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

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

It is therefore essential to offer salaat. By not offering salaat, great damage is caused in both this world and in the hereafter. What can be more worse than the person who does not offer his salaat to be raised with the disbelievers. The one who does not offer
his salaat has been regarded as equal to a disbeliever. How serious it is not to offer salaat!

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

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

THE TIMES OF SALAAT

1. Fajr (morning) Salaat

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

2. Zuhr (mid-day) Salaat

On the declining or descending of the zenith, the time of zuhr salaat commences. An indication that the zenith is declining is that the shadow of long objects begins to decrease from the west towards the north. When it comes exactly to the north and begins to turn towards the east, then one should know that noon has declined. By standing towards the east, the direction on ones left hand is the north. Another easier method of deduction is that as the sun rises, the shadow of everything begins to decrease. Once this decreasing stops, exactly at this time is mid-day or noon. Thereafter, once the shadow begins to increase, it should be understood that noon has declined and from this time, the time of zuhr salaat has commenced. Excluding the extent to which the shadow was at exactly mid-day, till the shadow of everything remains twice its size, the time of zuhr will remain. For example, the shadow of a stick which is one arm
in length, was equal to four fingers at mid-day. So as long as its shadow does not spread to two arm-lengths and four fingers, zuhr time will remain. Once it reaches two arm-lengths and four fingers, asr time will commence.

3. Asr (afternoon) Salaat

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

4. Maghrib (evening) Salaat

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

5. Esha (night) Salaat

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

Rules Related to the Times of Salaat

1. In summer, one should not hasten towards reading zuhr salaat. It is mustahab to offer zuhr salaat after the intense heat rays elapse. In winter, it is preferable to offer zuhr salaat at the beginning of zuhr time.

2. Asr salaat should be delayed till such a time that if after the entry of asr time one wishes to offer any nafl salaat, he can do so, because it is not permissible to offer any nafl salaat after having offered asr salaat irrespective of whether it is in summer or in winter. However, one should not delay to such an extent that the sun turns yellow and its rays change in colour. It is mustahab to hasten towards offering maghrib salaat and to offer it immediately after sunset.

3. The person who is in the habit of waking up for tahajjud salaat in the latter part of the night and has full confidence of definitely waking up; then it is better for him to offer his witr salaat after having offered his tahajjud salaat. But if he is not confident of waking up and fears that he will remain asleep; then he should offer his witr salaat after his esha salaat before going to sleep.
4. It is preferable to delay the fajr, zuhr and magrib salaats on a cloudy day, while it is 
mustahab to offer asr salaat a bit early.

5. No salaat is valid at the times of sunrise, mid-day and sunset. However, if asr salaat 
has not been offered as yet, then it could be offered even at the time of sunset. In these 
three times, even sajdah-e-tilaawat is makruh and not permissible.

6. It is makruh to offer any nafl salaat after offering fajr salaat until sunrise. However, the 
offering of any qada salaat and sajdah-e-tilaawat before the sun rises is permissible. But 
once the sun rises, then as long as some light does not appear, even qada salaat will not 
be permissible. Similarly, it is not permissible to offer any nafl salaat after the asr salaat. 
However, qada salaat and sajdah-e-tilaawat is permissible. But once the rays of the sun 
become weak or faint, then even this is not permissible.

7. At fajr time, a person only offered his fard salaat out of fear that the sun will rise very 
soon. So as long as the sun does not rise considerably and does not get quite bright, the 
sunnah salaat should not be offered. Once some light appears, sunnah salaat and any 
other salaat may be offered.

8. Once dawn breaks and fajr time enters, then apart from the two rakaats sunnah and 
two rakaats fard of fajr salaat, it is makruh to offer any other nafl salaat. However, it is 
permissible to offer any qada salaat and to make sajdah-e-tilaawat.

9. If the sun rises while one is offering one’s fajr salaat then this salaat will not be valid. 
When the sun becomes a bit bright, one should make qada. But if the sun sets while 
one is offering asr salaat, then this salaat will be valid and there will be no need to make 
qada of it.

10. It is makruh to sleep before offering esha salaat. One should offer ones salaat and 
then sleep. However, if due to some sickness or travelling, one is very tired and tells 
someone to wake him up at the time of salaat and that person promises to wake him up; 
then in this case it will be permissible to sleep.

11. It is mustahab for men to offer fajr salaat at a time when the light spreads 
considerably and there is so much of time left that in the salaat itself about forty to fifty 
verses could be read properly; and after offering the salaat, if for some reason one has to 
repeat the salaat, then in the same way he could read forty to fifty verses again. It is 
mustahab for women to offer fajr salaat throughout the year when it is dark. And it is 
mustahab for men and women who are performing hajj to offer fajr salaat when it is dark 
when they are in Muzdalifah.

12. The time for jumu’ah salaat is the same as the time for zuhr salaat. The only 
difference is that it is mustahab to delay zuhr salaat in summer irrespective of whether it 
is hot or not. And it is mustahab to offer zuhr salaat early in winter, while it is sunnah to 
offer jumu’ah salaat early throughout the year. This is the opinion of all the ulama.
13. The time for the *eid salaats* commences when the sun rises considerably and remains until just before mid-day. The sun rising considerably means that the yellowness of the sun disappears and its light is so bright that one cannot look at it. In establishing this, the jurists have said that it must rise to the extent of one spear. It is *mustahab* to offer the *eid salaats* early. However, the *salaat* of *Eid ul-Fitr* should be delayed slightly after the time commences.

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

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

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

**THE PREREQUISITES OF SALAAT**

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

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

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

4. If the scarf of a girl who has not reached the age of puberty as yet slips off while offering *salaat* and her head gets exposed, her *salaat* will still be valid.
5. If there is any impurity on the body or clothing but water cannot be found anywhere, then the salaat should be offered with the impurity.

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

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

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

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

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

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

9. If the place of only one foot is pure and the person lifts his other foot, this will be sufficient.
10. If a person is offering salaat on a piece of cloth, even then the same extent as mentioned above will have to be pure. It is not necessary for the entire piece of cloth to be pure. This is irrespective of whether the cloth is big or small.

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

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

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

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

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

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

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

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

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

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

19. It is not necessary to make a verbal intention. If a person thinks in his heart that I am reading the fard of zuhr for today, or if it is a sunnah, then I am reading the sunnah of zuhr; then this will be sufficient. All those lengthy intentions which are popular among the people are not necessary at all.
20. If one wants to make a verbal intention, it is sufficient to say thus: I am making intention for today's fard of zuhr, or, I am making intention for the sunnah of zuhr. To say: I am reading four rakaats for zuhr salaat, facing the qiblah, etc. is not necessary. If one wishes, he could say so, if not, then he does not have to.

21. In his heart a person has the intention of zuhr salaat, but when he utters his intention, he mistakenly says asr salaat. Even then his salaat will be valid.

22. If he mistakenly says six rakaats or three rakaats instead of four rakaats, his salaat will still be valid.

23. If a person has missed several salaats and decides to make qada of them, he should specify the time of the salaat when making his intention. That is, he should make intention in this way: I am offering the fard of fajr salaat. If it is the qada of zuhr, then he should say: I am offering the fard of zuhr salaat. In the same way, he should make the intention of whichever salaat he wishes to make qada of. If in his intention he merely said: I am offering qada salaat, and did not specify which salaat it is, then this qada will not be valid. It will have to be repeated.

