from Thaubaan رضي الله عنه that Rasoolullah ﷺ said, ‘When a Muslim visits his fellow Muslim brother, he is engaged in picking (harvesting) the fruits of Jannat, until his return’.

HADITH 4: It is in Sahih Muslim Shareef from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ said, ‘On the Day of Qiyaamat Almighty Allah will say, O Ibn (Son) of Adam, I was ill but you did not visit me. He would say, How could I visit You, You are Rabbul Aalameen (in other words, how can Allah be ill that He may be visited)? Did you not know that My certain servant was ill, but you did not visit him; Did you not realise that if you went to visit him you would have found Me with him. (And Allah will say) O Ibn Adam, I asked food from you, but you did not feed Me. He would say, How could I feed You, You are Rabbul Aalameen? Did you know that My such and such servant asked you for food but you did not feed him? Did you not realise that if you fed

him, you would have surely found (its reward) with Me. (Allah will say) O Ibn Adam, I asked water from you, but you did not give it to Me. He would say, How could I give You water, You are Rabbul Aalameen? He will say, Such and such servant of Mine asked you for water (to drink), but you did not give it to him. Did you not realise that if you had given him to drink, you would have found it by Me (its reward)?'

HADITH 5: It is in Sahih Bukhari from Ibn Ab'bas رضى الله تعالى عنها that Rasoolullah ﷺ went to visit a Bedouin, and it was the blessed manner of Rasoolullah ﷺ that whenever he ﷺ visited a sick person, he ﷺ would say, 'لَا يَأْسَ طُهُورًا إِنِشَاءَ اللَّهِ' (In other words, no harm) In'sha Allah (it will be a) purification (from your sins). He ﷺ said the same to the Bedouin 'لَا يَأْسَ طُهُورًا إِنِشَاءَ اللَّهِ تَعَالَى' (Laa Ba'sa Tahurun In'sha Allah)

HADITH 6: Abu Dawud and Tirmizi reported from Ameer ul Momineen Ali ؑ that Rasoolullah ﷺ said, 'When a Muslim goes in the morning to visit a fellow Muslim who is ill, seventy thousand Angels continue praying for his forgiveness till evening; and if he visits him in the evening, then seventy thousand Angels continue praying for his forgiveness till the morning, and specially for him, there shall be a garden in Jannat (Paradise)'.

HADITH 7: Abu Dawud reported from Anas ؓ that Rasoolullah ﷺ said, 'One who performs proper Wudu and goes to visit his Muslim brother with the intention of attaining reward, he will be kept away at a distance of sixty years from Jahanum (hell)'.

HADITH 8: Tirmizi reports with benefit of approval from Ibn Majah on the authority of Abu Hurairah ؓ that Rasoolullah ﷺ said, 'When a person goes to visit one who is ill, an announcement is made from

the heavens; You are blessed (good), and your walking is blessed, and you have made a station in Jannat your final abode’.

HADITH 9: Ibn Majah reports from Ameer ul Momineen Farooq e Azam رضي الله عنه that Rasoolullah ﷺ said, ‘When you go to visit a sick person, ask him to make Dua (pray) for you, for his Dua is like the Dua of the Mala’ika (Angels)’.

HADITH 10: Baihaqi reported from Sa’eed ibn Al Musay’yab رضي الله عنه (a Mursal narration) that he رضي الله عنه says, ‘the best way to visit the sick is to do so by rising soon (i.e. not to sit with him for too long)’. A similar narration is reported from Anas رضي الله عنه.

HADITH 11: Tirmizi and Ibn Majah report from Abu Sa’eed رضي الله عنه that Rasoolullah ﷺ said, ‘When you visit a sick person speak of heart-warming words regarding age, for this will not counter anything, and he will feel good about it’.

HADITH 12: Ibn Hib’ban reports in his Sahih that Rasoolullah ﷺ said, ‘Allah will record one who does (these) five things in one day, amongst the Jannatis (i.e. dwellers of paradise): 1. One who visits the sick, 2. One who presents himself in a Janaazah, 3. One who keeps fast, 4. One who goes for Jumma prayer, 5. One who frees a slave’.

HADITH 13&14: Ahmed, Tabrani, Abu Ya’la and Ibn Hib’ban report from Mu’az ibn Jabl and Ibn Dawud reports from Abu Umaama that Rasoolullah ﷺ said, ‘There are five things of which if a person does even one, he will enter into the Divine Protection of Allah: 1. To Visit the sick, 2. To walk with the Janaazah, 3. Or to go to a battle, 4. Or to visit the Imam (Muslim leader) with the intention of showing respect and honour to him, 5. Or to sit at home so that the people are safe from him and he remains safe from them’.

HADITH 15: Ibn Khuzaima reports in his Sahih from Abu Hurairah رضي الله عنه that Rasoolullah ﷺ asked, 'Who from amongst you is fasting today?', Abu Bakr رضي الله عنه said, 'I am'. He ﷺ asked, 'Who from amongst you fed a poor person today?' He (Abu Bakr رضي الله عنه) said, 'I have'. He ﷺ asked, 'Who went along with a Janaazah today?' He (Abu Bakr رضي الله عنه) said, 'I did'. He ﷺ asked, 'Who visited a sick person today?' He (Abu Bakr رضي الله عنه) said, 'I did'. He ﷺ said, 'These qualities cannot be found in anyone else, except one who will enter Jannat'.

HADITH 16: Abu Dawud and Tirmizi report from Abdullah ibn Ab'bas رضي الله تعالى عنهما that Rasoolullah ﷺ said, 'When a Muslim visits a fellow Muslim who is ill, he should recite the following Dua seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْكَرِيمِ أَنْ يَشْفِيكَ

*I ask of Allah Azeem, Who is the Master of the Arsh Kareem;
that He should grant you Shifa*

If it is not the time of his death, then he will be blessed with Shifa (cure)'.

CHAPTER 15

DEATH & JANAAZAH

* THE ONSET OF DEATH	260
* LAWS OF JURISPRUDENCE	262
* DUA WHEN CLOSING EYES OF THE DECEASED	264
* GHUSL (BATHING THE DECEASED)	267
* THE KAFAN (SHROUDING THE DECEASED)	278
* CARRYING THE JANAAZAH	288
* THE JANAAZAH NAMAAZ	292
* METHOD AND RULES FOR JANAAZAH NAMAAZ	298
* THE GRAVE AND BURIAL	319
* ZIYAARAT-E-QUBOOR	329
* MANNER OF PERFORMING ZIYAARAT-E-QUBOOR	330
* TA'ZIYAT (CONDOLING THE BEREAVED)	335
* NOHA (LAMENTING)	340

THE ONSET (COMING) OF DEATH

The (materialistic) world is a passing world that is worth relinquishing. One day death will come. The fact that we have to journey from here one day, means that we should be preparing for the hereafter, where we will live forever, and that moment should be given priority at all times. Rasoolullah ﷺ said to Abdullah ibn Umar رضي الله عنه, 'Live in this world like a traveller (Musafir), but rather like a wayfarer'.

So similarly, just as a Musafir is a stranger and a wayfarer usually does not participate in the entertainment and vices on the road, because the road will become unsafe and he will be unsuccessful in reaching his actual destination. Similarly, a Muslim should not be trapped by the vices of the world, and he should not form such associations which would become obstacle that hinder him from reaching his actual goal; and remember death abundantly, for its remembrance (and thought) eradicates worldly connections. It has been mentioned in the Hadith Shareef as follows:

أَكْثَرُوا ذِكْرَ هَازِمِ الدَّائِثِ الْمَوْتِ

Remember Death, the destroyer of pleasures; abundantly

However, we should not wish for death when facing any calamity or adversity as we have been commanded not to do so, and if one is in a situation where one feels complete helpless, then one should rather say, 'O Allah, keep me alive until such time that my life is best for me, and grant me death when it is best for me' (As reported in the Hadith of Sahihain from Anas رضي الله عنه)

Every Muslims should also hope for goodness from Allah Almighty, and one should be hopeful of His Mercy. It has been mentioned in the Hadith that, none shall die but in the condition that he should be hopeful of goodness from Allah, for Allah says

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي

*Depending on the expectations My servant has regarding me,
is how I treat him.*

Rasoolullah ﷺ went to visit a young man whilst he was on his deathbed, and asked him about his condition. He said, 'I am hopeful of Allah's Reward (for me), and I am afraid of my sins'; so Rasoolullah ﷺ said that, 'Allah will fulfil the expectation of the one in whose heart both these things are combined, and He will grant him protection from fear'.

The moment when the soul is removed from the body is a very difficult time, because the foundation of all ones deeds rests on that moment. In actual fact, the final outcome of one's Imaan is based on that moment, because acceptance is based on death with Imaan, and shaitaan the accursed is occupied in trying to usurp your Imaan. To the one whom Allah saves from shaitaan and grants death with Imaan, is the one who has truly reached his final purpose.

إِنَّمَا الْعِبْرَةُ بِالْخَوَاتِيمِ

The final judgement is based on death with Imaan

اللَّهُمَّ اذْمُرْنَا حَسَنَ الْخَاتِمَةِ

O Allah, Bless us with a Good Death

Rasoolullah ﷺ said, ‘The one whose last words are لَا إِلَهَ إِلَّا اللَّهُ (in other words Kalimah Tayyibah), he will enter into Jannat’.

LAWS OF JURISPRUDENCE

LAW: When the time of death is near and signs become visible, it is Sunnat to lay the person on his right side facing the Qibla. It is also permissible to lay the person flat on his or her back and allow the feet to face the Qibla, as in this way as well the face will be in the direction of Qibla. However, in this case the head must be slightly raised. If it is difficult to direct the face towards Qibla, as this is causing pain and discomfort to him, then let him remain in the position which he is (comfortable) in. [Durr-e-Mukhtar vol.1, pg.795]

LAW: Whilst the person is in this condition where he is about to pass away, then until the soul is not almost out, continue ‘Talqeen’ in other words recite: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ audibly (in a loud voice) near him, but do not command him to say it. [Alamgiri vol.1, pg.157 & General Books of Fiqh]

LAW: If he has already recited the Kalima, then stop the Talqeen. However, if after reciting the Kalima he speaks again, then repeat the Talqeen, so that his final words may be: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ [Alamgiri vol.1, pg.157]

LAW: The one who is making Talqeen should be some pious and righteous person. It should not be someone who is pleased with him dying. It is advisable and beneficial for pious and righteous people to be around (near) him at this time. During this time it is Sunnat to recite Surah Yaseen and to make the place fragrant, by burning Lobaan or Agarbatti (incense sticks). [Alamgiri vol.1, pg.157]

LAW: Those females (family members) who are in Haidh (menstruating) or Nifaas (post-natal bleeding) are permitted to be close to him during this time. [Alamgiri vol.1, pg.157] If a females Haidh has terminated but she has not taken her Ghushl as yet, then she and one who is Junub (in need of the Ritual Ghushl) should avoid being there. One should also try to make sure that there is no photo (of living things) or dogs in that house. If these things are present there, then they should be immediately removed, because the Angels of Mercy do not enter a place where these are present. At the time of his death continue making Dua for goodness for him and for yourself. Do not utter any bad word during this time, because the Angels say Aameen to whatever is said at this time. If you notice difficulty at the time of death, then recite Surah Yaseen and Surah Ra'ad. [Shaami vol.1, pg.797]

LAW: Once the soul has left the body, take a wide strap (piece of fabric) from under the jaw to the head and knot it on the head, so that the mouth does not remain open. The eyes (of the deceased) should also be closed. The fingers, hands and legs should be straightened. This should be done by one of the family members who will do it in the gentlest manner, such as the father or the son. [Jauhira Nayyira]

LAW: The following Dua should be read when closing the eyes:

بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ يَسِّرْ عَلَيْهِ أَمْرَهُ وَسَهِّلْ عَلَيْهِ مَا بَعْدَهُ وَأَسْعِدْهُ بِلِقَائِكَ
وَأَجْعَلْ مَا خَرَجَ إِلَيْهِ خَيْرًا مِمَّا خَرَجَ عَنْهُ

Allah's Name we begin with and on the Religion of Rasoolullah ﷺ. O Allah, ease his affair upon him, and ease upon him what is to follow after (i.e. his end), and by his meeting with You, make him pleased, and make the place towards where he has gone (hereafter) better for him, than the place he has left (this world). [Durr-e-Mukhtar vol.1, pg.798]

LAW: Keep a piece of iron or wet sand or something a bit heavy on his stomach so that the stomach does not swell. [Alamgiri, vol.1, pg.157] However, one should not keep something which is heavier than necessary as this will be the cause of discomfort. [Durr-e-Mukhtar]

LAW: The entire body of the deceased (Mayyit) must be covered with a sheet. He should be placed on a bed or a platform etc, i.e. on something (slightly) high, so that the moistness (coldness) of the ground does not affect him. [Alamgiri vol.1, pg.157]

LAW: If at the actual time of death معاذ الله (Allah forbid), he uttered any words of kufr (unbelief), then in this case the ruling of kufr will not be passed, because it is possible that his intelligence (sanity) has been compromised due to the intensity of death, and he could have said this whilst not really in a conscious state. [Durr-e-Mukhtar vol.1, pg.794] It is also very possible that (in this time) his words are not properly understood, because in such an intense moment, it becomes difficult for a person to completely understand what he is really trying to say.

LAW: Be swift in fulfilling any of his debts or anything else which he is liable for. It has been mentioned in the Hadith Shareef that a deceased is trapped in his debt. It has been mentioned in one narration that his soul remains suspended until such time that his debt is not paid off. [Alamgiri vol.1, pg.157]

LAW: It is permissible to recite the Holy Qur'an near the deceased as long as the body is properly covered. The recitation of Tasbeeh and other Azkaar (blessed recitals) are permitted absolutely. [Raddul Muhtar vol.1, pg.800/801]

LAW: The Ghusl (ritual bath), Kafan (shrouding), and Dafan (burial) should not be delayed (without reason). There has been much emphasis to being swift in this regard, in the Hadith. [Jauhira, Durr-e-Mukhtar vol.1, pg.799]

LAW: Inform the neighbours and friends and relatives (when a person dies) so that there may be many people in the (Janaazah) Namaaz, and they will all make Dua for him, as it is their duty to partake in his Janaazah Namaaz and to make Dua for him. [Alamgiri vol.1, pg.157]

LAW: Some have mentioned that it is Makruh to loudly announce a person's death in the marketplace or on the public road (where people pass by all the time), but the correct view is that there is no harm in doing so, but it should not be with lengthy words like in the manner of the days of ignorance. [Jauhira Nayyira, Raddul Muhtar vol.1, pg.741/798]

LAW: If he died suddenly, then until his death is not confirmed, delay the funeral arrangements. [Alamgiri vol.1, pg.157]

LAW: If a pregnant female has passed away and the child is still moving inside her, then in such a case the stomach should be opened from the left and the baby should be removed. If a female is alive and her baby has passed away inside her, and the life the female is in imminent danger, then an operation should be done and the child should be removed, and if the child is also alive, then no matter how intense the discomfort may be, it is not permissible (in this time) to remove the baby by cutting (i.e. operation) [Alamgiri vol.1, pg.157, Durr-e-Mukhtar vol.1, pg.840]

NOTE: Here the situation that is being discussed is when the pregnant woman is on her death bed.

LAW: If a person has intentionally ingested the wealth of someone and has then died, then if he has left behind an amount of wealth that can be used to reimburse that amount, then it must be paid from his estate (inheritance before distribution to heirs); if not the stomach must be opened and that valuable must be removed. However, if he ingested it un-intentionally, then the stomach must not be opened. [Durr-e-Mukhtar, Raddul Muhtar vol.1, pg.840]

LAW: If a pregnant female passed away and someone dreamt that she has given birth to her baby, then to dig open the grave merely on the grounds of a dream is not permissible. [Alamgiri]

THE GHUSL BATHING THE DECEASED

LAW: To bathe the deceased is Fard-e-Kifaayah. If a few people have given the Ghusl (ritual bath), the duty of all has been discharged. [Alamgiri vol.1, pg.158]

LAW: The method of bathing the deceased is as follows:

1. Go around the bathing board or table (Ghusl Tray) 3, 5 or seven times, in other words turn the utensil in which you have burnt the fragranced incense, 3, 5 or seven times around the bathing board.
2. Place the Mayyit (deceased) on this bathing board and cover the deceased from navel to knee with a cloth
3. The person bathing the deceased should then wrap a cloth on his hands and perform the Istinja (i.e. clean the private areas)
4. Thereafter perform Wudu like is done in Namaaz, in other words, wash the face, then both hands upto the elbows, then make Masah of the head, and then wash both feet. However, the Wudu for the Mayyit does not include first washing the hands upto the wrists, rinsing the mouth and putting water into the nose.
5. However, one may use either a piece of cloth or a moist flock of cotton wool. This should be used to wipe over the teeth, gums, lips and nostrils.
6. If the person has hair on the head or a beard, it should be washed with Gul e Khaira (althea). If one does not have this, one should use Paak (pure) soap made by a Muslim company, if not use Farina (cream of wheat) or some other thing. If none of this is available only the use of water is sufficient.
7. Then lay the Mayyit on its left side and pour water which has been boiled with jujube leaves (Beyri) from the head to the feet, so that the water reaches the bathing board.

8. Then lay the Mayyit on its right and do the same. If one does not have water which was boiled with jujube leaves, then just lukewarm water is sufficient.

9. Whilst giving support to the Mayyit bring it into a sitting position, and gently run the hand on the stomach downwards. If anything is excreted, wash it away. There is no need to repeat the Wudu and Ghusl after this.

