Method of Salah

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

Excellence of Durūd Sharīf

The beloved and blessed Prophet said to the one praising Allāh and reciting Durūd Sharīf having offered Ṣalāḥ, ‘Present your supplication, it will be answered; ask (for anything), you will be granted.’ (Sunan-e-Nasāī, V.1, P.189, Bāb-ul-Madīnah, Karachi)

Dear Islamic brothers! Many virtues of offering Ṣalāḥ and severe punishments for abandoning it have been stated in the Qurān and Aḥādīṣ. Therefore, the 9th Āyāh of Sūra-tul-Munāfiqūn in Parāh 28 says:
Method of ۚلُي ۚنَبِیُّ الۚقَوْمِ إِنَّمَا یَأۡتِی عَلَیۡهِمَا حُجَّةٌ لَّهُمْۚ أَمَّا الۚمُتَّقُونَ فَإِنَّا لَنَزۡلَۡلُ نَجۡزِیهِمۡ عَلَیۡهِمَا ۚ وَمَن يَقۡفُ عَلَیۡ ذَلِکَ فَأُولَٰی الۚبَنِیۡ اللَّهِ هُمُ الۚخَسَرُونَۜ

Translation from Kanz-ul-Imān

O believers! Do not let your wealth or your children distract you from the remembrance of Allāĥ َعَزَّوۡلُی ۚ وَالَّذِینَ هَمُّہُمۡ خَسَرُونَ and those who do so are at loss.

 חולلوُا عَلیٰ الحَییبَتُ صلى الله ﷺ عَلیٰ الحَییبَتُ

Hazrat Sayyidunā Imām Muḥammad bin Aḥmad Žaḥabī narrates that the honourable Mufassirīn say, “In this Holy Ayah, the remembrance of Allāĥ َعَزَّوۡلُی refers to the five daily Šalāĥ, therefore, the one who does not offer his Šalāĥ at its specified time because of his preoccupation with his wealth (i.e. trading), cultivation and employment, goods and his children, is at loss. (Kitāb-ul-Kabā’ir, P20, Beirut)

邨بُوُا عَلیٰ الحَییبَتُ صلى الله ﷺ عَلیٰ الحَییبَتُ

The Very First Question on the Day of Judgement

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

Nūr for Muṣallī

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

Whom will People be resurrected with?

Dear Islamic brothers! Ḥaḍrat Sayyidunā Imām Muḥammad bin Aḥmad Žāḥabī Ṣayyid narrates, “Some honourable scholars Ṣayyidunā narrates, “Some honourable scholars narrates, “Some honourable scholars say that the one who abandons Ṣalāḥ will be resurrected with Pharaoh, Qārūn, Ĥāmān and Ubay bin Khalaf on the day of judgement because people usually abandon their Ṣalāḥ due to wealth, rule, ministry and trade.”

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

When Ḥaḍrat Sayyidunā ʿUmar Fârûq-e-Aʿzam ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة was seriously wounded as a result of an attack, he was told, “Yâ Amir-ul-Muminin ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة”, (it is time to offer) Şalâh!” He ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة said, “Yes, listen! The one who abandons Şalâh has no share in Islam.” He ُهِي حَمِيمَة ُهِي حَمِيمَة ُهِي حَمِيمَة offered Şalâh despite being severely wounded. (ibid)

Causes of Nūr or Darkness for Şalâh

Ḥaḍrat Sayyidunā ʿUbâdah bin Šâmit ُهِي حَمِيمَة narrates that our Makki Madani Muṣṭafâ ُهِي حَمِيمَة said, “The one who makes Wuḍū̱ properly, stands for Şalâh and completes its Rukū’, Sujūd and recitation, his Şalâh says, ‘May Allâh ُهِي حَمِيمَة secure you as you have secured me!’ The Şalâh is then elevated to the sky and there is glare and brilliance for it. The portals of the sky are opened for it and it is presented in the court of Allâh ُهِي حَمِيمَة and such Şalâh intercedes for that Muṣallî (the one who offered it).”

On the contrary, if he does not complete its Rukū’, Sujūd and recitation, the Şalâh says, “May Allâh ُهِي حَمِيمَة discard you as you have distorted me!” The Şalâh covered in darkness is then taken to the sky. The portals of the sky are closed for it and it is then bundled up like an old piece of cloth and thrown onto the face of that Muṣallî.” (Kanz-ul-ʿUmmāl, V7, P129, Ḥaḍîṣ 19049)
A Cause of Bad End

Heḍrat Sayyidunā Imām Bukhārī رحمته اللہ عیله وآله وسلّم says that Heḍrat Sayyidunā Ḥuţayfah bin Yamān رحمته اللہ عیله وآله وسلّم saw a person performing his Rukū’ and Sujūd improperly during his Ṣalāḥ, so he said to the person, “If you die offering Ṣalāḥ in the way as you have just offered, you will not die following the teachings of Heḍrat Sayyidunā Muḥammad رحمته اللہ عیله وآله وسلّم.” (Ṣahih Bukhārī, VI. P112)

The narration in Sunan Nasāī also states that he asked (the person), “For how long have you been offering Ṣalāḥ in this way?” The person replied, “For forty years”. He said, “You haven’t offered Ṣalāḥ at all for the past forty years; if you die in this state, you will not die following the religion of Muḥammad رحمته اللہ عیله وآله وسلّم.” (Sunan-e-Nasāī, V2, P58 Dār-ul-Jīl, Beirut)

The Thief of Ṣalāḥ

Heḍrat Sayyidunā Abū Qatādah رحمته اللہ عیله وآله وسلّم narrates that Beloved Rasūl of Allāh ﷺ said, “The worst thief is the one who steals from his Ṣalāḥ.” He was humbly asked, “Yā Rasūlallāh صلّى اللہ عیله وآله وسلّم, who is the thief of Ṣalāḥ?” He replied, “The one who does not perform its Rukū’ or Sujūd properly.” (Musnad-e-Imām Aḥmad bin Ḥanbal, V8, P386, Hadīth 22705, Dār-ul-Fikr, Beirut)
Two Types of Thieves

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

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

Method of Ṣalāḥ (Ḥanafi)

Stand erect facing the Qiblah in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands making thumbs touch the ear-lobes. Fingers should neither be too close together nor too wide apart; instead, they should remain in a normal position, palms facing the Qiblah. Eyesight should be focused at the place of Sajdaḥ. Now make a firm intention (in your heart) of the Ṣalāḥ that you are about to
Method of Șalâh

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

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

سَبِّحْ لَهُمَا الْحَمْدَ وَتَضَرَّعْنِى وَتَبَأَّسْنِى عَمَّاكَ وَتَعَالَى جَدُّكَ وَلَا إِلَيْهِ يَوْلُدُ

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

Then recite the Ta’aw-wuţ:

آَخَذُونِي مِنَ الشَّيْطَانِ الرَّجِحِيَّ

I seek protection from Allâh against the accursed satan.

Then recite the Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Then recite the whole of Sūrah Fātiḥah:
Translation from Kanz-ul-İmân

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

After you finish Sûrah Fâtihâh, utter (Âmîn) in low volume and then recite either three short Ayâhs or one long Ayâh that is equivalent to three short Ayâhs or any Sûrah such as Sûrah Ikhlâş.

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

Say He is Allâh, the One. Allâh is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.
Method of Salāḥ

Now bow down for Rukū’ uttering ﷺ. Hold knees firmly with both palms and keep fingers spread out. The back should be straight and head should also be in the straightness of the back (not lower or higher than the back); in Rukū’, focus eyesight at feet. Recite ﷺ at least three times in Rukū’. Then utter the Tasmi’ ﷺ and stand erect; the standing after Rukū’ is called Qawmaḥ. If you are a Munfarid then utter ﷺ.

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

The tips of all ten toes should be towards Qiblah with their soles flattened with the ground. Your palms should be flat on the ground with fingers facing Qiblah, but do not keep the forearms touching the ground.

Now recite ﷺ at least three times; then lift your head (forehead first then nose), then hands and sit up straight;

---

1 Glory to my Magnificent Rab ﷺ.
2 Allāĥ ﷺ heard whoever praised Him.
3 Oh our Rab ﷺ! All praise is for You.
Method of Salāh

keep your right foot upright with its toes facing Qiblah; lay your left foot flat and sit on it; place your palms on your thighs close to your knees with your fingers facing Qiblah and their tips by the knees.

Sitting in between two Sujūd is called Jalsah. One must stay in this position for at least the amount of time in which can once be uttered (to utter in Jalsah is Mustaḥab).

Now, perform the second Sajdah uttering in the same way as the first one.

Now, raise the head first; then stand up with the support of your toes placing your hands on your knees. Do not lean hands unnecessarily on the ground while standing up. You have now completed one Rak’at.

In the second Rak’at, start with and then recite Sūra-e-Fātiḥah and another Sūrah, then do the Rukū’ and Sujūd as you did in the first Rak’at.

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

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

Recite Tashahhud in Qa’dah:

4 “Ya Allah forgive me.”
All types of worship i.e. oral, physical and monetary are for Allāh. Salutation be upon you Yā Nabī and the mercy and blessings of Allāh. Salutation be upon us and the pious men of Allāh. I testify that there is none worthy of worship except Allāh and I testify that Muhammed is His (distinguished) Servant and Rasūl.

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

If it is Farḍ Šalāh, recite only يسِبِيرَ اللَّهَ الْرَّحْمَنَ الْرَّحِيمَ and Sura-e-Fātiḥah in the third and fourth Rak‘āt, an additional Sūrah is not needed. The rest of the acts must be performed in the same way as before.
Method of Salāh

However, if it is a Sunnah Salāh or Nafl Salāh, then Sūrah must be added after Sūrah Fātihā in the third and fourth Rak’āt (You must remember that if you are offering the Salāh following an Imām, you cannot recite anything in the Qiyām of any Rak’āt, you must stand quietly). Once you have offered all four Rak’āt, sit in Qa’dah-e-Ākhiraḥ, and then recite Tashahhud and the Durūd-e-Ibrāhīm on your Master Muḥammad and his descendants. Indeed you alone are praise worthy and Glorious. O Allāh shower Your blessings on (our Master) Muḥammad and his descendants as You showered blessings on (our Master) Ibrāhīm and his descendants. Indeed You are praise worthy and Glorious.

Then recite any Du’ā-e-Māšūrah e.g.

Yā Allāh! Our Rab! Grant us the good of this world and the good of the Hereafter and save us from the torment of the hell.
Then, to finish the Ṣalāḥ, first turn face towards right shoulder saying ﷺ صلى الله عليه وسلم and then towards left shoulder saying the same words. Now your Ṣalāḥ has completed. (Marāqīl ṣalāḥ ma’ Ḥāshīya-tuṭ-Taḥtāwī, P278, Ghunya-tul-Mustamlī, P261, Karachi)

A Few Differences in the Ṣalāḥ of Islamic Sisters

The afore-mentioned method of Ṣalāḥ is for an Imām or a man offering individually. There are some differences between the Ṣalāḥ of Islamic sisters and that of Islamic brothers. At the time of Takbīr-e-Taḥrīmah, Islamic sisters should raise their hands up to their shoulders; their hands should remain covered in their shawl. (Al-Ḥidāyah ma’ Fatū-ul-Qadīr, V1, P246) In Qiyām, Islamic sisters should place their left palm on chest just below their breast and put the right palm on the back of the left palm. Islamic sisters should bow slightly in Rukū’ i.e. to the extent of placing their hands on their knees. They should neither apply weight to their knees nor hold them; their fingers should be close together and feet should be slightly bent i.e. not completely straight, like men. Islamic sisters should perform Sajdah keeping their body parts close together, i.e. arms touching sides, belly touching thighs, thighs touching shins and shins touching the ground. In Sajdah and Qa’dah, they should draw their feet out towards the right side.

In Qa’dah, they should sit on their left buttock. They should place their right and left hands on the middle of their right and left thighs respectively. The rest method is like that of men. (Rad-dul-Muḥtār, V2, P259, ‘Alamgīrī, VI, P74)
Both Should Pay Attention!