24. If salaat of several days has been missed, one should also specify the day and date when making the intention. For example, a person missed the salaats of Saturday, Sunday, Monday and Tuesday. When making his intention it will not be proper for him to merely say that he is making qada of fajr salaat. Instead he will have to make intention in the following way: I am making qada for the fajr salaat of Saturday. When zuhr time comes, he must say: I am making qada for the zuhr salaat of Saturday. In this way he should continue making intention. Once he completes making the qada of all the salaats of Saturday, he should say: I am making the qada of fajr salaat of a particular day in a particular month and in a particular year. Without saying it in this way, the intention will not be correct.

25. If a person does not remember the date, month or year, he should make his intention as follows: Of all the fajr salaats that I have to make qada of, I am making qada of the first one that I had missed, or, of all the zuhr salaats that I have to make qada of, I am making qada of the first one that I had missed. He should make his intention in this way and continue offering his qada salaat. Once the heart is satisfied that qada of all the missed salaats has been made, he can stop offering qada salaat.

26. For sunnah, nafl and taraweeh salaats; it will be sufficient to merely say: I am offering salaat. It will be proper even if he does not mention whether it is a sunnah or nafl salaat. However, caution demands that he makes a specific intention for the sunnah of taraweeh salaat.

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

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

30. The following intention should be made for the janaazah salaat: I am offering this salaat for the pleasure of Allah Ta'ala and as a dua for this deceased person. But if the person does not know whether the deceased is a male or female, it will be sufficient for him to say: For whomever my imam is offering this salaat, I am also offering it. According to some ulama, the correct procedure is that apart from fard and wajib salaats, it is sufficient to make a general intention for all the other salaats. It is not necessary to specify that it is a sunnah or mustahab salaat. Nor is it necessary to specify that the sunnah is for fajr time or zuhr time, or that this sunnah is tahajjud, taraweeh, kusuf or khusuf. However, the preferred opinion is that one should make a specific intention.

RULES RELATED TO FACING THE QIBLAH

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

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

3. If a person was offering his salaat in the wrong direction and in his very salaat he learns that this is the wrong direction and that the correct direction is the other way, he should turn towards the qiblah in his very salaat. If after learning the correct direction, he did not turn towards the qiblah, his salaat will not be valid.
4. It is permissible for a person to offer salaat inside the Ka'bah. The person offering salaat inside the Ka'bah has the choice to face in whichever direction he wishes.

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

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

**THE METHOD OF OFFERING FARD SALAAT**

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

   "Allahu Akbar"

   *Translation: Glory to my Lord, the most exalted.*

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

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

   "Allahu Akbar"

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

   While saying this, she should raise her head.

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

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

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

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

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

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

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

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Thereafter, she should recite the following *dua*:

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or, the following *dua*:

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

This is the method of offering *salaat*. If even one of the *fard* acts of *salaat* are missed out, the *salaat* will not be complete, irrespective of whether it was missed out intentionally or unintentionally. There are certain things which are *wajib*. If they are left out
intentionally then the salaat will become worthless and it will have to be repeated. If a person does not repeat it, then although he will be absolved of his fard duty, he will still be committing a sin. But if he leaves out a wajib unintentionally, his salaat will become valid by making sajdah-e-sahw. There are certain things which are sunnah while others are mustahab.

2. The Fard Acts of Salaat

There are six acts which are fard in salaat:

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

3. The Wajib Acts of Salaat

The following things are wajib in salaat:

1. To recite Surah Faatihah.
2. To recite some other Surah with it.
3. To execute every fard act at its specific place.
4. To stand and recite Surah Faatihah and to recite some Surah with it.
5. To go into ruku.
6. To go into sajdah.
7. To sit down after two rakaats.
8. To recite at-tahiyyaat in both the sitting postures.
10. To complete the salaat by saying As salaamu alaykum wa rahmatullah.
11. To perform all the acts with patience and without rushing.
4. Apart from the above acts, all the others are either sunnah or mustahab.

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

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

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

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

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

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or in ruku he did not recite:

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or in sajdah he did not recite:

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

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

11. In every rakaat, Bismillah should be read before Surah Faatihah. When the next Surah is read, Bismillah should be read again. This is the preferable method.
12. When making *sajdah*, if one does not place the forehead and nose on the ground, but places the forehead only, even then the salaat will be valid. But if one does not place the forehead, and places the nose only, the salaat will not be valid. However, if a person has a valid excuse, it will be permissible to place his nose only.

13. If a person did not stand upright in *ruku*, but merely lifted his head slightly and went straight into *sajdah*, he will have to repeat his salaat.

14. A person did not sit properly in-between the two *sajdahs*, he merely lifted his head slightly and went down for the second *sajdah*. If he does this, he has in fact made only one *sajdah* and did not complete the two *sajdahs*. His salaat is not valid. But if he lifted his head in such a way that he was near the sitting position, he will be absolved of his duty but it will be worthless. He should therefore repeat his salaat. If he does not do so, he will be sinful.

15. If a person makes *sajdah* on something made out of straw or cotton wool, he should press his head down firmly and make *sajdah*. He should press it down in such a way that he cannot press any further. If he does not press it down firmly but merely places his head lightly, his *sajdah* will not be considered.

16. If a person adds another *Surah* after *Surah Faatihah* in the latter two *rakaats* of a four *rakaat fard salaat*, then no harm will come to the salaat. His salaat will be perfectly correct.

17. If a person does not read *Surah Faatihah* in the latter two *rakaats* but merely reads *Sub'haanallah* three times, even then his salaat will be proper. However, it is preferable to recite *Surah Faatihah*. And if he reads nothing at all and merely remains silent, even then there is no harm and the salaat will be proper.

18. It is *wajib* to read a *Surah* after *Surah Faatihah* in the first two *rakaats*. If a person only recites *Surah Faatihah* in the first two *rakaats* or does not even read *Surah Faatihah* but merely reads *Sub'haanallah*; then in the latter two *rakaats* he should read a *Surah* after *Surah Faatihah*. If he did this intentionally he will have to repeat his salaat. And if he did this unintentionally, he will have to make *sajdah-e-sahw*.

19. In her salaat, a woman must recite *Surah Faatihah*, another *Surah*, and all the other *duas* softly and silently. But she should recite them in such a way that her voice reaches her own ears. If she cannot hear her own voice, her salaat will not be valid.

20. One should not set aside or specify a particular *Surah* for a particular salaat. Instead, one should read whatever one wishes. To set aside a particular surah is *makruh*.

21. In the second *rakaat*, one should not recite a *Surah* that is longer than the one that one recited in the first *rakaat*.

22. Women should offer their salaat individually and not in congregation. They should not go to the musjid to offer their salaat in congregation with the men. If a woman
offers her salaat in congregation with her husband or any other mahram, she should find out the relevant rules in this regard. This occurs very seldom. We have therefore not gone into details in this regard. However, it should be noted that if such an occasion arises, the woman should not stand in line with the man. She should stand behind him. If not, her salaat and even his salaat will not be valid.