10. Finally pour camphor water over the entire body from head to toe

11. Thereafter, gently wipe the body with a Paak (pure) cloth (i.e. towel etc.).

[Durr-e-Mukhtar vol.1, pg.800/802; Alamgiri vol.1, pg.158]

LAW: It is Fard to pour water over the entire body once. To do so thrice is Sunnat. It is Sunnat to cover the area where the Ghusl is being given, so that none other except the ones giving Ghusl and their helpers are able to see. During Ghusl you may lay the Mayyit down like one does in the grave or in a manner where the feet face the Qibla or whichever way is easier. [Alamgiri vol.1, pg.158]

LAW: The person who is giving the Ghusl should be in a state of Tahaarat (pure state). It is disliked if a Junub (one in need of compulsory bath), or a menstruating female gives Ghusl, but the Ghusl will be discharged. If one bathes the deceased without Wudu, then there is also no objection. It is best for the one giving Ghusl to be the close relative of the deceased. If this is not possible or if he does not know how to bathe the deceased, then someone who is trustworthy and pious should give the Ghusl. [Alamgiri vol.1, pg.159]

LAW: The one giving the Ghusl should be a reliable person, who will give the Ghusl properly, and if he sees any good sign, such as if he sees a glow on the face of the deceased or if he notices a fragrance emanating from the body, then he should mention this to the people, and if he sees something which is not good, such as if he sees

that the face has become black (dark), or notices a bad odour emanating from the body, then he should not say this to anyone. To say such things is also impermissible, as it has been mentioned in the Hadith Shareef, 'Discuss the goodness of your deceased and abstain from speaking about his weaknesses'. [Alamgiri vol.1, pg.159]

LAW: If any budmazhab (deviant) dies and his colour becomes dark (black), and if any bad thing is noticed, then this should be exposed, so that people may learn a lesson from this. [Alamgiri vol.1 pg.159]

LAW: It is Mustahab to burn some fragranced incense where the person is giving Ghusl, so that if any odour emanates from the body, he is not affected by it, otherwise he may become uneasy. He should also only look at the body of the deceased as per necessity. He should not look towards any part of the body without need, because it is possible that he had some defect on his body which he used to hide. [Jauhira, Alamgiri vol.1 pg.159]

LAW: If there are others there (in the vicinity) who also give Ghusl; he is permitted to take a payment for giving the Ghusl. It is however more blessed for him not to take such payment. If there is no one else there who is able to give Ghusl, then for him to charge for this is impermissible. [Alamgiri vo.1 pg.159; Durr-e-Mukhtar vol.1 pg.804]

LAW: If a Junub or a female in Haidh or Nifaas passes away, then just one Ghusl is sufficient, because no matter how many reasons there may be for taking Ghusl, all will be discharged in one Ghusl. [Durr-e-Mukhtar]

NOTE: A junub is one in an impure state, requiring the compulsory ritual bath to remove impurities.

LAW: A male should give Ghushl to a male and a female to a female. If the deceased is a little boy, then he too can be given Ghushl by a female, and a little girl can also be given Ghushl by a male. Little means that they have not reached the age of desire (puberty). [Alamgiri vol.1 pg.160]

LAW: A male whose male organ or testicles have been cut off is a male, in other words men only should give him Ghushl, or his wife may do so. [Alamgiri vol.1 pg.160]

LAW: A female may give her husband Ghushl, on condition that before death or after death, no such situation arises which causes her to come out of his Nikah; in other words if she touched or kissed her husband's father or son with lust, or (Allah Forbid) if she became a Murtad (apostate), even though this happened before Ghushl and thereafter she became Muslim again, due to these reasons the Nikah is invalidated, thus she is regarded as a stranger and cannot give Ghushl (to him). [Alamgiri vol.1 pg.160]

LAW: If the deceased gave his wife Talaq e Raj'i and she was still in Iddat and he passed away, then she is permitted to give him Ghushl, but if he had given her the Baa'in Talaq then even though she is in Iddat, she is cannot give him Ghushl. [Alamgiri vol.1 pg.160; Durr-e-Mukhtar vol.1 pg.804]

LAW: An Umme Walad (a female slave who gave birth to a child accepted by her master as his offspring) or Mudabirah (Mudabirah refers to female slave released by her master, whereby he declares that she should only be free after his death) or Mukaatibah (Mukaatibah refers to a female slave who is under bond with her master to pay for her freedom in instalments), or an ordinary

handmaid (Baandi) is not allowed to give Ghusl to her master, as now she is regarded as being out of his ownership. Similarly, if she dies, the master cannot give her Ghusl. [Durr-e-Mukhtar vol.1 pg.804]

LAW: If a female dies, neither can her husband give her Ghusl, nor can he touch her (body directly). He is not forbidden from looking at her. [Durr-e-Mukhtar vol.1 pg.806]

It is common amongst the general public (laymen) that a husband cannot carry the Janaazah of his wife, neither can he lower her into her grave or see her face. This is simply incorrect. He is only not allowed to bathe her and to touch her body without anything in-between (like a cloth etc).

LAW: If a female passed away and there is no other female present there who can bathe her, then in that case Tayammum must be done, and if the one doing the Tayammum is a Mahram, he should make Tayammum with his hands, and if it is a strange male even though it may be the husband, then he should wrap a cloth on his hand and then strike his hand on something which is from the substance of the earth and then make the Tayammum. If it is any other male except the husband, then he should not even look towards her wrists and if it is the husband then this does not apply to him. In this case the ruling in regards to a young or old woman is the same. [Durr-e-Mukhtar vol.1 pg.806; Alamgiri vol.1 pg.160]

LAW: If a male passed away, and there is neither any other male present there, nor his wife, then in such a case, any other female who is present there should make his Tayammum, and if the female that is there is a Mahram to him or his handmaid (Baandi), then there is no need to wrap a cloth on the hands; however, if she is a

strange female, then she should wrap a cloth and then perform the Tayammum. [Alamgiri vol.1 pg.160]

LAW: If a male is on a journey and he dies and in his company are females and an unbelieving (kaafir) male. In other words there is no Muslim male present amongst them; in such a case the females should explain to him the manner of performing the bath so that he may do it. If there are even no males with ability to do Ghusl but there is a small female, who has the ability to do the Ghusl, then these females should explain the method to her so that she may do the Ghusl. Similarly, if a female passes away and there is no Muslim female present and a non-Muslim female (and Muslim male) is present, then in this case the males should explain to the non-Muslim female how to do the Ghusl, which she should do; and if a small boy is present who will be able to do the Ghusl, then it should be explained to him how to do the Ghusl. [Alamgiri vol.1 pg.160]

LAW: If a person passed away in such a place where water cannot be located, then Tayammum should be performed, and the Namaaz should be performed. If water is found after Namaaz but before the burial, then perform the Ghusl and repeat the Namaaz. [Alamgiri vol.1 pg.160; Durr-e-Mukhtar vol.1 pg.806]

LAW: If a Khunsa Mushkil dies, then neither a male nor a female can give the Ghusl, but rather Tayammum will be performed. If the one performing the Tayammum is a stranger then he will wrap a cloth on the hands and do the Tayammum, and he won't look at the wrists. Similarly, a Khunsa Mushkil cannot give Ghusl to any male or female. [Alamgiri vol.1 pg.160] If the Khunsa Mushkil is a little child, then a male or female can do the Ghusl, and vice versa.

NOTE: Khunsa Mushkil refers to one who is hermaphrodite, i.e. bearing both male and female genitalia, and whose sex cannot be clearly determined.

LAW: If a Muslim passed away and his father is an unbeliever, then Muslims should bathe him. He should not be given in to the control of his father. If an unbeliever became a Muslim and his wife is an unbeliever (kaafira), then if she is Kitaabiya (Person of the Book), then she is permitted to bathe him, but this should not be done as a last resort as it is not preferred. If she is a Majoosi or an idol worshipper, and after his death she accepts Islam, then she may bathe him, on the condition that she is still in his Nikah, otherwise she cannot bathe him. The case of her still being in his Nikah is this, that if she is in a Proper Muslim State (Sultanat e Islami) then the Haakim e Islam (Righteous Muslim Ruler) may invite her towards Islam, then if she accepts, then well and good, otherwise she will immediately be out of his Nikah; and if she is not in a Sultanat e Islami then after the death of the Muslim husband, she will wait for the women to complete three menstrual cycles. If she becomes Muslim within that duration, then well and good, otherwise she will be out of his Nikah. In both cases, if she thereafter becomes Muslim, she cannot give Ghusl.

NOTE: The Jews and Christians of today cannot be regarded as Kitaabi (People of the book). For more detail peruse Bahaar e Shariat Volume 2 footnotes. [Further ref. Durr-e-Mukhtar]

LAW: For the Ghusl to be regarded as complete for a Mayyit and for Namaaz to be correct on that Mayyit, Niyyat (Intention) and the actual (action of washing) is not a condition, meaning that even if the deceased had to fall into water, or if it rained on him to the

extent that water passed over the entire body, the Ghusl will be regarded as being complete. As for the responsibility of giving Ghusl to the deceased which is Waajib (compulsory) upon the living, they will only be discharged of their responsibility, if they (actually) bathe the deceased. Hence, if a deceased is found in water, then he should be moved in the water thrice so that the Masnun Ghusl (Ritual Bath) is fulfilled. If the deceased was moved once in the water, then the Waajib will be fulfilled, but the demand of the Sunnat will still be there. If they give the Ghusl without the Niyyat (intention), then the Ghusl will be valid but they will not receive the Thawaab (reward) for giving the Ghusl. For example, if one gave Ghusl to the Mayyit with the Niyyat of teaching someone (how to give Ghusl), the Waajib will be discharged but he will not receive Thawaab for Ghusl of the Mayyit. Also for the Ghusl to be discharged it is not necessary for the one giving the Ghusl to be Mukal'laf or Ahl e Niyyat (i.e. one who is able to make Niyyat), thus if a na-Baaligh or kaafir (unbeliever) performed the bath, the Ghusl has been discharged. Similarly, if a strange female gave Ghusl to a male or a male to a female, the Ghusl will be done, even though for them to give the Ghusl is not permissible. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.805/805]

LAW: If more than half the torso (body) of a Muslim is found then Ghusl and Kafan must be done, and the Janaazah Namaaz will be performed as well, and if the remaining part of the torso is found after the Namaaz, then Namaaz will not be performed over that again. If only half the torso has been found and it also has the head on it, then too the ruling is the same. If the headless torso is found, or if only the right or left of the torso height-wise is found from head to toe, then in both these cases, there is neither Ghusl nor Kafan (shroud), and there will also be no Janaazah Namaaz. The torso will

be wrapped in one cloth and buried. [Alamgiri vol.1 pg.159; Durr-e-Mukhtar vol.1 pg.804]

LAW: If a person is found dead and it cannot be ascertained whether it is a Muslim or non-Muslim, then in the case his dress and appearance is like that of a Muslim or if there is any signs that prove him to be a Muslim, or if he was found in a (predominant) Muslim locality, then he should be given Ghusl and (Janaazah) Namaaz should be performed, if not it should not be. [Alamgiri vol.1 pg.159]

LAW: If Muslims deceased bodies are mixed amongst the bodies of non-Muslims, then if they can be recognised by signs such as khatna (circumcision) etc., they should be separated and Ghusl and Kafan should be given and Namaaz performed over them. If it is not possible to differentiate between them then Ghusl should be given but in Namaaz Niyyat should be made for Dua only Muslims and if the number of Muslims is more amongst them (i.e. more than number of non-Muslims with whom they were mixed), then they should be buried in the Muslim cemetery, otherwise they should be buried separate (from the Muslim cemetery). [Durr-e-Mukhtar vol.1 pg.805]

LAW: There is no Ghusl (Bathing) or Kafan (Shrouding) or Dafan (Burial) for the deceased who is an unbeliever. He should be wrapped in an ordinary cloth and put into a narrow hole (trench). This will only be done if there are no representatives of his religion available, or they do not wish to take him. (In normal circumstances) Muslims should not touch the body or even partake in his funeral and if they to go participate due to him being a close relation then one should do so from a distance (do not go near); and if only Muslims are his relatives and there are none of his religion there, or if they have not

taken him, then because of him being a relative, they bathe and shroud him, then this is permissible. However, this should not be done in the Sunnat manner at all, but it should be done in a manner where water is passed over to remove impurities. He should then be wrapped in an ordinary cloth and put into a narrow hole. This ruling is for a kaafir Asli (i.e. a proper unbeliever). As for a Murtad (apostate) the ruling is absolute, that he should not be given any Ghushl or Kafan at all, but he should be thrown pushed into a narrow hole like a dog, and he should be covered with sand without anything being placed between him and the sand. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.833]

LAW: If a Zimmiya was pregnant by a Muslim and she died. If life has already come into the child, then she should be buried away from the Muslim cemetery and in burying, her back should face Qibla, so that the child's face will be in the direction of the Qibla, because (generally) when the child is in the stomach (womb) of the mother, it's face is towards the mothers back. [Durr-e-Mukhtar vol.1 pg.805/806]

NOTE: Zimmi Kaafir is an unbeliever in a Muslim state paying jizya, and a Zimmiya is a female unbeliever living in a Muslim state.

LAW: If the body of the Mayyit is in such a state that if touched the skin will come off, then it should not be touched. Water should be just passed over. [Alamgiri vol.1 pg.157]

LAW: If after performing Ghushl, cotton-wool is placed in the nose, ears and mouth and other openings, there is no objection, but it is better not to do this. [Alamgiri vol.1 pg.157; Durr-e-Mukhtar vol.1 pg.803]

LAW: To comb the beard or the hair on the head of the Mayyit or to clips the nails or to shave off, trim or pluck out hair from anywhere is impermissible and Makruh-e-Tahreemi. The ruling is that he must be buried in the condition in which he is. However, if the nail is broken, then one can remove this. If the hair or nails were clipped (which is not allowed), then this too must be kept in the Kafan. [Durr-e-Mukhtar; Alamgiri vol.1, pg.158; Raddul Muhtar vol.1 pg. 803]

LAW: Both the hands of the deceased should be left on the side and should not be kept on the chest, as this is the manner of the unbelievers. [Durr-e-Mukhtar vol.1 pg.803] In some places the manner is to place the hands below the navel, like in Namaaz, this too should not be done.

LAW: In some places it is the system to bring unused buckets (vessels) etc. which will be used in Ghusl. There is no need for this. Ghusl can also be given using the buckets and jugs of the house as well. Some even behave ignorantly by breaking these vessels after they are used to give Ghusl, This is impermissible and Haraam as it is wasting wealth. If one does this thinking that they have now become najis (impure), then this too is baseless, because firstly splashes do not really effect these vessels, and if there are splashes, then the stronger view and inclination is towards this, that Mayyit is given Ghusl to remove Najaasat e Hukmia (hidden impurity), so in this case, Musta'mal (used) water has splashed and Musta'mal water is not regarded as najis, just like with the Wudu and Ghusl water of the living. Even if we assume that the drops that splashed are najis then the vessels should be washed, as they will become paak (pure) by washing. In most places the vessels that have been used are left in the Masjid. If this is done with the Niyyat that it will cause ease to

the Namaazis (worshippers) and the Mayyit will receive its reward, then this is a good Niyyat (intention) and to keep it there is better. If is kept (there) with the view that keeping it in the house is bad (luck), then this is mere foolishness. Some people even throw away the water which is in the bucket (etc). To do this is also Haraam.

THE KAFAN (SHROUDING THE DECEASED)

LAW: To shroud (give Kafan) to the deceased is Fard-e-Kifaayah. There are three categories of Kafan:

1. *Zaroorat - Necessary*
2. *Kifaayat - Sufficient*
3. *Sunnat - Sunnat*

For a deceased (male) the Kafan is 3 pieces:

1. *Lifafah - Outer Covering*
2. *Izaar - Inner covering*
3. *Qamees - Shirt-like garment*

The Kafan for a deceased female is five pieces:

The Three as mentioned above

4. *Orhnee - Head covering*
5. *Seena Band - Chest Covering/Strap*

The Kifaayat Kafan for a male is two pieces

1. *Lifafah*
2. *Izaar*

The Kifaayat Kafan for a female is 3 pieces

1. *Lifafah*
2. *Izaar*
3. *Orhnee*

Or

1. *Lifafah*
2. *Qamees*
3. *Orhnee*

The Kafan Zaroorat for both is that which is available, and the minimum requirement is that which covers the entire body. [Durr-e-Mukhtar vol.1 pg.808; Alamgiri vol.1 pg.160]

LAW: The Lifafah, in other words the sheet should be of a length that it should exceed the height of the Mayyit so that it can be tied on both ends. The Izaar or Tahband should be from the top of the head to the feet. In other words it should be shorter than the length (of the Lifafah) which was left for tying; and the Qamees, which is also known as the Kafni should be from the neck to below the knee (i.e. including the knees). This should be equal in length both at the front and the back. There is a practice amongst the ignorant whereby they keep the back shorter, this is not correct. It should also not have a front opening and sleeves. There is a difference in the Kafni of a male and female. The Kafni (shirt-like garment) of the male must be slit at the shoulders, and the Kafni of the female must be slit towards the chest. The 'Orhnee' should be three hands in length, in other words 1 ½ yards (approx. 1.4 metres). The Seena-Band (Chest covering) should be from the breasts to the navel, and for it to be

upto the thigh is better. [Alamgiri vol.1 pg.160; Raddul Muhtar vol.1 pg.807/808]

LAW: For the Kafan to be less than that which suffices is impermissible. [Durr-e-Mukhtar vol.1 pg.808] Some needy people have only the means for the Kafan-e-Zaroorat (i.e. just that which is necessary) and they are not able to get the Kafan-e-Sunnat (the desired Sunnat Kafan), and then they go out and beg from the people to get the Sunnat Kafan. This is not permissible, because to beg without need is not permitted. However, if the Muslims arrange (for the needy person) the Sunnat Kafan without them having to ask for it, then In Sha' Allah they will receive complete reward. [Fatawa Razvia]

LAW: If there is a difference amongst the heirs, and one is saying two pieces and the other is saying three pieces; then in this case three pieces will be given in Kafan as this is Sunnat. Another way of handling this is that if the wealth of (the deceased) is more, and the heirs are few, then he should be given the Sunnat Kafan and if the heirs are more and the wealth is less, then he should be given the Kafan-e-Kifaayat. [Jauhira etc]

LAW: The Kafan should be of good quality. In other words it should be the kind of clothes that men use in Jummah and both Eids and the kind that a female wears when she used to go to visit at her mothers. It should be of that value. It has been mentioned in the Hadith, 'Shroud the deceased in good Kafan as they meet with one another and they show off, in other words they become pleased'. White Kafan is best, because Nabi ﷺ said, 'Shroud your deceased in white clothes'. [Ghuniya; Raddul Muhtar vol.1 pg.807]

LAW: Fabric which is dyed in Safflower or saffron colour or silk is disallowed for males but permissible for females. In other words that which was allowed in their lifetime is allowed for Kafan and the kind of fabric which is impermissible in one's lifetime is impermissible for Kafan. [Alamgiri vol.1 pg.161]

LAW: A Khunsa Mushkil will be given the same Kafan as a female, but for them silk and safflower and saffron coloured Kafan is not permissible. [Alamgiri vol.1 pg.160]

LAW: If some made a bequest that he should be shrouded in two pieces of cloth then this will not be adhered to. He will be given three pieces. Even if he makes a bequest that he should be given Kafan worth a thousand rupees, then too it will not be adhered to. He will be given that which is of middle quality. [Raddul Muhtar vol.1 pg.807]

LAW: That na-Baaligh who is already at a stage where he feels lust, he will fall under the category of a Baaligh (one who has reached age of puberty). In other words he will be given the same amount of Kafan as given to one who is Baaligh, and a boy younger than that will be only given one piece of fabric and a small girl will be given two pieces. It is however better if a boy is also shrouded in two pieces, but it is best of all to shroud both of them in the full Kafan, even if it is a day old baby. [Raddul Muhtar vol.1 pg.809]

LAW: One can also be shrouded in old cloth, but if it is an old cloth it should be washed (i.e. clean), because it is likeable for the Kafan to be clean (and tidy). [Jauhira]

LAW: If the deceased left behind some wealth (cash etc.) then the Kafan should be from that wealth, and if he is a debtor (i.e. in debt), then the Creditor (i.e. the one whom he owes) can forbid more than the Kafan which suffices (i.e. the Kafan e Kifaayat), and if he does not forbid it, then it will be regarded as him permitting (the full Kafan). [Raddul Muhtar vol.1 pg.810] The only time the Creditor has the right to forbid is when the entire wealth (the deceased left) is absorbed in debt.