Some of the acts described in the method of Șalāḥ for Islamic brothers and Islamic sisters are Farḍ without which the Șalāḥ will not be valid whereas some acts are Wājib leaving which deliberately is a sin; repenting of it and repeating such a Șalāḥ is Wājib. In case of missing a Wājib forgetfully, Sajdaḥ Sahw becomes Wājib. Some of the acts in Șalāḥ are Sunnat-e-Mūakkadaḥ; making a habit of abandoning a Sunnat-e-Mūakkadaḥ is a sin. Similarly, some of the acts in Șalāḥ are Mustaḥab; performing a Mustaḥab is an act of Šawāb while leaving a Mustaḥab is not a sin. *(Bahār-e-Shari‘at, Part 3, P66, Madīnatul-Murshid, Bareilly Sharif)*

Six Pre-Conditions of Șalāḥ

(1) Ţahārat (Purity)

The body, clothes and place of Șalāḥ must be pure from all types of impurities. *(Marāqil Falāḥ ma’ Ḥāshiya-tu’-Ţahāwī, P207)*

(2) Sitr-e-‘Awrat (Veiling)

1. Men’s body from navel to the knees (including knees) must be covered whereas women’s whole body must be covered except the following five parts: Face, both palms, soles of both feet. However, according to a Muftā bīhī Qawl (valid verdict), the Șalāḥ of a woman will be valid even if her both hands, up to wrist, and feet, up to ankle, are completely uncovered. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P93)*
2. If someone wears such thin clothing that exposes such a part of the body which is Farḍ to be concealed in Ṣalāḥ, or that exposes the colour of skin (of that part), the Ṣalāḥ will not be valid. (Fatāwā-e-‘Alamgīrī, V1, P58)

3. Nowadays, the trend of wearing thin clothing is growing. Wearing such thin clothes that expose any part of thigh or Sitr is Ḥarām even when not offering Ṣalāḥ. (Bahār-e-Sharī‘at, Part 3, P42, Madīna-tul-Murshid Bareilly Sharīf)

4. Wearing such thick skin-tight clothes that do not expose the colour of the body but reveal the shape of Sitr will not invalidate the Ṣalāḥ but it is not permissible for other people to look at that part of the body. (Rad-dul-Muhtar, V2, P103) Coming in front of others wearing such skin-tight clothes is prohibited and it is more strictly forbidden for women. (Bahār-e-Sharī‘at, Part 3, P42, Madīna-tul-Murshid, Bareilly Sharīf)

5. Some women wear such thin shawl made of muslin etc. that reveals the blackness of their hair during Ṣalāḥ or wear such dress through which the colour of body-parts is visible; the Ṣalāḥ offered wearing such a dress will not be valid.

(3) Istiqbāl-e-Qiblaḥ

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

1. If the Muṣallī (the one offering Ṣalāḥ) turns his chest deliberately from Qiblaḥ without a valid reason, his Ṣalāḥ
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will become invalid even if he turns back to Qiblah instantly. However, if his chest turns unintentionally and he turns back to Qiblah within the amount of time in which ‘الله’ can be uttered thrice, his Şalāh will not be invalid. (*Al-Baḥr-ur-Rā-aiq*, V1, P497)

2. If only face turned from Qiblah, it is Wājib to turn the face back towards Qiblah instantly. Although the Şalāh will not become invalid in this case, it is Makrūh-e-Taḥrīmī to do so without a valid reason. (*Ghunya-tul-Mustamlī*, P222, *Karachi*)

3. If someone is present at such a place where there is neither any means to know the direction of Qiblah nor any such Muslim whom he could ask the direction, so, in this case, he has to do Taḥarrī, i.e. ponder (as to where the direction of Qiblah may be). He should turn towards the direction in which his heart guides him. This is the direction of Qiblah for him. (*Al-Ḥidāya ma’ Fath-ul-Qadīr*, V1, P236)

4. If someone offered Şalāh doing Taḥarrī and got to know later on that the direction in which he offered Şalāh was not the correct direction of Qiblah, his Şalāh will still be valid, it does not need to be repeated. (*Fatāwā-e-‘Alamgīrī*, V1, P64)

5. If someone is offering Şalāh doing Taḥarrī, another person sees him and starts offering Şalāh facing the same direction
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without doing Taḥarrī, his Ṣalāh will not be valid; he will have to do his own Taḥarrī. *(Rad-dul-Muḥtār, V2, P143)*

**(4) Waqt (Timings)**

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

1. Usually, the time-tables (of Ṣalāh) are displayed in Masājid. The timings of Ṣalāh can easily be ascertained with the help of the time-tables compiled by reliable Tawqīt Dān (Experts in Ṣalāh/fasting timings) and certified by Ahl-e-Sunnaḥ scholars.

2. It is Mustaḥab for Islamic sisters to offer Fajr Ṣalāh in its initial time; as for other Ṣalāh, it is better for them to wait for men’s Jamā’at, and offer Ṣalāh after the Jamā’at ends. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P30)*

**Three Makrūḥ Times**

1. From the time of sunrise up to the next 20 minutes.

2. From 20 minutes before sunset to the time of sunset.

3. From Niṣf-un-Naḥār to the time when the sun begins to decline. No Ṣalāh, whether it is Farḍ, Wājib, Nafl or Qaḍā is permissible during these three times.
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However, if someone has not offered ‘Aṣr Ṣalāḥ and Makrūḥ time has started, he can still offer it, but delaying Ṣalāḥ to this extent is Ḥaram. (Durr-e-Mukhtar ma’ Rad-dul-Muḥtār, V2, P40–Bahār-e-Shari’at, Part 3, P23, Madīnah-tul-Murshid, Bareilly Sharīf)

If the Makrūḥ Time Begins during Ṣalāḥ, then …?

The Ṣalām of ‘Aṣr Ṣalāḥ should be performed at least 20 minutes before the sunset. A’lā Ḥaḍrat Imām ʿAlī Madīnakī Khān علیہ السلام says, “It is preferable to delay Ṣalā-tul-ʿAṣr as long as possible, but it should be completed before the Makrūḥ time begins.” (Fatāwā-e-Razaviyyah Sharīf Jadīd, V5, P156) “If someone takes precaution and lengthens Ṣalāḥ such that the Makrūḥ time begins during his Ṣalāḥ, even then, he will not be objected to.” (Fatāwā-e-Razaviyyah Sharīf Jadīd, V5, P139)

(5) Niyyat (Intention)

Niyyat means firm intention in heart. (Hāshiya-tuṭ-Ṭahṭāwī, P215 Karachi)

1. Although verbal intention is not necessary, it is better; provided the intention is present in heart. (Fatāwā-e-ʿAlamgīrī, V1, P65) Further, making intention in Arabic language isn’t necessary; it can be made in any other language. (Mulakhkhas az Durr-e-Mukhtar ma’ Rad-dul-Muḥtār, V2, P113)

2. As regards intention, there is no significance of verbal utterance. For example, if the intention of Zuḥur Ṣalāḥ was present in heart but the word ‘Aṣr instead of Zuḥur
was mistakenly uttered, Zuĥar Şalāĥ will still be valid. *(Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P112)*

3. The least level of intention is that if someone asks as to which Şalāĥ is about to be offered, one should reply promptly. If he is in such a state that he has to recall before replying, then his Şalāĥ will not be valid. *(Fatāwā-e-‘Alamgīrī, V1, P65)*

4. If the Şalāĥ is Farḍ, the intention of Farḍ is also necessary. For example, the intention ‘I am offering the Farḍ of today’s Zuĥar’ is to be present in heart. *(Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P116)*

5. Even though it is correct to make just a general intention of Şalāĥ for Nafl, Sunnat and Tarāwīh, but it is safer to make the intention of Tarāwīh or current Sunnah while offering Tarāwīh; as for other Sunnah Şalāĥ, one should make the intention of Sunnah or that of the following of the Prophet صلى الله عليه وسلم because some Mashāikh (scholars) consider a general intention insufficient for Sunnah Şalāĥ. *(Munya-tul-Muṣallī, ma’ Ghunya-tul-Mustamli, P245)*

6. For Nafl Şalāĥ, a general intention of Şalāĥ is sufficient even if ‘Nafl’ is not included in intention. *(Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P116)*

7. The intention ‘My face is towards Qiblah’ is not a condition. *(ibid)*

8. While offering Şalāĥ following an Imām (in Jamā’at), a Muqtadī can make the following intention as well: “I
intend to offer the same Şalâh that the Imâm is offering”.
(‘Alamgîrî, V1, P66)

9. The intention for the funeral Şalâh is: “This Şalâh is for Allâh and the supplication is for this deceased person.”
*(Durr-e-Mukhtâr, Rad-dul-Muhtâr, V2, P126)*

10. It is necessary to make the intention of Wâjib for a Wâjib Şalâh and it has to be specified as well. For example, Eid-ul-Fiţr, Eid-ul-Aḏâhâ, Naẓr (votive), the Şalâh after Țawâf (Wâjib-ut-Țawâf) or the Nafl Şalâh that was deliberately cancelled, as the Qaḍâ of such a Şalâh is also Wâjib.
*(Hâshiya-tuţ-Ţahţawî, P222)*

11. Though Sajda-e-Shukr is Nafl, its intention is also necessary. For example, the intention ‘I am going to perform Sajda-e-Shukr’ is to be present in heart.
*(Durr-e-Mukhtâr ma’ Rad-dul-Muhtâr, V2, P120)*

12. According to the author of ‘Naḥr-ul-Fâ-aiq’, intention is necessary even for Sajda-e-Sâhw, *(ibid)* i.e. one has to make intention in his heart that he is performing Sajda-e-Sâhw.

*(6) Takbîr-e-Taḥrîmaḥ*

Starting Şalâh by uttering َصلَّی اللهُ عَلَیْهِ وَسَلَّمَ is compulsory. *(‘Alamgîrî, V1, P68)*
Seven Farāʾiḍ of Ṣalāḥ

There are seven Farāʾiḍ in Ṣalāḥ.

(1) Takbīr-e-Taḥrīmaḥ (2) Qiyām (3) Qirā-at (4) Rukūʾ (5) Sujūd (6) Qa’dah-e-Ākhīrah (7) Khurūj-e-Biṣun’īḥī. (Ghunya-tul-Mustamlī, P253-286)

(1) Takbīr-e-Taḥrīmaḥ

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

1. If the Muqtadī says the word ‘Allāḥ’ of Takbīr-e-Taḥrīmaḥ with the Imām but utters the word ‘Akbar’ before the Imām utters the same word, his Ṣalāḥ will not be valid. (‘Alamgīrī, V1, P68)

2. If the Muqtadī finds the Imām in Rukūʾ and bends instantly for Rukūʾ uttering the Takbīr, i.e. he finishes the Takbīr after he had already bent down to such an extent that his hands would touch his knees if he stretched them, his Ṣalāḥ will not be valid. (Khulāṣa-tul-Fatāwā, V1, P83) (What he should do on such an occasion is to utter the Takbīr-e-Taḥrīmaḥ whilst standing erect and then do Rukūʾ uttering ʿAllāḥʾ ʿAkbar. If he manages to join the Imām in Rukūʾ even for a moment, the Rakʿat will be counted, but if the Imām stands up before he joins the Imām in Rukūʾ, the Rakʿat will not be counted.)
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3. If someone is unable to pronounce Takbīr because of dumbness or loss of the faculty of speaking due to any other reason, he does not have to utter it; just making intention in heart is sufficient for him. *(Tabyīn-ul-Haqā-aiq, V1, P109)*

4. If the word “Allāh” is mispronounced as Ḍāl Allāh (Āllāh) or the word Ḍāl Akbar (Ākbar) as Ākbar (Akbār), the Ṣalāh will be invalid. If anyone deliberately utters any of these words despite understanding their Fāsid (wrong) meaning, he will become a Kāfir (disbeliever). *(Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P177)*

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

5. If someone performs first Rak’at’s Rukū’ with the Imām, he will gain the Šawāb of Takbīr-e-Aulā. *(‘Alamgīrī, V1, P69)*

(2) Qiyām

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

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2. The duration of Qiyām and that of Qirā-at is the same; standing in Qiyām is Farḍ, Wājib or Sunnah for as long as Farḍ Qirā-at, Wājib Qirā-at or Sunnah Qirā-at requires respectively. (ibid)

3. Qiyām is Farḍ for Farḍ, Witr, Eīdaīn and the Sunan of Fajr Ṣalāḥ. If anyone offered any of these Ṣalāḥ sitting without a valid reason, Ṣalāḥ would not be valid. (ibid)

4. Feeling just slight pain in standing is not a valid excuse, instead, a person can be exempted from Qiyām when he/she is unable to stand or perform Sajdaḥ, or when his wound bleeds due to standing or performing Sajdaḥ or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirā-at. Similarly, if a person is able enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Ṣalāḥ sitting. (Ghunya-tul-Mustamlī, P258)

5. If it is possible to stand for Qiyām leaning on a staff (crutches) or wall, or by the help of a servant, it is Farḍ to do so. (Ghunya-tul-Mustamlī, P258)

6. If it is possible to utter just Takbīr-e-Taḥrīmah standing, it is Farḍ to utter َُ اللَّهُ أَكْبَر whilst standing and then (if it isn’t possible to remain standing anymore), he may sit down. (Ghunya-tul-Mustamlī, P259)
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Beware!

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

7. Some Masājid provide chairs on which some old people sit and offer Ṣalāḥ despite coming to the Masjid on foot, they even talk with others standing after the Ṣalāḥ; if such people offer Ṣalāḥ sitting without Sharaʿī permission, their Ṣalāḥ will not be valid.