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

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

A few rules related to Fard Salaat

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

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

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

4. When going into sajdah, the knees should first touch the ground. Thereafter, the hands, nose, and forehead. The face should be in-between both the hands and the fingers should be together pointing towards the qiblah. The toes should be upright pointing towards the qiblah. The stomach should be away from the thighs and the arms away from the sides. The stomach should be so high from the ground that a small kid (young goat) could pass through.
5. In the first two rakaats of fajr, maghrib, and esha; the imam should recite Surah Faatihah, any other Surah, Sami Allahu liman hamidah, and all the other takbeers in a loud voice. The one offering salaat on his own has the choice of reciting the Quran aloud or softly while Sami Allahu liman hamidah and all the other takbeers should be read softly.

As for zuhr and asr, the imam should only read Sami Allahu liman hamidah and all the takbeers in a loud voice. The one offering salaat on his own should read everything softly.

As for the muqtadi, he should always say the takbeers, etc. softly - irrespective of what salaat it is.

6. On completing the salaat, both the hands should be raised upto the chest and dua to Allah Ta'ala should be made for oneself. And if he is an imam, he should make dua for all those following him as well. On completing the dua, both hands should be passed over the face. The muqtadis could make their individual duas or, if they can hear the dua of the imam, they could say aameen to it.

7. One should not make very lengthy duas after those salaats that are followed by sunnah salaats, eg. zuhr, maghrib and esha. The person should make a brief dua and occupy himself with the sunnah salaats. One could lengthen the duas for as long as one wishes for those salaats that are not followed by sunnah salaats, such as the fajr and asr salaats. If the person is the imam, he should turn towards his right or left, facing the muqtadis. Thereafter, he should make the dua on condition that there is no masbuq facing him.

8. It is preferable to read the following after the fard salaat:

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three times, aayatul kursi, Surah Ikhlaas, Surah al-Falaq, Surah an-Naas, 33 times Sub'haanallah, 33 times Alhamdolillah, and 34 times Allahu Akbar. All this is on the condition that there is no sunnah after the fard salaat. If there is, then it will be preferable to recite these duas after the sunnah salaat.

9. On entering the musjid and finding the imam in ruku, a few ignorant people rush to join the congregation. They immediately go into ruku and in the same instance they say the takbeer-etahreemah. Their salaat is not valid because the takbeer-etahreemah is a prerequisite of salaat. And the prerequisite for takbeer-etahreemah is that one must be standing. So if the person did not stand, his takbeer-etahreemah is not valid, and if that is not valid, his salaat will not be valid.

**Difference in Salaat between Men and Women**

There are a few differences with regards to the postures adopted by men and women when offering salaat. They are as follows:
1. If a man is covered with a sheet or shawl, then at the time of saying takbeer-e-tahreemah he has to take out his hands from under the shawl and raise them up to his ears if there is no need to keep them inside. For example, when it is cold, he still has to take them out. As for women, under all conditions they have to keep their hands inside and raise them up to their shoulders.

2. After saying the takbeer-e-tahreemah, men have to clasp their hands below the navel while women have to clasp them on their chests.

3. When clasping the hands, men have to place the right hand over the left hand in such a way that the thumb and little finger encircles the left wrist with the remaining three fingers extended along the left arm. A woman has to place her right palm over the back of her left hand and she should not form a circle with the right hand, nor should she clasp her left hand.

4. In ruku men have to bow down quite low, to the extent that their heads, hips, and backs are in line. Women should not go so low down. Instead, they should only bow down to the extent that their hands touch their knees.

5. In ruku, men should spread out their fingers and place them on their knees while women should not do this. Instead, they should keep their fingers together when placing them on their knees.

6. In ruku, men should keep their elbows away from their sides while women should keep them close to their sides.

7. In sajdah, men should keep their stomachs away from their thighs and their arms away from their sides while women have to keep all these parts close together.

8. In sajdah, men should raise their elbows above the ground while women should place them on the ground.

9. In sajdah, men should keep the toes upright while women should not do this.

10. In the sitting posture, men should sit on their left leg and the fingers of the right leg should be upright. Women have to sit on their left buttock and both their legs should point towards the right hand side in such a way that the right thigh comes over the left thigh and the right calf over the left calf.

11. Women do not have the choice of offering their salaat aloud under any circumstances. They should always offer all their salaats in a soft voice.

Acts that Nullify Salaat

1. If a person speaks in salaat intentionally or unintentionally, his salaat will be nullified.
2. If a person utters the following sounds in salaat, his salaat will be nullified: for example he says: aah, ooh, oof, etc. or he cries out aloud. However, if his heart is overcome by emotion out of thinking of jannah or jahannam and he utters these sounds, then his salaat will not break.

3. By clearing one's throat unnecessarily whereby even half a letter is uttered, salaat will break. However, it is permissible to do this when one is compelled to do so - salaat will not break.

4. A person sneezes in salaat. After sneezing he says Alhamdulillah. His salaat will not break, but it is preferable not to say anything. But if someone else sneezed and this person said Yarhamukallah while he was in salaat, his salaat will break.

5. Continuously looking into the Quran and reading nullifies the salaat. (A glance or two will not break the salaat)

6. Salaat will break if a person turns to such an extent that his chest turns away from the qiblah.

7. If a person replies to someone's salaam by saying Wa alaykumus salaam, his salaat will break.

8. If a woman plaits her hair while offering salaat, her salaat will break.

9. Eating or drinking anything in salaat will break the salaat. So much so that if a person picks up a sesame seed or a small piece of betel leaf, and eats it, his salaat will break. However, if a food particle was stuck in-between his teeth and he swallowed it, his salaat will break if that particle was larger or equal to a gram seed. If it was less than a gram seed, his salaat will not break.

10. If a betel leaf is placed in the mouth and its juice goes down the throat, salaat will break.

11. A person ate something sweet. He then rinsed his mouth and commenced offering his salaat. However, some taste of that sweet thing is still in the mouth and goes down the throat together with his saliva. In this case, his salaat will be in order.

12. While in salaat, a person hears some good news and therefore says Alhamdo lillah. Alternatively, he hears of the death of someone, so he says: Inna lillahi wa inna ilayhi raaji‘un. In both cases his salaat will break.

13. A child or something fell down. At the time of its falling the person uttered Bismillah. His salaat will break.

14. While a woman was offering salaat, a child came and drank milk from her. Her salaat will break. However, if the milk did not come out, her salaat will not break.
15. At the time of saying Allahu Akbar, the person lengthened the alif of Allah and said "Aaallah" or Allahu "Aaakbar", or lengthened the baa of Akbar and said "Akbaaar" - in all these cases his salaat will break.

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

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

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

Acts that are Makruh in Salaat

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

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

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

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

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

6. It is makruh to gather one's clothes in order to prevent them from getting dirty with soil.
7. It is makruh to offer salaat at a place where one fears that someone will cause one to laugh while in salaat, one’s attention will be diverted or one will make a mistake in salaat.

8. If someone is sitting in front and talking or occupied in some other work, then it is not makruh to offer salaat facing that person's back. But if the person who is sitting down is discomforted by this, and gets agitated by this interruption, then in such a case salaat should not be offered behind such people. If that person is talking so loudly that the person fears forgetting something in his salaat, then it will be makruh to offer salaat near him. It is makruh to offer salaat facing someone who is also facing you.