LAW: Kafan is given preference over debt, bequests and inheritance; debt is given preference over a bequest; and a bequest is given preference over inheritance. [Jauhira]

LAW: If the Mayyit did not leave behind any wealth (cash, property etc.) then the responsibility of the Kafan is the duty of the one who was responsible for supporting him or her in their lifetime financially.

If there is no such person on whom (the deceased's Nafaqa) was compulsory, or if there is but not in the financial position to fulfil this, then the Kafan must be given from the Baitul Maal (Islamic Treasury) and if there is also no Baitul Maal there, like is the case in India, then it is the Fard upon the Muslims there to provide the Kafan.

If they are aware (of the death) and they did not provide the Kafan then all of them are sinful. Now, if even they do not have the means to do this, then they may go out and ask from others for that which will suffice for at least one sheet. [Jauhira vol.1 pg.118; Durr-e-Mukhtar vol.1 pg.810]

LAW: Even if a female has left behind wealth, the responsibility of her Kafan is her husband's, on condition at the time of her death there is no such circumstance prevailing whereby her Nafaqa (financial support/maintenance) is not the responsibility of the husband any longer. If a husband dies and his wife is wealthy, then too the Kafan is not Waajib upon the wife. [Alamgiri vol.1 pg.161; Durr-e-Mukhtar vol.1 pg.810]

LAW: Wherever (in this discussion) we have mentioned that Kafan will become Waajib on such and such person then this refers to the Kafan-e-Shar'i. Similarly, in regards to the remaining items needed for the funeral rites (burial etc), such as fragrance (Itar), and the payment to those who give the Ghusl and to those who transport the deceased and the cost of the burial, then in all this, the Shari' Miqdaar (i.e. the limit within the Shariah ruling) will be considered.

If the other things are done from the wealth of the Mayyit and the heirs are Baaligh and all the heirs have given permission as well, then this is permissible; if not it is the responsibility on the one who is responsible for the spending. [Raddul Muhtar vol.1 pg.810]

LAW: If they asked for (money) for the Kafan and after shrouding it is found that a certain amount is remaining, and one knows who had given the amount, the (remaining amount) should be returned; if not spend it for the Kafan of some other needy person. If this cannot be done, it should be given as charity. [Durr-e-Mukhtar vol.1 pg.811]

LAW: If the Mayyit is at such a place where there is only one person and he has only one piece of cloth (which he is using to cover himself), then (in such a case) it is not necessary upon him to give his cloth as Kafan. [Durr-e-Mukhtar vol.1 pg.811]

LAW: This is the Method of putting on the Kafan:

1. After giving the Ghusl, wipe the body of the deceased with a pure (clean) cloth (towel etc), so that the Kafan does not become wet.
2. Then fragrance the Kafan 3, 5 or seven times with the smoke from incense (or Lobaan etc). Do not exceed this amount.
3. Now spread out the Kafan (shroud) in this way: First spread out the Big Sheet (Lifafah), then the Izhaar (inner-covering) on top of it, then the Kafni (shirt-like) garment on top of that and thereafter place the deceased on top of this.
4. The Kafni should then be put on.
5. Fragrance should then be applied to the beard and entire body.
6. Camphor should be put on the spots of Sajdah, i.e. the forehead, nose, hands (palms) and feet.
7. Then wrap the Izaar first from the left side then the right.
8. Thereafter wrap the Lifafah first from the left side then from the right, so that the right side remains on top.
9. Then tie it (at either end); at the head-side and below the feet, as there is a risk of it being blown.

In regards to the Female:

10. After putting on the Kafni divide her hair into two portions and place it on chest (breast) over the Kafni.

11. *And the Orhnee should be spread out from under her upper back, bringing it over the head, and placing on the face like a veil, so that it remains on the chest. Its length should be from the upper half of the back upto the chest. The width is from the lobe or one ear to the lobe of the next.*

NOTE: Nowadays people put on the Orhnee like it is usually worn by a person during their lifetime (i.e. the general manner of how it is worn). This is baseless and Khilaaf-e-Sunnat (contrary to the Sunnat).

12. *Then, the Izaar and the Lifafah must be wrapped as normal.*

13. *Then right at the top the Seena-band (chest strap) should be tied from above the breasts upto the thighs. [Alamgiri vol.1 pg.160/161; Durr-e-Mukhtar vol.1 pg.808]*

LAW: The type of fragrance which has a mixture of saffron in it should not be used on the body of a male, as it is impermissible. However, it is permissible to be used for a female. Fragrance should also be applied to the body of a person who has put on the Ihram. The deceased's face and head should be covered with the Kafan. [Alamgiri vol.1 pg.161]

LAW: If the Kafan of a deceased has been stolen and the body is still fresh, then he should be re-shrouded. If the wealth of the deceased is still available then it should be done from there, and if it has already been distributed amongst the heirs, then the Kafan is their responsibility. If the wealth has been given to fulfil a bequest or in payment of debt, then the Kafan is not their responsibility, and if the entire estate is fixed in debt, and the creditors have not as yet taken ownership of it, then the Kafan should be given from this same

wealth; and if they have already taken ownership, then it should not be taken back from them, but the Kafan is the responsibility of the one whose responsibility it generally is, when there is no wealth available; and in the above mentioned case, the body has started disintegrating, then there is no need for the Kafan Masnun. Only one sheet is sufficient. [Alamgiri vol.1 pg.161; Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.809]

LAW: If the deceased has been eaten by an animal and the Kafan has been found, and the Kafan was (initially) from the wealth of the deceased, then it will be included as part of his estate. If someone gave the Kafan, be it a stranger or a relative, then it now belongs to that person and they may do with it as they please. [Alamgiri vol.1 pg.162]

VERY IMPORTANT LAW: It is a common practice in India, that with the exception of the Kafan e Masnun, a further sheet is thrown over. They give this as Sadqa to the funeral bearers or to a needy person. They also have with them a Musal'la on which the Imam performs the Janaazah Namaaz. This too they give in Sadqa. If this sheet and Musal'la is not from the wealth of the deceased, but somebody has given it from his side (and generally the one who gives the Kafan gives this, but the material that is brought for the Kafan is brought in a package where this is included as part of it as well), then in this case it is obvious, that it is permitted and there is no harm in this; but if it is from the wealth of the deceased, then there are two situations in this regard;

The First Situation is where the heirs are all Baaligh and this was done with permission from all of them, then it is also regarded permissible, and if permission was not given, then the one who

purchased this from the wealth of the deceased and gave it away is responsible for it. So, his responsibility is for two things, in other words, the amount that has been utilised for this will be added to the inheritance amount (estate of the deceased), and that amount will be paid for by the one who spent it, from his own money.

The Second Situation is in the case where all of a few of the heirs are na-Baaligh. Now in this case, both these things cannot be given from the wealth left by the deceased, even if the na-Baaligh gives permission, because it is Haraam to use the wealth of one who is na-Baaligh. Even though jugs and buckets etc. are available, if (new ones) were bought specifically to bathe the deceased, then in this as well the clarification is the same. The same ruling applies to having the 3 days, 10 days, 40 days, 6 months and one year Faateha. In other words, whoever wishes to spend for all of this and wishes to send the Thawaab of it to the deceased should do so from his own wealth. This can only be spent for from the wealth left by the deceased, if his heirs are Baaligh and they have given permission for the same; otherwise it is not allowed. The one who is Baaligh may spend for these practices from his own share. There is also one other scenario; this is if the deceased made a Wasiyat (bequest) for this, then after paying his debts, the bequest will be fulfilled from one third of what is still left.

Most people are either careless in this regard or simply unaware of this, because after using for all such things, they regard what remains thereafter as being his estate. Neither do they take permission from the heirs before they use monies for these things, and nor do they realise the harm of (doing this) if the heir is na-Baaligh. This is a serious mistake (on their path). However, from what is being mentioned none should misunderstand or think that

the practice of Teeja (3 days Faateha etc.) is being forbidden, as this is Esaal e Sawaab (means of sending reward to the deceased). Who can stop such a (blessed) action? (Yes) One who is a Wahabi will forbid this! In reality what we are doing is only stopping them from spending it in the impermissible manner (i.e. if it is without proper permission from the deceased's wealth). If someone wishes to use their own money to do this, or if the Baaligh heirs have allowed spending for this purpose, then it is not disallowed.

CARRYING THE JANAAZAH (FUNERAL BIER) FOR BURIAL

LAW: To carry the Janaazah (on the shoulders) is Ibaadat. Every person should make effort and not fail in Ibaadat, and Huzoor Sayyidul Mursaleen عليه السلام carried the Janaazah of Hazrat Sa'ad bin Mu'az رضي الله عنه. [Jauhira]

LAW: It is Sunnat for four persons to carry (lift) the Janaazah. One person should be on each corner; and if only two persons carried the Janaazah, whereby one is at the head-side and one at the foot, then to do this without a need is Makruh; and if this is due to a need, for example if the space (to walk through) is narrow, then there is no problem in doing so. [Alamgiri vol.1 pg.162]

LAW: It is Sunnat to give 'Kandha' (Carry on shoulder) in a manner where you carry each (of the four) ends, one after the other, walking ten paces whilst carrying at each end. The full Sunnat is to first carry the Right end at the head-side, followed by the right end of the foot-side then the left end of head-side and then the left end of foot-side and in doing so walk ten paces when carrying on each end. This will make forty (40) paces, because it has been mentioned in the Hadith

that the one who carries the Janaazah walking for forty paces, forty of his Kabeera (major) sins will be washed away. It has also been mentioned in the Hadith, the one who carries on his shoulders the Janaazah from all four ends, Allah will definitely pardon him. [Jauhira; Alamgiri vol.1 pg.162; Durr-e-Mukhtar vol.1 pg.833]

LAW: In carrying the Janaazah, the bier should be lifted with the hands and placed on the shoulders. It is also Makruh to carry it on the neck or the back, like one does when loading supplies. To load the Janaazah on an animal is also Makruh. [Alamgiri vol.1 pg.162; Ghuniya; Durr-e-Mukhtar vol.1 pg.833] The same ruling applies to placing it on a trolley.

LAW: If one person carries in his hands a small baby, be it a new born (suckling) or one who has just stopped suckling, or an infant slightly older than that, there is no disapproval; and one person after the other can take it, into their hands. If a person is on a mode of conveyance, and he takes such a small child in his hand, then too there is no disapproval. If the deceased is older than this, then it should be carried on a wooden bed (or bier etc). [Ghuniya; Alamgiri vol.1 pg. 162]

LAW: The Janaazah should be carried at a moderate pace, but it should not be so fast that it causes the deceased to jerk. It is Afdal (more virtuous) for those who are accompanying the Janaazah to walk behind the Janaazah. They should not walk to the right or left of the Janaazah, and if someone does walk in front, then he should walk at such a distance that he is not counted amongst those accompanying the Janaazah; and if all (those accompanying the Janaazah) are in front, it is Makruh. [Alamgiri vol.1 pg.162]

LAW: It is Afdal (more virtuous) to go with the Janaazah by foot, and if one is on a mode of conveyance it is Makruh to be in front. If one does go ahead, he should go far ahead of the Janaazah. [Alamgiri vol.1 pg.162; Sagheeri vol.1 pg.295]

LAW: It is impermissible and disallowed for females to go with the Janaazah; and if women who lament accompany the Janaazah, they should be strictly prevented from doing so. If they still adamant and do not listen, then do not leave accompanying the Janaazah, because why should we omit the Sunnat of accompanying the Janaazah because of their impermissible action; but rather in our hearts we should regard this as bad (and wrong), and still participate in the Janaazah. [Durr-e-Mukhtar vol.1 pg.834; Sagheeri vol.1 pg.296]

LAW: If women are (following) behind the Janaazah and men suspect that by walking that back, they will mix with females; or if they are someone amongst them performing 'Noha' (lamenting), then in all such cases, it is better for the men to walk at the front. [Durr-e-Mukhtar; Raddul Muhtar vol.1 pg.834]

LAW: When walking with the Janaazah, the head should be in front. To carry fire with the Janaazah is not permissible. [Alamgiri vol.1 pg.162]

LAW: Those walking with the Janaazah should do so quietly. They should be remembering death and the condition of the grave. They should neither have worldly conversations nor laugh (be jovial). Hazrat Abdullah ibn Mas'ud رضي الله عنه saw a person laughing whilst accompanying the Janaazah, he said; 'You are laughing whilst accompanying a Janaazah! I shall never speak to you again'. If one wishes to make Zikr (remembrance of Allah) one should do so in

one's heart; and based on the current era the Ulama have also now permitted us to make Zikr aloud. [Sagheeri; Durr-e-Mukhtar Raddul Muhtar vol.1 pg. 853]

LAW: It is Makruh to sit until the Janaazah has been kept down, and after it has been kept down, one should not remain standing without reason. If people are seated and the Janaazah has been brought there for Namaaz, then until it is not kept, they should not stand. Similarly, if you are seated anywhere and a Janaazah passes, it is not necessary to stand. However, if someone wishes to leave, then he should stand up to leave. When the Janaazah is kept, it should not be kept in a manner whereby the legs or head is facing the Qibla, but it should be placed down in a transverse position, whereby the right rise is facing the Qibla. [Alamgiri vol.1 pg.162; Durr-e-Mukhtar vol.1 pg.834]

LAW: To take payment or make payment to carry the Janaazah is permissible, on condition that there are others present there as well as the one who will carry it. [Alamgiri vol.1 pg.162]

LAW: If the Mayyit is a neighbour, relative or some pious person, it is more virtuous to go with his Janaazah, than performing Nafil Namaaz. [Alamgiri vol.1 pg.162]

LAW: One, who has gone with the Janaazah, should not return without partaking in the Janaazah Namaaz, and after the Janaazah Namaaz he should return by taking permission of the Guardians of the Mayyit; and after the burial he does not need to take the permission of the Guardians. [Alamgiri vol.1 pg.165]

THE JANAAZAH NAMAAZ

LAW: The Janaazah Namaaz is Fard e Kifaayah, which means that if (even) one person performed it all have been absolved from their responsibility. If none reads it, then each one who got news of it and did not read it is sinful. [General Books of Fiqh; Durr-e-Mukhtar vol.1 pg.811]

LAW: Jama'at (congregation) is not a condition for it (Janaazah Namaaz). Even if one person performs it, the Fard will be discharged. [Alamgiri vol.1 pg.162]

LAW: The same conditions apply to Janaazah Namaaz becoming Waajib as applies to the other Namaaz. In other words: 1. to have the ability to fulfil it; 2. to be Baaligh; 3. to be Aaqil (Sane); 4. to be a Muslim. There is however one thing extra in it and that is to be informed of the Mayyit. [Raddul Muhtar vol.1 pg.811]

LAW: In Namaaz-e-Janaazah there are two types of Conditions (Pre-requisites). One condition is in regards to the Musal'li and the other condition is to do with the Mayyit. The pre-requisites for the Musal'li are the same as the ones for fixed Namaaz, in other words: 1. The Musal'li should be free from Najaasat-e-Hukmia and Najaasat-e-Haqeeqia (i.e. visible and unseen impurities); 2. Satr-e-Awrat; 3. To face the direction of the Qibla. In it (Janaazah Namaaz) Time is not a pre-requisite, and Takbeer e Tahreema is a Rukn and not a pre-requisite, just as it has been mentioned earlier. [Raddul Muhtar vol.1 pg.811] Some people participate in the Janaazah Namaaz, reading it whilst wearing their shoes or whilst standing on their shoes. If it is necessary for them to have their shoes on, then the sole of the shoes and the ground underneath should be paak (i.e. free from any

impurity). If there is the amount of impurity which is objectionable, then his Namaaz will not be valid. If one stood on his shoes and read, it is necessary for the shoes to be Paak.

LAW: If the Janaazah is ready to be performed and one knows that by the time he performs Wudu or Ghusl, the Namaaz will be finished; he should perform Tayammum and read it. The details in regards to this can be seen in the section on Tayammum (in Bahaar vol.2).

LAW: If the Imam was not in a state of ablution, the Namaaz must be repeated, even if the Muqtadi (follower) were in ablution, because if the (Namaaz) of the Imam is not done, the Namaaz of others will also not be done. If the Imam was in state of ablution and the Muqtadi was not in the state of ablution, then the Namaaz will not be repeated, even though the Namaaz of the Muqtadis is not valid, but the Namaaz of the Imam has been done. If a female performed the Namaaz and men followed her, then it should not be repeated, because even though it was not correct for the males to follow her, but her Namaaz has been done and this is sufficient (in such a situation), as the Repetition of Janaazah Namaaz is not permissible (without valid reason). [Durr-e-Mukhtar vol.1 pg.812]

LAW: If Janaazah Namaaz was performed on a mode of conveyance, it is not regarded as being done. It is a condition for the Imam to be Baaligh, whether the Imam was a male or a female. If a Na-Baaligh performed the Janaazah Namaaz, it has not been discharged. [Durr-e-Mukhtar vol.1 pg.812/813; Alamgiri vol.1 pg.164]

A Few Conditions (pre-requisites) which are related to the Janaazah Namaaz:

1. The Mayyit (Deceased) must be a Muslim.

LAW: Mayyit (deceased) refers to one who was born alive and then died. So, if he was born dead, or if he was alive when less than half of the body came out, and before coming out (full) he died, then even his Janaazah Namaaz will not be read. Details regards this will follow. [Shaami vol.1 pg.830]

LAW: If both the parents of an infant are Muslim, or if one of them is Muslim, he too will be regarded as being Muslim. His Janaazah Namaaz must be performed. If both are unbelievers (kaafir), then the Janaazah Namaaz should not be performed. [Durr-e-Mukhtar vol.1 pg.832]

LAW: If a Muslim found a small baby alone in a Darul Harb and he took the baby with him, and thereafter he died at the place of the Muslims, his Janaazah Namaaz will be performed. [Alamgiri vol.1 pg.163]

LAW: The Namaaz Janaazah of every Muslim will be performed, no matter how sinful he may have been, even if he is charged with major sins. However, there are a few types of people whose Janaazah will not be performed:

1. A rebel (traitor) who wrongly rebels against the Righteous Muslim Ruler, and is then killed in this rebellion.

2. A bandit who is killed whilst robbing. Neither should he be given Ghusl nor should his Janaazah Namaaz be performed, unless the Muslim King has arrested him and had him executed; in this case he will be given Ghusl and his Namaaz will be performed; if in the case where they were neither caught nor killed, but later just died, then in this case as well Ghusl and Janaazah Namaaz will be performed.