8. It is permissible to offer Nafl Ṣalāḥ sitting despite having the strength to stand; however, it is better to offer it standing. Ḥaḍrat Sayyidunā ‘Abdullaḥ bin ‘Amr Ṣallāl-ḥuwa ṣallālayhi wa ṣallam narrates that the Prophet of Raḥmah, the intercessor of Ummah, the distributor of Naʿmah Ṣallāl-ḥuwa ṣallālayhi wa ṣallam said, “The Ṣalāḥ of the one offering in sitting-posture is half of the one offering in standing-posture (the Šawāb would be half).” (*Ṣahīḥ Muslim, VI, P253*) However, the Šawāb will not be reduced if someone offers it sitting due to any valid reason. Nowadays, the trend of offering Nafl Ṣalāḥ in sitting-posture has developed. People seem to be under
the impression that offering these Nafl sitting is better; it is their misconception. The same ruling applies to the two Rak’at Nafl after the Witr (to offer them standing is better). *(Bahār-e-Sharī’at, V4, P17, Madīna-tul-Murshid, Bareilly Sharīf)*

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

1. Qirā-at means ‘pronouncing each and every letter from its correct place of origin so that each letter is quite distinct from every other letter.’ *(‘Alamgīrī, V1, P69)*

2. Even when reciting in low volume, it is necessary for the reciter to hear his voice of recitation. *(Ghunya-tul-Mustamlī, P271)*

3. If the letters are pronounced correctly, but not loud enough for the reciter to hear himself (and there is no obstruction such as noise or the problem of hard of hearing either), the Šalāh will not be valid in this case. *(‘Alamgīrī, V1, P69)*

4. Although it is necessary for the reciter to listen to the voice of recitation himself, the sound should not reach others in Sirrī Šalāh (the Šalāh in which recitation is done in low volume). Similarly, listening to the voice of recitation while reciting Tasbīḥāt etc. is also necessary.

5. Likewise, whatever is to be recited or said even other than Šalāh, it must be recited or said in such a loud voice that the reciter or speaker could hear himself; for example,
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giving a divorce, freeing a slave or mentioning the name of Allāh when slaughtering an animal. In all these cases, the words must be said loud enough for the reciter to hear. *(ibid)* The same should be kept in mind when reciting Durūd Sharīf and other Awrāds.

6. To recite at least one Āyāh in the first two Rak’at of a Farḍ Ṣalāḥ, every Rak’at of Witr, Sunan and Nawāfil Ṣalāḥ is Farḍ for the Imām as well as the Munfarid. *(Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Taḥtāwī, P226)*

7. A Muqtadī is not allowed to do Qirā-at in Ṣalāḥ, neither Sūra-e-Fāṭiḥah nor any other Āyāh; neither in a Sirrī Ṣalāḥ nor in a Jahrī Ṣalāḥ. The Qirā-at of the Imām is sufficient for the Muqtadī. *(Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Taḥtāwī, P227)*

8. If someone did not do Qirā-at in any Rak’at of Farḍ Ṣalāḥ or did Qirā-at only in one Rak’at, his Ṣalāḥ would be invalid. *(‘Alamgīrī, V1, P69)*

9. One should recite the Qurān slowly in Farḍ Ṣalāḥ and, at a medium pace, in Tarāwīḥ. Fast recitation in Nawāafil of the night is permissible, however, the words should be clearly understandable, i.e. the Maddat should be pronounced with at least the minimum degree of length set by Qurrā, otherwise, it is Ḥarām, because we have been commanded to recite the Qurān with Tartīl (slowly). *(Durr-e-Mukhtār, Rad-dul-Muḥtār, VI, P363)*

These days, most of the Ḥuffāẓ recite in such a way that not to speak of maintaining the length of Mad; one cannot
understand any word except \textit{تاَهُفْ تَهاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ، تَهَاَفُهُ， they do not pronounce the letters properly, they even miss out words. Even worse, they boast amongst others about their speed of recitation. Reciting the Quran in such a manner is strictly Ḥarām. \textit{(Bahār-e-Sharā’ī, V3, P86-87, Madīna-tul-Murshid, Bareilly Sharīf)}

**Correct Pronunciation of Alphabets is Essential**

Most of the people are unable to distinguish between the sounds of ت ط سم ص ث، ء ع، ه ح، د ض ذ ظ. Remember, if the meaning of a word becomes Fāsid (wrong) as a result of changing the sound of letter, Ṣalāḥ will not be valid. \textit{(Bahār-e-Sharā’ī, Part 3, P108, Maktaba-e-Razāviyyā)}

For example, if someone says زعَّظِيمه (with a ز instead of a ع) in شَبْحَنَ زْيَٰبٌ الكَرِيمَه، his Ṣalāḥ will become invalid. Therefore, if someone cannot utter عَظِيمه properly, he should utter شَبْحَنَ زْيَٰبٌ الكَرِيمَه instead. \textit{(Qānūn-e-Sharā’ī, Part 1, P119, Farīd Book Stall, Lahore)}

**Warning!**

Just a little practice is not enough for the one unable to pronounce letters correctly; he must practice hard day and night. If such a person can offer Ṣalāḥ led by the Imām reciting correctly, it is Farḍ for him to do so, or he must recite only such Ayaḥs that he can recite correctly. If both the aforementioned
cases are impossible, his own Ṣalāḥ will be valid during his learning period. Regretfully, these days a lot of people have this shortcoming. They do not know how to recite the Qurān correctly and do not try to learn either. Remember, this ruins Ṣalāḥ. *(Mulakhkhas az Bahār-e-Sharīʿat, Part3, P116)*

If someone could not correct his pronunciation in spite of making every possible effort day and night (as some people are unable to pronounce the letters properly) he must keep practicing day and night, in this case, he will be considered *excused* during his learning-period. His own Ṣalāḥ will be valid but he cannot lead the Ṣalāḥ of those who can recite correctly, however, during his learning period, he can lead the Ṣalāḥ of those who cannot correctly pronounce such letters that he is also unable to pronounce correctly. But if he does not make any effort at all, so even his own Ṣalāḥ will not be valid, how can others’ Ṣalāḥ be valid under his Imāmat. *(Mākhūţ az Fatāwā-e-Razāviyyāh, V6, P254, Razā Foundation, Lahore)*

**Madrasa-tul-Madīnah**

Dear Islamic brothers! You may have realised the importance of Qirā-at. Indeed, extremely unfortunate is the Muslim who does not learn correct recitation of the Holy Qurān. ُمُحْمَدُ ﷺ! Numerous Madāris by the name of ‘**Madrasa-tul-Madīnah**’ have been established by **Dawat-e-Islami**, the global, non-political, religious movement of the Qurān and Sunnah. In these Madāris, girls and boys are taught Ḥifẓ and Nāẓīrah Qurān free of cost.
Moreover, the correct pronunciations of letters as well as Sunnahs are taught to the adults usually after Ṣalā-tul-‘Ishā in Masājid. Would that everyone starts teaching and learning the Holy Qurān in their homes! Would that every such Islamic brother able enough to recite the Qurān correctly starts teaching other Islamic brothers! Likewise, the Islamic sisters who can recite correctly should teach others and those who cannot recite properly should learn from them. Qurānic teachings will prevail everywhere and those learning and teaching will earn great Šawāb.

(4) Rukū’

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

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

(5) Sujūd

1. The beloved Rasūl of Allāh ﷺ said, “I have been commanded to perform Sajdaḥ on seven bones: (i) the face, (ii & iii) both hands, (iv & v) both knees and (vi
Method of Ṣalāḥ

& vii) finger-set of both feet; I have (also) been commanded not to fold my clothes and hair. (**Ṣahih Muslim**, *VI*, *P193*)

2. Two Sujūd are Faraḍ in each Rak’at. (**Durr-e-Mukhtar**, **Rad-dul-Muhtar**, *V2*, *P167*)

3. It is necessary that the forehead properly rests on the ground. Resting of forehead means hardness of the ground should be felt. If someone performed Sajdaḥ in such a way that his forehead did not properly rest on the ground, Sajdaḥ would not be valid. (**Alamgīrī**, *VI*, *P70*)

4. In case of performing Sajdaḥ on something soft such as grass, wool or a carpet, if the forehead firmly rests onto it, i.e. it is pressed so hard that it cannot be pressed any more, Sajdaḥ will be valid, otherwise, not. (**Tabyīn-ul-Haqā-aiq**, *VI*, *P117*)

5. These days, the trend of using carpets in Masājid has developed (in some Masājid foam is also spread underneath the carpets). While performing Sajdaḥ on a carpet, make it sure that the forehead firmly rests, otherwise Ṣalāḥ will not be valid. If the nasal bone did not rest on the ground properly, the Ṣalāḥ will be Makrūḥ-e-Taḥrimī and it would be Wājib to repeat such a Ṣalāḥ. (**Mulakhkhas az Bahār-e-Sharī‘at**, *Part 3*, *P71*)

6. As the forehead does not properly rest on a spring mattress, Ṣalāḥ will not be valid on it. (**Ibid**)

السلام على الحبيب

30
Disadvantages of Carpets

It is difficult to perform Sajdaḥ properly on the carpet; carpets cannot easily be cleaned either. Therefore, dust and germs accumulate inside them. In Sajdaḥ, dust and germs enter the body by means of breathing. Allāḥ forbid, the fluff of carpet, in case of sticking to the lungs as result of inhaling, could give rise to the danger of cancer. Sometimes, children vomit or urinate on the carpet; similarly, cats, rats and lizards also excrete on them. In case of carpet’s being impure, it is not even bothered to purify it. Would that the trend of using carpets in Masājid die out!

How to Purify an Impure Carpet

Wash the impure area of the carpet and hang it; let it remain hanging till the drops of water stop dripping from it. Then, wash and hang it for the second time and let it remain hanging until it stops dripping. Then, wash and hang it for the third time in the same way, it will become pure when it stops dripping. Purify mats, shoes and such clay pots that absorb water according to the same method.

Another way of purifying impure carpet, cloth etc. is to keep it dipped into flowing water (for example, a river, stream, or under a tap) for the amount of time till one gets the strong probability that the impurity has been carried away by the water. If a small child urinates on a carpet, just splashing a few drops of water onto it will not purify it. Remember, the urine
Method of Ṣalāḥ

of even one day’s old infant is impure. *(For detailed information, go through Bāhār-e-Shari‘at part two)*

**(6) Qa’daḥ-e-Ākhīrah**

After the completion of all Rak‘āt of Ṣalāḥ, it is Farḍ to sit in Qa’daḥ for the amount of time in which complete Tashahhuḍ (تَشَابِح) is recited. *(‘Alamgīrī, V1, P70)* If the Muṣallī offering a four-Rak’at Farḍ Ṣalāḥ did not perform Qa’daḥ after the fourth Rak‘at and has not yet performed the Sajdah of the fifth Rak‘at, he has to sit down. However, if he has performed the Sajdah of the fifth Rak‘at (or in case of Fajr, did not sit after two Rak‘at and did the Sajdah of the third Rak‘at or in case of Maghrib, did not sit after the third Rak‘at and did the Sajdah of the fourth Rak‘at), the Farḍ Ṣalāḥ will become invalid in all these cases. In these cases, he should add one more Rak‘at except Maghrib Ṣalāḥ. *(Ghunya-tul-Mustamlī, P284)*

**(7) Khurūj-e-Biṣun’īhī**

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

**Thirty Wājibāt of Ṣalāḥ**

1. Uttering ‘اللهُ اکبر’ for Takbīr-e-Taḥrīmah.
2. Reciting Sura-e-Fāṭiḥah, a Sūrah, or one such Qurānic Āyāh that is equivalent to three small ones or three small Ayāhs in every Rakʿat of every Ṣalāḥ except the last two Rakʿat of Farḍ Ṣalāḥ.
3. Reciting Sura-e-Fāṭiḥah before the Sūrah.
4. Not reciting anything except ‘‘ Lisbon nightingale’’ and ‘‘ Lisbon nightingale’’ between Alḥamd and the Sūrah.
5. Doing Rukū’ immediately after Qirā-at.
6. Doing the second Sajdaḥ after the first one (in sequence).
7. Maintaining Ta’dīl-e-Arkān, i.e. staying in Rukū’, Sujūd, Qawmaḥ and Jalsah for the amount of time in which ‘‘ Lisbon nightingale’’ can be uttered at least once.
8. Qawmaḥ, i.e. standing erect after Rukū’ (some people do not straighten their back after Rukū’, it is the missing of a Wājib).
9. Jalsah, i.e. sitting upright between two Sujūd (some people do the second Sajdaḥ before they properly sit upright after the first one missing a Wājib. No matter how extreme hurry is, it is mandatory to sit straight or else the Ṣalāḥ will become Makrūḥ-e-Taḥrīmī and repeating such a Ṣalāḥ will be Wājib).
10. The first Qa’dah is Wājib even in a Nafl Ṣalāḥ (In fact, every Qa’dah in two Rakʿat Nafl Ṣalāḥ is the ‘last Qa’dah’
and is, therefore, Farḍ; if someone did not do Qa’dah and stood up forgetfully and if he has not yet done Sajda of the third Rak’at, he must return and do Sajda-e-Sahw).

(Bahār-e-Sharī’at, Part 4, P52, Madīna-tul-Murshid, Bareilly Sharīf)

If someone has done the Sajda of the 3rd Rak’at of Nafl Ṣalāḥ, now he has to complete the fourth Rak’at and do Sajda-e-Sahw. Sajda-e-Sahw became Wājib because although Qa’dah is Farḍ after every two Rak’at of Nafl Ṣalāḥ, the first Qa’dah turned into Wājib from Farḍ because of performing the Sajda of the third or fifth Rak’at and so on. (Mulakhkhasan Ṣaḥāvi, P466)


12. Reciting complete Tashahhud in both Qa’dah. If even one word is missed, Wājib will be missed and Sajda-e-Sahw will be Wājib.