9. If there is a Quran or sword suspended in front of the person offering salaat, there is no harm in this.

10. Salaat is permissible on a floor on which there are pictures. However, it is makruh to make sajdah on the picture itself. It is also makruh to have a musallah which has pictures (of animate objects) on it. It is a major sin to have pictures in the house.

11. If the picture is above one's head, i.e. on the ceiling or canopy, in front of the person, on his right or left, then his salaat will be makruh. But it will not be makruh if it is under his feet. If the picture is so small that if the person keeps it on the floor and stands up, he will not be able to see it clearly, or if the head of the picture is cut off, or the head is erased, then there is no harm in this. Salaat will not become makruh with a picture of this sort, no matter where it is kept.

12. It is makruh to offer salaat with clothing that has pictures on it.

13. It is not makruh to have a picture of a tree, house or any other inanimate object.

14. While in salaat, it is makruh to count any verse or anything else with one's fingers. However, there is no harm in counting by pressing one's fingers down lightly.

15. It is makruh to make the second rakaat longer than the first rakaat.

16. It is makruh to specify or set aside a particular Surah for a particular salaat in such a way that he recites that Surah only and never ever reads any other surah.

17. It is makruh to place a scarf or any other clothing over the shoulders and offer salaat.

18. It is makruh to offer salaat with clothes that are very dirty and soiled. But this will be permissible if he has no other clothes.

19. It is makruh to offer salaat with a coin, etc. in the mouth. And if the thing is such that it prevents one from reciting the Quran in salaat, then the person's salaat will break.

20. It is makruh to offer salaat when one has the urge to go and relieve oneself.
21. If person is very hungry and the food is already prepared, he should partake of his meal first and then offer his salaat. It is makruh to offer salaat without eating. But if there is very little time left, he should offer his salaat first.

22. It is not good to close one's eyes and offer salaat. But if by closing his eyes, a person is able to concentrate better, then there is no harm in doing this.

23. It is makruh to spit or clean one's nose unnecessarily in salaat. But if there is a need to do this, it will be permissible. For example, a person coughs and phlegm comes into his mouth - it will be permissible for him to spit on his left hand side or wipe it into a cloth. However, he should not spit on his right hand side or towards the qiblah.

24. If a bug bites a person while offering salaat, he should catch it and throw it aside. It is not good to kill it while in salaat. But if it has not bitten one as yet, one should not even catch it because it is makruh to do so.

25. When offering a fard salaat, it is makruh to lean against a wall or anything else unnecessarily.

26. A person did not complete the Surah that he was reciting - there were a few words still left to be read. Without completing these few words, he rushed into ruku and completed the Surah in his ruku. In such a case, his salaat will become makruh.

27. If the spot of sajdah is higher than his feet, for example a person makes sajdah on the porch, we will have to check how much higher it is. If it is more than a span, the salaat will not be proper. But if it is equal to a span or less than that, the salaat will be valid. However, it is makruh to do so unnecessarily.

28. It is makruh-e-tahrimi to offer salaat while wearing clothes in a disorderly manner. That is, to wear them in a way that is contrary to the norm or contrary to the way in which cultured people dress. For example, one covers oneself with a sheet but does not throw both the corners over one's shoulders. Alternatively, he is wearing a kurta but his hands are not in the sleeves. In doing so, the salaat becomes makruh.

29. It is makruh to offer salaat bare-headed. However, if one does this with the intention of humility or submissiveness, there is no harm in this.

30. If a person's hat or turban falls off while in salaat, it is preferable to pick it up and wear it. But if wearing it will require a lot of movement, it should not be picked up.

31. It is makruh-e-tahrimi for men to place their elbows on the ground when in sajdah.

32. It is makruh-e-tanzihi for the imam to stand in the mihraab. But if he stands out of the mihraab and makes his sajdah in the mihraab, this will not be makruh.

33. It is makruh-e-tanzihi for the imam to stand alone unnecessarily on an elevated place which is equal to or higher than one arm's length. But if there are a few muqtadis with the imam, it will not be makruh. And if there is only one muqtadi with the imam, it will
be *makruh*. Some scholars have said that if it is less than one arm's length and the *imam* is distinguishable merely by glancing at him, it will also be *makruh*.

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

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

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

**Conditions which Permit the Breaking of Salaat**

1. A person is offering his salaat and the train on which his belongings or family is, is about to leave. In such a case, it will be permissible for him to break his salaat.

2. A snake appears in front of a person. Out of fear for it, it will be permissible for him to break his salaat.

3. At night, a fowl was left open and a cat came to attack it. Out of fear of the consequences, it will be permissible to break the salaat.

4. While in salaat, someone picked up one's shoes and he fears that if he does not break his salaat his shoes will get stolen. It will be permissible for him to break his salaat.

5. A person is in salaat and the pot which costs about R1 - R2 begins to boil. So it will be permissible to break the salaat and move the pot. In other words, if there is a fear of losing anything which costs even R1 - R2, it will be permissible to break the salaat and save that thing.

6. If a person has a very urgent need to go and relieve himself, he should break his salaat, relieve himself and repeat his salaat.

7. A blind man or woman is walking and there is a well ahead and there is a fear that he or she will fall into it. In such a case, it will be *fard* to break the salaat and go and save them. If he did not break his salaat, and that person fell and died, he will be sinful.

8. A child's or anyone else's clothes caught on fire and they started to burn. It will also be *fard* to break the salaat.

9. A person's parents or grand-parents are in some sort of difficulty and they call for him while he is offering his *fard* salaat. It will be *wajib* to break the *fard* salaat. For example, one of his parents is sick and he went to the toilet. While going to the toilet or returning from it, he slipped and fell. He should break his salaat and go and pick him up. But if there is someone else who could pick him up, he should not unnecessarily break his salaat.
10. If he did not fall as yet, but fears that he will fall and he called out for him, even then he should break his salaat.

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

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

**A few Masa'il Related to Fard and Wajib Salaats**

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

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

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

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

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

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

7. The *munfarid* has the choice of reciting the two rakaats of *fajr* and the first two rakaats of *maghrib* and *esha*, in a loud or soft voice. In order to differentiate between loud and soft, the jurists have written that "loud" will mean that someone else can hear the recitation, and "soft" will mean that only the person reciting can hear his own voice.
8. It is \textit{wajib} on the \textit{imam} and the \textit{munfarid} to make the \textit{qira'at} softly in all the rakaats of \textit{zuhr} and \textit{asr}, and the latter rakaats of \textit{maghrib} and \textit{esha}.

9. The naf\textit{f salaats} that are offered during the day should be offered softly. As for those at night, one has a choice between reciting loudly or softly.

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

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

\textbf{Acts which Invalidate Salaat}

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

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

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

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

6. If the *muqtadi* gives *luqmah* to the *imam* by hearing the recitation of someone else or by looking into the Quran, his salaat will become invalid. And if the *imam* accepts this *luqmah*, his salaat will also become invalid. If after looking into the Quran or by hearing the recitation of someone else, the *muqtadi* remembers the verse and gives the *luqmah* based on his memory, then the salaat will not become invalid.

7. Similarly, if a person is offering his salaat and recites one verse after looking into the Quran, his salaat will still become invalid. And if he had known this verse before looking into the Quran, his salaat will not become invalid. Alternatively, he did not remember this verse previously, but looked at less than the complete verse, then too his salaat will not become invalid.