3. Those who fought out of partiality; and even those who were just seeing their spectacle and were struck by a stone (etc.), then even their Namaaz will not be performed. However, if they died after having dispersed (from there), then (in this case) their Namaaz will be performed.

4. One who killed someone by strangling him.

5. Those that take weapons and rob and attack at night in a city are also regarded as bandits, and even if they are killed in this situation, their Janaazah will not be performed.

6. The Janaazah of one who killed his mother and father will also not be performed.

7. The Janaazah of one who was stealing something from someone and is killed in this situation will also not be performed. [Alamgiri vol.1 pg.163; Durr-e-Mukhtar vol.1 pg.814/815]

LAW: The Janaazah of one who committed suicide will be performed even though it is a very big sin. This applies even if he did so with intent. Ghusl and Janaazah Namaaz will be performed for the one who has been stoned to death (for adultery) or the one who was

killed in Qisaas (Retaliation). [Alamgiri vol.1 pg.163; Durr-e-Mukhtar vol.1 pg.815]

2. The Body and the Kafan (Shroud) of the Mayyit must be Paak (pure):

LAW: The meaning of the body being paak is that it was given Ghushl or if the Ghushl was not possible, Tayammum was performed and if any impurity came out of the body before the Kafan is put on, then it should be washed away, and if it was excreted afterwards, there is no need to wash again. The meaning of the Kafan being paak is that the Kafan should be paak when being put on, and if the Kafan is soiled with impurity which is excreted afterwards, then there is no objection. [Durr-e-Mukhtar vol.1 pg.812]

LAW: If the Namaaz was performed without the Ghushl, the Namaaz is not done. The Mayyit should be given Ghushl and the Namaaz should then be read again. If the deceased has already been put into the grave, but the sand has not been put over as yet, then remove the deceased from the grave, give the Ghushl and perform the Janaazah Namaaz. If the grave has already been covered with the sand, then know the Mayyit cannot be removed. Thus, the Janaazah Namaaz must now be performed at the grave because the first Namaaz was not valid and now because the Ghushl is impossible, the Namaaz will now be done. [Raddul Muhtar vol.1 pg.811/812]

3. The Janaazah should be present there, in other words for the entire body, or most of it, or half including the head should be present. There can be no Janaazah for Ghaa'ib (someone not present).

4. The Janaazah should be kept on the ground or held in the hands and if it is on top of an animal, the Namaaz will not be valid.

5. The Janaazah should be in front of the Musal'li facing the Qibla. If it is behind the Musal'li the Namaaz will not be valid. [Durr-e-Mukhtar vol.1 pg.812/813]

LAW: If the Janaazah was kept the wrong side around, in other words the deceased's feet are to the right of the Imam, the Janaazah will be done, but if this was done intentionally, it is sinful. [Durr-e-Mukhtar vol.1 pg.813]

LAW: If there was error in establishing the direction of the Qibla, in other words one thought that the Mayyit has been kept facing the Qibla, but in reality it was not facing the Qibla, then on the grounds of Taharri, if one performed Taharri, the Namaaz is valid, otherwise not. [Durr-e-Mukhtar vol.1 pg.813]

6. for the part of the body of the Mayyit which needs to be covered, to be covered (properly).

7. The Mayyit should be opposite the Imam, in other words if there is one Mayyit then any part of its body should be opposite the Imam; and if there are few bodies then for that part of the body for any one of them to be opposite the Imam is sufficient. [Raddul Muhtar vol.1 pg.812/813]

NOTE: Taharri refers to a decision based on deliberation and positive intuition. When it becomes complicated to determine the truth of a matter in any situation, then one should deliberate in this regard and act based on one's positive intuition to determine the truth. This deliberation is called Taharri. It is only permissible to practice Taharri, when there is no other evidence to substantiate the reality. It is not permissible to practice Taharri if there is evidence present.

LAW: There are two Rukn (essential commands/obligations) in Janaazah Salaah:

1. To proclaim the Allahu Akbar (Takbeer) four times.
2. Qiyaam (To stand).

If one sat without reason on a conveyance and performed the Janaazah Salaah, it is not done, and if the Guardian or Imam was ill and he sat and performed (the Namaaz), and the Muqtadis stood, the Namaaz is done. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.813]

LAW: In Janaazah Namaaz, there are three things which are Sunnat-e-Mu'akkadah:

1. Allah's Thana (Glorification of Allah).
2. Durood on Nabi ﷺ.
3. Dua for the Mayyit (Deceased).

METHOD AND RULES FOR JANAAZAH SALAAH

This is the method for performing the Janaazah Salaah:

1. First raise your hands to your ears and say 'Allahu Akbar' and then lower the hands and tie it below the naval as per the normal manner.
2. Then recite the Thana (Glorification), in other words:

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

*Subhaanakal'lah hum'ma Wa Bi Hamdika Wa Tabaarakas muka
Wa Ta'aala Jad'duka Wa Jal'la Thana'uka wa Laa ilaaha Ghayruk*

3. Then without raising the hands say 'Allahu Akbar'.

4. Recite the Durood Shareef. It is better to read the one which is read in Namaaz. If any other Durood was recited, then there is no objection.

5. Then Say 'Allahu Akbar' and make Dua for yourself, for the Mayyit and all the believing men and believing women, and it is best to recite the Dua which is mentioned in the Hadith Shareef. If one cannot read the Maathur Duas properly, one may read whichever Dua one wishes to read, but it should be a Dua which has to do with the Aakhirat (hereafter). [Jauhira Nayyira; Alamgiri vol.1 pg.146; Durr-e-Mukhtar vol.1 pg.812/813]

Some of the Maathur Duas are as follows:

NOTE: The female gender is in brackets (i.e. that which will be read for a female).

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط اللَّهُمَّ لَا تُحَرِّمْنَا أَجْرَهُ (ها) وَلَا تَفْتِنْنَا بَعْدَهُ (ها)

O Allah, Forgive our living and our dead, and our present and our hidden; and our children and our elders, and our men and our women. O Allah, whomsoever from amongst us You keep alive, keep him alive on Islam, and whomsoever from amongst us You cause death to, grant him death with Imaan. O Allah, Do not deprive us of his reward, and after him do not plunge us into fitna.

اللَّهُمَّ اغْفِرْ لَهُ، (لَهَا) وَارْحَمْهُ، (هَا) وَاعْفُ عَنْهُ (هَا) وَارْحَمْ نُزْلَهُ، (هَا) وَوَسِّعْ مَدْخَلَهُ،
 (هَا) وَاعْسِلْهُ (هَا) بِالنَّهَاءِ وَالشَّلْجِ وَالْبَرَدِ وَنَقِّهِ (هَا) مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثُّوبَ
 الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ (هَا) دَارًا خَيْرًا مِنْ دَارِهِ (هَا) وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ (هَا)
 وَرَوْجًا خَيْرًا مِنْ رَوْجِهِ وَأَدْخِلْهُ (هَا) الْجَنَّةَ وَاعِدِّهِ (هَا) مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ
 الْقَبْرِ وَعَذَابِ النَّارِ

O Allah, Forgive him and have mercy (on him), and grant him peace, and forgive him, and grant welcome him with honour, and expand his place and cleanse him with water, ice and hail; and purify him of his sins as You have cleansed white clothes from dirt; and grant him a house better than his house, and a family better than his family, and a wife better than his wife; and enter him into Jannat, and protect him from the torment of the grave and the dangers of the grave, and from the torment of hell.

اللَّهُمَّ عَبْدُكَ (أَمْتُكَ) وَابْنُ (بِنْتُ) أَمَّتِكَ يَشْهَدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا
 شَرِيكَ لَكَ وَيَشْهَدُ (تَشْهَدُ) أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ أَصْبَحَ فَقِيرًا (أَصْبَحْتَ فَقِيرًا)
 إِلَى رَحْمَتِكَ وَأَصْبَحْتَ غَنِيًّا عَنْ عَذَابِهِ (هَا) تَخَلَّى (تَخَلَّتْ) مِنَ الدُّنْيَا وَأَهْلِهَا إِنْ كَانَ
 (كَانَتْ) زَاكِيًا (زَكِيَّةً) فَزَكِّهِ (هَا) وَإِنْ كَانَ (كَانَتْ) مُخْطِئًا (مُخْطِئَةً) فَاغْفِرْ لَهُ، (هَا)
 اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، (هَا) وَلَا تُضَلِّتْنَا بَعْدَهُ، (هَا)

O Allah, This is Your servant and the son of your female servant, (he is) testifying that there is none worthy of worship except You. You are One, You have no partner. (he is) testifying that Muhammad ﷺ is Your (Chosen) Servant and Rasool. He is dependant of Your Mercy, and You are in no need of causing him torment. when separating from the world and the people of the world, if he is pure, then You make him pure and cleansed; and if he is

sinful, then forgive him. O Allah, Do not deprive us of his reward, and after him, do not allow us to become misled.

اللَّهُمَّ هَذَا (هُدَاهِ) عَبْدُكَ ابْنُ (أَمْتِكَ بِنْتُ) عَبْدِكَ ابْنُ (بِنْتُ) أَمْتِكَ مَاضٍ فِيهِ (هَا) حُكْمِكَ خَلَقْتَهُ (هَا) وَلَمْ يَكُ (تَكُ) شَيْئًا مَذْكُورًا ط نَزَلَ (لَتْ) بِكَ وَأَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُ لَقْنَهُ (هَا) حُجَّتَهُ (هَا) وَالْحَقُّهُ (هَا) بِنَبِيِّهِ (هَا) مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط وَثَبْتُهُ (هَا) بِالْقَوْلِ الثَّابِتِ فَإِنَّهُ (هَا) اِفْتَقَرَ (اِفْتَقَرْتُ) إِلَيْكَ وَاسْتَعْيَيْتَ عَنْهُ (هَا) كَانَ (نَتْ) يَيْشَهُدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاعْفِرْ لَهُ (لَهَا) وَارْحَمَهُ (هَا) وَلَا تَحْرِمْنَا أَجْرَهُ (هَا) وَلَا تَفْتِنْنَا بَعْدَهُ (هَا) ط اللَّهُمَّ إِنْ كَانَ (نَتْ) رَاكِبًا (رَاكِبَةً) فَزَكِّهِ (هَا) وَإِنْ كَانَ (كَانَتْ) حَاطِطًا (حَاطِطَةً) فَاعْفِرْ لَهُ (هَا)

O Allah, This is Your servant, the son of Your servant and Your female servant. Your Command regarding him is already issued. You have created him, although he was not deserving of mention. He has come to You. You are Best of all of them, to whom he can go. O Allah, We have asked on his behalf, so, grant him ease, And let him be with his Nabi Muhammad ﷺ and keep him steadfast on the Positive Word, because He is dependent on You, and You are in no need of this. He used to testify that there is none worthy of worship except Allah, so forgive him and have mercy on him, and do not deprive us of his reward, and after him do not plunge us into fitna. O Allah, if he is pure, You purify him and if he is sinful, You forgive him.

اللَّهُمَّ عَبْدُكَ (أَمْتِكَ) وَابْنُ (بِنْتُ) أَمْتِكَ احْتِاجَ (جَتْ) إِلَى رَحْمَتِكَ وَأَنْتَ غَوِيٌّ عَنِ عَذَابِهِ (هَا) إِنْ كَانَ (نَتْ) مُحْسِنًا (مُحْسِنَةً) فَرِزْهُ إِحْسَانِهِ (هَا) وَإِنْ كَانَ (كَانَتْ) مُسِيئًا (مُسِيئَةً) فَتَجَاوَزْ عَنْهُ (هَا)

O Allah, this is Your servant and the son of Your female Servant. He is depending on Your Mercy, and You are in no need to punish him. If he is a good person, then You increase him in goodness, and if he is sinful, then You pardon him.

اللَّهُمَّ عَبْدُكَ (أَمْتُكَ) وَابْنُ (بِنْتِ) عَبْدِكَ كَانَ (نَتَّ) يَشْهَدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنْتَ أَعْلَمُ بِهِ (هَا) مِمَّا إِنْ كَانَ (نَتَّ) مُحْسِنًا (مُحْسِنَةً) فَرِدِّي إِحْسَانِهِ (هَا) وَإِنْ كَانَ (نَتَّ) مُسِيئًا (مُسِيئَةً) فَاعْفِرْ لَهُ (هَا) وَلَا تَحْرِمْنَا أَجْرَهُ (هَا) وَلَا تَفْتِنْنَا بَعْدَهُ (هَا)

O Allah, This is Your servant, the son of Your female servant. He used to testify that there is none worthy of worship except You, and that Muhammad ﷺ is Your Rasool; and You Know him better than us. If he is a good person, then increase him in goodness and if he is sinful then You forgive him, and do not deprive us of his reward, and after him do not plunge us into fitna.

أَصْبَحَ عَبْدُكَ هَذَا (أَصْبَحْتُ أَمْتُكَ هَذِهِ) قَدْ تَخَلَّى (تَخَلَّتْ) عَنِ الدُّنْيَا وَتَرَكَهَا (تَرَكَتَهَا) لِأَهْلِهَا وَافْتَقَرَا (افْتَقَرْتُ) إِلَيْكَ وَاسْتَعَيْتَ عَنْهُ (هَا) وَقَدْ كَانَ (نَتَّ) يَشْهَدُ (تَشْهَدُ) أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ اللَّهُمَّ اغْفِرْ لَهُ (هَا) وَتَجَاوَزْ عَنْهُ (هَا) وَالْحَقُّهُ (هَا) بِنَبِيِّهِ (هَا) صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

Today, This Your servant has left the world and left the world for the people of the world. He is depending on You, and You are in no need of this. He used to testify that there is none worthy of worship except Allah and Muhammad ﷺ is Your Chosen Servant and Rasool. O Allah, Forgive him and pardon his (shortcomings), and let him be with his Nabi ﷺ.

اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِإِسْلَامِ ط وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ
بِسِرِّهَا وَعَلَانِيَتِهَا جُنَّا شَفَعَاءَ فَاعْفِرْ لَهَا

O Allah, You are his Rub (Creator) and You have created him; and You blessed him with guidance towards Islam, and it is You who has removed his Soul. You know his hidden and apparent (issues). We are present to plead (on his behalf), (so) forgive him.

اللَّهُمَّ اغْفِرْ لِأَخْوَانِنَا وَأَخَوَاتِنَا وَأَصْدَقَ ذَاتِ بَيْنِنَا وَالْأَلْفَ بَيْنَ قُلُوبِنَا اللَّهُمَّ هَذَا (هُدِي) عِبْدَكَ (أَمْتِكَ) فُلَانُ بَنُ فُلَانٍ فُلَانَةٌ بِنْتُ فُلَانٍ وَلَا نَعْلَمُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ (بِهَا) مِنْنَا فَاعْفِرْ لَنَا وَكَهْ (لَهَا)

O Allah, Forgive our brothers and sisters and remedy our mutual condition, and create love in our hearts. O Allah, This is Your servant, (certain person) the son of (certain person). We know nothing, but good things about him, and You Know him better than us, so forgive us and him.

اللَّهُمَّ فُلَانُ بَنُ فُلَانٍ (فُلَانَةٌ بِنْتُ فُلَانٍ) فِي ذِمَّتِكَ وَحَبْلِ جَوَارِكَ فَقِهِ (هَا) مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ ط اللَّهُمَّ اغْفِرْ لَهُ (هَا) وَارْحَمْهُ (هَا) إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

O Allah, (certain person) the son of (certain person) is in Your Divine Protection and Care. Protect him from the calamity of the grave and torment of hell. You are Possessor of Loyalty and Praise.

اللَّهُمَّ اجْرِنَا مِنَ الشَّيْطَانِ وَ عَذَابِ الْقَبْرِ ط اللَّهُمَّ جَافِ الْأَرْضِ عَن جَنْبَيْهَا وَصَعِدْ رُوحَهَا
وَلَقِّهَا مِنْكَ رِضْوَانًا ط

O Allah, Protect him from shaitaan and from the torment of the grave.
Expand the grave more than his both sides, and exalt his soul, and grant him
Your Pleasure.

اللَّهُمَّ إِنَّكَ خَلَقْتَنَا وَنَحْنُ عِبَادُكَ ط أَنْتَ رَبُّنَا وَ إِلَيْكَ مَعَادُنَا

O Allah, You have created us and we are Your servants. You are our Rub,
and towards Your is our return.

اللَّهُمَّ اغْفِرْ لِقَوْلِنَا وَأُخْرِنَا وَحَيَاتِنَا وَمَمَاتِنَا وَذَكَرِنَا وَأُنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا وَشَاهِدِنَا
وَغَائِبِنَا اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ (هَا) وَلَا تُفْتِنَّا بَعْدَهُ (هَا)

O Allah, forgive those before us and after us, and our living and our dead
and our men and our women and our children and our elders, and our
present and our hidden. O Allah, Deprive us not of his reward, and after him
do not plunge us into fitna.