13. If someone forgetfully recites اللَّهُمَّ صَلِّ رَحْمَةَ عَلَيْ مُحَمَّدٍ or اللَّهُمَّ صَلِّ عَلَيْ سَيْبِيَّةٍ after Tashahhud in the first Qa’dah of Farḍ, Witr, and Sunnat-e-Muakkadah, Sajda-e-Sahw will become Wājib; if someone says it deliberately, repeating the Ṣalāḥ will be Wājib. (Durr-e-Mukhtar, Rad-dul-Muhtār, V2, P269)

14. Saying the word ‘السلام’ when turning face to the right and left side is Wājib each time; saying the word ‘عَلَيْكُمْ رَحْمَة’ is not a Wājib, it’s a Sunnah.
15. Uttering the Takbīr of Qunūt in Witr.
17. The six Takbīrāt of both Eid Ṣalāḥ.
18. Takbīr of Rukū’ in the second Rak’at of both Eid Ṣalāḥ and uttering the word ‘اَللهُ اَكْبَرَ’ for it.
19. Imām’s doing Qirā-at in such a loud voice (that at least three persons could hear) in Jahri Ṣalāḥ such as the first two Rak’ats of Maghrib and ‘Ishā and all the Rak’ats of Fajr, Jumu’āh, Eidain, Tarāwih and the Witr of Ramaḍān.
20. Doing Qirā-at with low volume in the “Sirri Ṣalāḥ” such as Zuḥar and ‘Aṣr.
21. Performing every Farḍ and Wājib in its prescribed order.
22. Doing Rukū’ only once in each Rak’at.
23. Doing Sajda only twice in each Rak’at.
24. Not doing Qa’dah before the second Rak’at.
25. Not doing Qa’dah in the third Rak’at of a four Rak’at Ṣalāḥ.
26. Doing the Sajda of Tilāwat in case of reciting an Āyah of Sajda.
27. Doing Sajda-e-Sahw if it has become Wājib.
28. Avoiding the pause for the amount of time in which Tasbīḥ (i.e. ﷺ can be uttered three times in between two Farāiḍ, two Wājibāt or a Farḍ and a Wājib.
29. Muqtadī’s remaining silent when the Imām is doing Qirā-at whether aloud or quietly.
Method of Ṣalāḥ

30. Following the Imām in all Wājibāt except the Qirā-at. (Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P181 – ‘Alamgīrī, V1, P71)

Approximately Ninety-Six (96) Sunan of Ṣalāḥ

Sunan of Takbīr-e-Taḥrīmah

1. Raising hands for Takbīr-e-Taḥrīmah
2. Keeping fingers in their normal position, i.e. neither keep them too close nor produce tension in them.
3. The inside part of palms as well as that of fingers should face the Qiblāh.
4. Not bowing head at the time of Takbīr
5. Raising both hands up to ears before starting the utterance of Takbīr
6. The same Sunan apply to the Takbīr of Qunūt and
7. The Takbīrāt of the both Eīd Ṣalāḥ as well. (Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P208)
8. Imām’s uttering ‘Allāh ‘Al-‘Ākhir, ‘Allāh ‘Al-‘Ākhir, and
9. Salām loudly (raising voice louder than requirement is Makrūḥ). (Rad-dul-Muḥtār, V2, P208)
10. Folding hands immediately after the Takbīr is Sunnaḥ (after uttering Takbīr-e-Aulā, some people drop their hands
Method of Ṣalāḥ

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

**Sunan of Qiyām**

12. Men should fold their hands beneath their navel with their right palm on the back of their left wrist joint, right thumb and small finger should be around left wrist and their remaining right hand fingers should be on the back of left forearm. *(Ghungya-tul-Mustamlī, P294)*

13. Reciting Šanā first and then

14. Ta’aw-wuż *(آعوذ بِاللهِ مِنِ الشَّيْطَانِ الزَّجَابِيْرِ)* and then

15. Tasmiyāh *(بِسْمِ اللهِ الرَّحْمَانِ الرَّحْمَنِ)*.

16. Reciting Šanā, Ta’aw-wuż and Tasmiyāh immediately one after the other.

17. Uttering all of them with low volume. *(Durr-e-Mukhtār, Rad-dul-Muhtar, V2, P210)*

18. Uttering Āmīn.

19. Uttering also Āmīn in low voice.

20. Reciting Šanā immediately after Takbīr-e-Aulā. *(ibid)* (In Ṣalāḥ, Ta’aw-wuż and Tasmiyāh are linked with the Qirā-at, as the Muqtadī does not have to do Qirā-at, it is not Sunnah for him to recite Ta’aw-wuż and Tasmiyāh either; however, the Muqtadī missing one or more Rak’at should
Method of Ṣalāḥ

recite them while offering his missed Rak’at). *(Al-Ḥidāyah ma’ Fath-ul-Qadīr, VI, P253)*

21. Ta’aw-wuž should be recited in the first Rak’at only.

22. Tasmiyāh is Sunnah at the beginning of every Rak’at. *(‘Alamgīrī, VI, P74)*

Sunan of Rukū’

23. Uttering اَنَّ اللَّهُ أَكْبَرُ for Rukū’. *(Al-Ḥidāyah ma’ Fath-ul-Qadīr, VI, P257)*

24. Uttering سَبِّحْنَا رَبَّنَا الْعَظِيمَ three times in Rukū’.

25. Man’s holding knees with hands;

26. Spreading fingers wide apart and,

27. Keeping legs straight in Rukū’ (some people bend their legs like a bow, this is Makrūh). *(‘Alamgīrī, VI, P74)*

28. In Rukū’, the back should be so straight (horizontally) that even if a glass of water is placed on the back, the glass should remain still. *(Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭaḥāwī, P266)*

29. In Rukū’, the head should neither be higher nor lower (than the back) it should be in the straightness of the back.

The beloved Rasūl of Allāh ﷺ said, “The Ṣalāḥ of the one not keeping his back straight in Rukū’ and Sujūd is insufficient (imperfect).” *(Sunan-ul-Kubrā, V2, P126, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut)*
Method of Ṣalāḥ

The Holy Prophet  said, “Perform your Rukū’ and Sujūd completely as, by Allāĥ , I see you from my back side.” (Muslim Sharīf, VI, P180)

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

Sunan of Qawmaḥ

31. Keeping hands down to sides when standing after Rukū’

32. Imām’s uttering سُبْحَانَ اللهُ لَيْتَنَّ خَيْدَه when standing from Rukū’

33. Muqtadī’s uttering ﷴ ﷵ when standing from Rukū’

34. Uttering both is a Sunnah for Munfarid. The Sunnah will be fulfilled if the words ﷵ are uttered but it is better to add the letter “و” after the word “ربيّنا”, uttering ﷴ is better than uttering ﷴ and adding both i.e. uttering ﷴ is better than uttering ﷴ. (Ghunya-tul-Mustamlī, P310)
Method of Salah

35. A Munfarid should start uttering سُبْحَانَ اللَّهِ لَا يَتَّنِنُ خَيْبَةً while standing from Ruku’ and, having stood erect, he should utter اللَّهُ ﷺ رَبِّي وَلا كَانَ الخَيْبَةً. (‘Alamgīrī, VI, P74)

Sunan of Sajdah

36. Uttering الله أكبر when going down for Sajdah

37. Uttering الله أكبر when returning from Sajdah. (Al-Ḥidāyah ma’ Fatḥ-ul-Qadīr, VI, P261)

38. Uttering صلى الله عليه وسلم at least three times in Sajdah. (ibid)

39. Placing palms on the ground in Sajdah

40. Keeping the fingers close together, facing the Qiblah

41. When going down for Sajdah, placing knees,

42. Hands,

43. Nose and

44. Forehead on ground in that order

45. Doing that in reverse order when returning from Sajdah i.e.

46. Forehead,

47. Nose,

48. Hands and

49. Knees should be lifted from ground in that order.

50. During Sajdah, it is a Sunnah for men to keep their arms apart from sides and

51. Thighs apart from belly. (Al-Ḥidāyah ma’ Fatḥ-ul-Qadīr, VI, P266)

40
Method of Ṣalāḥ

52. Not laying forearms on the ground. If you are in a Ṣaf (row) during Jamā’at, then do not keep arms away from sides. *(Rad-dul-Muḥtār, V2, P257)*

53. Making the soles of all ten toes of both feet touch the ground in such a way that their tips face the Qiblāḥ. *(Al-Ḥidāyah ma’ Fath-ul-Qadīr, VI, P267)*

**Sunan of Jalsaḥ**

54. Sitting between both Sujūd, which is called Jalsaḥ

55. Keeping the right foot upright and the left foot flat and sitting on the left foot

56. Keeping the toes of right foot towards the Qiblāḥ

57. Placing both hands on thighs. *(Tabyīn-ul-Haqā-aiq, V1, P111)*

**Sunan of Standing for the Second Rak’at**

58. After the completion of both Sujūd, it is a Sunnah to stand up for the second Rak’at with the support of toes.

59. Placing hands on knees; however, there is no harm in placing hands on the ground for standing up due to weakness or pain in foot. *(Rad-dul-Muḥtār, V2, P262)*

**Sunan of Qa’daḥ**

60. After performing the Sujūd of the 2nd Rak’at, it is a Sunnah for men to lay their left foot flat.

61. Sitting with both buttocks on the left flattened foot
Method of Ṣalāḥ

62. Keeping right foot upright and
63. Keeping the toes of right foot towards the Qiblah. *(Al-Ḥidāyah ma’ Fath-ul-Qadīr, V1, P75)*
64. Keeping right hand on right thigh and
65. Left hand on left thigh.
66. Leaving fingers in a normal state i.e. neither too close together nor too wide apart. *(ibid)*
67. Keeping fingertips close to the knees but one should not hold the knees. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P265)*
68. Raising the index finger of right hand while giving Shaḥada (Testimony) during Ṣalāḥ. Its method is as follows:
   Fold ring finger and the pinkie, form a ring with the middle finger and thumb, raise the index finger while uttering “لا” and do not shake it hither and thither, put it down while uttering “لا” and straighten all fingers. *(Rad-dul-Muḥtār, V2, P266)*
69. Sitting in the second Ḍaḥ just like the first one. Reciting Tashahhud as well.
70. Reciting Durūd Sharīf after Tashahhud. *(Al-Ḥidāyah ma’ Fath-ul-Qadīr, V1, P274)* Reciting Durūd-e-Ibrāhīm is preferable. *(Bahār-e-Sharī’at, Part 3, P85)*
71. It is a Sunnah to recite Durūd Sharīf after Tashahhud in the first Ḍaḥ of Nafl and Sunan-e-Ghaīr Muakkadah. *(Rad-dul-Muḥtār, V2, P282, Ghunya-tul-Mustamlī, P322)*
Method of Salāh


Sunan of Performing Salām

73. Performing Salām twice uttering the following words:

/AIDS-MAH-MAHIKAH 

74. Turning the face to the right side first and then

75. The left side.

76. Saying both Salām loudly is a Sunnah for the Imām, but the voice of the second Salām should be lower than the first one. (‘Alamgīrī, V1, P76)

77. As soon as the Imām utters the word salām while performing the first Salām, his Šalāh will finish even if he has not yet uttered the word ʿAlīya; therefore, if any latecomer joined the Jamā’at after the Imām had already uttered the word salām, his Iqtidā would not be valid. However, his Iqtidā will be valid if the Imām, having performed the first Salām, performs Sajda-e-Saĥw provided Sajda-e-Saĥw had become Wājib. (Rad-dul-Muhtār, V1, P352)

78. When the Imām turns his face to the right and left side while performing Salām, he should make the intention of saying Salām to the people offering Šalāh at his right and left side respectively; but he should not intend to say Salām to any woman (even if she is present in the Jamā’at).
Further, he should also intend to say Salām to Kirāman Kātibīn (angels deputed for writing deeds) as well as the angels deputed for safeguard during both Salām, but he should not fix any number in the intention. (*Durr-e-Mukhtār, VI, P354*)

79. Muqtādī (the one offering Ṣalāḥ with Jamā’at) should also intend to say Salām to the people and angels on both sides, further, he should also make intention for the Imām while performing Salām towards the side where the Imām is present. If the Imām is in front of the Muqtādī, he should intend to say Salām to the Imām while performing both Salāms. A Munfarid should intend to say Salām to the angels only. (*Durr-e-Mukhtār, VI, P356*)

80. Muqtādī’s transitions i.e. Rukū’, Sujūd etc. should be with those of Imām’s.

81. It is a Sunnah for the Imām either to turn right or left after performing the Salām; turning to right side is preferable. To sit facing the Muqtadīs is also permissible provided that not a single person is offering Ṣalāḥ in front of Imām’s face up to the last Ṣaf. (*Ghunya-tul-Mustamlī, P330*)

82. It is permissible for a Munfarid to ask supplication without turning any side. (*‘Alamgīrī, VI, P77*)
Method of Ṣalāḥ

Sunan of the Sunan-e-Ba’diyyah
(The Sunan after the Farāḍ)

83. Talking should be avoided after the Farḍ Ṣalāḥ that is followed by Sunnah Ṣalāḥ. Even though the Sunan will be valid in spite of talking but their Šawāb will be reduced. To delay the Sunan is Makrūḥ; similarly, lengthy Awrād (invocations) are not permitted (between the Farḍ and the Sunan Ṣalāḥ). (Ghunya-tul-Mustamlī, P331, Rad-dul-Muḥtār, V2, P300)