8. If a woman stands near a man in such a way that any part of her body comes in line with any part of the body of the man, then the salaat will become invalid. So much so that when she goes into *sajdah* and her head comes in line with his feet, even then the salaat will become invalid. However, for the salaat to become invalid, the following conditions have to be found:

   i) The woman is mature (irrespective of whether she is young or old), or she is immature but old enough for sexual intercourse. If a very young immature girl is in line with a man in salaat, the salaat will not become invalid.

   ii) Both, man and woman, have to be in salaat. If any one of them is not in salaat and they come in line, the salaat will not become invalid.

   iii) There must be no barrier between the two. If there is a curtain between the two, a *sura*, or there is such a gap between the two that one person can stand there without any difficulty, the salaat will not become invalid.

   iv) All the prerequisites for the salaat to be valid have to be found in the woman. If a woman is a lunatic, in the state of menstruation or *nifaas*, then her coming in line with the man will not make the salaat invalid because she herself will not be considered to be in salaat.

   v) The salaat must not be a *janaazah salaat*. Being in line with a man in *janaazah salaat* will not invalidate the salaat.

   vi) Being in line has to be to the extent of one *rukn* of salaat. If it is any less, the salaat will not become invalid. For example, they stand in line for such a short period of time that the *ruku* or anything else cannot be made, and thereafter she goes away. This little while will not invalidate the salaat.

   vii) The *takbeere-tahreemah* of both is the same. That is, this woman is a *muqtadi* of that man, or this man and woman are the *muqtadis* of a third person.
viii) At the time of commencing the salaat, the *imam* had made the intention of *imamat* for the woman or made this intention in the midst of his salaat when she joined the *jama'at*. If the *imam* did not make an intention of *imamat* for her, the salaat will not become invalid. Instead, only her salaat will not be valid.

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

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

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

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

The Experiencing of Impurity in Salaat

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

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

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

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

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

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

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

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

3. If water is available inside the actual musjid, then it is not necessary to appoint anyone as his deputy. He has the choice to either appoint or not to appoint. If he does not appoint a deputy, he should go and make his wudu and come back and lead the jama’at. In the meantime, the muqtadis should wait for him.
4. Once a person appoints a deputy, he no more remains an imam but becomes a muqtadi of his deputy. Therefore, if the jama'at is over, the imam should complete his salaat as a laahiq. If the imam does not appoint anyone as his deputy, but the muqtadis appoint someone from among them or one of the muqtadis steps forward of his own accord and goes and stands in the place of the imam and makes the intention of imamat, then all this is permissible on condition that the original imam has not gone out of the musjid as yet. And if the salaat is not performed in the musjid, then on condition that he has not stepped beyond the saffs or beyond the sutra. If he has already stepped out of these boundaries, the salaat will become invalid. Now, another person cannot become an imam.

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

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

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

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

WITR SALAAT

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

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

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

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

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

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

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or the following dua three times:

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or the following dua three times:

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

**QADA SALAAT**

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

2. If a person misses several salaats, as far as possible he should make qada of all. If it is possible, he should make an effort to offer all of them at one time. It is not necessary that the qada of *zuhr* be offered in *zuhr* time or that the qada of *asr* be offered at *asr* time. If he has to make qada for several months or several years, as far as possible he should make qada of them as quickly as possible. He should try and offer several qada salaats in one salaat time. However, if he is compelled or has no alternative, he should offer one qada salaat in one salaat time. But this is the minimum.
3. There is no stipulated time for qada salaat. Whenever one gets the opportunity, one should make wudu and offer salaat. However, one should take the makruh times of salaat into consideration.

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

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

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

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

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

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

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

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

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

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

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

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

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

18. If an immature child offers his esha salaat and sleeps away, and after the break of dawn he notices traces of semen which indicates that he had a wet dream, then the preferred opinion is that he should repeat his esha salaat. And if he wakes up before the
break of dawn and notices traces of semen, then all the ulama say that he will have to make qada of the esha salaat.

**SUNNAH AND NAFL SALAAT**

1. At fajr time, it is sunnah to offer two rakaats of salaat before the fard salaat. These two rakaats have been emphasized greatly in the Hadith and should not be left out at any time. If on some day, it gets extremely late and very little time is left for the salaat, then at such a time of necessity; one should only offer the two rakaats of fard salaat. However, when the sun rises considerably, then one should make qada of the two rakaats of sunnah.

2. At zuhr time, one should first offer four rakaats of sunnah, then the four rakaats of fard and again two rakaats of sunnah. These six rakaats of sunnah are also necessary. There is great importance in offering them and it is a great sin to leave them without any valid reason.

3. At asr time, one should first offer four rakaats of sunnah and then the four rakaats of fard. However, the sunnah of asr time is not emphasized. If a person does not offer this sunnah, he will not be sinning. But the person who offers them will be greatly rewarded.

4. At maghrib time, one should first offer the three rakaats of fard and thereafter two rakaats of sunnah. These two rakaats are also necessary. Not offering them will amount to sinning.

5. At esha time, it is better and mustahab to first offer four rakaats of sunnah. Thereafter, the four rakaats of fard and again two rakaats of sunnah. If one wishes, he could also offer two rakaats of nafl thereafter. According to this, there are six rakaats of sunnah. If a person does not offer all these rakaats, then he should first offer the four rakaats of fard, and then two rakaats of sunnah, and thereafter he should offer his witr salaat. These two rakaats of sunnah after the fard salaat are necessary. Not offering them will amount to sinning.

6. In the month of Ramadaan, the taraweeh salaat is also sunnah. It has also been emphasized. Leaving them out and not offering them is a sin. Many women leave out the taraweeh salaat - they should never do this. Twenty rakaats of taraweeh have to be offered after the fard and sunnah of esha salaat. These could be offered either by making intention for two rakaats at a time or for four rakaats at a time. However, it is preferable to offer two rakaats at a time. The witr salaat should be offered after completing these twenty rakaats. **Note:** Those sunnahs that are necessary to offer are called sunnat-e-mu’akkadah. There are twelve such sunnah rakaats in a day: two rakaats of fajr, four rakaats before zuhr and two rakaats after, two rakaats after maghrib and two rakaats after esha. In Ramadaan, the taraweeh is also sunnat-e-mu’akkadah. Some ulama have also regarded tahajjud to be sunnat-e-mu’akkadah.

7. These are the salaats that have been stipulated by the Shariah. If anyone wishes to offer more than these, then he can offer as much as he wishes and whenever he wishes.
However, he has to bear in mind that he should not offer any salaat in those times when it is makruh to do so. Whatever salaats apart from fard and sunnah that he may offer, are known as nafl. The more nafl salaats a person offers, the more reward he will receive - there is no limit to this. There were such great servants of Allah in the past, who used to offer nafl salaat throughout the night and never used to sleep.

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

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

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

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

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

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

14. When one is offering nafl salaat during the day, then he should make intention of offering two rakaats at a time; or if he wishes, four rakaats at time. It is makruh to offer more than four rakaats of nafl at a time (with one salaam) during the day. As for nafl salaat at night, it is permissible to make intention for six or even eight rakaats at a time. To make intention for more than this at night is also makruh.
15. If a person makes intention for four rakaats (of nafl), then when he sits down after the second rakaat, he has the choice of reading durood and a dua after the at-tahiyyaat and then standing up for the third rakaat and commencing with Surah Faatihah after reciting the thanaa’ and the ta’awwudh. Alternatively, he could stand up after reciting the at-tahiyyaat only and thereafter commencing with Surah Faatihah in the third rakaat. He should then sit down in the fourth rakaat and recite the at-tahiyyaat, all the other duas, and then make the salaam.