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ يَا أَرْحَمَ الرَّحِيمِينَ يَا حَمِيءٌ يَا قَبِيؤُمُ يَا بَدِيْعُ
السَّلْوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ
الصَّبَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ وَاتَّوَجَّهْتُ إِلَيْكَ
بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ ط صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ط اللَّهُمَّ إِنَّ الْكَرِيمِ إِذَا أَمَرَ
بِالسُّوَالِ لَمْ يَرُدَّهُ ، أَبَدًا وَ قَدْ أَمَرْتَنَا فَدَعَوْنَا وَادْنَيْتَ لَنَا فَشَفَعْنَا وَأَنْتَ أَكْرَمُ الْكَرَمِيِّينَ ط
فَشَفَعْنَا فِيهِ (هَا) وَارْحَبَهُ (هَا) فِي وَحْدَتِهِ (هَا) وَارْحَبَهُ (هَا) فِي وَحْشَتِهِ (هَا) وَارْحَبَهُ

(هَآ) فِي عُرْبَتِهِ (هَآ) وَارْحَنَهُ (هَآ) فِي كُرْبَتِهِ (هَآ) وَاعْظَمَ لَهُ (هَآ) أَجْرَهُ (هَآ) وَتَوَزَّلَهُ
 (هَآ) وَوَارْحَنَهُ (هَآ) وَيَيْضُ لَهُ (هَآ) وَجْهَهُ (هَآ) وَبَرَّدَ لَهُ (هَآ) مُضْجِعَهُ (هَآ)
 وَعَطَّرَ لَهُ (هَآ) مُنْبَلَهُ (هَآ) وَآكْرَمَ لَهُ (هَآ) نَزْلَهُ (هَآ) يَا خَيْرَ الْمُنْزِلِينَ ۝ وَيَا خَيْرَ الْعَافِرِينَ
 وَيَا خَيْرَ الرَّاحِمِينَ ۝ اٰمِيْنَ اٰمِيْنَ اٰمِيْنَ صَلَّى وَسَلَّمَ وَبَارِكْ عَلَى سَيِّدِ السَّافِعِيْنَ مُحَمَّدٍ وَآلِهِ
 وَصَحْبِهِ أَجْمَعِينَ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah, O Most Merciful of those who show Mercy! O Most Merciful of those who show Mercy! O The Living, The Eternal! O Creator of the sky and earth. O Most Majestic Most Bountiful! I ask of You, because I bear testimony that You are Allah, Alone, Without Need, who gave birth to none and Who was born of none, and there is none like Him. O Allah, I ask of You, and I turn towards you with Mediation of Nabi ﷺ, O Allah Kareem, When You give the command to Ask, You never take it back, and You have commanded us and we have made Dua, and You have granted us permission so we have pleaded; And You are more Compassionate than all those who show Compassion. Accept our pleading for him, and in his loneliness, have Mercy on him, and in his fear, have Mercy on him, in his scarcity, have Mercy on him, In his restless, have Mercy on him, and exalt his reward and brighten his grave; and let his face glow, and allow his resting place to be cool, and make his destination fragrant, and grant goodness in his welcome goods, O The Best of Senders and The Best of Forgivers, And O The Most Merciful. Aameen Aameen Aameen. Send Durood and Salaams and blessings upon the Leader of those who will Intercede, Muhammad ﷺ and upon all of his Family and his Companions. All Praise is due to Allah, who is the Rub of all the worlds.

BENEFICIAL NOTE: In the 9th and 10th Duas if the name of the Mayyit's father is not known, then the name of Adam عليه الصلوة والسلام should be used, as he is the father of all humans, and if one does not

even know the name of the deceased, then in the 9th Dua one should say هَذَا عَبْدُكَ or هَذِهِ أُمَّتُكَ so in this case there will be no need to say the name of the deceased and his father's name; and in the 10th Dua instead of the names, one should just say; هَذَا عَبْدُكَ for a male and هَذِهِ أُمَّتُكَ for a female.

BENEFICIAL NOTE: If it is known that the Mayyit was a sinful person, then instead of لَا نَعْلَمُ إِلَّا خَيْرًا one should say قَدْ عَلِمْنَا مِنْهُ خَيْرًا because compared to anything, Islam is the best.

In these Duas, some things are repeated, and in Dua repetition is Mustahsan. If one knows all the Duas and there is sufficient time, then it is more virtuous to recite all of them, otherwise one may recite whichever he wishes to recite, and if in time wherein the Imam recites all these Duas, if the Muqtadi does not know them, then after the first Dua, he should just continuously say Aameen, Aameen.

LAW: If the Mayyit is insane or na-Baaligh, then after the 3rd Takbeer recite this Dua:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا آجْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَ مُسْتَفْعًا

O Allah, let him be before us to make arrangement for us and make him a treasure for us and make him such an intercessor for us whose intercession will surely be accepted (on our behalf)

NOTE: If it is a female, instead of اجْعَلْهُ say اجْعَلْهَا and instead of saying شَافِعًا وَ مُسْتَفْعًا say شَافِعَةٌ وَ مُسْتَفْعَةٌ [Jauhira]

NOTE: Majnun (insane person) refers to one who was insane before becoming Baaligh, and who was never Mukal'laf, and if he is a Majnun Aaridi (temporarily insane) then Dua for his Maghfirat should be made, just as it is made for others, because in this case, he was Mukal'laf before he became insane, and the sins which he committed before he became insane are not just erased. [Ghuniya]

LAW: After the Fourth Takbeer, without reading any Dua, release the hands and turn the Salaam. In the Salaam the Niyyat should be for the Mayyit, The Angels and for those present in the Namaaz, similar to the Niyyat which is made in other Namaaz. Here the only difference is that Niyyat is for the deceased as well. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.817]

LAW: The Imam should proclaim the Takbeer and the Salaam aloud. All the other Duas should be recited softly, and the hands should only be raised when saying 'Allahu Akbar' the first time. [Jauhira; Durr-e-Mukhtar vol.1 pg.817]

LAW: In Janaazah Namaaz to recite Qur'an with the Niyyat of Qur'an or to recite the Tashahud is disallowed. If Alhamdu and other verses which are words of Dua and Glorification are recited with the Niyyat of Dua or Thana then this is permissible. [Durr-e-Mukhtar vol.1 pg.817]

LAW: It is more virtuous in Janaazah Namaaz to have 3 Saffs (lines), as it has been mentioned in the Hadith that, He, whose Namaaz was read by three Saffs will be forgiven. If there are only seven (7) people, then one should be the Imam, 3 should stand in the first Saff, two in the second Saff and 1 in the third Saff. [Ghuniya]

LAW: In Janaazah Namaaz, the last Saff is the most exalted. [Durr-e-Mukhtar vol.1 pg.817]

LAW: The Right of performing the Janaazah Namaaz is that of the Badsha-e-Islam (Muslim King/Ruler), thereafter it is the right of the Qadi, then the one who is the Imam of Jummah, then the Imam of the local Masjid, and then the right of the Guardian (of the deceased). The Superiority of the Imam of the local Masjid over the Guardian of the Mayyit is on the basis of supererogation, and this is only if he is more virtuous than the Guardian, if not the Guardian is better. [Ghuniya; Durr-e-Mukhtar vol.1 pg.823]

LAW: The Wali (Guardian) of the Mayyit refers to the Agnate (Asbah) of the deceased. The succession for who will perform the Namaaz amongst the Guardians is the same as that for Nikah. The only difference is that the Mayyit's Father has superiority over the son, and in Nikah the son has superiority over the Father. However, if the father is not an Aalim and the son is an Aalim, then also in Janaazah Namaaz the son will be given superiority. If there are no Asbah, then the blood relations have superiority over the non-relatives. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.824]

LAW: The Wali-e-Aqrab (i.e. the closest relative) of the Mayyit is absent, and a Wali-e-Ab'ad (Distant relative) is present, then this Ab'ad will perform the Namaaz. Being absent means that he is so far away that there is disapproval in waiting for him. [Raddul Muhtar vol.1 pg.824]

LAW: If a female has no guardian, then her husband should perform her Janaazah Namaaz. If even he is not there, then the neighbour should perform. Even if the guardian of a male is not present, the

neighbour has superiority over others. [Durr-e-Mukhtar vol.1 pg.824]

LAW: If a slave dies, the master has superiority over his son and father, even if both of them are freemen. In the case of a freed slave, the father and son and the other heirs have superiority over the master. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.824]

LAW: If the son of a Mukatab or slave died, the right of performing the Namaaz is that of the Mukatab, but if his Master is present then he should get his master to perform it, and if a Mukatab dies and he has left an amount of wealth that the manumission can be fulfilled, and that wealth is present there, then his son should perform the Namaaz and if the wealth is not present there, the master should perform. [Jauhira]

LAW: Females and children have no authority of Guardianship in Janaazah Namaaz. [Alamgiri vol.1 pg.163]

LAW: If the Wali-e-Aqrab and the Wali-e-Ab'ad of the Mayyit are both present then the Wali-e-Aqrab has the authority to have someone else instead of the Wali-e-Ab'ad perform it, as the Wali-e-Ab'ad has no right to disallow him, but if the Wali-e-Ab'ad is not present and is at such a distance that one cannot wait for him and he wishes to have someone else perform it instead of the Ab'ad, by directing this in some form of writing, then the Ab'ad has the authority to disallow that person (from performing), but if the Wali-

NOTE: A contract of manumission between a master and a slave according to which the slave is required to pay a certain sum of money during a specific time period in exchange for freedom is called a Mukatab. The slave who enters this contract is known as a Mukatab.

e-Aqrab is present but ill, he may have it performed by whomsoever he wishes. The Ab'ad has no right to disallow (object) this. [Alamgiri vol.1 pg.163]

LAW: The Guardian and the Badsha-e-Islam are the ones who have the authority to grant someone else the permission to perform the Janaazah Namaaz. [Alamgiri vol.1 pg.164]

LAW: If a female has passed away and she has left behind a husband and a young son, the son and the husband have the power of Guardianship. However, if this son is from the same father (the husband with Guardianship), he should not precede the father, as it is Makruh to do so. He should let his father perform it. If he is from another husband, then he may precede the step-father and there is no objection to this. If the son is not as yet Baaligh then those who are the Guardians after the death of the women have the right, and not the husband (step-father). [Jauhira, Alamgiri vol.1 pg.163]

LAW: If two or a few persons are equal in Guardianship, then the greater right belongs to the one who is older (in age), and none has the right to allow any other Guardian to perform rather than him, without his permission, and if he did this himself, in other words he did not personally perform it, but rather he instructed someone else to perform, then the other Guardians have the right to object to this (i.e. to disallow it), even though this other guardian maybe younger (in age); and if one guardian gave one person permission and another guardian gave another person permission, then the one who was give permission by the elder guardian is the one who is better. [Alamgiri vol.1 pg.163]

LAW: If the deceased made a Wasiyat (bequest) that such and such person should perform my Janaazah and such and such person should perform my Ghusl, then this Wasiyat is null and void. In other words because of this Wasiyat (bequest), the right of the Guardian will not fall away. However, the guardian has the right to not perform (the Janaazah Namaaz) but rather to allow that person to perform it. [Alamgiri vol.1 pg.163]

LAW: If someone besides the guardian performed the Namaaz, who has not right of preceding the Guardian and the Guardian had also not given him permission for this, then if the Guardian did not participate in that Namaaz, he has the right to repeat that Namaaz; and if the deceased has already been buried, he has the right to perform it over his grave. If the one who performed it is one who has the right to precede the guardian, such as the Badsha-e-Islam, the Qadi or the Imam of the local Masjid who is superior to the Guardian, then in such a case the Guardian cannot repeat the Namaaz; and if one Guardian has performed the Namaaz, the other Guardians cannot repeat it; and in all the cases where repetition (of the Namaaz) is allowed, then any person who did not participate in the first Namaaz is permitted to participate with the Guardian, and that person who has already participated (in the one before), cannot participate with the Guardian, because to read Namaaz twice over a Janaazah is not permissible, except in the situation where a non-Guardian performed it without permission. [Alamgiri vol.1 pg.163/164; Durr-e-Mukhtar vol.1 pg.825/826]

LAW: Those factors which nullify any other Namaaz will also nullify Janaazah Namaaz, with the exception of one factor and that is if a female stands in the vicinity of a male, the Janaazah Namaaz will not be nullified.

LAW: It is Mustahab (desirable) for the Imam to stand in front of the chest of the Mayyit, and he should not be far away from the Mayyit, be it a male or a female and be it Baaligh or Na-Baaligh. This is in the case when he is performing one person's Mayyit. However, if he is performing (together) few Mayyits, then he should stand in line and close to the chest of one Mayyit. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.819]

LAW: If the Imam says five (5) Takbeers (instead of four), then the Muqtadis should not follow him in saying the fifth, but they should remain silent. When the Imam turns the Salaam, they should turn the Salaam with him. [Durr-e-Mukhtar vol.1 pg.817/818]

LAW: If a person misses some Takbeers, in other words he joined when few Takbeers have already been prayed, then in this case, he should not join immediately, but should join when the Imam says a Takbeer, and if one did not wait, but joined immediately, then whatever he did before the Imam said the Takbeer is not counted. If he was present there but did not say Allahu Akbar when the Imam said the Takbeer e Tahreema, be this due to carelessness or if he was still making the Niyyat, then this person should not wait till the Imam says the next Takbeer so that he can join with him, but he should join immediately. [Durr-e-Mukhtar vol.1 pg.819; Ghuniya]

LAW: A Masbooq, in other words one who missed (some) Takbeers, should say his remaining Takbeers after the Imam turns the Salaam, and if he feels that by reading the (prescribed) Duas, the people will already carry the Janaazah out, he should only proclaim the Takbeers and omit the Duas. [Durr-e-Mukhtar vol.1 pg.820]

LAW: A Laahiq, in other words one who joined from the beginning but for some reason he missed some Takbeers in the middle, for example he proclaimed the Takbeer with the Imam, but he missed the third and fourth, then in this case he should say these Takbeers after the fourth Takbeer of the Imam. [Raddul Muhtar vol.1 pg.820]

LAW: The one who comes after the fourth Takbeer, then until such time that the Imam has not turned the Salaam, he should join and after the Imam turns Salaam, he should say Allahu Akbar three times. [Durr-e-Mukhtar vol.1 pg.821]

LAW: If there are many Janaazahs together, he may perform all of them at one, in other words he should make Niyyat for all of them in one Namaaz. However, it is Afdal (more virtuous) to perform each one individually, and in this case, in other words where each one is performed individually, then the one who is most exalted amongst them (in piety) should be the one whose (Namaaz) should be performed first, and thereafter he should perform the (Namaaz) of the one who is most exalted after him, and so forth وعلى هذا القياس. [Durr-e-Mukhtar vol.1 pg.821/822]

LAW: If a few Janaazahs are performed together, then one has the option to keep all of them in a row, the chests of all should be in front of the Imam or in a straight line, in other words the feet or head of the first may face the other and the second ones feet or head may face the other, and the third ones feet or head may face the other, and so forth. If they are kept in a row, then the one who is most exalted should be kept near the Imam, followed by the Janaazah of the one who is more exalted thereafter وعلى هذا القياس and if they are equal in excellence, then the one who is older in age, should be kept in front of the Imam. This is in the case where they are all of

the same gender; and if they are of different gender, then the male should be placed close to the Imam, after him should be a boy, after him should be the Khunsa, then the female, then a Maraahiqah (one who is close to puberty). In other words, it should follow the same sequence as is the ruling for the Saffs in Namaaz for the Muqtadis; the mirror image (Aks) of this is here; if it is the Janaazah of a freed slave, then the freed slave should be kept close to the Imam, even if he is Na-Baaligh and thereafter the slave; and if for some reason a few deceased have to be buried in one grave then in this case do the mirror of it, in other words first keep in the grave the one who is the most exalted, and this is only if all are males or all are females, otherwise keep in the direction of the Qibla the male, then the boy, then the Khunsa, then the female and finally the Maraahiqah. [Alamgiri vol.1 pg.165; Durr-e-Mukhtar vol.1 pg.822]

LAW: If the Janaazah Namaaz of one person was being performed and a second one arrived, then finish the Namaaz of the first; and if in the second Takbeer the Niyat for both were made, then to do only the Janaazah Namaaz of the first will be completed; and if only he made Niyat of the second, then only the Janaazah Namaaz of the second is done. After completion, he should repeat that of the first. [Alamgiri vol.1 pg.165]

LAW: If the Imams Wudu breaks in Janaazah Namaaz, and he appointed someone as his Khalifa (i.e. he gestured someone to take over) it is permissible. [Alamgiri vol.1 pg.165]

LAW: If the Mayyit was buried without performing Janaazah Namaaz, and the sand has also been put in, then in this case, the Namaaz must now be read over his grave, as long as there is no supposition of the body disintegrating (by this time). If the sand has

not been put in as yet, then the Mayyit should be removed and the Namaaz should be performed and then buried. There is no time limit in regards to performing the Janaazah Namaaz over the grave, (in other words) there is no stipulation which says that it should be done within a certain amount of days, as this differs on the basis of the weather, the kind of soil, and the condition of the body and illness (of the Mayyit). In the summer it will disintegrate at a faster rate and in the winter it will remain fresh for longer, and in brackish (saline) soil it will be faster and in parched and non-saline soil it will take longer, and a fat (plump) body will disintegrate faster and a lean body will take longer. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.866/867]

LAW: If a person died by falling into a well or a building collapsed and the deceased cannot be removed, then his Janaazah should be read at that place; and if died of drowning in the sea (etc.) and he cannot be taken out (or body is not recovered), then his Janaazah Namaaz cannot be performed, as it is necessary for the Mayyit to be in front of the Musal'li. [Durr-e-Mukhtar vol.1 pg.867/868]

LAW: To perform Janaazah (Namaaz) in a Masjid is absolutely Makruh-e-Tahreemi, this is whether the Mayyit is kept inside the Masjid or outside the Masjid, whether all the Namaazis are inside the Masjid or some are outside, because the Hadith has disallowed the performing of Janaazah Namaaz inside the Masjid. [Durr-e-Mukhtar vol.1 pg.867/868] It is also disallowed to perform the Janaazah Namaaz on a public road and on the property of someone else. [Raddul Muhtar vol.1 pg.867] This is only if the owner of the property forbids it.