84. After the Farḍ that are followed by Sunnah, Du’ā should be brief; otherwise, the Šawāb of the Sunan will be reduced. (Bahār-e-Sharī’at, Part 3, P81, Madīna-tul-Murshid, Bareilly Sharīf)

85. Even though it is correct that talking between Farḍ and Sunnah does not invalidate Sunnah, but their Šawāb is reduced; the same ruling applies to every such act that contradicts Taḥrīmah. (Tanvīr-ul-Abār ma’ Rad-dul-Muḥtār, V2, P558)

86. Do not offer Sunnah Ṣalāḥ at the same place where Farḍ Ṣalāḥ was offered, instead, it should be offered at a different place such as right or left or front or rear side or at home. (‘Alamgīrī, V1, P77)

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

45
An Important Ruling of the Sunan

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

Sunan for Islamic Sisters

1. It is a Sunnah for the Islamic sisters to raise their hands to their shoulders whilst uttering Takbīr-e-Taḥrīmāh and Takbīr-e-Qunūt. (Al-Ḥidāyah ma’ Fath-ul-Qadīr, V1, P236)

2. In Qiyām, Islamic sisters and eunuchs should place their left palm just below breasts on their chest and put the right palm on the back of the left palm. (Ghunya-tul-Mustamlī, P294)
Method of Šalāḥ

3. For Islamic sisters, in ṫuʾ, placing hands on knees and keeping fingers not wide apart is a Sunnah. (*Al-Ḥidāyah ma’ Fath-ul-Qadīr, V1, P258)*

4. Islamic sisters should slightly bow in ṫuʾ (just enough for their hands to reach their knees). Their backs should not be completely straight and they should not apply weight on their knees (simply place their hands on knees); their fingers should be close together and legs should be slightly bent i.e. not completely straight like men. (*ʿAlamgīrī, VI, P74)*

5. Islamic sisters should perform Sajdah keeping their body parts close together, i.e. arms touching body sides,

6. Belly touching thighs,

7. Thighs touching shins and

8. Shins touching the ground.

9. After performing the Sujūd of the second Rak’at, they should draw out their both feet towards the right side in Qa’dah.

10. They should sit on their left buttock. (*Al-Ḥidāyah ma’ Fath-ul-Qadīr, V1, P75)*

Fourteen Mustaḥab-bāt of Šalāḥ

There are fourteen Mustaḥab-bāt in Šalāḥ.

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

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

2. In Qiyām, standing with a gap of four fingers between both the feet. (‘Alamgīrī, V1, P73)

3. Focussing sight at the place of Sajdaḥ in Qiyām.

4. Focussing sight at feet in Rukū’

5. Focussing sight at nose in Sajdaḥ

6. Focussing sight at lap in Qa’daḥ

7. Focussing sight at right shoulder in the first Salām and

8. Focussing sight at left shoulder in the second Salām. (Tanvīr-ul-Abṣār ma’ Rad-dul-Muḥtār, V2, P214)

9. For a Munfarid to utter the Tasbīḥ more than three times in Rukū’ and Sujūd (but in odd numbers i.e. 5, 7, 9). (Rad-dul-Muḥtār, V2, P242)

10. According to the narration on the part of Ḥaḍrat Sayyidunā ‘Abdullaḥ bin Mubārak mentioned in the book “Ḥīlyaḥ” etc., it is Mustaḥab for the Imām to utter Tasbīḥāt five times.

11. To avoid coughing as long as possible. (Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Taḥtawī, P277)

12. If you need to yawn, keep your mouth closed, if the yawn does not stop, press your lips with your teeth, if this does not stop yawn either, put the back of your right hand on your mouth if you are in state of Qiyām, and the back of your left hand if you are in any other unit of Ṣalāḥ.
**Method of Ṣalāh**

An effective way of stifling yawn is to recall that the Holy Prophet صل الله عليه وسلم and all the other Prophets إن شاء الله عز وجل never yawned. yawn will stop instantly. *(Mulakhkhasan, Durr-e-Mukhtar-o-Rad-dul-Muhtar, V2, P215)*

13. **For the Imām and Muqtadīs to stand up when the Mukabbir says** *(‘Alamgīrī, V1, P57, Maktaba-e-Ḥaqqaniyāḥ)*

14. **Performing Sajdah on earth without anything in between forehead and the ground.** *(Marāqil falāh ma’ Ḥāshiya-tuṭ-Taḥtāwī, P371)*

**A Practice of ‘Umar Bin ‘Abdul Aziz**

Ḥujja-tul-Islām Ḥaḍrat Sayyidunā Imām Muḥammad Ghazālī عليه وحجة الله الوالي narrates that Ḥaḍrat Sayyidunā ‘Umar bin ‘Abdul Aziz عليه وحجة الله الوالي would always perform Sajdah on the bare ground without spreading any mat etc. *(Ilhay-ul-Ulūm, V1, P204, Beirut)*

**Excellence of a Dusty Forehead**

Ḥaḍrat Sayyidunā Wāsila bin Asqa’ عليه وحجة الله الوالي narrates that the Holy Prophet صل الله عليه وسلم said, “None of you should remove his forehead-dust until he finishes his Ṣalāh because angels keep praying for his forgiveness for as long as the mark of Sajdah remains on his forehead.” *(Majma’-uz-Zawāid, V2, P311, Ḥadīṣ 2761, Dār-ul-Fikr, Beirut)*

Dear Islamic brothers! It is not better to remove dust from forehead during Ṣalāh and, Allāh عز وجل forbid, removing it out
of arrogance is a sin. However, if the Muṣalli feels pain or his attention is diverted because of not removing the dust, there is no harm in removing the dust in this case. If someone suspects the fear of show-off, he should remove the dust from his forehead after the Šalāḥ.

**Twenty-Nine acts that Invalidate Šalāḥ**

2. Saying Salām to someone.
3. Replying to Salām of someone else. (*Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭahṭāwī, P322*)
4. Replying to someone’s sneeze (if you sneeze while offering Šalāḥ, you should remain silent; however, if you say ʻAllāhu ʻAlîmū, there is no harm in it. If you didn’t say ʻAllāhu ʻAlîmū during the Šalāḥ, say after the Šalāḥ). (*ʻAlamgīrī, V1, P98*)
5. Uttering ʻAllāhu ʻAlîmū on hearing a good news. (*ʻAlamgīrī, V1, P99*)
6. Saying ʻAllāhu ʻAlîmū on hearing a bad news (or news of someone’s death). (*ibid*)
7. Replying to the Aẓān. (*ʻAlamgīrī, V1, P100*)
8. Uttering ʻAllāhu ʻAlîmū as a reply on hearing the name of Allāh. (*Ghunya-tul-Mustamlī, P420*)
9. Reciting Durūd Sharīf, for example ʻAllāhu ʻAlîmū, as a reply on hearing the blessed name of the Holy Prophet. (*ʻAlamgīrī, V1, P99*)
Crying during Ṣalāḥ

10. Due to pain or trouble, if the words ‘āh’, ‘ooh’, ‘uff’, ‘tuff’ are uttered or if letters are pronounced while crying during Ṣalāḥ, the Ṣalāḥ will become invalid. However, there is no harm if just tears welled up without the utterance of letters. (‘Alamgīrī, V1, P101) If the Muqtadī begins to cry in Ṣalāḥ due to the voice of Imām’s recitation and the words “Na’am”, or “yes” are uttered, the Ṣalāḥ will be valid, for this word was uttered due to Khushū’ (humility). However, if he said these words due to Imām’s attractive manner of recitation, the Ṣalāḥ would become invalid. (Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P456)

Coughing in Ṣalāḥ

11. If a patient spontaneously utters words “āh” and “ūh”, the Ṣalāḥ will not be invalid. Similarly, the letters uttered under compulsion whilst sneezing, yawning, coughing or burping etc. are exempted. (Durr-e-Mukhtār, V1, P416)

12. Blowing without making a sound is like breathing and will not invalidate Ṣalāḥ; but it is Makrūḥ to blow deliberately; however, if two letters are uttered whilst blowing, (uff, tuff etc.) Ṣalāḥ will become invalid. (Ghunyaĥ, P427)
13. Uttering two letters (e.g. “akh”) while clearing throat will invalidate Ṣalāḥ; however, if there is a valid excuse or proper purpose, for example, if you naturally feel to do so or to clear voice or correct Imām’s mistake or draw the attention of the one passing from your front, then there is no harm in coughing in all these cases. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P455)*

**Reading (from a written script) in Ṣalāḥ**

14. Reciting the Quran seeing from its script or from any piece of paper or from writing on arch etc. during the Ṣalāḥ will invalidate the Ṣalāḥ. (However, if a Muṣallī just takes a glance at a Muṣḥaf Sharīf or arch etc. while reciting the memorized Āyaḥs, there is no harm in it. Similarly, if the Muṣallī saw and comprehended an Āyaḥ written on a piece of paper etc. but did not recite it, there is no harm in it either.) *(Rad-dul-Muḥtār, V2, P464)*

15. Deliberately seeing and comprehending an Islamic book or any Islamic topic during the Ṣalāḥ is Makrūḥ *(‘Alamgīrī, V1, P101)* and, if a worldly topic is seen and comprehended during the Ṣalāḥ, it would be more Makrūḥ. Therefore, one should keep things, such as books, packets and shopping bags, with any writing on them, mobile phone or watch etc. in such a way that their writing does not come into his sight during Ṣalāḥ. Or he should cover them with a handkerchief etc. Furthermore, avoid taking a glance at frames, stickers and leaflets etc. displayed at the pillars etc.
Method of Ẓalāḥ

**Definition of ‘Amal-e-Kašīr**

16. ‘Amal-e-Kašīr invalidates Ẓalāḥ provided it is neither from the acts of Ẓalāḥ nor it is aimed at rectifying Ẓalāḥ. Doing the act seeing which from distance seems as if the doer of that act is not offering Ẓalāḥ or if there is strong likelihood that he is not offering Ẓalāḥ, that act is ‘Amal-e-Kašīr. If the one watching from distance is in doubt as to whether or not the doer of that act is offering Ẓalāḥ, the act will be ‘Amal-e-Qalīl that does not invalidate Ẓalāḥ.

*(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P464)*

**Wearing Clothes during Ẓalāḥ**

17. Wearing a kurta, pyjama or Taḥbānd during Ẓalāḥ. *(Rad-dul-Muḥtār, V2, P465)*

18. Undressing of Sitr during the Ẓalāḥ and, in the same condition, offering any act (of Ẓalāḥ) or the passing of the amount of time in which ََُallah can be uttered thrice.

*(Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P467)*

**Swallowing during Ẓalāḥ**

19. During Ẓalāḥ, if someone eats or drinks something even in the least amount such as swallowing a sesame seed without chewing or swallowing a drop that fell into the mouth, his Ẓalāḥ will become invalid. *(Ghunya-tul-Mustamlī, P418)*
20. If something was embedded among teeth prior to the beginning of Șalāḥ, and the Muṣallī swallowed it, his Șalāḥ would become invalid provided the swallowed thing was equal or bigger than chick-pea. If it was smaller, the Șalāḥ will not become invalid but it would be Makrūḥ. (Marāqil falāḥ ma’ Ḥāshiya-tu-Taḥtāwī, P341)

21. Before Șalāḥ, someone ate a sweet thing whose crumbs were not in the mouth; just a little sweetness remained in saliva, swallowing it will not invalidate the Șalāḥ. (Khulāṣa-tul-Fatāwā, VI, P127)

22. If there is sugar etc. in the mouth that dissolves and reaches the throat, the Șalāḥ will become invalid. (ibid)

23. If gums bleed and the amount of saliva dominates that of blood, swallowing it will not invalidate the Șalāḥ, otherwise it will. (‘Alamgīrī, VI, P102) The sign of blood’s domination is that if its taste is felt in throat, the Șalāḥ will become invalid. The invalidation of Șalāḥ depends upon taste while that of Wuḍū depends upon colour. Therefore, Wuḍū will become invalid when saliva turns red; if it is yellow, it will not become invalid.