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

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

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

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

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

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

21. It is permissible to offer nafl salaat while sitting. However, by sitting down, he will only get half the reward. It is better to stand and offer the salaat. The nafl salaats after the witr salaat are also included in this rule. However, if a person cannot stand up because of some sickness, then he will receive the full reward. As for fard and sunnah
salaats, as long as a person does not have a valid excuse, it will not be permissible to sit and offer them.

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

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

**SAJDAH-E-SAHW**

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

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

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

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

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

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

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

8. To recite another *Surah* (after *Surah Faatihah*) in all the rakaats of *sunnah* and *nafl salaat* is *wajib*. If a person forgets to recite another *Surah* in any of the rakaats, he will have to make sajdah-e-sahw.
9. After reciting Surah Faatihah, a person began thinking as to which Surah he should recite. His thinking took so long that in that time Sub’haanallah could be recited three times. Even then sajdah-e-sahw will become wajib.

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

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

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

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

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

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

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

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

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

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

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

21. A person is in doubt as to whether he offered three or four rakaats. If this doubt was coincidental, i.e. he does not normally have this doubt, then he will have to repeat his salaat. But if these sort of doubts occur quite often, he should ponder in his heart and see what the heart's inclination is. If it is more towards three rakaats, he should offer one more rakaat and sajdah-e-sahw will not be wajib. But if he feels that he offered four rakaats, he should not add another rakaat nor should he make sajdah-e-sahw. If he
still cannot make up his mind after pondering over the matter, then he should regard it as if he offered three rakaats and add one more rakaat. But in this case, he should also sit down after the third rakaat and recite the At-tahiyyaat. He should then stand up and offer the fourth rakaat and also make sajdah-e-sahw.

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

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

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

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

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

27. A person made a mistake in his salaat whereby sajdah-e-sahw had become wajib on him. But he forgot to make sajdah-e-sahw and made salaam on both sides. However, he remained sitting in that place without turning his chest away from the qiblah, neither did he talk nor did he do anything whereby salaat breaks. He should make sajdah-e-sahw at that time. In fact, if he remained sitting in that position and engaged himself in reciting the kalimah, durood or any other zikr, even then there is no harm in this. Once he makes his sajdah-e-sahw, his salaat will be valid.
28. Sajdah-e-sahw was wajib on a person but he intentionally made his salaam on both sides and made this intention that he will not make sajdah-e-sahw. Despite this, as long as he does not do anything which makes the salaat invalid, the choice to make sajdah-e-sahw will remain.

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

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

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

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

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

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

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

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

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

37. In the latter one or two rakaats of a fard salaat, he forgot to recite Surah Faatihah and went into ruku after standing silently- even then sajdah-e-sahw will not be wajib.
38. If a person intentionally commits those errors which make sajdah-e-sahw wajib, then sajdah-e-sahw will not become wajib. Instead, he will have to repeat the salaat. Even if he makes the sajdah-e-sahw, the salaat will still not be valid. If a person forgets those things which are not fard nor wajib in salaat, his salaat will remain valid and he will not have to make sajdah-e-sahw.

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

**SALAAT OF THE SICK**

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

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

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

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

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

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

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

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

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

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

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

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

13. A person became paralysed and fell so ill that he is unable to make istinja with water. He should wipe himself with a cloth or lumps of sand and offer his salaat in this way. If he cannot make tayammum himself, someone else should make it for him. If he does not have the strength to even wipe himself with a piece of cloth or lumps of sand, he should offer his salaat in this very state and should not allow himself to miss any salaat. It is not permissible for anyone else to look at his body or to touch it - not his father, mother, son nor daughter. However, it is permissible for the husband to look at his wife's body, and the wife to look at her husband's body. Apart from these two, it is not permissible for anyone else.
14. A person missed a few salaats while he was sound and healthy. He then fell ill. He should make *qada* of these salaats while he is sick, in whichever way he can. He should not wait and think that he will make *qada* of them when he is able to stand, or when he begins to sit, or when he is able to make *ruku* and *sajdah*. These are all thoughts influenced by *shaytaan*. Piety demands that *qada* be made immediately and not delayed.

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

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

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

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

**SALAAT ON A JOURNEY**

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

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

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

4. If a place is so far that when it is calculated according to the pace of a man or camel it is three *manzils*, but when calculated according to a hand-driven cart or a horse and cart, one could reach there in two days. Or, if one travels by train, one would reach there in a short space of time - then in all these cases the person will still be regarded as a musafir.
5. If a person is termed a musafir according to the Shariah, he has to offer two rakaats each for the zuhr, asr and asha salaats. As for the sunnah salaats, the rule is that if he is in a hurry, then apart from the sunnah of fajr salaat, it will be permissible for him to leave them out completely. There will be no sin in leaving them out. If he is not in a hurry and does not fear his companions leaving him behind, he should not leave the sunnahs out and should offer them completely. It is not permissible to reduce the number of rakaats (for sunnah salaats).

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

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

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

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

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

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

12. A woman left with the intention of travelling approximately 92 kilometres. However, the first half of the journey passed while she was in her haid. Even then she will not be a musafir. She will have to take a bath and offer the full four rakaats. However, if she became pure from her haid and there is still a distance of 77 kilometres or more to cover, or, when she left home she was pure and got her haid in the course of the journey, then she will be a musafir and will have to offer her salaat as a musafir.
13. While offering his salaat, a person made the intention of staying for 15 days. He will no longer remain a musafir and will have to offer this very salaat completely.

14. A person stopped at a particular place for two or three days, but due to certain circumstances he does not leave that place. Every day he makes the intention of leaving the following day or the next day, but does not leave. In this way, he stays at that place for fifteen days, twenty days, a month or even more than that. But he never made the intention of staying there for fifteen days. He will remain a musafir irrespective of how many days he stays there.

15. A person left with the intention of travelling 77 kilometres but after travelling some distance, he changes his mind for some reason or the other and decides to return home. From the moment he makes the intention of returning, he will no longer be a musafir.

16. A woman is travelling with her husband. In the course of the journey, she will stop when he stops and will not stop for a longer period than that without him. In such a case, the intention of the husband will be taken into consideration. If the husband intends stopping at a place for 15 days, the wife will not be a musafir as well irrespective of whether she makes the intention of stopping or not. And if the husband intends staying for less than 15 days, she will also be a musafir.

17. A person travelled 77 kilometres and reached his home. He will not be a musafir irrespective of how long he stays there. If it is not his house and he made an intention of staying there for 15 days or more, then too he will not be a musafir. He will have to offer all his salaats completely. And if it is not his house nor does he intend staying there for 15 days, he will be a musafir even after reaching that place. He will have to offer two rakaats for all the four-rakaat *fard salaats*. 

18. A person intends to stop over at several places during the course of his journey: 10 days here, 5 days there, 12 days at another place - but does not have the intention of stopping over anywhere for 15 days - he will still remain a musafir.