LAW: If a person passes away before Jumma and the funeral rites can be complete before Jumma (i.e. Namaaz and burial etc.) then this should be done. To delay the Janaazah with the intention that there will be bigger crowd after Jumma is Makruh. [Raddul Muhtar vol.1 pg.833]

LAW: If the Janaazah came at the time of Maghrib Namaaz, then complete the Fard and Sunnats and perform the Janaazah Namaaz. Similarly if the Janaazah comes at the time of any other Fard Namaaz, and the Jama'at is ready, then the Janaazah Namaaz should be performed after the Fard and Sunnats, on condition that there is no risk of the body becoming bad by delaying the Janaazah Namaaz. [Alamgiri, vol.1 pg.164]

LAW: If the Janaazah came at the time of Eid Namaaz, the Eid Namaaz should first to be performed, then the Janaazah Namaaz, and then the Khutbah; and if it comes at the time of the Namaaz of the eclipse, then first the Janaazah should be performed and then the eclipse Namaaz. [Durr-e-Mukhtar vol.1 pg.775]

LAW: If the child of a Muslim male or female was born alive, in other words it was alive at the time when most of the body was already out, and then the child died, it will be given Ghusl and Kafan and his Janaazah Namaaz will be performed. If this is not the case, then it should be bathed and wrapped in one sheet and buried. It will not be given Ghusl and Kafan according to the Masnun method. His (or her) Janaazah Namaaz will also not be performed, to the extent that if the head had come out and he cried, but then died before most of the body had come out, there is no Janaazah Namaaz for him (or her). The stipulation of 'most' that if he was born head (first), then upto the chest is regarded as most (of the body), and if he (or she) was

born leg (first), upto the waist is regarded as most (of the body). [Durr-e-Mukhtar vol.1 pg.828-831]

LAW: If the child's mother or nurse (midwife) testified that the child was born alive then the Janaazah of that child will be performed, but there testimony in regards to inheritance will not be valid. In other words, the child will not be regarded the heir of his deceased father, and neither will the mother be regarded as the heir of the child. This is when the baby is delivered normally. If someone struck the mother on her stomach causing the child to come out dead, then he will be regarded as the heir and he will have the heirs status. [Raddul Muhtar vol.1 pg.829-831]

LAW: Whether a child was born alive or dead, and whether his body was full or not, in all such cases, he will be named, and on the day of Qiyaamat he will be raised. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.830]

LAW: If the child of an unbeliever in a Darul Harb, was imprisoned with its mother or father or after them, and then died, and none from amongst his mother and father has as yet become a Muslim, then he will neither be given Ghusl nor Kafan, and this is whether he has died in a Darul Harb or Darul Islam; and if he was brought alone to a Darul Islam, meaning neither his mother nor father was brought there captured, and nor did they comes as Zimmis there before the child was brought there, then in this case, he will be given Ghusl and Kafan and his Janaazah Namaaz will be performed, on condition that he has not as yet reached the age of understanding and preferred to be an unbeliever. [Alamgiri vol.1 pg.159; Durr-e-Mukhtar vol.1 pg.831]

LAW: If the child of an unbeliever was captured (imprisoned), and he was still in the Darul Harb, when his father entered the Darul Islam and became a Muslim, then the child will be regarded as a Muslim. In other words, even if he dies in a Darul Harb, he will be given Ghush and Kafan, and his Janaazah Namaaz will be performed. [Raddul Muhtar vol.1 pg.831]

LAW: If the child was brought captured with both his parents, and one from amongst them became a Muslim, or if the child was at an age of understanding and himself became Muslim, then in both cases he will be regarded as a Muslim. [Tanweer ul Absaar vol.1 pg.832]

LAW: If the child of an unbeliever has been captured with both parents, but both of them die there in the Darul Harb, then he will be regarded as a Muslim. If an insane (adult, i.e. one who reached age of puberty) has been captured, then the ruling regarding him is the same as that of a child. [Raddul Muhtar vol.1 pg.832]

LAW: If the child of a Muslim was born from a kaafira (an unbelieving female), and she was not married to him, (i.e.) the child is from adultery, then in this case his Janaazah will be performed. [Raddul Muhtar]

Note: In all the rules mentioned with regards to capturing or imprisoning, the rulings are regarding times of war and not in ordinary circumstances where someone is just allowed to go out and capture and imprison anyone or their child, even if it may be an unbeliever.

THE GRAVE AND THE BURIAL

LAW: To bury the Mayyit (deceased) is Fard-e-Kifaayah, and it is not permissible to merely place the deceased on the ground then erect walls around it on four sides, sealing it in. [Alamgiri vol.1 pg.165; Raddul Muhtar vol.1 pg.835]

LAW: A person should not be buried in the actual spot (or room or chamber etc) where he passed away, as this is Unique to the Ambia-e-Kiraam عليهم الصلوة والسلام but he should be buried in the Muslim Cemetery (Qabristaan). The objective is that a special place of burial should not be made specifically for him, be the Mayyit Baaligh or Na-Baaligh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.736/737]

LAW: The length of the grave should be equal to the height of the deceased, and the width should be that of half his height, and the depth should be at least half of his height, and it is better for even the depth to be equal to his height, and the average is that it should be upto the chest. [Raddul Muhtar vol.1 pg.835] This means that the Lahd or the Sanduq (Box) should be of such size. It does not mean that from where one started digging upto the end should be of these dimensions.

LAW: The grave is of two types:

1. The Lahd (Niche)¹: is the type where the grave is dug and at the bottom of the grave on the side closest to the Qibla, a niche (place) is dug in which the deceased is placed.
2. The Sanduq (Box or Trench)²: is the type that is commonly used in India. [Alamgiri vol.1 pg.165]

LAW: It is not permissible to place a grass mat inside the grave, as this is an unnecessary waste of money. [Durr-e-Mukhtar vol.1 pg.836]

LAW: It is Makruh to place a deceased into a Tabut (Box built with plank, i.e. a coffin etc) and then place him (or her) into the grave, unless there is a special need for this, for example, if the grave is too wet, and in doing so the cost of such a casket must be from the wealth left by the deceased. [Alamgiri vol.1 pg.166; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.836]

LAW: If he is buried inside a casket, then it is Sunnat to layer it with sand and to place unbaked bricks to the right and left and the top should be plastered with mud; in other words the inside should be made like a Lahd. To use a steel (iron) casket is Makruh. If the base of the grave is moist, it is Sunnat to first scatter dust onto it. [Sagheeri vol.1 pg.296; Raddul Muhtar vol.1 pg.836]

LAW: To place baked bricks on the side(s) of the grave which is closest to the Mayyit is Makruh, as bricks are baked with fire. (May) Almighty Allah protect the Muslims from the effects of fire.

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1. The deceased is placed in this niche on his right side facing the Qibla, then this hole is filled in with bricks or plank behind the deceased, then the sand is filled in.
2. This is the type where a trench is dug in the middle of the grave and its sides are built up with either bricks or wooden planks and after the deceased is placed inside on his right side facing the Qibla, the top is closed like a ceiling with bricks, stones or with planks so that the sand is not put directly on the deceased.

LAW: Those who go into the grave should be two or three persons, who are adequate. There is no fixed limit for this and it is better for it to be strong (minded) and pure (pious) people, so that if they see anything unsuitable, they should not disclose it to the people. [Alamgiri vol.1 pg.166]

LAW: To keep the Janaazah from the Qibla side of the grave is Mustahab (desirable), in other words so that the deceased is lowered into the grave from the Qibla side. It should be such that the he should be kept at the foot side and lowered into the grave from the head side. [Durr-e-Mukhtar vol.1 pg.836/837]

LAW: Those who lower the body of a female should be her Mahaarim (Next of kin). If these are not available, then it should be done by her other relatives. If none of them are available, then there is no harm in a pious stranger lowering her into the grave.

LAW: When lowering the Mayyit into the grave, recite the following
Dua: بِسْمِ اللّٰهِ وَ بِاللّٰهِ عَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ

Another narration has mentioned that after بِسْمِ اللّٰهِ one should say وَفِي سَبِيْلِ اللّٰهِ. [Alamgiri vol.1 pg.166; Raddul Muhtar vol.1 pg.837]

LAW: The Mayyit must be placed on its right side, and its face should be turned towards the direction of the Qibla. If one forgot to turn the face towards the Qibla and after placing the wooden planks one remembered, then remove the wooden planks and turn the face towards the Qibla. If one remembered after putting in the sand, then it should not be done. Similarly if one placed the Mayyit on its left or place the head where the feet should be or the feet where the head should be, then in all these cases if the sand has not been put in as

yet, it should be rectified, otherwise not. [Alamgiri vol.1 pg.166/167; Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.837]

LAW: After placing the person in the grave open the parts that are tied (i.e. straps), as there is no need for it now, and if they are not opened, then too there is no problem. [Jauhira]

LAW: After placing the Mayyit in the grave, the Lahd should be sealed with unbaked bricks and if the ground is soft, then to use wooden planks is also permissible. If an opening (chink) is left between planks, then it should be blocked with clods of clay etc. The same applies to the Sanduq. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.831]

LAW: If it is the Janaazah of a female, then from the moment of lowering her into the grave right upto the time the planks have been placed, the grave should be blocked off (covered) with a sheet (or screen etc). The grave of a male should not be covered when burying. However, it is permissible to cover it if it is raining or for some other valid reason. The Janaazah of a female (when carrying it) must also be well covered. [Jauhira; Durr-e-Mukhtar vol.1 pg.838]

LAW: After placing the planks, the sand should be filled in. It is Mustahab (desirable) to put sand with both the hands three times (each) at the head side.

When putting the sand with both hands for the first time, say:

مِنْهَا خَلَقْنَاكُمْ

It is from this We have created you

The Second Time you should say:

وَفِيهَا نُعِيدُكُمْ

And towards it will we return you

The Third time you should say:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And from it will we take you out (raise you) again

When putting the sand the first time you may also say:

اللَّهُمَّ جَافِ الْأَرْضِ عَن جَنْبَيْهِ

O Allah, Allow the ground to be expanded more than his both sides

The Second Time you should say:

اللَّهُمَّ افْتَحْ أَبْوَابَ السَّمَاءِ لِرُوحِهِ

O Allah, Open for his soul the Doors of the Skies

The Third time you should say:

اللَّهُمَّ زَوِّجْهُ مِنَ الْحُورِ الْعِينِ

O Allah Let the Maiden of Jannat be his wife

If the Mayyit is a female, then the following should be said the third time:

اللَّهُمَّ ادْخُلْهَا الْجَنَّةَ بِرَحْمَتِكَ

O Allah, by Your Divine Mercy, Enter her into Jannat

The remaining sand should be filled into the grave using the hands or a hoe or spade etc., (in other words) in any way possible. To fill in more sand than was removed from the grave is Makruh. [Shaami vol.1 pg.838; Alamgiri vol.1 pg.166]

LAW: The sand which comes onto the hand should be dusted off or washed off. It is the choice of the individual.

LAW: The grave should not be made with four corners, (i.e. rectangular or square) but it should be raised, like the hump of a camel. There is also no harm in sprinkling water on it (the grave), but it is better to. The grave should be about one span high or a little bit more than a span. [Alamgiri vol.1 pg.166]

LAW: If a person passed away on a ship and they are distant from the shore, then Ghusl and Kafan should be given and after performing the Janaazah Namaaz, the body should be sunk into the sea. [Ghuniya vol.1 pg.166; Raddul Muhtar vol.1 pg.836]

LAW: There is no objection from building a Quba (domes etc.) over the graves of Ulama and Sadaat (Sayeds), but the grave should not be made solid. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.839] In other words it should not be made solid (i.e. plastered or cemented) from

inside. If it is left raw from inside and made solid from the outside, there is no objection.

LAW: If it is necessary, then one may write something on the grave, but it should not be written somewhere where it will be disrespected. It is best to bury in a cemetery where there are graves of the pious. [Jauhira; Durr-e-Mukhtar vol.1 pg.839]

LAW: It is Mustahab to recite the beginning and final verses of Surah Baqarah at the grave after burial. Recite from **بِسْمِ اللّٰهِ** upto **مُغْلِقُونَ** at the head-side and from **أَمَّنَ الرَّسُولُ** till the end of the Surah at the foot-side. [Shaami vol.1 pg.838]

LAW: It is Mustahab to remain at the gravesite after burial for the amount of time it takes to sacrifice a camel and distribute its meat, because by people remaining there it gives comfort and closeness, and he will not be afraid when answering the questions of Munkar and Nakeer. During this time, make Tilawat (recite) of the Holy Qur'an and Dua and Istighfar for the Mayyit; and one should make Dua that the deceased is steadfast when answering the questions of the Nakeerain. [Shaami vol.1 pg.838]

LAW: More than one person should not be buried in one grave without a valid reason. It is impermissible to do this. It can be done if there is a need, but one should make a barrier using sand etc between the two Mayyits, and who should be in front and who behind, has already been explained earlier. [Alamgiri vol.1 pg166]

LAW: It is Mustahab to bury the deceased in the cemetery of the city or village etc. where he passed away, even though he does not live there; but he should rather be buried in the cemetery of the people

in whose house he has passed away. There is no harm in taking it one or two miles away, because the cemetery of the city is usually a distance away. If his body is taken to another city, then most Ulama have disallowed this (i.e. disapproved of this), and this is the correct (view). This is in the case when they wish to take it before the burial, and if they want to do this after the burial, then to move it is absolutely disallowed, except in certain circumstances, which will be explained later [Alamgiri vol.1 pg.167] and this which is the manner of certain people that after burying a person in one place, then they remove the Mayyit and bury it somewhere else. This is impermissible and the manner of the Raafdis' (Shia).

LAW: If (the Mayyit) was buried on the property (land) of someone else without the permission of the owner, then the owner has the power of asking the Guardians of the deceased to remove the deceased from his property. He also has the right to flatten the land and farm over it. Similarly, if that property has been taken away in Shuf'ah (on the basis of the law of pre-emption/amalgamation); or if the deceased was given Kafan which was usurped (forcefully taken), the owner has the right to remove the deceased. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.839/840]

LAW: If someone prepared a grave in a Cemetery which is Waqf (donated in trust) and someone else wishes to bury their deceased in that grave, and there is still place in the cemetery, this is Makruh. If they already buried the deceased in that grave, then the person who had it dug (initially) cannot remove the deceased from it. He should take from them whatever it cost (to have the grave dug etc.). [Alamgiri vol.1 pg.166; Durr-e-Mukhtar vol.1 pg.840]

LAW: If the heir buried a female with her jewellery, and some of the heirs were not present. Those heirs have the right of having the grave dug. If some valuable belonging to someone fell into the grave and after burial he remembered, then he may dig the grave and have it removed, even if it is only one dirham. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.839]

LAW: There is no harm in keeping your own Kafan ready, but to keep the grave ready dug is pointless. Who knows where he will die! [Durr-e-Mukhtar vol.1 pg.846]

LAW: To walk, sleep, pass urine or defecate (pass stool) on a grave is Haraam. To use a new pathway which has been made in the cemetery is not permissible, be this whether he knows it is a new pathway or he has an assumption that it is. [Alamgiri vol.1 pg.166; Durr-e-Mukhtar vol.1 pg.846]

LAW: If one wishes to go to the grave of one of his relatives, but in doing so he will have to tread over graves, then to go upto there is disallowed. He should read the Faateha from a distance. [Shaami vol.1 pg.846] We should not wear shoes in the Cemetery. Rasoolullah ﷺ saw a person wearing shoes (in the cemetery), (so) he ﷺ said, ‘Remove your shoes! Neither should you harm those in the grave, and nor will they (harm you)’.

LAW: To appoint a Hafiz to recite Qur’an at the grave is permissible. [Durr-e-Mukhtar vol.1 pg.847] In other words, in the case where the one that is reciting is not doing so for payment, because to recite Qur’an for a fee and to get someone to recite for a fee is impermissible. If you wish to have him recite for a fee, then keep him as an employee for your own work, and then have him do this.

LAW: To keep the Shajrah or Ahad Naama in the grave is permissible, and it is better to prepare a niche in the Qibla wall of the grave in front of the face of the deceased and have it kept there. In Durr-e-Mukhtar it has been mentioned that to write the Ahad Naama is permissible and said that there is hope of Maghfirat (forgiveness) through it. It is also permissible to write بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ on the chest and forehead of the deceased. A person advised this before his death, and after he had passed away بِسْمِ اللَّهِ (Bismillah Shareef) was written on his chest and forehead. Someone then dreamt of him and asked him about his condition. He said, 'When I was placed into (my) grave, the Angels who give punishment entered. When the Angels saw بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ written on my forehead, they said, you have been saved from Azaab (punishment)'. [Durr-e-Mukhtar vol.1 pg.847; Ghuniya from Tatar Khania]

It can also be done such that بِسْمِ اللَّهِ Bismillah Shareef can be written on the forehead, and on the chest the blessed Kalimah Tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ can be written. However, this should be done after giving Ghusl and before putting on the Kafan, and should be written with the Kalimah finger (Index finger) and not with ink. [Raddul Muhtar vol.1 pg.847/848]

ZIYAARAT-E-QUBOOR

LAW: Ziyaarat-e-Quboor (i.e. to visit the graves) is Mustahab (desirable) visit the graves one day in a week. The preferred days are Jummah (Friday), Thursday, Saturday or Monday. The best time is on a Friday at the time of dusk (i.e. in the morning). To travel and journey towards the graves of the Awliyah-e-Kiraam is permissible. They benefit those who visit them. If something is happening there against Shariah, such as females being in the vicinity (etc.), then do not abstain from Ziyaarat due to this, because good practices cannot be avoided because of such things. Rather, one should think of those things as being improper, and if possible then we should try to stop something which is improper. [Raddul Muhtar vol.1 pg.843]

LAW: Some Ulama have said Ziyaarat-e-Quboor is permissible for females. This is the statement (view) which has been preferred by Durr-e-Mukhtar; but if she goes to the graves of her elders, she will weep and mourn there. Thus, it is disallowed (i.e. disapproved); and if she goes to the graves of the Pious Servants, then there is no harm in an old woman doing so, but for the young women it is disallowed (i.e. disapproved). [Raddul Muhtar vol.1 pg.843]

It is recommended that women should be completely disallowed, because in visiting the graves of her own, she will do the same weeping and lamenting and at the Graves of the Blessed Personalities, either she will overstep the bounds of respect or end up being disrespectful, as this is found a lot amongst females. [Fatawa Razvia]

MANNER OF PERFORMING ZIYAARAT-E-QUBOOR

LAW: This is the manner of performing Ziyaarat-e-Quboor (Visiting the Graves):

1. Approach from the foot side and stand in front of the face of the deceased. Do not approach from the head side, as this is cause for discomfort to the deceased, as the deceased will have to turn the neck to see who is approaching.

2. Then say:

السَّلَامُ عَلَيْكُمْ أَهْلَ دَارِ قَوْمٍ مُؤْمِنِينَ أَنْتُمْ لَنَا سَلَفٌ وَإِنَّا أَنْشَاءُ اللَّهُ بِكُمْ لَاحِقُونَ نَسْأَلُ
اللَّهَ لَنَا وَلَكُمْ الْعُفْوَ وَالْعَافِيَةَ يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ اللَّهُمَّ رَبَّ
الْأَرْوَاحِ الْفَاقِيَةِ وَالْأَجْسَادِ وَالْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ ادْخُلْ هَذِهِ الْقُبُورِ مِنكَ رُوحًا
وَرِيحَانًا وَمِنَّا تَحِيَّةً وَسَلَامًا

Salaams upon you O dwellers of the homes of the believers, You are our formers and In Sha Allah We are to meet with you. We ask for pardon and well-being for us and you. Allah have Mercy on our formers and latters. O Allah, Rub of the ending souls, and decomposed bodies and disintegrated bones, From You, fill these graves with freshness and fragrance, and send from us Salutations and Salaam upon them.