Deviating from the Qibla during Șalāḥ

24. Turning chest from the direction of Qibla at or beyond the angle of 45 degree without a valid reason will invalidate the Șalāḥ. If there is a valid reason, the Șalāḥ will not become invalid. For example, someone suspected Ḥadaš
Method of Ṣalāḥ

(the invalidation of Wuḍū) and as soon as he turned his face, he realized the mistake of suspecting; in this case, if he has not yet exited the Masjid, his Ṣalāḥ will not become invalid. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P468)*

**Killing a Snake during Ṣalāḥ**

25. Killing a snake or scorpion does not invalidate the Ṣalāḥ provided that the Muṣallī does not have to walk three steps, nor is the need of three strikes, otherwise the Ṣalāḥ will become invalid. *(Ghunya-tul-Mustamlī, P423)* Killing a snake or scorpion is permissible when it is passing in front of the Muṣallī and there is fear of harm; if there is no fear of harm, killing it is Makrūḥ. *(‘Alamgīrī, V1, P103)*

26. Plucking three hair consecutively or killing three lice or beating one louse thrice – all of these acts will invalidate Ṣalāḥ. If the Muṣallī did not beat consecutively, the Ṣalāḥ will not become invalid but it would be Makrūḥ. *(ibid)*

**Itching in Ṣalāḥ**

27. Scratching thrice in one unit (of Ṣalāḥ) will invalidate Ṣalāḥ; i.e. scratching once and then lifting hand, then scratching and lifting hand once again; it is twice-scratching. If the act of scratching is repeated for the third time, Ṣalāḥ will become invalid. Placing the hand once (at an organ) and moving it several times will be considered scratching once only. *(‘Alamgīrī, V1, P104 – Ghunya-tul-Mustamlī, P423)*
Mistakes in Reciting

28. While uttering Takbīrs of Intiqāl (transitions), if the word “Allāĥ” is read with a stretched (Alif) or the word (Akbar) is read with a stretched (Alif) or with a stretched (bā) (Akbār), the 劬āĥ will be invalid. If this mistake was committed while uttering Takbīr-e-Taḥrimāĥ, the 劬āĥ would not start at all. (Durr-e-Mukhtar ma’ Rad-dul-Muhtār, V2, P177)

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

29. While doing Qirā-at or reciting Ažkār (invocations) in 劬āĥ, the mistake that makes the meaning Fāsid (wrong) will result in the invalidation of the 劬āĥ. (Durr-e-Mukhtar ma’ Rad-dul-Muhtār, V2, P473)

Thirty-two Makrūḥāt-e-Taḥrimāĥ of 劬āĥ

1. Fidgeting with beard, body or clothes. (‘Alamgīrī, V1, P104)

2. Folding cloth, as these days, some people lift their trousers etc. from front or rear side while going down for Sajdāh. (Ghunya-tul-Mustamlī, P337) However, if the cloth sticks to
Method of Šalāĥ

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

**Hanging Shawl over Shoulders**

3. Sadal, i.e. hanging cloth; for example, keeping a shawl or handkerchief on head or shoulder in such a way that its both ends are hanging. However, if one end is on a shoulder and the other is hanging, there is no harm in it. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P488)*

4. These days, some people keep their handkerchief on one shoulder in such a way that its one end is hanging at their belly while the other at their back, offering Šalāĥ in this state is Makrūĥ-e-Taḥrimī. *(Bahār-e-Sharī‘at, Part 3, P165)*

5. Likewise, if either of the sleeves is folded higher than a half forearm, the Šalāĥ will become Makrūĥ-e-Taḥrimī. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P490)*

**Intense Physical Needs**

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

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

### Removing Grit during Ṣalāḥ

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

### Cracking Knuckles

8. It is Makrūḥ-e-Taḥrīmī to crackle knuckles during Ṣalāḥ. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P493)* Ḥaḍrat Sayyidunā Khātim-ul-Muḥaqiqīn Ḥaḍrat ‘Allāmah Ibn-e-‘Abidīn Shāmī ⁷ ⁷ has mentioned a narration with the reference of Sunan-e-Ibn-e-Majāh that the beloved and blessed Prophet صلى الله عليه وسلم said, ‘Don’t crackle your knuckles during Ṣalāḥ.’ *(Sunan ibn-e-Majāh, V1, P514, Ḥadīth 965, Dār-ul-Ma’rīfah, Beirut)* Another narration with the reference of ‘Mujtaba’ says that the Holy Prophet صلى الله عليه وسلم prohibited
from crackling knuckles at the time of waiting for Șalâh. One more narration says that knuckle-crackling was forbidden for the one going for offering Șalâh. On the basis of the foregoing Aḥādīš, the following three rulings were proved:

a) Crackling knuckles during Șalâh as well as Tawābi‘i (connectors of) Șalâh such as is going for offering Șalâh or waiting for Șalâh is Makrûh-e-Taḥrīmī.

b) Crackling knuckles unnecessarily when not offering Șalâh (nor even during Tawābi‘i Șalâh) is Makrûh-e-Tanzīhī.

c) When not offering Șalâh, crackling knuckles out of a need such as giving rest to fingers is Mubāḥ. (*Durr-e-Mukhtār ma’ Rad-dul-Muḫṭār, V2, P409, Multan*)

9. Tashbīk, i.e. intermixing the fingers of one hand with those of the other. (*Ghunya-tul-Mustamlī, P338*) The Holy Prophet ﷺ said, ‘The one proceeding to Masjid should not do Tashbīk i.e. he should not intermix both hands’ fingers with each other, (as) verily, he is in Șalâh.’ (*Musnad-e-Imām Āḥmad bin Ḥanbal, Ḥadīš 18126, V6, P320, Dār-ul-Fikr, Beirut*) Tashbīk is Makrûh-e-Taḥrīmī at the time of waiting for Șalâh as well as going for offering Șalâh. (*Marāqil falâḥ ma’ Hāshiya-tut-Ṭahṣāwī, P346*)
Method of Ṣalāḥ

Placing Hand on Back

10. Placing hand on back during Ṣalāḥ is Makrūḥ-e-Taḥrīmī. (ibid, P347) One should not place hand on the back i.e. at the middle of both the sides without a reason even when not offering Ṣalāḥ. (Durr-e-Mukhtar ma’ Rad-dul-Muhtār, V2, P494) The Holy Prophet صل الله علیه و آلیه وسلم said that placing hand on back is the comfort of those who would be in Hell. (Sunan-ul-Kubrā, V2, P408, Ḥadīth 3566, Dār-ul-Kutub-ul-‘Ilmiyyah, Beirut) In other words, it is the practice of the Jews who would be in Hell; in reality, there would be no comfort for those who would be in Hell.” (Bahār-e-Sharī’at, Part 3, P115, Maktabaḥ Islāmiyah, Lahore)

Looking towards the Sky

11. It is Makrūḥ-e-Taḥrīmī to raise the eye-sight towards the sky during Ṣalāḥ. (Al-Bahr-ul-Rā-aq, V2, P38) The beloved and blessed Prophet صل الله علیه و آلیه وسلم said, ‘How are those who raise eyes towards the sky during Ṣalāḥ; they had better refrain from it or else their eyes will be plucked.’ (Ṣaḥīḥ Bukhārī, V2, P103)

12. Seeing here and there by turning the face (whether completely or partially) during Ṣalāḥ is Makrūḥ-e-Taḥrīmī. Seeing here and there unnecessarily just by turning eyes without turning face is Makrūḥ-e-Tanziḥī; and if it is rarely done out of a need, there is no harm. (Bahār-e-Sharī’at, Part 3, P194)
**Method of Ṣalāḥ**

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

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

**Looking towards the Muṣallī**

14. To offer Ṣalāḥ facing the face of a person is Makrūḥ-e-Taḥrīmī. For the other person, it is impermissible and sin to turn face towards the Muṣallī. If someone starts offering Ṣalāḥ facing the face of a person who was beforehand sitting in that direction, the one starting Ṣalāḥ will be sinner and will be accused, otherwise, the one turning face towards a Muṣallī will be sinner and will be accused.
 *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P496)*

All those who look back after the Salām of Jamā’at is performed, facing the face of the Muṣallī offering Ṣalāḥ just behind them or those who stand facing him and wait for him to perform Salām so that they could go back or those who make announcement, deliver Dars or Speech sitting or standing just in front of the Muṣallī, all should repent.

15. To cover nose and face during Ṣalāḥ. *(‘Alamgīrī, V1, P106)*

16. Clearing throat, i.e. bringing phlegm to the mouth unnecessarily. *(Ghunya-tul-Mustamlī, P339)*
Method of Ṣalāḥ

17. Yawning deliberately during Ṣalāḥ is Makrūḥ-e-Taḥrīmī; (Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭaḥṭāwī, P354) but if it is spontaneous, there is no harm in it; yet it is Mustaḥab to stifle it. The beloved and blessed Prophet of Allāh صل الله عليه وسلم said, ‘If someone feels the need of yawning during Ṣalāḥ; he should stifle it as long as possible, because satan enters the mouth.’ (Ṣahih Muslim, P413)

18. To recite the Holy Qurān in the reverse order (for example, reciting Sūrah-e-Laḥab in the first Rak’at and Sūrah-e-Nasr in the second)

19. Missing a Wājib. (Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭaḥṭāwī, P345) For example, going down for Sajdah without standing erect in Qawmaḥ or going for the second Sajdah without straightening the back in Jalsaḥ is Makrūḥ-e-Taḥrīmī. (‘Alamgīrī, V1, P107) A large number of Muslims seem involved in this sin. Remember! It is Wājib to repeat all such Ṣalāḥs.

20. Reciting the Holy Qurān in any other unit of Ṣalāḥ except Qiyām. (Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭaḥṭāwī, P351)

21. Completing Qirā-at having bent for Rukū’. (ibid)

22. Muqtadī’s bending for Rukū’ or going down for Sajdaḥ etc. or raising head prior to the Imām, all are Makrūḥ-e-Taḥrīmī. (Rad-dul-Muṭṭār, V2, P513) Ḥaḍrat Sayyidunā Imām Mālik narrates via Ḥaḍrat Sayyidunā Abū Ḥuraɪrah that the Holy Prophet صل الله عليه وسلم said, ‘The one who raises and lowers his head before the Imām does, the hair
of his forehead are in the hand of satan.’ (Muwattan Imām-e-Mālik, Ḥadiṣ 212, VI, P102, Dār-ul-Ma’rifah, Beirut) Similarly, Ḥaḍrat Sayyidunā Abū Ḥurairah narrates that the Holy Prophet said, ‘Does the person raising his head before the Imām not fear that Allāh turns his head with the head of a donkey?’ (Ṣahih Muslim, VI, P181)

Donkey-Resembling Face

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

24. Imām’s prolonging the Śalāḥ for an acquainted person (to value him) is Makrūḥ-e-Taḥrīmī; (‘Alamgīrī, V1, P107) however, if it was aimed at helping him in joining the Śalāḥ, there is no harm in lengthening the Śalāḥ for the amount of time in which Tasbīḥ can be uttered once or twice. (ibid)

25. Offering Śalāḥ on an illegally seized piece of land, or

26. On someone else’s field that is used for cultivation (Marāqil falāh ma’ Hāshiya-tu-Taḥtāwī, P258 – Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P52) or

27. On a ploughed farm, (ibid) or

28. Facing a grave (if there is nothing in between the Muṣallī and the grave). (‘Alamgīrī, V1, P107)

29. Offering Śalāḥ in disbelievers’ places of worship; even going there is forbidden. (Rad-dul-Muḥtār, V2, P53)

30. If a shirt’s buttons were left undone in such a way that exposes the chest, the Śalāḥ will become Makrūḥ-e-Taḥrīmī. However, inside the shirt, if there is any other clothe that keeps the chest still covered, the Śalāḥ will become Makrūḥ-e-Tanzīhī.

Śalāḥ and Pictures

31. Offering Śalāḥ wearing such clothes that have the image of an animate being is Makrūḥ Taḥrīmī. Wearing such a
Method of Ṣalāḥ

dress is not permissible even when not offering Ṣalāḥ. *(Durr-e-Mukhtar ma’ Rad-dul-Muhtâr, V2, P502)*

32. If the portrait of an animate being is displayed above Muṣallâ’s head i.e. at the ceiling, the place of Ṣajdah, at his front, his right or left side, it is Makrûh-e-Taḥrîmî. If the picture is displayed at the rear side, though it is also Makrûh, yet it is less severe than the previous cases.

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

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

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

 صلى الله تعالى على محمد و آله و حليمه
Method of Ṣalāḥ

Thirty-three Makrūḥāt-e-Tanzīḥī of Ṣalāḥ

Thirty three acts are Makrūḥ-e-Tanzīḥī in Ṣalāḥ:

1. Despite having other clothes, offering Ṣalāḥ wearing the working-dress, (Ghunya-tul-Mustamlī, P337) having something in the mouth; if the thing prevents Qirā-at or, because of it, such words are uttered that are not the words of Quran, the Ṣalāḥ will become invalid. (Durr-e-Mukhtār, Rad-dul-Muḥtār)

2. Offering Ṣalāḥ with bare-head out of laziness; (‘Alamgīrī, VI, P106) if cap or turban fell from the head during Ṣalāḥ, it is preferable to pick it up, provided ‘Amal-e-Kašīr is not needed, otherwise, Ṣalāḥ will become invalid. If there is a need of picking it up again and again, leave it. If not picking up is aimed at attaining Khushū’ and Khuḍū’ [Humility of body & heart], then not picking up is better. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P491) If someone is offering Ṣalāḥ bare-headed or his cap has fallen, the other person should not place his cap onto his head.

3. In Rukū’ or Sajdaḥ, uttering Tasbīḥ less than three times unnecessarily. [if time is about to elapse (for Ṣalāḥ) or train is about to depart, then it doesn’t matter. If the Imām has raised his head (from Rukū’ or Sajdaḥ) before the Muqtadī utters Tasbīḥ thrice, the Muqtadī should follow the Imām].