19. A person shifted from his home town and became a resident of another place and he has nothing to do with the first place. So now his former home town and any other place will be the same. If that former place of his falls on any journey of his and he intends staying there for a few days, he will remain a musafir. He will have to offer all his salaats as a musafir.

20. A person missed a few salaats of his while on a journey. Upon reaching home he will have to offer only two rakaats when making *qada* of *zuhr*, *asr* and *esha* salaats. If he misses any salaat such as *zuhr* before embarking on a journey, and makes *qada* of it while on his journey, he will have to offer the full four rakaats.

21. After her wedding, a woman began living solely with her in-laws. So now her actual home will be that of her in-laws. If she travels 77 kilometres and goes to her parents home and does not intend staying there for more than 15 days, she will be a musafir. She will have to offer her salaats and keep her fasts according to the rules laid down for
22. A ship is sailing and salaat time has entered. Salaat will have to be offered in that moving ship. If one feels dizzy by standing, one should sit and offer one’s salaat.

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

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

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

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

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

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

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

30. If a person fears for his life or possessions by getting off a camel or ox, his salaat will be valid without getting off.
31. A person makes an intention of staying for 15 days at two different places, and the distance between the two places is such that the adhaan of one place cannot be heard at the other place. For example, he intends staying for 10 days in Makkah and 5 days in Mina which is approximately 5 kilometres from Makkah. In such a case he will be a musafir.

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

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

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

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

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

**SALAATUL KUSOOF AND KUSOOF**

1. At the time of solar eclipse (kusoof) two rakaats of salaat are *sunnah*.

2. Salaatul kusoof has to be offered with jama'at on the condition that it is led by the *imam* of *jumu'ah salaat*, the ruler of that time or his deputy. According to one narration, it is permissible for the *imam* of every musjid to perform this salaat in his musjid.

3. There is no *adhaan* or *iqaamah* for salaatul kusoof. But in order to gather the people, this announcement can be made: "as-Salaatu jaami'atun" i.e. the salaat is about to commence with jama'at.

4. It is *sunnah* to recite lengthy *Surahs* such as *Surah Baqarah* in salaatul kusoof, and also to lengthen the *ruku* and *sajdahs*. The *qira'at* should be made silently.

5. After the salaat, the *imam* should occupy himself in *dua* and the *muqtadis* should continue saying *aameen* to his *duas*. This *dua* should continue until the eclipse disappears. However, if in this state, the sun sets or the time of a certain salaat enters, the *dua* should be stopped and the salaat should be offered.

6. Two rakaats of salaat are also *sunnah* at the time of lunar eclipse (khusoof). However, jama’at is not *sunnah* for this salaat. The people should offer this salaat at their homes individually. It is not preferable to go to the musjid.

7. In the same way, if some fear or calamity is experienced, it is preferable to offer salaat. For example: there is a severe hurricane, an earthquake, lightning, thunder storms, a lot of snow falls, very heavy rain falls, a certain disease such as cholera becomes rife or there is a fear of a certain enemy. However, whatever salaat that is offered in this time should not be offered with jama’at. Each person should offer his salaat at home individually. When Rasulullah sallallahu alayhi wa sallam experienced any difficulty or sorrow, he used to occupy himself in salaat.

8. Apart from these salaats that have been mentioned, the more optional salaats a person engages in, the more reward he will receive and he will reach higher stages. Especially salaats in those times for which certain virtue has been mentioned in the Hadith. And also in which Rasulullah sallallahu alayhi wa sallam has urged us to engage in some *ibaadah* or the other. For example, in the last ten nights of Ramadaan and the fifteenth of Sha'baan. Many virtues and a lot of reward has been mentioned in the Hadith for engaging in *ibaadah* in these days and nights. We have avoided going into details so that this chapter does not get too lengthy.

**SALAATUL ISTISQAA’**

When there is a need for water and there are no rains, then at such a time it is *sunnah* to make *dua* and ask Allah Ta’ala for rains. The *mustahab* method of making *dua* for
rains is as follows: all the Muslims should get together with their children, elderly people and animals, and walk towards the jungle in a very helpless and humble way, while at the same time wearing very simple clothing. They should renew their repentence, fulfil the rights of those upon whom certain rights are due, and should not bring along any kaafir friend of theirs. They should then offer two rakaats of salaat with jama'at without any adhaan or iqaamah. The imam should recite the salaat in a loud voice. He should then deliver two khutbahs just as they are delivered on Eid day. The imam should then stand up facing the qiblah and raise his hands and make dua to Allah Ta'ala for rains. All those present should also make dua. This should be done for three consecutive days and not more than that because this has not been established in the Shariah. If the rains begin to fall before they can go out to the jungle, or after offering this salaat for one day - even then the three days should be completed. It is mustahab to fast on these three days. It is also mustahab to give something in charity before going.

SALAATUT TARAWEEH

1. It is preferable to offer the witr salaat after the taraweeh salaat. However, it is permissible to offer it before the taraweeh salaat.

2. After four rakaats of taraweeh, it is mustahab to sit down to the extent that it took to offer the four rakaats. However, if sitting for so long will inconvenience the people and there is a fear that the congregation will decrease, then they should sit for a shorter period. In sitting down, one has the choice of offering nafl salaat on his own, reading some tasbeehs, or if he wishes, he could remain sitting silently.

3. A person completes offering his taraweeh salaat after having offered the esha salaat. After completing both these salaats he realizes that something in his esha salaat occurred which made this salaat invalid. After repeating his esha salaat, he will also have to repeat the taraweeh salaat.

4. If the esha salaat was not offered with jama'at, the taraweeh salaat should also not be offered with jama'at. This is because the taraweeh salaat is subordinate to the esha salaat. However, if a group of people offer their esha with jama'at and thereafter offer their taraweeh with jama'at, then it will be permissible for a person who has not offered his esha with jama'at to join this group in their taraweeh salaat. This is so because he will be regarded as subordinate to these people whose jama'at is valid.

5. If a person enters the musjid at a time when the esha salaat is over, he should first offer his esha salaat and then join the taraweeh salaat. And if in the meanwhile he misses a few rakaats of taraweeh, he should complete them after offering the witr salaat. He should offer the witr salaat with the jama'at.

6. It is sunnah-mu'akkadah to recite the entire Quran in the order that it is arranged in the taraweeh salaat in the month of Ramadaan. This should not be left out due to the laziness and negligence of the people. However, if there is the fear that by reciting the entire Quran the people will stop coming for salaat, and there will be no jama'at left, or that this will be extremely unpleasant for them; then it will be better to recite as much
as they can bear. If they wish they could recite the ten Surahs from Surah al-Feel till the end. In each rakah one Surah should be recited. When ten rakaaats are completed, the same ten Surahs should be recited in the next ten rakaaats. Alternatively, one could recite any other Surah which one desires.