3. Then recite the Faateha, and if you wish to sit there, then sit as close or distant as you used to sit to him (or her) in their lifetime.
[Raddul Muhtar vol.1 pg.843/844]

LAW: When going to the Cemetery (for Ziyaarat-e-Quboor), recite Alhamdu Shareef (Surah Faateha), and **م** till **مُفْلِحُونَ** (Alif Laam Meem till Muflihoon), and Ayat ul Kursi, and from **ا** **رَسُولِ** (Aamanar Rasoolu) till the end of the Surah, and Surah Yaseen and **تَبَارَكَ الَّذِي** (Tabaarakal Ladhee) and **اَللّٰهُمَّ الشَّكْرُ** (Alhaakumul Takaathur) one time each, and **قُلْ هُوَ اللهُ** (Qul huwallah) 12, 11, 7 or times and send the Thawaab (reward of the recitation) to the deceased. It has been mentioned in the Hadith Shareef that the one who reads **قُلْ هُوَ اللهُ** (Qul Huwallah) Shareef 11 times and then sends the reward of it to the deceased, then he is rewarded equivalent to that which the deceased is awarded. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.844]

LAW: The reward of every virtuous action be it Fard or Nafil, be it Namaaz, Fasting, Hajj and Zakaat or every other type of Ibaadat, can be awarded to the deceased. It will reach all the deceased (to whom you send it) and there will be no shortage in Thawaab to anyone, but we are hopeful on the Mercy of Allah, that each one will receive the full reward. It is not so that the Thawaab is taken and distributed in parts to each of them. [Raddul Muhtar vol.1 pg.844]

Actually, we have this hope and trust that the one who sent the Thawaab will be blessed with the Thawaab of all of them combined. For example, if he did some good deed, the minimum Thawaab of which is ten (rewards) and he sent this (Thawaab) to ten deceased, so each one of them will receive ten (Thawaab) and he will receive one hundred and ten, and if he sent it to one thousand, he will receive ten thousand and ten **وعلى هذا القياس**. [Fatawa Razvia]

LAW: If a Na-Baaligh recites something or if he does some good deed and sends the Thawaab to the deceased In Sha Allah (Allah Willing) it will reach (the deceased). [Fatawa Razvia]

LAW: Some Ulama have mentioned that it is permissible to kiss the grave but what is correct is that it is disallowed (i.e. disapproved) [Ash'atul Lam'aat] and to walk around the grave out of respect is also not allowed (i.e. disapproved) and if one walks around the Mazaar to attain blessings, then there is no objection, but the laymen should not be allowed, and this should not be done in front of the laymen as well, as they can misunderstand.

LAW: According to the Ahle Sunnat, to make Talqeen to the deceased (i.e. remind him) is Mashru' (legitimate). [Jauhira] This which is written in many books that Talqeen should not be done, then this is the way of the Mu'tazila (a deviant sect), as these people have (fraudulently) added this to some of our Kitaabs. [Raddul Muhtar vol.1 pg.797]

It has been mentioned in the Hadith that Rasoolullah ﷺ said, 'When any of your Muslim brother passes away and you have put sand over his grave (i.e. buried him), then one person from amongst you should stand at his grave and say, O such and such person son of such and such. He will hear you but will no answer. Then say, O Such and such person son of such and such, he will become upright an sit up; then again say, Such and such person son of such and such and he will say, Say, Allah will have Mercy on you, (but) you will not know that he has said it. Then say:

أَذْكُرُ مَا خَرَجْتُ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ، صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَأَنَّكَ رَضَيْتَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ نَبِيًّا وَبِالْقُرْآنِ إِمَامًا

Remember that, upon which you left the world, (in other words) this testimony that there is none worthy of worship except Allah, and (verily) Muhammad ﷺ is His (chosen) servant and Rasool, (and this) that you are pleased with Allah as your Rub, Islam as your Deen (Religion), Muhammad ﷺ as your Nabi and the Qur'an as your Imam.

The Nakeerain will hold the hands of one another and say, Let us leave, what need is there now to sit by him who has been already instructed his confirmation'. In this regard, someone asked Rasoolullah ﷺ what should be done if his mother's name is not known, so Rasoolullah ﷺ said that mention Hawa. [Reported by Tabrani in Kabeer and Zia in Al Ahkaam etc]

Some Distinguished A'ima Taabi'een say that when the sand has been tidied on the grave, and the people walk away, then it is regarded as Mustahab to stand by the grave of the Mayyit and say this:

يا فلاں بن فلاں قُلْ لَا إِلَهَ إِلَّا اللَّهُ

O such and Such, son of such and such, Say There is none worthy of worship besides Allah

Foot note: wherever in this book such and such comes, the name of the person should first come and thereafter in some cases the name of the mother and some cases the name of the father.

And thrice it should be said:

قُلْ رَبِّيَ اللهُ وَدِينِي الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ

You say, Allah is my Rub and My Deen is Islam and
Muhammad ﷺ is my Nabi

Aala Hazrat Qibla ﷺ has added this much (in this section as well):

وَاعْلَمَ أَنَّ هَذَيْنِ الدِّينَ أَتِيَاكَ أَوْيَا تِيَانِكَ إِنَّمَا هُمَا عَبْدَانِ لِلَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ إِلَّا بِإِذْنِ اللَّهِ فَلَا تَخَفْ وَلَا تَحْزَنْ وَأَشْهَدْ أَنَّ رَبَّكَ اللَّهُ وَدِينَكَ الْإِسْلَامُ وَنَبِيَّكَ مُحَمَّدٌ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ ثَبَّتْنَا اللَّهُ وَإِيَّاكَ بِالنَّقُولِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

And know that these two persons who have come to you or are to come to you, they are the servants of Allah, Without Allah's Command they can neither cause any affliction nor give any benefit, so do not fear and do not grieve, and you testify that your Rub is Allah and your Deen is Islam and your Nabi is Muhammad ﷺ. Allah keep us and you on the True Word in life on this earth and in the hereafter. Verily, He is the One who forgives, The Compassionate.

LAW: To place flowers on the grave is better, because as long as they remain fresh they will make Tasbeeh, and this will comfort the heart of the deceased. [Raddul Muhtar vol.1 pg.846]

Similarly, there is no objection and harm in putting a Chaadar (sheet) made from flowers on the Janaazah.

LAW: Fresh grass should not be removed from the grave, because Rahmat (Mercy) descends due to its Tasbeeh, and the deceased gets comfort through this. Pulling it out is to squander the right of the deceased. [Raddul Muhtar vol.1 pg.846]

TA'ZIYAT CONDOLING THE BEREAVED

LAW: Ta'ziyat is Masnun. It has been mentioned in the Hadith that the person who condoles his Muslim brother in his time of difficulty (loss), on the day of Qiyaamat Allah will adorn him in the Garb of Karaamat. Ibn Majah has reported this. Another Hadith which is in Tirmizi and Ibn Majah mentions that one who condoles anyone who is facing some grief, then he will receive Thawaab (reward) equivalent to him.

LAW: The duration of Ta'ziyat is from the time of death upto 3 days. After this, it is Makruh, as it will cause the sadness and grief to become refreshed again, unless the one who has come to condole or the one who is being condoled was not present there, or if he was present, but had no knowledge of it, then in this case he may condole afterwards and there is no harm in doing so. [Jauhira, Raddul Muhtar vol.1 pg.841]

LAW: Ta'ziyat is also permissible before the burial, but it is Afdal to condole after the burial. This is only if the family of the deceased are not weeping and lamenting, otherwise one should condole with them before the burial, so that they may be given some solace. [Jauhira, Shaami vol.1 pg.842]

LAW: It is Mustahab to condole with all the close relatives of the deceased, the young, old, men and women, but the women should only be condoled by those who are Mahram. In Ta'ziyat, this is what we should say, Allah make Maghfirat of the deceased, and Allah shade him in His Divine Mercy, and bless you with Sabr and bless you with reward in your time of sadness.

Nabi ﷺ used to make Ta'ziyat with these words:

بِئِنَّهُ مَا أَخَذَ وَأَعْطَىٰ وَكُلَّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

To Allah belongs what he has taken and given, and by Him everything is for a fixed term [Alamgiri vol.1 pg.167]

LAW: If a person is patient in times of hardship (loss), he receives two Thawaab. One for the hardship and the other for being patient, and by (loudly) weeping and lamenting, one loses both of these. [Raddul Muhtar vol.1 pg.841]

LAW: There is no harm in the elders of the Mayyit sitting at the house so that people come to condole with them, and to lay out bedding at the door of the house or on the public pathway and sit there is something which is disapproved. [Alamgiri vol.1 pg.167; Durr-e-Mukhtar vol.1 pg.846]

LAW: It is better if the neighbours of deceased and distant relatives bring food for the family of the deceased for that day and that night, and you should convince them (in a gentle manner) to eat. [Raddul Muhtar vol.1 pg.841]

LAW: If the family members of the deceased have a feast (i.e. invite people) on the third day this is an impermissible and a Bid'at-e-Qabiha (Disapproved Innovation), because (such) an invitation is legitimate at times of happiness and not times of grief, and it is better to feed the poor and needy. [Fathul Qadeer]

LAW: To prepare food for those whom who got to recite the Qur'an and Kalima-e-Tayyibah is impermissible. [Raddul Muhtar vol.1 pg.842] This is in the case when there has been fixed arrangements, or is a common practice or if they are wealthy.¹

LAW: The food prepared for the Teeja (3 days etc.) is usually done so from the estate (wealth) of the deceased. It is necessary to be careful that none from amongst the heirs should be na-Baaligh, otherwise it is intensely Haraam. Similarly, if some of the heirs (inheritors) are not present, then too it is impermissible (to use that money), unless permission has been acquired from those who are absent; and if all of them are Baaligh and all have given permission, or if there are some Na-Baaligh and some are absent but the Baaligh person who is present did so from his share, then there is no objection to this. [Khania etc.]

Note: Here invitation and feast refers to people who just invite people to eat only and prepare feasts for this. This is not allowed. However if one has Khatam and Faateha and does Esaal e Thawaab with Niyyat of sending Thawaab to the deceased, then this is different from just inviting people to eat only, and is thus permitted.

1. This does not refer to making Esaal-e-Thawaab but it refers to a sort of payment to those who are given food in exchange for their reading.

LAW: For Ta'ziyat (it is commonly) noticed that mostly females gather together and cry aloud and perform 'Noha'. These people (who gather for this reason) should not be fed as this is to assist in sin. [Kashful Ghita]

LAW: The food that is sent for the people of the house should only be eaten by the people of the house, and the amount of food sent should be that which is sufficient for them only, and not more than this. For others to eat this food is disallowed (disapproved) [Kashful Ghita] and it is only Sunnat for the food to be sent on the first day (i.e. the day of the funeral); to do so after this is Makruh. [Alamgiri vol.1 pg.167]

LAW: To make Ta'ziyat in the Qabristaan (cemetery) is a Bid'at (innovation). [Raddul Muhtar vol.1 pg.843] If going to the house of the deceased after the burial in order to make Ta'ziyat is something which happened unplanned (i.e. co-incidentally) then there is no harm in doing so, and this should not be made a tradition; to gather people together at the house of the deceased either before or after or at any other time solely for the purpose of Ta'ziyat is contrary to what is best (i.e. Khilaaf-e-Ula), and if one does do this, it is also not an act which is sinful.

LAW: If a person went once to make Ta'ziyat, it is Makruh for him to go again (for this reason). [Durr-e-Mukhtar vol.1 pg.842]

LAW: For men to wear black clothes for 'Saug' (mourning) is not permissible. [Alamgiri vol.1 pg.167] The same applies to wearing black badges (etc.) as this resembles Christian practices.

LAW: For the people of the house to sit for this reason that people will come to make Ta'ziyat is permissible, but it is better to avoid this, and this is when there is no need of making any orderly arrangements, otherwise it is impermissible. [Alamgiri vol.1 pg.167; Raddul Muhtar vol.1 pg.842]

LAW: Noha, which means to praise the qualities of the deceased in an exaggerated manner and cry loudly in doing so, which is also known as 'Bain' (wailing over the dead). This is regarded as being Haraam by consensus. Similarly, to shriek and wail by saying, 'Wa Wela' (What anguish) or 'Wa Musibata' (what a misfortune), is also impermissible. [Jauhira etc]

LAW: To tear the collar, pull at the face, open out the hair, put sand on the head, beat the chest and to hit the hand on the thigh, are all practices of Jaahiliyat (from the days of ignorance), and (these practices) are Haraam. [Alamgiri vol.1 pg.128]

LAW: To make Saug (mourn) for more than 3 days is not permissible, but a woman should mourn the death of her husband for 4 months and 10 days. [Hadith]

LAW: To cry with sound (i.e. aloud) is disallowed (i.e. disapproved), and if it is not by doing so in a loud voice, then it is not disallowed, but Rasoolullah ﷺ shed tears at the passing away of Hazrat Ibraheem ؑ. [Jauhira]

NOHA (LAMENTING)

At this point, a few Ahadith which are related to 'Noha' etc. are being presented, so that the Muslims may take heed to these and inform the womenfolk about what has been mentioned, as this evil (practice) is common amongst most of the women in India, which is the way of the Hindus'.

HADITH 1: Bukhari and Muslim report from Abdullah ibn Mas'ud رضي الله عنه that Rasoolullah ﷺ said, 'those who slap their faces, tear their collars and call out the words of the days of ignorance (i.e. make Noha), they are not from amongst us'.

HADITH 2: It is in Sahihain from Abu Hurairah رضي الله عنه and the words of Muslim are that Rasoolullah ﷺ said, 'those who remove the hair and perform Noha, and tear their clothing, I have nothing to do with them'.

HADITH 3: It is in Sahih Muslim Shareef from Abu Malik Ash'ari رضي الله عنه that Rasoolullah ﷺ said, 'In my Ummah there are 4 practices of Jaahiliyat. The people will not leave them:

1. being boastful in regards ones lineage.
2. Mocking someone's genealogy.
3. to desire water from the stars (i.e. it will rain due to a certain constellation).
4. Practicing Noha'.

Rasoolullah ﷺ (further said), 'If the female who practices Noha does not repent before she dies, then on the day of Qiyaamat she will

stand up in a manner, where she will be wearing one kurta (long shirt like garment) made from tar and one of 'Khaarish' [scabies]'.

HADITH 4: It is in Sahihain from Abdullah ibn Umar رضى الله تعالى عنهما that Rasoolullah ﷺ said, 'Allah Almighty does not punish anyone based on the tears of the eyes and the sadness of the heart', and then pointing towards the tongue he ﷺ said, 'but because it (the tongue) Allah causes punishment or Mercy, and the weeping of the people of the house brings torment upon the deceased'.

In other words, this is if the deceased said that people should weep over him or if the ritual of weeping and lamenting is a common practice there, and it is not forbidden والله تعالى اعلم, or it could mean that their crying causes him discomfort, because in another Hadith it has been mentioned, 'O servants of Allah! Do not cause discomfort to your deceased; when you cry, they too cry'.

HADITH 5: Bukhari and Muslim report from Mughira bin Shu'ba رضى الله تعالى عنه that Rasoolullah ﷺ said, 'the one over whom Noha was done, then on the day of Qiyaamat because of this Noha, he will be punished (in other words in those conditions)'.

HADITH 6: It is in Sahih Muslim that Umm-e-Salma رضى الله تعالى عنها said, 'When Abu Salma رضى الله تعالى عنه passed away, I said that he passed away whilst journeying and in a foreign land, and (thus) I will weep over him in a manner which will become publicised (everywhere). I had already planned to weep in this manner and a woman also came with this intention, so that she may assist me in this. Rasoolullah ﷺ said to that woman, from that house in which Allah removed shaitaan twice, you intend to allow shaitaan in again. She says, I immediately desisted from (this kind of) weeping and I did not weep'.

HADITH 7: Tirmizi reports from Abu Musa رضي الله عنه that Rasoolullah ﷺ said, ‘When a person dies and then a weeping person weeps praising the deceased’s qualities, Allah Ta’aala appoints two Angels to that deceased, who pull at him and say, Were you like that (as they are saying)?’.

HADITH 8: Ibn Majah reports from Abu Umaama رضي الله عنه that Rasoolullah ﷺ said, ‘that Allah عزوجل says, O Ibn Adam! If you are patient during the first loss, and you are desirable of reward, then I am not pleased with anything else for you, but Jannat’.

HADITH 9: Imam Baihaqi reports from Hazrat Imam Hassan bin Ali رضي الله عنه that Rasoolullah ﷺ said, ‘When any Muslim male or female is faced with any calamity, he (or she) should remember it and then say, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ even if the duration period of the difficulty is lengthy, as Almighty Allah blesses one with new Thawaab for this, and Allah blesses him with such a Thawaab which is according to the difficulty that he faced on that day’.

CHAPTER 16

THE SHAHEED (MARTYR)

* VERSES OF THE QUR'AN	344
* AHADITH	345
* WHO ELSE RECEIVES THE THAWAAB OF A SHAHEED	346
* LAWS OF JURISPRUDENCE	348

Allah Almighty says

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ط بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ؕ

And Say not those who have been slain in the way of Allah to be dead, but they are alive, and you cannot understand (their lives)

And Allah says

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ؕ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ؕ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ؕ يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلِهِ إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُؤْمِنِينَ

Do not even think those who have been slain in the way of Allah to be dead, but they are alive by their Rub; they are given sustenance. Whatever Allah has bestowed upon them by His Grace, they are pleased with it, and for those who have not met them as yet, they wish glad tidings for them, and they have neither fear nor any grief. They wish for glad-tidings of Allah's Divine Bounty and Grace, and that Allah does not allow the reward of the Muslims go be wasted. [Surah Aale Imran, Verses 169-171]

There are numerous excellences of the Shaheed which have been mentioned in the Ahadith. Shahaadat (martyrdom) does not merely refer to being slain in Jihad, but in one Hadith the following has been mentioned:

HADITH 1: With the exception of this (i.e. being martyred in the way of Allah), there are 7 Shahaadats:

1. One who dies due to plague is a Shaheed (martyr).
2. One who dies from drowning is a Shaheed.
3. One who dies in 'Zaat ul Janb' (i.e. Pleurisy) is a Shaheed.
4. One who dies from an illness of the stomach is a Shaheed.
5. One who dies from burning is a Shaheed.
6. One who dies when a wall etc. falls on him is a Shaheed.
7. A female who dies at childbirth or a woman who dies a maiden (i.e. unmarried and pure) is a Shaheed.