4. Removing dust or grass from forehead during Ṣalāḥ. However, if dust or grass distracts attention from Ṣalāḥ, there is no harm in removing it. (‘Alamgīrī, VI, P106)

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5. Turning fingers from Qiblah in Sajdaĥ etc. (Fatāwā-e-Qāzī Khān ma’ ‘Alamgīrī, V1, P119)

6. Man’s making his thigh touch his belly in Sajdaĥ. (‘Alamgīrī, V1, P109)

7. Replying to Salām during Ṣalāh with the gesture of hand or nod of head; (Durr-e-Mukhtar ma’ Rad-dul-Muhtar, V2, P497) replying to Salām verbally will nullify the Ṣalāh. (Marāqil falah ma’ Hāshiya-tu-Taḥtawi, P322, Qadimī Kutub Khānah)

8. Sitting in cross-legged position during Ṣalāh without a reason. (Ghunya-tul-Mustamlī, P339)

9. Stretching (as one does having woken up from sleep).

10. Deliberately coughing or clearing throat, (Ghunya-tul-Mustamlī, P340) if there is a natural need of doing so, there is no harm.

11. While going down for Sajdaĥ, placing hands on the ground before placing knees without any reason. (‘Alamgīrī, V1, P107)

12. Lifting knees before lifting hands without any reason when standing. (Ghunya-tul-Mustamlī, P335)

13. Keeping head higher or lower than back in Rukû’. (Ghunya-tul-Mustamlī, P338)

14. Uttering Šanā, Ta’aw-wuż, Tasmiyah and Āmīn loudly in Ṣalāh. (‘Alamgīrī, V1, P107)

15. Leaning against a wall etc. without any reason. (ibid)

16. Not placing hands on knees in Rukû’, and

17. Not placing hands on the ground in Sajdaĥ.
Method of Salah

18. Swaying from side to side. [However, Tarāwuḥ, i.e. sometimes applying weight on right foot and sometimes applying weight on left foot, is Sunnah. (Bahār-e-Shari‘at, Part 3, P202)] It is Mustahab to apply weight on right side when going down for Sajdah and on the left side when standing from Sajdah. (ibid, P101)

19. Closing eyes in Salah; however, if closing eyes brings about Khushū’ (humility), it is preferable. (Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P499)

20. Offering Salah in front of burning fire. If a fire-torch or a lamp is in front of the Musalli, there is no harm. (‘Alamgīrī, V1, P108)

21. Offering Salah in front of such a thing that distracts attention from Salah; for instance, cosmetics or games etc. (Rad-dul-Muhtār, V1, P439)


Offering Salah at the following places is also Makruh-e-Tanzihī.

23. At a public path.

24. At a rubbish dump

25. In a slaughter house where animals are slaughtered

26. In a stable i.e. the place where horses are kept

27. In a bathroom

28. On a farm (especially where camels are kept)
Method of Ṣalāḥ

29. On the roof of a toilet or

30. In a desert without a Sutrah (provided there is a possibility of people passing across the front of the Muṣallī). (Ghunyatul-Mustamlī, P339)

31. Swatting a fly or mosquito with hand without any reason. (Fatāwā-e-Qāzī Khān ma’ ‘Alamgīrī, V1, P118) (If a louse or mosquito harms the Muṣallī, there is no harm in killing it provided ‘Amal-e-Kašīr is avoided). (Bahār-e-Sharī‘at)

32. Any such ‘Amal-e-Qalīl that is beneficial for the Muṣallī (rectifies Ṣalāḥ) is permissible, whereas the one that is not beneficial (does not rectify Ṣalāḥ) is Makrūḥ. (‘Alamgīrī, V1, P109)

33. Offering Ṣalāḥ wearing clothes with their stitched-side out; or hanging such clothing over body. (Fatāwā-e-Razavīyyah, V7, P358-360, Fatāwā Aḥl-e-Sunnat)

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

Despite having other clothes, offering Ṣalāḥ wearing a half-sleeved shirt is Makrūḥ-e-Tanzīḥī. Ḥaḍrat Sadrush-Sharī‘ah, Muftī Muḥammad Amjad ‘Alī A’zamī says, ‘Offering Ṣalāḥ wearing a half-sleeved shirt or a vest despite having other clothes is Makrūḥ-e-Tanzīḥī; if there is no other clothe, there is no repugnance.’ (Fatāwā-e-Amjadiyyah Part I, P193, Maktaba-e-Razaviyyah, Bāb-ul-Madīnah, Karachi)

Muftī-e-A’zam Pakistan Ḥaḍrat Qiblaḥ Muftī Waqār-ud-dīn Qādirī Raḍavi says, ‘A half-sleeved shirt is included
Method of Ṣalāḥ

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

The Excellence of Last two Nafl of Ẓuḥar

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

Dear Islamic brothers! العزوجل! We offer ten Rak’at of Ẓuḥar Ṣalāḥ daily; if we offer two more Rak’at Nafl Ṣalāḥ at the end, completing twelve Rak’at in connection with the sacred number of twelfth of Rabī’-un-Nūr, it would not take much time. Make the intention of offering two Nafl regularly.
Method of Ṣalāḥ

Imāmat

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

1. Being a Muslim with correct Islamic beliefs.
2. Being an adult.
4. Being male.

Conditions of Following an Imām

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

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

The Imām should make the following announcement after the Iqāmat

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

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

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Jamā’at (Congregational Prayer)

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

Some of the Honourable Scholars say that the one waiting for the Iqāmat staying at home having heard the Aẓān is a sinner and his evidence will not be accepted. (Al-Bahṛ-ur-Rā-aiq, V1, P451, 604)

Twenty Valid Reasons for Missing Jamā’at

1. The patient having difficulty in getting to the Masjid.
2. A disabled person.
3. The one whose leg has been cut.
4. A paralysed person.
5. The one who is too old to get to the Masjid.
6. A blind person, even if there is someone who can take the blind person to the Masjid by holding his hand.
7. Heavy rain.
8. Too much mud (that is an obstruction for the Muṣallī to get to the Masjid).
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9. Chilly weather.
10. Extreme darkness.
11. Tornado.
12. Fear of the loss of possessions or food.
13. Fear of a creditor and he is not in a position to pay back.
14. Fear of an oppressor.
15. Intense need of defecating
16. Urinating or
17. Breaking wind.
18. Presence of food (with a desire of eating).
19. Fear of the departure of caravan.
20. Looking after a patient who will be distressed and confused if the attendant goes to offer Șalāḥ with Jamā’at.

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

Fear of Losing Faith at the Time of Death

It is not allowed at all to miss the primary Jamā’at of Farḍ Șalāḥ held in Masjid on account of attending İftār-dinner, ceremonies, Niyāz (meal served to send Šawāb to the saints) and Na’at-reciting etc. In case of holding the Jamā’at of Tarāwīḥ at home or in a hall or a bungalow, if there is a Masjid in the vicinity, it is Wājib to offer the Farḍ-Rak’at (of ‘Ishā Șalāḥ) with the primary Jamā’at in the Masjid first. Those not offering Farḍ Șalāḥ with the primary Jamā’at held in Masjid without a Shara’ī exemption despite having capability should fear. There
is an alarming saying of the Holy Prophet ﷺ, ‘The one liking to meet Allāh ﷺ in the state of being a Muslim tomorrow (the Judgement Day) should regularly offer these five Ṣalāh with Jamā’at at the place where the Aẓān is uttered, for Allāh has rendered Sunan-e-Ḥudā as Mashrū’ for your Prophet ﷺ and Ṣalāh with Jamā’at is also one of the Sunan-e-Ḥudā. If you give up your Prophet’s Sunnah, you will deviate from the right path.’ (Muslim Sharīf, VI, P232) The foregoing Ḥadīṣ indicates that the one offering Ṣalāh with the primary Jamā’at (of the Masjid) regularly will have a good end (die with faith) whereas the one abandoning the primary Jamā’at of the Masjid without a Shara’ī exemption is in the danger of dying in the state of Kufr (disbelief).

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

Dear Islamic brothers! According to some respected Islamic Jurists رحمهم الله تعالى, the one not getting to the Masjid by the time of Iqāmat is a sinner and unqualified for evidence. Even such a
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person is a sinner, so what would be the condition of those holding Jamā’at at home without Shara’ī exemption or offering Ṣalāh without Jamā’at or (Allāh َعَزَّزَلَّ forbids) do not offer Ṣalāh at all!

Yā Rab َعَزَّزَلَّ! Grant us the privilege of regularly offering five-time daily Ṣalāh with the Takbīr-e-Aulā of the primary Jamā’at in the first Ṣaf of the Masjid.

Nine Madanī Pearls about Ṣalāh of Witr

1. Witr Ṣalāh is Wājib. *(Baḥr-ur-Rā-aiq, V2, P66)*

2. If Witr Ṣalāh is missed, it is mandatory to offer it as Qaṣā. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P532)*

3. The time for Witr begins after the offering of the Farḍ of ‘Ishā and remains up to ِSubḥ-e-Ṣādiq (dawn). *(Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭahṭāwī, P178)*

4. The one who can get up at night having slept, it is preferable for him to offer Tahajjud (first) and then Witr Ṣalāh in the later part of the night having woken up from sleep. *(Ghunya-tul-Mustamlī, P403)*

5. The Witr Ṣalāh consists of three Rak’āt. *(Marāqil falāḥ ma’ Ḥāshiya-tuṭ-Ṭahṭāwī, P375)*

6. The first Qa’dah is Wājib; recite only Tashahhud and then stand up (for the third Rak’at).
7. In the third Rak’at, it is Wājib to utter the Takbīr-e-Qunūt after the Qirāt. *(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P533)*

8. Just like Takbīr-e-Taḥrīmah, raise the hands up to ears first and then utter (for Takbīr-e-Qunūt). *(Hāshiya-tut-Taḥtāwī, P376)*

9. Then fold hands and recite Du’ā-e-Qunūt.

**Du’ā-e-Qunūt**

أَلْهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَفْتَرُكَ وَنَثْوَّمُونَ يَدَنَا وَنَتَوَّلَّوْنَ عَلَيْكَ وَنَتَقُلُّنَّ

عليك الْحَيَّ وَنَتَّجَرُوْكَ وَلَا تَكْفُرَانِ وَتَتَّبَعَا وَتَنْزَوُّكَ مِنْ يَفْجُرُونَ

إِنَّا نَتَّبِعُونَكَ وَلَا نَتَشْجُدُنَّ وَإِنَّا نَتُّسَهِّلُ وَنَتَكَفُّ فَوَنَتَرَجَّمُنَا

وَنَتَبَيِّنُونَا عَدَّ ابْتَلَكَ إِنَّ عَدَّ ابْتَلَكَ بِالْكَفَايَ مَلَكُ بَلَى

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

10. Reciting Durūd Sharīf after Du’ā-e-Qunūt is preferable. *(Ghunya-tul-Mustamlī, P402)*
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11. Those who cannot recite Du’ā-e-Qunūt may recite:

![Du’ā-e-Qunūt in Arabic]

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

Or they can recite this (Yā Allāh! Forgive me). *(Marāqil falāh ma’ Hāshiya-tu-Taḥławī, P385)*

12. If someone forgot to recite Du’ā-e-Qunūt and bent for Rukū’, he should not return to Qiyām; instead, he has to do Sajda-e-Saĥw. *(‘Alamgīrī, V1, P110)*

13. In case of offering Witr with Jamā’at (as usually offered in Ramaḍān), if the Imām bends for Rukū’ before the Muqtadī finishes Du’ā-e-Qunūt, the Muqtadī should also bend for Rukū’ following the Imām (without completing his Du’ā-e-Qunūt). *(‘Alamgīrī, V1, P110 – Tabyīn-ul-Haqā-aiq, V1, P171 Multan)*

**Sajda-e-Saĥw**

1. If any Wājib act of Ṣalāḥ is forgetfully missed or any Wājib or Farḍ act is forgetfully delayed, Sajda-e-Saĥw becomes Wājib. *(Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P655)*

2. If the Sajda-e-Saĥw that had become Wājib was not performed, it is now Wājib to repeat the whole Ṣalāḥ. *(ibid)*

3. If a Wājib was deliberately missed, Sajda-e-Saĥw would not be sufficient; it is Wājib to repeat Ṣalāḥ in this case. *(ibid)*

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4. In case of missing such a Wājib that does not pertain to the Wājibāt of Ṣalāḥ; instead, it pertains to such Wājibāt that are out of Ṣalāḥ, Sajda-e-Saḥw will not be Wājib. For example, recitation of the Holy Qurān in the reverse order is the abandonment of a Wājib and a sin but it doesn’t pertain to the Wājibāt of Ṣalāḥ; instead, it pertains to the Wājibāt of the recitation of the Holy Qurān. Therefore, Sajda-e-Saḥw is not needed (but one has to repent). *(ibid)*

5. Missing a Fārḍ results in the invalidation of Ṣalāḥ and Sajda-e-Saḥw cannot make up for it; therefore, the Ṣalāḥ must be offered again.

6. Sajda-e-Saḥw does not become Wājib in case of missing a Sunnah or Mustaḥabbāt like Šanā, Ta’aw-wuţ, Tasmiyah, Āmīn, Takbīrs of Intiqālāt or Tasbīḥāt. Ṣalāḥ would be valid. *(Fath-ul-Qadīr, V1, P438)* However, repeating such a Ṣalāḥ is Mustaḥbab whether the Sunnah etc. was missed forgetfully or deliberately.