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

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

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

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

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

SALAATUL KHAUF

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

If they cannot even do this, they will be regarded as excused (ma’zur). They should not offer their salaat now. Once they are at ease and have peace of mind, they should make qada of their missed salaat. If it is possible for only a few of them to offer salaat with jama’at, in such a case they should not leave out the jama’at. In this case, salaat should be offered in the following way: all the Muslims should be divided into two groups. One group will remain fighting the enemy while the second group will commence it’s salaat with the imam. If it is a three or four rakaat salaat, such as zuhr, asr, maghrib, esha, and these people are not musafirs, then once the imam completes two rakaats and stands up for the third rakah, this first group should go away. If these people are musafirs, or it is a two rakaat salaat such as fajr, jumu’ah, eid, or the zuhr, asr and esha of a musafir; then
this first group should go away after the first rakaat. The second group should come and join the imam for the balance of the salaat. The imam should wait for the arrival of this second group. Once the imam completes the balance of the salaat, he should make salaam and this second group should go to fight the enemy without making salaam. The first group should then return and complete it's salaat without making qira'at. They should then make salaam. This is because this first group is regarded as a laahiq. This group should then go to fight the enemy. The second group should return and complete its salaat with qira'at and then make salaam. This is so because this group is regarded as a masbuq.

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

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

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

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

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

6. If they commenced their salaat without facing the qiblah, and in the meanwhile the enemy flees, they should immediately turn towards the qiblah. If not, the salaat will not be valid.
7. If they commenced their salaat while facing the qiblah, and in this state the enemy arrives, it will be permissible to immediately turn towards the enemy. In this case, facing the qiblah will no longer be a prerequisite.

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

**SALAATUL ISTIKHAARAH**

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

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

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

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

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

**SALAATUT TAUBAH**

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

1. This salaat is sunnah for the one who enters the musjid.

2. The purpose of this salaat is to show respect to the musjid which in reality is respect to Allah Ta'ala. This is because showing respect to a place only comes after taking the owner of that place into consideration. So in doing this, showing respect to anyone or anything other than Allah Ta'ala is not intended. After entering the musjid and before sitting down, two rakaats should be offered. This is on condition that it is not at any makruh time.

3. If it is at a makruh time, the following dua should be read four times:


Thereafter, durood should be recited.

The intention for this salaat is as follows:

Translation: "I intend offering two rakaats of tahiyyatul musjid."

4. It is not necessary to offer two rakaats. There is no harm in offering four rakaats as well. If a person offers a fard or sunnah salaat immediately after entering the musjid, then that fard or sunnah salaat will take the place of tahiyyatul musjid. That is, he will receive the reward of tahiyyatul musjid even if he did not make the intention for tahiyyatul musjid.

5. A person enters the musjid and sits down. Thereafter he offers tahiyyatul musjid, there is no harm in this. However, it is preferable to offer this salaat before sitting down. Hadith: Rasulullah sallallahu alayhi wa sallam said: "When anyone of you enters the musjid he should not sit down until he offers two rakaats salaat."

6. If a person happens to enter the musjid several times, it will be sufficient for him to offer tahiyyatul musjid once only. He could either offer it at the beginning or at the end.

NAFL SALAAT BEFORE EMBARKING ON A JOURNEY

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

Hadith: Rasulullah sallallahu alayhi wa sallam said: "A person does not leave behind at home anything better than the two rakaats which he offers before embarking on a journey." It is related in another Hadith that when Rasulullah sallallahu alayhi wa
sallam used to return from a journey, he used to go to the musjid first and offer two rakaats of nafl salaat.

2. It is also mustahab for a musafir to offer two rakaats of nafl salaat when he intends staying over at any place during the course of his journey. These two rakaats should be offered before he can sit down.

**SALAATUL-QATL**

When a Muslim is about to be killed, it is mustahab for him to offer two rakaats of salaat and make dua to Allah Ta'ala and ask Him to forgive him his sins. This is so that this salaat and dua of his will be his last act in this world.

Hadith: Once Rasulullah sallallahu alayhi wa sallam had sent a few qaaris from among his companions to a certain place in order to teach the Quran. During the course of the journey, the kuffaar of Makkah captured them. Apart from Hadrat Khubayb radhiallahu anhu, they killed all the other companions at that very spot. They took Hadrat Khubayb radhiallahu anhu to Makkah in a great procession and they martyred him with great pomp and ceremony. When he was about to be martyred, he asked them for permission and offered two rakaats of salaat. Since then, this salaat became mustahab.

**SALAATUT TASBEEH**

1. Great virtue has been mentioned for salaatut tasbeeh in the Hadith. One is rewarded abundantly on offering this salaat. Rasulullah sallallahu alayhi wa sallam had taught this salaat to his uncle, Hadrat Abbas radhiallahu anhu, and said to him that by offering this salaat, all your future, past, minor and major sins will be forgiven. He also said to him that if it is possible, he should try to offer this salaat daily. If it cannot be offered daily, then once a week, if not, then once a month, if not, then once a year. And if even this is not possible, then at least once in a lifetime. The method of offering this salaat is as follows: intention should be made for four rakaats of salaat. After reciting the thanaa’, Surah Faatihah and another Surah, the person should recite the following dua fifteen times before going into ruku:

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He should then go into ruku and after reading:

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three times, he should again recite the above dua ten times.

He should then stand up from the ruku and after reading:

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

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

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

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

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

OFFERING SALAAT INSIDE THE KA'BAH

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

2. If salaat is offered on the roof of the Ka'bah, it will also be valid. This is because that place on which the Ka'bah is, that ground and all the space in line with it upto the heavens - all falls within the qiblah. The qiblah is not restricted to the walls of the Ka'bah. Therefore, if a person offers his salaat on a high mountain whereby he is nowhere in line with the walls of the Ka'bah, even then his salaat will be valid according to all the jurists. But because this will amount to disrespect to the Ka'bah, and because Rasulullah sallallahu alayhi wa sallam has prohibited salaat from being offered on the roof of the Ka'bah, it is therefore makruhe-tahrimi to do so.
3. It is permissible to offer salah alone in the Ka'bah and also with jama'at. It is not a prerequisite for the imam and the muqtadis to face in one direction. This is because the qiblah is in every direction. However, this condition remains that the muqtadi must not stand ahead of the imam. If the muqtadi faces the face of the imam, it will still be permissible because in this case, the muqtadi will not be regarded as being ahead of the imam. Being ahead of the imam is only considered when both of them are facing in one direction and the muqtadi stands ahead of him. However, in this case where the muqtadi faces the imam, the salah will become makruh. This is because it is makruh to offer salah while facing another person. However, if a barrier is placed between the two, it will no longer be makruh.

4. Salah will also be valid if the imam stands inside the Ka'bah and the muqtadis stand outside around the Ka'bah. However, if the imam stands alone inside the Ka'bah without any muqtadis being inside with him, then the salah will be makruh. This is because since the imam is inside the Ka'bah, he will be higher than the muqtadis, equal to the height of one person.

5. The salah will still be valid if the muqtadi is inside and the imam is outside the Ka'bah. This is on the condition that the muqtadi is not ahead of the imam.

6. If all of them are outside with the imam on one side and the muqtadis around the Ka'bah from all sides, as it occurs today, this will be permissible. However, the condition for this is that no one else should be closer to the Ka'bah than the imam on the side where he is standing. This is because in this case he will be regarded as being ahead of the imam, and this makes following an imam invalid. However, if the muqtadis at the other sides are closer to the Ka'bah than the imam, there is no harm in this. It can be understood through the following illustration:

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a,b,c,d is the ka'bah. e is the imam who is standing 2m away from the ka'bah. f and g are the muqtadis who are standing 1m away from the ka'bah. However f is standing on the same side as e who is the imam and g is standing on the opposite side. The salah of f will not be valid while that of g will be valid.