This Hadith has been reported by Imam Malik, Abu Dawud and Nasa'i from Jabir bin Ateek رضي الله عنه

HADITH 2: Imam Ahmed reports from Jabir رضي الله عنه that Rasoolullah ﷺ said, 'One who flees the plague is like one who flees from Jihad, and one who remains patient, attains the reward of a Shaheed (martyr)'.

HADITH 3: Ahmed and Nasa'i report from Irbaaz bin Saariya رضي الله عنه that Rasoolullah ﷺ said, 'A case will be presented in the Court of Almighty Allah, with regards to those who die from plague. The Shuhada (martyrs) will say, they are our brothers and they were slain just as we were, and those who passed away on their beds will say, they are our brothers as they passed away on their beds (i.e. naturally). Almighty Allah will say, observe their wounds; if their wounds are like those who were slain, then they are from amongst them, and they are with them. When it will be observed, it will be seen that their wounds are like those of the Martyrs, and they shall be included amongst the Shuhada'.

HADITH 4: Ibn Majah reports from Ibn Ab'bas رضي الله عنه that he رضي الله عنه said, 'Death on a journey is Shahaadat'.

With the exception of these, there are also many other situations where one receives the reward of Shahaadat. Imam Jalaalud'deen Suyuti رحمته الله and other A'ima etc. have mentioned them, and some of these are as follows:

1. One who died due to pulmonary tuberculosis.
2. One who fell off his conveyance (horse etc.) and died.
3. One who died whilst in fever.
4. One who died trying to save his wealth.
5. One who died trying to save his life.
6. One who died trying to save his family.
7. One who died trying to protect the Right of someone.
8. One who fell in love and died in his effort to suppress his love and protect his chastity.
9. One who died after being torn apart and eaten by a wild animal.
10. One who died after being unjustly imprisoned by the King (ruler).
11. One who was beaten and then died.
12. One who died after being bitten by a harmful animal.
13. One who died in the quest for Knowledge of Deen.
14. A Mu'azzin who gives Azan purely for attaining Thawaab.
15. An honest trader.
16. One who was inflicted with nausea and vomiting whilst travelling by sea.
17. One who died while trading according to Shariah and whilst striving to earn for the sake of his children and family, so that he may instil in them what Allah commands and so he may feed them Halaal.
18. One who reads this 25 times daily اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِيَّ بَعْدَ الْمَوْتِ

19. One who performs Chasht Namaaz and keeps 3 fast every month, and never leaves out his Witr when a resident or when on journey.
20. One who acts upon the Sunnah when there is corruption in the Ummah will receive the reward of 100 Shaheeds.
21. One who recites 40 (forty) times during his illness this litany لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ and then dies in the same illness, and if he recovers, he will be forgiven.
22. One who ties his horse on the boundary to fight against the unbelievers.
23. One who recites Surah Yaseen every night.
24. One who slept with Tahaarat and then passed away.
25. One who recites 100 Durood Shareef upon Nabi ﷺ
26. One who asks with a true heart, that he should be martyred in the way of Allah.
27. One who dies on a Friday.
28. One who reads in the morning thrice أَعُوذُ بِاللَّهِ السَّبِيحِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ and then reads the last 3 verses of Surah Hashr, Allah Ta'aala will appoint seventy thousand (70 000) to him, who will make Istighfar for him until the evening, and if he dies in that day, he did as a Shaheed; and if he recites this in the morning, then he attains the same till morning.

1. These are the last 3 Ayats of Surah Hashr:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْ وَرَكَّبْ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْبَدِيعُ الْغَدُوسُ السَّلَامُ الْمُؤْمِنُ الْمُتَعَبِّدُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

LAWS OF JURISPRUDENCE

LAW: In the Terminology of Fiqh (Jurisprudence), a Shaheed refers to that Muslim, sane, Baaligh, pure who was slain by some weapon of aggression, and his slaying does cause blood money to become due (compulsory initially), and he did not benefit in any way from some materialistic thing (after injury). The ruling with regards to a Shaheed is that he should not be given Ghusl (the usual ritual bath given to a deceased), but he should be buried with the blood on him. [Durr-e-Mukhtar vol.1 pg. 848/849] Thus, wherever this rule is found, the Fuqaha (jurists) will regard such a person a Shaheed, otherwise not. However, by not being classified as a ‘Shaheed Faqhi’ does not necessarily mean that he will not attain the reward of a Shaheed. It only means that such a person will be given the Ghusl and that is it.

LAW: A na-Baaligh and Majnun (insane person) will be given Ghusl no matter in whichever way they have been killed. A female who is in an impure state or one who is in Nifaas even if she is still in Haidh or Nifaas; or even if it has ended but she has not had her Ghusl; then in all these cases Ghusl will be given. [Raddul Muhtar vol.1 pg.848]

LAW: If a full 3 days have not passed since (a female) started menstruating and she was then slain, then in this case, Ghusl will not be given as it cannot be said that she is Haa'idh, (i.e. menstruating). [Durr-e-Mukhtar vol.1 pg.848]

LAW: He will be regarded as Junub (one in need of the compulsory bath for purification) if he mentioned this before he was slain, or if his wife mentions that he was. [Jauhira]

LAW: A weapon of aggression is a weapon that if a person is slain by it, it causes Qisaas to become Waajib; In other words a weapon which can sever the limb; such as a sword. A gun is also known as a weapon of aggression. [Raddul Muhtar vol.1 pg.849]

LAW: When Qisaas (Equality in punishment) is not Waajib on the killer based on the nature of the slaying, but instead blood money becomes due, then he must be given Ghushl. For example, if he was killed with a stick, or he was killed by error such as if he was aiming at a target and it missed and someone else is struck and killed by it, or if someone slept with an unsheathed sword and whilst asleep if that sword fell on someone killing him; or if a person is found slain in a town or village or in its vicinity and his executioner is not known, then in all these cases Ghushl will be given. If the one who has been slain is found in a city etc. and it is known that he was killed by thieves, no matter if he was killed with some weapon or some other thing, he should not be given Ghushl, even though it is not known which thief killed him. Similarly, if he was found in a jungle and it is not known who killed him, Ghushl will not be given. Similarly, if he was killed by bandits he will not be given Ghushl; no matter if he was killed by a weapon or with something else. [Raddul Muhtar vol.1 pg.849]

LAW: If the nature of the slaying does not cause the blood money to become due (compulsory), but the blood money became due through some external reason, for example if there has been an agreement between the killer and the Guardians of the slain, or if the father killed the son, or if he killed such a person whose heir is his son, for example if he killed his wife and the wife's heir is the son who is from the same husband, then it is this son who will be the holder of

the Qisaas, but because his father is the killer, the Qisaas has become void, so in such cases Ghushl will not be given. [Raddul Muhtar vol.1 pg.849]

LAW: If he was not killed in aggression, but he was killed on the basis of Qisaas or on the basis of Ta'zir (Discretionary Punishment), or if he was killed by a wild animal, (then in all these cases) he will be given Ghushl. [Durr-e-Mukhtar vol.1 pg.849]

LAW: If a person was wounded but thereafter he gained benefit from some worldly thing, in other words he ate, drank or slept or was treated, even if these were done minimally; or if he remained in a tent (or camp), in other words where he was wounded; or if he passed through one complete time period of Namaaz in a conscious state, on condition that he was able to perform his Namaaz; or if he got up from there and went elsewhere; or if he was carried by the people (troops) from the battlefield and moved elsewhere no matter if he reached their alive or passed away on the way; or if he advised regarding some worldly issue; or if he did some trading (business); or if he bought something; or if he spoke for a long time; then in all these cases Ghushl will be given to him on condition that all this happened after the Jihad (Battle) had ended; and if these things happened during the battle, then they are not factors which negate Shahaadat, meaning that Ghushl will not be given; and if his Wasiyah (advise) was regarding the Aakhirah (Hereafter) or if he said one or two words and even if this was after the battle, he is regarded a Shaheed and Ghushl will not be given to him; and if he was not killed in a battle but was killed due to aggression (Zulm), then if any of the above mentioned (negating) factors are found, he will be given Ghushl, otherwise there is no Ghushl. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.851/852]

LAW: One who was killed using a weapon by a Harbi or by a rebel (traitor) or by bandits; or if he was trampled on by the hooves of their animals; or if they bit him with their teeth; or if they startled his conveyance (horse etc.) causing him to fall off and die; or if they threw fire at him; or if the wind carried fire from their side towards him; or if they torched a stick and the one end of it was on that side, and if in these situations he was burnt to death; or he was found dead on the battlefield and the wounds are visible on him, for example blood has oozed from his eye or ear, or clear blood came out of his throat; or if they threw him from the city walls (fortifications); or if they brought down a wall on him; or if he drowned in water, or if the water was blocked and they let it out allowing it to gush towards him, causing him to drown in it; or if they strangled him; in brief no matter whichever way they kill a Muslim, or if they become the means to him being killed, he is regarded as a Shaheed. [Alamgiri vol.1 pg.167/168; Durr-e-Mukhtar vol.1 pg.850/851]

LAW: If he was found dead on the battlefield, and there are no signs that he was slain, or if blood came out of his nose or from his rear private part, or if congealed blood came out of his throat, or if he died out of fear of the enemy, (then in all these cases) he will be given Ghushl. [Durr-e-Mukhtar vol.1 pg.850/851]

LAW: If he fought to protect his own life or wealth or to protect another Muslim and he was killed in doing so, he is regarded as a Shaheed, even if he was killed when attacked with some kind of metal (object), a rock, a stick or any other thing. [Alamgiri vol.1 pg.168]

LAW: If the Muslims were in two ships and the unbelievers launched fire (fireballs) at one ship and those inside it burnt and that fire spread to the other ship and those in it also burnt, then those in the second ship are also Shaheed. [Alamgiri]

LAW: If the horse of a mushrik (polytheist) became loose without a rider on it, and it ran over a Muslim trampling him; or if a Muslim fired an arrow towards an unbeliever and it struck a Muslim; or if the horse of a Muslim was startled by the horse of an unbeliever and it jumped causing the Muslim to fall off; or (Allah forbid) if the Muslims fled and the unbelievers drew them towards a trench or towards fire; or if the Muslims laid caltrop (kind of trap) around them and they then walked over it and died (due to this), then in all these cases Ghusl will be given. [Alamgiri vol.1 pg. 168]

LAW: If during a battle the horse of a Muslim was startled or if it saw the flag of the unbelievers and took flight, but the unbelievers did not startle it, but it dropped the rider who died; or if the unbelievers were under siege in their fortress and the Muslims tried to climb up the city walls and someone died when he slipped and fell of the wall; or (Allah forbid) the Muslims were defeated and the horse of one Muslim trampled another Muslim, no matter if he was riding it or of he was holding the reins leading it away, or if he was urging it forward from behind; or if he attacked the enemy and fell of the horse and died, then in all these cases Ghusl will be given. [Alamgiri vol.1 pg.148]

LAW: If both sides confronted one another but the actual battle did not occur, but one person was found dead, then until such time that it is not established that he was killed by a weapon of aggression on grounds of aggression, he will be given Ghusl. [Alamgiri vol.1 pg.168]

LAW: Those things on the body of a Shaheed which are not from the category of Kafan (shroud) should be removed, for example; fur or leather coat, armour helmet, weapons and woollen clothing. If there is some shortage in the Masnun Kafan then it should be added. His lower garment (trouser) should not be removed, and if there is shortage and there is nothing to cover with, then the fur coat and woollen clothes should not be removed. It is Makruh to remove all the clothing of a Shaheed and dress him in new clothes. [Alamgiri vol.1 pg.168; Raddul Muhtar vol.1 pg.851]

LAW: Just as fragrance is applied to other deceased, it should also be applied to the Shaheed. The blood of the Shaheed should not be washed away. He should be buried with the blood. If the clothing is polluted by any impurity (Najaasat) it should be washed away. [Alamgiri vol.1 pg.168]

LAW: The Janaazah Namaaz of a Shaheed will be performed. [General Books of Fiqh; Shaami vol.1 pg.851]

LAW: If one attacked the enemy but he was not hit, but rather it rebounded on him and he died, then Ind'Allah (by Allah) he is regarded a Shaheed, but he should be given Ghusl and his Namaaz should be performed. [Jauhira]

CHAPTER 17

NAMAAZ IN THE SANCTIFIED KAABA

HADITH 1&2: It is reported in Sahih Muslim and Sahih Bukhari from Abdullah bin Umar رضى الله تعالى عنها whereby he mentions that Rasoolullah ﷺ, Usaama bin Zaid, Uthman bin Talha and Bilal bin Rubah رضى الله تعالى عنهم entered into the Sanctified Kaaba, and the Door of the Kaaba was closed. They remained therein for a while. When they emerged from (inside the Kaaba) I asked Bilal رضى الله تعالى عنه, 'What did Rasoolullah ﷺ do (inside)?', He said, 'He moved one pillar to the left, and two to the right and three back, and then performed (his) Namaaz'. In that era, the Baitullah Shareef (Kaaba) had six pillars.

LAW: It is permissible to perform Namaaz inside the Kaaba Muazzamah, be it a Fard or Nafil, whether one reads individually or in Jama'at (congregation); this is even if the Imam is facing a different direction and the Muqtadi is facing differently, except if the back of the Muqtadi is in front of the Imam then in this case the Namaaz of the Muqtadi will not be valid, and if the face of the Muqtadi is facing the face of the Imam, then the Namaaz is valid, and if there is nothing between them as a partition, then it is Makruh. If the Muqtadi's face is facing the side of the Imam, then the Namaaz is valid without any weakness. [Jauhira; Durr-e-Mukhtar vol.1 pg.854/855]

LAW: If one read Namaaz on the roof of the Kaaba, the circumstances are the same, but it is also Makruh to read Namaaz on the roof of the Kaaba. [Tanweerul Absaar]

LAW: If Jama'at is performed in Masjid ul Haraam Shareef around the Holy Kaaba, and the Muqtadis are on all four sides of the Kaaba, then this too is permissible, even if the Muqtadis are closer to the Kaaba compared to the Imam. There Namaaz in this case will be done, on condition that the Muqtadis who are closer to the Kaaba compared

to the Imam are not closer on the side where the Imam is, but rather they are closer on the other sides. If they are closer on the side where the Imam is, then the Namaaz of such (Muqtadis) will not be valid. [General Books of Fiqh, Durr-e-Mukhtar vol.1 pg.855]

LAW: If the Imam is inside the Kaaba and the Muqtadis are outside, to follow (him) it is permissible. This applies even if the Imam is alone inside or with some Muqtadis as well. However, the door must be opened, so that the condition of the Ruku and the Sujood of the Imam is known. If the door is closed, but the voice of the Imam can still be heard, then there is no objection to this as well, except if the Imam is alone inside, as this is disapproved as the Imam will be alone on a high pedicel and this is Makruh. [Durr-e-Mukhtar, Raddul Muhtar vol.1 pg.855]

LAW: If the Imam is outside and the Muqtadi is inside, the Namaaz is regarded valid as well, as long as the back of the Muqtadi is not directly facing the face of the Imam. [Raddul Muhtar vol.1 pg.856]

قد تم هذا الجزء بحمد الله تعالى وله الحمد اولا واخرا وباطنا وظاهرا والصلوة والسلام
على من ارسله شاهدا ومبشرا و نذيرا داعيا الى الله باذنه وسراجا منيرا واهل واصحابه
وابنه وحزبه اجمعين الى يوم الدين والحمد لله رب العالمين وانا الفقير الى الغنى، ابو
العلا امجد على الاعظمي غفر الله له ولوالديه امين-تتبت بالخير

ENDORSEMENT BY IMAM AHL-E-SUNNAT AALA HAZRAT
ASH SHAH IMAM AHMED RAZA KHAN QAADIRI BARAKAATI رحمته الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَكَفَى وَ سَلَّمَ عَلَىٰ عِبَادَةِ الَّذِينَ اصْطَفَىٰ لَا سِيَّامًا عَلَى الشَّارِعِ
الْمِصْطَفَىٰ وَمَقْتَفِيهِ فِي الْبِشَارِعِ اُولَى الصَّدَقِ وَالصَّفَا

This humble servant غفر له البعل القدير *perused the blessed book Bahaar e Shariat*
Volume 3 which is the superb compilation by my brother in the Deen of
Allah; the honourable, dignified, pleasant in nature, sound thinker, exalted
and highly acclaimed Maulana Abul Ulaa Maulvi Hakeem Muhammad
Amjad Ali Qaadiri Barakaati Aazmi رزقه الله في الدارين الحسنى

Alhamdulillah, I have found the book to comprise correct, sound, well
researched and well clarified rulings. Nowadays, there was a need for such a
book, so that our brothers in the general public may obtain the correct laws
in simple Urdu language, thereby protecting themselves from being misled
and drawn into error by raising their sights to look in the direction of fake
and gilded ornaments. I pray that Allah ﷻ blesses the author will abundance
in his age, deeds and blessings, affording him the guidance to compile a
complete book of this nature discussing every regarding all the essential
branches of Religion which will serve as a sufficient contribution and which
will be efficacious, adequate and a cleanser.

I pray that Allah ﷻ publicises him amongst the Ahle Sunnat, making him
beneficial and well accepted in this world and in the hereafter.

والحمد لله رب العالمين و صلى الله تعالى على سيدنا و مولانا محمد و اله و صحبه و ابنه و حزيه
اجمعين امين - ١٢ ذى الحجة الحرام ١٣٣٧ هجريه

PUBLISHED IN THE LOVE OF
THE SOUL OF THE UNIVERSE,
THE BELOVED RASOOL ﷺ

FOR THE GYARWEE SHAREEF OF
THE BELOVED OF THE BELOVED,
HUZOOR GHAAUS-E-AZAM ﷺ

AND THE URS OF

SULTANUL HIND KHAJA GHAREEB NAWAAZ
HAZRAT SAYED AAL-E-RASOOL MAREHRAWI
HAZRAT ABUL HUSSAIN AHMAD-E-NOORI
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& ALL THE AWLIYAH ALLAH

رضى الله تعالى عنهم اجمعين

AND THROUGH THEIR BLESSINGS
FOR THE ESAAL-E-THAWAAB OF ALL
THE DECEASED OF AHL-E-SUNAAAT WAL JAMA'AT