7. Even if 10 Wājibāt were missed in Ṣalāḥ, only two Sujūd of Saḥw are sufficient. *(Rad-dul-Muhtār, V2, P655)*

8. In case of forgetting to maintain Ta’dīl-e-Arkān (e.g. standing erect after Rukū’ or sitting straight between two Sujūd for the amount of time in which صلى الله عليه وسلم can once be uttered), Sajda-e-Saḥw will become Wājib. *(‘Alamgīrī, V1, P127)*

9. In case of forgetting to recite Du’a-e-Qunūt or utter Takbīr-e-Qunūt, Sajda-e-Saḥw will become Wājib. *(‘Alamgīrī, V1, P128)*
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10. If the amount of time in which .jetbrains الله can be uttered thrice elapsed during Qirā-at etc. out of thinking, Sajda-e-Sāḥw would become Wājib. *(Rad-dul-Muhtar, V2, P655)*

11. Reciting َآللَّهِ يَا نَجِيًّا even after performing Sajda-e-Sāḥw is Wājib; perform Salām after reciting َآللَّهِ يَا نَجِيًّا. It is better to recite Durūd Sharīf as well in both sittings (i.e. before and after the Sajda-e-Sāḥw). *(‘Alamgīrī, V1, P125)*

12. If the Imām did Sāḥw (mistake out of forgetfulness) and performed Sajda-e-Sāḥw on that account, Sajda-e-Sāḥw is Wājib for the Muqtādī as well. *(Durr-e-Mukhtār, Rad-dul-Muhtar, V2, P658)*

13. If a Muqtādī did Sāḥw during Iqtidā, Sajda-e-Sāḥw is not Wājib for him. *(‘Alamgīrī, V1, P128)* It is not needed to repeat the Ṣalāḥ either.

Very Important Ruling

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

14. It is not permissible for a Masbūq (the one joining the Jamā’at having missed one or more Rak’at) to perform Salām with the Imām; if he does so deliberately, his Ṣalāḥ will become invalid. If he immediately performs Salām with the Imām without any pause out of forgetfulness, though there is no harm in doing so, it is a very rare case. If he performs Salām forgetfully even a moment after the
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Imām’s Salām, he has to stand up, complete his remaining Salāh and perform Sajda-e-Saĥw at the end. (*Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P659*)

15. If the Imām had already done Saĥw before the Masbūq joined the Jamā’at, the Masbūq still has to perform Sajda-e-Saĥw with the Imām. If he did not perform Sajda-e-Saĥw with the Imām and stands up to offer his remaining Salāh, he has to perform Sajda-e-Saĥw at the end. If the Masbūq also did Saĥw while offering his missed Rak’at, only last two Sujūd of Saĥw will be sufficient for the Saĥw of the Imām as well as that of the Masbūq. (*‘Alamgīrī, VI, P128*)

16. In case of reciting ‘Allāhu ‘Alām ‘Alīyīn after Tashahhud in the first Qa’dah, Sajda-e-Saĥw will become Wājib, not because of the recitation of Durūd Sharīf, but because of delay in the Qiyām of the third Rak’at; therefore, if someone remained silent for the same amount of time, Sajda-e-Saĥw would still become Wājib.

A Parable

Ḥaḍrat Sayyidunā Imām Abū Ḥanīfaḥ beheld the beloved and blessed Prophet صلٰ الله عَلیه وَآلهٰ وسلم in a dream. The Holy Prophet صلّ اللہ عَلیه وَآلهٰ وسلم asked him, “Why did you declare Sajda-e-Saĥw Wājib for the reciter of Durūd Sharīf?” He صلّ اللہ عَلیه وَآلهٰ وسلم humbly replied, “(I did so) Because he recited it forgetfully (in the state of heedlessness).” The blessed Prophet
Method of گل لاله تعلمی علی ہیں واسلم liked this answer. (Durr-e-Mukhtār, Rad-dul-Muhtār, V2, P657)

17. In case of missing any part of Tashahhud in any Qa’dah (sitting), Sajda-e-Sahw will become Wajib whether the Salāh is Nafl or Farḍ. (‘Alamgīrī, V1, P127)

Method of Sajda-e-Sahw

Recite گل لالہ تعلمی علی ہیں واسلم (reciting Durūd Sharīf after is preferable), perform Salām turning head towards the right side and perform two Sujūd. Then, recite گل لالہ تعلمی علی ہیں واسلم, Durūd Sharīf and Du‘ā and perform Salām (towards both the sides). (Fatāwā-e-Qādī Khān ma’ ‘Alamgīrī, V1, P121)

If Sajda-e-Sahw is missed, then...?

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

The Holy Prophet ﷺ said, “Whenever someone recites an Āyah of Sajdāh and performs Sajdāh, Satan moves away and says weeping, “I’m doomed! The son of Adam was commanded to perform Sajdāh which he did; there is Heaven for him; I was (also) commanded but I refused; there is Hell for me.” (Ṣahīh Muslim, VI, P61)

Every desire will be fulfilled

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

Eight Madani Pearls Regarding Sajda-e-Tilāwat

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

2. Sajdāh will become Wājib in case of reading or hearing even the translation of an Āyah (of Sajdāh) in any language
regardless of whether or not the hearer comprehended that it was the translation of an Āyāh of Sajdah. However, if he was unaware, it is necessary that he may have been told that it was the translation of an Āyāh of Sajdah. If the Āyāh of Sajdah was recited, it is not necessary to tell the listener that it is the Āyāh of Sajdah. (‘Alamgīrī, V1, P133)

3. While the recitation of the complete Āyāh is necessary for Sajda-e-Tilāwat to become Wājib, according to some scholars of the later age, it will become Wājib even if just the root-word of Sajdah along with its preceding or succeeding word is recited; therefore, it is safer to perform Sajda-e-Tilāwat in both cases. (Mulakhkhaṣan Fatāwā-e-Razavīyyah, V8, P223-233, Razā Foundation Lahore)

4. In case of reciting an Āyāh of Sajdah when not offering Şalāḥ, although it is not Wājib to perform immediate Sajdah, delaying the Sajdah is Makrūh-e-Tanzīhī provided the reciter has Wudū. (Tanjīr-ul-Abṣār ma’ Rad-dul-Muḥtār, V2, P583)

5. In case of reciting an Āyāh of Sajdah in Şalāḥ, it is Wājib to perform Sajdah instantly. If the Muṣallā delayed the Sajdah (i.e. if he recited more than three Ayaḥs) he would be a sinner, and as long as he is in Şalāḥ or has not done any such act contrary to Şalāḥ after the Salām, he should perform Sajda-e-Tilāwat and then Sajdah-e-SAḥw subsequently. (Durr-e-Mukhtār, Rad-dul-Muḥtār, V2, P584)
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Beware! Be Alert!

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

Method of Sajda-e-Tilāwat

7. Go down for Sajdah uttering اللَّهُ آلَّهُ أَكْبَرُ (in Sajdah) at least thrice. Then, stand up uttering اللَّهُ آلَّهُ أَكْبَرُ. Uttering اللَّهُ آلَّهُ أَكْبَرُ while going down for Sajdah as well as standing from Sajdah is a Sunnah whereas both Qiyāms, i.e. going down for Sajdah from standing position and standing from Sajdah are Mustahhab. (‘Alamgīrī, V1, P135)

8. Sajda-e-Tilāwat does not require raising hands at the time of uttering اللَّهُ آلَّهُ أَكْبَرُ. Similarly, neither Tashahhud is recited nor Salām is performed for Sajda-e-Tilāwat. (Tanvīr-ul-Abṣār ma’ Rad-dul-Muḥtār, V2, P580)


**Method of Ṣalāh**

**Sajda-e-Shukr**

It is desirable to perform Sajda-e-Shukr on getting any favour such as birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller and the like. Its method is exactly the same as that of Sajda-e-Tilāwat. (*‘Alamgīrī, V1, P136*)

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

**Passing across the front of a Muṣallī is a Grave Sin**

1. The beloved and blessed Prophet ﷺ said, “If any one knew what (harm) lies in passing across the front of his brother offering Ṣalāh, he would stand for 100 years rather than taking that single step.” (*Sunan ibn-e-Majah, Ḥadīth 946, V1, P506, Dār-ul-Ma’rifah, Beirut*)

2. Ḥaḍrat Sayyidunā Imām Mālik رضی الله عنه narrates that Ḥaḍrat Sayyidunā Ka’b-ul-Aḥbār رضی الله عنه said, “If the person passing across the front of Muṣallī knew what sin lies in this, he would prefer subsidence into the earth rather than passing.” (*Muwaṭṭan Imām Mālik, Ḥadīth 371, V1, P154 Dār-ul-Ma’rifah Beirut*)

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

Fifteen Rulings about Passing across the front of a Muṣallā

1. In a ground or a big Masjid, it is impermissible to pass through from the place of feet of Muṣallā to Mawḍa’-e-Sujūd. Mawḍa’-e-Sujūd means the area up to which sight spreads when eye sight is fixed at the spot of Sajdaḥ in the state of Qiyām. It is not permissible to pass through from the place of feet (of Muṣallā) up to Mawḍa’-e-Sujūd. (Tabyīn-ul-Haqqā-aiq, V1, P160) An approximate distance of Mawḍa’-e-Sujūd is three yards from feet (towards Qiblā). (Qānūn-e-Sharī’at, Part 1, P131, Farīd Book Stall, Markaz-ul-Auliyā, Lahore) In other words, the distance of three yards from feet is the area up to which sight spreads and therefore, in a ground, there is no harm in passing beyond this distance.

2. In a small Masjid or home, if there is no Sutraḥ in front of Muṣallā, it is not permissible to pass through from the place of his feet up to the wall towards Qiblā. (‘Alamgīrī, VI, P104)

3. If there is a Sutraḥ in front of Muṣallā, there is no harm in passing beyond the Sutraḥ. (ibid)

4. The height of Sutraḥ should at least be equal to that of a half arm (almost a half yard) and the thickness of Sutraḥ
Method of Ṣalāḥ

should at least be equal to that of a finger. \textit{(Marāqil falāḥ ma’ Ḥāshiya-ṭuṭ-Ṭāḥīwī, P365)}

5. Imām’s Sutraḥ is the Sutraḥ for the Muqtadī as well. In other words, if there is a Sutraḥ in front of the Imām and somebody passes across the front of the Muqtadī, the passing person will not be a sinner. \textit{(Rad-dul-Muḥtār, V2, P484)}

6. A tree, man or animal can serve as a Sutraḥ. \textit{('Alamgūrī, V1, P104)}

7. If a man serves as a Sutraḥ, it is necessary that his back faces the front of Muṣallī. \textit{(Ḥāshiya-ṭuṭ-Ṭāḥīwī, P365, Rad-dul-Muḥtār, V2, P496)} (if somebody faces the face of Muṣallī, he will be accused, there is no blame on Muṣallī in this case. Therefore, an Imām has also to be careful while turning round and looking back having performed the Salām; if the Imām faces the front of the one offering his remaining Ṣalāḥ, he will be a sinner.)

8. If a person is passing across the front of Muṣallī and another person passes along with him at the same pace using him as Sutraḥ, the first person will be a sinner and he will automatically become Sutraḥ for the second person. \textit{(Rad-dul-Muḥtār, V2, P483)}

9. During Ṣalāḥ with Jamā’at, if someone starts offering Ṣalāḥ at a rear Ṣaf in spite of vacancy at the Ṣaf ahead, the newcomer can go ahead crossing above the neck of the person offering Ṣalāḥ at the rear Ṣaf, as he himself lost his dignity. \textit{(Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P483)}
Method of Şalāh

10. If someone is offering Şalāh at so high place that the body-parts of the passing person are not in front of Muşallī, the passing person is not a sinner. (‘Alamgīrī, V1, P104)

11. If two persons want to pass across the front of Muşallī, there is a particular method for doing so. One of them should stand making his back face the front of Muşallī, now the other person should pass using the standing person as a Sutraḥ. Then, the other who has already passed should stand behind the back of the standing person in the position that his back faces the front of Muşallī. Now, the first person should pass and the other person should return to the side where he had come from. (ibid)

12. If a person is about to pass across the front of Muşallī, the Muşallī is allowed to prevent him from passing by uttering سُبْحَانَ اَلله, or doing Qirā-at loudly or with the gesture of hand, head or eye but more than these acts is not allowed; for example, grabbing and jerking the clothes or beating is not allowed and, in case of ‘Amal-e-Kašīr, his Şalāh will become invalid. (Rad-dul-Muḥtār, Durr-e-Mukhtār, V2, P483, Marāqil falāḥ ma’ Hāshiya-tuṭ-Taḥṭāwī, P367)

13. Doing both, Tashfiḥ and gesture simultaneously, is Makrūḥ. (Durr-e-Mukhtār ma’ Rad-dul-Muḥtār, V2, P486)

14. If a person passes across the front of a woman (offering Şalāh), she should prevent by Taṣfīq i.e. hitting the back
Method of Ṣalāḥ

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

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

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The Blossoming of Sunnah

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

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtima' commencing after Salat-ul-Maghrib every Thursday in your city. (In Bab-ul-Madinah [Karachi], the Ijtima' is held at Faizan-e-Madinah, Mahallah Saudagaran, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madani Qasilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'amat booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that “I must strive to reform myself and people of the entire world.”

In order to reform ourselves, we must act upon the Madani In'amat and to reform people of the entire world we must travel in the Madani Qasilah.